

Things That Are To Be # 9

'Beneficance of God; Repository'

'The Prepared Place'

Bro. Lee Vayle - April 24, 1994

Shall we pray. Heavenly Father, it would be so wonderful to accept the truth of what we are singing in the reality of the present hour in which we live, that we know that You are here absolutely and Headship is here. The end-time Headship Message has arrived. Everything is in divine order and it's waiting upon a Bride for the perfection that lies within the Word, working within her Lord, and we know that these things are coming to pass very, very rapidly. According to our thinking, they may be very slow, but we know everything is on time, everything is just exactly right.

And we pray, Lord, that we may, as never before, receive the assurance of that and then walk in that Light as You are in the Light and have fellowship one with another, the Blood of Jesus Christ, God's Son, cleansing us from all sin.

Mold our minds, our hearts, and our ways, Lord, one with the Word. And we give You praise, in Jesus' Name. Amen. You may be seated.

1. Now we're on Number 9 of "Things That Are To Be", and in our eighth discussion of this message, we were still perusing the subject of predestination. And Bro. Branham was still showing us that, since God had made such gracious provision for us here on earth, how could we not trust Him and believe His promises relative to the life after death, and the home He has prepared for us called 'many mansions'.

Now, this lavish provision that Bro. Branham speaks of is seen in nature and it sets forth God as our benevolent Father-Provider, with omniscience and omnipotence, and the essentiality of love which would guarantee the highest and the best, far beyond what anybody could even believe or attempt to fathom.

Now, I said, this lavish provision as seen in nature, sets forth God as our benevolent Father-Provider, and this fact is seen in Genesis 1, where God, having made all things exceedingly good, then further, He makes a Garden of Eden for His children to the exclusion of all other seed. Now Satan came in there and, of course, messed things up, but that garden was not meant for him. Actually, hell was prepared for the devil and his angels, and not the Garden of Eden.

2. Now, this predestinating love that we're actually looking at, and Bro. Branham is speaking about, is illustrated, as I say, in the benevolence of God, making everything good; then, further, making, on top of that, the Garden of Eden, which was God's headquarters on earth and man's particular home, the particular seed's home, from which they would scatter out over the whole earth, and, of course, taking with them, the very essentiality of what lay within that Garden, which, of course, was the complete dominion over the earth.

3. Now, this shows God's tremendous love in the essentiality of God being Love on the grounds of His omniscience and omnipotence, and the manifestation of His omniscience and omnipotence, by bringing forth Zoe, which is what we see out here—all this life and all this creation, and all Zoe, itself, maintained through the creation which does not contain Zoe, but is made by God.

Now you can understand that quite easily by the fact that in the rocks there are minerals, in the soil there are minerals; and we see the grass grows, and the fruit tree grows, and all of these things; and the animals, the mammals, the fishes even—all these things partake of that which comes from the inanimate, though they're eating animate in the sense that that food is living.

Well, you see, the whales eat the creel, and I don't know if they did that in the beginning. I suppose they did, if they're still doing it. And there the seaweed was eaten by fishes, the grass eaten by animals. And it doesn't mean, then, the chain is going to the human being, where man eats the animals. You know, the old story always was that the good stuff is in the green stuff, from the roots of the ground... You know, the alfalfa and the oats and the wheat and all those things. And we're not supposed to eat that. So, instead we get the cow and, you know, the domesticated animals. They eat it, and they put it into their protein, and then, we kill them for our protein.

That doesn't really hold water, because in the Garden of Eden, absolutely, they were vegetarians. Now Bro. Branham did say that Jesus, in the Resurrection, ate a fish sandwich. I'm not going to argue with anybody. I don't understand it. All I know is I'm going straight by the Bible, letter by letter, and the changes that come are all well and good by me, and I just leave it be.

4. But I'm showing you here that God, in His essentiality of Love (That's God, Himself; that's the Holy Spirit, Himself—with omniscience and omnipotence.) laid this all out. Like Bro. Branham said, *"Before there was a fish with a fin to swim, there was water to swim in."* So, everything here shows the beneficence of Almighty God and everything that lies within Him-- He has bent in the direction of His Own Seed, which are His children.

5. Now, let's read what It says in Malachi 1:

- (1) The burden of the word of the LORD to Israel by Malachi.
- (2) I have loved you, saith the LORD. Yet you say, Wherein hast thou loved us? (Now this is something you're going to have to look at, because, if He's saying it then, what about 4,000 years later; then, He can't change. It has to be from the beginning.) Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob,
- (3) And hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

6. Now you go to Romans 9, and you're going to see this explained by the apostle Paul. And much time has been used by Bro. Branham on this, and everybody that believes in sovereignty and predestination, you can't shake it. And it says in verse 8.

- (8) That is, they which are the children of the flesh, these are not the children of God:

Now It's telling you something right there. The children of the flesh, (There's those that are raised up absolutely by sex and have nothing to do with God.) they're pure serpent seed, period. Even though there's one lump. See? And he says here:

- (8) ...but the children of the promise are counted for the seed.

Go back to the beginning. The children of the promise, they were promised. And then again, remember: Bro. Branham said, "*Eve should have born Christ.*" And you've got to believe that, because the only fulfillment of that Scripture of complete control lies in Christ.

You say, "Well, I bet on this horse here, but this nag came in first; so, that was it."

Oh, come on! You don't treat the Word of God like a horse race or some stupid thing. You go to the Word of God and run It in continuity. See?

7. Now, there was to be a complete fulfillment of the affirmation of the seed of God to be in complete control. Tell me: When is it going to come? Never has and will, not until Jesus, Himself, comes...right down here in full authority, when That Spirit amongst us is incarnated to us at the Wedding Supper, coming right down with the Bride, and going to take over one hundred percent with every child of God. And notice in here, what it says:

- (9) For this is the word of promise, At this time will I come, and Sarah shall have a son. (At no other time.)

In other words this child is the promise or the Word of God fulfilled in the gene of God, in the mind of God, from the soul of God. This was that one by human election. And remember: the election came to predestinated flesh. And the predestinated flesh is going to rise in the Resurrection, because 'resurrection' means: 'what went down is to come back'. And so, it's going to come back.

- (10) And not only this; Rebecca also had conceived by one, even by our father Isaac.

8. Now, notice in there It's telling you that Isaac is carrying two forms of life in one male ejaculate. And you've got what? About 350,000 sperm at least? I think that's it. Three hundred fifty thousand is what it is. And that's usually conniving for one egg. Two can come down the odd time, but mostly one, making a race for it.

- (10) ... (she) conceived by (our) father, Isaac;

- (11) For the children being not yet born, (but carried in his loins and through the program of motherhood,) neither having done good or evil, that the purpose of God according to election might stand, (Now, that goes right back to foreknowledge—the choosing.) not of works but of him that calleth:

- (12) It was said unto her, The elder shall serve the younger.

(13) As it is written, Jacob have I loved, and Esau have I hated.

So, what you see here is what I'm trying to show you that love has everything to do with predestination and without predestination there cannot be then a completion or fulfillment of love.

9. You say, "Well, Bro. Vayle, I believe otherwise."

You believe any way you want! Get your Bible and stand here, and I'll bring my concordance out, and we'll just take the rest of the day off. I'll be happy to; because, if I'm wrong I want to be shown where I'm wrong. You can't do it! Because He says right here, "You deny my love," He said, "I predestinated you. Now, you come against my love."

That means He can fold His hands across His fat tummy like a Buddha, like Bro. Branham was criticized, (that God was that kind of a God) and see the little children slaughtered, the women ripped up, people put in leather bags, with snakes, and thrown into the water.

"I don't believe that!"

Well, you don't belong here, and I don't belong here. Let's get out of here and go to hell with bells on, while we've got the chance. You're young enough to go out and raise hell and have a great time, get drunk and do what you want—get AIDS in the bargain. I'm a mean preacher; I'm pinning it down. You bet your sweet life I'm pinning it down. He said, "Just stand right there." He said, "You talk about My love? I want to show you what love is."

"I can't take that."

You can't? You see why people who talk about love hate predestination? And they talk about love and hate sovereignty! And they talk about love and hate that One there in the Pillar of Fire?

"Oh, I love that."

You're a liar. "Let every man's word be a lie but God's be true." You can't get by; I don't care what anybody preaches. And you won't get this in textbooks. I've read a lot of textbooks on predestination and never once saw this. This is something that God shows you.

10. Now, notice again with me, as I've said before: The predestinated love of God, though not spoken until Dt 7:6-15, (And with that we'll quickly read Exodus 20, when I get finished my sentence.) is that the rich inheritance of His family is great, yet God, Himself, does not speak of Him loving us but that we are to love Him.

11. Now, let's go to Exodus chapter 20, and in verse 6. He tells you in the Ten Commandments:

(6) And shewing mercy unto thousands of them that love me, and keep my commandments.

Now you notice right off the bat, there isn't any love extended anywhere except to those that have the Word, that keep the commandments. Now, let's get this to begin with. Now follow me closely: Israel was a keeper of the commandments of Almighty God, because to them, and to

them only, was the Word of God given; and they kept It! Not that they kept It as though they obeyed It, but they were the repositories. You follow me?

Before you can have one thing to say or do about the Word, you'd better be a repository. And you're not going to be a repository, unless there's a place in your soul for the Word and the Holy Ghost has fallen upon that seed in there, your soul, in order for that Word to be there. Then, there can come forth an obedience, but never a perfect obedience, until you're changed. Otherwise, why do you need an intercessor to keep you in? You follow what I'm saying?

12. Now, let's go to Deuteronomy the 7th chapter. We're going to read a few verses, starting at verse 6.

- (6) For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all the people that are upon the face of the earth. (Now, that choosing went right back in Him, before there was a speck of star dust.)
- (7) And the LORD did not set his love upon you, nor choose you, because (you) were more in number than any people; but you were the fewest of all people:
- (8) But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers...

Now, there again, the Word of God is with these people. So, you can't separate the love of God from the Word of God. I've been preaching that for years. And you'll find every single time I go to Scripture, I can back up what I'm saying. I'm sick and tired of this phony thing called 'love'! Don't confuse God with sex—male and female! Hogwash! Do you understand when you turn down the truth in an hour like this, you will go to homosexuality before it's over? How many want AIDS? Be my guest. I'm not interested. No way, shape and form. Now:

- (8) ... would keep his oath which he had sworn unto the fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of the bondmen, from the hand of Pharaoh king of Egypt.

Now, you'll notice there again: always the Word goes with the promise of God, the election of God, and everything of God. But always it is to those who are seed, who have a place in them for the Word.

- (9) Know therefore that the LORD thy God, he is God, the faithful God (by vindication, notice) which keepeth covenant and mercy with them that love him.. (Now, watch:) love him and keep his commandments to a thousand generations.

13. There you are again—as repository. And, if you don't believe that, how come David is a man after God's own heart, and did the terrible things that he did, and he stands justified, completely, as though he had never done it. Now, are you going to tell me he's not going to be in the First Resurrection, when Jesus Christ is after the flesh and David types it?

“Well, I got my own ideas, you see. I don’t believe he’ll be in the Resurrection.”

Well, I got news for you: you ain’t going to be there either! Because I’ll take David any day above anybody in this church, myself included, and all together. Because I got no proof we are people after God’s heart, but I know the Bible says about David; and William Branham backed him, and Paul backed him. Paul uses this King David’s own words, “Blessed is the man to whom God will not impute iniquity.” It doesn’t say, “Blessed is the man that doesn’t do iniquitous things.” He does it, but God won’t impute it. See?

Now, that’s not trying to make us some kind of bunch of stupid Baptists and Presbyterians that think we can horse around and do what we want...

“Well, bless God, I’m eternally secure.”

Like fun, you are! You never had any security, because you weren’t born again. What man wants to have lusts like the Jones’ and all these crud out there—these preachers: lying, stealing, cheating, everything else—and say, “Oh, it’s okay.”

It isn’t okay! All liars and whoremongers, thieves and dogs will never make the Resurrection! That goes for me, and it goes for you. I’m not preaching some kind of a one-edged sword here to lop your stinking heads off. I’m talking about my head, too. It’s a two-edged sword. No way, no way, no way, am I going to stand here and try to excuse us because we’re inexcusable.

“How art thou inexcusable, O man.”

Only God does not excuse. He pays the price.

14. Now He says here:

- (9) ...which keep commandments and mercy with them that love him and keep his commandments to a thousand generation. (Notice how long that lasts: 4,000 solid years and over.)
- (10) And repayeth them that hate him (It’s 40,000 years, beg your pardon.) and repayeth them that hate him to the face, to destroy them: he will not be slack with him that hateth him, he will repay him to his face.

Now, how do you hate God? “If I have not done the works no other man had done, they had not sinned, but now they both seen and hated me and my father.” That happened back there in the days of Moses. It happened in the days of Jesus. It happened in the days of Paul; and it’s happening now. And four is complete deliverance. It will never happen again.

You say, “Well, what about those over there in Israel?”

Now, just a minute. They had it way back 2,000 years ago, and they still say, “Just a minute; look in His hands. I hope it’s not what we think.”

What you’re looking at is pure grace and mercy, See? (The same as when God gave a special period of grace at the time of the Exodus. Anyway, five is grace.)

15. (11) Thou shalt therefore keep the commandments, and statutes, and the judgments which I command thee unto this day, to do them.
- (12) Wherefore it shall come to pass, if ye hearken to do these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:
- (13) And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, (See, now what you're doing, you're going right back to the Garden of Eden promises, which predates Eden, because Eden is where it started to get set up and blew it.) thy corn, thy wine, thine oil, increase of thy kine, the flocks of thy hand...thy sheep, the land which he sware to thy fathers to give thee.
- (14) And thou shalt be blessed above all people: there shall not be a male or female barren among you, or among your cattle.
- (15) And the LORD will take away from thee all sickness, and put none of the evil...of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.
- (16) And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee.

So, what we're looking at here is positively the predestinating power of God, which is love. It's the love of God and that love is absolutely connected with God, Himself, through His Word, because there is no way that you and I can actually understand the love of God, though we see it out here in His beneficence and kindness and goodness. You'll never understand it. You and I cannot, until we get the revelation of His Word.

So, all right. We see His love. Love is in predestination. And this we notice in here as we've already read it—that love is based upon a revealed Word of Almighty God.

16. So, all right. We can go back now on page 13 and start reading. And we re-read where we left off in verse 4, paragraph 41:

[41] *And I don't believe that a person just happened to be here by chance. Now just think, when you came into the world, everything had to be prepared for you,*

Just like we said, "There was water to swim in before there was ever a fish with a fin. And notice what that water brought forth: the water brought forth everything which was commensurate with it. Now, the earth has also brought forth everything commensurate with it, the air and everything else. Everything is commensurate; everything is in perfect working order, till man began to ruin it.

[41] (Now,) *I don't hardly understand how that we could think that a God that could prepare all these good things for us would not be trusted to put our trust in Him.* (In other words, like 'begetting' like. If He has trust in us to do all of this, we should have trust in Him—which is true. That's a good thought.) *If He brought us in this chaos... (Now, watch,) If He brought us in this chaos that we're now in and prepared the good things of life for us here, how much more could we trust Him to prepare all things that are to come, the eternal things. It seems, I say, very strange.*

Now, what he's doing is raising our faith to a conclusion. There's nothing wrong with everything that God put here. It's what man has done with it. So, therefore, Bro. Branham is saying, "Look, everything here is absolutely propitious, and it's come to the place of complete confusion and chaos." Yet you cannot put your hand upon the original as though, in itself, it ever had any tendency to do what is being done now. Absolutely not.

You can get arsenic. It's in the soil, and when it's in the soil, the right proportions and the right places, you don't need to be afraid of it—not one little bit. There's nothing in this world that man has to have any fear of whatsoever within itself. It is what is being done with it. And that's your whole trouble. Man was not to meddle in certain things, but he meddles in it anyway.

17. Now:

[42] *And I do not think that heaven... (Now, watch.) I do not think that heaven (Here's where we're starting.) is a place that my mother used to tell me about. (Now, you're going to be very careful to watch what he says:) I believe that the church has grown away from that. A hundred years or two ago, I think the old-timers used to think that every one that died went up to heaven and had a harp and sat there on the clouds and played a harp. Now, they knew there was a place called heaven. If that be so, all the musicians would have it on us. You see? But it's not that kind of a place. It isn't playing harps at all. I don't believe the Bible teaches that. But that was a conception they had before the fulness of the Word came into existence, or the opening of the Seven Seals that's promised us in this age.*

Now, in other words Bro. Branham is going to tell us something about the prepared place, about heaven, that people really have never actually been able to solve. It's been critically examined. But it hasn't done any good to critically examine it, because no one has had the evidence of proof, which could only come by vindication of a prophet. Now we understand that, but nobody else does.

18. Now:

[42] *...The Seven Seals promised in this age. Then we understand. (Now, here he's going to tell you.) I believe that heaven is a real place just the same as this is a real place, (see?) for God started us in our spiritual growth in this place.*

Now, if the spiritual growth was started here, then can it continue under any other sense of mode of operation or conditions in the sense of creation than what we have here? And Bro. Branham absolutely, then, denies that it's going to be different from here, in the sense that we

suddenly stop everything and pole vault into something which has not got any interest for us at all. Now, remember again; there had to be a place to swim and water, before there was a fish with a fin. There had to be an earth here prepared, before there was one mammal or one butterfly or anything on this earth. And we're dealing with man as the highest form of God's evolution. And evolution means simply their strata of life that God created, and man is the last and great one. That's in the Bible. So, that's what Bro. Branham is telling us.

Now, if that is started here and the program of God went awry, squewed up because of what man did, Satan injecting his poison, then we have to go back where that started; and, if it started in this particular area, then it would go on, because this is like babyhood, when you're with your little old crib. And now you're going to go on to manhood, which we did not ever attain to. Adam and Even never attained to complete adoption and manhood. They simply did not do it.

19. Now:

[42] *... I believe in heaven that is a place just as real as this, where we don't sit up there for eternity and just sit on a cloud. We don't just strum our harps...all from here for ever, but we're going to a real place where we're going to do things, where we're going to live. We're going to work...*

Now, if anybody doesn't want to work, just forget about going to heaven. You just better go to hell and get annihilated. Maybe that's a joke, but it's still the truth, because this is under the Seven Seal.

“Oh, I'm going to go up there and strum my harp!”

What do you want to strum a harp for? Ever played a mandolin? Till your fingers get tough, it about drives you nuts. Guitar is the same thing. I don't want a harp. I'm not interested. I don't particularly like them. What's it going to be? A jew's harp? Harpsichord? How many strings? Now, there's no Scripture for it—no Scripture. You got a lot of songs and things, a lot of hogwash. Well, they're not really hogwash; they're just sentimental bunk. See?

20. [42] *...We're going to live. We're going to work; and we're going to enjoy. (Now, that's what I like. We're going to work and enjoy it. He didn't say that, but it's the truth.) We're going to live; we're going to life, to eternal life. (Because this is death. Now we're dying; there, we're living. In other words the desert is blossoming as a rose. And for the first time we're going to see what it can bring forth.) We're going to a heaven, a paradise. Just like Adam and Eve worked, and lived, and ate, and enjoyed in the Garden of Eden before sin came in, we're on our road back there again. (And, of course, that's now, especially since the Seals are open.) That's right! The first Adam through sin took us out; the second Adam through righteousness brings us back in again...or brought us back in...justifies us and brings us back in.*

Now the question might arise: Where were Adam and Eve as to position and environment, when they lost it? Does it return for an advance to the Tree of Life? Or now take up as when Adam finally would have reached the Tree of Life had he gone on? Well, you really don't need to have any of those questions answered. The point of the matter is: We have the right to the Tree of

Life after the Seals are open. It all depends on who is predestinated to It; that's all. The serpent wasn't. Adam and Eve were, and they blew it. And now, with complete redemption, God, having come down to open up the Book of Redemption and close it all off to the Gentile church, and bring in the last 144,000, and finish up the whole program of God, the Seventh Seal being like a Roman candle. And, remember; you're blown plumb into eternity. And Bro. Branham, as far as I recall, threw this thing right into the pearly City, the City upon the hill with all the pearly gates.

21. And so, we're in that transition period, running out of time completely, because it's blended and going into eternity. So, it really doesn't matter. Adam wanted to get to the Tree of Life to live forever. And God says, "No way, in this shape, can you possibly live forever." So, now that we have the change, the Tree of Life here, whatever he's talking about, we are now beginning to start the last little trek into it, crossing over Jordan by way of a marvelous Rapture.

And you notice in here that Bro. Branham is preaching further sanctification. Why? Because, if justification is the starting point, then the next point is sanctification, and the last point would be glorification. Now you don't get a baptism after the sanctification. That's all gone. It's all over. But you do get the sanctifying effect and the power of God in our lives at those particular ages in there. How many years they last; it's up to God. I know for sure: there's 1,000 years in there and just how that all works out, that's up to God.

22. Now:

[43] *To you people that take the tapes now, the message of justification, I want you to get that. I spoke on that here some time ago.*

So, what's he saying? You people that heard the tapes on justification, I want you to know that your justification here is leading you right into this perfect life of righteousness that we lost under Adam but have recovered under Jesus Christ and here is where it's going to take you.

[44] *Look how your earthly parent before you came here, before they knew that you were coming, made ready for your coming. Just think of that now—your earthly parents which the earthly parent is only a type of the heavenly Parent. (See, I brought that out.) "If we know how to give good gifts to our children, how much more does the heavenly Father know how to give good gifts to His children."*

Now, those words were spoken by Jesus plus the other words where He definitely said, "If ye, being evil, know how to give good gifts, how much more shall the Heavenly Father give the Holy Ghost to them that ask Him." So, you put the two together, and you get the understanding here that the baptism with the Holy Ghost seals you in to every good thing that God has got. So, now we're right back to the predestinating power of God, His omniscience, His omnipotence, His love, and we see the seal put upon it now, so where we are going, there is no more temptation because we were given a body of flesh to be tempted. Well, if you don't have a body of flesh there anymore, so now you come to the place of growth, growth and constant growth by the revelation of Almighty God.

23. [44] *See, they made ready your coming. They made a little crib, or got some little booties, little clothes, and so forth. They made ready everything for you to arrive—prepared—before you even came on the earth, Jesus had gone to make*

ready for our coming. (He does... He says right here, he said,) "Before you and I ever came on this earth."

Now we were here in our ancestors (There's no doubt about that.) coming on down, down, down; but before we came forth in our own personalities, our own bodies, to come forth here as God wanted us, already the Lord had gone to give us these promises of the mansions in glory. And what he's doing again is getting the people to understand the end of their faith, which is now with this particular time here, where omniscience and omnipotence coming through, foreknowledge, election and predestination manifest the perfect love of God, which love has already been manifested through the vindication of His Word and a prophet, proving that this is it.

Now this is the same as perfect faith. It's not something that you and I marvel at and say, "Oh, boy, I wish we had it!" This is something we have based on the fact of the Word. And remember; we are the repositories of that Word, and we're still tempted in our flesh. We've still got our problems. And we'll see about it as Bro. Branham brings out some things here.

24. [45] *Now, notice: "In my Father's house are many mansions." I don't mean to add to the Word of God or take from it, because we're not to do that. Revelation 22 said, "Whosoever will add a word or take a word out of it..." But, let me just make this...not an additive, but just to bring out a point. "In my Father's house are many kinds of mansions." I don't believe that when we get to heaven that we will be...just everybody will look just exactly alike. I don't believe that we'll all be blondes, brunettes, or little, or big, or all giants. I believe that God is a God of variety.*

Now, when he makes the statement that he must be careful not to add or take from the Word, he's illustrating. Now he's not really illustrating so much as he's bringing out from nature here, and that is an illustration, as we'll see, to compare what's going on. Now, my point is this: even every illustration can be dangerous to adding or taking from the Word. So, therefore, any illustration must be one hundred percent compatible with the Word and from the Word Itself to be really sure. And that's what Paul said, "The Old Testament is our example." And we go back and we see everything in the Old Testament to help us in the New. And so, therefore, from Genesis to Revelation, there is a continuity which must not be trifled with. We must, under no consideration, ever use any illustration or point that would take from the truth of the Word of Almighty God, add to It, and so on, so that It's no longer the truth. (I had a preacher try this with me, and he ended back in Pentecost.)

25. [45] *I believe that God is a God of variety. The world, the cosmos, proves that. He's got big mountains, little mountains; He's got plains; He's got deserts; He's got different things, because He made it the way He wanted it.*

Now, remember: the way He wanted it. Now, remember: He's omniscient; He's omnipotent; He's love. So now, He's going to work from that viewpoint. And, remember; the love is distinctly set for His Own. Now the rest can enjoy; they can imbibe in it. But they're going to pay a price for it, because they're the ones that are messing everything up. They always have and always will. That's why, when people don't understand ecology and talk in tongues, and they don't care about cutting down the sequoia, they don't care about this—the rain forest. Let me tell you something: They're no more full of the Holy Ghost than a horse, in my estimation. And I'm

flattering the people to even consider them to be a horse. Really. Jackass is more like it—the mule. That’s the truth, because God is going to destroy those that destroy the earth. Now, come on, just get with it. I’m not saying to be ecologically-minded like these kooks out there. No, you can go to the place where everything is ecology with you; then, you’re back to the Indian religion—mother earth, the great spirit. Hah! Well, you do what you want about it. I’m not interested. I’m interested in right over here...Pillar of Fire; William Branham.

26. [45] *He made it the way He wanted it.* (But now, watch: If He made it for us the way He wanted it, then that’s the way we’re going to love it according to what’s in it. Now, let’s keep watching:) *And He made the seasons: summer, winter, spring, autumn. He made the seasons. It shows He’s a God of variety. He made you in a variety.* (Now, watch what he says about you and me in a variety. This is maybe flattering to us, because it’ll relieve some of our tensions just to think that we’re in here.) *Some men are real blusterous,* (That ought to help some of us.) *some are real dogmatic,* (That ought to help a whole lot more.) *others are fine,* (That took the wind out.) *others are kind. And you just find all kinds of different people in His kingdom.*

Now Bro. Branham is saying that God made these men to be this way. Now here’s the thing: We read biographies, and we read in the Bible, particularly the biographies of great Christians: Praying Hyde and different ones—great Christians. And we, then, have a desire to be like those people, but we can’t. At best, we can find ourselves in the Bible as characters that are there, as Bro. Branham said. Now, that’s the best we can do. Let’s read:

[46] *See, look at Peter and judge him by Andrew. See, Andrew is that prayer warrior, just stayed on his knees all the time.*

How can everybody be a praying Hyde? You read the book on Praying Hyde, and everybody wants to be a praying Hyde. You read about Finney, you want to turn the world upside down. And get a Father Nash that used to pray for Finney day and night, and great revivals came. Let me tell you something: God had His Own print on Finney; He had it on Moody; He had it on this guy; He had it on that guy; and if, He’s got it on you, you ain’t gonna be one of them. I knew this. That’s why I never would try to be William Branham. God have pity. I come under the blusterous and the bumptious and the dogmatic. He’s under the kind and the fine—the very fine kind.

27. [46] *See. Andrew is a prayer warrior, just stayed on his knees. The apostle Peter was one of the fire brands that preached, and so forth. Paul was more scholarly like, more like the prophets or something, and more reserved.*

[47] *And see, Moses wrote the first four books of the Bible. He wrote the Old Testament. The rest of it was the law, the Kings, the Psalms, and so forth, and someone wrote of the prophet. But Moses wrote the law, the first four books of the Bible; Genesis, Exodus, Leviticus, Deuteronomy.* (He left out Numbers. Isn’t that strange? That’s okay, though. It’s a slip of the tongue.) *Then Paul wrote the New Testament. That’s true.*

[48] *Matthew, Mark, Luke, John wrote the acts of what took place, and so forth. But Paul separated law and grace and put it in its place.*

Now, watch this carefully; because, remember: the same Pillar of Fire that brought the Word to Paul and revealed It to him, is the same One here that is revealing It now for the last time. This is the last section: four, five, six, and number seven. It went off in number four, started to come back on five and number six; and in number seven, the light was almost completely gone. And at this time, at the end of the seventh age, comes that prophet. All right.

28. [48] *...Paul separated law and grace and put it in its place, see. He was a writer of the New Testament. He gave us writings of the New Testament, setting the Word of God in order.*

Now Bro. Branham came, and what did he do? He differentiated between real eternal security and what wasn't real, a real baptism of the Holy Ghost and what wasn't real, a true water baptism and what wasn't. In other words we have here, absolutely, what he said: setting the Word of God in order. Now, watch:

[48] *...setting the Word of God in order.*

Now, remember: Therefore, the Word-bride or church must be set in order at the last time and can only be done so by God, Himself, through His Own Word. That's all that can be done. So, this is what you find in 1 Corinthians 15, where the keleuma, the shout, is bringing the church under subjection, and in 1 Th 4:16, which is the keleuma or shout, and Eph 1:15 and 17-23, especially 15, 17 and 18, which show you positively: God, Himself, has come down to give the correct revelation of Himself and set the church in order; so now, the church has the ability to come into that state of perfection of grace. And, remember; Joshua going into the land was a special day of grace where there's neither light nor dark, and the whole world's being condemned. A special day of grace... And Bro. Branham tells us about it so that now the Holy Spirit, Himself, God setting His church in order, this church now comes to perfection with the seals open to the Tree of Life, neither adding nor taking one Word.

So, therefore, Bro. Branham, in my books, is simply telling you here: "Listen carefully, I'm talking about myself, but you can't catch it, unless you begin to realize everything I say is for this hour. I am not going back to yesterday or tomorrow. It is for today." And you notice, he doesn't dwell much on 'tomorrow'. He simply tells you about things that are there. All right.

29. [49] *Notice, many, many mansions, many kinds of mansions. Like many kinds of hills, many kinds of rivers, many kinds of springs, many kinds of lakes, they were here when you came here first, because the kindness of your heavenly Father placed them here, (The word is love, too.) because some men like mountains; and some people like water; some like deserts.*

Now I like everything. I even like the water. I don't particularly like the smell of it. The thing about water that bothers me is that I'm very sensitive to humidity. I was born in a dry country, and I like it dry. This country here drives me bonkers, the same as Jeffersonville drove Bro. Branham out of his skull. He liked it out in the desert where you had, you know, one per cent humidity, if it was that much. Well, it was a little more than that, I guess, maybe ten or twelve percent? And any frost on your car was like a razor blade pretty well. It just isn't out there.

Well, he liked the desert, and you'll find that many people love the desert. I like just about everything but sitting in water. I suppose I could take that if I had to. But it's all good. It's here for everybody to enjoy. We have our likes and our dislikes in a particular sense of what is here. Though liking it all, we like some things better than others.

30. So, he's telling you here:

[49] *He made it that way so that you could enjoy it. Oh, I think that's a wonderful Father, (see?) though He made it like this. I'm glad He made mountains; I like the mountains. I like that. Where the others say, "Oh, I can't stand all these mountains; must have emptied His mortar box out there." Well, He emptied it so I could enjoy it. See? (All right.)*

Your nature is to enjoy the nature He put here. In other words there's a nature in us that enjoys the nature He put here, goes beyond, and will fit us to enjoy to the fullest what is coming.

Now, there's a little joke that my wife tells about this. She used to take care of 'retards'—not 'retreads', but 'retards'—in an institution where little children were born with, you know, adverse abilities. They just never could match their wits with anything. They were nice little kids. And there used to be a Miss Brown would come, (She was a nurse, and she was a Baptist after a sorts.) and she would like to tell the kids all about heaven and everything else. So, this little kid, Jackie, when he found out that she said, "There's no night in heaven."

"Oh," he said, "Miss Brown, I don't think I wanna go there."

"Why, Jackie?"

He said, "There's no night there, and I just love to sleep."

And, you know, that's a cute little thing that actually happened, but it illustrates the fact that everything here from God is suited in our nature to take up with what He, Himself, has made. And the trouble with people today is the love of money has blinded their eyes till they can't see the beauty of nature. They want to destroy every canyon by putting water in it, and the ground may bring on earthquakes. They want to do everything for a dollar, a dollar, a dollar. And everybody that they talk about, "Oh, my, my, my, if it weren't for DDT and the pesticides, people would starve," and this and that. Who said they would starve?

People are so fat it's pitiful. They're carrying away hundreds and billions of tons of fat corpuscles that are killing them. I can say that because I've lost a bit of weight. I'm down to where I should be. I still got a few; don't worry. But it's the truth. People don't need anywhere near the amount of food they eat, and the Bible condemns gluttony and surfeiting—not surfing, but surfeiting. You can go out and ride the surf; it'll do you good, if you want to. But eating a lot is against the Word of Almighty God. "Put a knife to thy throat," the Bible says.

31. [49] *So then, you say, "I like the plains where I can see a long ways." Well, there's two different natures, both of us Christians. But the Father knew that you would be here and prepared everything for you before you got here. Amen! Your first coming here, He had it ready for you when you got here. Isn't that marvelous to think what He has done?*

Now He says here... You see, there, again, this proves that this life here is a continued life, and it's for the seed. And it's going to go on, then, to a higher level, this being the negative, as Bro. Branham tells us.

32. [50] *Now, now, but remember; these are only temporal gifts.*

In other words these are temporal, which are temporary; they pass away. It's something like the baptism with the Holy Ghost. When the baptism is all over with, (There's not one more person to be sealed in.) then it's done away with. What do you come to? You come to the very presence of God, Himself, just like in the day of Paul. Here the folk were being filled with the Holy Ghost, and God gets a hold of Paul, and God, Himself, comes down and meets him face-to-face and stands right there and says, "Paul here I am. I'm Jesus. I'm Jehovah, the great Savior. I'm the God that you worship, and I'm going to give you the truth."

And here, Paul now, gets baptized with water in the name of the Lord Jesus Christ, full of the Holy Ghost, and then, God, Himself, stands right there, with a man full of the Holy Ghost, and a Spirit, in a measure, upon him as the great Word-prophet for the Gentile church. God stands right there and gives him the Word.

33. Now we've come to the same thing. In this hour we're coming face-to-face to the very Spirit in our midst that gives us of His Own Spirit. Okay. I hope you understand that.

[50] *...Now, we know that Moses in building the tabernacle in the wilderness, or preparing it, he said he made all things after the order of what he saw in heaven. See? So the earthly things only express what the eternal things are.*

They're a shadow. See? In other words we're going from the negative to the positive. Now it's not that it wasn't positive to begin with. It took on the negative because of what was done with it. But now, when you go forward, you will not be doing wrong with what is there, because all things are pure to the pure in heart. And 'they' are 'all things are pure now the pure in heart' are there; so, how is anything going to go haywire? Nothing is going to be out of divine order. See? So Bro. Branham using from Hebrews, "See thou make all things according to the pattern I showed thee in the mount concerning the tabernacle." He says, "*This here is a shadow of the heavenly,*" so the "*earthly things only express what the eternal things are.*" And, remember; things that are to be are coming in view right now.

34. [50] *And if this earth that we live in today, being so great, as we love it and love to breathe the air...*

Hope so... That's been thirty years ago. How much air can you breathe now and get away with it? Every store should have the sign—every food store, every store where anything is sold should have the sign: "This could be detrimental to your health and kill you." And the FDA is supposed to protect you. As long as the FDA's got the money, they're not going to protect you. Are you kidding?

When Dr. Merkel discovered cold fusion and proved it, the government would have had it. But the big seven sisters of the oil companies turned it down and said, "Get out."

So, they busted him.

Then, a little two-bit thing in one of the universities said, “Oh, we got cold fusion.”

Hogwash! You know what it was? It was a smoke screen, because the world is beginning to know there is such a thing as cold fusion, and cold fusion means nobody gets hurt. It’s already in nature. The very thing the sun does, he did on a hot plate: produce small atomic bombs and no radiation. The man had a destiny. But you know what? Nobody wants it, because the love of money is the root of all evil. Absolutely!

Listen; do you think a Christian is going to buy a judge off? No. It’s the dirty, rotten crook out there. So, where’s the money? How’s the judge going to do it? Is he going to honor the victim? He’s not going to honor the victim. He’s going to honor the criminal, because the criminal is where the money is. The lawyers don’t make any money defending good guys because they don’t do anything bad. It’s the crooks out there! Come on, face it. The whole system is gone. Ho, man! You think just praying to get out of here and thank God we’re going... How we get out doesn’t really matter anymore—die or anything else. If you want to be here for the Rapture, that’s great. I think that’s fine. There’s going to be somebody here. Eight people made the ark. Percentage-wise, eight people got the Holy Ghost out of how many?

35. [50] *...breathe the air and see the flowers and other things, if this here is the expression, one that’s dying is only expressing one that’s eternal. (Now, listen:) When you see a tree struggling, pulling, trying to live, that means there’s a tree somewhere that doesn’t have to do that. (Now, watch carefully:) When you see a man here, (Now think of Bro. Branham—seven days in that coma.) struggling to live, somebody in a hospital, or sick in a bed, or in an accident, struggling and the death rattles in their throat, and pulling and crying and screaming for life, what does that mean? (This is his actual eulogy.) There’s a place somewhere; there’s a body that doesn’t struggle and scream for that. See? It just doesn’t do it. Yeah.*

[51] *Now, they are temporal gifts to us—these things—only expressing that there is one that’s eternal. That’s what Jesus has gone away to prepare, the eternal one for us. Now, they only express there’s a greater of the same kind, because they are the same kind.*

Again, we’re looking at continuity. Now Bro. Branham is solving a problem here, and the problem is what? Do we come back? Yes, we come back, exactly as we are, in new bodies. What about the animals? They’re going to be there, too. How is it done? By a resurrection. How many is coming? Leave that to God. It’s none of your business. If it only came back in one animal, then every life is in that animal, because, you see, you’re looking at the life. That’s where people get all haywire, as I try to tell you. When you deal with God, you are dealing with life. You are not dealing with male and female. You’re not dealing with sex organs. You’re not dealing with reproduction. Let’s understand that. God made a male to carry the life.

36. And, let’s understand this: Adam’s wife, Eve, had exactly the same life as Adam had. But she had her own peculiar female spirit and her sex organs in order to produce—but producing a life—and the male became the carrier. And, so it is with Jesus Christ, the Holy Spirit. The church does not have life in it, only from Almighty God, and stands there as a womb. People don’t want to understand. I get steamed up. I’ll challenge anybody to prove me wrong. I could get science

and prove that I'm right. The same life produces a male and female according to what that life wants. There's where the intelligence is.

"Great is Diana of the Ephesians! Heh, heh, heh, hee."

That was a snide remark made very loud.

You say, "Bro. Vayle, you might get judged for it."

I'm already judged. Let them prove I'm wrong. Science is on my side, or I'll soon get it there... Don't worry. You take the Bible and show me something. I hear the guy's preaching now, "The Tree of Life", and it's called "her" in the book of: "her fruit." And he said, "There it is—female."

So, I looked up Weiss' translation, and he said, 'its'. Oh, my, my, my, my, my, my, my. (Not 'she'; 'It'.)

37. Paragraph 52:

[52] *Now, remember; the Bible said, "If this earthly tabernacle of our dwelling, if we perish (be dissolved) we have one already waiting." Just as a little baby, its little muscles in mother twisting and turning... See? And you notice, you can take a woman, if she be ever so foul, when she becomes a mother, a little while before that baby's born, there's a kindness about that woman...the woman. Get around her. There's always something. She's more tender. Why? There's a little angel spirit waiting to receive that natural body. Just as soon as it's born, the breath of life comes into it; and God breathes it in there, and it becomes a living soul. Now, just as this baby is being born, then the spiritual body is there to receive it. Now, when this body is dropped, here in this earth, like a baby's dropped, also there is an immortal body waiting to receive the spirit back into itself again. Oh, what a great thing! We are now in Christ Jesus (Amen!), babies, babes in Christ, children of God, waiting for the full deliverance at the coming of our Lord Jesus Christ, to receive us unto Himself, when the body, this mortal, will take on immortality.*

Now Bro. Branham speaks this about this woman. He said, "Now, there's a little angel spirit waiting to receive that natural body." Now, don't get carried away. Bro. Branham said, "That spirit is allowed of God but it is not of God." So, that is not the Holy Spirit. He also more than intimated that there are fallen angels and good angels. And there will be a lot of people, therefore, invaded by the bad angels and those that are taken over by good ones. You can leave this up to what your thinking is. I can't go into this very much because there's nothing much I can do about it—no way, shape and form. Remember, Bro. Branham said, "At death," he said, "the spirit goes."

38. The woman in Connecticut, when her spirit left her body, he said, "Mary, come back." So, therefore, there's a full identification with the spirit, the soul and the body, and you can't separate them. The soul went as, "Mary, come back." If you want the body, it's "Mary, come back." If you want the spirit, it's "Mary, come back," as far as I can understand it. Because Bro. Branham

categorically said, *“The spirit goes forth, and the soul lingers.”* So, therefore, the Bible tells you the exact truth: the spirit goes back to God Who gave it. It doesn’t mean it’s the Holy Ghost, it’s just given back to God Who gave it, or God allowed it. The Bible distinctly says, Jesus: *“Into Thy hands I commend my Spirit,”* and his soul went down into Hades. What are you going to do about that? And his Body was on the ground in a cave—tripartite—not six and seven souls, and this and that, but three. Body, soul and spirit, wholly sanctified unto God.

These things I don’t understand to perfection. I don’t even have to know them, but I do know one thing: when the child was born—stillborn, Bro. Branham said to the Mormon, *“You’ll see that child in heaven.”* So therefore, the soul was there, and certainly abortion is absolutely against the Word of Almighty God and does constitute a murder. They can say what they want. Clinton is entirely led astray by his theologian who’s a Baptist, who is correct when he says, *“Spirit is air,”* and Bro. Branham did say that child brings that air in, and that’s the time.

39. Now, let’s look at what he says here. He said:

[52] *... an angel waiting to receive that natural body. Just as soon as it’s born, the breath of life comes into it; and God breathes it in there.*

Does he say God is breathing it in by His Own breath? Or, did he say, *“God is breathing it in”*? He doesn’t say what he said in the other place—not in my books. This does not mean the same thing. He said, *“God is doing this, because God is completely sovereign.”* And, did he not say, *“He raised up Pharaoh for this very purpose”*? Are they not all ministers of God? The crookedest, rotten judge down town is a minister of God, but you watch him stand before God for taking liberty on God. Oh, yeah. He’s a minister of God, and the devil controls him, just like Judas. So, just watch all these things. Be very, very careful, because, you know, we could get in a lot of trouble thinking a lot of things Bro. Branham is saying here. Compare it all. And Bro. Branham categorically said, *“That spirit that’s standing there waiting for that body to come on down is allowed of God but is not of God.”* There is your doctrine. Here he is illustrating and telling you again. He’s not just illustrating. He’s telling you the truth, and he’s telling you these things, see, here.

40. Now, he said:

[52] *...God breathes in. He said he becomes a living soul. God breathes in it there, and it becomes a living soul.*

Now, what does he mean there? The same thing as happened to Adam. The whole thing now begins to function. It’s coming together, because that’s how God had it. He said, *“Before the body is quickened, it’s just merely kicking, jerking muscles and nerves,”* like he says here. But, as soon as that spirit comes in, now you’ve got life. And you’ve got, then, a vehicle for the soul that is now living, sensate with the mind, to take in nature; the soul has within it the decision to trust God and believe God or not, and to receive the Word and the Holy Spirit. These are the things we just look at. Bro. Branham could tell you more than I can tell. I’m not Bro. Branham.

41. Now I believe here, then, that Bro. Branham is telling us that the gene of God’s... The baby comes down to responsibility here and to the rebirth, and what’s happening in the natural is a picture of what’s happening in the spiritual. So, now you’re here, you’re a person growing up;

you're coming to the place where God can deal with you; you come to the place of repentance that's been granted to you; then you are justified, baptized in water, go on to sanctification and the Holy Spirit. And this is how then we are projecting the very body of the Lord Jesus Christ, which remember, is the Body-Word. In other words all those thoughts and Words back there manifested in flesh. What will they not come to but the Word? And not live by creeds and dogmas, as Bro. Branham said.

42. Paragraph 53:

[53] *The likeness of all the things that He did expresses the things that are to come. Now, the likeness, all the things that He did expresses the things that are to come.*

In other words, every bit of creation here is expressing a perfection of the very expressions we see now. Will they, then, be what we're looking at? No way, shape and form. Bro. Branham said, "*There won't be a crooked tree.*" They won't be what you're looking at. Now, it'll be what you're looking at, but not how you're looking at it. And what you're seeing now, you're going to see what's in that original seed come forth in its very great beauty. So, therefore, it's going to be re-expressed in a perfection.

43. Now, let's take a look at this in 2 Peter the 3rd chapter, verse 10.

- (10) But as the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, the elements shall melt with a fervent heat, the earth also and the works that are therein shall be burned up.
- (11) Seeing all these things shall be dissolved (vaporized), what manner of persons ought we to be in all holy behavior and godliness.

Now, then, he's telling you here that this is sure, and you have no continuing city here; that this is going to be wiped out from under the feet of people, whether they want it wiped out or not. Now this is going to be. Get yourself ready for the great disaster and then, the coming forth. Now, watch:

- (12) Looking for and hasting the coming of the day of (the Lord,) wherein the heavens being on fire shall be dissolved, the elements shall melt with a fervent heat?
- (13) Nevertheless we, according to his promise, look for new heavens and a new earth, wherein righteousness dwelleth.

There you are. We're looking at these things here in the Scripture, and they're ours. Then, what manner of people we ought to be? Then, Bro. Branham is bringing is bringing it out. He said, "*Look, all of these things are here and there's a continuation, and so now, in the form you're in, get ready for the continuation. And you're not going to get it outside of this Message.*" See?

[53] *...Just as the body He gave you to live in only expresses that there is one greater yet to come, that's your glorified body, see. That's 1 Corinthians 15, in the resurrection chapter. If we bear or have borne the image of the earthy, 'earthly,' he says, we shall also bear the image of the heavenly which holds no evils in this one that is to come. Now, this one does hold evil, sickness, death and sorrow.*

Now, he tells you. Now, you know, he said, "Something's got to take you out of this world," he said, "TB, cancer, arthritis and so on"—you maybe get all four of them.

But we're to come back. He said, "A resurrection, just like my handkerchief going down. I pick it up because it's the same thing that went down that comes back. If something else comes back, it's not a resurrection." And Bro. Branham said that: "God will create again, not through sex, but by bringing all the elements that were in our bodies back together. And we're going to come back the way we are."

44. Now, paragraph 54:

[54] *I've just expressed here not long ago (preaching on "The Transformation of the Word of God") of how that this body that's got the evil in it, and all this modern civilization that we live in is of the devil.*

In other words he says, "Your body right now is not what God made. It's what the devil made." And that's exactly true. Because according to Mendel's Law, positively, there'll be more serpent seed on this earth and more serpent flesh, absolutely, cell per cell, than has been at any other time, to the extent it's natural brute beast. It's a brute beast serpent seed kingdom. See? Now, don't get fuzzy thinking. See, I know right away we all go back... Oh, I'm not going to say it, because right away I become a, you know, racist. Well, I am. And I'll tell you flat: Bro. Branham stood against the Wall Street Jews and Zionism and put them back there, but God allowed it. Just get one thing under your chest, and get it flat: the Jews have the paper.

45. Now, what happened in a university just the other day? When a guy that converted Judaism was going to speak there, and they said, "We don't want to hear him," it was the blacks that did, I think, the most howling. I think it was a black university. Maybe it was a mixed university. And, what did they cry against? They said, "Greenspan and the Federal Reserve are run by a bunch of Jews, and we've had it." And, what happened? The hate letters came in and said, "You better have that retracted or else Jews will take all our money out."

I'll ask you a question: who's got the paper? Who did Bro. Branham say? What is the paper? America controls, right today, over roughly seventy-five percent of the world commerce. Who's making our money? Not the United States, let's face it. Who's got the paper? See? Who's got the gold? And, who's going to get together? And, who's going to take the licking? The Jews.

Now, if I'm a racist, you go ahead and call it. I'm a Christian, and I preach the Word of God without fear and favor, as far as I know. I don't hate anybody, as far as I know, but I'll stand with the Word of God. It may sound like I hate; well, a two-edged sword is not a bad thing. The Bible said, "Cursed is the man whose sword doesn't draw blood." So, maybe that doesn't apply to me. But I would hope it might before too long—not necessarily heads rolling.

What happened to those guys that said I went off on Godhead, huh? Where are they running around? Where is their cut in the Gospel? Huh? Tell me. Not defending myself. I've got the Word here, and I've got the quotes. If I can't get them, I own the computer at Dave's and the software and the whole bit. I just say, "Dave, look it up." If he can't find it, I've got Vince to look for it. If he can't find it, I'll pull anybody else in the congregation, anytime I want, to start looking for it, and I'll get the quotes. []

46. [54] *The modern civilization we live in is of the devil. You don't believe that? The Bible says it is. The world, this world, every government, (We don't want to believe that.) but the Bible plainly states it, that every government, every kingdom of the earth is owned by the devil and ruled by the devil. (Then, what about the gold and the paper?) Jesus was taken up by Satan, and Satan showed Him all the kingdoms of this world that were, would be, what more; and Satan claimed them his, and Jesus never argued with him, because Satan is the god of this world. See? And he said, "I'll give them to you, if you'll fall down and worship me." See, he was trying to give them over to Jesus without the sacrifice. See? It was a bargain he was going to make with Him.*

And the Jews are going to make it again with Rome, because the pope's antichrist. The Jew system is not the antichrist system, because 'anti' means 'instead of.' That's like the same word 'comforter'—here 'instead of'. So, the pope's the Holy Ghost, is he? Ha, ha ha! Let him come against that. [Bro. Vayle points to the picture of the Pillar of Fire with Bro. Branham.] See what'd fall flat dead. I'm not blood thirsty. I'm just telling you what the Word of God says. Am I supposed to be better than God? See, there again, it's this great love stuff; I simply can't stand it. God comes along and says, "Now Lee Vayle, I want you to love. I hate the guy, but you're to love him."

Well, maybe there's something in that that I got to learn to do for the time being. See? I can't see God telling me one thing and Him doing another. I can only see one place that love can come forth. If the Holy Ghost is shed abroad in your heart by the Holy Ghost, and the conduit of the Holy Ghost is the Word, then that love has to be one hundred percent with the Word, or 'shut up and sit down'! Don't even talk to me. I'm not interested. I got enough confusion now trying to battle my way out to see exactly the way the Word of God states and not the way my heart or my dictates or anything moves me. The Bible said, "My heart is desperately wicked and deceitful above everything," and so is every heart here. So, you're going to tell me something sweet and nice? You've just cut your throat, as far as I'm concerned. I don't have any time for you. I won't eat your vomit. You eat your own vomit. I'm not against love, but it better be love—the love of God shed abroad by the Holy Ghost in our hearts—and the Holy Ghost has one conduit. [Bro. Vayle taps on Bible.]

You say, "Bro. Vayle, I'm that conduit."

Like hogwash, you are! You're the secondary; you are like the temple in which the ark sat, in which the Word of God was, and that life all around it. Yeah.

47. I don't pretend to understand it; I'm just staying here with the Word of God, until God does something for me, in me and through me. That's all I know. I'm not the master of my own destiny. I never came here, wanting to come here. Everything is in the hand of God, and I do my

dead-level best to stand with the Word and put down all this junk I see out there. Not trying to excuse myself and say, “I’m sweet and nice and juicy this and that.” Forget it. Forget it! If I can’t have the Word of God and the real Holy Ghost, I am not interested. If I can’t have the real love, the real peace, the real faith, the real revelation, if I can’t have reality according... And, remember; the third chapter of the last Church Age brings out Reality and the Amen. “I am the Way, the Reality.” If I can’t have that, I’m not interested.

You say, “Well, Bro. Vayle, you’ve got it.”

I believe I’ve got it. The point is this: say, “Well, just a minute, why aren’t you jumping around and twirling the chandeliers?” I don’t have to. I’ve got my own way of expressing it. Yes, sir, this is where God has got His people, not where we’ve got God. There’s the big difference. Everybody but us has got God. Huh-uh. God has got us. It’s not, “What side is God on?” It’s, “Who is on God’s side?” And I want to stand with this Word and see what’s going to happen. But I’ll tell you one thing: I don’t have any faith in anything anymore. Either God’s going to do it, or He’s not going to do it. Either this is it, or forget it. I’m gone anyway: “Live, die, sink, swim.”

48. I know with people, it’s not popular. They sat here. You, sitting here this morning, are you like those guys that sat here and hated that? Did you come here just to make a burden in this church—to cause problems? Or, are you here because something’s in your heart that’s so real, you can’t get away from it? That’s the thing that really counts; nothing else counts. You think eighty years of age, and I preach and stand up here? Forget it. I could be out there playing; no, I couldn’t even play horseshoe. I could play ping pong; no, I couldn’t play ping pong. I could play tiddly winks and checkers, maybe.

No, listen: there’s something in here that’s got a hold of us. It’s not whether we got a hold of God or not. It’s whether He’s got a hold of us.

You say, “What about Jacob?” Huh! God came down and got a hold of him. Jacob knew a good thing and wouldn’t let It go. Same right here. You think Jacob said, “God, I got to get a hold of You. Come on down, and I can grab You”? No! Somebody grabbed him.

I hope we’ve all been grabbed by God. God the great Grabber. GGG: God, Great, Grabber. Not General Mills, General Motors. God! God, the great General, the great God of His army.

49. [54] *He said, “I’ll give them to you if you’ll fall down and worship me.” It was a bargain he was going to make Him. But the world had sinned, so the penalty of sin was death, and He had to die. That’s why God was manifested in flesh, so He could take death on Him and pay the penalty. There’s nothing to come back; it’s not earmarked.*

In other words this is finished; it’s over; no strings attached. God did it, and what He does with it is God’s business, because He did it. He’s sovereign. And there’s only one choice in our soul. And, if that soul’s got that proper gene, the choice will go right to God, because there’s a place in there for the Word. And you can’t turn It down, and the Word’s a paradox every single time. It simply cannot be believed, but I believe It just the same. Paradox. Never, never forget the paradox. All right.

50. Right in here, he says here:

[54] *That's why God was manifested in flesh, Jesus' flesh, so God could take death on Himself to pay the penalty.*

All right. Now, what does that come from? That comes from 2 Corinthians 5th chapter, I do believe it is, and it should be about verse 21.

- (21) For he hath made him.... (No, we want the one above it.)
- (18) All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;
- (19) To wit, (This is how it was done.) that God was in (Messiah,) reconciling the world unto God, not imputing their trespasses (God not imputing) unto them, and God hath committed unto us the word of reconciliation (that God was in Christ).

51. Now I want to ask you a question: Is that any different from John 14?

- (10) Believest thou not that I am in the Father, and the Father in me? the words I spake unto you I speak not of myself: but the Father that dwelleth in me, doeth the works.
- (11) Believe me that I am in the Father, and the Father in me: or believe for the very works' sake.
- (12) Verily, I say unto you, He that believeth on works... the works that I do shall he do also; and greater because I go to my Father.

On what principle? The same principle: God in a man. What man does God get into? Prophet. So therefore, you're going to see the same thing at the end time here, because one's alpha and one's omega, because Jesus never came back and did the greater works. That's sounds like in the resurrection He would have done it but He didn't do it. He's talking about doctrine—the talking, based upon the doing. Now He allowed Paul to do it—Moses, Paul, William Branham. So, all right.

52. We see this point here of how it was done. Now, let's go back to Numbers 11, and I'm going to try to bring something together here and just give an idea what I'm thinking. I can't prove anything, and I don't really intend to. But Numbers 11, and I guess it's verse 16.

- (16) And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be elders of the people, and officers over them; and bring them to the tabernacle of the congregation, that they may stand there with thee.
- (17) And I will come down and talk with thee there: and I will take of the spirit that is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

Now I want you to notice something here. Here is God talking to Moses with the Spirit of God on him. Now, that doesn't mean that God has diminished, or God is in Moses. God is standing right there, and Moses is standing right here. God is in a Pillar of Fire. And He said to Moses, "Now Moses, My Spirit, a certain portion, I've given you; and I'm going to take a certain portion off of that and give It to seventy people, and you'll still have more than anybody, because you're the prophet."

53. Now I'm looking at this:

[54] *That's why God was manifested in flesh, so He could take death on Him to pay the penalty.*

Yet we know that Bro. Branham categorically said that God left Jesus in the Garden of Gethsemane, and on the cross He said, "My God, My God, why hast Thou forsaken Me? Into Thy Hands I commend My Spirit," and his soul went down to Hades.

So, what I'm trying to bring out here and see is this: that though God, Himself, left that body, the Spirit of God was still in this man, Jesus Christ (from what I understand comparing Scripture) so that He was not bereft of the Spirit of Almighty God, in the sense that he's left all alone as a human being; because, how, then, could he be the Son of God intrinsically and that be that soul? [See Bro. Vayle's message: "The Suffering of Our Lord Jesus Christ", preached in April 2008.]

54. Now, there's a lot of elements of mystery here. I can't explain it all, but my thinking at this point is here with Bro. Branham's statement: "*That's why God was manifested in flesh.*" He was. And He did all those works proving it. But the One in him that did that work—God, Himself, that came to the River Jordan—left him.

Did that leave Jesus, then, simply as a human spirit? No way, shape and forms. As a human soul? No way, shape and form, in my books, as I can see it. Because He was that one in Philippians the Bible speaks of, and in John 17, and Bro. Branham is speaking of that pre-existent one that did not by-pass that theophonic form, that special form. And here He is now, reduced to a sperm and an egg, in the sense of the covering, not the person, himself, because he was the Only-begotten in whom God had done all these things. And I see Him still there in that particular position as that one.

55. And so, the Father left the Son is what I am saying; and, thereby, because the essentiality of the Son was the essentiality of the Father, God took upon Himself the paying of the penalty, fulfilling His Own Word in that body. It's difficult to come to any definitive statement. I just am not a believer that God Almighty ever died. I don't believe you can crucify God, except to yourself. How you going to nail a spirit on the cross? Bro. Branham said the body was Jesus, the Spirit was God.

There are many terminologies to look at, but my thought here is: Look, God did this through that Son, and he wasn't God, the Son. He was the Son of God. The Father is not the Son, and the Son is not the Father. What there was, is: God gave birth to His Own Son, Who took the form of that Light; and there were now two personalities, but not two Gods. And That Son was what God, Himself, uses—the same as in this—to create the worlds and all those things.

56. Now:

[54] *There's nothing to come back; there's nothing earmarked. (No strings on it.) It's absolutely freely paid! All the debt's paid. It belongs to Him now. We are delegates of His kingdom assembled here tonight in the name of Jesus Christ, our King, sitting in heavenly places.*

57. Now, this is as far as we are going to go here until next Saturday night we get back together again, as far as I can believe, and far as I can look.

But, there again I say, there are things in here that are difficult to understand, but we do our best to look at them on the grounds of how God did it. It is not terribly essential to know the mystery of it, to understand the mechanics of it. What is essential is to believe it. Remember, Bro. Branham categorically said in the Book of Acts that Jesus was the Blood of God. And, remember, the blood carries the life. So therefore, that Life that was shed upon Calvary was absolutely life of God, shed for all the little lives of God that were in the back, in the future, and holds out for eternity.

So, all right. We can rise at this time to be dismissed.

Gracious, heavenly Father, we want to thank You again for times of refreshing, coming together in heavenly places in Christ Jesus and, again Lord, if things are obscure, we admit they're obscure, and trust Lord, that we have not said things to further obscure them but, rather, to just believe how that this was particularly done and how it was, knowing Lord, that You in John said, "God so loved the world that He gave His Only-begotten Son. Whosoever believeth in Him should not perish but have everlasting Life." And this we see Lord, and understand how You were able to do these things. You might not separate them to understand to the point of wanting to make it mechanical though our minds Lord, being what they are, given over to reason by Eve and more and more skilled and honed for the 6,000 years that we've been here upon earth, to try to figure this and figure that Lord. Help us to just, as Bro. Branham said, "*To leave it be:*" There are no strings attached; the thing was done, which we do Lord, and we thank You for Your Word.

And where we need to be more simplified Lord, simple in our thinking, we pray You'll help us to be more simple in everything, that we may truly be what You want us to be in our lives, Lord: in our passive faith, in our active faith, in all manner of conduct, and whatsoever is incumbent upon us, to do with joy in our hearts, knowing that the Word of promise fulfilled in this hour, the proof is now here—the things that are to be and those kingdoms Lord, those mansions, and all these things where we continue on in the life that's really satisfactory and fuller sanctification going on and on, going on to greater, greater glorification Lord. These are the things we look to.

Fill our hearts with them, we pray Lord, to the exclusion of everything else, O living God, that we might feed upon this Body-Word as given to us and nevermore hunger and faint because this is the due of the Saints of this hour. This is that hidden Manna. This is the children's Bread. This is the Food in due season—spiritual food. We claim It, O God, and we claim within ourselves because of our souls, and, as David said, "Why art thou disquieted, O soul? Why art you disquieted? Hope thou in God." And we may say with David, looking deep within our souls,

“Soul, just sit down and keep quiet,” and, let the dew of God fall upon us, the life of the Word, which we are so happy to receive.

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

‘Take the Name of Jesus with You.’