

Identification #08

World Dollarization; Jesus Made To Stick Out; Bearing Record Of The Heavenly
May 29, 1999
#0999

Brother Lee Vayle



Shall we pray.

Heavenly Father, we hear so much and we have talked so much ourselves about worshipping You and rejoicing in You and loving You, praising You from the depths of our heart. And we know that that is perfectly right and perfectly acceptable, and that is exactly the way it should be, but we have forgotten, Lord, that You rejoice over us, even as the shepherd, who went out and found that sheep that was lost, rejoicing more over it than over the ninety-nine safe in the fold, because they were the ones who thought they were secure.

They were the ones that thought they had it all. They didn't know they were lost and undone, didn't know, like the little Bride that was out there wanting You and desiring You, that was lost, and, then, You went searching and found that one and rejoicing, rejoiced over that little lamb.

We believe tonight, Lord, You are rejoicing over us, because Your Word said so. We know that You set us up on high as the apple of your eye. You've set us in high places, to exalt Your Name and glorify You. You've done all this for us, Lord, even as Brother Branham said, *at the end time You came down here and, not just making Yourself available, but literally courting a Bride, and currying favour, and showing Your beauty and glory, Lord*, such that: how could there be one of your little Ones to turn that aside, but rejoice in You?

And tonight, Lord, may we realise Your love and Your care, and how You're looking out for us, and we're not looking out for You, how, Lord, that You maintain it all because You made it all, and all things consist by You, and we must realise that, Lord, and begin to glorify You as the great God and tender, loving Father that You are.

And we appreciate now tonight knowing that, and may we not let go of it, but rather day by day, believe it with all of our hearts, until we begin to see how You do love us and how You rejoice over us, and how happy and proud You are of us because we know that's in the Word, even as we see the time of the adoption. These are they who have learned well under the Holy Spirit. These are those that are manifested at the end time. And, Lord, we know that we ought to be proud of each other, instead of acting as though we're magnets who, rather than attracting to each other, repel each other. We're magnets that bring each of us together because we're the same positive substance to do it.

So, thank You for Your Presence. Thank you for making Yourself available to us. Thank You for showing Your love and Your mercy, vindicating Yourself to us and for us, that we might believe as never before, knowing that perfection has come in this hour of face-to-face. We appreciate that because You did it, and we thank You for it. We receive it with all of our hearts, Lord, every single bit you have for us, and we just thank You, Lord, and know that "If God be for us, who can be against us?"

It really doesn't matter, dear Lord, You will get us out of here because You are our Rock, our High Tower. You have come to rescue us and take us away, Lord, from the burning and the chaos. Surely, Father, we are at rest tonight in You, and we appreciate it that You are our Saviour, and there's none beside You.

Our whole hope is in You, which we're grateful that we can pinpoint it right down to one thing. We don't have a lot of hopes, Lord; we don't have a lot of voices; we don't have anything but Your true Word that's come to us, declared to us and showed that You are our God, and You love us, and You are happy with us, even proud, and rejoicing over us. May we glorify You in return as never before. In Jesus' Name we pray.

Amen.

You may be seated.

01 Now, over a period of time we've made mention how that Brother Branham said that the... *America had made the image to the beast* and that he mentioned how that *a pope has to come out of America*, and he said, according to prophecy, which I don't know that anybody ever heard Brother Branham make a prophetic utterance, but he said, "*The Bible is a book of prophecy.*" And chapter 13 in Revelation certainly shows that; that almost spells it out word for word: that a pope will come out of America.

And he mentioned that a pope would come out of America, you know; as I said, he called it by prophecy.

And he mentioned how it is *that the antichrist would require everybody to receive baptism in the name of Father, Son and Holy Ghost... and how you couldn't buy or sell unless you were under the dominion of the Catholic Church.* And not only did he say that *America would build the image to the beast*, and already has, but he mentioned *a cruel, beautiful women rising up in America at the end time*, that he called the Catholic Church.

02 Then he mentioned how that the money... And he referred directly to America. He did not refer to Europe, the Euro dollar, and those other things that are pervasive in the continent over there. He mentioned *America, how the money would be, you know, no longer backed by anything solid or strong, so that the money system would be in a state of collapse, and the Jews having all the paper, and America having got rid of the gold...* and more nations are getting rid of the gold. They're not caring about it.

So, who's taking the gold? I understand that Rome doesn't take paper money anymore; they just take the gold. So, they're piling up all this gold over there in Europe and in Rome. And that leaves America with their currency, which would be void of any backing or any legitimacy whatsoever. And America does seventy-four percent of all world commerce; that's American money.

03 Now, with that in mind, and we've been talking about it, I want to read you an article to show how far it's gone. Now I should have known this, and you should have known it, but you know, we're not supposed to know too much about the world anyway. So, if somebody writes about it and tells about it, we just say, "Hey, that's exactly right." I should have thought of that, and in a way I did, but now it's become very clear.

Now here's what it says here: "Judgement Calls, Dollarizing a Black Hole".

"We might feel flattered if other countries adopt our currency, but the idea has dangers. Down with dollarization. By all rights, Americans should feel flattered by the latest scheme to save the world economy. It advises many poorer countries to adopt the dollar as their official national money."

(Not the Euro dollar, now, the American dollar.) "This would, the argument goes, guarantee them a sound currency, raise their economic growth, and shield them from speculative currency crisis." (Whooh! I didn't know our dollar was so wonderful. Did you?) "As for Americans, we could travel and trade more easily." (And give all our secrets to China.) "No one would have to cope with messy currency conversions. What's to dislike?"

Well, I could agree. When I went to Sweden, I went there with American travellers' checks. So, right away they said, "Okay, fine. It's going to cost you so much to turn your American currency into travellers' cheque to American currency."

So, they sliced me off. Now they said, "Of course, you want our Swedish money," which I did, so now another slice. I was getting so provoked and mad that I said, "The quicker I get out of this dump, (this bunch of thieves,) I'm going to get out of here." And I spent as little money as I could to get out of that country.

04 So, you see how easy it is to fall for this. So hey, just have American currency everywhere. Oh yeah.

"...So, what's to dislike? Plenty. Plenty's to dislike. When a country abandons its currency, it surrenders a central symbol of national identity."

So, if they abandon theirs, and they have ours, then they become us. So now, the old image is getting bigger and fatter; looks more like Buddha. Well the Popes look pretty fat, with all their skirts and things on. They're hiding their pot-bellies. I'm not a nice guy, I can... They might boil me in oil.

"...It also loses one's instrument to control its economy and throw itself at the mercy of policies determined elsewhere, in this case, in the United States." (So, how far is the image built, in control through the States? Hey man, I think we already passed the limits.) "We are courting trouble, if many countries dollarize. They would blame us for their problems, and they would try to influence US policies, pushing them either lower or higher, to a higher interest rates."

05 Well, didn't we get mad when the Jews began telling us how to do our little job? And we were giving them all kinds of money, billions of dollars. When the fact of the matter is, I understand, there's about fifteen or seventeen Jews alone could just bail out all of Israel. But we're supposed to bail them out.

I'm not a Jew hater or anything. I'm just bringing you the way economics are today, and things in the world.

"For the moment, the dangers are hypothetical. Only one country, Argentina, has seriously suggested dollarization, but the hazard of this idea lies in its apparent harmlessness. If we

accede to one country doing it, we could hardly object to more countries wanting to follow. Other Latin countries already seem interested. Over a period of years, perhaps a decade or fifteen years, dollarization might spread." [Of course, it could be overnight, too.] "American foreign policy and economic policy could be fundamentally altered without our ever having fully considered the consequences."

In other words, if it's something they want to do, just how do you stop them? Now, this is what we're looking at. This guy here, and his name is Samuelson... He's a writer for, oh, Time or Newsweek, or somebody. I forget which. And um...

06 "At a recent congressional hearing, Federal Reserve chairman, Alan Greenspan, and deputy treasury secretary, Lawrence Summers, were subtly encouraging. They didn't fully endorse dollarization as an antidote to currency crisis and economic instability, but they didn't criticise dollarization either. And they insisted that it wouldn't threaten independent US policies. This is implausible. The United States would not be indifferent, if the greater part of the world's effective supply of dollars were held outside of the US."

So, what if they controlled all of the 'dough' that we're printing here, and they just kept getting more and more. That would make us print more and more, (wouldn't it?) so that pretty soon a loaf of bread would be at least one wheelbarrow full of currency. Brother Branham was supposed to have said to somebody that the American dollar wouldn't be worth even paper to paper your walls with.

Now I never heard him say it, and I don't know where it was said, but I heard that's what he said to a brother there in Jeffersonville.

07 "The United States could not be indifferent if the greater part of the worlds effective supply of dollars were held outside the US, writes Samuel Britain in The Financial Time. The Federal Reserve might set up an economic policy for much of the world." [Well, that's what they want to do. Its centralization.] "The dollar, of course, already plays a pivotal role in the world economy." [Now I told you seventy-four percent, which is right.] "It is the main currency used to conduct foreign trade. Countries hold about sixty percent of their foreign exchange reserve in dollars, control seventy percent, and nations are holding sixty percent of American dollar, in reserve." [Let that sink in. You know its out there, and they're printing more of it all the time.]

"These reserves" [In other words, they're holding on to it.] "consists of currencies usable to buy imports. And the dollar is used heavily in cross-border bank loans and bond issues. Indeed, the dollar's global role helps explain why US trade deficits have persisted since 1976. People need dollars to trade and invest." [Not euro dollars now.] "This demand props up the dollar's exchange rate."

Isn't that cute? The more junk we have, and the more it's out there, the more it's propped up. I don't understand that. I mean, this is... this is nuts, it's insane, what they're telling us here.

08 "People need dollars to trade and invest. The demand props up the dollar's exchange rate. US exports become more costly, imports from the United States become cheaper, we record a trade deficit. In reality the rest of the world is paying us through an excess of imports for the services the dollar provides."

[So, in other words, we're giving them a good time; they're giving us a hard time.] "One service is as everyday cash in some countries." [One service is as everyday cash in some countries.] "Dollar bills have travelled to countries like Peru, Russia, and Turkey."

"These..." [Sure, did they travel to Russia? Billions and billions of dollars, and what happened?] "As soon as the Russians got the money, they put them in Swiss banks and all over the world, and they drained it. They took all the loan and frittered it all away. Russia's completely bankrupt. It's in a meltdown. People distrust their own money" [I don't know about... not over here.] "because of inflation or political instability threatens its value."

"We know this," says Edgar Figes or whatever his name is, a retired economist from the University of Wisconsin, "because otherwise there's more cash than Americans need." There are now more than four hundred and eighty billions of bills from ones to hundreds." [Never mind what the Mafia's laundered and the rest of the Russian Mafia and the rest of them.] "That's almost eighteen hundred for every adult and child in America. Do you hold that much cash? Figes estimate, between 38 and 44 percent of the US treasury exists abroad."

Do you realise that's getting close to fifty percent is outside the country? What if they decide to come in and just buy us out? Well, who's to stop them?

09

"Government estimates range from fifty percent to two thirds." [whoo man, two thirds!] "Whatever the true number, it's high. Argentina has, in this sense, already heavily dollarized. By 1995 perhaps half of this bank deposits were in dollars." [Whoo! They're lucky; they got our bucks. And, how much do they get out of it? A nickel a piece.]

"Dollars are often used for larger purchases: cars, homes, cattle. The national currency, the peso, is so tightly tied to the dollar through an arrangement, known as a Currency Board, Argentina effectively issues new pesos only if they're backed by dollars. The exchange rate is one dollar, one peso." [Whooley.] "The present proposal would go the final step and eliminate the peso." [So, pretty soon one nation is using our bucks: our Federal Reserve issuing that money.] "One paper, this is appealing. The more possibility of devaluation, reducing the peso's value in dollars, exposes Argentina to confidence crisis. People might cash in pesos for dollars. Interest rates stay higher to deter this. Switching to the dollar would seem to ease the threat. Interest rates would drop. Economic growth would rise. The immediate gain seem huge, but disadvantages lurk."

"Consider, for starters, how dollarization might work in practice. In Argentina, there are roughly fifteen billion pesos in circulation. The country also has twenty-five billion in foreign exchange reserve, most probably in US Treasury Securities. To replace pesos, Argentina could sell fifteen billion Treasury Securities and buy fifteen billion US currency. Dollars would be exchanged for pesos."

"Fine, but there are lots of bonds in bank deposits and loans in pesos. How would these be converted? One answer: Argentina would simply declare them and change the dollars. Although US officials profess to be unworried by this hocus-pocus, they should be. If many countries did it, they would create huge amounts of dollars, financial instruments, essentially out of thin air." [Well, ours are made out of thin air. If there's no dollars behind it, then where you going to? What's your denominator?]

“No one knows the consequences of that modern dollarization would not guarantee other countries’ strong economic growth or prevent financial crisis. These depend mainly on their own policies. Interest rates might initially drop, but in the future, economic policies that suit the United States, say high interest rates to control inflation might not suit dollarized countries. And money transfers in and out of these countries would become simpler because there would be no currency risk. Social and political unrest could easily prompt people to shift dollars abroad.”

“It is naive to think if other countries adopt our money, our economic and political relations will remain unaffected. Even now we are not aloof from other countries’ problems and complaints: witness our rescue of the ailing Mexican economy in 1995. We cannot stop informal dollarization, but we can resist formal conversion. Dollarization’s a vast black hole. Rather than being nonchalant about exploring it, we should discourage other countries from dragging us over the edge.”

10 Now the reason I read that is to show you that we’re closer than ever to the collapse that Brother Branham said is inevitable. I’m not going to read this one here; I just want to get something to you.

This is an article Gerald gave me. It’s by Hayek Centenary. He was an outstanding Austrian economist that had a lot to do with Meise, and denied the Keynesian economy, which is socialistic and completely ridiculous. Now there’s one paragraph I want to read to you.

“For this reason Hayek was a severe critic of lender of last resort banking policies.”

Now, in other words, your savings and loans, your banks and things are having a state of collapse. They’re running into problems. And he is against them being lifted out of their problems by federal aid coming to them as federal aid has been doing. And remember: the banks were the ones that lent vast sums of money overseas, and when they go bankrupt... They will not go bankrupt; it will all fall back on the taxpayer.

Remember recently, I forget what outfit it was, managing money... but they were into derivatives I think, and other things, which I don’t understand much about, but can really suck you down the drain in a hurry, if you don’t know what you’re doing.

And they began losing investors’ money to the tune of hundreds and hundreds of millions. So, what did Greenspan do? He got a consortium together and the banks came and bailed them out. Yet today they are so solvent that they’re over the top, doing well, showing they didn’t even need a bailout. Now this is money Federal Reserve is printing. So, just keep this in mind. I think I got this straight. Well, I think I know what I’m talking about, at least to a degree.

11 So, Hayek says here: (He’s a severe critic of lender of last resort banking policies; indeed he thought:)

“...Banks should function like any other market institution., being neither hobbled by regulations nor subsidised through a central bank like the Fed.”

Now, what does subsidy mean? What do you do when you subsidise? It’s a grant of money, actually a gift. But hold it, that’s just part of the definition. Get the definition: ‘a grant to a

private enterprise considered a benefit to the public'.

Hogwash! If there ever was a stinking, rotten lie, that's it. We don't get any benefit! This is the stuff that burns me up. The article is a good article. But I just wanted to read that and let you know that we are supposed to be benefited. I want to ask you a question: when were you benefited by a bank? I want to know; I want to know. We're the guys that put the money in there at two percent, and they get twenty-one. They're the guys the Federal Reserve evidently gives money to. On what condition? What gave them the right to turn out money and give it to banks for our benefit? I want to know 'who' gets the benefit.

12 Now, all of this is said for one reason: not to get exceptionally mad, although we can get perturbed and disgusted and everything else. That's our business. We have a right to it; enjoy, enjoy. It's to show you what Brother Branham said, "*It's busted! It's gone!*" He said *the tax dollars would be forty years down the road at that time*, or did he say forty generations? I can't remember now what he said for sure.

But he put it way down the road, what the economy is into today where it finished. And all the talk about America being about what? Three to six trillion dollars in debt? It's been upped to maybe 16 trillion and as high as 36 trillion, and all the money gets all around the world. Bang! Pop goes the weasel. The balloon is all ready to be busted.

I said over a year ago that I believe the stock market had six months to one year, unless something was done. Remember; I qualified: some little trick. And what was the trick? Federal Reserve: Greenspan. And remember; Greenspan was converted under Ayn Rand, a Russian, who came to America, and she wrote *Atlas Shrugged*. She's a very, (Well, she's dead now.) very, very conservative person, who believed in democracy, who believed in conservative policies.

And he was converted under her, that he believed *laissez faire* capitalism was the only way to go, and besides, it is moral. M-o-r-a-l, moral? Well, praise God, I didn't get converted like Greenspan over a dollar bill or economy. I got converted because of the Lord.

13 Now, that's all tonight on that. But I wanted to give you that, so you know and you can tell that people are waking up all around the country and they're saying the same thing. They are not fooled by the present situation. They're not fooled by Mister Clinton.

But remember; when you get a hold of a bear's tail, you don't dare let go of the bear. And that's Clinton's administration. They don't dare let go. Daschle and his people are so depraved that they will not name names because they cannot name names over this Chinese spy deal, that they claim goes back to Reagan and Bush. They merely point the finger and say, "It was under their administration it started," but they won't name names. How come? Cover-up.

So, the present government is contributing by leaps and bounds to the setup today, which is going to drag us under, has been dragging us under, and I'm not going to blame just Clinton and the liberals. It's been going on for a long, long time. And I know the only reason that we're staggering along and barely keeping a stumbling balance with the economy is because they're pumping that money in there.

But what's going to happen suddenly, when what we're looking at... There's nothing but a

steady stream of imports into America, there's no money, there's no exports going out. The money's out there, billions and billion dollars, you've got to stand good for... billions of dollars. Suddenly, there will be what? Nothing left in America. I don't know when it's going to happen. I thought it would be a year to six months unless they did something; and, my God, it can be ten more years with the way they're going with things. But I kind of doubt it. Alright.

14 We're going to get to "Identification". 'Identification' has been used by Brother Branham, not in the sense of the psychological, wherein he, like other preachers and ministers, have said that if you read your Bible or look in the Bible, you can likely find, and will find, a character there that you can relate to on the grounds that it pretty well portrays, you know, the kind of person you are as to your nature.

And now, that's psychological, because you're identifying with that person. I hope none of us identify with Judas, although God knows this Message has got to have its 'Judases'. There's no way you can stop it. It's got to have its 'Peters', 'James', 'John'. It's got to have some 'Pauls' no doubt... got to have its 'Timothys', but, you know, I don't think any of us are so bold to attempt to take out the prime characters of the Bible and identify with them.

The best we can do is hope we're not identified with the Judases and the Jezebels, the Ahabs, or not even a Hezekiah, who stumbled and muttered around. I don't know if you'd even like to be in Isaiah, because we could be sawed to pieces. You know?

15 But in there Brother Branham did mention, like all people do. But when he went to "Identification," he never did that except in the purely scientific, which means 'to identify' means 'to place as to who exactly what you are, what species'.

And, as he went to the Bible, he went right back to the Garden of Eden, and he went back even before the Garden of Eden, which we have in his various sermons, when he mentions *that when there wasn't even an atom, a Light formed, and there was only God there, so whatever formed had to be formed out of God Himself*, which means when that Light came forth as the Son of God, that was a part of God and a Child, a Son, a Born One of God, came forth as no one ever has since or ever will, because He's the Only-begotten Son of God, which means 'unique'. There isn't one more like him.

Now then, there became two of them; not two Gods, but two individual, two personalities. One was the Father and one was the Son. And at that time, when the Son came forth, God gave birth to the Son, He also gave birth to Himself as Father and as God, because God is an object of worship. So now, God Himself, now, has placed Himself in that tremendous position. And when the Son got through creating, and the earth was now a beautiful, beautiful place, God said, "Alright, we're going to have a man."

16 So, that's where the Bible says, "Let us make man in our image." That was the Father talking to the Son. And, of course, Paul clarified the mystery there because he said, "Jesus and the Christ is the image of God. That's why God said to Moses and to the prophets, "Don't you dare attempt to make an image of me", because He was going to make His Own image, which His Own image was His Own Son, uniquely brought to birth as no other born one of God.

So, He said, "Now we'll make man in our image." So, after the image of God made He them,

that's Adam and Eve. And, of course, He also created, and He created the Spirit, and then He formed man of the dust of the ground, and He took out... after He did that, He breathed into Adam the 'breath of lives', and Adam became a living soul. Now, we know positively that Adam was inspirited, you know, you inspire and respire, breathing. So, God literally breathed into him the Holy Ghost. Brother Branham said, "*It was not just a breath of air.*"

17

Now, if you know anything about spiritism, and you study some of the writings of the people who are visited by devils, like Joe Smith was, although this is not in the Book of Mormon to my knowledge, (it could be; I don't know.) but I read this myself: where a man who claimed to really be led of God, and he knew it was God dealing with him, and he took the Book of Genesis, and he told, in his article, he mentions how that man was perfectly an earthly creature formed by God, created by God, and then, God breathed into his nostrils, and that way He gave him artificial respiration, like CPR and what have you, so that man began to breath and pulsate, started the old heart thumping, the blood moving around, getting oxygenated and all those things.

And you know when I read that many, many years ago, and I wasn't under Brother Branham, that sounded awful good to me. And I thought, "Now, that's good. I like that. I think I could believe that."

And I wasn't preaching it, of course, but I was getting it in my mind that, you know, that's very logical. But it's not true. It wasn't just a breath, because when God breathed into him the 'breath of lives', he became a living soul, and not before then. So, that just wasn't a breath; that was something else.... It had to be. And Brother Branham categorically said, "*It was the Holy Spirit.*"

Now then, God separates the two beings, the created male spirit and the created female spirit, and puts them in two separate vessels because Brother Branham told us categorically that *the female spirit and the male spirit were meant for procreation.*

18

So therefore, it's necessary that God would put the male in one type of body and the female in the other type of body in order to bring forth children. Now, if God breathed into Adam the 'breath of lives' and He gave him a mate to reproduce himself, because a help meet means 'one like to him', like one of his own species, one of his own kind, one of his own nature, right down the line... like you get a cow and, you know, the bull and the cow, they're the same: same flesh, the same everything... You get dogs, you get... Everything is the same way. Well, Adam had all of those animals paraded before him, but he never had one like him.

So, God, therefore, split them, and kept the rib, and He made the woman, and made the woman naturally to bear children, and the man to be the procreator, in the sense, the inseminator, and but in him was the 'breath of lives', and he became that living soul.

So, lives and soul are positively synonymous; they couldn't be otherwise. That's why Brother Branham could categorically say, "*Now, look,*" he said, "*you were in God way back there, and then He also put you in Jesus for your representation.*" Now we don't remember anything about it, but there must have been a state of some description which gave us personality, and I haven't got a clue to it, so I'm not going to try to talk about it.

19 All I know is Brother Branham told us about it. And, if he told us about it, (And that's a mystery which was not known from before the foundation of the world: like how the sun came into existence.) I simply accept it and go about my business because, if he said so, that's it. And I'm not trying to look back to find out, and I'm not trying to look forward to find out; I simply take it.

He also said, according to Scripture, *"As Levi was in the loins of his great, great grandfather, and thereby paid tithes,"* and he said, *"you were in the loins of your father,"* to every single one of us, *"and he could not have fellowship with his child, until that child was brought forth by holy matrimony, the woman"...* now listen: *"the woman, being a 'sacred vessel for child bearing'—not sex"...* not a good time, not a man's playground, not a doll, not a mistress.

That's why I've said the things I've said recently, that this thing is so messed up and the people are so godless, we will talk about the truth in this pulpit. I don't care what you or anybody else does. It's the truth. The woman is a sacred vessel for child bearing. And she will bear children. And all the others will go to hell.

20 Now, that's how the children of God, the born ones of God, come. And you'd study the genealogy of Joseph and of every seed of God in the Bible, it goes straight back to Adam, who was a son of God: species... generics. So, Brother Branham said, *"Go to the Bible. Find out something about identification."* And in there we find, and he dwelt on it, the identified child of God. Now remember; the Bible said, *"Except you have the Spirit of Christ, you're reprobate."*

So, every single child, wise or foolish virgin, see, must evidently have this life from God. And Brother Branham, they asked him, they talked to him concerning the wise and foolish virgin, the Bride... He said, *"The tailor takes a bolt of cloth, puts a pattern on it, cuts out what's under the pattern; that's Bride... remnant left over, also the same cloth,"* he said, *"notice they're all virgins. They're all virgins,"* which means they have a seed locked up for whatever constitutes their position in the great marriage union and family with God.

Not wise, but foolish. See? Remember; their vessels didn't have oil. The life had gone out of the Word of the age and they had not taken the Word wherein there's life. That's why Brother Branham could categorically say with **THUS SAITH GOD HIMSELF**, vindicated, that *"positively there is no life outside of this Message"*. It's the only vessel that has the Holy Ghost.

21 Now he talked about serpent seed, where Eve abused her privilege. She was the virtuous wife of Adam and a sacred vessel for child bearing. Now anyone that cohabits with an animal is put to death according to the law. *"Adam played God,"* as Brother Branham said, *"stepped in the way, and preserved her."* But she brought forth Cain, that is a seed... but then she with Adam brought forth Abel whom Cain killed, and then brought forth Seth. And Seth is in the godly line, as a son of Adam, who is a son of God.

So, now we've got to go back to the genealogy, not of Adam... not of Seth but of Adam, and the genealogy is God. Therefore, when that child is born from the two of them, you have your godly line, which were called the children of Light. And Brother Branham, in this sermon, points us to the fact that we are literally, generically, that is: our beginnings were in God.

22 Now the average person, understanding predestination, does not understand that. He cannot take it. His version is, without admitting it, but he's got to admit it, he will say, "Just a minute, sheep always were sheep; the goats don't turn to sheep; dogs don't turn to sheep; pigs don't turn to sheep."

Then we say, "Now, just a minute, where did the sheep come from?"

They go blank; they go blank. I've never seen or heard them answer it.

Until Brother Branham took the Word of God and showed us: we came from God, we are a part of God, we are souls with the life of God, and that's what it's all about, as you'll find Brother Branham talked in sermons, the whole thing is life, a life of God, that brought forth the Only-begotten. And remember; he tells how with the fall of Eve and the fall of Adam, these Children are born in sin. The children of God are alienated; they are separated from their Father.

They're out there wandering around, when they should be under the complete dominion of God, living, as I mentioned in my prayers, "In His Presence is fullness of joy, and on His right Hand, pleasures forever more." That was their destiny, to enjoy God. That's what they were here for: not just to worship God, but to enjoy Him, because that's what fellowship is, and that's what God wanted.

Well, anyway, all through these ages these children of God are alienated through the flesh. Now there's no way the soul could die. There is a way that the spirit could be annihilated and cast off or held in bondage, but there's no way that soul could ever be anything but a part of God. They are not children of disobedience; they are Children who are disobedient.

And there's a mighty big difference. And they are not reprobates. The doctrine of reprobation is what these people preach, even the predestinationists, or the Calvinists, not understanding their source.

23 Now Brother Branham, talking about 'identification', tells the people here, who don't even believe it, "*I'm telling you what true identification is. There are two seeds, and before you can have a seed, you've got to have a seed sower.*"

So, where did the seed of God come from? It came from God. Where did the serpent seed come from? Well, you know, a spirit cannot breed. It can't even actually take on a form and then bring forth these stupid giants, as people try to say. The actual fact of the matter is that the serpent seed were giants. That's where the giants came from. And they came right up, persisting to the flood, when the whole bunch got destroyed.

So, Brother Branham is talking and he said, "*Now, look; when you go to the Bible, can you identify yourself?*"

I want to ask this question: now some of you have studied, (Maybe not as much as I have.) and read as many books, but you've been under influence of preachers for many years. Tell me one teacher, one preacher, one book, that ever guided you or pointed you to the Bible in a definitive manner to find out your identity, where you came from: What species are you anyway?

You can't find one person. This was lost, and lost under the Galatians, when Paul said, "Oh, foolish Galatians, who has bewitched you, that you should turn from the truth? You, who were so happy, you'd have given your eyes for me. What happened to this great joy?" He said, "Now that you've begun in the Spirit, are you now made perfect by the flesh?"

24

Now I want to ask you a question: if they had a beginning in the Spirit, where was that beginning? It had to be in eternity. Then they get another beginning down here like you and I, a rebirth. But they merely had an anointing evidently, because he tells us, absolutely, and he's talking to the Galatians, he said, "It's because you are sons, not that you become sons, but because you are sons, God gives you the Holy Ghost.

And, if you are not a son, you will not get the Holy Ghost. And the Holy Ghost follows repentance, immersion, in the name of the Lord Jesus Christ, and God gives you the Holy Ghost. But you have to be a son to have it. Now Brother Branham is identifying us.

Now, why did these Galatians change? Well, they looked at themselves and they said, "Now Paul... Now Paul, we know that you are a great apostle, and we know that you have been vindicated. But your vindication doesn't go so far as to make me believe for fifteen seconds that I was way back there in God because, you see, that would be perfection, and all I would need to do is for God to just do something, because He started the whole thing... to now simply intervene, and in intervening, I'm right back where I'm supposed to be.

No, no, no, Paul, I've got to do something about it because, you see, after all, I just can't believe that I'm a true seed, for all the things I've done, and all the things I've heard, and all the things I've said, and my whole life, my passions, and all these things... No, there's something got to be done. In fact, let's go for circumcision."

"Well," he said, "Fine, you're lost. Christ avails you nothing."

That's why he said, "Look, except the Spirit of God be in you, you're reprobate."

25

You're not a bunch of reprobates that get the Holy Ghost. You must come to the place of identification. Am I, or am I not? Make up your mind. And there's only one way you can make up your mind, and that's as it always was in the first age, what has it got to do with the Word? Everything!

Everything, because it's turning from the Word that has been vindicated, that either destroys you entirely or makes you turn around somewhere down the road, and say, "What a fool I have been, to even begin to suspect anything could be wrong with the Word. There's nothing wrong with the Word. What it is, is my foolish reasoning."

And Brother Branham condemned reasoning. And you know the word in the Greek for 'reasoning' is 'imagination'. I wish they had never used that word 'imagination', because we read it and we say, "Oh, I imagine this... I imagine...", and you don't realise its reasoning. It's that you're creating an image in your mind and that image will stick with you, and that's what you're depending on because you made that image in there, and that's all you can see.

26 So, the word is 'reasoning'. And Brother Branham categorically said, *"That's the first thing that happened in the Garden of Eden: she got from behind the Word by reasoning."* Remember the "Battle of Balaclava": "It's not to reason why, it's but to do and die." And "into the jaws of death rode the [five hundred or was it] six hundred [or six thousand.]"

In other words, when the command is given and the trumpet is blown, let me tell you one thing: you don't have one thing to do with your life anymore. It's in the hand of the General. And our Joshua is our General, not somebody else, not even Joe Branham. Brother Branham said, *"Our Joshua is the Holy Ghost"*... a definitive statement, not what some jailbird cooked up. Pardon for this, but that's the truth, though. The criminal mind is a despicable thing; I don't care who it's in. Call it rebirth or what you want. If I'm going to hear it, I'll challenge it because it's not The Word of God.

27 Now Brother Branham categorically said, *"This great, beautiful race of God, these Children, the born ones, this seed of God—they're out there in sin."* Now never mind the fact that they're in sin, never mind the fact that they're lost, just look down upon them as to what they are intrinsically. Never mind the garb, which is garbage; never mind the flesh, which is dying; never mind the lusts and desires that are there in the flesh. Never mind that. Look inside at the soul, and what's in there: a part of God. See?

Now, here's the thing that Brother Branham brought to our attention: as seed of God that have fallen and gone astray, they're going to need somebody of such a calibre, that that one can save them. And there's only one can do it, and that is our Elder Brother, the First-begotten, the Only-begotten of the Father, in this particular manner.

So, he comes down here, being the character that he is, accepted by God, and is able to bring us back to God. And that's the only way back. Then he brings out, very carefully... the word 'redeem'. Now he said, *"I want you to notice, and this may go against your thinking, but the point is: 'redeem' means 'to buy back', or to put into the former position where it once was."* So, he said, *"You see, they had to be there in the first place for them to come back."*

28 You know, we in America, have a saying; we say, "Back and forth, back and forth." How in the world can you come back, if you don't go forth? The Norwegians and Swedes are much smarter. They never caught on to our stupidity. They say, "Forth and back, forth and back." They're still not too smart either, and that doesn't save them. But the point is this: you cannot come back unless you've gone forth; you cannot be found unless you are lost; you cannot be pulled up unless you are down; you cannot be set straight unless you are crooked.

So, the point is: we are not looking at the intrinsicity; we are not looking at the identification as though there were something wrong with it, because the seed of God cannot sin. The Bible says so: the seed cannot sin. What the seed is in is what's the problem.

As I think Browning said, "It was not said to the soul that you'll die; it was said to the body." And that is one hundred percent true, because the Bible tells us: when the rich man died, died, died, died and his body decayed, decayed, decayed, he was in Hades, lifted up his eyes, and he had recollection. He remembered. He had sorrow, he repented, he even had sympathy because he didn't want his relatives to come to this hellhole. That man was

there.

29 And Lazarus, he died, and his body decayed, and he looked down from Upper Sheol, and the rich man says, "Hey, what's that bird up there doing? He never had anything; I'm the guy that had a lot. Now I'm suffering. Why, that bird used to lie out there and the dog lick his sores, and I'd drop him a nickel or two. It made me feel good doing it, too," he said. "Oh yeah, I felt real good doing it."

I'm hitting you tonight on that one because we're a bunch of hypocrites the same as I am. Sure, even George Bernard Shaw knew he was a hypocrite. Because there was a beggar on the street one day as George Bernard Shaw walked down the street, and he pulled some money and gave it to the guy. And the guy looked at George Bernard Shaw, his friend... "Oh, that's nice."

"Oh, come on. I'm just a hypocrite. I did that to feel good." Ha, oh, stick around me, I'll give you some lessons. Yeah.

Well he said "Look at that fellow up there." And God said, "Yeah, you had all the good things in life; didn't do a thing right by it. That fellow had nothing. Now you've got nothing, and he's got everything." Yeah.

30 See what I'm trying to tell you? It isn't the fact that the one guy was a beggar and the other guy was rich. That's not it at all. The picture is: one was seed and one was not seed. And it didn't matter what the vessel looked like. So now, the identification is this: can you come to the place where you realise whether you can take it yourself to yourself, there is a seed of God which is a part of the life of God, a part of God, and there is that which is not.

And can you realise that that being a spirit, a life within you, which is a life of God, the Spirit of God, that could never be lost, because it cannot sin. How could it? The temptation lay in the flesh and Brother Branham said, "*We were put in the flesh to be tried.*" And the great temptations out there are many fold, many fold: the lust of the eye, the lust of the flesh, the pride of life. All of these things out there, they're numerated in the Bible: the wisdom which is from below, the wisdom which is from above; everything is categorised.

And the thing is, he was pointing out here very, very definitely that because this was the royal seed of God, the children of God, it took the Only-begotten one, who was of the high moral character, the righteous, perfect, sinless one, would say, "I'll give my life, I will forfeit my flesh. And I'll go down to hell and pick them out of there. And I'll guarantee those that I don't bring out, in that first part of the First Resurrection, they can wait for the general resurrection.

And then, when my ministry goes to the Gentiles: Matthew 4, Matthew 12, when the Son of man, Luke 17:30, comes on earth, which is God manifest in human flesh, the prophet once more, I will now bring forth the rest of them in the First Resurrection, because they're mine," as Brother Branham said, "*A body like unto His Own glorious Body. It took that one,*" he said, "*of such a character.*"

31 Now, that's on page 8, where we read a little bit now before we go on again.

[60] ...Now, if He's Redeemer...

[59] *I don't say this to hurt now, or to be different... I don't preach doctrine... but let me ask you something*

[60] *If He is a Redeemer, 'redeem' means 'to pick up that which has fallen, redeem back to a place where it was at the beginning', so none will be picked up, but them that were in His thoughts at the beginning.*

Oh boy, that sure must... That went plum over their heads. You know why? He completely fooled them. He just said to them, "Well, you might not go along with this."

"Oh, we don't have to go on with that. Oh, we don't have to go along with that. No, no."

[60] *...He came to redeem—not this cannon fodder that we see around us professing to be Christians, [Oh, that one. That's... You know, the old... You know how it is, you shove it back for the next guy. You don't like to hear the preacher, just pour it over the next guy. Just profess to be Christian], but He came to redeem what was in God's thinking at the beginning.*

Now, that really... That, they liked that. I'll tell you why they like it: because foreknowledge is a tricky little thing that means: well, God just knew what you would do. Yeah.

No, no, no, no, no. They missed Brother Branham on that one.

32

[60] *...This other is just something that mixed the man around to show the statue. [This anointing like this other.] See? It just... [Now, watch how he says this.] It's just as a garden, a flower garden. It plays its part. But the statue's what you want to see, the statue of Christ, [Which is also 'stature'.] which was God projected to the earth in the form of a man.*

Now he says, "All of this thing you see around here, serpent seed, children of God, it's all this bundled in one lump and all..." He said, "Really... what was really in the mind of God and what God wanted, was to bring this one Son, the Redeemer, like as a beautiful statue in a garden. And I'm not a very pretty picture Brother Branham is painting for a garden. But Peter says the same thing: "All flesh is as grass. And the glory is the flower of the grass. The sun comes down and burns it all away." He likened it, and he called it 'spora', not 'sperma'.

33

So, Peter had a garden there too, same as Brother Branham. So, Brother Branham is on very Scriptural ground. You've got spora: all flesh is out there. You've got the seed of God, you've got serpent seed, you've got everything. But it's all out there, and the centre of attraction, what the eye is to see and be enraptured by, is Jesus the Christ. So, there he is:

[60] *...The statue, what you want to see, the statue of Christ, which was God projected to the earth in the form of a man.*

Now the word 'project' means 'to stick out'. So God wanted to stick out in the form of a man, so He made Jesus to stick out so that nobody could call His bluff. Uh-ah. They couldn't catch Him on one turn. They couldn't pin him down on anything, so they had to go to their stinking traditions, and say, "Well, you don't believe in the traditions of the fathers."

He said, "Certainly not, because God is my Father, and I'm here to do His will. In fact," he

said, "you've noticed, haven't you, that no man can do what I do? Nicodemus said himself, 'Here's somebody that no man can do what this man does. God's got to be with him. God has got to be with him, because nobody but God can do what this man is doing.'"

And they said, "Shut up, who are... Nicodemus? You've blown your skull. Search and see, no prophet comes out of Galilee."

Why didn't they search and see that he came out of Judea. You talk about a bunch of stupid, blockheaded, so-called spiritual... Devil serpent seed is all they were.

34

But God wanted to stick out like a sore thumb, as it were. He came, as I said recently, as with Moses, Paul and Jesus. He eyeballed them. God eyeballed the people. You don't believe that, do you? I do. I know it to be a fact. I was eyeballed literally by God, when I smarted off with the prophet being facetious and funny. I was there when he eyeballed God, the Pillar of Fire on the wall.

You think God doesn't come down and eyeball you? You think He's not here? There's a picture of the glory, not God, that's not glory. That's the picture of the glory that surrounds Him. That's not even in the Bible, 'Shekinah glory'. That's a term, drawn up by Jews and theologians. It means 'the glory attendant upon the personal presence of God'.

So, God stood out like a sore thumb. He was projecting, in the form of a man. Oh, my! Did that get their attention!

"Why... what... Look at what's happening through this man, but listen to what he's saying. Have you ever heard such nonsense? Have you ever heard such blasphemy? Well, it's not only that, but that guy's going to wreck everything!"

I like what Brother Branham said. A man said to him, "Brother Branham, if we preach what you preach, we'll destroy everything."

He said, "Well, I'll tell you one thing: it must be worth destroying then."

35

See, he stuck out there.

[60] ...Amen! *That's the statue you want to see...*

Now, just a minute here. This man William Branham preached Presence, vindication, and God in the prophet, like nobody else did. So, what do you think he's leading up to? I'll tell you what he's leading up to: he's leading up to a trap, and it's a mighty wonderful trap.

If he can get you to commit yourself: "I am indeed a child of God," "I am indeed a son of God," "I am indeed one who has God," and this man comes on the scene as Elijah, and you turn him down. You haven't got it! You ain't got nothing! You've got less than nothing! I know what I'm talking about. You wait until I get about page 13. I'll show you.

Don't ever be fooled by these sermons. Don't ever be carried away that you think William Branham is not bringing forth Elijah of this hour, God Himself, manifest in a man, God obligated to do for the Gentiles what He did for Israel, God obligated...

You say, "Where did he get it?"

Well, you better read Matthew 12, and you'll find out. You'll find out: when was it? When is it that He's here, and He doesn't raise His voice in the street? ...but He did in Jerusalem. And He doesn't come against mankind? He excoriated and beat the living daylights out of them in the temple, and He shut off the religion entirely; the temple burned down. No more blood and oil in the temple, and no more ashes of red heifers.

And how many heifers did they try and get? It doesn't mean one thing. I'm waiting for the millennial temple. They can have their old, dead-boned temple over there all they want. It's not going to bring God. When God does come, it's going to be a different story entirely.

You say, "Just a minute, I hope it's not what it looks like it is."

Oh, they'll be cowed down, the hundred and forty-four thousand. See? You watch Brother Branham. Now, listen; I'm telling you I know what I'm talking about. I will show you as we get down the road.

36 Now, he said:

[60] *...That's the statue you want to see. That's the one. This other is just make-up for it, you see.*

All these religions and all these people that pretend they're Christians, they pretend they're children of God, they don't even have a clue to seed; they don't have a clue to beginnings; they don't have a clue to vindication; they don't have a clue to God. All they've got is organisation, all the trappings thereof.

And the more you look, the more stupid it gets, and the more revolting it gets, the more disgusting it gets, the more unclean it gets, until you feel dirty even watching it. Maybe you don't, but I do. It repulses me. You've heard my preaching for years, and you know right from my very gut, my bowels. You say "Brother Vayle, you're not a nice guy." I'm not a nice guy. I'm not even a nice seed. I don't pretend I've got anything.

But I know one thing: I can't stand that. If you like it, that's fine. I know you don't or you wouldn't be here unless you've got a nice wife or a nice husband that makes you come, I don't know.

He said, *"That's the one we're looking for in the days of the Son of man, just before the Rapture, that's the one we're looking for."* That's the one we're looking for; that's the one we're looking for.

Come on, come on, William Branham was not back two thousand years ago. He's not four thousand years ago. He's right now in the twentieth century, telling you, *"Jehovah God is in the midst of His People. God manifest in human flesh again."*

37 Now, "Identification":

[61] *Now, this reflected His loving noble character...*

Who's he talking about? God. This one man, that God took, even the Son of God, the Only-begotten one, we find this act, wherein God predestinated His Own Seed that they glorify Him through their acquiescence, or they want to turn on in some cases, fall and be redeemed. This plan of God, in His mind, in His thoughts, bringing us through Adam and Eve, sons of obedience, because we're here, not just obedience, through Adam and Eve, their unbelief, what they did... now that God can work this through.

This, whether you believe it or not, reflects His noble character, as Paul said, "Predestination is cause for rejoicing!"

Well, my God, I... I couldn't believe just God, a believer, in a kind of a God Who'd say, "This one comes here, and this one goes there", and they didn't even have a choice. I mean, I just couldn't accept a God like that."

And who will talk that way? Mostly women... except for a bunch of really, truly, despicable, idiotic nincompoop men. And they're really men, or women in men's clothing or something, I don't know. Their hormones are mixed up.

"Yeah, well, I couldn't take a God like that."

38 Well, Paul said, "You rejoice." And Brother Branham is saying: what he's preaching about, and I'm talking about to you, the best I understand this, that he said:

[61] *This reflects his noble character: God reflected in a man called Christ. And He was only one that could do this. There was no other character in heaven could do it. See? It was God. He was a sinless nature. He was the Word—sinless nature of God. He was the Word expressed, which was the Word from the beginning, which Word was the beginning.*

Now he's talking about God in union with His Son: God manifest in the tabernacle of His Only-begotten. And remember; at that time, Jesus was the Church; he was the Bride because he was the body of God. He was in union with His Father. "I and my Father are one." Positively one. And he explained the whole thing very carefully.

Now this word 'reflect' is a very nice word. It means 'to give back the image'. It says over here 'to bend or throw back, as light, heat or sound'. Well, that's what Jesus did. He positively reflected the light of God, the warmth of God, and was the Voice of God.

Now you show me where Brother Branham wasn't the same, in our generations, for the conditions of the hour, not for redemption, because that was wrought in Christ, but to give us the revelation of true redemption, our identification, our position, bringing us back to the first church age of Ephesus, where the Rapture can now take place. No difference, the same thing.

39 And he says, "What reflection?" We go a little further. The word 'reflect' can also mean 'to cast blame', as well as 'to cast honour'. It means 'to bring back as a consequence'; it means 'to reproduce'. So, God is in the business, really, of rebirth, and bringing these children to a place through Jesus Christ, the Only-begotten one, that God Almighty could use in our redemption. "*Now this reflected His loving, noble character. God reflected in a man called Christ.*" That shows God's noble character.

Now people would say, "Well, just a minute."

No, don't... no, no, no. Don't just a minute me. You listen to Brother Branham. He said, "*You don't lose a thing just to find it.*" Irenaeus said, "God being a Saviour, it was necessary He predestinate a man who was a sinner, in order to give Himself a reason and purpose of being." And, "Can the vessel say to Him that formed it, why hast thou made me thus?" No, let every tongue be silent before God. It's not to reason; it is to believe. And this is what the Seed always does, it believes.

And, if you read the Book of Romans chapter 8, and Hebrews 11, you'll see to what extent the Seed will go: famine, peril, nakedness, sword, torture, slaughtered as a sheep, killed all the day long.; it doesn't matter; go through fire, go through sword, go through death, go through water, go through flood, tide; it doesn't matter.

40 But I'll tell you one thing: going the way of God is not what people think it is. They think it's the most horrible thing in all the world. They think of all these tortures as though God did not do something for the person who was being tortured. Let me tell you something: God does not throw upon a man what he cannot bear. The Bible tells us that. He will, with the way of temptation, make a way of escape. And God has always helped His Children to live above the world, the flesh, and the devil.

[61] Now, see, *It was God. He was the sinless nature*, and so on.

And if you are in the Book of Life, you are God's expression from His thought. He saw you, and saw your desire before there even was an atom or anything else.

In other words, if He saw our desire, we must have been there somewhere to have a desire. Then, if we had the desire way back there before there was an atom, you were in God and in Christ, it is positively true that you'd have to have that desire now.

So, that's exactly why the sheep hear the Voice and they follow. And a stranger's voice they will not hear, and neither will the serpent seed hear the Voice of the Shepherd. They cannot do it; they simply cannot do it.

41 Now, all right:

[62] *He saw you, and saw your desire, before there's even an atom or anything else. And you're His thought made Word and expressed into what you are now. See? That's what I told you. Amen. That's God in you, reflecting Christ! You know what I mean? As Brother Branham said, "Deep calleth to deep."*

In other words, if that was in God to call you, and He made you so you'd be called, then wouldn't you listen and respond? Then is that not a reflection or a giving back the production of the image or what God wanted? "My Word cannot return to me void." And neither will it. See what I mean? You know what I mean? Of course they know, we didn't know that.

[63] *Now, I hope that doesn't interfere with anything, you see. And I wouldn't want to say anything contrary to what you've been taught.*

[64] *But just so you'd understand what I'm trying to get to here, a reflection...*

"A reflection." Okay, that's what he said... *a reflection*. In other words, throwing back, giving back what came down. Well, if you're a reflection, and we'll get to this later, as Brother Branham brings it out... If you're a reflection, then if this age had a message, what will you give back to God, except that same Word?

42 Well, I'm asking you a question, because this is what this is all about. Well? What does a star do? A lot of them reflect the sun, or the moon reflects. It gives back what was played upon. What does a screen do when the projector's rolling and the light's behind the film? It gives back, very visibly, what is on the film. Now, how do you give back to God at this hour, knowing you're sheep? The very Word that God gave!

And yet today there are preachers, and they are subtly preaching that it's a bunch of hogwash and they're deriding the fact that some of us teach that our people, that's you here, should talk the Word. They're greatly confused about it, because they still don't believe that you're not praying, you're talking to each other, and God is listening. Of course, it's easy to tell everybody: every time you cuss and tell a dirty joke and sing a dirty song and think a dirty thought, God's listening. I don't think He cares two bits for that kind of junk. He just blocks His ears out. Wouldn't you?

Even Evan Roberts knew how to do that. He was on a train one day riding with a... going to London or somewhere, and a guy said, "Oh, you're Evan Roberts?" He said, "Right." And he began just cussing him up one side and down the other.

Roberts didn't say a word; didn't show one emotion. They got off the train, and his friend says, "I don't understand, Brother Roberts, why you didn't say something."

He said, "Say something to what? The minute he attacked me, I just closed him out. Never heard one more word."

43 I think God can do that too. But I don't think He closes out the talk, His Word. Myself, I can't get away from It. I heard somebody compliment a very sweet brother down in the Carolinas. He said, "I'll tell you one thing about that brother: even in everyday conversation, he finds... he talks about this Message. You can't talk about a thing, but he goes right back to the Message."

Now, I thought, "Hey" I won't tell you who he is. It's okay by me if you heard sometime, but it doesn't really matter. But I thought that's about the greatest compliment I'd ever want anybody to say if I was out there.

[64] ...Oh yes, he said, *I wouldn't want to say something contrary, but just so you'd understand, I'm trying to get here, a reflection.*

I'm trying to introduce you to a reflection. I'm trying to introduce you to the fact that what God did in His Only-begotten Son, and you can read the Scripture and know that it was God... "Now I come along," said Brother Branham, "*and do the same thing*", reflection, sore thumb, stick out, give back. And this is how God gives us back the Ephesians' church age, a purity in the beauty of it all. Now:

[64] ...*You've got to be identified.*

He brings that out now with a reflection. So now, this reflection, whatever it is he's talking about, (We know it's William Branham.) is going to identify you because the sheep hear the Voice, and they go not astray. But the goats, they just say, "Nay, nay, nay." They just go astray, like they always were. Reflection: William Branham giving back to God what God gave him, standing there as God to the people, and the people standing thereby.

44 Now, let's identify; let's identify. "Where does this all come from, Brother Branham?"

Well, it comes from Deuteronomy chapter 18, where Moses came down, and the people said, "Moses, we can't stand anymore; we can't stand anymore. Moses, you go to God for us, and when you come back and tell us, you'll be God to us."

God says, "Wonderful! That's exactly the way from now on it's going to be."

Now, let's get the reflection. And you get identified by recognising the reflection. Oh, this is easy for me. I have no trouble at all, at all, at all, because whatever's in my heart, like a Voice said loud and clear, "If you ever listen to any man, that's the man you'll listen to." The same as He said to me, loud and clear, within my conscientiousness, He said to me, "Your ministry in the West is over; furthermore, your brother will die."

Just like I could hear your voice and mine, it was no voice at all, it was the utter conscientiousness, the utter conscientiousness, and it came to pass.

And I'm not vindicated, but I'll tell you one thing, when I saw the reflection, and I believed I was vindicated, yes, I'm a vindicated teacher. That's going to make everybody scream now, and you can love it or lump it, I don't care two bits. I am a vindicated teacher because I saw the reflection and when he explained it like a prophet explains it I said, "That's exactly right."

It finally came to the place where he said, "*Believing the Word of the hour is the evidence of the baptism of the Holy Ghost*"... I didn't ask one question. I didn't ask for one Scripture. I didn't do that. I said, "That's exactly right" I'm vindicated. Yeah, I could start screaming and shouting now. Not that we're some little anointing but oh, the truth.

That's where I'm different from the Pentecostal brethren out there. I don't scream and shout, I just teach and get happy knowing that that's the truth and knowing that you're getting the truth. What's to scream? I want affirmation from God, not somebody saying, "Oh, Brother Vayle's really got It now." Got It now. Oh, you're getting It now. That's the jerks. Falling on the ground is not of God either. I used to think it was great, you know.

45 [64] ...*You've got to be identified. And if you are, and you were in God's thinking in the beginning, see, and was His reflection here on earth, you'll bear record of the heavenly.*

Oh, ho, ho, ho. What is 'the heavenly'? Pillar of Fire, and what God is doing.

"Oh well, you see, Brother Vayle, we've had people like Brother Branham. I remember years ago, we had a man who could discern too."

Hogwash! You bunch of lousy liars. Hey, look; I wasn't in Pentecost for nothing kid, and I'm eighty-five years old in a few months, converted when I was about 17 years of age, went all the gambit, found the fallacy. Wish I'd have stayed a Presbyterian, but they backed out, and I couldn't be with them. I became Pentecostal; didn't like that. I became a Baptist; forget it. Became a freelance thinker; forget it. Yeah; you know, the more you got a noose around your neck, the more you struggle, the quicker you strangle. I got tired of a noose around my neck. I let the prophet cut it off.

46 *"You'll bear record of the heavenly."* Jesus said, "You'll bear record."

And, they said, "Yeah, we bear record. You're slimy; you're not of God."

That's the first thing the devil will tell you: "You're not of God." Devil said, "That's not of God. Oh, you got it wrong. God might have said it, but you've got it wrong." Oh yeah. Right from the Garden of Eden. They still can't get used to him. You know what? They know his slimy tricks, and they go right along with it. The Word of God opens up, and they say, "Get away from it."

[64] *...And as he bore record of the heavenly also. And when he raised up from the grave and was given a body, we, when we raise up, will have a body like his own glorious body, if we bear record to the heavenly!*

Huh? You think I'm reading that wrong? Come on, come on. Hey, look, you call my bluff, I'm going to call yours.

[63] *I hope that don't interfere with anything, you see. And I wouldn't want to say anything contrary to what you've been taught,*

[64] *But just so you'd understand what I'm trying to get here, a reflection.*

47 I'm trying to get a bounce back from you guys. I'm trying to stick out like a sore thumb: God in a man, days of the Son of man. Now, you've got to be identified. I took you to Scripture and showed you two seeds! I want to identify you now.

[64] *...You've got to be identified. [This is the day for identification. Come on, come on, come on.] And if you are, and were in God's thinking in the beginning, see, and was His reflection here on earth...*

You're bouncing back to God now. Now you're going to stick out like a sore thumb with all the rest of them. You're going to be called the stupid Branhamite; you're going to be called the idiots; you're going to be called this and called that.

But you'll bear record of the heavenly.

"Well, Brother Branham, what is the heavenly?"

Oh, they didn't say that; they said, "Hallelujah we've got it, hallelujah, hallelujah."

Now pardon my gymnastics and antics but look I was Pentecost and I know all the stuff in Pentecost from A to Z; Norman knows it too. I think he climbed more walls than I did likely,

or tried. You get what I'm preaching and I'm trying to show you what this man is saying here. This is the Judgement of God on earth and they stood up and they said "Ha! Ah!"

You want a glorious body like his? Are you identified?

"Oh, but Brother Vayle, no, no, no, no, no man can do that. No, no man can do that."

So Jesus was God? No, you are crazy. He wasn't God; he's not a part of Godhead. Don't give me that tripe, he's not a part of Godhead. He intercedes to Godhead, he mediates with Godhead, high priest unto Godhead, only begotten Son unto Godhead but not Godhead.

And in him the fullness of the Godhead dwelt bodily, and left him too now that Godhead is down here. Yeah.

48 *"Bear record..."*

[63] *...And as he bore record of the heavenly also, when he was raised up from the grave, and was given a body, when we raise up...*

On what condition? God raised you up. On what condition? You're seed. How do you know? I can bear record to the heavenly. I know what's heavenly and not heavenly. How many times did Brother Branham use a quote that Jesus gave: "Oh, you say that the sky is red and beautiful. Oh, it's going to be a nice day tomorrow to fish."

Next morning the sky's lowery, and it's red. "Oh no, don't go out on the boats. There could be a storm!"

He said, "You bunch of hypocrites. You can read the sky. Can't you read the Bible? You say you believe it; you say you know Moses; you say you know the Word. How come you can't take it? How come you turn me down? And you've got nothing compared to me." Can't do it.

Hey, our time's gone, hasn't it? You got a half-hour left? Oh, beautiful. What happened? Is that a two-hour tape? So you tricked me? You can't even trust a guy with the machine anymore. We're going to finish anyway.

[64] *...He was given a body, when we raise up, we'll have a body like to his own glorious body.*

49 And I'm going to close here with just some Scripture, and the Scripture's over here in Romans and the 8th chapter which I love because it's like the 91st Psalm and like Hebrews 11. And It says over here, 28-30, when we finally get to it.



Romans 8:28-29

- (28) And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.
- (29) For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son...

So therefore, before there is any predestination, there has to be a foreknowledge. So, foreknowledge is the precursor of predestination. So, if you're foreknown, you've got to be predestinated.

Now, what are you going to do about it? Brother Branham said, "*You don't like that word, so I'll use the word 'foreknowledge'.*" You don't like the word 'raisin', so I'll call them 'grapes', dried grapes. You don't like the word 'pig', eating pig, so I'll call it 'ham'. You're still eating pig. I don't understand people. This is so simple. Before there's two, there's one. Before there's 'B', there's 'A'. Before there's an egg, there's a chicken. Right? Certainly.

This thing about what came first, the chicken or the egg. Are you stupid? Chickens! I saw one guy, "Look, I don't think we were born" he said. Yeah.



Romans 8:29

(29) ...to be conformed to the image of his Son, that he might be the firstborn among many brethren.

50

The firstborn among the many: that's in the church; that's after the resurrection, if I can read Hebrews 2 correctly.



Romans 8:30-32

- (30) Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
- (31) What [should] we say to these things? If God *be* for us, who *can be* against us? [But watch now: here's how it's done.]
- (32) He that spared not his own Son, but delivered him up for us all, how shall he not [also with him] freely give us all things?

In other words, when Jesus died and rose again, that's all there is to it. Now, that's true substitution. Now, can you identify with everything Jesus did for you? You can't unless you're Seed, because 'redeem' means 'to buy back'. If you're not Seed, you're not brought back. If you don't believe in serpent seed, what kind of seed are you? Only two kinds of seed. The Bible said so: wheat and tares, one lump. My God, have pity, if this is not the simplest thing in the world.



Romans 8:33

(33) Who shall lay anything to the charge of God's elect? *It is* God that justifieth.

I said... In other words, who lays any charge against me? God said I'm righteous. He's got no problem with me. Who is he that condemns me to death? Nobody can do it, with Jesus making intercession. This is a tough call! This is the call of a vindicated prophet.

51 Now, I like that song Kenny Rogers sings, “There’s time to hold them, and there’s time to fold them.” Let me see you fold your cards tonight or hold them. I’m calling, through the apostle Paul, your hand, in this poker game tonight, so-called, pardon the expression, but I’m doing it on purpose. I’m calling your bluff tonight. And my bluff is right there, too. There it is; he calls your bluff.



Romans 8:34

(34) Who is he that condemneth? *It is* Christ that died, yea rather, has risen again, who is at the right hand of God, who maketh intercession.

Who dares lay anything to the charge of God’s elect? Whom He foreknew, He elected and predestinated and all through the process that God laid out for the sheep, who had gone astray, for God’s Seed. They are redeemed. They are brought back.

52 Now, can you give your testimony, too, at this hour, on the grounds of a thoroughly vindicated prophet, who was God to the people, God Himself having come down to the very extent where it's eyeball to eyeball? Because it's face-to-face, for that which is Perfect has come, and there is nothing else can be added, yet they’re trying to add It. I will add nothing, except I want a clarity and a clarity and a clarity and a clarity of what was already given to me by the prophet of God. That is the reflection that God wants from me.

You say, “Brother Vayle, he wants morals.”

Well, you can have all the morals you want, because Brother Branham said *the Christian Scientist can put you to shame a hundred fold to love that you know nothing about*. And yet the love that we know is chapter 13, where God is Love: 1 Corinthians 13. Everybody else puts that into human resources, even the great Doctor Drummond who wrote the most marvellous sermon on love I have ever read. It's been the masterpiece of all ages, yet he was a Irvingite, completely messed up.

And they said, “I’ll tell you what’s wrong with the church. I’ll tell you what’s wrong, why we’re not getting ahead and the works are not being done. They had apostles! All we’ve got to do is ordain apostles, and the church will march triumphantly.”

And they’ve still got their apostles, and the church is not triumphant. It is going to hell, because they turned down the prophet, and they turned down God.

So, there goes Drummond, the Irvingites, and all the rest of them. There was an Irvingite meeting... A woman said, “The appearing of Jesus, that appearing is the secret rapture.”

Everybody fell for it.

And Brother Branham said, “*The Bride is waiting for the revelation of the Rapture.*”

53 I want to ask you a question. Are you a reflection? Are you giving back to God His Word, saying “Yes, yes, yes, that’s it!?” I tell you, and I’ll keep telling you my experience, because

that's all I can go by, what comes within my soul. When I heard him say, "The Shout is the Message," I said, "Brother Branham, I've heard you say a lot of things, but this is the most ridiculous thing, or the critical thing, I've ever heard you say. I don't think I can take it." And suddenly my voice, what was in me, said, "When was he ever wrong?" And I said, "Shout is the Message."

And I can prove it, Word by Word, and I've done it! All you've got to do is get the tapes, and on 1 Corinthians 15 and you'll find where the word 'keleusma' means 'subjection'. And Elohim is subjecting the Church to the head which is Christ, bringing back that woman that would have been put away, restoring her, her mind now with the integrity of God, the womb of the mind thoroughly closed up, no more seed can get in, no way, shape, and form. Yeah, that's exactly what we see here.

54 Now, what else did we want to read? We want to read 1 Corinthians 15; 1 Corinthians 15 and its verse 49, and he says right here:



1 Corinthians 15:49-51

- (49) And as we have borne the image of the earthy, we shall also bear the image of the heavenly. [And then he explains it:]
- (50) [And] this I say, brethren, flesh and blood cannot inherit the kingdom of God; neither corruption inherit incorruption.
- (51) [So I'm going to] show you a mystery [at the last day... At the last trump, the last message coming forth under perfection: there'll be a Bride that doesn't die: corruptibility turned to incorruption, not missing a beat, not missing a breath. And Brother Branham said, "*So we ought to live as to meet our loved ones in the resurrection.*"]

55 What's the next verse I want to read? 2 Corinthians 3:18. That must be an easy one. And It says over here:



2 Corinthians 3:18

- (18) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

In other words, as we behold Him, Christ revealed in His Word, Christ revealed out there in pictures, Christ revealed by manifestation, the same yesterday, today, and forever... And as you behold Him, and no other way, the Spirit of God will bring that transformation within you, and you'll be caught away as the Son of Righteousness arose with healing in His Wings, which brings us to the Rapture. That's what this Message is doing, brother/sister. You can say what you want.

And I don't care how anybody wants to contradict me and say, "Brother Vayle, you're reading into that Message what isn't there."

Well, hallelujah! I'm going to keep doing it; I'm going to keep doing it. I'm not about to change because I know what I'm talking about, because this is my ministry. This is my ministry, Lee Vayle's, and I don't give it up for anybody. I've gotten dirty letters and phone calls and everything else. I don't care what they say. I've lost friends; I've hardly got a preacher left that'll stand with me. And you know what? I'm just crazy enough to be happy.

Doesn't matter to me who stands or doesn't stand... if I just stand with Jesus, cross over to His side. They all want Jesus to cross to their side. We better get on His side, for "Who is on the Lord's side?" It doesn't say, "Whose side is God on?" So it really doesn't matter at all.

56 So, it says right here:

[65] *...The resurrection is sure. It's a guarantee. And we have the earnest of it now, as the Holy Spirit comes in and identifies us as God's redeemed person.*

I wonder, how does a man use language like that? He said, "*Identifies us as God's redeemed person.*" That's singular, not 'persons'. And over here, 'us' is in the plural. Can't you see he's talking about "I'm identified by God? Can you see the identification? Now identify with me."?

He says, "Amen:" 'so let it be'. 'Amen' means 'so let it be'. And Brother Branham said, "*I'm not 'amen'ing myself,*" he said, "I said, 'Amen'—*that's the Word of God.*"

[65] *And when you receive the Holy Ghost, you're sealed till the journey's over. That is your token that you hold that shows your fare has been paid. You are a redeemed character.*

57 You are a redeemed character. You were a character. You were engraved upon His Hands. You're the people and the sheep of the pasture and fold, you're a part of God. You're a character, you're a redeemed character... the same as Jesus, not quantity, not qualified as he. No, no, because the minute he came forth, he owned fifty percent of everything God had. He didn't own fifty percent of God; he owned fifty percent of what God had because that's the law of inheritance of the firstborn. What daddy has, the firstborn, which is the life of the father, the continuation, the family, he gets fifty percent right now.

That's why he could say, "I can call presently for twelve legions of angels." Sure he could. He could maybe call for forty thousand legions, for all I know. Just had fifty percent. Huh? Sure, fifty percent. Yeah.

58 Now:

[65] *...That's your token. You're a redeemed character. Satan has no business with you, none whatever. Just pick up your token and show him, "My healing is paid for—my trip to glory..."*

He's telling you: we're identified with William Branham, identified with a God that's identified with him. He said, "*Look, that's your token,*" he said, "*you know you're going. You know you're on the right train. The rest of them don't even have enough on the ball to come and get on the train but,*" he said, "*you came in because the sheep hear the Voice.*"

59

Now I'm going to go back here, and we're going to finish this. He said:

[61] ...*There was no character in heaven could do it.*

You say, "What about an archangel? What about a cherubim?"

I want to tell you something: Brother Branham said, "*When His Children sinned in the Garden of Eden, He never sent a cherub, He never sent an archangel, He never sent an angel, but God Himself came down, so today.*"

Now I'm going to tell you a little something: this is maybe kind of gossipy, but a friend of mine from Europe phoned me. And he said he's lost his church because he used to go along with Joe Coleman and the thunders, but the people now had made Joe Coleman the 'archangel'. And he said, "I refused to believe it, so my church left me."

I said, "If somebody called me an archangel, I would bust him in the nose, kick him in the shins and stomp his guts out. I'm a son of God by birth. An archangel is just a creation at God's disposal. He's no brother of Jesus, no son of God."

"Well... well, we really didn't mean it that way."

Then, what did you mean? Only God can raise the dead. Is Joe Coleman God? I'm using his name because that brother phoned me all broken up. It's on tape, I don't care who hears this. I feel kind of bad for saying that but you know, I never... I'll spill my guts anytime. Let you know what's going on with this world. That's why I never let anybody make me what I'm not. I'm just a poor little lousy teacher, little gift, and that's all there is to it. But you're not going to take that away, my little lousy gift.

And you aren't going to make me somebody I'm not either, because I'm not.

60

When a man stands by and wants me to shift so bad that people will think like that, then even say to me, "Brother Vayle, you should teach teachers." I said, "I'm going to tell you something right now: I've kept my head in the sand all these years, and pardon the expression, but my rear end is so full of buckshot now, do you think I'm going to raise my head and get it shot off?"

Hey look, I'm not very bright, and I'm not handsome; but neither am I stupid. I may be crass, but I'm not dumb. I can't exceed myself. I would like to be a better teacher. I would like to be more proficient in everything. I'm going to tell you one thing about it: I'm telling you the truth. And I'm telling you in a way that I believe you're getting it: 'i-dent-i-fi-ca-tion', no longer a theory. I've gone to my Bible, and the sheep hear the Voice and follow.

And I know I'm a sheep, because there are a lot of voices out there and I've had a lot in my own noggin, but there's only one Voice: the Shepherd came down, the Son of man ministry vindicating, God manifest in human flesh. Not that he's God. He's not the Son of God. He's 'a' son of God. He's not Elijah. No, he's Elijah for this hour. He's not Elijah, the man; he's William Branham, born of Ella and Charles Branham.

You say, "Who was Elijah sired by, born of?"

Who knows? He's called 'the Tishbite'. I don't know; nobody knows. We know where

Brother Branham came from. They thought they knew where Jesus came from. He said, "I've got news for you. You just think that. I'm from above."

Is he 'that' from above? Then you listen, identified with what's from above. Right? Okay.

Let's pray.



Heavenly Father, we thank You again for the time we've had together here, prolonged, no doubt, but I trust good for all of us, good for us knowing the Word, knowing the truth, Lord. And we know, that this is real. It goes beyond human reasoning, it goes beyond human understanding, it goes beyond anything, Lord God, we want. When we compare it, it's as though it were nothing to do with what we're dealing with, but we know it is everything because You talked back and through a man who used Your Name, and the name of the Son, and nothing was hidden from him, and nothing was kept. Then, Lord, we know it is You, and we thank God for the reflection.

Thank God, Lord, You reflected Yourself once more, and we saw it. We saw right there amongst all the flowers, as Brother Branham called it, '*the garden*', and Peter called it... 'as the grass', stood right there and saw it... and know that we are born again, not of corruptible seed, but of incorruptible by the Word of God which abides forever. And, Lord, we know that we're reflecting back to You, that we have seen, we have heard, and we believe. And we are convinced with no other conviction, but we know that this is the True and the living God.

Thou art Jehovah-Elohim, in the midst of the people, bringing a Bride to perfection, bringing the dead out of the grave, changing a living Bride, and giving us glorified bodies, because we are a part of You. And You will never, ever let us down. We know that, and give You glory and praise You, and believe, Lord, tonight that somehow, You are happy with us, and for us. We know You're happy for us, and we believe, by grace, You're happy with us, as we bring out this Word of Truth, and bring It before the people. And we rejoice with this knowledge, and thank You for It, in Jesus' Name.

Amen.

"Take the Name of Jesus with You."