

Identification #09

God Has No Exigencies; A Redeemed Character

May 30, 1999

#1099

Brother Lee Vayle



Shall we pray.

Heavenly Father, we know that You are here, and we realise that You are here in this hour for the Shout, the Voice and the Trumpet. And this is the hour of the Voice, and it's also the hour, sliding in quickly to the trumpet to raise the dead, and the Calling Away, Lord. So, we thank You for Your help and Your kindness, Lord.

We just pray, though, that we would not look forward to the Resurrection and neither look forward to the Rapture, but look positively on what You've given us, which is Your Word, which is that which will make us ready in order so that the dead can come out of the ground, hearing the Voice of the Lord God, Your Own Voice, Lord, and getting us all together for that great and triumphant day.

So, may we learn from Your Word, at this hour, what You would have us to know, which we know will give us a great measure of life and along with great insight that we might walk in that light and rejoice in the God of our salvation, which we know at this time, You are here as Jehovah-Elohim.

So, may our thoughts be gathered, our minds be all of one accord, which they must be against that great day, as Paul said, "All say the same thing," which means we would all think the same thing, and all have unity of purpose with the same declaration, all centred around You, Lord. And that's what we desire, as Brother Branham mentioned in his tape, which we studied last night, "Projecting".

So, we just thank You now for Your Presence, and may we all be comfortable and comforted together. And may our joy be one to another and all with each other. In Jesus' Name, we pray.

Amen.

You may be seated.

01

Now, last night we came to the place where you realise that Brother Branham was actually taking the first chapter of Ephesians, which is the Gospel in a nutshell, beginning back with God in His singularity where He was all alone. And then, we find the mention of Jesus Christ, and we find the mention of ourselves with that, and we find the mention of the plan of salvation, wherein God redeemed or bought back the ones that had gone astray and were pawns to the devil.

And then, we go on to where we find God Himself comes down to give the revelation of Himself, which precedes the Rapture. And then, from the Rapture, we go to the last few verses of Ephesians 1, where we are actually, then, above all principalities, and reigning and

ruling with Jesus Christ.

02 Now, you must know that what Brother Branham is telling us is a part of that which was not revealed from before the foundation of the world. It's a mystery how that Christ was in God, that Son, separated into Sonship, being a part of God, and never a part of Godhead, but completely subject to God, and with his entitlement and coming to adulthood, as It said in Galatians, and set forth as adoption, showing that he was well able to, as Brother Branham said, "*to write his name along with the Father's on the cheque.*"

And now, if you listen carefully, you'll find that Brother Branham said "*cheque.*" Now, that is what I talked about last night, which was, as the First-begotten Son, he was entitled to fifty percent of everything that the Father had. And so therefore, his name was as good as His Father's, up to fifty percent. And, if he overwent the fifty percent, then he becomes a crook. He becomes a thief and a person of ill repute.

So, when you come to adoption, and Brother Branham mentioned that, concerning Jesus, *though he were a Son that he learned obedience by the things that he suffered*, and being led entirely by the Holy Ghost: "What I see my Father do, I do; what I hear my Father say, I say. And at the time my Father says it, that's the time that I do it. If there's something held in abeyance at this time, which I'll get at another time, then I recognise that, and I fall in line with it," because he was the perfect Son and, therefore, the one to stand in perfection for us.

But you'll notice that he never did ever claim sovereignty. Now, if he were God, he would claim sovereignty. He's not God. He's the Son of God. And he didn't claim sovereignty, except over that of which he was granted sovereignty in the inheritance.

03 Now, always get this flat: You never ever, ever, ever, ever, ever, ever, ever, ever tell God anything. Now let's get that flat. You have an inheritance, and that inheritance is uncorrupted and undefiled, waiting for you, and you've got to wait for it. And you can augment it or decrease it in the sense of your sowing and reaping. As the Scripture said, "Let no man take thy crown."

And the Bible also says, very succinctly and very strong, which the Catholics pervert, "You will be saved as by fire, but your works will be burnt up" , "if they're wood, hay and stubble," and coal and wood and stuff like that, whereas if they're 'precious stones and gems', which corresponds to the Word and the Blood. You've got to be in line with the Word and the Blood in everything you sow in order to reap those things that are of God, which you can have from your Father. Now you see that perfectly illustrated all through Scripture.

Now, what I'm driving at, as we talk about this One who never defiled anything from God or himself, that he never took advantage of his Sonship, he never intruded into what wasn't his. And remember; Brother Branham preached a whole sermon on "Presuming," treading where you have no place to tread, but are presumptuous, giving yourself that ability. Jesus never presumed, never, at any time. He was that Son.

04 Now... So, we go back to the very beginning, before there was a beginning, because a beginning comes, for you and me, not even at the time of the separation of Jesus, but at the time of the creation, because he never had anything that wasn't pure and simply a part of God. But you and I are those who have bodies.

So, I look at our beginning, which the life factor and force is from God, and God in the Son and with the Son. Now our beginning comes down there with Adam, because even though we are placed way back before the foundation of the world in Christ, we are known as those in Adam who died, became separated from God, and they corrupted their earthly bodies.

So, now there was no hope of eternality in those bodies as they were. They had to die, and then, they would have to come forth. And, you know, as we're talking now about that, you know, remember I read last night, how that Brother Branham talked of *getting a glorious body like unto Christ's glorious body*, which body that Jesus had when he went to the grave, was changed, and God raised him in this specific glorified body.

05 Now, keep those thoughts in mind, and listen carefully. God is not a God of exigency. Everybody thinks that He is, almost everybody, except a few that really understand predestination, and they don't understand it like we do. When you consider the Word, you'll understand that Brother Branham taught that God is not a God Who responds to exigencies. There are no exigencies with God. There are no crises with God. There are no problems with God. Everybody thinks that God the Father created and made Adam and Eve, and the devil came along and tempted them by eating apples or some type of disobedience.

Now, the thing is, we look at this, and we say, "Oh, oh, oh, this is awful."

And we find now in heaven a little debate going on, with the Father, the Son, and the Holy Ghost, and the Father says, "Oh, look at this terrible mess down there. Who will go?"

And the Son says, "I will go. Lo, a body hast thou prepared for me."

So, Jesus, a part of the Godhead, is going to clean up the mess of the other part of the Godhead.

Can you believe such tripe and hogwash? How could God make a mistake? He is not fallible. If He made a mistake then, He must have made a mistake here, too, because He's got to follow in a pattern. Everything follows in a pattern.

06 So, what you're really looking at is this: the whole Bible was written in heaven, before anybody got one Word of It down here, starting with Adam. And Satan saw that whole and entire Bible, but he didn't understand It, and he still doesn't understand, because, you see, he sold out.

Now, when you read Isaiah, chapter 53, and you read Psalms 40 and 22 and 2 and down the line, and other Scripture, and you go back in the types and shadows, you will find that God had a complete record of every single thing and every one of His children in the Lamb's Book of Life.

And then, when there became an intrusion from Satan, the animal, which could come into the human, we find from there a Book of Life, and in there, that same Book of Life, there's a thread following through in Lamb Life which is completely predestinated unto God to be Bride... first two parts of one Resurrection.

Then, the other part comes up in the Book of Life, out of which you can have your name taken, and you will have, if you're serpent seed, there's no way. You're not in the election; you're not in predestination. It is simply a record written of those people because they don't have a predestination, because an animal doesn't have predestination or a record. And that's what Cain is. And then, you'll notice, Brother Branham mentioned these so-called Christians as '*cannon fodder*'.

07 So, Brother Branham did, as I mentioned already, is trace from the beginning, before the foundation of the world and before any of the mysteries, which were way back there, were known. And he took us all the way from there, all the way here, and he explained the whole path.

Now he said, "*Listen, here's the record and this is what it is, and this is the truth. There are people that call themselves 'Christians' and they're cannon fodder. There are those that are wise virgin; there are those that are foolish virgins.*" Now, he said, "*I want to see if you can go to the Bible with me and figure out who you are... figure out who you are.*"

Right away, ninety-nine and ninety-some percent are going to say, "Now hold it, hold it, hold it. There's three in one person," or "There's just one person." It doesn't matter. And that's where it ends.

God just said, "Here, Adam and Eve, I'm putting you on your own"

Well, what right would God have to put them on their own, and I get the consequences? See? Then they say, "Well now, the Son says, 'Lord Father, I will come down and die, if that's what you want.'"

And the Holy Ghost says, "Great, you do that, and I'll finish the job."

This is the utmost stupidity! My God, even I wouldn't do that with my wife and children. And predestination is based solidly upon the fact of family and a heart that is with family.

08 So, God cannot be guilty of that. It is, as I've said many times, and Brother Branham used, 'become', God becoming, God unfolding, God giving His plan before us, God showing what He wants for you and for me. And now at the end time we have a perfect picture of eternity to eternity, and we know we are now at the place where we can say positively, "I am a seed of God. I am an elect child of God. I am a part of that Bride."

It doesn't have one thing to do with feelings. It doesn't have one thing to do with sensation. It doesn't have one thing to do with whether I accept or not, or somebody else said it. It doesn't matter. This is God doing it, and nobody can stay His Hand.

09 Now it took King Nebuchadnezzar, a Gentile, to become insane, and then get straightened out, to know that there is a God in heaven, and He does what He jolly-well wants to do, and you can't stop Him from doing it, and He's going to do it. Now, if He says, "Look, you're my child, and I'm going to take You from here to there and present You faultless," then that's what He said.

You say, "Oh, but Brother Vayle, oh, but Brother Vayle, oh, I... I...". Oh, for God's sakes, shut

up. Let me pass up the guns this morning and blow our brains out and give God some glory. Let's be real honest for once in our lives. To be real honest, come on. We're skunks inside, we're disbelievers, unbelievers.

We will not give God credit for His Word. Though it's written in heaven and backed by God and It cannot return to Him void. And remember; Jesus said, "I come from God and I go back to God." And we are identically the same in that respect, except, as Brother Branham said, "*We came exactly as he did, we go exactly as he did, except for one thing: he had that body in heaven, that Word-body, which we bypassed.*"

Now it's time that we stopped mouthing. It's time that we realise: live, die, sink, swim; there's no place to turn. This is it. And it hasn't got a thing to do with us and our emotions, or anything else, because your emotions can betray you. What emotion did Jesus have? He said, "Let this cup pass from me, nevertheless, let thy Will be done." See? So, let's not get mixed up in our thinking.

10

Salvation is of the Lord, and 'redeem' means 'to buy back', and, if He buys you and me back, we are bought back, we are there, and we'll continue to be there, until we sit with Him in His throne under certain conditions, or we gather around the throne, or bring our glory into the holy City. Doesn't matter. But that's exactly the destiny that God laid out, and nobody can stop Him from doing it because He won't lose one, He won't be one short; there won't be one too many. It's exact and precise. You see?

And here's where predestination is to the point, where Brother Branham said, "*God knew how many fleas there'd be and how many times they'd bat their eyeballs, and how many it'd take to make a pound of tallow.*"

Now, that's putting it in a crude, crass, vulgar but fantastic way, to let you know: there's not a hair of your head that is lost; there's not one tear shed, but is reserved; there's not one breath, but it's accounted for; and none of us will die one minute too soon or too late, predestination.

11

So, Brother Branham took us, and then he began giving us the Word test. We haven't got to that yet, but I wanted to show you, and I did, when Brother Branham used certain words like 'character' and 'reflect', he was... and 'project', he was using them with the utmost carefulness, even as people give this Book credit for every Word and not one Word out of place.

Now I know that people say, "Well, William Branham's just a prophet. Well, Jesus was just a prophet, too." And David, yuck, yuck.

David who delineated the death and resurrection of Jesus and gave these pronouncements on Godhead, gave us the Scriptures on suffering and character, had his eyeballs shoot out of his head about one foot, as he looked at a beautiful girl. He said, "I've gotta have her, gotta have her, gotta have her."

So, let's kick David in the teeth and send him to hell where he belongs.

Well, let's say "David murdered; I can do it, too. Well, he had a lot of wives, committed adultery, and he got away with it."

He never got away with anything. He reaped what he sowed and the nations suffered and began to die with him over his adultery. Yeah. You don't believe that? Read your Bibles. Read your Bibles. It's too bad the people don't understand.

There's an old Amish or Dutch saying that's so true. "Too soon we're old and too late we're smart." And yet, that's God's way of doing things, because this is the end age where all wisdom comes into complete function under the unction of God Himself. And we know as we are known, and we know as we've never known before, and we are now at that place where the Word has been disseminated, the last ones are coming in, being child trained, and there will very definitely be a coming out of the ground, right out of the grave, and there will be a Rapture.

12 Now we came to where we talked of his own glorious body, and I read the Scripture for it. But also, there was one in Colossians 3 and 10 I didn't read. Of course, there are more so I really shouldn't even bother reading it but seeing it's down here in my notes, we're here this morning, we'll read it. And it says here:



Colossians 3:10

(10) And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

We already have that. So, if we're renewed in the knowledge at this late day, and we are, its certain we are going to have the full image of Jesus Christ, because he cannot bring his life work and his commission from God to full fruition until every one is in a glorified state, either in the Bride, the hundred and forty-four thousand, or those that bring their glory in.

13 So, you just see, the Scripture says, "Thy Word forever is written in the heavens." And what I'm driving at is this: was that Word written before there was a speck of stardust? And the answer is "Yes," because God is the Word, and we see God playing Himself out, and we do not see for one minute that God has an exigency. There is no such thing. If you begin to think God has an exigency, you'll never understand the truth of Romans, the 5th chapter: "Therefore having been justified by faith..." Not 'being' justified. "Therefore having been justified by faith, we have peace with God."

And that doesn't have one thing to do with your heart and mine. It means that God is at peace with us, as He was at peace with David. As soon as Nathan came to David and said, "This so-and-so..."

He said, "I'm going to get that man killed."

He said, "David, you're that man"

He said, "God, forgive me."

He said, "You're forgiven, but you're going to pay for it."

14 God is at peace with Himself, and He's at peace with you and me. You might not think He is. You hear these preachers preaching out that try to incite you to so many things. Forget it. Forget it! It's relaxing time. It's time to know that God has actually come down and carried favour with us.

"Oh, but I've got to curry favour with God. I've got to worship in such a way that I'm using some type of atonement or appeasement to God."

God is already appeased. God is not angry. God is a teacher, and teachers don't get angry. He's not like Lee Vayle, or Brother Branham, or David, or anybody else. God is not an angry God. He loves His children. He's "angry with the wicked all the day long." But we are not with the wicked. We are not serpent seed. We are sheep astray. And he said, "*You didn't do it; the devil did it. Now it all falls back on him. And one day you'll find you always were saved.*"

15 So, what are we simply looking for? We're looking for the time of training, the laying up of rewards in heaven and the glory of God, excessively great on our behalf. That's what we're looking at, the child training down here in the flesh and get out of here. That's our destiny. For now we're, sons of God, wrapped in a mantle that is absolutely non-commensurate with the glory that's inside.

But let's see if the lily can come through the mud and the muck and the mire, with the sun beaming down upon it, and come into the glorious flower that lies within. Certainly it can be done, and it's being done, and it's not unique as though it's not being done, and it's not unique as though it's rare. The Bride is going to shine in a glory because, I'm going to tell you that, if the foolish virgin doesn't even know what it's doing and comes up in the Second Resurrection, ("Blessed of God, come in, ye blessed children.") what about a Bride that knows and tries? Well, you understand, there's no comparison. So, all right, the glorious body.

16 Now Brother Branham said, "*There's a guarantee you should know about, that you step forth from God, you're going to return to God, and you're going to return to God in a glorified body, there where no harm can come, in the Holy Mount where the lamb and the lion lie down, and the lion eats straw like an ox, and all the Holy Mount, and all the ways of God, there are no more problems,*" but there is what is called an 'integrity'.

You know, the people today, the EPA, and the rest of these guys that are concerned with the environment, they are trying to work out and see if they can discover the integrity of nature. And they say, "Well, this little hookworm in here may seem dangerous if it gets in your bloodstream, but that hookworm is necessary. He's out there and he's necessary. That little snail out there, and there's just maybe twenty left, they were necessary."

Well, you see, that's what you call 'integrity', and it means they work together in an integrity, and that word 'integrity' means 'truth and honour'. And so therefore, there's an integrity in the body and that integrity is in the Word, and if she has that Word, she has every single thing. Now there are certain things in there that you know by revelation that place you. And there's nothing you can do about it, because that's all of God.

17 Then there are certain things in that Word that tell you how to conduct your life and that will give you a reward; and not just a reward, it will give you health and peace, prosperity,

and all the things around you, so that even like Job, and you can be at the height of your success and wiped out just like that, your family go down the drain, God brings you right back into a higher glory. See? This is what people are missing all the time. They think that God is capricious. They think that God works on exigencies.

Oh, merciful God. Does Rockefeller work on an exigency when nobody even knows what the Rockefellers have? They say Bill Gates is the richest man in the world, worth forty billion dollars. How do they know he's the richest man? There might be somebody over there in Indonesia or somewhere with sixty billion dollars, maybe a hundred billion dollars. See? Is there an exigency with those guys? There is. They could be wiped out and somebody kill them, and where is their money gone? You try to wipe God out. You try to kill God.

Its like Rolfe Barnard said one time, and I think he's kind of, even a little worse then I am in the pulpit, at least I think this time he was. He was preaching on the sovereignty of Almighty God. The people got so mad, they rose up against him.

In that week they buried three men from that church that came against him. And he said, "You don't like God being sovereign? Why don't you get Him, pull Him down out of heaven, beat hell out of Him, then, with a big club?"

Say, "Those words, brother, those words... They're bad words. They incense people."

I don't give two bits of a hoot if they incense people, it's still the truth. What are they going to do with God? You can't even see Him. So, how do you know that's His picture? He vindicated it, that's why, or you wouldn't know. See? People are so wrong in their thinking.

18 And how in the world is there going to be a Rapture, unless the thinking lines up with the thinking of God? Because God's thinking is a Rapture and certain conditions with that Rapture, and if you're not meeting His thinking with His conditions, you ain't going to make it. Right? Then you need a revelation. Brother Branham said, "*The Bride is waiting for the revelation of the Rapture.*" And the Rapture is what? God, coming down, Jehovah-Elohim, with the Shout, with the Voice, with the Trumpet. And they don't even listen to the Voice.

Now everybody said, "Oh, the Branhamites are ten, hundred thousand"... There are five hundred thousand according to the people; I don't know, maybe a million of them. And they're all out there rejoicing that the prophet came, and he brought this wonderful truth, and each one of us has the right to pick and believe how we want to believe in this lovely dish.

"So, this is a grapefruit, but to me, it's not a grapefruit. It's a peach. I'm eating a peach while I'm eating grapefruit."

19 Oh, come on, come on. You see why I get angry at times, and upset? I shouldn't, because its going to be anyway. But I have steam coming out of my ears and out of my eyes. That's not the Word of God, and I'm not here to preach morals. If you think I'm here to preach morals, (I have preached it.) I'm not. I'm here to preach revelation, and to preach the Gospel of Jesus Christ like Paul and William Branham.

You'll notice that Brother Branham, for being the man he was, preached less holiness than a Nazarene out here standing on a street corner. Just watch his life; that's all you had to do.

Paul never was sent for the defence of morals. He said, "You Jews, I'm going to tell you something: the heathen, by nature, do the things that you're supposed to do by the Word of God, and don't do it. Where does that put you?"

And he walked off and said, "There's a sacrifice standing right there."

Oh, brother/sister, there is a difference. You better believe there's a difference between the Bride and those that aren't Bride. There's a difference.

20 [65] Now, *the Resurrection is sure. It's guaranteed. We have the earnest of it now, as we receive the Holy Ghost. And we're sealed till the journey's over.*

Well, what does he mean, "you're sealed till the journey's over"?

The journey on this earth. And, when the dead come out of the grave and you're changed, your journey on this is over; you're getting ready for the next one. And the Holy Ghost has sealed you into it, so you can't miss it. The boxcar's been sealed. And Brother Branham said, "*Before the boxcar's sealed,*" he did some of this kind of work, he said, *the inspector goes by to see that everything is in its place in the boxcar, so nothing gets damaged on the way out.*

And then when he's thoroughly satisfied it is lined up with the specifications, which today is the Word of God, getting ready for the Rapture, "and when the specifications are all there, it's all in, it's all in place, the big seal is on the boxcar... little seal's inside, big seal on the outside."

That's why Brother Branham said that *the token today is the Lord Jesus Christ Himself, God Himself having come down to seal the boxcar.* Headship has returned. See? You've got to believe that. Headship is here. It's returned. We're on our way. This is the Shout!

"Oh, well, Brother Vayle... The Shout... It is going on, and it's going on..."

That's exactly what Peter said. They are going to get tired believing in the Presence. And the Presence indicates what? Going into the Millennium. That's the Old Testament. And secondly, the New Testament, it means Jesus coming to reign and rule. That's 2nd Peter. That's Parousia. They guessed at it. Rotherham hit it right on the head. Everybody missed it.

21 Now they're preaching Parousia today all right, but they haven't got a clue to what it is. Fellow went from Canada; he couldn't stand the preaching of Parousia. No. He goes over there and he splits the church down the middle over Parousia. They still don't know what it is, far as I know. That was testified by a guy that goes around and greets all these fellows. He said, "I'll tell you one thing" he said, "these guys aren't preaching Presence like Lee Vayle is, because I heard him preach it."

And he heard it right in this church here. They're not preaching it like we preach it. I want to hear one person preach 1st Corinthians 15 from [1 Thessalonians 4:16], then I'll know they're preaching it right. Until then, they can't do it. See?

22 You know one reason why you've got so many government inspectors today, and the government inspectors are so nosy, and they nose even where they don't belong, and they

do things they shouldn't do? Because we've got the nosiest one of all, the One Who k-n-o-w-s, and He is the k-n-o-w-s-y One. He knows it all, and He's down here inspecting. And, when that boxcar is just right, it'll be out of here.

But, you know, I was quoting it from 2nd Peter, they're going to get tired and say, "Where is the promise? Where is the promise of that Presence that Jesus gave in the New Testament?"

He said, "It's not now, but it's coming and the kingdom will be yours."

"When are you going to set up your kingdom, Jesus? When are you going to set it up?"

"The Father's here right now, getting it ready."

"Oh, but that's been years and years. The prophet's been dead thirty-three years. Oh, we've got to look for something else. Come on, Joseph. Come on, George. Come on, Bill."

Well, come on, all you guys. I've got no problem waiting for the prophet. I'll pretty soon be through waiting anyway. I'll be dead and going to the grave, and I'll be waiting for the Voice to call me out of the grave, because I'm one of them. What's the big deal? What's the big deal? Can't we wait for God?

Peter tells you, "A day is one thousand years to the Lord." And after you get through with the Rapture and the Millennium, you've got to wait a whole thousand years again for the New Jerusalem. And it's going to be more than that, because how long is the White Throne going to take? It could take a million years. Nobody knows. Eternity doesn't count time. Its timeless. You're no longer counting time by the roll of a planet around the sun.

You say, "How come?"

Because there's no night there! Maybe the earth gets flat by that time. You know, just give up these mortal thoughts and these ideas, and get right down to Scripture, because this is what my God hath declared and vindicated.

23

And so, Brother Branham says here:

[65] *...And we have the earnest of it now... as we receive the Holy Ghost we are sealed till the journey's over. That is your Token that you hold that shows your fare has been paid.*

And it tells you that's what Hebrews 10 said, which is the Blood. And the Holy Spirit answers to the Blood. If you are thoroughly redeemed through the blood of the Lamb, there is no way you will not receive the Holy Ghost. "Repent, be baptised, every one, in the name of the Lord Jesus Christ, and you 'shall' receive the gift of the Holy Ghost."

It doesn't say, "Repent, and be baptised everyone, and tarry, and just maybe, if you persevere long enough"... or like Uncle Buddy Robinson said, "Lord, if you don't give me the Holy Ghost, I'll be just a bag of bones when You get back." Hogwash! He wouldn't even be a bag of bones. He wouldn't be dust. He'd hardly be gases.

So, don't quote Uncle Buddy. He ain't worth quoting anyway. You may as well quote your seamstress. She's the one that made you a pair of pants with one leg too short. Oh, I just

love this. Merciful God.

24

Why don't people go to vindication? See? They'll take folly every single time. And when they could take the elixir of Life, they'll drink hemlock. The elixir of Life is the Word of the living God, the living Water. Brother Branham spoke of It. No, they don't want that.

[65] *"This is your token that you hold, that shows your fare has been paid."*

You say, "Well now, just a minute, the Holy Ghost comes, proving I'm under the Blood; I've been thoroughly redeemed, absolutely now. Now just a second. How do I know I've got the Holy Ghost?"

And Brother Branham compounded the injury right there. Years ago, Pentecostals would say, "Well, you actually don't get the Holy Ghost by speaking in tongues."

They changed that now to that's how you get it. Years ago they said, "When you get the Holy Ghost, you will speak in tongues."

Now Brother Branham said the same thing, but he modified it. He told you what he meant. But he didn't have it as an evidence, because do all speak with tongues? The answer is "no." See? No, no. So, all right now. How you going to know? You see?

25

Now it says, [65] *"You are a redeemed character."* Now, notice he used the word 'character' with Jesus, and we also are characters because we are the same substance. But we don't have the authority, don't have the power, do not have what he has. Now, if God has fifty percent of all, and Jesus, fifty percent of the inheritance, what do you and I have? What He shares with us. I don't know any place where God gives up His fifty percent.

"Well," you say, "I know, because He turned it all over to Jesus."

Well, that's okay, too, but on what grounds? On what grounds? He's not part of Godhead. So, no one can supersede God, because He's Godhead.

26

Now:

[65] *...You're a redeemed character.*

Now, notice: I said, "You're not a character, you're a 'redeemed'. And this should be hyphenated. R-e-d-e-e-m-e-d-character. So you're not just 'redeemed character', you're 'redeemed-character'. And you understand what I'm saying? You're sheep that came back, that were brought back. My goodness, there are characters out there by the millions. That's what gives us a laugh: "Oh boy, is that guy a character!" Ha ha ha, good joke. Doesn't know what he's talking about.

We're talking about 'character' which comes from the French word 'to engrave'. You are engraved. The Bible speaks of being engraved upon His Palms. "The sheep... the flock... the sheep of his pasture, the flock of His Hand", pastured sheep, guided by His Hand, in His hand. See?

Now:

[65] *...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..."*

Now, how are you going to do that? How are you going to do it? Just because you got the Holy Ghost? By no means. You have to know what is yours by the Word of God, and the Holy Ghost reveals it to you. Like Brother Branham said, *"When it has been revealed to you 'you're healed', you're healed."* See? It's all the work of the Spirit of God.

[66] *And a token is what you use to ride on a bus line or aeroplane. Your ticket is your token, see.*

All right. In other words, a token is actually substance.

You say, "I've got the ticket."

Well, that ticket represents, positively, the ride wherever you're going, from one point to another. So, the Holy Ghost is the substance that is required, that brings to pass exactly from beginning to the end: "Come from God, returned to God," in the position He wants you. So, the Holy Ghost is a substance.

Now: [67] *"Take your token," says, "You're redeemed."* Right away he tells you: *If you're redeemed, you've got the token.* Yeah, because you are sons, God sends forth His Spirit into your hearts, whereby you cry, "Abba Father."

Let me go to... Let me read to you Galatians. Galatians is your fantastic book. Everybody wants to read Galatians like they read James, as a kind of straw, wood, hay, and stubble. You know, today people hear the stupidest things in the world, when you listen to men. When you listen to God through a prophet, it's different. In here in Galatians 3:13:



Galatians 3:13-14

- (13) Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every [man] that hangeth on a tree: [Why?]
- (14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; [What's that? The reception of the Holy] Spirit through faith.

So, what's the blessing of Abraham? The Holy Spirit. And, if that's to come upon the Gentiles as well as the Jews... and the Jews blew it, and we took it. The Jews have to return to get it, the hundred and forty-four thousand sealed in.

So, It tells you right here, "If you're an elect child of God, if you're Seed, the Blood avails, and the Holy Ghost has to come," and you will recognise and say, "Baptise me in the name of the Lord Jesus Christ. I want the token. I want the substance. I want the reality." And you don't have to feel a thing; you don't have to see a thing, but I'll tell you: you will know it.

As Brother Branham said... a question came, "Brother Branham, can you know you've received the Holy Ghost?"

He said, *“Can a woman have a baby and not know it,” unless she’s anaesthetised?*

In other words that Word of God will open up to you. The first thing I remember, after being baptised with the Holy Ghost, even Pentecostal style... I admit it. I sought God and sought God and sought God, because they told me to. If they said, “Roll over,” I’d have rolled over. “Stand on your head,” I would have done my best, although my feet are too heavy. I would have gotten someone to hold them up. “Hold up your lightning rod,” (hands). Oh my, have pity.

29

I can tell you one thing: after I received what I knew to be the Holy Spirit, this Book became so brand new, I didn’t know it was the same Bible I was reading. And from that time on, the Word of God lived in my heart, not as much in my life as It should have, not as much in my tongue and my brain as It should have, but that Word became like fire. Yeah. You go right to that Word, brother/sister.

I tell you: let’s look at a little baby that’s born of a mammal. It goes right to the mother for milk. You got a little chicken; it goes right there, picking little things right away like mama chicken does. And I’m going to tell you: if you’re a child of God, you’re just like Jesus Christ. You’ll go right to the Word. You can’t help it, because that’s your light and your salvation. That’s your food. That’s your water. That’s your... That’s everything in there.

30

Now he said:

[66] *...Take your token, the blessing, the Holy Spirit, and if Satan tries to push something on you, just show this.*

Now I’m going to ask you a question: What is Satan going to try to push on you?

You might say, “Well, Brother Vayle, he’s going push on me adultery and fornication and getting mad enough to kill somebody, road rage, and...”

Oh, shut up. You’re not thinking. You’re not thinking. What is this hour known for? Peril, P-E-R-I-L. This is the age of peril, as no other age knew it, where the two spirits are so close, you can get fooled.

So, here’s a guy over here raising the dead and speaking in tongues and doing great things, and here’s you and me over here just listening.

No, no, no, you haven’t got it. No. You haven’t got it. We’ve got it. We’ve got it.”

Have you? Have you? Let’s go to the Word and find out. “Many will come in that day,” and God will say, “I never knew you.”

“Oh, but I cast out devils, Lord. I did wonderful things in your Name. Oh, I even raised the dead.”

He said, “I know you did. You used my Name like a bunch of counterfeiters. Yeah, you used my Name, my gold, my glory to exploit your own fame and your organisation, and the rotten word Satan pawned on you.”

And we say, "Lord, we just stand with the Word, under the Blood. We just stand with that Word."

"Come you blessed of my Father."

31

Take your pick this morning, which way you want to go. Take your pick this morning just what you've got in mind, what's in your heart. What are you looking for? If Satan tries to push his junk on us... Like a guy wrote me this letter, and he said, "Brother Vayle, your tapes are known around the world, how you defend the prophet, and how it is that you show that God is here with the prophet, but you don't know that Brother Branham said this about Joseph."

And he tried to make Joseph the great one.

But Brother Branham categorically said one place... I wish I could find it now. My wife remembered it. He said, "*If that one that comes after me is a man, then I wasn't the one I was supposed to be.*" He said, "*Our Joshua is the Holy Ghost,*" and they're trying to make Joe Branham... I've got nothing against Joe Branham. He is a prophet. But people forget what Brother Branham told his son, Billy Paul.

And he said, "*Yes, Billy, Joe is a prophet, but it all depends on what group he's with. If he's with the wrong group, he's a prophet unto men. With the right group, he's a prophet unto God.*"

I've got nothing against the boy, nothing against any of them. In fact, I've got good respect for him. I love him. We have no communication. I'm going to tell you one thing: there is the Elijah for this hour, [Brother Vayle points to picture of the Pillar of Fire with Brother Branham.] and there ain't any other until the Jews. You have seen your last sign. I don't care what signs Joseph has. I'm not interested, not at all interested.

You want to know something else? If that boy can discern, let me tell you this: Brother Branham said, positively, the Angel said to him: "No one will ever have your gift of discernment as long as you're on this earth." Is Joseph going to fool them?

32

Here's the Bible open, knowing there's a God in heaven. I'm telling you what Brother Branham told me. And you know why he told me? Because Joe Boze, Matson Boze, Joseph Matson Boze, the big Swede up there, a Trinitarian, didn't really believe Brother Branham. He said, "Brother Vayle" and I think it's Brazil he said; maybe it's Argentina or somewhere. Just forgive me, it's in South America somewhere, and he said, "There's a man down there doing exactly like Brother Branham."

And I went to Brother Branham. He said, "*Brother Vayle, He told me. He told me.*" Here it's open, I'll meet you down the road, Honey. You think I'm kidding? Uh-uh. I could kid you about a lot of things but this, I kid you not.

33

So:

[67] *...And the devil tries to push something on you.*

Yeah, yeah. What did the devil do in the Garden of Eden? He came to Eve, and he said, "Yeah, God did say this... yeah. The prophet today... yeah. The prophet did say this... yeah. We've got vindication... yeah."

But let me tell you something: I know I can develop a very mean spirit, but I'm going to be honest with you. I've said it before, and I follow Brother Branham's footsteps when he said, "*They said, 'Brother Branham, there's ten thousand believe this message.'*"

He said, "*Too many. I've got to [push them away].*"

34 I'm glad to be with the very, very few, and I'm going to say this: even if I'm wrong... because then very few are wrong with me, and I don't have much trouble then with a guilt complex.

He said, [67] "*Satan tries to push something on you.*"

"Brother Vayle, I think that means a disease."

Oh, come on. Is William Branham wasting his time on this old saw about diseases, or is he telling us something that a Bride needs to know? Where is the importance? What does it matter? He's already said that *something's got to take you out of here... tuberculosis, cancer, TB*: well that is tuberculosis, *arthritis*... I've got them all, I think, and God knows what. What's that got to do with it?

Now God doesn't push them on me; the devil does. And this is something the devil has a right to, because Brother Branham said, "*He's got at least one strike against you; God allowed it.*" Is God going to allow us in this hour, then, for the devil to push on us something that's contrary to the living Word? No! No! No! No! No!

35 So, what's he telling you? Don't let the devil, the devil, the devil, and the nice little boy and the nice little girl, nice little mom and the nice little pop, and nice little preacher, and nice little healer, and nice little prophet, and nice little prophetess, to push something on you. It'll kill your soul.

"Well, Brother Vayle, the fact is, the Bride's got her womb, the mind, all tidied up now and sealed in, and it won't happen"

Do you think for one minute the devil's not going to try to push something on you?

Now you're going to die for something; you've got a blow coming at you. And, what did Peter say? "They're going to get weary saying, 'Where is the promise of the Parousia? Where is the promise of Him establishing His Kingdom on earth? Where's the Resurrection? Where is the Bride coming up?'"

"Oh, just like all the rest, Bill Branham fell asleep."

36 You know we have a marvellous picture here in North America, and part of its Canada. Now you Canadians know something. I forget the guy's name. What was the name of the guy under Confederation that brought Newfoundland into Confederation? What was his name? 'Small' or something? Smallwood. All right.

The Canadians have nine provinces under Confederation, as one unit, the same as we have our fifty states. But Smallwood decided that he would become a father with the other fathers of Confederation, what, a hundred and fifty years later. Huh? Right. He became a father of Confederation, because Newfoundland became the tenth province.

And William Branham became a father of this Church two thousand years after Paul, in his steps, and hundreds of years, a long time, after Wesley. And he's right with them. So, where is the promise of the Kingdom? It's been coming up for six thousand years.

So, what are you worried about? What's to get you disgruntled? You say, "My child died, baptised at fourteen, taken out of this world by an accident. I'm going to meet him in heaven."

Well, why don't you blow your brains out, you'll get there quicker?

"Oh, I couldn't do that."

Then shut up and don't agonise and groan and grunt because things are not happening the way you wanted them to happen. He will come in His good time, when the last one is in and child-trained, and the Bride comes to one mind, and they will be at one place. What that one place is, don't ask me. Brother Branham made mention, but I'm not here to guess, and I haven't tried to study it.

37

Okay:

[67] *...Don't let him push something on you, just show your token.*

How are you going to show your token? Quote the Word right back at him. Years ago, they said, "Brother Branham said, Brother Branham said..."

I said, "Just a cotton-picking minute, I want to tell you: Satan came to Jesus, and he said, 'It is written', and Jesus said, 'It's also written.'" And I'm going to tell you: you're saying, "Brother Branham said, Brother Branham said..." And I'm telling you Brother Branham 'also' said.

Oh, they loved that all right. Ho, ho, ho! I've been something in the horse-stall for a long time with all that. You better believe it. See? Satan doesn't like being pushed around, doesn't like being told the Word. Even old Jack Moore found that out years ago. He had a dream: he was in this hotel room and suddenly he noticed under the door there wiggled in a little imp, and Satan came at him and thrust at him, and he jumped back, and Satan got bigger. Finally Satan filled the room and Jack was a tiny figure.

And then Jack said, "I just learned something quick: I took the Word of God. And every time I threw the Word of God, he became smaller, until he ran out of the under the door he came in, like a mouse." Jack Moore learned something that he should've got down in his heart because he's the guy that said, "I don't believe that William Branham or anybody, John, is Elijah that was John the Baptist, but..." he said, "... I'll tell you one thing, if there is another man, my vote would go to Brother Branham."

You don't have to vote on a man, it's revealed. Yeah, it's revealed. Oh, I'm so happy in the Lord without all the trimmings and everything else, just the little still small voice keeps you

walking. Keeps you seeing the truth of the living God because that's what it's all about. That's scripture too.

38 He said:

[66] *...Here, just show this. That's your identification.*

I'm identified. I'm identified. And we haven't even gotten to the place that I told you about, that we're going to get there, where Brother Branham proves his identification and proves yours at the same time, because the sheep know the Voice, and "the Lord shall descend with a Shout and a Voice."

And the Voice of the Resurrection is the same Voice of the Shout, even though a prophet gives the Message... when its called 'Voice of God'; Joe Branham said the right thing, "It is the Voice of God." What else would it be? If it's the voice of William Branham, forget it. I don't need his voice or anybody else's. I've got a better education than he's got. It's not education. I didn't have what he had, but I can have what he has, because he was here to give it to me.

[66] *That's your identification. Amen. You are identified in the resurrection of Christ.*

In other words, you're identified in the First Resurrection right today. And he [Jesus] led the first part forth victorious. Then God calls the second part out, and you're identified by the baptism with the Holy Ghost, which you identify yourself with, through the Word of the living God, which we'll show you, and we do show you, as time goes on as we read this message.

39 Now:

[67] *...You're identified in his death. When you die, you're identified in his Resurrection.*

In other words, the Blood shed, you receive that atoning power; you had a part in it because you are the one to be fully redeemed. Now the next thing is, you're identified in his Resurrection, and you can't be otherwise. Now, watch this: it cannot be otherwise. We say concerning marriage, or engagement: there's many a slip twixt the cup and the lip. Uh-uh, not this... not the Wedding Supper. No, no, no, no. Nuh-uh-uh-uh. There's no slip betwixt the cup and the lip.

When you drink this here, knowing you are a child of God (and you are), you are testifying to meeting Him in the Resurrection and drinking it anew. There are no slip-ups, because none will perish. "Nobody can get them out of my hand. Nobody can get them out of my Father's Hand. And if you want to know the truth, if you think this is great, my Father's greater. Between the two of us, there's no slip; nobody gets away; no fish gets away from the net..." Crabs are kicked out.

[67] *...When you die, you are identified in his resurrection.*

Now, notice that: "when you die." Right away, death spells resurrection. It has to. Why? Because that's the next step. We've got to die to get raised. So, when you die, the next step is resurrection.

You say, "Okay, it's just like you have a vat of plain cold water. Now you've got a package of royal purple dye. So, you throw the royal purple dye in the water. The minute it hits the water, it's a dye water." The minute you die, resurrection water. See?

40 In other words it's conclusive, and it cannot, under any consideration, fail to come to the place it's to come to. "It's appointed unto man once to die and, after that, the judgement." If that fellow really died, how could he be judged? He's somewhere.

[67] *...And by that, It identifies that you were with Him before the foundation of the world, 'cause you are redeemed—that's 'bought back'. "All the Father has given me, will come. And no man can come unless He, the Father, has given it in the beginning."*

Now there you are, once more showing the limited atonement, the limited Bride, the limited church, the limited everything with God, not one less, not one more, because perfection means 'finished and polished', so that you couldn't be there with one atom missing, and you couldn't be there with one atom over. One atom over would mean God would have to start all over again. Which, who says He won't after New Jerusalem? But not with this crowd.

41 [68] *Now notice, he was sinless, to take the place of the sinful.*

Now it didn't say 'reprobate'. It didn't say 'serpent seed'. It just says 'sinful'. Sheep gone astray, sheep in another pasture, sheep eating what they shouldn't eat, sheep mingling with the goats and the pigs, and they don't belong in a farmyard. They belong in the pasture beside the still waters. That's not a farmyard. No, that's not a farmyard. That's a journey. That's a journey where the Shepherd takes you from place to place, beside the still waters, deep in the grass, taken care by God, going through dark places, always coming out in the sunshine eventually, going through trials.

"The valley of the shadow of death" is an actual place a valley, and as dark as you go though, signifying trouble, signifying problems... But remember; God has the antidote for sick sheep. He heals them, inwardly, and millions of times outwardly.

42 [68] *Now notice, he was sinless, to take the place of the sinful—the antidote. He was without sin, so that He might redeem sinners.*

Now, remember; Brother Branham said that *when a doctor has to give you many times poison to cure a disease, and then he gives you the antidote to stop the disease going too far*. Well, God let sin come into the world, but then He gave us Jesus Christ, by his death, redeemed us back, to fill us with the Holy Ghost, to keep us within the confines of the Word of Almighty God, and none can be lost. There's your antidote applied, right down the line.

43 Now:

[68] *...God was expressed in him, and properly identified himself in him. Now notice; (Now, watch in there, it says here, "God was expressed in him." So, if God was expressed in him, that's John 14:1-6, you know, where "the Father doeth the works. And he that has seen me has seen the Father." See? Indwelling Him.)*

[69] *You say, "Brother Branham, did you say, God identified Himself?" He did.*

Now, watch what Brother Branham does here. He leaves Deuteronomy 18, because John 1 was not written, maybe ninety years after Jesus died, or eighty, or sixty years after Jesus died, maybe fifty, maybe a few years. I don't know. But it was after he died. See? He identified himself.

[70] *"In the beginning," said John 1, "was the Word, and the Word was with God." Now word has to be a thought before it's a word.*

In other words, before you can have an expression, there must be something there that needs to be expressed. You know that as well as I do. See? Something has to be behind it. And when the expression comes forth, it's identified with what was back of it for the necessity of it coming forward into some type of manifestation. You follow me? It has to be. In other words, it's one with it; its part and parcel: "I and my Father are one." All right.

44 [70] *...A thought expressed. "In the beginning was the Word, the Word was with God, the Word was God," see, 'was God'. "And the Word, the Word, was made flesh, and dwelt among us."*

So, what you're seeing here is, Brother Branham is telling you: the invisible God became visible through the instrumentality of human flesh, so that when you saw Him, Who was the Father of Jesus, which was God, you saw God manifest in human flesh, see? because what you saw coming forth through human flesh, cannot ever come through human flesh. So, the human flesh is a channel, thereby expressing God, Who is doing the works. And that's what Jesus said, plain as A-B-C.

45 Identified. How? Hebrews 4, see? Now, watch:

[71] *"The Word of God is sharper, more powerful than a two-edged sword, cutting asunder, (cutting, coming and going, cut asunder) and a discerner of thoughts and intents of the heart." And He did that. (Now, watch;) that's how the prophets were identified.*

Now, just a cotton-picking minute. He's talking about God being identified, then he turns right around and tells how the prophet's being identified. So therefore, there's a linkup between God and the prophet, wherein whatever the prophet brings forth is actually, has to be, from God, or forget it! Right? There's got to be a hookup here. Just like with Jesus. He said, "He that has seen me has seen the Father. Can't you understand? I can't do these things! Then, who do you think is doing them? You're not doing them, priests not doing them, the devil's not doing them. You say the devil is, but you're a liar, just like he is. God's doing it. Therefore, "he that sees me has seen the Father."

46 When they asked the question, "Brother Branham, what did that mean, 'he that sees me sees the Father?'"

"You're looking at me, aren't you?"

Hoo! That's beautiful. See? I like these things. I'm an extremist, and yet I am not extreme. I'm one of the most moderate guys you'll ever meet in your life, believe it or not. And yet,

I'm terribly extreme in some ways, and I can't get extreme enough to suit me.

So, I'm right with this chuckling inside, chuckling outside, ready for the broo-haha, ready for the showdown, just love it; I mean I love it. Brother Branham said, "*You're looking at me, aren't you?*" Oh, that... I tell you what: I just laugh! I have a great time. I can go into a Pentecostal tailspin without spinning out of control, like they do. All right.

47 He said here, based on discernment, which the prophets alone had, and when he did that, that's how the prophets were identified, because God would speak and tell them just what was wrong and what was going on. See? That is the identification of the Word of the hour being manifest.

So now, what are we looking at? Brother Branham said, "*Don't let the devil push you around now. You show your token.*" And our token goes right back to William Branham, manifesting Almighty God, we saying "Amen" to every Word. We know we have the token.

And no matter what the devil comes and tries to push on us, by feelings or anything else, we stand right here and say, "That's all I know, and that's all I ever will know, that I have this and this is mine and I am identified because I'm part of it.

How do I know I'm identified and I'm a part of it? Because the rest of them don't want it! What we prize as the highest, they wouldn't even feed to their dogs. It's like manure to them. What they have is like manure to us. I don't want it.

48 Now, let me just show you. Let me show you Brother Branham, right here in the living Word of the living God. People say they can find Joseph, they cannot find Joseph in one, Joseph. I don't care two bits where they find Joseph or George or John or Jack or anybody else.

Now: Peter, after Pentecost here, and after the great miracle at the beautiful gate and all those sorts of things, preaches a sermon how Christ came and died. And in verse 19 says: "Repent ye therefore and be converted that your sins may be blotted out."

In other words, "Repent and be full of the Holy Ghost that your sins be blotted out, when times of refreshing shall come in the presence of the Lord." Brother Branham said, "*That's a great healing revival.*"

Somebody said something else...

Well, I don't care what you say; Brother Branham's vindicated. So, give me some vindication. Man, I'm in need of vindication. I've got things in my body that I want you to tell me about, and then lay your hands on me and pray the prayer of faith and say, "THUS SAITH THE LORD, you're healed." Or, if you don't do it for me, do it for somebody else. But you show me you've got something. Hogwash.

This is healing revival because Brother Branham said so.

You say, "Well, Brother Branham said... Brother Branham said... You just believe Brother Branham."

Yes, I believe Brother Branham, hallelujah, and I'm not snotty like you are. I'm reverent. And

it's in my heart, and it's in my mind. And you have to knock my brains out and kill me to get rid of it now. It's too late. I wouldn't know where to turn. In fact, I don't want to turn. All I want to turn is more and more and more and more and more and more and more of this Word, and know more and more and more and more of the truth of this Word, and its intrinsicity and essentiality.

49 Now It says:



Acts 3:20-22

- (20) And he, [even God] shall send Jesus Christ, which before was [appointed unto you and] preached to you. [He wasn't just preached, he was appointed. Now:]
- (21) Whom the heavens must [retain] until the times of [restoration] of all things, which God has spoken by the mouth of all His holy prophets since the world began.
- (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 [you'll] hear in all things.

And that word 'things' is 'Word'. You'll hear him in all the Word, whatever he shall say. And it has to be Word because he's going to say it.

He doesn't say, "I'm not going to say 'frog' but then a frog jumps out." Don't be an idiot. "Oh, I'm going to say 'tractor', but I won't." A tractor will jump out.

Things... words. Words! Right? You better hear what he says.



Acts 3:23-24

- (23) [It'll] come to pass, *that* every soul, [that'll] not hear that prophet, shall be destroyed from among the people. [In other words, there's going to be an annihilation.]
- (24) Yea, and all the prophets from Samuel and those that follow after, as many as have spoken...

50 He goes back to Moses as a Word prophet then brings right in Samuel, where it begins, who was not a Word prophet, but a judge, who had the Word revealed to him. So, there's William Branham, and that's why he always quoted Samuel: "When did I ever take your goods? When did I ever tell you a lie?" Just exactly what Samuel did, William Branham did: Samuel located the mules; Brother Branham located the horses. Samuel prayed for kings; so did William Branham. Samuel: the restorer, the judge, the prophet. So, there it is.

51 So, Brother Branham's identifying himself with God. And he's the link between us and God. That's why Jesus had to be a prophet, but a greater prophet. And remember; John the Baptist, who merely pointed to Jesus and said, "That's the one; that's the one right there," was the greatest prophet that ever lived.

You say, "My God, you mean to tell me, bigger than Moses and bigger than this?"

Well, I can't help it. Jesus himself said, "No man... prophet born of a woman was ever greater than John the Baptist." So, John the Baptist had to have equality or something else going for him.

So, where do you think Brother Branham stands? When John the Baptist pointed him out, it's the same as William Branham pointing out our God today, saying, "Hear ye Him." And the fullness of the living God right there. See? Now, that is the identification of the Word of the hour being manifest. In other words, God Himself, as He did in John 1:1, is coming into full manifestation via the prophet.

52 I'm going to ask you a question: If there's another act after that, will that be climax or anticlimax? Is this the epiphany, or is it epiphany number 1 with number 2 coming? For-get it. It's all over. I don't care who says what, I'm not interested.

And the guy that wrote me his little stupid letter is exactly right. I am known around the world for two things: putting Brother Branham forth as a vindicated prophet of Almighty God, and God Himself on the scene in His Own Presence, ready to bring about the Resurrection and lead us into the Millennium. I understand and know the Word of the living God, and I'm hated for it. I've lost about everybody I knew.

I'm going to tell you one thing: it doesn't make one bit of difference. I'm preaching harder today than I've preached in my life, and I'll continue to do so. And, if I go down to hell, I'll preach it. Because, look; I cannot change, and I don't want to change. I'd love to be sweeter, kinder, everything else, but I'm going to have to wait for the Resurrection, I think. I don't know. I have the sweetest, beautiful wife in all the world, and even she can't make me sweet, except I'm nice to her. Anybody else, get out of my way. Well, that's the truth, and that's all I can say about it.

53 Time's up as far as I'm concerned, I've got two paragraphs, three paragraphs done, and that's very good. Very good; what time is it? Yes, what is it, twenty to twelve? Oh, I can do one more paragraph before you go home. I'll get one paragraph closer.

[72] *...He was the fullness of God's Word, for he was the fullness of the Godhead.*

Now, that's not William Branham. Brother Branham said *that all the prophets were a part of the Word and had a part of the Word, but Jesus had it all. He was the fullness of the Word.* That's why he said *Christ was the Seals. See? Christ the Word.*

And every time he used the word 'Christ', he said he was telling you *if Christ is the Word and word is expression of what's behind it all, there's the expression. And this is what's behind it all: Jehovah Elohim!* Thank God!

No wonder Sister Meda said, "Brother Vayle, do you think it's wrong when I see that Pillar of Fire there, that I should worship?"

I said, "I know what you mean. That is the glory pictured of the living God. We don't worship it, but we worship knowing what was photographed."

There's an expression right there. What is behind the expression? Jehovah-Elohim. Yes. Oh, she was right on target. Yeah. The rest of them weren't. Yep, yep, yep, and they're trying to pull you away, too. They'll tell you everything under God's high heaven.

"He was the fullness of God's Word." Now Brother Branham has been talking about Word being expression, manifestation. So therefore, he was everything you're ever going to see, when it comes to God. That's all you'll ever need to see, when it comes to you and me. Later on, we'll see the Pillar of Fire, every one of us, over the throne, just like the picture right there.

54

Now:

[72] *...He was God in human form.*

In other words, he was the God of a human form. It doesn't say "Jesus was God;" it says, "God was God in human form," because we're talking about Word expressing, expression, what's to be expressed. Well, the expression is what was to be expressed is now expressed.

So, what do you know about the Appearing? It's been expressed... still here, still moulding a Bride, still calling for the sheep, still maturing His children. Don't think He's not, because He is.

[72] *He was the fullness of God's Word, for he was the fullness of the Godhead bodily.*

In other words, whatever God wanted to put in the body, that was it. And, if God wanted to, and did invade him, complete God Himself in a complete Son, it doesn't make the Son 'God'. It simply means when you see him and what he's doing, you're seeing the Father, because the Father's working through him and that's the only expression God uses, is another man.

And, if God wants to use that expression to show Himself visible, proving its His Own Self by doing the works, that's God's business. He can even use a brass doorknob.

People can't get that. They think I'm blaspheming, I'm not blaspheming. When God wanted to use a tin pan, He could do it. When God wanted to use a burning bush, He did it. When God wanted a cyclone, He did it. God can veil Himself in whatever He wants, and God's behind it, and it becomes Word or expression.

And that's what you and I are given, because no man can see God and live. Now take it or leave it. Take it or leave it.

55

It said, "No man has seen the Father, but the Only-begotten's revealed Him." Where does that leave Jesus? In a great mystery. See? Can't you transfer and understand today, what we're talking about now, from way back there? I know you can; you're not dumb. I know you're not dumb, you could be stupid listening to me preach all these years, but I'll give you credit for one thing: you've got nice dispositions, and you've got good ability to listen, and you're very tough to sit all these hours I preach.

[72] *He was God in human form. It took God to express such a character as this. That should be all in hyphens: It took God to express such a character as this: such-a-character-as-this, such-a-character-as-this.*

In other words, it couldn't be without God. Uh-uh. God, in you willing and doing of His Own good pleasure. It takes God. Everything that God gives you and me credit for, is when we've stepped out of the way and let Him work through us: when He used our eyes, our tongues, our ears, our lips, our hands, our feet, through the Word, the glass of cold water. Yeah. That was Jesus to the people receiving the cold water; the visit to the prisons, to the hospital, to do something nice for somebody.

"Well, I'm too busy. The children have got to be taken to a play tonight."

"I'm too busy, my... my... my grandmother's having a very special kind of a "hoop-ti-do", you know. I'm too busy."

Yeah. Too busy. Yeah. Strange, isn't it?

56

[72] *It took God to express such a character as this.* It took God to have that expressed character. If they wanted to express God, they did.

And then that lovely life had to be taken from him, so that he could save these that God's foreknowledge saw in the beginning. Do you think God could see something that wasn't there? I doubt very much; I doubt very much. Because everything that God knew, everything God had, had to be manifested according to this. But this is a little play on words. It's kind of nice.

...God's foreknowledge saw in the beginning... [In other words, he's telling you: what God saw, in God, made record, that God would bring into manifestation, all put in a Book. It was right there] *in the beginning, which was His thoughts of you and me. Jesus came to do that.* He did, right from the beginning, right to the end.

His perfect life had to be sacrificed to redeem that person. That's right: the Father and Son are separate. No matter what God did in and through the Son, it was the Son that died upon Calvary that released the Life that God gave him, the Life that he had from the Father, the Life that the Father bestowed upon him, sealing him in, as it were, like a double portion. I don't understand it all, but there it is before us. He gave it all.

57

[72] *...Then if they do, and you were with God in His thoughts at the beginning, [Now, watch; here's the beautiful one now:] how can you deny His Word being true, when you are a part of His Word? Amen.*

Now the question comes, "Well, Brother Branham, are you telling us that you know what we don't know? Are you telling us that you are a guide to the blind, and we're blind? Are you telling us that you are the secret source that God gave for the righteousness of the Word dwelling in us? Brother Branham, isn't it strange that you, a little hillbilly from Kentucky, uneducated, because you have a great ministry, now you have turned into a complete idiot, you're trying to teach us?"

Well, come on, come on. No matter what Bill Branham did, (And I can tell you a lot of things that he did.) there's no way they believe it. They just walked off, kicking their feet in the dust and said, "Well, we can't argue because he's really got something, but boy, I wish we had what he had along with what we got because we sure don't want what he's got along

with what he got, and boy, if we had what he got along with what we got, woo-hoo! you watch the heaven's open!"

Come on. You think I'm being facetious and foolish up here? I'm not, I'm deadly serious. I know this game, brother/sister. I know this game. If you think it hasn't even been pulled on me, you've got some thoughts coming; you've got some serious thoughts coming. You can do what you want about it, I've already done it, forget it.

58 Now:

[72] *...Then, if they do, and you were with God in His thought in the beginning, how can you deny this Word being true, when you're a part of His Word? Amen. Certainly. Vindicated properly, they could make no mistake about it. He said, "It's not me that's doing the works; it's my Father that's dwelling in me."*

And remember: Word follows, Word follows, follows, follows works, when it comes to vindication. Works that follow the Word, anybody can have them, even the devil. And he does, the false anointing. But to have the Word follow works, you have got to be a vindicated prophet with THUS SAITH THE LORD. Then whatever that prophet says, you come under the fear of God. Do you follow me?

And they said, "Brother Branham, no, no. Oh, Brother Branham, why can't you grow up, and why don't you leave these lovely women alone? Tell them how to have the gifts, so they can "hoop-ti-do" across the platform, tippy, tippy-toe with their short skirts and slacks and bobbed hair and beguile the people, because the woman is the greatest beguiler there is because she's the most deceiving and deceived person that there is.

And she represents the church, and the church represents God, and says, "We're in the gateway to heaven," when she's a prostitute, and she's the gateway to hell.

59 So, here we sit today, brother/sister, fully free. We are God's free people. Our mother is New Jerusalem. Why? Because New Jerusalem was already in the thought of God and, therefore, concrete, as the Spirit of God is, that that city must appear and we a part of it.

People don't want that. They want guesswork; they want the hypothetical. They don't want the proven. Thank God we have reached the place of science; we have reached the place of knowledge; we have reached the place of 'there it is', because "what a man seeth, doeth he yet hope for." You were hoping for the Appearing. There it is! You see it; you don't hope anymore.

Now abideth faith, hope and love, and when Love came down, faith disappeared and hope with it, because "what a man seeth," and oh, how we all long for love, how we all long for God... substituting, actually, the agape love (And I refer only to God now, not to other treasures on earth.) for the familial or phileo love, of being sweet and kind to everybody. Uh-uh, I'm not interested.

If I want to be sweet and kind... My heart's desire all my life has to be a sweet, kind person, which, as a little kid, I was. Then I got disillusioned. What's to be kind and sweet about? But I really have always wanted that.

But that's not my job. That's for the Presbyterians, Methodist ministers, and the Pentecostals. My job is what I'm doing. I don't know that I please God. I kind of doubt it because I don't please myself, I don't pretend to, but I know one thing: I know one and one make two; I know black is not red; I know green is not purple; I know light is not dark; I know God is not Satan; I know when Word is not Word; I know when life is not death; I know when truth is not a lie; I know the two spirits. I understand what Brother Branham says.

60

So therefore, I've got to have something, and I'm not going to trade for anything ethereal that doesn't quite know that one and one make two, and say, "Johnny, what is two and two?"

"Three."

"Wonderful, that's good. That's good Johnny. You're getting very close."

Close only counts in horseshoes. It doesn't even count in a game of poker. I'm not gambling, I'm not playing horseshoes. I'm sealed in to go down that road, and so are you. You believe that? What else is there left to believe? What else should we believe? Then believe it together.

One day there'll be those ten people in one place. There will be a Rapture. I'll be here to see it, maybe I've got to come out of the grave, which suits me fine. I want to get the best on both sides. I'd like that. I don't want to wait until Brother Branham comes back and tells us all the good things he's been through. I'd sooner go through it with him.

You say, "Well, he's where Jesus isn't."

I'm glad he's not where Jesus is. I don't care to be where Jesus is, if it's not my time. Why would I want to butt into God's business? Would I want to butt into God's business and spoil it? Eve butt into God's business and spoiled it. I'm smarter than Eve. I'm smarter than Adam. Yeah. So are you, all of us. We're not going to butt in where God doesn't want us.

But let's not 'not' butt in where we're supposed to. As Brother Branham said, "*One day it was death to walk behind the Holy of Holies, and now its death not to.*" Let's walk behind the Holy of Holies in the revelation of Jesus Christ, "Hiding in Thee, hiding in Thee. Thou blest Rock of Ages, I'm hiding in Thee." No matter if the storms come, it doesn't matter. We are secured and tied in Him today, because we are one with Him.

And he said, "*That Rapture is going to take place when the Bride says, 'I and my Father are one.'*"

61

And one day a man, who doesn't like me, said, "Ah, one day, Lee Vayle will be saying, 'I and my Father are one.'" Huh? Come on now. Come on now. Where is the promise of His Presence? Right here, because we're saying that: what he told us to say. And they're laughing at us now.

I'm going to say one thing: I've been laughed at a lot. I've worn clothes that people have laughed at. I've taken a stand where people have laughed at. But I'm going to tell you one thing: my God will laugh in derision at those have laughed at Him. Yup.

I don't want to leave on a sour note. I just want to put that in there, because I want you to know something. The lily must struggle through the mud and the mire, through the sunshine of God, filtering out everything but the food that lies here today, until we come to the day when we dine with the King and take the emblems anew.

Well, let's go. Let's rise and be dismissed. Time's over. If I keep preaching my two-hour sermons, I can get my twenty four sermons down in ten.



Heavenly Father, as we go our way, which we know we go our way, and yet, we'll stay, many of us to have lunch together, and we trust that everyone does, we pray, Lord God, that the sermon, what we're talking about today, not because of what I said, but what I have talked about, what the prophet said, and done my best to show them.

And there again we are seeing, and beginning at Samuel and all the prophets, this one turned him down, brings destruction and death upon the earth and there's nothing can stay it, except You, God. As you were with Noah building the Ark, so now You are with us, blessed God, Jehovah-Elohim, Elohim-Jehovah.

Here You are with us, right today, sealing Your Church in, getting a Bride ready, all the way ready, nurturing us up and in every way showing Your goodness and your grace, and weaning us away from non-Word, or Word that has been misinterpreted, or Word that has been misplaced, whatever way... weaning us now to the actual truth, Your truth, You Yourself, so that we can come forth in the manifestation of the Word, which we are, devoid of anything but the true manifestation of what You wanted.

Even today, Lord, as the human body is not the true manifestation of what You wanted, being a mixed lump of the real and the unreal, the animal, the human... Shortly, Lord, we know, because of the reality of this Word, no longer mixed in a Bride of the pure content will be building a body right around that Word as it should be, to have exactly what You want us to have, which is going to be: the dead come out of the earth, and we know our mortal members shall be changed.

And we thank you, Father, that we already have the Token for it, and You Yourself here are seeing us ready to be delivered that we know this is the hour of the Presence. This is the Parousia, and we thank you for it that we are aware. And we commend ourselves to You, our full depth of ourselves, with our full knowledge, body, soul, and spirit, into your keeping today because we are Yours.

And we give You glory, and may we continue to give You glory by our mouths, by our thoughts, by our works, whatever you want from us. May You receive glory because one day there's coming, when every knee is going to bow, every tongue confess that thou art the Christ, the Son of the living God, to the glory of God the Father.

Lord, we want that now, not that we would have to bow the knee under pressure, but bowing the knee now, bowing our hearts and our minds and every part of our being, bowing to You, Lord, and giving You glory even as Brother Branham has preached this beautiful message on 'identification'. We are part of it, and we give you glory, the same as he did, in the measure of ourselves, until that measure increases through the measure of You, Lord, dealing with us and in us and through us.

We give You praise. Heal the sick amongst us, Lord. Illuminate minds, oh God. Revive spirits, we pray. May Your joy, that You have in us, we now joy in You, so it's a reciprocal, beautiful banquet under the banner of love, Who is our God. To thee we ascribe the glory, in Jesus Christ's beautiful, precious, holy Name, our wonderful, mediator and intercessor.

Amen and amen.

“Take the Name of Jesus with You.”