

Identification #15

Can You Take A Prophet? What Is Your Source
September 05, 1999
#1699

Brother Lee Vayle



Shall we pray.

Heavenly Father thank You for Your Presence, this hour, Lord, knowing Who it is that is here, and also we know why You are here and what is in progress and what lies just ahead of us.

And not only that, but we actually have been swept up into eternity, past the Millennium, and past the White Throne, past the dissolution of this earth and the heavens, literally the universe as it is known and unknown, right up to the very throne of God, then back down to the new heavens and the new earth and the eternal City.

And we know that is true, because it is under the Seventh Seal where time and eternity blend, and all things as known now will be gone, and that which was ordained to us will now be ours, and we thank You for that.

We know, Lord, there are no 'ifs, ands or buts'. There's no turning back. There's no evading it. There are no more definitions forthcoming. There are no more principles forthcoming. There's nothing forthcoming, Lord, because all is here now, and You are in the process of becoming 'All and in all', and a little step in-between, though a thousand years maybe more, we don't know will be as a little whisper, a little breeze, a few moments of time.

So, we thank You, Lord, that we now are going back from whence we came where we had representation, and now with the same representation, going forward to the fullness of it all, the consummation. And we know that is true.

And, as Brother Branham said, *"If we're not Bride, there's a Bride out there somewhere, and by the grace of God I will not stand in her way."* No, no he would not, and neither will we. If we are merely those who are friends of the Bridegroom standing there, then we rejoice, O God, that we have come thus far, and we are a part of that Kingdom.

And we give You glory and praise, because we are Your children. In Jesus' Name, we pray.

Amen.

You may be seated.

01

Now, just thinking this morning, as I was coming in, having brought you Scripture and further revealed much of that Scripture to you, which, of course, was pertinent in speaking on the Communion service, taking you deeper than we have ever gone before into the revelation that Brother Branham brought us, that the virgin birth is so spectacular, wonderful, that without the revelation there cannot be genuine healings.

Now, I myself are like you, although I have a great patience from God that I can wait for answers, for truth from His Word, which Brother Branham stressed was a great patience that is not known to many. Yet I can become impatient, as you are, wondering why we don't get certain results, as we understand the revelation.

And, as I pondered that this morning, my answer came from the Lord, because it came from Brother Branham. And that is, you have to have a mechanical knowledge, or revelation, before you get a spiritual before it is really driven home to you as to the reality. As Brother Branham said, *"When it has been revealed to you that you are healed, then that is when the healing actually sets in, and you become a healed person."*

02 So, it goes back again to where Brother Branham said, *When God said 'Let there be light,' it could have been millions of years before the light came, but the fact of the matter is that it did come, because it was said.*

So, what I'm looking at is that we have to realise that, though we have the mechanical revelation... And we do have it. I would challenge any man living with this Bible open before me and Brother Branham's message, [And I have one here. Oh, it's tucked in here somewhere. A little book here, taken from the tape; it's The Influence, little book.] knowing these are here, and there is a God in heaven, I know that you definitely had the truth last night. There's no doubt about it, there cannot be any doubt, because that is the truth. Now, when God anoints that in His Own way to bring It into reality, is something you and I wait for. And it's worth waiting for. It is worth waiting for. So, don't be disturbed.

03 A long time ago I didn't mean to put it as though we don't have it here, the laying on of hands. Many times we've called the people up, and they've been healed wonderful healings. Others have been healed sitting in their seats. Not for one minute that I want that to cease in this church.

It's just that I wanted what Brother Branham said was for us: to be healed by that Word. And I believe, keep it in your hearts and in your minds, we are a step closer to where people are going to be healed simply sitting in their seats under the Word of God, because He sent His Word to heal them.

And the Bible said, "As Joseph waited for his Word." And his Word was that he would be the one set apart over his brethren to bring them a deliverance in a special time of crisis. And he had to go to prison in darkness. He was sent there by an accusation of a woman the church. He was sent there. He spent his days there, troubled.

But he came forth, but he had to wait for his Word to come. The Word was fully mechanical. He believed It, but the actual reality of God anointing His Word to bring It forth was like a seed. And before it came into harvest it went through multiple periods. But he came to it.

04 So, I'm not saying hold your breath. I'm saying hold your faith. This is a part of the patience of the saints, to come to the place where Brother Branham said it should be. Now, listen; if he said it should be, it will be! It will be in somebody! But will it be in you? Will it be in me? Or will we miss it? Now, it's entirely up to us. It's entirely up to us.

Has the Word fallen in good ground? Properly fertilised, as Brother Branham said. All it's

going to take then, if the seed is germitized, he called it that, which is true... In other words, the living life, the life is there, and everything is there to come forth. But it must come forth in the proper soil. And we are God's husbandry, God's agronomy, God's farming, God's planting.

And, as I mentioned last night, that being true, discerning the body of the Lord, do we discern that we are, then, the living soil of the plant, which is the soul? And that is called actually 'spora', in the Bible. I'm going to trace it through some time to really find the difference between 'spora' and 'sperma'. To get it forth.

But looking at it now, then, have we with what we have been taking, in about ten messages here on "Identification", can we now identify body to body? Not that ours are like His, but we in our own way, tragically born in sin, conceived in sin, shaped in iniquity, and Brother Branham said, "*Come into the world speaking lies.*" That's right in the Book of Job. Don't think he misquoted and made up his own ideas. It's all there. Can we then realise, this being God's purpose and plan, wherein He receives great glory to Himself by being Saviour and Healer...?

As remember, the man born blind. They said, "Well now, did his parents sin. Did they become syphilitic, so that the boy was born blind? Or did he himself sin?"

And he said, "Neither one, but for the glory of God."

So therefore, as Irenaeus said, "God being a Saviour, He had to predestinate a sinner in order to give Himself a reason and purpose of being."

And, as Brother Branham succinctly put it, "*God does not lose something just in order to find it. There's a purpose and a glorification.*"

05

So therefore, are we thoroughly identified this morning? These messages I have preached have not been in vain. This may be my last series, and I kind of hope it is. But I want you to know that I was led of the Lord [People mistakenly think I said something, which I didn't.] to come to this Message, and I found answers far beyond anything I ever dreamed to find. I found correction. And I needed correction. I needed correction, because I wasn't putting it together.

Now, if you know anything about assembling, and I know that some of you do, especially Lloyd, understands assembling. You can have every single part to a machine, but if you miss that one little thing in there, that machine, though working, is not working right. It'll get no credit before the man who buys that machine. Neither will it be with us. Although God is gracious to take us as far as we're willing to go.

But we can come to this maturity, and we are coming to this maturity. When I see especially young people growing up in this faith, I have every faith in my heart; I have no doubts that they are going to reap immortality because they've got to reap it! It's not a matter of a human integration with God on the understanding that this person will help God work it out. That is nonsense. Predestination is not that! Predestination is God doing it, having made all the provisions. And it's God in you willing and doing of His Own good pleasure. Not something else.

06

So, as we look at what we taught last night, which is more on the pastoral theme, though it is absolutely doctrinal and "THUS SAITH THE LORD," it is a matter, then, of coming together continuously with this Word in mind, and even reminding each other; although that's become very passé, and pooh-poohed today, as though it shouldn't be done. But it should be done!

And the Bible said we are to come together so much the more as we see the day approach and actually excite each other to paroxysms. That word 'provoke' doesn't mean, "I'm going to make you mad at me. You're going to get mad at me," and start some kind of a dogfight. It's to get you so excited, you are actually in paroxysms, which is a beautiful, hallelujah fit!

Like I just about had last night and was having in my soul. Not a snit, but a fit. A paroxysm. A paroxysm over the Paradox, if you might want to go a little further. So here's what we're looking at.

Now, I'm going to be very candid and honest with you. What I spoke of last night on the Lord's Supper was entirely new to me. I did not know what I was going to say. But I went to the Scripture, and I started exactly with the truth. People began meddling with the Lord's Supper.

Just the same as Brother Branham preaching in this sermon, people began meddling. And we'll go to that this morning and show you where the meddling leads. And the hour in which we live is an hour which will never be repeated. It's the hour of consummation. And we are getting out of here, and don't you doubt it. We are getting out of here, because God said so.

07

Now, going back to "Identification". Identification again is species within a hybridised specie. We started as lamb life, because God breathed into Adam the breath of lives. And he became a living soul. At that time it showed you that the soul was now in a position, which was from the breath of God, the Holy Ghost, to begin a series of propagations, through procreation, to bring forth the children of God.

That this is evident by hindsight, if it is not known by foresight... Although the foresight was: 'you are to populate the earth, you are to beget children, and you are to take control.' This was the foresight. And the hindsight is absolutely this: it happened. So now, with foresight and hindsight together, which is history, we know they're here.

Now, Jesus said, "There's two seeds." One is of God, and one is of the devil. And we know positively, as we saw last night, that God used human forms, which were flesh from the earth, and spirit, which was created. So therefore, the beast could not be anything more than flesh and spirit. Could not be soul. There is no way because that soul is a part of the life of God.

And, as Brother Branham said, "*You and I were in God.*" Everyone that is in Christ will be in the New Jerusalem, or within its boundaries, or in the new area called the New Heavens and Earth. Or as Paul said, "Everyone that died in Adam is made alive in Jesus Christ."

08

So, back there we find that God put into Adam, which now He takes a portion from Adam and puts into Eve, constituting instantly the life that was placed in Eve, along with the flesh and the created spirit, proves that the soul is the life of God. It cannot be otherwise.

For Brother Branham said, *"You were in your father and your father desired fellowship with you. And through holy matrimony, and the bedding grounds of your mother, you came forth and now your father has fellowship with you."* And, of course, he's extending that on the grounds of not merely human, as he brought out that Levi was in the loins of Abraham, his great-great-great grandfather, and therein he paid tithes; he was an individual.

And again, as Brother Branham said, *"The virgin birth is nothing in complexity compared to God bringing forth one of His children."* And, as I said last night, with trillions and trillions of sperm to be accountable, and millions and billions of people, and the same goes with the women, knowing there's a quarter million of eggs in the woman, the ovaries, that are bearing the ova... But there are literally behind that, microscopically, like cilia, how many million we don't know.

So, Brother Branham was very accurate. And so, bringing forth a child of God through Adam, and consequently, through Eve coming down, is what I have said, the process of God in His infinite computer mind. No chip could ever compare with it or any series could do it. God alone can do it.

09 Now, listen to me. If there had not been an intrusion into the lamb life, which actually... Remember, that life is what starts everything, because the spirit is not there until the body comes down. When the baby comes down, the spirit enters, and the child begins to breathe. So, he's [and she's] a tripartite creation. But there is a life there that started that body's growth. And that is the soul.

And remember; and never, never, never, ever forget what I am telling you because this is the only place you are going to find it, as far as I know that Brother Branham said, when he talked to the Mormon... And the Mormon received him. And the Mormon lamented that his wife was going to give birth to a baby; and I guess quite far down the line the baby was stillborn. And the man was grieving. And he said, *"Don't worry; you will see that child in heaven."*

How could it be, except what I'm telling you? I'm not just putting two and two together. I'm bringing the theme to you, how Brother Branham taught it, but he did not say as I am saying to you, *"Listen you people, did you get what I said? I told him he would see that child! And the child had not come down to receive a spirit!"*

10 So therefore, we are looking at the soul being consequential, not the spirit. And Brother Branham cleared the air by saying, *"When the baby comes down, a spirit is waiting there to receive it, and the body also to receive the spirit;"* and he said, *"It is not of God, but it is allowed of God; therefore, what is of God is the soul!"* You follow me? The beast doesn't have it.

So, now we have an intrusion of life. But since true life is soul, and the animal life is not soul as pertaining to God, every theologian will tell you animals don't have souls. And Brother Branham said, *"The serpent did not have a soul but a place for a soul."* Then, if he had a place for a soul, and didn't have a soul, then something took over! See? So therefore, what took over?

11 Now, what took over in no way could be the true gene of God in no way. There could be no way that would happen in that beast. No way could it be hybridised. When it comes to the soul of God that God has given us, it cannot be so, because he that is joined to the Lord is one spirit. And God is Holy Spirit.

And there's no way that God would join His Spirit to anything but His Own Spirit, because that is nature! Cats and dogs don't breed and bring forth a cat-dog! It can't do it. As scientists begin to use DNA and manipulate... They'll do it! And they'll breed monsters! As Brother Branham once indicated very faintly, that the dinosaurs and all of these things, even as the French scientists years ago said, they were created or made from lizards and things that scientists began to fool with, and went way beyond what they should have gone.

We have then, therefore, set before us, as Brother Branham revealed, that there are from the DNA, positively known, one mother and two fathers. And the majority by far are from the DNA of one father, which, of course, will be the serpent, because many more are the children of the desolate than she that hath a husband. That's absolutely true; it is the Scripture.

But you cannot tell by the examination of the flesh who would be a seed of God. It is utterly impossible, because no microscope can get down into the soul. And no microscope can see a spirit. It is utterly impossible. It simply cannot be done.

12 So therefore, the only thing they have to work on is the flesh. And the flesh has become one lump. And there is where the serpent and Eve got together, because the soul that she had, that life taken from Adam, had to fit in the same kind of vessel, but for propagation, that Adam had even as the Scripture says, "When Adam named all the beasts of the fields and everything else, there was no help-meet found for him."

And, of course, everybody thinks that word 'help-meet', "Oh, help, someone to help him." It doesn't mean that at all. It says there was no one of his species no one of his kind! And we're talking about animals and breeding.

So therefore, there has to be a body. And the life that was in her body, which fed and nourished that body... Now that the spirit was there, the life of the animal got in and crossbred with the flesh. That's what you are looking at, and that's why you will never be able to tell who is who in this hour.

13 Now, there's a mystery remaining in there. I haven't caught it, and I'm not going to try. If it ever comes to my attention, I will tell you about it. But the hybridization is a thing that escapes me in a degree, except I know he had no room for a soul, so therefore there is a hybridised life, and the hybridised life is the life producing a flesh that the other life-flesh could go to, but couldn't produce a soul. But there is a life there. So, there is a great discrepancy as far as the mystery's concerned, and we may never know until we get on the other side, if we even know then.

So, there is what Brother Branham said: "*I want you to identify yourself.*" Now, if William Branham came to preach "Identification", it must be, then, ultra simple, so simple that a wayfaring man, though a fool, may not miss it, which is very true. Because he said, "*Except you become as little children, you cannot enter the Kingdom of heaven.*" He boiled it all

down to a simplicity, as it's always found in the Scripture. And he always avoided the complex.

14 So, when Brother Branham, being a vindicated prophet, which that picture shows he truly was, and the record shows he was, he could not come to muddy the waters, though in many cases it seems as though the waters are muddied.

But he explained it by saying, *"Look, Jesus threw him a curve, and I'm throwing people a curve, too."* Then one time he even said, *"Now, look;"* he said, *"I know what I'm saying, what I'm talking about, but you might not know; you might not be getting it, because I'm not even explaining it to you thoroughly enough."*

And so, at that time he preached, and he said that was one of the last times he ever preached out on the west coast. He said, *"You young preachers and you preachers, I hope you can take this and break it down to the people."*

And he said the same thing to me in a personal tape, where he said, *"See, Lee, it's going over the heads of the people. I hope you can break it down and feed it to them."* Well, that's what I'm trying to do today. But there are certain things that I cannot do. And because I would have no authority to do it, I don't have the ability to do certain things.

15 But anyway, we're talking about simplicity. And Brother Branham said, *"You notice, as we go by these tapes everything become clearer and more simple."* So, there has to be a simplicity in this message, whereby we can identify positively who we are! Are we serpent seed, or are we not?

Now, of course, if you're serpent seed, you will not admit it. You will not admit it! But what you will do, you will skirt the truth that's obvious and open to you, and deny the way of redemption, because it isn't for you anyway. And redemption is plainly outlined in the Scripture.

And that is: it's a free gift of God, based upon the principle that you are a sheep and hear the call, recognise your position, which is lost sheep, repent, which is a change of mind, be baptised correctly, and then receive the Holy Ghost, which you most assuredly will, being under the Blood, because that's the promise! And then, pile Word upon Word upon Word.

16 Now, remember that Cain denied he was serpent seed. So therefore, he passed his hour of redemption. He turned it down completely, knowing he didn't need redemption. Now you put this into what Brother Branham's talking about. God in Seven Church Ages sent seven messengers. And each time the serpent seed didn't need it. Only the sheep heard the call.

Now, as Brother Branham preached this, he said, *Now, I want you to check yourself out, look in the mirror, which is the Word of God, and see if you are a serpent seed or if you are a seed of God.*

17 Now to begin with, since it is so absolutely difficult for a seed of God to admit he is a seed of God, on the grounds of his own complex nature and immoral life, and many times angry with God and at God, many times, very, very disturbed, with himself particularly, because he or she does not walk the path it should be, and the conscience begin to prick, and the

asking of God for things, and then not keeping your hand to the plough till you get them.

This brings on a very, very subversive way in people's lives, and a subversive thought pattern. How in the world can I be a literal part of God, my soul, and me be a true child of God, and me such a mess? And, of course, the serpent seed, he'll tell you very happily that he is a child of God and, therefore, doesn't need it.

He just has to grow along, with Christ as the example, or Mohammed, or Gandhi, or somebody else, or some fine person they know, or he and she knows, and now we're just going to grow up into it. And that's the same pattern the Catholic Church has and now the Protestants that they're going to be so wonderful, God's just going to have to come down and take over this wonderful place that they made for God to come down to. So, you see, the whole thing is a fallacy.

18 So now, the point is: be realistic. Be realistic. Can we have faith in a vindicated prophet to settle once and for all that Eve copulated with the serpent and brought forth Cain? Can we understand that a vindicated prophet, though we can read the Scripture about Cain going down to the land of Nod, having wives...

Can we understand that Brother Branham said, "*Cain married one or two of his sisters, because the genes of that time were so strong*"? Can we understand that? That the flesh came together at that time and started the two races of people, the two seeds, even as Jesus said, "One is the planting of God, or the Son of man, and the other is the planting of Satan."

19 And, as I brought out last night and was already talking to you this morning... Remember, God had to have physical vessels for His children. And those children were truly His Own children. But Satan cannot create, and Satan cannot copulate or do those things that people think that he can do, as they think angels came down and copulated with women.

That is the biggest bunch of hogwash I've ever heard. It's utterly ridiculous and asinine. Because there's no sex in angels. The Bible says so. Then, how are you going to make them sexy? Any more than the ridiculous Muslims and Mohammedans that are going to go to heaven, and the men are there, waiting for all the virgins to come up for sexual intercourse.

Jesus Himself said, "You err, not knowing the Scripture or the power of the resurrection; there is neither marriage, nor giving of marriage, or sex in heaven," or not even in the Millennium as far as we know. I don't see how there could be, because nobody's there except a resurrected people.

20 So, all right. Then Satan has to have a way to bring forth his children; in other words, those who obey him. Remember, the children of God are children of obedience. The children of Satan are the children of disobedience. So therefore, you're going to find those who hear the Voice of God, and those who don't hear the Voice of God but hear the voice of Satan.

Now, this is how I understand and put it together. I know of no other way. And so, Satan, therefore, being very brilliant, he was the wisest. Actually, he was such a tremendous creation; he was the supreme and superb creation of God. God even let him lead in worship. Beside him was the humble little Son of God, who knew how to handle the power of God. He had a wisdom, which was of God; whereas Satan's was just a marvellous wisdom

that God let him have. He was the son of the morning. Very brilliant.

So, what did he do? He took the smartest animal on earth that could reason could talk. And he evidently incarnated himself in it, or took control. And thereby, we find the seed, because Jesus Himself, absolutely vindicated, God in Him, spoke, and mentioned the tares as being the actual children, human beings of that hour, were the children of Satan.

And He turned on most of the Israelites, Sanhedrin, Sadducees, literally hundreds of thousands, and said, "You are of your father, the devil. And the works that he did, you do also." And what did they do? Like Cain, they turned it down and said, "You're the one that's of the devil. We're of God." All right.

21 We're now coming to the nitty-gritty of this sermon. And the nitty-gritty of this sermon is this: what position would you have taken? Of what character are you? Of what moral value and courage are you? And character always has to do with morality because, if you aren't a moral person, which means a right being, you don't have any character. [Oh, you're a character all right].

But notice how people use the word 'character': "Boy what a character that guy..." meaning 'he's not fit for a dogfight', or 'he's a louse', or 'she's a bum, nothing but a tramp, a bimbo'. We speak of character in the highest terms. And the highest term is morality. And today morality is merely relevant. It is no longer defined. It doesn't have parameters. It doesn't have definition.

It's merely relative. In other words, what would you do under certain conditions? That's morality. The same as two and two don't make four; they make three and three-quarter; or three, or something else, or five. Everything is relative.

22 So, we look today, then, at ourselves, and we go back to the day of Jesus. Where would we have stood? Well, everybody that's a Christian says, "Ah, I never would have done that. No way, shape, and form." Let me tell you why they say that. It would be embarrassing for them to say otherwise, or to say, "Well, I really don't know. I really don't know."

23 Woman came to me one time, she said, "Brother Vayle, what would you do with so and so?"

I said, "I really don't know." I said, "I haven't been in that position." I hope I would be right. And I say that's the right answer to give, if you really don't know.

But you blandly and blithely and categorically and exuberantly, with great gusto, say, "Well, I'll tell you what. I sure would have stood with him, hallelujah."

No you wouldn't have. Even his disciples couldn't stand with him. Not one of them. They all went away. Peter denied him three times before the cock crowed. He had to have that experience to show he was a blabbermouth. No, you wouldn't have stood with him. You and I would not have done it. After the resurrection we would have.

You see, there's a fallacy right there, where people say, "Well, I would have done that."

You would not have done it.

And Brother Branham said that, "You people that say you would have not crucified him are the very ones that would have done it."

24 Now, let me just suggest something to you here and not just suggest, but to actually pin it down.

"All right. I would have stood with the Son of God. I would have been like that centurion and said, 'There indeed is the Son of God.' I'm sure I would have done that."

And I'll tell you why you say that, whether you know it or not. It's because in your mind all the time you're saying, "Oh, that's the Son of God. Oh yes, that's Messiah. Oh yes, that's Redeemer."

I've got news for you; you're all wet. It wasn't any of those things, though it was. He was a prophet. And everybody wants to forget, prophet.

25 "Oh no, Brother Vayle. I couldn't make my lovely Jesus a prophet."

Then you haven't got a lovely Jesus. You've got nothing, because He's a prophet. Because the Bible says so. The very first Scripture that pins him down is by Moses! And Moses called him a prophet. And when it came up to Israel, they said, "Is he that prophet?" They asked about John, "Are you that prophet?"

And John says, "No, I'm not that prophet. I'm forerunning Him."

And then, when Jesus said, "I'm the prophet Moses spoke of."

They said, "Ha, Ha. You and who else? You don't cut any ice around here boy. You're nothing to us. We believe Moses."

He said, "Just a minute. You're liars. You don't believe Moses because, if you believed Moses, you'd recognise that I am the one of whom Moses spoke."

36 Now, let me tell you something. Brother Branham categorically says the truth when he said, "*Israel will listen to a prophet.*" And they will, when a prophet really comes on the scene. They'll listen to the prophet. And, of course, we know, the big Prophet Himself is going to be there, Jesus, Messiah, and prove that He was that Prophet, and that Prophet absolutely was Messiah.

They couldn't recognise Him.

So, when I tell you, you have in your heart to really believe, that, you know... "Brother Vayle, this is the Son of God."

Is that right? Well, come on now. You in your present frame of mind, and you're sitting here this morning: we may be a mixed church. I don't know who's who. I don't have the gift, the foundation of God standeth sure, having this seal, the Lord, not Lee Vayle, or William Branham, knows who are God's. The Lord knows who His are.

Now, but you are so thoroughly convinced on the grounds that you know that this was the

Son of God. You know this was Messiah. You pray in His name. You believe He's the high priest. But what if you stood there with that gang, and you did not know anything about that, and He was just a prophet. Huh? Could you have taken Him?

27 Now here's what Brother Branham is trying to get across! "You here," he said, in Tulare, California, where he preached this sermon, "Identification": *"You people... Listen you people. This Jesus was a prophet. I don't care if he was the Son of God. I don't care if He was. Uh-uh. No, no, I really don't care."*

Now, start thinking. Start thinking. If a prophet came in your midst tonight, what would you think, and what would you do? Would you recognize him? And would you listen? Now you're very quiet, and you had better be very quiet, because this is the crux of this sermon.

So, I'm getting the whole sermon to you this morning. This is the crux. Can you take a prophet? Can you go back to Noah, who built the ark? You know nothing of Enoch; forget about Enoch. But you know everything about Noah, a preacher of righteousness.

And remember; righteousness has to do with you listening to the Word of God and adapting yourself to it, first of all, mechanically, then by revelation, then by believing with all your heart and saying, "This is truly God. This is the way."

My conduct might not match it. Many things about me may not match it, because I've been born in sin, shaped in iniquity, come into the world speaking lies, but this is God's man, and God is speaking to me."

28 I'll ask you a question. How many believed Noah? Eight out of six billion. You're going to tell me, "Brother Vayle, this whole church is..."

Now you could be all believers. And I hope you believe you're believers. But I can take you to a lot of churches around the country that say they believe this Message, don't have a clue to what we preach. They don't have a clue to what Brother Branham said. And they couldn't preach this sermon if they tried, because it's not in them to preach it.

And I say, "Listen. I'm talking about prophets. I'm not talking about God and His Son. But I'm talking about God and His prophets." The next thing: could you take Moses? Now we're getting real touchy with the Pentecostals.

"Oh," they say, "you bet I could take Moses! Oh, yes sir! I can take Moses the vindicated prophet. Now I want to tell you, that's the great prophet, that's the great law-giver. Oh, there's Moses' law and Paul's gospel, hallelujah! I'm going with Moses' law as a schoolmaster, coming along now to Paul's gospel, yes sir! Vindicated men of God."

29 Then how come Korah, Dathan, and Abiram, some tongues-talking, prophesying men, led the whole bunch astray? Or Balaam stood up and got them into a sex act? So, I want to ask you a question. Who believed whom? And how many believed Moses? I'll tell you who did! Caleb and Joshua! and all the kids under twenty, and twenty years old; the rest all died.

"Well, Brother Vayle, I'd have been a believer."

You know something? I believe you would have been. Because you're seed. I believe you

would have been; I believe I would have been. I came out of Pentecost. When I came out of Pentecost, Pentecost came out of me. And good reason, because I never was happy in Pentecost.

I always was ashamed of it. I'm not ashamed of this. I am not ashamed of any word of Brother Branham lock, stock and barrel. I love it; I boast in it. I glory in it. I'm happy in it. My salvation's in it. I'm in it! And it's in me.

30 This is my identification as a seed of God: the identification with the prophet. That's why he said, "*You are the children of the prophets.*" The prophets only brought the Word. Therefore, you are children of the Word that the prophet brought.

And we're here to have our hearts turned back to the fathers, which are the prophets. They're the ones that wrote the Book. And Paul explained it. And nobody but William Branham ever took up on it. God was in the prophets. God. G-o-d, Him personally, was in the prophets.

31 "Oh, now just a minute, Brother Vayle. God was in the prophets like the kangaroo is in this book from the geographical society."

Oh, thank you very much. I knew you would say that.

I'm not talking to you people here. There's a lot of people out there get tapes, and boy, do I get some, oh, some randy things coming back. Sure, I'm hated. I don't mind being hated. I thank God I'm not liked. That qualifies me a little bit.

"Oh, sure, God's in the prophets, like you know, God's in the universe."

Well, the next thing, then, God's in the church, like the Catholics, and He's not in His Word. Like the prophet said... and the Protestants saying the same thing.

No. I have never read anything from the Book of Hebrews, any theologian, any minister of any sort, who ever pinpointed God in the prophet the same as William Branham pinpointed it and proved it, and did the same with seed: God in His seed. Identification. See? So, all right.

32 William Branham takes them to Moses, and throws Korah, Dathan, and Abiram at them. And they don't like it, because he's now bringing them straight to Pentecost the Pentecostal people. And he's saying, "*You Pentecostals.*"

Now, listen; the Methodists turned him down. A Methodist said to Brother Branham, "Oh, Brother Branham, you know it would be great if you'd be in our church."

And Brother Branham says, "*Invite me.*"

He said, "I can't."

Yep. Invite me.

"Can't do it."

Baptists literally kicked him out. He had to leave, over women preachers. And the Pentecostals finally turned him down flat, except for Carl Williams. I knew Carl very well personally, and I don't believe for one minute, and I won't go any further, except to name him, that he really understood anything much about Brother Branham as to who he truly, truly was, the ministry and those things he had.

But he knew Brother Branham was a genuine prophet of God and should be listened to and should be helped in any way he could. And so, he was a very wonderful person, and I know, as far as he went, he was an absolute, true believer. I don't think he understood Presence and those things, but perhaps it wasn't for his day. I don't know. But everybody, but Carl Williams, turned him down. He was pariah an outcast, a leper for what he believed.

33 The question comes then: "Can William Branham be a prophet of God, as the Pentecostals indicated he was: a man sent from God? And then, they turn him down when he brings the Word?"

And the answer is: serpent seed! Now, I want to tell you something here. I'm not condemning them, because they're already condemned by this Word! Either make this Bible your guide, put up or shut-up, or get out of here. I'm not interested in you. I don't even want you near me.

Now, Brother Branham said I could rip up some wheat talking this way, but I doubt very much I'll rip up any wheat talking this way, because if you don't stand with me and what I'm preaching, what am I having fellowship with you anyway? I don't have, actually because the same prophet distinctly said, "*How can you who believe all the Word have fellowship with those who believe only a part of the Word?*"

But no, they'll try to twist me around and say, "Well, Brother Branham said, 'I'd sooner be right in my heart and wrong in my doctrine.'"

I got news for you. You'll always be wrong in your heart, if you don't have the right doctrine. If you're not seed, you'll get nowhere. Don't try to twist the doctrine. Brother Branham could make a little off the cuff statements, so I got to get the context myself sometime.

34 "If the people had prayed and read their Bibles, God would not have had to send a prophet."

Then, if that's the case, I could pray, and tell God not to send a prophet. How am I going to upset the Word of Malachi, four hundred years before Jesus was born? Somebody's nuts. I'll tell you who are nuts. Those that twist what the prophet said. Always trying to twist it. Serpent seed, that's all. Put it down as serpent seed. I don't care what anybody says.

"Brother Vayle, you're judging."

I am not judging. Here's the Word. Brother Branham called it the judging Word. I've got no excuse to make for myself, or you, or anybody else. That's just the truth.

35 So, now the question comes up, Brother Branham preaching: Look in the Bible, and here's what he said. "*What present character do you have?*"

[117] *What present character do you have? Where would you be placed back there in those days, when Jesus was on earth?*

Now, as I say, they'll right away say, "Oh, the Son of God, how could I miss Him?"

Well, God in Noah, how many missed Him? Five and a half to six billion people. God in Moses, how many missed it? Only two people over twenty years of age, the rest of them all died off, got into the Promised Land. Moses himself didn't even make it, because he went against God. Of course, he couldn't any way, because the law could never make it.

You had to go under grace, which was under Joshua, special day of grace. And Joshua was Ephesians, and I read you Ephesians last night. How many got in the land? Seed. Seed. All the illegitimate ones, born to the Midianites and the Gibeonites and God knows who every single one died.

36 God took a pure seed in there and said, "Listen, don't you interbreed. And don't you men go for many wives."

They said, "Pretty girls are out here?"

Listen, I'm going to tell you something. God could have bred them back to a pure human race, and they turned God down. That's why Brother Branham said, "*God will create again, but not by sex.*" They'll be a pure human race. Hallelujah. I don't know how you feel, but listen: I'm going to tell you something. William Branham answered every question.

Not William Branham, God in William Branham answered every question. No question unanswered. You've got the patience to wait for it? You'll get the answer. If not here, when William Branham comes back. And after he comes back and talks to us, if not then, you get the Millennium. If not then, in the New Jerusalem. If not then, there was no question in the first place. Little stupidity, yes, but no question.

37 So, Brother Branham said:

[117] *What present character do you have?* [What are you now, he says, that would go back to those days of Noah, Moses and especially Jesus,] *when He was on earth, when the big denominations and the theologians were all against Him, and all the teachers and theologians of that day [definitely were] against all Bible teachers, [just like Him. See?] Against what?*

What were they against? They weren't against the miracles. They weren't even against being bawled out, because they knew that they were a bunch of bums. I don't believe one of those people in the Sanhedrin or the Sadducees or the Pharisees or anybody else that couldn't take a rebuke, knowing when they had done wrong, even when they condemned the woman: "You without sin cast the first stone"...

And they went "Um."

They walked off. They had to take it. What they couldn't take was the theology against their word.

And here's what Brother Branham said:

[117] *Against what? Against the clear-cut Word of God for that age being made manifest, being identified. God Himself identified.*

Now, listen to what he said. Listen to what he said, and you tell me where I'm off one word in my preaching for thirty solid years and better. I want to know.

[117] *Against the clear-cut Word of God for that age being made manifest.*

I never said I gave you all the answers. I never said I taught it perfectly. I said it's manifest! Identified! God identified! When have I ever said anything but God identified Himself to the prophet? He identified the prophet to us! He vindicated the Word!

When have I ever taught you different in thirty-three years? Never, never, never. You know it. I'll put my record against William Branham's any day. I'm preaching what he preached, because I preached nothing but what William Branham preached, one hundred percent.

38

Now the point is: are you identified with it? What is your character? I want to take you back to page 16. And Brother Branham said:

[103] *Did you hear that Holy Spirit last night, It screamed out there at last?*

And that's the sermon Denis gave me last night on "Influence". And I quickly looked at "Influence." And in "Influence," I found that Isaiah, the prophet, and Uzziah, were the same time period. So, Brother Branham quoted from,



Isaiah 6:1

(01) In the year that king Uzziah died...

So, he was contemporary with Uzziah, because this prophet Isaiah is not a baby speaking out of the cradle or off his mother's breast. He's a qualified adult prophet, absolutely contemporary with Uzziah.



Isaiah 6:1-5

- (01) In the year that Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple.
- (02) Above it stood the seraphim: each one had six wings; twain he covered his face, [and so on and so on.]
- (03) [They] cried, Holy, holy, holy, is the LORD [God] of hosts: [and] the whole earth is full of his glory.
- (04) And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

- (05) Then I [said], Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

Now I'm going to tell you something. If Isaiah had not been a true prophet, he'd have said, "Oh, man, did you see the vision I saw of God? Oh, brother, I want to tell you!" In other words, "Look at me! Look at me! Look at the great guy I am! Oh, yes, look at me! Great prophet. I saw God!"

39

Now, get the picture. And I'm not just up here being a clown, although I can be unclean lips, everything else. I'm not making anything of myself; I'm just trying to get you to see the picture.

And he said, "Look," great prophet of God, Isaiah, one of the greatest "I saw God." He said, "I'm unclean. And everybody around me is unclean."

40

Isaiah 6:



Isaiah 6:6-7

- (06) [The seraphim, one flew,] having a [living] coal in his hand, which he [took] with the tongs from off the altar:
- (07) And laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin [is] purged.

Now I want to ask you a question. Why would this fellow think his lips were unclean? Now, this man's a prophet. He's here in this kingdom. Now, suddenly, God is present through vision. God's right there, and he said, "Man," he said, "I'm undone."

Now he said, "Especially, I've got unclean lips." That's what he said. "I'm undone. O God, woe is me. I'm undone, I'm undone, I'm undone. My unclean lips, my unclean lips, and everybody else has unclean lips. And I know it."

In other words God says concerning the prophet, "I have put my words in your mouth, and it's your lips and tongue that enunciate them."

And he said, "O God." He said, "I don't even have Your Word, and nobody else here has Your Word. What a mess we are in. What a mess we are in."

41

Now, this is the time where Uzziah, the king, invades the priesthood!



2 Chronicles 26:16-18

- (16) When [Uzziah] was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, went into the temple [upon the altar] to

burn incense upon the altar [in the temple].

(17) And Azariah the priest [withstood him. And other priests.]

(18) ...and said, [Now, don't you do that. You've got no right to do it.]

He said, "I'm going to do it anyway."

And he was so mad, and God struck him with leprosy, and he died with his leprosy.

Now, why do you think that Brother Branham used that sermon on "Influence?" quoting Isaiah and Chronicles, though he was very shrewd: he said, "*You go home and read it.*" Now, when I say that, I'm not shrewd. I'm just too lazy or don't have time. But Brother Branham, he's very shrewd, he said, "*Go home and read it.*"

42 Now Pentecostal, Full Gospel businessmen under Demos Shakarian, with the multi-millions, who thought more of Dr. Price than he did of William Branham... and I knew both of them. I knew both Dr. Price, his family, and I knew Brother Branham, and his family.

And I would say though Dr. Price is one of the most remarkable men I've ever seen in all of my life, completely unparalleled as a Pentecostal preacher, but completely fooled as concerning doctrine, as completely out of his place trying to be a teacher. He was better as an evangelist, though he was a nice man, a good teacher.

And he, in my estimation... I will say what Charlie Jackson said about Dr. Price and the General William Booth. He said, "I will say this, that William General Booth was the only man fit to polish Dr. Price's shoes."

But I can't go so far as to say, because it wouldn't be my job, that Dr. Price.] is the only man fit to polish Brother Branham's shoes, because God doesn't work in the shoe polishing business. That's letting you know, though, what I thought of both of those men. Loved them both dearly. And you can't compare them, because there is no comparison, because William Branham was the prophet of God.

43 Now the Full Gospel businessmen rose up and entered into the ministry. And they said, "I want to tell you preachers something, you are not doing the job, so God's raised us to get the job done!" A bunch of free thinking and freak thinking, egomaniacs, definitely not of God, like Uzziah, entered the ministry to take over.

That's why Brother Branham used these Scriptures and has said, "Influence. What influence, Pentecostals, have you got, and who are you influencing?"

Now William Branham... There's his picture, thoroughly vindicated by God, prophet of God, God present, and they said, "Bless God, don't you tell us we can't do that."

And Brother Branham took Demos aside. And Billy Paul told me the story; he wasn't allowed to be near him. He saw Demos kick his feet, kind of, in the sand. And tears flowed down his face, and he walked away. And yet he would tell you, without a doubt, and all the Pentecostals, "There's no way with my present character, hallelujah, would I have done that."

They, like the fishers of men, and they, like the Knights of Columbus, have all intruded into a ministry or ministries to which they were not called. And that's when the devil uses men, not the five-fold. It's impossible, because the five-fold ministry is ordained to bring a church to perfection right along with the Blood. There's only one group can do it: those that intrude themselves in, not having been called.

44 So, Brother Branham said, *"What character are you? That's why I screamed out,"* he said, *"the other night. Because you are bearing an influence!"*

What is your influence? He that doesn't sow with me scatters against me! Is that scriptural? One hundred percent! Not perhaps the way it's in the Bible, but Jesus said, "He that is not with me, and he that doesn't sow with me," [That is true.] he is actually [or scatters with him] scattering against. One word off, you become God's adversary, complementing Satan, because you are his child. We'll see more of that, if I can preach a little longer some day when I get back around here.

45 Now, let me get something here. He said, *"I screamed out the other night, because of the influence. I have the influence of God, and if you come against me, there's only one influence that you have and that's of the devil,"* because it cannot be halfway.

And it's got to be Word, because Jesus said, "For what act do you want to kill me and stone me?"

Oh, they said, "No act at all. It's what you're saying." Right? That's the Scripture. "Because you've made yourself the Son of God." He didn't make Himself any Son of God; He was the Son of God! We don't make ourselves children of God; we are the children of God!

46 Now! Who influenced us? I speak for Lee Vayle and nobody else; you speak for yourself. When I saw William Branham back in 1947, [God is my witness.] a voice within me said, "If you ever listen to any man, that's the man you will listen to." And I have. And I do. And I will. And I won't quit.

The question now comes: William Branham influenced me? You bet he did. When I knew he had THUS SAITH THE LORD, serpent seed was it. When I knew he had THUS SAITH THE LORD, the Bride does not go through the Great Tribulation. When Brother Branham said anything, if he said, *"Jump,"* I'd jump.

If he said, *"Stand,"* I'd stand when it comes to the Word now, because I'm not a nice guy when it comes to just being sweet, kind, and you know, doing the right thing all around the world. I'm just like you, maybe a whole lot worse.

But 'influence'! This man had an influence on me that no one else has ever had or ever can have, because I can discern the truth! Vindication of the Word precedes the Word! Once the Word comes, it's up for grabs! Anybody can do anything they want with it, and they will! And Satan can take any gift and pervert it.

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

Fine, you're a lovely unbeliever. You and I can never have fellowship. No way we're going to

have fellowship because you've listened to a liar. I've listened to the God of Truth.

47

How do you know? Because that man's lips were unclean, like yours and mine, until God took the coal from off the altar, and nothing but the pure Word of God comes forth, and right in the face of those who rose up against the truth like Uzziah. And they are full of leprosy death. The obnoxious death of the beast. And they constantly had to cry, "Leper, I'm a leper. Don't come near me." Why? Because one touch, you're just like them.

Where did you get your touch today? From the Word of God or from the devil? If you're off the Word, you're lepers; I can't help that. I've just got to preach the truth. I'm not condemning anybody. We're either condemned, or we're not condemned already. Even as the Bible said, "This is the condemnation: they wouldn't come to the light."

48

Now, I want to bring you something here. Brother Branham said, "*Hey, what character? What character?*"

"Well, now Brother Vayle, I just don't think it's really fair that Brother Branham should have said that, about my character today going way back there, but you know..."

Just hold it. Let me read you something. Let me read you something, eh? How about turning to Ecclesiastes 3 just for a nice little verse or two? How about reading with me?



Ecclesiastes 3:14-15

- (14) I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear him. [Huh? Okay.]
- (15) That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

Huh? Did I read the Word of God? You understand it? Is there an ever-present tense from the beginning so that there is no change? You understand that? Huh? Now, just let's get real quiet now, and turn to Deuteronomy 18, and let's read all about it. And verse 15:



Deuteronomy 18:15-16

- (15) The LORD thy God will raise up unto thee a Prophet [It doesn't say Messiah; doesn't say Son of God. It says Prophet.] from the midst of thee, of thy brethren, like unto me; unto him you shall hearken;
- (16) According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great [day] any more, that I die not.

49

Now, listen; just believe what I'm reading, because I'm reading you the truth. And this is what he says, "There's going to be a prophet raised up just like me. And it means that you don't have to see God manifested as you've seen Him, upon Mount Sinai, with the terrible,

cataclysmic things in nature, scaring you to death, seeing the fire, hearing His Voice, striking terror into your being. Instead there'll be a man, a prophet, like me." So, never again will this occur.

And they said, "We don't want to hear the Voice of the Lord. We don't want to see the fire; we're scared. We believe we'll die." You see, they were dying. They were dying, because of this. Instant judgement, twenty-three thousand caught in adultery in one day, died. This is a terrible scene.



Ecclesiastes 3:17-19

- (17) The LORD said unto me, They have well spoken that which they have spoken.
- (18) I will raise up a Prophet from among their brethren, like unto thee, [and notice: no more of what they previously saw. I will simply] put my words in his mouth; and he shall speak unto them all that I shall command him.
- (19) And [it'll] come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require of him.

"He shall speak in my Name," and He came even in His Father's Name.

50

Now, watch.



Deuteronomy 18:20-22

- (20) But the prophet, [And here's where he gets the wrenches thrown in, in a way.] But the prophet, which shall presume [That means to Brother Branham said 'presumption' is to tread without warranted authority. Authorized authority. Huh? Come on now. Someone's going to be a prophet to the people, who isn't a prophet.] But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, [Now, watch; "commanded him to speak." The devil was never commanded to speak God's Word. He took it on his own to do it.] or that shall speak in the name of other gods, even that prophet shall die.
- (21) [But] if thou [shall] say in thine heart, How shall we know the word which the LORD hath not spoken? [Now this is tricky. Because they're both going to come with the Word of God, just like the devil did. Make no mistake about it.]
- (22) When a prophet speak[s] in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet spoke it presumptuously: thou shalt not be afraid [afraid, afraid] of him.

What did I read over here?



Ecclesiastes 3:14

(14) I know that, [whatever] God doeth, [it'll] be for ever: nothing can be put to it, any thing taken from it: [but] God doeth it, that men should fear.

Then why were the Pentecostals not afraid of Brother Branham, and were afraid of the Full Gospel businessmen and their organisation? You tell me. Ecclesiastes is telling you Deuteronomy 18. What God doeth is established. He has to use a prophet.

51 Now the question is: What is your character? What is your moral worth? Well, since morality is relative, which means no definite definition, you can juggle it here and there, depending on situations. It's something like: "Thou shalt not kill."

And yet, when it comes down to the Bible, if you kill somebody in wrath, not preconceived and planned, like the present law, you can flee to a city of refuge and stay there. So, people take anything they want to take from the Bible, and they make it relative. There's nothing definitive.

But I got news for you. When it comes to the Word of God, It's definitive. One word off, you're gone. One word added, you're in the Great Tribulation; you get all the plagues. That means going to hell and suffer with everybody else. And your name taken off, you're going to go to hell, right down to the Lake of Fire, too. It's all the same thing. One word off, one word on, changes it. And that's what you are looking at. See?

52 Now, we are back to Acts 3 again. And we're running out of time, too. Tell you what. You don't worry about Acts 3, because it's about the prophet. And Matthew 23, God speaking through the Son, said:



Matthew 23:34,37

(34) Behold, I [sent] you prophets, wise men, and scribes: some of them [you killed and crucified; the rest you turned on, you scourged. Or you just ignored them, and kicked them out.]

(37) ...how often would I have gathered you together, as a hen gathers her [chicks, but you wouldn't!]

So therefore, there is no gathering of the Bride to God through a resurrection, and immortality, unless there is a prophet, and with that a faithful five-fold ministry, and those who simply just take the Word and say, "Yes, that's it. Don't ask me to explain it because, if I ever listen to any man, that's the man I'm going to listen to." You just follow what talked to me. Not that you have to, but I think you'd be wise to do it.

53 Now in this day when, if you do not heed the prophet, you are utterly destroyed, which is what Malachi says, that comes in Matthew 12. I'm going to ask you a question now. Since God Himself is actually Messiah, because that's one of His Names: Deliverer. Another Name: Redeemer. Another Name: Shepherd.

And He came through a prophet, proving that He it was Who was their God. And He had to

use a prophet. Can He now do less with the Gentiles?

They say, "Well, I don't believe God's going to do that."

Well, I got news for you: you're wrong! I took what William Branham said from Matthew 4, and took it to Matthew 12 and showed you that, when Jesus, here as a man on earth... A prophet! A prophet! Never mind the Messiah part! Never mind the Son of God part! Prophet! Because that's what he was. The rest was there, God in the prophet, in a measure, and for a measure, that no one else could ever have.

54

And the Bible distinctly says, "He shall not raise his voice in the street." I ask you a question. Does the Bible teach that Jesus preached in the street? Did it? Come on. How come it says he will not raise His voice in the street? It says, "He shall not strive." Did Jesus strive in the temple when he booted them out? Did he?

"Oh, well, He really didn't, you know, Brother Vayle. That's just a figure of speech." You're nuts. You're a liar like your father the devil. He excoriated them with His language. He took twine. Have you ever? How many of you guys have ever used binder twine? Come on; let me see your hands. Isn't it about the dirtiest cut you can ever get when that twine gets in your skin? There's nothing dirtier than a paper cut or a twine cut. He took it across their backs. He raised the welts and threw out the moneychangers. He raised His voice, He...

"Oh, the Bible says He didn't. He doesn't do that."

Well, come on. You don't believe me do you? Oh, sure you do. Let me read It to you. Get It again.

55

It says here:



Matthew 12:15-18

- (15) But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;
- (16) And charged them they should not make him known:
- (17) That it might be fulfilled was spoken by Esaias the prophet, saying,
- (18) Behold my servant, whom I have chosen; my beloved, in whom my soul is well [blessed]: I will put my spirit upon him, and he shall shew judgement to the Gentiles.

He, this one here! This one here! The prophet. God in the prophet. Same God. Not two gods, not one god, not four gods, not three gods. One God.



Matthew 12:19-20

- (19) He shall not strive, [Oh, He won't? Then what's all this about him arguing and fussing and beating people up?] neither shall any man hear his voice in the street.

[Well, that's funny. I thought he lived in the streets.]

(20) A bruised reed shall he not break, [like fun] and smoking flax he shall not quench, [like fun] till he send forth judgement unto victory.

Not so. He never did any of those things to the Jews. That's for the Gentiles. So, Brother Branham said, "*What God did for Israel, He's obligated to do for the Gentiles, and He's done it.*"

You see why I believe the prophet so thoroughly? This William Branham couldn't make a mistake if he tried, because like Isaiah, definitely one hundred percent, unclean lips amongst a bunch of unclean people, he himself came and he said, "*I came into the world speaking lies, rotten, filthy, unclean lips!*" God had to use those very lips to bring forth His Word.

And He took every bit of the humanistic, satanic doctrine based on Scripture out of William Branham's mind and mouth, the same as He did with Paul. Just think, the same Pillar of Fire that brought the Word to Paul is here revealing it. Stick around; you'll be converted, if you aren't already.

56

[117] *When the big denominations and the theologians were all against Him, and all the teachers and theologians of that day were against him, and all the Bible teachers against Him... Against what? Against the clear-cut Word of God for that age being made manifest.*

Now, remember; Brother Branham said, "In the beginning was the Word, the Word was with God, and the Word was God. That is absolutely Elohim Himself made manifest in human flesh." And he said, "God once more would be made manifest in human flesh", and He's manifested in the flesh of that man.

People say, "*Oh no, it couldn't be!*"

Who said it couldn't be? I just say one word: prove it. Prove it. Stand up against the man. They knew better than to stand against him. Brother Branham said, and it's the truth, *they would have carried the whole bunch out feet first, dead.* They already were dead. And they already stunk, too; they just didn't know it.

I've got no apology for being crude; I'm being honest before God with you. I have an anger inside of me, and actually a hatred for these things. Why should I not? Give me one reason. If God's angry with the sinner all day long, why am I supposed to be better than God? Now, that's kind of a cop out, but it's still the truth.

57

[118] *"His Name shall be called Counsellor, Prince of Peace, the mighty God, the everlasting Father. A virgin shall conceive, and bear this Son. [And sons have what? Beginnings. Oh, come on, please answer me back somebody, or I'm going to be embarrassed for you.] The government shall be on His shoulders. [See?] Of His Kingdom there's no end." Who is this Person? A baby God.*

A baby God? When did God start as a baby and then mature to be an adult? The prophet said God cannot have any thoughts other than He ever had, because He can't have any more thoughts than He has being God. Now, watch.

[118] *And then God becomes a man. Ah, that's the whole thing. Can you imagine Jehovah crying, (Sure.) [baby Jehovah crying.?] Can you imagine Jehovah born in a barn? [Sure, baby Jehovah.] Yes, if God is Jehovah, [That's a specie.] and Jesus is a Son, then He's a baby Jehovah. And you and I are baby Jehovah's.*

Brother Branham even said, "Messiahettes." Paul said that, "Ambassadors for Christ, beseeching you people turn to God."

[118] *Can you imagine Jehovah crying like a baby? [Sure, I can imagine that he did it.] Can you imagine Jehovah playing like a boy? [Sure, he did it. And none of that junk of him turning clay into little robins and things. Forget that! Or what is it? Bluebirds? Who knows.] Can you imagine a church that claimed to worship Him and crucify Him?*

Nope. Can't do it. Can't do it. I'm stuck right there. Yet they did it.

58

[119] *Now, what side would you be identified on, what true-cut, clean-cut Word... [Oh, I like that, let me read it again.] Now, what side would you be identified on, what true-cut, clean-cut Word, [huh?] was saying, Itself, [huh?] or would you have taken your creed? Your present character, where would you be at? Now, that's right, where you'd been. Whatever you are right now, that's just what you would have been back there. That's exactly, clear cut.*

In other words, if you had received Brother Branham, absolutely vindicated... Now, listen; I read it up here. I told you what he said here, and my whole ministry has been based upon it... against the clear-cut Word of God for that Age being made manifest, being identified, God Himself identified!

Thirty-three years I have preached [I wrote the books ahead of that.] the vindicated prophet, God on the scene, God vindicating Himself to the prophet, the prophet vindicated to us, the Word of God vindicated, proving this is God's Word, this is God. Tell me where I'm wrong! Then would I have crucified Him back there? Not for fifteen seconds. Couldn't be possible. Couldn't be possible, when the voice said to me, "That's the man you'll listen to."

59

Tommy Osborne had a great ministry. John's got a tape; I haven't heard it yet. He mentioned Brother Branham. At the eulogy, he said, "We saw God." Then he forgot that he saw Him.

Like a man came to Brother Bob Brown's church, and after the service he began being a little critical. Bob said, "Just a minute, just a minute, just a minute." He said, "Let me tell you what your trouble is. You are a charismatic person. And you are all enamoured with gifts, and you love gifts of tongues, prophecy."

"Yes, yes you got it." He said, "In fact, just the other night, we heard from God in our church!"

And Bob said, "What did he say?"

"I forgot."

And Bob said, "You heard from God last night and you forgot?"

The guy went out the door like a whipped dog. Well, that's one time Bob and I agreed. I loved him. I still love Bob. And that was fabulous. Oh, that was fabulous! That's just down my alley. Hey, up my alley, whatever you want to put it. Hallelujah, I like it. And I'm mean as a snake. The right kind of snake, mind you. But I'm not really.

60 [120] *Now, watch. His Messianic sign identified His Character. For it was God in a man, the Word.*

Why was it God in a man, the Word? Because that's what it was. God said, "I'm going to do this." And He did it. Now, there's something missing here never mind, doesn't matter. He's talking about a little woman, and I think the woman at the well, he's talking about. [They missed the whole thing.]... or as soon as it was flashed before her, she knew who it was.

61 But now, watch.

[122] *But those who stood there in the ecclesiastical robes, with all kinds of dignity, all kinds of perverting the Word into different things, and so on. With such great sincerity, they just belonged to a church, [That's all they did.] and they were the ones that claimed to have the Light. And the Light blackened what light they had.*

Now the Bible said, "When your light becomes darkness, how great is that darkness? And it said, "Your eye has to be single." Now, look; let me tell you this. If you have your eyes on Luther, Wesley, or Pentecostal, you are out. You're wrong. The light has moved on. It is now single and singularly Brother Branham's Message. Because it's the revealed Word of God. I wish I had time to go into Scripture.

62 [123] *Why won't a flashlight put the sun out? Why won't other light? There's no light can put the sun out. Why? It's the Word of God made manifest. Because God said, "Let there be light," [and there was.]*

[124] *No creed, denomination, pope, or priest, whatever, Doctor of Divinity, no organisation, no nation, [That's even a nation he says.] no anything will ever put out the manifested light of God.*

That's why what I said the other night, get your eyes off of all the talk about the Protocols or the Elders of Zion, the great Jewish cabal, what the Communists are going to do. It's all right; it's in the world here, but they're just smoke screens. The big thing is: watch the Jews and the Roman Catholic Church.

And know this: Russia and the kings of the East, [That could be China. I don't know.] they're going to get in a league, without a doubt, [I don't say without a doubt, but I suppose they will.] and they'll all be standing there and that's fine. That's fine. They're going to give their glory and honour to the beast, and then, they're going to turn on him and burn the flesh. That's when the bombs fly.

63 In the meantime, whatever comes, and the times are going to get tough. I hate to think of that, but I really believe it. Times are going to get rough. But, remember this: from the

eastern temple, typified by Brother Branham, water to the ankles was Luther, waters to the knees was Wesley, waters to the thighs, swimming in, was Pentecost, and then Brother Branham goes over and beyond it. Although the Bible stops at waters to swim in, he said, "*Waters to carry you over.*"

So, there comes a time when you won't walk, God will take over. Just like if I die, God will take over. And I'm qualified to say that, because it's the truth. Who's going to take over?

You say, "The devil?"

Well, one of the two. And, if the devil takes over, it's because God lets him do it. But he isn't going to do it. Of course not. There's no condemnation to them which are in Christ Jesus. See?

64 [124] *When the Word is spoken, she comes to life and going to do that what It said It would do. No creed can stand around it. No nothing can stand around it, but the Light itself, and those who'll walk in it. That's Jesus, raised from the dead, here manifesting Himself among us, and we walk in Him.*

Now, listen. The Son of man ministry, Jesus, come back to the church in the form of the Holy Spirit. In other words, the very ministry Jesus had, which was the Father working in a human being, God in the prophet, comes right back to this earth to the Gentiles.

65 [124] *Nothing can stop it. "Heavens and earth," Jesus said, "will pass away," [but this Word won't pass away.]*

What? That He appears to the Gentiles and does for them what He did for Israel. But He doesn't stop the Gentiles. He hurls them onto victory. He's here to establish the Church, to get it in order, to raise the dead, to immortalise a present Bride, to take her out of here, right to the Wedding Supper.

And it doesn't stop there, because the Seven Seal goes plumb to the eternal City. We're in it. That's the only victory there can be! If we're the children of Abraham, and Abraham looked for a city, we better not stop looking till we get to the City! You have to look for it. It's our privilege to do so and enter into it.

66 [124] *Notice. All the Bible teachers, and so forth...*

[125] *Seeing that Word vindicated, His Messianic sign, showing that little prostitute Who He was... Others who were had them thoughts in God's mind, like Peter... [In other words, these are the elect of God.] Nathanael, [Peter, all the rest,] and all of those [like the little prostitute,] as soon as that light struck, they recognised It. That was it.*

They didn't have to pull them up to the altar, call them up, and beg them; didn't have to tell something else for them to do, get a better living, [get a better job, get a better location,] a better boss. They didn't care. They had to fight to hold their place. "But there's nothing going to separate us," said the Bible, "from the love of God, which is in Christ." Persecution, peril, death can't separate us and on and on.

[126] *Would your present state identify you with the Pharisees of that day? Your present*

state? [Now, I say,] *“No, it wouldn’t identify me with the Pharisees then.” What about now?*

Now, go right back to Ecclesiastes. What God did, He’s doing, and will do, and nothing can change It, and what was done before is being done now. And he talks about fear. And that has to do with the prophet. God bringing a prophet on the scene, how do you act about that prophet?

Now there’s the catch. That’s not a cliché; that’s a catch. Now, see, I’ve taken you back and forth to the Scripture; you cannot deny what I’ve shown you. It doesn’t say one thing other than what I’ve brought here. See? How would you act?

67 [126] *Now, what state does your character identify you now? “I wouldn’t have anything to do with those Pharisees. No, sir.” No, that’s just a name to you. But what about the estate that you’re in when you see Him today in His church just as He was then? Now, where would you be? History is repeating itself.*

I hadn’t even read this, and remembered it, when I went back to Ecclesiastes, so what about that? I’m not trying to be smart and say, “Brother Vayle really knows the Word, and this and that.” Look, I’m led of God, or I’m not led of God. Make up your mind. I’ve made up my mind a long time ago. A long time ago.

68 [127] *Pharisees of that day stood against Him because of prejudice. And that’s what the matter is today. Denominational world stands against truth of the Word because it’s prejudice.*

Let me tell you how men can change. There’s a certain guy in Canada, I won’t mention his name. Pete knows him and John doesn’t, but there’s others know him. He was a real friend of mine. He confided in me that a certain man married his daughter, a preacher, and used to beat her around, and treat her like a dog. He didn’t like it. When he found out I preached Presence, he became chummy with his son-in-law. Hates my guts.

Now, I’m talking to you people today. I’m going through the experience, and if you think you can sit here and bamboozle me, you’re wrong, because I know the ropes; I know the Word; I know the whole schemer. I’ve been in it for many, many years now. Where do you stand? Where do you stand?

69 Now Brother Branham warned preachers like me, and preachers here, *“Don’t go back where you used to be and try to tell them anything.”* Why? Because you came out from among them. And they’d have been with you; they’d have come with you.

Now tell me, you that came out. Where are your buddies now? How do they treat you? You’re pariah! You don’t dare talk about Presence. Yet without Presence, vindicated, let me show you, Jesus was there present, vindicated, and they asked for further vindication. That’s Presence. They don’t even know Who came down.

I’ve a friend that I feel sorry for; he’s a born loser in my books. He’s run from preacher to preacher; now he’s gone to another preacher, “Who came down?”

He said, “The Lamb came down.”

Brother Branham said, *"If a man appeared among you with nail prints, get out of there in a hurry!"* Run for your life! People like to quote Brother Branham the way they want to quote him. You don't do that. Line it up with everything he said.

70

[128] *Being interviewed by a Roman Catholic, not long ago, "You're trying to teach a Bible."*

I said, "That's what I believe in."

He said, "God's in His church."

I said, "God's in His Word." See?

[129] *And he said, "Well, all those early people were Catholics. Peter, James, and John, they were Catholics." I said, "They were?"*

[130] *He said, "Yeah." "What do you think about the church today?" [Brother Branham asked him.] He said, "It's far better off than it was then."*

Oh, brother. You know something? I'm going to tell you the honest truth. And this is simple as A-B-C. I was brought up in Canada on like a semi-farm. It was like in the town limits, but we had acreage. We had cows, and we had pigs, and we had chickens, turkey or two, maybe a goose the odd time.

And we had beautiful vegetables grown on virgin territory. And you know, the chickens were fabulous. Absolutely delicious. Well, over the years, I got to eating country fried chicken, Kentucky fried, and all these other chickens, and I began doctoring the chicken I ate.

And one day my wife and I end up in Mexico, and we go to a restaurant that had a purely organic food, where the chickens are eating and running outside, and they're real chickeny chickens. And you know something? I almost didn't like the taste of that chicken, because it was chickeny chicken.

I'd gotten used to the crud, you take the bones and you take them apart. Yih! You don't just eat the gristle on the chicken; you can eat the bone now, it's so soft. And there ain't no taste to it. Try to make soup, not in a carload. See? I got used to junk. And that's what Brother Branham is talking about right here. They were better off now, he says, then they were then, because their taste is so perverted. There is no way they could go back. Now, I tell you what.

71

[132] *Pharisees of that day for prejudiced... Remember, it was prejudice. They actually saw it. Nicodemus, one of their priests, expressed it. He said, "Rabbi, we know You're a teacher come from God. No man could do what You do without God being with Him." [Actually, in Him.] See? But for prejudice, [they couldn't take it.]*

[133] *"Now, you Pharisees are wrong." He could have said, "You Pharisees are wrong because I'm a Sadducee." Or, "You Sadducees are wrong because I'm a Pharisee." See? Then the Pharisees could say, "See, I told you right."*

And the Sadducees, "See, I told you right."

What Brother Branham is saying, *I didn't come to anybody. I came the way God wants a prophet to come, to stand right there, and the Word is the judge, and take your pick what you want to do about it. Because I don't take sides with anybody.*

And that's what Moses said. "Who is on the Lord's side?" Didn't say, "Whose side is God on?" So, a prophet can't do that either.

72

[134] *If you would've followed Him to see the miracles then, and say, "Oh, I'd love to see His miracles," and you followed Him to see His miracles.*

[135] *Then, when He come to this place that He stopped displaying His miracles like that and begin to teach... [What would you do then? Now, that's the secret, began to do and to teach. No prophet will ever teach before he does. He's got to be vindicated.] And the seventy ministers ordained by Christ, got up and walked away from Him because He said something that science couldn't go with, or the rest of the crowd couldn't go with. They couldn't understand that being a man, yet make Himself God, coming down from heaven...*

Well, certainly. God came down from heaven. And indwelt this One, Who also came down from heaven. Brother Branham said, "A dual personality, a dual being." Absolutely. See?

They said, "Why, that's too hard. We can't go for that."

73

[135] *Where would you be identified at that time, now, with your character that's moulded in you?*

Now, let me read you what I want to get to. This is the tail end.

[136] *Something's moulded your character. You're some kind of a character. You're going to find yourself somewhere here. What would you have done? What... In your present state now, what where would you been at that time?*

[137] *Teachers all against Him, and everything. And His miracles identified Him. When the seventy got up, and the pastors, and ministers, got up, and said, "We can't understand that," would you have walked away like that congregation?*

Now, what Brother Branham is saying here, what I said a long time ago, and this was misunderstood, because whoever and whoever did listen to the tape or read, did not understand the preface from where I was going. And my preface, what I'm saying, is just what Brother Branham said. *Exactly why are you what you are?*

In other words, what is your source? Is it from the fountain of God? If it were from that source, there can be nothing in you that would not agree to absolutely every single thing that God said concerning His Word. And even, you would have to have had from God, something in you already, already there, that would help you, allow you, encourage to do exactly what lies in this Word, if you did it.

Because the Bible said, "It's God in you both willing and doing of His good pleasure." How

could you have had it, have it here, if you didn't have it back there? That's what I'm asking.

74

The next thing that came up then, was this: would you have bypassed that body that you bypassed... Now, if it had come up and said to you, and God said, "This is my Will that you bypass this..." Not like Jesus did. He had it.

The question then arises, would you have had it in you to say 'yes'? The answer is: if you didn't have it there, you couldn't have made the choice down here. Here is where we make choices. But, if you didn't have it there, you could never make the choices; there'd be nothing in you to do it.

And I was not saying at that time we made a choice to bypass it. No, no. We didn't have choices. The choice is down here where character is built. But, if you didn't have the character here to produce the character Brother Branham is talking about, but vice versa, how in the world, can you, then, begin to judge anything? You'd have to say, "Well, I'll tell you what. Serpent seed, no serpent seed, seed of God; doesn't really matter. Let's get and see who does what with what."

Can't do it. Can't do it.

No, and I wanted to correct that little thing, because I understand a couple maybe two or three people misunderstood me. Though I asked the people in the church here, "Let's get what I said. Do you find I said to anybody, 'Hey, you made the choice up there?'"

They said, "No, I can't find it."

And, if you read the preamble, you'll find it isn't said that way. But I'm saying... I'm saying what Brother Branham said. If you aren't a seed, and seed goes all the way with no change. It's obedient to the Word, because it has that Word in it. And whatever we bypass there, makes no difference.

We weren't asked about it. We're asked down here. What I'm saying, then, therefore, what we bypass down here, and make a choice, you could not do it, except that seed be in you, because Cain could not make that choice. And when Abel made the choice, he died.

75

So, what I'm trying to do in all my preaching, is to throw everything back upon God, that you might see, and understand, there's coming a day, and it's very short now, even a thousand years, just like a breeze, the Son will hand the Kingdom back to the Father, and the Father will become 'All and in all', and there won't be one thing outside of God Himself that's in that beautiful family. Creation: it will exist only because of us and what God wants around His retinue, His train, His glory.

But, remember; we have to come to the place, as the Scripture teaches us in Hebrews, and we're coming to it very, very rapidly. There's coming a time when everything is going to fall down. Coming a time when there's nothing remains, just the same as I've said today. I'm facing death; my wife is facing death. You are, too, but we're in the front line, right now, because of our age and the way we feel. Now, the point is: we will die. What remains? God. Nothing remains but God.

You say, "You remain."

No, I could be annihilated. No, I don't count what we're talking about now. Nothing remains, but God. In other words, God and His complete and entire prerogative is exercised; I cannot say, "No, Lord."

It doesn't even do any good to say, "Yes, Lord." Because my acquiescence cannot change God or make Him of a different mind. My acquiescence would only be, "Yes, Lord, I see, that's exactly right. You are that one that remains."

76

So, I want you to understand that, and I took all this time with "Identification" to get there, and I'm not at all sorry, but I have to correct every single thing that's in my mind, or anything I've said, if there be any misunderstanding, whatever at any time, because I want to stand clear on what I myself believe.

And many times I will say something I believe, because basically, of the nature of God, who and what we are, there is no way that we could ever be anything other than what He predestinated. There could be no change, because being a part of God, there's no way there could be a change.

And then, being that we want His Will, and He wants us to have a will, there would have to be that within us that would desire that. And I can see no way that anything has ever happened to us, or ever will happen, but it is because of that seed, that life of God in it.

So, that's what I work on, and I trust now that we finish this series, that we have the understanding that we are supposed to have, with no problems. Well, there'll be problems; let's face it. I'll always have a problem, so will you, because life is that way. But we come to the place now where we understand perfectly what Brother Branham was saying here.

And he says at the end:

[143] *And the same thing today. It's not your organisation, not your group, Christ, and He alone, has the Word of Life. Where do you identify yourself, with something false or something man has made up, or the achievement of God? [Look at that beautiful thought, the achievement of God.] As I spoke last Sunday on "Countdown", and God's been able to achieve to get His church into the astronaut age right now. [Could you see it, or] can you see your identification now?*

Let's rise and be dismissed.



Most gracious God and Father, we thank You for the time we've had together around Your Word, knowing, that we've done our very best to be true to it and any thought we've interjected one way or the other, which is oblique and not really on target, not one hundred percent with the Word.

We pray Father that You'll forgive us, and correct us by the Word that the prophet has given to us, so that we can speak one hundred percent directly at all times, even as we do try to do, and many times though we look at something and say, "Well, this is part of what comes from God; therefore, we believe that this will follow all the way through."

And we believe, Lord that it does in the right precepts, but as we say, if there's anything wrong, we pray you'll forgive us, but believing Lord at this time, that everything is perfectly

on target and correct.

Therefore, Lord, as we have looked at these things, and we now know and settle absolutely concerning the truth of our identity, may we now from this point on, not only not understand the mechanical part, but everyday because we look to You, the anointing comes more and more upon us, that we realise what exactly we are and how our relationship actually works out through the Word, by Your Holy Spirit, that we might be more manifestly the living epistles read and known of all men.

Lord, as they read us, may they be able to read You somehow in our lives. We ask that, because we are not just interested, we know that this is very crucial to us, that we walk in the light as You are in the light, softly and completely, in obedience as dear children of God. That's what we're praying for, because that's what we want.

May each request in people's hearts today be granted, whether it's for spiritual advancement, which we believe it will be above all, or if it's physical, which we know that it is true, that we have that promise in this day and age, even manifest to it. All these things, Father, now we claim Your promise even as given to us, vindicated, in the name of Jesus Christ, we pray.

Amen.

"Take the Name of Jesus with You."