

# Ashamed #03

Healing: Word Made Flesh; Our Father, The Prophet  
December 06, 1989  
#6689

Brother Lee Vayle



Shall we pray.

Heavenly Father, we just want to say tonight that this is what our hearts desire is, to recognize Your Presence as never before, knowing Lord that so many saw it to a degree in this Message and then passed over it, as though that this was just something that had gone on during the ages.

We know that's not so, we know that this is the Appearing, this is the Presence, and this is that same Pillar of Fire that's going to lead us into the Millennium, the same One amongst us to change us, to bring forth the dead and to bring us to that Wedding Supper.

Lord, we know that's true, and Father we pray that we might not forget that, but every Message the prophet brought, looking at that very aspect Lord of the Word of this hour, may we also look, may we see, may we understand, may we be a part of it, may it be our life Lord.

We pray that we shall not exchange it for anything else, nor give way to being the seed that fell upon the hard ground, or even the seed that fell into the rocky ground, or the seed that fell amongst thorns, but Lord it will be the seed and have that seed be the good ground that brings forth the hundredfold in this hour, the full Word of God, because that is what's going to happen.

We look to You for that help tonight, in Jesus' Name, we pray.

Amen.

You may be seated.

01 Now this is Ashamed #3, and before we begin to read on page 20, paragraph 144, where we left off, we wish to note again that Brother Branham, who was that vindicated prophet, not just vindicated prophet, but vindicated Word prophet, of Revelation 10, set forth that to be ashamed of Jesus Christ actually meant being ashamed or embarrassed, because of the Word of faith relative to Him, or the Word of faith revealed in that very hour.

Now incidentally this would apply only as one gave witness to a revelation foreign to the listener. If it were the same revelation that the person to whom you're witnessing was already in possession, you wouldn't find any embarrassment, you'd find a happy rapport, and it would be a happy situation, you know.

But when it's an unhappy situation, which this indicates, it means that your confession is in opposition to this person's confession, or it is so different as to cause the person a problem.

And then that way with that conflict there, the person giving forth the confession, or the witness, or the testimony to the Word could back away, could be embarrassed, could be literally fearful, as we'll see later on.

02 Now it's very important to notice that to confess Christ as Savior, or profess one's self as a Christian, is to identify through the Scripture. And of course as I said a minute ago, the problem of witnessing to somebody who has a different understanding is the difference of the understanding of the Scripture. And so that involves in a problem to that person.

Now it is not at all possible to be a true Christian, as Brother Branham said, and this is what he's looking at as he's talking to people concerning being ashamed of Christ Who is the Word, and so it's not at all possible to be a true Christian and disavow healing, and especially the baptism with the Holy Ghost.

03 Now that's just to mention two basic doctrines that are held at naught, or not held in respect by the majority professing Christians.

Most Christians simply believe that when they repent they're justified, they're full of the Holy Ghost, and because most Christians don't understand what Brother Branham taught, that doctors are of God and you use your human resources as best you can, and when you come to the place where there are no more human resources, you turn to God.

Now that's perhaps not a statement that we take a hundred percent in the sense that many people can receive healing very quickly as they turn to the Lord, but it is basic in the fact that divine healing was not meant to be a major proposition in the Christian endeavor. While healing is there, but it is in no way on par with the realization of justification, sanctification, and baptism with the Holy Ghost.

See, that's the trouble with the fundamentalist who doesn't understand divine healing. He says, "All right now, if I'm born again, then presto, I can be healed just like that." Then you begin looking at divine healing as though it were something very, very much more difficult for God to do than to heal you.

So although healing comes under the atonement, the purchase price having been paid, you have to take what the prophet said, whether you like it or not.

And basically that is, he said, "*When I have done what I can do by way of the doctor, it doesn't work, I take it to a higher authority.*"

So, and also having said doctors are of God, we see a compatibility between what is placed here on earth for us, and what is also given us as a divine blessing, which is totally dependent upon a move of God. So you have to understand how these things combine.

But Brother Branham definitely mentioned these two things wherein people get ashamed, to profess divine healing, and to profess the baptism with the Holy Ghost.

04 Now concerning this, Brother Branham says in paragraph 125:

[125] *That's being ashamed of His Word.*

Now he said, *"If you deny this or you have a problem with it, you're embarrassed, you're ashamed,"* he said, *"that's being ashamed of His Word."*

Now consequently he brings forth another statement to garrison this statement of *"You're ashamed of His Word,"* and how you should not be ashamed of the Word, because of that Word. He said:

[125] *That's His Word made flesh in you.*

So we sure look at these doctrines, and particularly these two that are in the Word, he says, *"That's His Word made flesh in you."*

05

Now I don't want to put the emphasis in 'you' to the degree we go overboard, I think here he's mentioning simply that it's in us. I don't want to emphasize in 'you' too heavily, although I could, I want to leave that emphasis out, just saying, *"That's His Word made flesh, and it's made flesh in you."*

Speaking to the people there who are not ashamed to be identified with this Message in its entire fullness, wherein Brother Branham came very, very strong with the two major doctrines of the baptism with the Holy Ghost and divine healing, though divine healing was put first, because the ministry that he had relative to healing based upon the gift taken to the world was a vindication of his great Word ministry, which Word ministry was the Shout, which is His Appearing, which is His Presence.

So he uses those two and then he says, *"That's being ashamed of His Word if you do not stand with it a hundred percent,"* and he said, *"that's His Word made flesh in you as a people who stand with the truth."*

Now this is a very profound and positive statement of fact, and can be called a scriptural principle. Standing with the Word in truth, the doctrines that are set forth literally are meant to be His Word made flesh. Now that's the statement we're looking at.

06

Now it is a revealed teaching, what he has said here, *"That's His Word made flesh, and it's in you."* It's a revealed teaching; it's a revealed explanation giving us an understanding of what God is doing in us by His Word. And such understanding as that goes far beyond an experience.

In other words, what I'm saying here, based upon what Brother Branham said, that this healing, like the baptism with the Holy Ghost, like the other Word that is given to us that we are to have essentially granted to us as a part of us, go far beyond the simple experience.

It defines the operation of God, starting with His intention – that's way back in the beginning – moving into His promised Word and then releasing the life of the Word in the person who is already made of flesh, for that flesh person has received the Word.

Now I hope you're getting what I am saying. It's a little bit tricky here, but you just listen again, and then I'm going to swing into showing you how it's done. We don't have a board, but I don't particularly need one.

07 What Brother Branham says here, *"That's His Word made flesh in you."* So he's looking at the people who take his vindicated Word. So what it says is it defines the operation of God, starting with His intention.

Other words, it's not something you pull out of God, or that God simply gives on the spur of the moment, or God has to meet in exigency, that's a lot of – just what Terry said down there in Beaumont.

God doesn't have exigencies. God doesn't have crisis. That's the most stupid thing under high heaven.

This here, it defines the operation of God, starting way back when there was nothing but God, starting with His intention, moving into His promised Word, then releasing the life of the Word in the person who is made flesh, for that flesh person has received the Word. The Word is now made flesh.

It has taken up residence, and is a life settled into that person.

08 Look at it this way, and we'll compare our coming to the Word of the promised coming, of the promised Word, in other words, any Word of promise.

1. Both we as a germ or gene or attribute or thought of God were in the mind of God as to our origin. Right? We started, it started.

2. Next both are recorded in a book. Right? Correct.

a) One book contains names.

b) Another book contains the promises or intentions or inheritances of the children.

3. The children or recorded thoughts of God come into manifestation in their season as flesh children.

4. As they do, these Word promises are already waiting for them!

5. Then as God calls to these children, they respond to Him by receiving the Word, which when received releases its life into the flesh body.

Now that goes right down the line. Thus as we ourselves were made flesh, so the promises, these promises are made flesh in us. You follow?

They do not make new flesh, as does the original seed of God, but it can and does, by revealed faith, live in the already provided flesh, and bring forth the life of God in the baptism with the Holy Ghost so we can become living epistles of God, and also can terminate disease and renew the flesh that Satan has impaired, even to the extent of a healing of Job, whose flesh came like a child's, and Abraham returned to a young man.

Job had the flesh, the face of a baby, the flesh of a baby, the skin; Abraham had the body of a young man. What I am looking at here is that we have constantly entertained a very

superficial understanding and attitude, especially of healing.

It has become to us simply an act of intervention, as though God moved outside of us, and moved on our behalf, and then withdrew from us. Not so, healing is the Word made flesh.

09

Now we have a perfect example of that in 1 Corinthians 15:51-55.



1 Corinthians 15:51-53

- (51) Behold, I shew you a mystery; We shall not all sleep, we shall all be changed, [How changed, where changed? In the flesh.]
- (52) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, [that's a last time Message. So it's a Word Message according to 2 Corinthians also, the 3rd chapter, going into chapter 4, that brings about this change.] and the dead shall be raised incorruptible, and we shall all be changed.
- (53) For this corruptible must put on incorrupti[bility], and this mortal must put on immortality.

Now and for healing, see this is a perfect example of 1 Corinthians 15:55, for healing, because healing is a type actually of the living Word changing our flesh conditions temporarily! Looking at the time when a Word with the life in it will bring forth, according to the promise of the hour, a complete physical new being. That's exactly why Brother Branham had this ministry, so he's warning us.

Don't you just take this healing as something superficial, as though God comes in and heals a few and then backs away, and that's something. That is not true. There's a far deeper understanding to this.

See, now we're not trying to get deep as though we're deep people, but we're not going to play it down as though we don't have the ability to grasp some of these things that Brother Branham is teaching us.

10

So now we have a perfect example, like healing is the Word made flesh, a perfect example, 1 Corinthians 15:51-55, for healing now is a type of that very thing that you see here, immortality, the living Word making living flesh. It's the same living Word that brings forth the dead flesh. See? I know that my delineation is not perfect.

In other words, there's thoughts in here that I don't particularly see and bring out in many Scripture, but at least we're looking at this principle that Brother Branham sets forth in this Message here, and helps us from what he said, knowing that he laid down a principle, a precept, we holding this in our minds can begin to progress, and we will, because other messages will indicate the very thing that he's already set forth here in this little simple message of 'Ashamed'.

So Brother Branham is warning us of the importance of standing with the Word, without blinking an eye. Not being ashamed, not being embarrassed. Now so as God helps us, we should be able to go further with this subject as time goes on.

11

Now with this in mind we can see how strongly Brother Branham equates Rhema to Logos and Logos to Rhema. It is absolutely one as far as he is concerned, it is simply a matter of operation under what conditions and wherein it is manifesting. Because the Rhema of God has life within it.

Because the Word of God definitely, which is a Rhema, is not a Logos, but a Rhema is as a spora, which is the spore or the seed, which in itself contains a life, and being a life is already a body unto itself being spirit. But evolving in the plan and the purpose of God begins moving further into a body until it comes to the body that God has predestinated to it.

Now if you've caught what I was saying, you're understanding that spirit is substance!

Don't ever think because you don't see the wind it's not there. Come in here like a hurricane and rip this building to a million pieces and kill every one of us. That's why the spirit is called 'the neuma', 'the breath'. Where as Brother Branham often called, he said, "*The Africans say 'moya', 'spirit', which is 'wind'.*"

One cannot confess the Logos except by Rhema. And as Rhema once became living Logos, it must also be so now. Now listen again. One cannot confess the Logos, except by Rhema.

In other words you cannot confess the manifestation of God, except by a Word which defines, and as Rhema, the Word put into a book, once became living Logos, it established a principle, and so it must be now.

12

So then how can the Word in the Bible, which was written concerning what God had for His children, not follow perfectly the principle of Rhema becoming Logos? So therefore if there is a Word of healing, then healing Rhema becomes Logos healing, which is within the bodies! God even having gone so far as even to heal Wesley's horse!

Now He didn't heal Wesley's horse for the sake of the horse, He healed Wesley's horse for the sake of Wesley. You say, "Well Brother Vayle, how'd you know?" That's a stupid question; I wouldn't have said it, if I didn't know the answer.

The Bible distinctively says "Thou shalt not muzzle the ox that treadeth out the corn. Does God say that for the oxen sake? Nay, but for ours all together!" That's talking about taking care of the ministry.

So you think God healed the horse for the sake of the horse? Well you say, "Well I would." Well you're not very smart. You don't read your Bibles. So you're nicer than God even. You don't muzzle the ox, because absolutely it refers to a higher working.

So God healed Wesley's horse, not for the sake of the horse, although God loves animals, don't think I'm saying He doesn't, He loves all His creatures. And not because this famous veterinarian over there in Britain wrote books either.

God is going to destroy those that destroy the earth, and He's going to bring to account America destroying the carrier pigeons and all, but let's face it, Scripture says, "All together for us," means that everything has to come in line and as one purpose and context, and one

influence and one point and that is man.

Do you understand? Okay, that we understand then.

13

All right. One cannot confess the Logos except by Rhema, and as Rhema once became living Logos, it must always be so even now. Hence His Word made flesh in us. Now the original Father of this is God. But our father is the prophet, who brings us the Bride body food in the season as did Moses.

Now I'm not denying the Fatherhood of God, but remember the Bible said, "You are the children of the prophet." And there'll be no way there could be a true Bride body without a prophet, because there's only one way you're going to get the true Bread, and that is by the truly revealed Word vindicated by God's prophet.

So you come in, even the apostle Paul, the prophet said, he said, "You may have many teachers, but you've only got one father," so you better be careful how you're listening to me. Because there's a bunch of people out there in the world, they'll grab that statement, you know, and run and say, "Well Brother Vayle says so and so."

Well you know, wisdom has vindicated her children, and you know, that's it. All right.

But our father is the prophet who brings us the Bride body food in due season, as did Moses, as did Paul. Now the majority of people disregard and turn down the prophets. It gets to the place where these prophets cry out like Elijah, "Lord I'm the only one left that hasn't bowed the knee to Baal."

And God answers back, "Listen, it sure looks like it, and I'm sorry for you prophets, that I've put you through the tough places, let Me tell you, seven thousand have not bowed the knee."

So Brother Branham, one day was pleasantly surprised to find that the Full Gospel Business Men had been listening after all, and hopefully, he was thinking some of them would really hear the Word and follow him.

14

Now before we go to paragraph 144 on page 20, I want to give you this note, and that is that much of we will read tonight, much of it, if not really all of it, though not all of it, but much of it, most of it, is actually Brother Branham is speaking of himself and his stand with the Word, which in the trickle down economy we begin through the vindication theorem to enter in to his place of utter compatibility without embarrassment, without shame, without fear, to stand with the Word.

All right, Brother Branham then says, starting on page 20, 144, he said:

Ashamed Of Him, 07/11/65

[144] *...I thought this would never happen, [that these people were really listening,] but last Saturday night, I believe, or was it maybe Sunday, a great guest speaker, I don't take to calling out people's names, [I do, but he didn't. I can guess who it was, and if you can't, I'm sure it was this Duplessis fellow,] but he's trying, working exactly contrary to me. I'm trying to keep those churches out of that ecumenical move, and this man is trying to put them in*

*there. So he was speaking for the great Christian Business Men, which I was supposed to have had the meeting in Chicago, and I thought I'd be in Africa at that time, so I didn't take it. This man, got up there and said, "The greatest move, actually the greatest thing in the earth now that's ever been; is that all the churches are returning back to the Catholic church in the great ecumenical move, and the Catholics will receive the Holy Ghost." What a trap of the Devil.*

And what a stupid idiot to say it. How many hundred million Catholics are there? About 650 million, is that what they believe? Who knows the figure? Do you know Russ, anybody? I knew it was either 650 or 750 million, I read in the paper the other day.

Can you conceive of about a billion and a half people going in a rapture? My heavens. The fellow that said that, he's worse than Norman Grubb.

And I always respected Norman Grubb, he wrote the great books, he was the great, great, great Protestant, Christian, Evangelical, you name it, been here, been there, he'd been everywhere, except I don't think he quite ascended to the throne and came back.

And he says, "The ecumenical move is love!" Well if it's love to go to hell, I guess I could supply a lot of it too, I guess.

15 Listen, there's something wrong with people. You know what this is? Believing the lie. And the lie was "You shall not surely die."

And God said, "You surely will die."

And Brother Branham categorically spoke that the last plague in Egypt was spiritual death, and the last plague in this world is a spiritual death, and it was a spiritual death in Egypt, and as it was also the great physical death in the time of Jesus, 70 AD, when Titus took Jerusalem, and all that great blood was spilt and all, it was a spiritual death, it was a physical death!

Oh brother/sister, don't be fooled by these people. Oh I know they're going to say, "Well you think you're the only ones... you... you... you..."

Say, "Well if that's the way God wants it, I'll be the only one."

Then you'll be criticized being proud, and this and that. "You want everybody to go to hell, hmm, hmm, hmm, hmm." Oh you'll get it.

Say, "Well maybe that's the way it is." Yeah?

16 Now,

[144] *What a trap of the devil.*

[145] *And this leader, Brother Shakarian, the president of the International Business Men, stood up and said, after that man sat down, "That's not the way we've heard it." He said, "Brother Branham has told us that this ecumenical move will move us all toward the mark of the beast," and the man setting on the platform. Said, "It'll move it to the mark of the*



*beast.” And they said, “We’re inclined to believe what [Brother Branham] says is the Truth.” And [so] Brother Shakarian said, “How many of you would like to hear Brother Branham come and give you the true side of it? Just raise up.” And there was five thousand people, [something like that,] they screamed and cried, just for to come for one day, just one day.*

[146] *And Brother Carl Williams called me up, and said, “Brother Branham, boy, I went out through that crowd, and they had a pile of hundred-dollar bills laying in my hand to get your airplane ticket up here and back.” See, just for one day... [I was really curious what happened to the money. I must have some Jewish instincts.]*

[147] *See, those people, that Word is sinking in where sometimes we don’t know it. See? but, see... No matter how much the world is against it, how much the denominations are against it, God is proving it to be the truth. When that great hour finally strikes, things will happen maybe that we didn’t think about.*

Now Brother Branham is opening the door here for these people, and I appreciate he always did that. He always had hopes until the person died, and he left them in the hands of God toward judgment. And that’s one thing you know that I’m not too charitable about, but Brother Branham’s stand here is scriptural.

Remember that God told Abraham that his descendants would be locked up in Egypt four hundred years, where they’d be treated as slaves, and harshly dealt with. Then when Israel came out of Egypt, God said, “Don’t you ever fuss at Egypt, because they gave you shelter when you needed it.”

17

Now I got a real fussing at Germany, and I admit it. But remember Luther came out of there, and there’s where the reformation started that actually ended in restoration, bringing us the prophet.

Yet Lutherans, the Lutheran era, under justification, later led to the philosophies of psychology which were worldly, and higher criticism which destroyed the precepts of the Bible.

And though it’s in my books, and what I’ve seen over here in America, I’m very prone to be very picky and very bombastic toward them. I must admit that we should be more careful in how we think of Germany, especially because it started there, you know, the first pull, justification, sanctification, baptism, right up to this present day.

And then you notice, right in Germany, not the other countries, but it’s starting the fulfillment of prophecy of the end time, coming together.

And you will notice that the world is trying to play down the unification. And everybody is telling us, Gorbachev and Bush and the rest of the world, but the Germans are moving very rapidly toward unification, and they’ll pull it off. I don’t doubt they’ll pull it off. So we thank God for Germany, because it’s part of the fulfillment.

So we must be a little more lenient. I know that my tough stand may have a lot to do with your tough stand, because I’ve stood for the Presence of God when other men have not, that knew the Presence of the Lord, said, “So what?”

Never took in consideration that that was the Message, but we must do what Brother

Branham said. After all there could be many foolish virgin here, and I think this could be what Brother Branham was talking about.

18 Now back to his Message, Ashamed. He said:

[148] *...it shows you're not sure, if you're embarrassed, so you would, rather not discuss the subject. If you're going to be ashamed of it, you wouldn't want to discuss it: but hold back.*

Now this does not simply imply dogmatism. This is where one knows the truth, because the people that are simply dogmatic, they're the people who have got a doctrine, which they're solely satisfied as to be perfect by their exegetical abilities and the formulation of their doctrines.

And it's a lot of hot air in most cases. Because it proves nothing. No book can prove itself. Never has, never will. Anything proven has to be proven before it's in the book. Otherwise it's theory. Not saying that some theories later cannot be proven, but to be put in as a theorem, which is definitely usable, must be proven.

19 Now when Einstein took his equation of energy, he was sure he was right, but what if it hadn't worked? Then he was wrong. It was merely the theory. So Brother Branham is not speaking as a theoretician when it comes to this Message, Ashamed.

He's not talking to ordinary Christians! He is talking primarily of himself! And then in those who receive him as God speaking to them, as Christ so teaching, as he being their father in the gospel. Now if you can't come that far, well you know, keep trying, please, but you haven't made it. I haven't made it. See?

20 Now one doesn't have to know all about it! Is it necessary for Brother Branham to know all about everything? By no means! Perhaps there comes a time when he can't answer questions. The apostle Paul, what you'd say, begged the question. He posed it!

When he said, "Why," he said, "then why does yet God find fault? Nay, but O man, who are you to reply against God?" Paul had a vindication! And he didn't care where it seemed to lead!

Now you know something? If you get that place, and I get that place, like Brother Branham, we're on proper ground. We don't care where it leads! See? Paul didn't care where it led. Why? Because he was sure that God was in it. And he had a revelation God wouldn't let him down.

And he stood right there like, better than the rock of Gibraltar, because one day that's going to steam and melt, and Paul isn't going to steam and melt, he's going to come back and watch it steam and melt. That's nice, I'd sooner be watching it steam and melt than be steaming and melting myself.

So one doesn't have to know all about it. Paul evidently didn't know what was in those Seven Thunders. John didn't know.

Now we come to the place where we know. How much do we know? Does it really matter? The point is do you know sufficiently, and you are sufficiently what you'd call convinced by

vindication that this is right and you wait for answers. Now that's the attitude.

21 Now 149:

[149] *But how can a man who is filled with the Holy Ghost, how can a man full of the power of God, and the love of God in his heart, talk to a man a few minutes and not mention something about the love that's in his heart? See? There's something that it happens; you can't do it.*

Now just a minute. You say, "I've got the joy, joy, joy, joy, down in my heart. Down in my heart, down in my heart. I've got the joy, joy..."

Is that what he's talking about? Uh-uh. Uh-uh. He's not talking about something that hasn't been defined, he's talking about that which is defined, and he calls it love!

Which I've been preaching all these years, saying, "Don't talk to me about love, unless you've got the Word of God in your heart!" Because it's the love of God shed abroad in our heart by the Holy Ghost, and there's only one conduit the Holy Ghost got and that's the Word.

Like Brother Branham said, *"If you let your wife do this and that and the other thing, you don't love her right."* Now you can't make her do things, you'd be a fool, because that's against the Scripture.

But if you entice her and let her do things, when she would not have done them, like the key ring and all that stuff, he said, *"You don't love that woman right."*

"Now what do you mean don't love that woman right? Why she can have a man like I, a woman." You don't love her right. "What makes you think I don't love her right then?" Because there's a definition!

And the definition lies in a Word! God so loved the world! He had to have a definition. The same as He judges the world, because condemnation remains in spite of the love.

22 So you see what we're talking about? We're talking about definition, and definition is Word. That's why the Bible distinctly says, "When the only begotten Son, who is in the bosom of the Father, hath thoroughly declared Him."

And that means to lead Him forth by Word, is a definition. And when you come to the Spirit, it demands a revelation. A revelation of what? Of the Word.

See, you remember what I told you about the book, the thoughts? God put your name in the book, then He put the other words in a book? And the books were opened, the people judged by them?

So you see you see how the picture we're looking at? You can't get away from what Brother Branham taught us in *Who Is This Melchisedec?* That super fantastic sermon opened to us, these great things of God.

[149] *How can a man filled with the Holy Ghost, and a man full of the power of God, and*

*the love of God in his heart...*

Now would that man have the love of God outside of that? Now then just a minute, he's going to talk about something. Your convincing me or anybody else about the Holy Ghost doesn't mean that. Take me to the Word. Then take me to your proof.

There's only one proof, that's in this script, the Word that Brother Branham preached. You will get criticized for that too, don't worry. Thank God we understand what we're saying, whether anybody else does or not.

Now the vindicated Word, the identified Christ brings forth the agape love when the vindicated Word is received. Do you follow?

23

Okay, now Brother Branham makes that statement: *"How could you not do that?"* Let's go to Scripture, for a second here. If I have it right here, Matthew 7:6.



Matthew 7:6

(06) Give not that which is holy unto the dogs, neither cast your pearl before swine, lest they trample them under [foot], and turn again and rend you.

Now how do you take what Brother Branham said here, and then take it over here? It's easy!

Because the Holy Spirit leads you to whom to speak. And the prophet himself said, *"Once having spoken twice to anybody, your job's over."*

24

Right. 150:

[150] *This must be that evil day that Jesus was speaking of. People are ashamed of the Word and of the Spirit of God that acts within them. But when the Truth is made plain to the people, God then, Himself, is revealing Himself through the Word.*

Okay:

[150] *This must be that evil day that Jesus was speaking of. People ashamed of the Word and of the Spirit of God that acts within them. And when the Truth is made plain to the people, [what is it?] God, Himself, [it's God Himself,] revealing Himself through the very Word itself...*

Okay, in other words, Brother Branham is telling us in plain English what he told us many times. If you've got the Spirit of God within you that Spirit within you will say amen to every – it will punctuate every Word of God with amen.

Now you know he's not talking about anybody just reading the Bible. He's talking about vindicated Word. Because anybody can read – now he himself said, *"Lord, anybody can open this Book, anybody that's got hands can do it."* But he said, *"Only Your Spirit can reveal it to us and open it to us."*

25

So,

[151] *Now, any man can make any kind of claims. [You see? Now watch the claims that are made. Where are they coming from?] [Now:] We've had in these days, where there have been so many claims made, that it's been horrible. But, you see, if there is a truth, it must be by the Word.*

[And Ephesians 1:17 is the Spirit that's going to reveal it.] *Because they say they have all kinds of things, of oil flowing through people, blood out of their hands, women on their back in this blood, and running down their shoes, raise up their shoes and pour out oil, frogs jumping out and hopping up and down on the platform, [and also balls of fire and things,] all kinds like that. There is no such stuff as that in the Bible. There is no promise of anything like that in the Bible. Only It said, "In the last days, the spirit would be so close it would deceive the elected if possible." But there is no Scripture for that other.*

In other words, Brother Branham is saying this very, very openly here. There is no such thing as an extension of the Bible or an extension of the Word! It is 'THUS SAITH THE LORD' with no additions and no subtractions, period.

And he's warning us that many people like something bizarre, something far out, and they will take it every time instead of the true revealed Word of Almighty God. See?

26

Now 152:

[152] *But when it comes to genuine, unadulterated Word of God, confirmed by God, It seems to even embarrass the other group on the radical side. See? There is an embarrassment about it.*

Now what's he talking about that? Brother Branham's ministry was an embarrassment to the Pentecostals, because he could outperform all of the Pentecostals put together, and he came up with such wretched doctrine – yeah – as predestination, no eternal hell, one God but not oneness, right down the line.

Serpent seed, eternal security, and it became a terrible embarrassment to the Pentecostals. And it became an embarrassment to those who could not accept the actual manifestation of the Word of God in authority, because they turned down the power of God!

Now Brother Branham stood right in the middle of the road, but nobody believed it.

27

[153] *But it's a reality to a man or a woman, a boy or a girl, who really is a genuine Christian.*

Now what's the reality? The truly revealed Word that is revealed exactly word by word with vindication by the Spirit of the Almighty God. And there's nothing bizarre about it, because it does exactly what the Bible said it would do! How could the Holy Ghost write the Word and be in the Word and do anything other than that? Where do you find balls of fire and oil and blood and all those things?

Now you can find a lot of things in the Word of God that you can you twist and turn and pervert, like speaking in tongues has now become the evidence of the baptism with the

Holy Ghost, and that's a fallacy. Yet there's nothing wrong with speaking in tongues!

And as Brother Branham said, *"Every truly born again Christian at one time or other will speak in tongues, because he cannot find utterance in his own language, because he's so thoroughly imbued by the Spirit of God."* There's nothing wrong, I'm not against gifts for one split second, but they've got to be put in their place. And the minute they don't, they become bizarre, and people go to no end.

28

Like that fellow down there, they tell me he's still fooling around Europe, this O'Dell, his name's O'Dell, that guy, down there from Jackson, Mississippi, with poor old Hancock, you know? That eight inch pick, or whatever it is. And him prophesying nutty things like. And I phoned Brother... I felt sorry for Hancock, I said, "Brother Hancock, this man must be put under church order!"

"Oh Brother Vayle, you don't understand."

I said, "Brother Hancock, I do understand, that's the trouble!" "Well he can't get to church."

I said, "Hold it! Does this man come to church and tell his revelation, having already got it at home."

He said, "Yes."

I said, "If he can come to church and have it, he can come to church without having it, sit amongst the men, then prophesy and have it judged." I said, "He'll destroy this whole thing before it's over."

Next thing O'Dell comes out with this eight inch pick going to – what is it? – perfect the Bride with a guy playing a guitar with an eight inch pick. I'd like to see him pick his nose. He'll have a nosebleed. Then poor Hancock had to write a letter saying that he never said it. Well I had his letter where he did say it.

You say, "Brother Vayle, can such stuff go on?" Pentecost will bring anything on, because they don't know God from the devil, and they're devil worshippers right now, because they worship through the church system with a trinitarian god. That's paganism; let's put it the way it is. Either Brother Branham's a liar or he told the truth, he said it was chaff.

29

So come on. That's why Duplessis was right. The Roman Catholic church will be ecumenical in what it is doing, and it will be charismatic in what it is doing. How can this pope change what the other pope blessed? Which was speaking in tongues, and welcomed it to the church, and said, "We've got to have it." They've got it.

Oh brother/sister, listen, the Holy Ghost does not make you praise mother of Mary, and pray to her. See, talk in tongues all you want, Pentecost you see has shot its wad, that's the evidence, so now the pope's got the Holy Ghost, everybody's got the Holy Ghost.

Now they're really confused. What's going to happen? It's all over. They believed the lie.

[153] *But it's a reality to any man or woman, [and child,] boy or [so on], genuine Christian. When God made the promise of the baptism of the Holy Ghost, and you receive It, there is*

*something that settles within you, that there is nothing takes its place. When a man ever meets God; not in some emotional worked up [event or manner], some enthusiastic [rapport], some religious doctrine, some catechism, or creed, or a dogma that he's accepted as a comfort for himself...*

30

In other words, you can absolutely bypass the baptism with the Holy Ghost as to its true scriptural infilling and take something else in its stead. Now no man may ever live out the full potential of the revealed Word and gifts as to satisfy others or himself, but there is no need to fret, just stay with the absolute truth, and the truth is invulnerable, it will never fail.

[153] *...but when [this person] really comes to the place like Moses did [now he's talking about himself,] on the back side of the desert, [and we get a trickle down,] walk up face to face with Almighty God, and you see the voice speaking to you exactly with the Word and the promise of the hour, there is something it does to you. So, you're not ashamed of it; It does something to you.*

Now Brother Branham said that was his experience. What about the fact that he is God to the people, and we looked at him, could see his picture, hear his tapes, and know absolutely nobody can deny it! Then where does it leave you and me? Children of the prophet. In other words, the same generic, genetic family. See?

31

Okay.

[153] *There are some people who receive such an experience. [Who are they? Prophets!] And as I speak to you today, not as a church or as a denomination, I speak to you as an individual; not because you come here to this Tabernacle; but because I love you and you love me, not because of that. Let me speak to you as a dying mortal, that someday you've got to come to the end of this life.*

Now he lays it on the line. He said, *"You and I have no relationship whatsoever except in the sense of judgment."* Now he said:

[154] *I may not be there, [I might not make it,] another preacher might not be there. But there is only One Who can meet you there, and that's God. And you listen to it, and not whether "my wife is a good Christian" or "my husband a good Christian," but, "Am I right with God? Have I met God like that?" Not because my pastor met God, not because my deacon met God, [not because William Branham proved that the Pillar of Fire spoke with him, we even got a picture,] but, "Have I met Him?" Not because I shouted, not because I spoke in tongues, but because, "I met Him as a Person." Then you'll never be ashamed of that; there is something that's so perfect and pure, and true.*

And I want to ask a question from the prophet, "How do you know it?" Because now he's right back to experience. Well he told you. If it doesn't line with the Word, forget it. If it lines with the Word, if it's got the vindicated definition, that's got to be it!

32

The vindicated definition to Elisha, who poured water on the hands of Elijah, as Gehazi poured water in his hands, was "O Lord God of Elijah. I know that You met with Elijah, ain't no two ways about it. No two ways about it. And I said to him in semi-ignorance, 'When you go I want a double portion of your spirit'."

And he said, "Hold it kid, you don't even know what you're talking about. But I'm going to tell you something, if you see me when I go," he said, "you'll get that double portion."

And he said, "I ain't slept since." He said, "Boy, could that old codger walk, walk the feet off me." Said, "I didn't care," said, "I dragged and I hung on and I hung on," and he got the garment, and he came to the river said, "Where is the Lord God of Elijah?" Slammed it. River opened right up, walked over it.

We don't do anything less. But I know if you're still Pentecostal, you're wanting something that you can't have. "Bless God if the prophet can have it and that William Branham, I can have it too, hallelujah." Hallelujah, you can't. And it will be just like Leo and Gene, die in your sins the way Leo died, by trying to go where Brother Branham went.

Now you say, "Brother Vayle, you're mean, you're judging."

33

Listen, kid, I'm going to tell you something. I'm going to tell you something. Wait till I find something. Oh I'll find it. That piece of Kleenex, right? It's ripped in two; can you see what I did? Then don't be fools. You're not judging, when you see and you know. Don't be foolish.

You say, "Well, there's such a thing as a person making his heart right before God at the last minute." I hope so, but I have something that Brother Branham said that I saw in his vision book. They will leave the truth, go into error, and destroy themselves. Now what are you going to do about that?

Don't kid yourselves, brother/sister, I may be tough up here, but there's a reason for it. When I abuse you, you leave. But if you get hard Word, you stay. Because the only thing going to knock the barnacles off you.

[154] ...*"I met Him as a Person."*

How do you know? Spirits are so close, how do you know you didn't meet the devil and call him God? The devil comes as an angel of light, he'll quote the Word. Jesus said the sign of the Kingdom come amongst you was the casting out of devils, and the devil's kingdom was being destroyed.

And I'm going to tell you, William Branham cast out devils, and no devil could stand against him, and no spirit of man could hide and stand against him.

See let's not fool ourselves brother/sister. How do you know you've met Him? Stand with the prophet. No other way, you can't. You can't get it. Can we be satisfied therefore with Brother Branham's vindication? The answer is yes.

[155] *And remember, you might meet a spirit that would act like God.*

34

Now he says here:

[154] ...*"Have I met Him?" Not because I shouted, not because I spoke in tongues, but because, "I met Him as a Person." Then you'll never be ashamed of that; there is something so perfect and so pure, and [so sure].*



And yet a woman will say, "I've been called of God to preach!"

And I say, "Sister, God doesn't call women!"

"Brother Vayle, I just soon doubt my salvation as my call." So much for women who preach.

[154] ...*"I met Him as a Person." Then you'll never be ashamed of that; there's something that's so pure, and true.*

[155] *And remember, [in spite of that,] you might just meet a spirit that would act like God. You might meet a spirit would do this, that, or the other; follow it a little bit and see how it compares with the Word of God. You might meet a spirit that would tell you you're saved, and give you a glorious feeling, shout and scream; then when it comes to denying the Word, how can the Holy Spirit, that wrote the Word, deny His Own Word? That Spirit must punctuate every promise of God with an "amen." If it isn't, then you never met God;*

Although you confess and get up and say, "Brother Branham, hallelujah, I agree right there, I met with Him as a Person, I'll never be ashamed of that, oh there's something so perfect and so wonderful and so true, hallelujah, thank You Father, thank You Son, thank You Holy Ghost, all three of You I thank You."

You've been there, don't lie to me. I could name names in this building, and start with my own. I wouldn't want to embarrass anybody; you know I'd love to do it.

35

Brother/sister, listen. I look back on some of my experiences, I was so sure they were of God, and now tonight I haven't got a hope that they were of God. The only hope I've got, "Lord, have I got Your Spirit in me to know, to identify with the revealed Word and correctly identify? Because the prophet said, *"You can't even worship God without the prophet."*

There's no such thing as true worship, just like Brother Terry preached in Beaumont, did a good job.

[155] *You met a deceiving spirit. And the world's full of it today.*

[156] *But when you see God come down and make a statement that He's going to do a certain thing, then it comes back and does that time after time after time, then you've got the genuine Spirit of God.*

What? In your midst, but not necessarily in your heart! You say, "You're adding to Brother Branham's Word." Like hogwash I am! Not adding at all. Telling you just what he said up here.

36

Let's find out now if I'm telling you, whether this is truth. Let's go to Deuteronomy 18, haven't been there for, oh a long, long time, it's time we got back in there. Getting kind of lonesome for old Deuteronomy 18, Numbers 12. Deuteronomy 18 and it says right here:



Deuteronomy 18:15-22

(15) The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; [in all things.]

- (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 fire any more, that I die not.
- (17) And the LORD said..., They have well spoken that... they have spoken.
- (18) I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I command him.
- (19) And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.
- (20) But [that] prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.
- (21) And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?
- (22) When the prophet speaketh 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 hath spoken presumptuously: thou shalt not be afraid of him.

In other words, when a man comes to you with 'THUS SAITH THE LORD', thoroughly vindicated, you can take every single word, and if you don't, shows where you're at. Now it doesn't mean you understand every word and can place every word, but you say, "Well the prophet said it, amen."

37

Now listen, you got to start out with just a confession! You've got to make a stand. Hey I know what you're thinking, maybe right even this late hour, you're thinking, "Oh Brother Vayle, I just feel some great thing about there I just feel this great pull." Oh listen! Hey look, where in the world would you get what this is?

There's nobody else has got it, they can talk all they want, they haven't got it! Then you say, "Listen, this is what I stand with! It's infallible!" Whether you really believe it or not, say it! You know why? Because it's true! And as you stay with it, something begin to happen to you. You're getting your priorities all mixed up, you want your babies walking before they're born.

My mother, she was a real goofball. I never could understand her way of thinking. So I got mad one day, "I said, ma, the trouble with you is you wanted your kids all born age twenty-six, and they could take care of you and do something for you."

You know what we went through at times. She was a perfect picture of the church. A real fruitcake. But she was a good woman though, as far as she could go. We had good fun.

Just want to tell you there. I'm not a woman lover, but not a woman hater either. I love my sisters, the women that have godly, genuine spirits, that marry good men, stay with good men, rear their children up right, do the thing that God said they should do, I tell you, I got

great love for them, boundless love. But anything else, I get so mad. But I wouldn't tear anybody up.

38 Listen, when you see God come down. When you see God come down, nobody sees God. What does it mean to see? You see the Word brought into evidence, you see the Word fulfilled! As Brother Branham said, *"When you see God come down from heaven, speak to groups of men as ever He did."* When you see it.

Right there, I saw it, time after time after time! Face to face with God the way God indicated and vindicated, that's the way it was. But everybody wants it his own way, forget your own way! That's all you're going to get, that's all you need to get! Nothing else is involved. Oh everybody, "I got to have this." You don't got to have nothing. Hogwash.

Bless God, if you have that little germ of God in the first place, that Spirit of God comes upon you, revitalizing that, because it comes into your flesh, making you all one body, soul and spirit unto Almighty God, believing every single Word of the hour, there's no way you're going to miss it.

What else would you do? What are you looking for? "Well I'd like God to honor me." Oh for Pete's sake.

39 Absalom was that kind of jerk. Big long hair like a goof-off. Oh the women were jealous of his great big – he had a dome of hair. You know, it weighed pounds and pounds. And he came against the king, the king's own son tried to destroy the king.

Any Absalom's here? What do you want for a nickel? Absalom should have said, "I'm a son of the king, he'll take care of me." No, he had to have his own program.

Sat in the gate and said, "Now if I was the king, I'd do so and so and so and so." He tickled their ears! He sure got his comeuppance for his pride though. He went galloping down the road on the fast mule and his hair caught in a big branch, and the mule went of course from under him, and here he was with his hair hanging up there and he couldn't get loose, and the guy came along with a convenient sword, and went shoop! So much for hair. Pride.

40 Listen, you try to make a fool out of God, He'll make a fool out of you. Bible said so, He said, "I'll laugh you to derision." I may sound funny in this pulpit, but that's my only way I got to teach, the only nature I know how to put across, to really cue what goes on in man, to begin to see the truth, look, you and I ain't got a think coming, as Brother Branham said. See?

[157] *How could a Spirit be on a man, the Holy Spirit that wrote the Bible, then turn around and deny, (say) "That's not right; that's for some other day"?*

Or give it to the Jews? That's the best ever. Now that's the silliest thing in all the world. Every Christian says, "Give it to the Jews." And when the Jew starts to take it, they get mad! They're the guys that got the money. You can't please these guys that call themselves Christians, because they're not, they just got a name.

[158] *He said, "The promise is unto you, and to your children, to them that's far off, even as many as the Lord our God shall call." That was Acts 2:38. How can a spirit then accept anything different from that, and be of God, when Hebrews 13:8 said, "Jesus Christ is the*

*same yesterday, today, and forever”?* [See?]

41

Now, what does this refer to? I would say this refers to those people that Brother Branham said they stop at repentance, they stop at justification. Some even go as far as sanctification, then they call justification the baptism, they call sanctification the baptism, but they fall short of the baptism.

Now he said, *“If you were really baptized with the Holy Ghost, you’d understand Jesus Christ, or Hebrews 13:8,”* and Hebrews 13:8 is chapter 19, I believe, of the Book of Genesis. What is it? 18 or 19? Let’s find out, because I don’t want to make a misquote here. It’s both, 18 and 19; we’ve got God coming down. See?

[159] *What if somebody said, “Oh, I believe He was a philosopher. He was a good man. He was a prophet. But as far as His power...”* [goes, well you see that’s no longer necessary, we don’t need that anymore, the Bible’s been proven after all, there’s Christians today, hallelujah. That’s not true.]

[160] *I was speaking the other night with...*

How much time we got? That’s good, I won’t get finished. We’ll just put this down for next Sunday, and we’ll start off right here from our thought here where Brother Branham, Brother Branham goes into the fact that people will not accept the actual manifestation of the Holy Ghost, because they’ve been taught against what the Holy Spirit actually does by way of manifestation.

Never mind even a prophet, just go to the pure fact that there are certain things given to us in God’s Word that are promises, that people will not accept. They’ve been taught against it, they don’t understand it.

Let’s rise at this time and be dismissed.



Kind Heavenly Father, again we want to thank You for Your goodness to us Lord, letting us come together in an hour of this faith, the last day especially, to see these things that Brother Branham taught us, which absolutely we come right back again, time after time after time, that he stood there Lord, doing what I know he didn’t want to do but had to do it, he had to stand there and talk about himself, even though it was veiled much of the time, the vindicated prophet standing before the people, pleading yes, and sometimes literally hammering and hacking with the Sword to get the people to understand.

But Lord we know there is no way for the eyes of the blind to be opened unless You open them. There is no way for the wretched person to become clothed and in his right mind Lord, unless You do it.

There is no way O God for the last church age, the Laodicean, Nicolaitan complex to ever come into the realm of the light of truth, unless Lord it is granted to them. And yet we know there must be a witness given, because You’re not an unjust God, You lay it before them in what Brother Branham called a free moral choice.

Tonight Lord we know we have that too, but Father I want to stand here and not give ourselves that opportunity, as though we could reject anything, because I know Lord if

we're truly born again, we will not reject, even though the temptation lies within the mind, many times because of not understanding, Lord knowing we don't have to understand everything, but as long as we believe the precept and know that this was vindicated and the truth set forth, Lord I know that that is what's required of us, because many, as Brother Branham said, have a small capacity, fill up quickly, some have that greater capacity, take a longer time.

Lord I trust we're of the capacity to receive no matter what the quantity, looking only to the quality. Good ground, with the Word of God sown in it.

So Father, we thank You now again for Your goodness, we pray again Lord that You'll heal the sick amongst us, special promise Lord, we believe for Beth tonight, knowing that she's already had one, whatever they do Lord, with the blood, the transfusion, or the dialysis, whatever they do Lord, I don't know, but this what is necessary for her, we believe Lord when it's completed she'll come back to a perfect health, her body built up, O God, and this trial Lord put behind her and the church, going on believing Lord, knowing this that if every single one of us were to die, Lord You're still faithful, You still heal the sick, You still bring Your Word of promise to pass, and one day Lord, though we could all be taken out of here with the black plague, for all we know, by faith O God we shall rise from the dust with the dew of the morning upon us, standing in the face and grace of Almighty God, caught up to a marriage supper of the Lamb, and come back and rule and reign with the Lamb, and enter into the New Jerusalem with joy.

Lord there's somebody going to do it, and by faith we take our stand O God, as part of that great company. Not Lord, that we have invited ourselves, but we believe our stand tonight, and the understanding You give us in this hour is positive indication of a vindication, of an invitation Lord, and an acceptance and a sealing.

Where you said, "Behold I stand at the door and knock, open the door," You said reply, we've replied Lord to Your invitation, to come out and be with You and to take our place at that great day.

Lord let not one person in this building miss it, we pray. We don't have anything in our hearts Lord that would say that anybody should, but in our hearts Lord is to say, O God, don't let anybody miss it, not one person in this building tonight miss being in that blessed Rapture, miss being a part of the grace of God. Keep us Lord from all judgmental things, just standing on the Word until we're out of here.

Now unto the King eternal, immortal, invisible, the only wise God, be all power, honor and glory through Jesus Christ our Lord.

Amen and amen.

'Take the Name of Jesus with you.'