

Preservice Comments

Godhead Q&A # 3

Rest! The Judgment Is Over!

Bro. Lee Vayle - Nov. 4, 2000

1. It's good to see everybody. Nice crowd tonight. And, as much as I can see, you're kind of a blur to me. So if I don't pick anybody out... I can see John there, of course. I couldn't miss him. He's sitting tall in the saddle there. So I look around, and it's good to see everybody, and I appreciate you all coming out.

2. I was just thinking tonight that it gets pretty dark now. They got the light coming in a little brighter in the morning. It's much darker at night. And that's always a sign of harvest. I remember when we were kids, we had to get out there and dig the potatoes and the carrots and turnips and everything we'd put in, because that was harvest time.

3. And, you know, the world is not aware of harvest time. If you don't think that's true, we can look at Israel; and remember, Israel was God's people, one flesh, under one God, one priesthood, one people all in one place; and that made it very, very unique. And if they missed God and missed harvest as a people all in one place, and they're at that right today.

4. And they don't realize that they, Israel today, is a philosophical religious people. I mean, you can read the Old Testament, and they can talk all they want about the Torah, but the more they read about their divisions, they don't have an actual religion, because religion means to 'bind back'. It comes from the Latin word 'religio'—to bind back. Well, religion and 'bind you back'; what's it binding you back to? To God. Supposed to be, right? Everybody says, "We come from God. You know, we come from God." And that's all right for some people, but it's not right for other people.

5. So they're religious, but they're philosophical. And they're no different from what they were two thousand years ago. And here's what It says here in Jeremiah [8:19], way back there in the days of the prophet Jeremiah. They were given to graven images, you know. They provoked God to anger, and strange vanities. Well, what are strange vanities? That's your philosophies. You know, what's a vain thing? A vain thing is: it doesn't do you any good, even if you use it. It's no good. So vanity, of course, has to do with pride. So here they are with vain things and pride.

6. Now, as I mentioned, it's just a bunch of philosophies. That's all it is. And there's nothing to it. But here's what It says now: at that particular time, they find out something.

(20) The harvest is past, the summer is ended, and we are not saved.

- (21) The hurt of the daughter of my people am I hurt... (That's God speaking for the hurt... a prophet speaking, God speaking.) For the hurt of my daughter of my people am I hurt; I am black; astonishment has taken hold of me.
- (22) Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?

Now, what you're looking at here is: there comes a time when it's over. It's useless to attempt to do something at harvest time, when you haven't done anything to bring in a harvest.

7. Now harvest is going to come upon every one of us. It doesn't matter who we are, because whatsoever a man soweth, that shall he also reap. You can't deny that. That's the fundamental principle of the kingdom of God. It's the basis of dedication to the principles of Christ. It's the basis of every thing we do that we want to turn out right, and it could turn out wrong. It's the primary principle of life. Now you can say what you want, but I know what I'm talking about. You sow to reap.

8. Now these people wanted to reap, but, suddenly, summer's over, the harvest is past, and we are not saved. Now I want to read you something over in here in my favorite portion of Scripture that Bro. Branham never used. This is my favorite one. It says over here concerning... [Matthew 12:]

- (18) Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles. (He shall show judgment to the Gentiles. That's what he's going to do. Now It says:)
- (20) The bruised reed shall he not break, the smoking flax shall he not quench, till he send forth judgment unto victory.
- (21) And in his name shall the Gentiles trust.

Now, everybody puts that somewhere in the Seven Church Ages from the first age, progressively, to the seventh. And I have no doubt that that has a certain element of truth there. But you cannot have judgment until harvest time.

9. It's the same time... For example, the word 'fire'. Don't talk to me about fire, until the fire of God hits this earth. There can't be any fire, until fire is due. There cannot be any harvest, until harvest is due. And there cannot be any judgment, until judgment is due. And when judgment and harvest come it could be too late, and people will be wanting a harvest for which they have not sowed and don't want to reap the harvest for which they sowed too late.

10. Now remember, in harvest every plant that my heavenly Father has not planted, shall be uprooted. But that's not God's harvest. The harvest he's going to take when he reaps is the one vine, which is the true vine, and they'll all be there with Him in two parts of two resurrections. The first Resurrection has two parts: Old Testament saints, second is the New Testament saints. They'll all be caught up, just like the Old Testament saints. They're already somewhere in their bodies eating and drinking. They've got to be, because resurrection bodies eat and drink. So they're somewhere, having a great time. The others that aren't for they haven't resurrection bodies, they're in their bodies, that Word-body or Spirit-body, reserved for them, eternal in the heavens. They're there. They're not eating and drinking. They're very sensate. They can feel. They can hug. They can touch and move around. They're very sensate. So, you're looking at that, see?

11. But, you have to realize, there comes a time when God reaps, number one, His Own plants, and number two, He reaps the vine of the earth, because they're two vines. Now, within the two vines there are two types. You've got the wise and the foolish virgin. You have them going into the exodus. Now, It tells you right here, and I read it, he shall show judgment to the Gentiles. He shall show judgment to the Gentiles. Now how you going to show judgment until it's time for judging? Now, as I see it, you can put this down through the ages, fine. But that's merely a progressive, looking forward to, as Bro. Branham said, "*God sends His prophets, His messengers, His angels,*" and they bring the message. They're turned down flat. The children of God, wise virgins, are brought into the Bride. The others are brought in also into the second resurrection. They'll be coming up. Then God says that he removes His servant, and He brings judgment. And that's true. Very true. We have no problem there.

12 But you can't put that in line what I'm talking about. We're talking about the end time judgment. Now watch what happens. He says he'll show judgment to the Gentiles. Now:

(19) He shall not strive, nor cry; neither shall any man hear his voice in the streets.

(20) The bruised reed shall he not break, the smoking flax shall he not quench till he send forth judgment unto victory.

(21) And in his name shall the Gentiles trust.

13. Now what I want to bring out there is that word 'judgment' is the same word used all the way through in judgment. And it means, actually, 'put to the test' and 'to show just which side you're on'. So now It says here, he's going to send forth judgment unto victory. So now, there comes the judgment then, which Israel could not have back there. It wasn't sent forth unto victory. Only the Gentiles are going to have the escape, which, of course is, in the first Resurrection, the Rapture. And he's going to send them forth into victory.

14. Now, if you understand carefully over here in 1 Thessalonians, which we looked at hundreds of times, which, you know, our very favorite verses. And 1 Th 4:16.

(16) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, trump of God: the dead in Christ shall rise first:

(17) And we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: so shall we ever be with the Lord.

It tells you right there, that's separation. Now you can't have the separation, and you can't have the catching up, until a certain judgment sets in. And the judgment that sets in is going to send forth the Gentiles into victory. Now what victory did you have? You had the victory of the Psalm, where they said "Who is this one ascending on high, this one that's bringing all these people up into glory? You know, its that shout over there in the Psalms: "He's the Lord of hosts, mighty in battle," and he's coming now, ascending up into heaven with all this number of great hosts or small hosts, or whatever it is, that are rising at that particular time. Now you see, at that particular time, a judgment had set in.

15. Now watch carefully. The judgment that hit Israel at that time, that did not give victory to them, had already set in at the appearing and the ministry of the Son of man, God manifesting through a prophet. And they turned it down. They were destroyed in 90 AD and scattered throughout the whole world, and now they're going back. And only 144,000 out of the millions and millions will be saved. What about us, though? When the Lord descends with a shout, God Himself came down with a message to put the Church in order. And Bro. Branham said, "*You people singing that song, I'll go with him through the judgment, you have already gone through the judgment.*" And remember, It is the Judge Who comes with the Word; and remember, the Judge is supposed to be the interpreter of the Word, so the judgment is just.

Now right here in America everybody's talking about who you're going to vote for.

"Well we get to vote for the man that's going to give us the liberal judges."

That's not adjudicating; that's politicking, because the people are saying, "We are going to have people who endorse legislation, and if they don't endorse it, they literally pass it themselves and confirm it upon the people," because the Supreme Court's doing it just like the President does. He issues his presidential orders. Nobody even knows about it. Within thirty days they're effective, if you don't boot them out.

So here's what we're looking at today: a picture in America, corrupt as can be. The prophet of God came here. They don't have a clue who came down. There's a fellow recently, and I think James DuCharme's wife is here tonight. James phoned

me the other day, and he said a certain man was preaching in Flagstaff on the Presence, and didn't even know who came down. Well I won't tell you who the man is. Maybe you already know about him any way. He didn't even know who came down. America does not know the hour of their visitation and judgment.

16. Now what's the next thing going to fall? The next thing's going to fall upon the earth is the great tribulation. All these things are coming. But my point to you is this: do you realize that you have passed through the judgment? Now realize that the same as those who receive Christ. The twelve apostles received him. Well, we know that one didn't, Judas. He was a make believer from the end, and the rest of them with him. I don't know what those seventy were doing, whether they were make-believers or not, but they're a pretty good picture of it anyway, because you don't find anything more about them. Once the anointing wore off and they couldn't, you know, cast out devils and turn everything upside down and look wonderful with their hoopla... That's what it was; it was a hoopla rather than the real things of God, although God was, you know, manifesting. They drifted off.

17. So, you had then, at the death and resurrection of Jesus, thousands and thousands come in: three thousand, five thousand, maybe altogether twenty-thousand people. You see, they were the ones, and they didn't go through 70 AD. Now down the road they had tribulation and trials. That's very, very fine, but they went on. They were not caught up. But today, we here have the assured understanding that we have passed through the judgment, and Bro. Branham came and said—God speaking to him, *“You are the righteous, sinless, perfect Bride of the Lord Jesus Christ.”* And then he said, *“You didn't even do it.”* And he said there'd come a day when you'd realize you always were saved, because he knew that people didn't understand seed.

18. Now, at that time, when he said that, that was just before the end, and it was just before the end having sat with him for four and a half hours to really understand that the baptism with the Holy Ghost and the rebirth was one and the same thing, back in 1964. And by 1965, there was hardly anybody outside of myself that had a clue to seed. I understood Galatians perfectly, because you are seed—not going to be seed, not becoming seed, but because you are seed—God has sent forth His spirit into your heart whereby you cry Father. Without that, you can't recognize paternity. You can't recognize it.

19. So here's the thing, what I'm trying to get across. I know it's difficult. It's so difficult to put things in the past tense concerning ourselves when we're all waiting for the hammer to fall. Right? We're all waiting for the signs to come in. We're all waiting for what's ever going to happen: close our church doors, squeeze comes down, ... I don't know what's all going to happen. But we're all waiting, and because of the knowledge of the impending, which we know, absolutely, the stock market's going to go, the dollar's going to go, Jews have the paper, Rome has the gold, ... We know all of these things, and we are waiting, and it's a quandary. And in that waiting period that Bro. Branham said is neither light nor dark, it's fuzzy, it's misty, the mind has a job as never before.

The greatest battle, is to put ourselves at rest once and for all. Did it happen, or didn't it happen? They say, what happened? That He came down, that He put the Church in order, He's waiting to bring forth the dead, to change us and take us up. It's going on now, and it's been going on for years and years, and it may even still go on for another fifteen years, twenty years, God knows. I don't know.

20. I'm only interested in knowing one thing: am I one hundred percent with this Word? Am I one hundred percent with what we are taught by Bro. Branham himself concerning the end time of which you and I are a part? And that is right over here in the Book of Malachi in the last chapter, and It tells us very simply:

- (2) But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. (Now you say, "Well, I know his name." Well do you know that the Name of God is the Word revealed? And we're not just talking now about Logos, we're talking about the great Rhema-Logos. Do you really know God? Do you really understand who He is? And all those things that Bro. Branham taught us.) And he shall rise with healing in his wings; (Now, of course, we—that's brother... talking about the rapture taking place.) and you shall go forth, and grow up as calves in the stall.
- (3a) And ye shall tread down the wicked; and they shall be ashes under your—soles of your feet... (That's coming back after the great tribulation, the fires falling, as Bro. Branham said, a portion of the earth, at least, will be renovated for the Bride—for all the saints to come down on, that'd be your complete first resurrection, both parts of them all coming down, are going to come down here, that's when the reign of Christ is established on earth, temple worship all of those things are going to take place.)
- (3b) That I shall do this saith the Lord of hosts.
- (4) Remember ye the law of Moses my servant... (Now, just a minute, what is he? Why is he saying this? This is for you and me and the end time people. It's not for somebody else. This is the bringing forth through judgment the Gentiles into victory. They don't end being scattered. They end in a victory.)
- (4) Remember ye the law of Moses my servant... (Bro. Branham described that, Deuteronomy, the twice-written law, the twice-given. And, as I think Bunyon pointed out, that if you look at all the Books but Deuteronomy, it's condemnation, condemnation, condemnation. But Deuteronomy is blessing, blessing, blessing. Well, now, you're looking at the picture, Bro. Branham endorsed that.) ...the law of

Moses which I commanded him in Horeb for all Israel, with statutes and judgments.

- (5) Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:
- (6) And he shall turn the hearts of the children to the fathers, (That's already taken place, under John the Baptist. This will take place for us:) and the hearts of the children to their fathers, lest I come and smite the earth with a curse.

21. Now you see, right in there, the Bride gets out of here before the curse. But what I'm trying to look at though, that you might understand, in your minds and my mind, we all know, look, we're going to get out of here. But the getting out of here is fuzzy because of one thing: the instability of the mind to accept the Word of God completely vindicated, exonerated, completely proven.

"You have gone through the judgment. It is over."

Well you say, "What about the judgment seat of Christ?"

What about it? What about it?

"What about the great White Throne?"

What about it? That's no problem. What about this one? is what I'm talking about. What if there are seven or eight judgments? What has that got to do with Bro. Branham standing and declaring that "*you're the righteous virgin Bride of the Lord Jesus Christ. You didn't even do it?*" It's all going to fall back on Satan. And he has to account for it, because he led you into a trap.

Well, you say, "Well, just a minute, but I still got to go down the road." See?

That's what I'm driving at. And that is what's wrong with every single one of us. We are mixing up the Word and not dividing It correctly, and that goes right back to Cain. Oh yeah, Cain. You offered right... Look for yourselves; you will find the first-fruit offering in the Bible, but it comes after the blood. And God said, "If you have not rightly divided, have you not sinned?" So what is sin? It's unbelief. What then is our problem?

Our problem is the unbelief in the fact we are not dividing and standing with what is ours at this moment—"has judgment passed?"

Did Bro. Branham say, "*You that sing this song, you've gone through it?*"

“Well, Bro. Branham, you know, you’re a nice guy, but, you know, really, you know, I can...” “Yeah, I know, I know, I know.”

That’s the pride of Satan. The heart that’s rebellious—in rebellion against God—and will not admit to the fact: yes! Yes! It’s vindicated. We’ve gone through it.

22. It doesn’t matter what judgments lie ahead. This judgment is present and not like the future ones. This judgment, my brother/sister, is based upon Jesus Christ himself and his covenant with his Father, wherein he died and rose again, and the promise was made to the Gentiles, hundreds of years and hundreds of years ago, and reiterated in the Book of Matthew by Matthew, a tremendous servant of Almighty God, that the Gentiles will not go through what Israel went through. The bruised reed will not be broken; the smoking flax will not be quenched; and in this judgment, they’ll go forth in victory. In other words right today, there is a judgment, and that judgment is actually over, because God has come down, to set His church in order, and we are free.

23. What’s down the road? Now let’s watch again, Bro. Branham said it so clearly, “*Always looking down the road, always looking back. Can’t look at what’s going on.*” Now I want to ask you a question: has the judgment already come?

Now you ask the world, and they say, “Oh, no, well, oh, well, maybe something’s going on.”

No. If that’s the best we can do, I’m afraid we’re just a little bit out on the limb at this particular point. We have not perceived that God has revealed His Word by bringing it to pass. This is vindicated to us according to Deuteronomy 18.

24. We have to come to grips: harvest is literally past. In other words the frost that had to come and kill all this stuff around us to get a Bride free and dried out, ready for the garner, has taken place, because Bro. Branham said, “*All you’ve got to do now is lie in the sun and ripen.*” Dry out. And people came along and said, “Well, the prophet didn’t say to lie in the sun and rot.” Who changed Bro. Branham’s words? Henry [Underwood], tell me, do you know anybody that changed those words? Maybe I can name a name or two. Find where Bro. Branham said about lying in the sun and rotting. Huh? Always the negative person. Oh, the lemon pie’s too sour; oh it’s too sweet; oh it’s too thick; it’s too runny.

Have you ever met a satisfied person in your whole entire life? Mae [Malinowski], you’re a little older than me. Be honest, Mae. I think you’re here somewhere. You know somebody really, really satisfied. Nope, nobody. I’ve got the little itch for something, and haven’t we all? Huh? Well, Bro. Branham said, “*Oh, yeah, we need a real scouring out, and it makes you feel good.*” Makes you feel good. Lightens the load, makes you feel good to get scoured out. Let the Word of God rule in your hearts—not creeds and dogmas.

25. And now, sure, there's a lot of judgments. It's a judgment every single day of your life. Maybe five hundred judgments you've got to make. But there's a judgment's been made for us already, and the prophet said, "*You that sing that song, I'll go with him through the judgment, you've already done it.*" Why? Because you judged him faithful Who promised, and you know he's true. And you know Deuteronomy 18 stands a billion miles above Deuteronomy 13, because if there's no real, there's no counterfeit. But they all sneer and snarl about the counterfeit, the counterfeit, the counterfeit, the counterfeit, the counterfeit. I don't care two bits about a stinking counterfeit, because I'm tired of it. But if I've got reality, then there's going to be a lot of counterfeits. There's going to be a lot of them that aren't going to admit that this has been the judgment. It will be too late when they find out by "looking back." But if you can't tell the real from the counterfeit, there is no light in the soul.

26. All of them are going to say we're looking for this and that. well, I'm going to tell you, if this isn't so, aren't you very afraid to look? Why aren't you doing something then? See, I'm pinning you down to where you've got to either believe, and stand with it, or start sliding around, digging down backward, or trying to climb up into some place you're not supposed to climb into. Being your own prophet or some kind of authority needs more than just thinking you know the true revelation of the Word.

You know, Leo Mercier tried to do that. It's right on a tape. Don't worry, I'm not spilling beans. Leo Mercier tried that. Yeah, Leo had a dream where Bro. Branham was way up in a beautiful cloud, I think it was, like a shining cloud above a mountain, and Leo's scrambling up on top. And when he got up there, the cloud was way, way higher. And the voice said, "You can't come up here, unless it's meant for you to come up here." So what would you like to do? Would you like to be meaningful tonight, all of us tonight, meaningful? and claim what God has done for us, and what is truly real? Or are we going to try to climb up some place—Gnostics—trying to add to the message, trying to go here and go there, and some day, looking back like Israel, say, "Summer's over, the harvest's past, and we're not saved. We're not saved. We're not saved. We're not saved. We're not ready."

27. Well, brother/sister, I want to tell you something. Harvest has got to be passed one of these days in the full reality of people coming out of the earth, and of people being changed. Now I want to ask you something. What's going to do it? It's already been done. It's into effect, and it's effective. Only believe.

28. It takes a long time sometime to say these things, but that's all right. When I'm in a mood to say them, I'm going to say them, because I know only too well we're all tarred with the same brush. We've all come out of the same lump. We're all too eager to tell everybody else, you're always looking back and always looking forward, never looking at what's now. So every now and then we just have to bring you up to date and say, "Just a minute, now, are you looking at the reality of what's already in our hour?" The judgment is past. The long, long night is past; the morning

breaks at last. Yeah, and hushed the dreadful fury. And, you know, the fury of the blast, because why? The Comforter Himself is come; the baptism with the Holy Ghost is given way to God Himself, the great Baptizer. And if He isn't here doing It, then brother/sister, somebody lied. Somebody lied. But I never found one time in Scripture and one time in history that I know of, where that God made a promise, and He Himself didn't bring it to pass. So God's down here raising the dead and changing the people. That must satisfy you and me, and nothing else matters. That's what counts.

29. So you just bear with me now, and you pray with me that the Lord will keep us. He's patient. Don't worry. He is, but you know, it's time we grew up, as calves in the stall. I don't think that there's such a thing as an immature person reaching those glorious shores where maturity is demanded. Here is our training ground now. Let's make God no longer a giver of a Word that's not "Yea and amen; like maybe yes or no. No, no. Amen and amen. Every single word.

30. So the Lord bless you. We'll be back after a bit to answer your questions, but I just wanted to just share that with you tonight, because it's so desperately important to all of us to remember that Bro. Branham never lied to us. And he went over there with the same message he left with us, and he'll be back with the same message he left here, and we'll be with him there forever. And that's the vindicated Word of God: God Himself coming down in this hour, bringing us through the judgment, right into victory, right into the promised land, right to the Wedding Supper.

[Bro. Vayle returns to the study as the song service continues. After the song service he preaches the message, "Godhead - Q&A #3."]