

Leadership #09

God's Way With Prophets, Yesterday And Today; We Must Get Ready

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#3894

Brother Lee Vayle



Shall we pray.

Heavenly Father, we're happy to sing the truth that "All things are possible now that You're here," knowing that we are well-instructed and proven by vindication by Yourself that those things are possible which You have said.

Proclaimed in Your Word from the very beginning, and now in the consummation, we're seeing it all wrapped up and ready for delivery: a Bride to go home, the graves to be opened, immortality coming forth, what Adam was deceived from, wanted too late, we now receive, Lord, and we thank You for it, for this hour and grace in which we live.

We appreciate it so much, but we know the world does not know that judgement has set in and many, many people are talking about Your grace and mercy and making false claims and false promises, saying, "Millions now living will never die."

We know that is a gross error, because the millions and millions will die, not that we have anything to do with it, any desire for it, Lord, but that's just the gospel Truth that's vindicated, proven from Scripture.

Men with their false hope, Lord... Help us tonight that we don't have one false hope or one false Word or one iota of a meaning twisted or perverted in any way, that we'll be one with this Word tonight.

We'll give You glory, in Jesus' Name.

Amen.

You may be seated.

01 Now we're continuing tonight in studying Brother Branham's message and we want you to know this is the actual last message that Brother Branham actually preached.

Now you say, "What about "Communion" in Tucson? That is true, he did preach that message on "Communion", but it was a simple little message dedicated to the Communion service that night as they had fellowship around the cup and the bread and foot-washing.

02 But this is really the last major message that Brother Branham preached. And you realise that he was shut off from all people, the denominations and organisations had literally closed him out because of his stand.

And now, he knew his days were more than numbered with the Full Gospel Businessmen,

because they had already signed their little creeds and dogmas, one of which was, number 1: If you aren't a Trinitarian, you cannot have fellowship with us. We are not interested in you. You must come our way.

Now that's the antichrist a hundred percent, because Rome was the one that started the baptism in the name of the Father, Son and Holy Ghost.

And, actually, it is said by some authorities, which I do not know that they are correct, but that Matthew 28:19 was not actually in the original canon, but was put in there.

However, we know, no matter what, the Roman Catholic Church does claim positively that that is their baptism, that is of their origin.

It's been proven by history. We have it in the year 100, an actual baptism. Marcus, the wood cutter, was being baptised. He was baptised in the name of the Lord Jesus Christ.

And Rome says, "This is our baptism; we originated it; and therefore, anybody that is baptised in the name of Father, Son, and Holy Ghost"—which was not the original. It was always "Lord Jesus Christ," they said, "All right, you are Roman Catholic."

And we have told you before, that's why it's my understanding that now, if you are Protestant, you can be married to a Catholic before the altar, instead of behind the altar.

In other words you are, you know... You are like a... It's very strange, but you understand why we have segregation in the world today: It started with religion. Let's face it: It started right there, and it's gone to the place of extreme racism and everything else.

Well, anyway, that segregation is now over, because they claim that you are a Catholic if you've been baptised in the name of Father, Son and Holy Ghost.

03 So, all right, Brother Branham now is talking to these businessmen who have got their own creeds and dogmas a hundred percent lined up.

And the point is: Where did they get their authority? They got it by a group of men coming together and deciding this was it.

You show me one place in the Bible where God ever used a group of men. Even using one man was a hair-raising experience for God, because in using one man, Adam, it merely took the beast, Satan, and him coming to the beast and seducing the woman.

So, it's exactly what... Oh, I forget. Not Botha, South Africa, but, I'll remember it later on. He said, "If Moses had been a committee, the children of Israel would still be down there in Africa."

04 God never did use anyone but a prophet, and that's where people still have a great misunderstanding of the entirety of the Word of God, and that is that God has to have a certain prophet at a certain time.

The Bible speaks of it, and those men must come on the scene. At the end time we know there has to be Elijah appear at the time just before the burning. And, remember; the time

of the burning, the judgement sits in.

If you go to Daniel, reading carefully, you'll find the thrones were set, and that's actually down here upon earth.

So, you can see that, when you're coming to the end of this age, the thrones are set, which means dictatorships, kings, whatever... presidents, whatever you want to call it.

They're all set there in their order, and that's at that particular time in this last setting in the consummation.

The stone made without hands comes down from the mountain, destroying all humanity. And that's exactly where you find the Book of Malachi teaching concerning Elijah.

05 Now it's without a doubt that a prophet must come at the end time and we believe without a doubt that that prophet was Brother Branham.

And, as I was saying, he was forced out of all the denominations; nobody wanted him. And the last group of people that cared for him at all was the Full Gospel Businessmen—Pentecostals.

And the man that was the head man that helped it was old Carl Williams, a very fine brother in the Lord. And always, he worked to do his best to see that Brother Branham had some kind of an entrée with them.

But actually, Carl Williams was being set at naught, even as Brother Branham was. They did not want Brother Branham, because he came and was always with the understanding when he came... They knew that he would bring up the truth of conduct within the church.

And every time he did, the people got more and more angry and vicious, because they said, "What has this got to do with it?"

06 In other words, the women's dress and things like that. They say, "Well, hey! What has that got to do with salvation?" It just may have everything to do with salvation, proving the person rebelling doesn't even have it.

Like today, I cannot understand why any man or woman has any problem dressing uniquely in the sense where the skirts are right and the men's clothes are right on the grounds today you can put a bone in your nose or in your hair, you look like a complete idiot and everything goes!

Is it a crime, then, to look decent? Must we look weird? Well, if this is culture, I don't want it. I will dress just as nice as my purse allows me and my hair and my features allow me, my lack of hair and everything else allows me.

Coming to the house of God, I'll look just as nice as I possibly can, either for the Lord or for myself, or at least give your eyes a break that you won't have to look on anything too terribly unsightly. I do not understand for one minute where people stand today.

07 Now: going into this message, Brother Branham talking on “Leadership,” the people thoroughly, except for some sitting there, did not get the understanding Brother Branham was trying to bring them. So all right.

We recall that in our last study we read where Brother Branham said that the rich, young, merchant prince, after he confronted Jesus and expressed his desire for eternal Life, rejected the person of eternal Life, even God indwelling human flesh.

This very excellent young man could not and did not accept the Person of the Prophet-Christ because he was a prophet... the Word—God’s tabernacle of flesh.

He could not fathom the reality of God dealing with man in and through another man, especially outside of his own background religion.

Now he knew that God dealt with prophets but the background of his religion did not allow him to actually accept the fact that this was Messiah, the Prophet, of whom Moses said, “A prophet shall the Lord your God raise up in the midst of you from your brethren like unto me, and you will listen to him,”

And down the road a ways, if the penalty was pronounced, even by Moses, that those who did not hear him would be utterly cut off.

And we’ll see that in the Book of Acts because there was not a complete cutting off at the time of the crucifixion of Israel and the downfall of Jerusalem under Titus in 70 A.D.

08 Now this young ruler had been entirely misinformed and misled relative to Deuteronomy 18:15-22... Moses speaking of the prophet raised up.

Even as today just about ninety-nine and over ninety-nine hundred percent of Christianity have missed the true understanding of Hebrews 13:8 for they believe it to be Mark 16 or some other manifestation of Christianity, such as fruitage or whatever they decide reasonably fulfils an understanding of that Scripture.

09 So “Jesus Christ the same yesterday, today and forever”... remember: Jesus Christ is not now speaking of the one born to the Virgin Mary in that explicit sense of his humanity, but we’re speaking now of the fact of God within the human vessel.

That’s the only One That’s the same yesterday, and today, and forever! You cannot say that of any personage, you cannot say it of Jesus Christ, the Lamb of God, born of Mary, except in the intrinsicity of the fact that he was in the Father to begin with, and he is the original Only-begotten Son, not God, the Son, but the Son of God, not making two Gods and making a Father and a Son, and only one of them is God and that’s the Father, Who is God.

Not this nonsense that people are trying to preach around the world, and they can’t even understand reading: there’s one mediator between man and God... the man, Christ Jesus.

Why do they want to make him the God, Christ Jesus? He’s not the God, Christ Jesus; he’s the man, Christ Jesus. They don’t understand Hebrews 13:8.

And that Hebrews 13:8 is understood even by the Trinitarian theologians that the Jehovah

of the Old Testament is Jesus of the New, and you're not speaking of the man.

You're speaking of God Who indwelt him at the River Jordan and departed from him in the Garden of Gethsemane, then completely deserted him upon Calvary, when He had to abandon him, because He could not look upon him as bearing sin. He hid His face. Even the sun hid its face. Even nature turned against him.

10 So, when you begin... Brother Branham, according to him... The fact of the matter is that Deuteronomy 18 concerning the great Prophet, God using a prophet, and Hebrews 13:8, is actually to be found in John 1, the Gospel:



John 1:1

(01) In the beginning was the Word, and the Word was with God, and the Word was God.

And we're talking about the essentiality and intrinsicity of God Himself, always was exactly as it was. Elohim Jehovah, one God Who is Spirit, became flesh, because that's what you see down here in verse 14:



John 1:14

(14) [Paraphrased] And the Word became flesh and tabernacled amongst us.

11 Now you'll understand, also, according to the Scripture in John 10, but particularly in Hebrews, where It mentions that God was in the prophets, and that is exactly the truth.

It is not simply a figure of speech. It is not something we look at as though we were illustrating.

The fact of the matter is that God was in Jesus Christ, the Only-begotten Son, who was that great Prophet, who was all of the Word, whereas the other prophets only had a part of the Word. But those prophets were indwelt by God, because the Bible says so.

And this is what you're looking at, when you look at Hebrews 13:8, that there never has been, and never will be, a change, how and wherein God deals with the people.

Because the covenant was made back in the days of Moses when Israel said, "We don't want to hear from God. We don't want to see God anymore. Moses, you go there; let God deal with you, and you come back and deal with us."

And God said, "What they have said, I have accepted... a-c-c-e-p-t-e-d... not 'e-x-e.' I've taken that, and that's how it's going to be."

12 Now, why do people renege on it? Why do they want to change it? Why would they dare to believe Hebrews 13:8 is simply Mark 16, when you come down to the living reality at the end time, where there's a duplication of the very ministry of Jesus Christ.

Whereof the twelve apostles, one was a devil, or 'the' devil as Jesus said, and he was anointed with the Holy Ghost in power to cast out devils, to heal the sick and even raise the dead.

So, how in the world are you going to put that down to Jesus Christ, when you realise that once again, you're seeing the Scripture fulfilled that said, "There's no power which is not of God."

The very power that Satan uses is the power of Almighty God Himself, but it's used in a perverted manner. That's what the devil did; he used the very Word of God and perverted it, and we see today the same things taking place.

But in Hebrews 13:8 you can see how God deals with man through a vindicated prophet, where there can be no mistake in that living Word of God given to the people.

And He never changes, and He never will change It.

13 Yet people say, "Well, I doubt very much if there are prophets... my church doesn't teach it." I don't care what your church teaches or doesn't teach. Here's the Bible. I challenge you to come up and find the Scripture that says there aren't any more prophets.

I want to know where It says it. I don't care who says it. When did God say it? Paul the apostle, himself being a prophet...

And he had to be, because he said there in 1 Corinthians, "If any man thinks himself to be a prophet or spiritual, let him acknowledge that the things I write unto you are the commandments of God."

14 Paul himself in Galatians defended himself, and he said, "This is not my writing, as though I wrote it. This is not of man nor of men. This is not of me."

But he said, "I was face-to-face with that One Who called Himself 'Jesus', which is Jehovah-Savior."

It's nothing but the Hebrew word 'Joshua', just the same thing. The Jehovah of the Old Testament is Jesus of the New, the One that indwelt the Son, that left him in Gethsemane, that went back to a Pillar of Fire, confronted Paul, took him to the Arabian desert for three years, and there gave him the Word.

And Paul was absolutely vindicated by God in the same mould that Jesus Christ himself was, and as Moses was, and as every prophet had to be.

Except in this instance, we understand very truly, that God deals with prophets in visions and dreams, and, if it comes to pass, you know that's a prophet of God, but he said concerning Moses, "With my servant Moses, not so."

Although I deal with these other men in dreams and visions, with my servant Moses not so, but even apparently, I will speak to him face-to-face.

In other words I will literally manifest myself in some material type of form." In the burning

bush, it was a flame... sign of the Pillar of Fire.

15 He also appeared as a 'rock'. Now He wasn't a rock, you know, like material, but He was there in the desert. A rock of itself doesn't bring forth water, but the smitten rock brought forth.

That was the Rock that followed Israel... the water, the light. That was the Cloud by day that hovered them and the Pillar of Fire that gave them warmth in the desert at night.

That was the One that sent down the manna. And He's the same yesterday, today and forever. And God has prophets!

And at the end time, there is a prophet. We believe that. We know that Brother Branham was a prophet, because he was absolutely vindicated according to Deuteronomy 18, "When a man comes in the name of the Lord, that's 'THUS SAITH THE LORD.'"

And, remember; God will not back up a man that tells lies!

You say, "Just a minute, Brother Vayle, you said a while ago he backed up Judas."

That's a different thing. Judas never came with the Word. We're talking now about Holy Scripture given by God Who cannot lie and is a God of integrity.

He's known as the God of Truth. "There's neither variableness nor shadow of turning in Him," and we can't change one single Word.

16 Brother Branham was telling us that Hebrews 13:8, "Jesus Christ the same yesterday, today and forever," absolutely is Jehovah of the Old, Jesus of the New.

He uses the same and one and only method that He's always used and ever will use. To see this we ought to go to the alpha of the principle and follow it through.

So okay, we go to Genesis 15, and we get a picture here. And in verse 13, beginning and proceeding a little while, Abraham now in a deep sleep:



Genesis 15:13-16

(13) And God said unto [Abraham], Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

(14) Also that nation, whom they shall serve, will I judge: and afterward they'll come out with great substance.

(15) And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

(16) But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

17

Okay. Now turn to Exodus. Remember, Abraham is a prophet. We don't even know that Moses is a prophet, though he's born to be one. Now, watch his calling as a prophet.



Exodus 3:7-10

- (07) And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;
- (08) And I am come down to deliver them out of the land of the Egyptians, and to bring them up out of that land into good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites.
- (09) Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.
- (10) Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

Now, hold it. God never said one thing about a prophet doing it back there in Genesis.

He said, "I'm going to do it. I'm going to put them down 400 years; then, I'm going to bring them out. And I'm going to judge the nation because they don't treat them right."

Now, remember; Israel is still God's people. There may be millions of them that are serpent's seed. That's between God and them. But Israel is still prince with God, and there are few there, a hundred and forty-four thousand, at the end time that are going to go in as virgins.

They've got a place... a special place in the New Jerusalem. We know that.

So, notice what is said here: "I'm going down to do it." And He said, "Moses, you're going down." So, how is God going to deliver them? He's going to deliver them and keep His Word by a prophet.

So, we see a prophet here at a juncture. And in this juncture they're going into the Promised Land, which is a vague type but it's a type of the exodus of the Bride coming out of the church, Babylon, going into our promised land, which is the Millennium.

18

So, let's go a little further. Now, let's go to something very startling. And it's very startling, because nobody believes this outside of us who were taught by Brother Branham: Matthew 12.

Now in Matthew 12 you find a very tremendous discourse, where Jesus was healing the sick, making the blind to see, casting out devils and doing marvellous works.

And the people said, "Is not this the Son of David? Is not this the Seed?"

They said, "No, this is the other fellow."

Now, remember; the Jews have always believed in antichrist.

You say, "Well, I believe the Christians believe that."

You're wrong. The Jews for centuries have understood there's going to be an antichrist. They know there's a wicked one.

They understood the principle of Pharaoh, as in conflict with Moses... Satan in conflict with God. If they didn't know it, who would have known it? They're the ones that certainly have the Bible.

They had Isaiah; they had Ezekiel; they had the Scriptures concerning that wicked one, way before we knew anything about it. They had the Scripture concerning Messiah.

Now the people said, "No, this is that other one."

Now you know that Jesus then said, "All right. You can get away with it now, because you're accusing the Son of man. I'm here in human flesh and as my designated duty, my role to die upon Calvary, shed my Blood for remission of sins. But there's coming a time when the Holy Spirit doing these works, and you call them of the devil, it's all over. It's the unforgivable sin."

19 Now, what would make a person commit the unforgivable sin? In plain English he does not know the Word. He's not privy to it. He doesn't have a guide that's true, revealed Word, because with truly revealed Word, you would not do such a thing.

So therefore, these people didn't understand. The Word was not revealed.

Now, let's read It in verse 15:



Matthew 12:15-17

- (15) When Jesus knew it [the council to destroy him], he withdrew himself from thence: and great multitudes followed him, and he healed them all;
- (16) And he charged them that they should not make him known: [Now, watch:]
- (17) That it might be fulfilled which was spoken by Esaias the prophet...

In other words, watch what we're saying here. Something had to be done to keep Jesus from tipping his hand. Now that's vernacular.

Put it another way, more Scriptural: something had to be done to keep him from being known in his true role of exactly who he was and what he was accomplishing.

So that he would be turned aside and crucified in order to accomplish the greater good, which would be the shedding of Blood for the remission of sins.

20 So, let's read it again and look at it.



Matthew 12:16

(16) He charged them they should not make him known.

When they wanted to take him by force, he refused it. When his brothers and different ones pleaded with him to make him known, he refused it.

Now something stopped at this point. You understand what I'm saying? Read it for yourselves. Don't listen to me.

Something happened. He could not be made known. A veil or a curtain was pulled down at this time to obscure exactly who this one was.



Matthew 12:17-18

(17) That it might be fulfilled which was spoken by Esaias the prophet, saying,

(18) Behold my servant, whom I have chosen: my beloved, in whom my soul is well pleased: I will put my spirit upon him, he shall show judgement to the Gentiles.

21

Now, just a minute... that's not Isaiah 53! Or is it? No way! No way. It's not Isaiah 53. Read Isaiah 53 for yourself. You're not going to find it. That's the Crucified Lamb.

All right. Watch:



Matthew 12:18

(18) ...I'll put my spirit upon him, he shall show judgement to the Gentiles.

Now, what are we looking at? What spirit was upon him at that time he closed the curtain? Well, there's only one Spirit, not two or three or four.

The same Spirit that was cut off, then, doing the marvellous and wonderful miracles, that, had it continued would have destroyed this portion of Scripture, would have stopped it being fulfilled.

That Scripture we're looking at now, and will be reading, would have been fulfilled at that day. There would not have been any necessary crucifixion.

There would have been a world empire according to what the Jews wanted: 'When the great Messiah comes, he'll brandish his sword, he'll whip everybody into submission, he will sit upon the throne of David, and they will rule the world.'

That's not the way it was to be. Hey, everybody knows that. You can't be a Christian, even a half of a Christian, and not know it.

22

Now, listen: It says right here concerning him: that same Spirit that was upon him, doing those things... That same Spirit, because it's the Spirit that does it... Jesus himself did not do it; he merely stood there.

He was merely a voice, he was merely a person standing there. Even Nicodemus understood that: "No man can do these things. Forget it... it's got to be God." All right.

That same Spirit; that's cut off... Now, watch what It says after it's cut off and goes to continue.

Now, watch:



Matthew 12:18-20

- (18) ...Show judgement to the Gentiles.
- (19) He shall not strive, nor cry; [Are you going to tell me Jesus didn't strive and didn't cry? I can show you Scripture, he beat the daylights out of the people in the temple. He strove. In John 7:37-39 he stood in the street and he cried. Well, did he or didn't he? Well this is puzzling, isn't it? Not anymore.] no man hear his voice in the street.
- (20) The bruised reed shall he not break [I challenge you: he broke it! The smoking flax he quenched! It's all over for Israel until he comes himself and shows himself after the two prophets begin to gather them in in the three and a half years—part of the three and a half years.] till he send forth judgement unto victory.

He's talking about the Gentiles! Under God's ministry the Gentiles do not go into defeat as did Israel. At the end time the Holy Spirit is here to raise the dead, change the mortal to immortality and get us out of here.

He himself comes on the scene to judge the same as he judged Israel, and he said, "I don't do the judging. It's committed to me, but my Father does it."

So, this is what I'm talking about here. What we're looking at: Matthew 12, at the very end time in a prophet.

23

Now, if you want to go back to Matthew 1 that's very, very good. We can talk about,



Matthew 12:21-23

- (21) And she shall bring forth a son, and call his name JESUS: he shall save his people from their sins.
- (22) Now this was all done, that it might be fulfilled which was spoken by the prophet of the Lord, saying,
- (23) Behold, a virgin shall be with child... [and so on] God with us.

That was a fulfilment there according to Isa 9:6: "Unto us a son is given... a child is born. Unto us a son is given: and the government shall be upon his shoulder."

And It said there'd be no end of it. But, when does it start, so there isn't any end? It's here when judgement is given to the Gentiles: God Himself judging, and the judgement is unto victory, whereas with Israel it was unto defeat.

You didn't see a Bride come out of Israel. No. They're a little group in between, Brother Branham called the 'platform'—God building a platform for the Gentiles to come around where Paul came and laid the foundation stone.

In other words, an interim period from '33 to '53, and twenty years in there. But the Gentile Bride began to be built after that period where Paul received the Gospel and his revelation, in spite of the fact those other eleven were with Jesus Christ all that time.

Paul's revelation, not having been around Jesus, but confronted by God Himself in a Pillar of Fire, was more complete and perfect than theirs, to the extent that Peter and others, not even understanding circumcision and thought the Gentiles should be circumcised...

Paul had already said to the Galatians, "No way! You're circumcised. It's all over. There's no way you can come to God. You're finished."

In other words, trying to add one thing to the perfect Words of Almighty God. So, that's what you're looking at here with this message Brother Branham is preaching.

24

Now, there's no doubt in my mind that Brother Branham was also considering, very positively and emphatically, what the Word of God says in John 12:44-50.

Now, listen:



John 12:44-48

- (44) Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. [Now, that's very apparent.]
- (45) He that seeth me seeth him that sent me.
- (46) I am come a light into the world, that whosoever believeth on me should not abide in darkness.
- (47) And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.
- (48) He that rejects me, and receiveth not my word, hath one that judges him...

Who do you think that is? God! Jesus didn't have his own Word. How could Jesus have his own Word, when he himself was not omniscient or omnipotent.

But his Father was, and therefore, for him to have a portion of omniscience and omnipotence... That's all he got was a portion.

Well, isn't that truth? He never had it all. He only had what was allotted to him. All right.

25 John 12:48



John 12:48

(48) He that rejecteth me receiveth not my words, hath one that judges him: [And they're not his Words. Remember, he said, "They're not my Words"—John 14.] the word that I have spoken, the same shall judge him in the last day.

Now, notice; It says "the judgement in the last day"—which are these days.

In other words you can go right to the Gospels, right here, and you can find the hour in which you're living and all about it, because the Gentiles would do exactly what Israel did—" they'll crucify to themselves the Son of God afresh and put him to an open shame."

In other words they will do those things and bring about their own crucifixion!

Do you know how Christ brought about his own crucifixion? You know how he brought about his own crucifixion? He opened his mouth. He wouldn't shut his mouth.

He said, "For what deed do you stone me? What good deed?"

"Not at all. You opened your mouth. Why don't you shut up and sit down? We don't want to hear from you."

"Well, I've got news for you: I'm a vindicated prophet. These are my Father's Words. These are God's Words."

"Shut up and sit down!" He brought about his own crucifixion.

26 Now, how is the church today going to bring about their crucifixion? The same way! This vindicated prophet... Now, let's get this flat!

Now, don't misunderstand what I'm saying: this vindicated prophet in his hour is no less than Jesus in his hour because it's the same God doing what He wants in the two periods. Huh?

So therefore, God gets what He wants in the first period and gets what He wants in the second period. Those two men are equal in producing what God wants! Now, you got what I said? Brother Branham only produced ten cents worth, and Jesus produced a million.

You understand the things of God are a lot different from what the church would try to teach us with their hogwash and superficiality. All right.

27 We're reading in,



John 12:49-50

(49) For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

(50) And I know his commandment [Watch:] is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

And Paul said the same thing! So therefore, there was only one message that had eternal Life and that's the unadulterated Word of Almighty God, no matter when and under what conditions and what portion It is given.

Nobody ever had the whole Word of God at one time.

You say, "Brother Vayle, I beg to disagree. Paul did."

You are sitting in your seats completely fooling yourself. Paul's dead! He's waiting for the Resurrection.

All he did was to talk about it and prove it but he's still not a part of it. There's a measure through seven church ages and the last measure is being fulfilled now, and Paul will come out of the ground and everyone of those wonderful believers with him.

And by the grace of God we'll all be changed. So, all right.

28

You can see Brother Branham now, no doubt, is quoting from,



John 13:19-20

(19) And I tell you before it come to pass, that when it come to pass, you may believe that I am he.

(20) Verily, verily, I say unto you, He that receiveth whomsoever I send receives me...

Now, there you are. See? There's the great head in the human race which is Jesus the Christ, that one born of a virgin... That'll throw you for a loop, won't it? One time he was Michael leading in the worship.

Say, "How could he be?"

Let your thinking go for a change. Don't pretend you know the answers; don't pretend you have to have all the answers. Just believe what's given you. I'm quoting a vindicated prophet. All right.

29

Whosoever..." Then, he said, "I tell you, before it come to pass." That's the vindication of a prophet.

Now here's what he says: "Verily, I say unto you, he that receiveth whomsoever I send

receives me.”

So, he’s the head of the church. So, there’s now the communication of God through that Son. Now, what if Jesus Christ, the Son, sent somebody, and you don’t receive him.

You say, “Well, how do I know he’s being sent by the Son?”

We told you. It’s in the Scripture here. Man agreed with it. God picks a man, uses that man... they won’t listen to that man and proves that he is that man.

God says, “I’ll prove it every single time. When he comes in the name of the Lord and the thing comes to pass, you fear him. He’s the man I’m going to talk lip-to-ear to. I’m going to appear to him some way, somehow. And he’ll be vindicated; he’s my man. Then you know that I sent him.”

Then, the people stand back, these businessmen and everybody else, they cannot see that is an ordained prophet of God, because God doesn’t lie! He’s a God of integrity.

30

You mean to tell me this man had “THUS SAITH THE LORD,” and I was there in dozens of these meetings and literally heard him how many times, I don’t know, and saw the action come forth exactly as he said. How many times? I don’t know.

And you might sit here and say, “Well, Brother Vayle...”

Don’t ‘Brother Vayle’ me! I’m telling you what I saw, and I will face you in the hereafter. And, if you don’t think I will, I’ve got news for you!

Even if I myself miss heaven by a million miles, and He casts me into hell, I’ll still face you over that, because that’s on the record. Don’t talk about my honesty. I haven’t got any.

I don’t mean this as a facetious remark, but as I said last Sunday, “If you are less truthful than Lee Vayle, you are a liar. If you are less honest, you’re a crook.”

But I don’t intend to fool with the Word of God. No, not for fifteen seconds. If you think I’m out of the water, you’d better take a look at David: four hundred and ninety-nine wives and had to lust after a woman, commit adultery, have a baby by her and kill the husband.

That’s great, isn’t it? But never off the Word. Disobedient? Yes. But never off the Word.

I’m not defending sin. I’m just telling you: There’s something that people don’t want to understand, because they’ve got their own ideas.

This is an hour where we don’t have our ideas. We have “THUS SAITH THE LORD” hundreds of times, and I was there.

You say, “Brother Vayle, I read a book about him.”

I don’t care if you read a book. Bring that author here, and stand right here with me. Let’s challenge that author. I’ve read the same perverts.

Never have I heard filthier liars in my life than men that attack Brother Branham. Maybe

that's why I stand here to defend, as few people would want to defend.

31 Now, listen; he said right here,



John 13:20

(20) He that receives whomsoever I send, receiveth me and he that receiveth me receives him that sent me.

It tells you right here. "Now that I am the head of the church, the true Bride, and you are my wife, I am the husband, you're going to have to come through me. Everybody comes through me. And, when I'm going to send that person out, because I have the authority from my Father, and you receive him..."

Now, let's say that Brother Branham is a real vindicated, honest prophet of God; receiving him is receiving Jesus Christ. What does that mean?

It's just what Paul said, "A delegate, a legate, an ambassador..." He doesn't have his own Word; he has the Word of the kingdom.

32 He's thinking of that. Now, when he referred to Luther and Wesley, of course, he also was thinking of himself.

Remember his vision 'beyond the curtain of time'? The messenger said, "You were born to be a leader." Certainly, Wesley was. Certainly, Luther was. There have been leaders.

But it must be remembered that, when it came time to speak of himself, he merely mentioned himself as one set apart and different from the other reformers, as in his day he was responsible for what he called 'turning a corner' in referring to his part in building the body of Jesus Christ.

You say, "I thought Jesus built the Body."

"Well, just a minute. I thought that Paul said, 'Be careful how you build.'"

It's my understanding God has a five-fold ministry dependent upon a prophet that brings the Word.

The five-fold ministry carries that out, and thereby, the Word is building the people, because we're living by It, right up to the very Headship, which is Christ. That's Ephesians 4.

His ministry to the Bride would conclude the Gospel to the Gentiles and actually bring back Jesus Christ, the Lamb of God.

So we know that in this hour the very giver of eternal Life, Jehovah, is by the end-time prophet manifested in human flesh.

You say, "What do you mean?"

Simple as A-B-C. You look at what the man did; he couldn't do it. No way! Time after time I saw it... no way it could have been done.

William Branham never did it; he only said it. Ho, brother! Wouldn't that be great to just be in a position in this world in which you just don't have to do it, just say it?

"Well," you say, "Brother Vayle, that's like the magic lamp."

Yeah, it is, but we're not going to talk about little kids' stories; we're going to talk about the grace of God.

It wasn't William Branham who did anything. He was merely the voice of one standing... he was the one standing by there and God used his voice.

It's in the... I could read it here in the back of my Bible, but I've read it many times. William Branham did not do it. It was God that did it.

33 And so therefore, now, being what he was at the end time, even as he said on another occasion, "The prophet is the Word of God manifested in human flesh," which is exactly what it is.

This is not an unscriptural or overemphasised Scripture when one realises that the Bride or true Church is the body of Christ.

I'm going to tell you: She's not a pretty sight a lot of times either. If the elected Ones foreknown that formed the body of Christ, the Church, are called 'the body of Christ,' then what about a vindicated prophet who stands there? Does he not stand there instead of Christ? Absolutely, without a doubt.

This being so, the prophet is truly 'God to the people', as It says in Deuteronomy 18. And, if she is to manifest God in her flesh, how much more so will the prophet manifest God in his flesh, because she would not have the opportunity of knowing God and able to worship and serve Him.

34 I was talking to a man some time ago, He's a Christian of a sort and I said, "I want to ask you a question." "What is it?"

I said, "Can you worship and serve God apart from a prophet?"

He looked at me.

I said, "Think it over. I'll come back, and we'll talk about it."

I haven't been back, because I haven't gone to have my teeth fixed. When I go back, I'll ask him.

And, if he tells me, "Yes," I'll say, "Sir, did you write the Bible?"

See? You cannot worship and serve God apart from prophets. There's no way. And you can't say, "Well, there aren't any more, when God says, "Elijah must truly come."

That's just one. In the Book of Revelation there are two more. What are you going to do? Say, "Well, I don't think I want them"? Well, what if they want you? See? What if God wants it?

35 Now we're back here in what we were reading the other day, so I want to go over with you. And I think we were reading at page 21, which I know we were, and we were down to paragraph 144, and maybe even went by there.

Brother Branham is talking about the Life of the Word, that is, the Bride being formed through seven church ages, and it's the Life coming up through those seven ages, and it's coming up through people, because God is working through people.

Now it's not working through people genealogically, as though this father has this son, and this son has this son, and this son... you read a genealogy here in the Bible. No, not so. It's out of one lump, and it has to do with generations.

Generations coming and going around the world. And in there God, dealing with the Gentiles, can deal anywhere at any place. But He cannot deal with them apart from the prophets and the Word.

36 Now that Word has come up through the ages. It was almost totally extinguished under the Roman Catholics and the Dark Ages but started to come back under Luther, then under Wesley, then under the Pentecostals, the baptism with the Holy Ghost and restoration of gifts.

And at the end time, Brother Branham said, "We've turned a corner."

And this time the corner, which previously everything was from the vertical to the horizontal, finally the horizontal is closed off, because there's no more left from the vertical! Can't be. When the last elected One comes in, it's over. That all left to child training.

37 So now, at this end time period there's got to be from the horizontal to the vertical.

So therefore, what's going to happen so that a foundation, or "a phalange," as Brother Branham said, can be laid upon the pyramid that'll actually take that pyramid up to where he is in the heavens to the Wedding Supper, and this Spirit that's in our midst becomes incarnate to us.

We can crown Him King of kings and Lord of lords, and that'll be the Son of God, the Son of man, the Son of David, the altogether Lovely, and so on. So, all right.

38 The corner now, as we're looking up, we're looking to a Resurrection, that coming up also, out of the ground. See?

[145] *And the only way you can... [now he said... let me read that 144:]... We've turned a corner! We're looking towards Heaven, watching for his coming; the Cap on the Pyramid, see? caught up, as we would say, His coming back!*

Now he doesn't come back to earth at that time—we meet him in the air. He comes back with us—Revelation 19—” riding upon a white horse, the Bride with him, to take over. The Church must be resurrected soon, [Now, watch.] and we must get ready. [Now that's His word:] we must get ready.

[145] And the only way you can... what? Get ready. Now we've got a little mystery here. How are you going to get ready? [Well, he goes to the negative.]... Is not say... [Now evidently, you're allowed to talk but you're going to be closed down.]... Is to not say, “Well, I belong to the Assemblies... I belong to Oneness, Twoness,” or whatever it is, all of them. [Now notice:] Oneness, Twoness, Threeness... one God, two Gods, three Gods.

Brother Branham was not Oneness; he was not Trinitarian; didn't believe in two Gods. He believed in oneness of the Godhead but he wasn't Oneness.

There's a big difference. Now:

...Or whatever it is, all of them there, “I belong to the Church of God,” that doesn't mean a thing. “Our fathers shouted and danced,” that's just perfectly all right, that was their day. But today you're confronted not with the organisation that they made, but with the Life that's going on, coming on, which is Jesus Christ.

39 Now, let's watch it: the Life in the church which was Christ's Life, which came from God... Remember they said, “Brother Branham, what's the difference between Jesus and God?”

He said, “No difference, except one has a beginning.”

Right? No difference. The Son was of the same substance, but he was the Son; not God the Son, but the Son of God.

Most of you folks sitting here are old enough to be parents. You are parents. What about your children? They came out of you! What else?

“Oh, I've got a daughter; she's my mother.”

“I've got a son that's my father.”

Oh, you've got to be sick. I mean ‘weird,’ not just sick: weird, nauseatingly weird. All right then...

Are you going to make the Son the Father? You can't do it! Jesus is the Son of God. My! That's not too hard to understand.

40 Now, listen: That Life, that we're talking of, is God's Own Life. Now that Life was predestinated by God Himself through foreknowledge, election, all of that, to come to a certain fruitage. He sowed for it.

As Brother Branham said quaintly, “The first man was God; the second was Jesus; the third was Adam.”

It is through human flesh that God has His sons, and the Only-begotten Son, the first One,

came down in human flesh as Kinsman-Redeemer, as a brother, the great Son, to redeem us, and became known as the blood of God. All right.

41 So therefore, we're looking at this thing and understanding this Life is supposed to bring forth a harvest of immortal people.

It brought forth a half a harvest when Jesus came out of the grave, and Abraham and Isaac and Joseph and Jacob and those men came out with him.

I'm sure... I'm quite sure that Job did. I can't prove anything, I just know they came out. That's the first half of the First Resurrection.

Now you're looking at the next part of the Resurrection, without a doubt.

Now that Life, way back from Adam, that elect Bride came out at the time of Jesus... Old Testament Bride, the first half of the First Resurrection.

Now we're waiting for the next half, which could come any time. Now that same Life is doing what it's supposed to do now, which was sown way back there but couldn't do that at that time.

Hey, look. I could take a grain of wheat, that'd be a handful of wheat, and say, "Look, now look here: Every one of those little kernels, I believe, is going to bring forth sixty more just like it."

And I'd just hold them there; nothing ever happens. Throw them in the ground; something's got to happen. Water hits it; sunlight hits it; it grows up, and after a while I find my handful of wheat. Each one brings forth fifty. I've got a harvest. But it took a certain process to do it.

42 That's what Brother Branham is talking about. There's a process for the Word of God, and the process has gone to the place where Brother Branham said, "We've turned the corner; we're looking up."

There must be Resurrection shortly; there must be a Rapture shortly, because God Himself is present and there's His picture in a Pillar of Fire. And it's the only authenticated one.

Authenticated by George J. Lacy, head of the... It has to do with documents, certification and photography.

He said, "It's a picture of a supernatural being, because the light hit the lens."

And he said, "If that picture should one time appear in dime stores around the world... It's authenticated. Something is there." Well, we know that, and we know what it's all about.

43 Now, watch: that Life Brother Branham was talking about here... see?

[144] *...We must get ready. Now, what's going to get them ready? There's only one thing that'll get them ready—is the same thing that happened in the days of John the Baptist.*

Now, let's take a look at the days of John the Baptist and I'll read it to you. It's over there in Luke 1.

Now, if you'll follow me, it's not hard. If you can't follow me, of course it's difficult. Now, speaking of John the Baptist, here's the prophecy,



Luke 1:15-17

- (15) For he shall be great in the sight of the Lord, and shall not drink neither wine nor strong drink; he shall be filled with the Holy Ghost, even from his mother's womb.
- (16) And many of the children [Not a lot, but 'many' of the children] shall be turned to the Lord their God.
- (17) And he shall go before the Lord God in the spirit and power of Elijah to turn the hearts of the fathers to the children, even the disobedient to the wisdom of the just; to make ready a people that are already prepared for the Lord.

44 They're God's people, but they're not ready! Now, if it took a John the Baptist back then, and he types the Elijah to come, is anybody going to tell me that we don't need Elijah to make the people ready? Say, "Well, bless God. I'm under the Blood. I'm ready."

Who said so? A vindicated prophet said it's going to take something to make you ready, and you'll never get ready by vouchsafing for and uttering as your defence an understanding of the Word, the creeds and dogmas that you're into.

You're never going to make it. It's going to take a fresh, new Message.

That's why the man came vindicated with a true healing revival that brought on a fresh Message, because God doesn't vindicate the same old tired message. There's nothing to vindicate. It had its day.

Luther—justification; Wesley—sanctification; Pentecostal—baptism, restoration of gifts.

45 But, what happens when that runs out? Ephesians tells you: God comes down with a new Message, complete revelation, so you can't get it the old way.

Now, watch:

[145] *...But today you're confronted not with the organisation that they made... [Luther, Wesley, Pentecostals]... but the Life that's going on, which is Jesus Christ.*

Now you're confronted. You were never confronted back there with the truth: justification, sanctification, restoration of gifts and the baptism. Now you're confronted further.

Now, when the baptism with the Holy Ghost runs out, and it does run out according to Ephesians 1:13-14, verse 15 then tells you that the Spirit comes into the church with a revelation.

46

All right. What happened way back in the Pentecostal era? God came down in the Pillar of Fire, divided Himself at Pentecost to the Israelites.

He swung over and took in a few Gentiles. Then, just about that same time, He meets Paul on the road to Damascus and confronts him.

And He said, "I am Jehovah Savior. Why are you persecuting me?"

And at that time, Paul the Apostle was born again, filled with the Holy Ghost; then goes to the desert and talks to God face-to-face and brings back the Word. That's alpha.

All right. Then, when the baptism runs out, what is left? Only the Pillar of Fire and His Bride! Then, who do you think is going to come on down? God Himself.

They're not on a collision course. They're on a confrontation course so that she will know that John the Baptist brought the truth: This is your God.

Not Oneness, Twoness, Threeness; not Luther, Wesley, Pentecostal but getting back to the reality of Paul, where the Bride went off track in 2 Corinthians 11.

She must be brought back to Ephesus, and she can only be brought back by God Himself, because in spite of all your talk about the Blood, and you can talk about the Blood all you want. And I believe in the Blood. I love the Blood. I preach It.

In spite of it, the shed Blood will not do one thing for you if you leave that Word, because the Blood is merely, my brother/sister, the binding of the covenant. The Blood is not a covenant.

The covenant is a word agreement, and the Blood sanctifies and binds it. So, how can you say, "I've got the Blood, and it stands for me," when you ignore the covenant?

47

I've read that in the Book of Hebrews. My, my, my, time after time. People go by it; they read it; it doesn't mean a thing to them.

No, I'm sorry, but I wish it did mean something to them, because It tells you,



Hebrews 10:26

(26) If we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin.

Breaking the covenant caused the death of the Lord Jesus Christ; so therefore, that's wiped away. Then, how can anyone dare to break the fresh covenant and say, "Well, the Blood atones"? It doesn't atone. It doesn't.



Hebrews 10:27-29

(27) But a fearful looking for of judgement and fiery indignation, which shall devour the adversaries.

- (28) He that despised Moses' law died without mercy under two or three witnesses:
- (29) How much sorer punishment, suppose ye, shall he be thought worthy, who trod under foot the Son of God, and hath counted the blood of the covenant, [It doesn't just say, "Blood." It says, 'Blood of the covenant': 'the pact', 'the agreement', 'that which is set to words—which explains. Huh? 'stands before the judgement'.] wherewith he was sanctified, an unholy thing, done despite unto the Spirit of grace.

See? You've got to understand the Scripture the way It is written.

48 Now he said:

[145] *...Today you're confronted not with the organisation that they made, but with the Life that's going on, which is Jesus Christ.*

Tell me: what Life has it ever been? What Life has it ever... it's always been the Life of God.

[146] *This young fellow had done the same thing. Moses wrote those commandments. But, you see, the same God that wrote the commandments by His prophet, was God... whereby... [I beg your pardon]...*

...the same God that wrote the commandment by His prophet, was the same one that prophesied the day would come, "I'll raise up a Prophet likened unto me. It'll come to pass that all that don't hear Him will be cut off"; back in the denominational shucks and tassels.

49 Now, do you realise Brother Branham was quoting Acts 3, after the Resurrection of Jesus Christ? I've been criticised many times for using this Scripture. It's the only way it can be used.

In Chapter 3 It tells you, at the end time:



Acts 3:19

- (19) Repent ye therefore, and be converted, that your sin may be blotted out, when times of refreshing shall come from the presence of the Lord.

Pointing down the road, there's going to be a great healing revival. God is going to make Himself known by His Presence. God is going to make Himself known that He's there.

Now, watch:



Acts 3:20-21

- (20) [This same God] shall send Jesus Christ, which was preached unto you:

- (21) Whom the heavens must retain until the restoration of all things, which God hath spoke by the mouth of all his holy prophets since the world began.

It says, "God is going to be right here for the purpose of bringing that Son and the Bride together."

Can't happen though... no... no, not until there's a restoration. What of? The Word. What Word? The whole Bible? No. That which was spoken by the mouth of the holy prophets concerning the Gentiles and for this hour.

50

All right. Now, watch:



Acts 3:22-23

- (22) For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall you hear in all things whatsoever he shall say unto you.
- (23) And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

That didn't happen in the day of Jews, because this Word says "utterly destroyed." There's only one other destruction, and that's in Malachi 4, after Elijah comes, and everything burns, one hundred percent destruction.

And the judgement is already passed, because this is White Throne hour. The thrones are set in the country. The pope's going to take over.

Just watch, even the papers. You'll soon find that out. Everything is in divine order. I don't see anything that's left myself, except just little things here and there.

51

Then, notice:



Acts 3:24

- (24) Yea, and all the prophets from Samuel... [It doesn't mention Moses now, does He? He said, "'A prophet,' Moses said."]

Then, he goes right to Samuel. Why? Because Jesus was not Moses. He never brought a Word as did Moses.

He came like Samuel, who went back to the Word, showed the fulfilment, proved he had the understanding.

What about William Branham? He never had the Word. Paul had the Word, but he proved he had the revelation.

And Brother Branham said, "Just think how wonderful, how marvellous... the same Pillar of Fire that brought the Word to Paul is here revealing It."

You say, "I don't believe that."

Well, I do. I've been preaching what I believe and what the prophet said because he's vindicated. Nobody else is.

Hey, listen: I was Presbyterian, Methodist; God knows. My sisters were Nazarene. Forget that kind of stuff. We went from there to the Baptists to the Pentecostals.

"Oh," you say, "you're just a church tramp."

Am I? I was looking for Light. What were you looking for? A good time or a buck or something? I wasn't, and I'm still not. I'm not an authority, but I do know the Word of God vindicated William Branham. God Himself did it.

52

Acts 3:24-26



Acts 3:24-26

- (24) [So Moses]... starting with Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.
- (25) You are the children of the prophets, of the covenant God made with our fathers, saying unto Abraham, And in thy seed shall all kindreds of the earth be blessed. [Israel doesn't believe that, even right now.]
- (26) Unto you first God, having raised up his Son...

Now, just a minute: God raised up His Son from what? Death... and proved it. Yeah. When did He do it to the Gentiles? He vindicated a prophet, Paul, to go to them.

What was one of the favourite sayings of Brother Branham?

He said, "If," he said, "If God raised Jesus from the dead, He's obligated to do now for the Gentiles what He did for Israel, when He did it through the flesh of Jesus Christ."

53

I've read it out of Matthew 12. And herein lies the salvation of a Bride coming out of Babylon, because now the Bride can become ready.

She was prepared, but she wasn't ready. She was amongst the crowd that was wretched, miserable, blind, naked, and didn't know it.

Boasting and talking, rich, increased in goods, and thought she was, and in need of nothing." I've got Jesus, hallelujah! Oh, Glory to God! I speak in tongues; I've seen miracles."

So, have I, time after time. I was a billion miles off the Word of God. Now, by the grace of God, I'm dead centre on target, not according to many people.

Don't worry, not according to many. If many people believed what I believe, I'd quit believing right now, because only eight people made the ark. That's percentage-wise.

Not just eight people. We're talking percentage-wise. If eight people made the ark back in the days of Noah, five and a half billion and there's five and a half billion now, how many are going to be standing right here to not die, just go on? Seven thousand? Who knows? Who cares? A very small percentage.

There we are. That's what he says right here.

54 He said:

[146] *...They're going to get cut off. [Now, he said,] we're looking at that in this hour. Now they must go on to Life.*

Remember, the church in Revelation 2:18-23 is going on to the second death. The Bride is going on to the second Life! The same Life that you and I forgot about back there, that came here.

We will get resurrected bodies... yeah, second physical, glorified bodies. We're going to the second Life. Now I'm just using that term to let you know what we're talking about. That's not in the Bible.

In the Bible It tells you this flesh gets changed. But that is a second life in this flesh. You won't have blood.

Thank God we won't have cold feet and cold noses, will we? You people that have cold feet and cold noses like me. We won't have to worry anymore.

You'll feel good... good all the time. My, my, where did our energy go? Who cares? as long as we get it back again. See?

[146] *...They must go on to Life. And today, don't say, "I'm Pentecost. I belong to this, I belong to that." That doesn't mean anything! You've got to accept the Person Christ, Eternal Life. Confronts everyone of us! Don't forget that.*

55 Now I'm going to stop right here, because I want to start on there tomorrow morning. By the grace of God I hope I can read my notes. They're horrible.

I just... Look, how can I read? I don't know. I'm just guessing. My handwriting is horrible.

We'll start tomorrow on that and go into it, where you're going to see, talking about this Person. And we want to try to nail it down into our understanding.

Let's bow our heads in prayer before the Communion.



Heavenly Father, we want to thank You again for Your goodness and mercy to us wherein we've been allowed to come together, even in strenuous times, under strenuous conditions, which really, except for our physical infirmities, are not at all strenuous.

They're really glorious and wonderful; never saw a lazier age in my life, nor more bountiful blessings. Lord, going back as a kid, I can see more in twenty-four hours than I saw in, ooh, just a great part of my life way back yonder.

There's so much of everything. But at the same time there's so much of everything that we really don't want.

But there is now a table spread of the goodness and the Bread and the Wine of God in this hour, the Spiritual Food in due season, the meat sent down from heaven.

And we want to thank You for it, that eating thereof, Lord, nourishing us up in the Holy Ghost, piling Word upon Word, will bring a Bride to a place of immortality where the Word of God becomes fulfilled in her.

And that's what we're looking at tonight. And we know this is the hour for some people to be standing right here and not die, not even lose one breath, one step, one wink of the eye, but go right into immortality, caught up with the blessed saints that have gone before them.

And, then, joyously crown Him King of kings and Lord of lords, as they meet Him in the air at the great Wedding Supper, to come back to their earth, Lord, which will be purified by fire, the Blood having fallen upon it years ago... two thousand years ago, making all things ready for that great Millennial area, of which we know is going to be a place of further sanctification, further moving on, Lord.

And, how wonderful to know that in this life here, so many things have been so satisfactory and so unsatisfactory...

We're going there, Lord, where day by day, moment by moment, heartbeat by heartbeat, as it were, we're just going on in Your Presence in the wonderful things of God, in that great expanse of illuminated Life.

Lord, that's what we're waiting for. In my own heart that's what I'm waiting for. That's the one thing I see above everything else in this world, Lord. There's nothing else I would want more than that, and I praise You that it is finally before us, this great hour, this great day.

Bless every person here tonight, whether they're understanding or not, hoping to have caught something, that something real has come to pass in our day and our hour, something definitive, God Himself having come down to wind up the whole session and take us home.

Unto Thee we give the glory, in Jesus' Name.

Amen.

[Brother Vaile continues with Communion.]