

# The Projecting of Love # 1

Bro. Lee Vayle - February 4, 1984

Shall we pray. Heavenly Father, our one desire tonight is to give You preeminence, to give You glory, to hopefully say those things that are right and true, to magnify Your great and holy Name, Lord, in this hour in which we live. We believe, Lord, that's the object that we have in mind what we wish to do to bring the people into a state of edification by way of the truth, as it is in Your Word, not to give ourselves some cover up or some fig leaf apron, Lord, but to stand in the righteousness of the revelation of Almighty God, Lord, to know the thing right, and even as we are known right. We look to that tonight, Lord. We believe that this is possible.

We believe, Lord, that we do not deal in realms of psychology or psychiatry. We deal in realms of truth, oh Lord, and You are our defense and our high tower. We don't have anything else. We bide our case by that, Lord. We just stand here ready to be judged in that respect, because we know already that that has been set forth that that is the Judge, the great Word. So, Father, we just stand in it, and we're... What can we say, Lord, but we recognize these things, and we believe that there must be something right that we would recognize them that we would know the things of God. So, we just love You tonight with all our hearts and praise Your Name for Your goodness to us. Bless us now, in Jesus' Name we pray. Amen. You may be seated.

Well, it is certainly nice to be back here. I missed Wednesday and felt like I hadn't been in church for a month. I don't know about you people... I told you one time I kind of like to stay away from church, because never was too exciting. Now nothing else is exciting. Nothing else is health giving, restful, peaceful, joyful, all those good things are in it, and I believe, that's the way it should be.

Well, we are very happy everybody's here, and I realize we have our good Bro. and Sis. Oden and Bro. and Sis. Green come all this distance and not to mention Toledo folk down to our nice, lovely snow storm. Well, if you brought, it I wish you'd take it back with you. [Congregation laughs.] I'm not...a [Bro. Vayle laughs] Huh, I always get my anointings messed up. I'm north in the wintertime and south in the summer time or something. One of these days we'll fly away. Well, praise the Lord! We'll all go to a better land one of these days. And anyway, it wouldn't matter if it did snow when you get a glorified body. Lord, give me the glorified body. Everything else will fall into line. I believe that. Why sure...if we... That's right. That's right. Good to see Bro. [Shiva] Tuwari down here from up there around Ann Arbor, [Michigan].

1. Now I want to bring a message tonight that is quite a bit different, and I am going to speak from my heart and from my understanding on the subject, The Projecting of Love, The Projecting of Love. Now I didn't know if Bro. Evans was going to speak on the love of God Wednesday, but this actually has nothing to do with that subject; so, I am not saying anything different from him, correcting him, upstaging him, or anything else, because this subject was what I had in mind.

Now Bro. Branham said that *when love projects, then divine grace takes over*. This is a very basic concept of cause and effect, because he said, “*When love projects, you’d have to sow the love, and then, you’d reap the divine grace.*” So, it’s a matter of a basic concept of cause and effect; and remember, the same thing [was] brought to our attention when he said that he threw a rock up into the air and said, “*THUS SAITH THE LORD,*” and he said, “*See you’ve got to do something to cause something to happen.*” And that rock literally caused a suction that started a whirlwind, and then, through that wind into the cliff that gouged out actual flint-like rock out of that cliff, which was a tremendous thing as seen by many people—over twenty people.

2. Now, what we’re looking at here, this cause and effect in the religious world, is called sowing and reaping. Now we understand that what a man sows he reaps. [Gal 6:7] You have to sow in order to get something back, and it works that way. In the economic world it’s called ‘something for something’. You have to... There is no such thing as a free lunch. Somebody had to pay for it; somebody had to give something for it. And [ ] concerning this divine grace, then, it is not just something that happens, but something that is made to happen. It is motivated. Now, that’s what we’re looking at. There is something that is done in order to bring this divine grace into being, and it is the projecting or the sending forth of love. And that’s wonderful.

3. But, when you consider what lay behind Bro. Branham’s message, when he preached, “Love Projects” back in about 1957 (“When Divine Love is Projected Sovereign Grace Takes Its Place”, 1957, Lima, OH, 57-0126E-MP3 Disk #6, #25), it’s all the more wonderful, when you realize that there is a superior... How am I going to put this? It’s, more wonderful, as in the sense that it’s superior to a simple cause and effect [that] Bro. Branham brought to our attention, because we understand the term ‘cause and effect’ and ‘sowing and reaping’. But it is completely more wonderful, because Bro. Branham clearly put it to us that we have the ability to completely turn a singular cause and effect that we are involved in to another effect by a love process. Now I hope you’re getting what I’m putting across here, because here a person sows wheat, he gets wheat, and here a person sows, and he reaps, and that’s fine.

4. But in the sermon that Bro. Branham preached on that, he literally brought us to a place where, if we have been in a certain pattern in our lives that a certain effect, which would normally take its course, can be obviated by a blessing, which would be placed in the category of a divine grace, God intervening, intercepting, and moving in our behalf.

Now one of the illustrations in that sermon that gives me this understanding is when Bro. Branham was mowing the lawn; and, when he hit the hornet nest and produced a cause that was about to bring a very hurtful effect, his immediate reaction was, *Hey, I am one with you. I had no wrong intentions. I am sorry, so would you please go back to your house,* and they went back to the nest. Now the genuineness of the prophet came through that [ ] brought this to pass where he could literally communicate in realms of nature, although that’s normally outside of our pale. That genuineness came through as a conservationist and a lover of God’s natural world, wherein he desired to maintain a harmonious relationship with nature.

You notice, that Bro. Branham always said, “*I am a conservationist,*” and he always talked of a harmonious relationship and so, because he was very truthful in his attitude, and in his love of the true principle of conservationism, and his employment of himself in that particular area when he ran afoul of the very law of nature you noticed that God interposed by a divine grace and set aside what would have been normally what would have happened, which would he would have been stung, ate up all over. You see? Now then, you see, normally a bee, a wasp, or hornet doesn’t care two bits about your love or anything else. So, the principle we’re talking

about is an in depth principle that goes beyond the simple cause and effect—See?—a divine grace intervention because of love.

5. Now the same thing, or the agape love, came through when this demoniac, roughean, and likely a killer tried to beat him up in Portland, Oregon, and he said such a love came over him, and he had such a love for that person that, even though he had to say, “*Satan, because you challenge the servant of the most high God, I command you to fall at my feet,*” and the man literally fell at Bro. Branham’s feet. Those were two of the illustrations. So, we see that, when love projects, grace takes over. God helps us out. All right.

6. Now from here on we want to try to get into a message that helps us understand how we can project that love that brings about divine grace in this hour, a love that turns the tide even from evil intent to good endings. It doesn’t turn it from evil intent to good intentions—no way, shape, and form—but it turns the tide from the impress or the impact of what would be evil endings to good endings. So, here is my understanding I want to bring; and to bring it, I am going to use several Scripture in a reading of Scripture.

7. We’ll just start with those Scriptures now. We’re going to go to 1 Jn 4:7-21. We’ll start with that, and I don’t intend to get involved. I intend to get just as simple as I can, but to show you what, I believe, to be what is in process in this hour on the Alpha and Omega principle especially, beginning at 1 Jn 4:7.

- (7) Beloved, let us love one another: for (God is love); and every one that loveth is born of God, and knoweth God.
- (8) He that loveth not knoweth not God; for God is love. (And we know the, “Stature of a Perfect Man,” love that which is perfect is here, God is here.)
- (9) In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, [ ] that we might live through him.
- (10) Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.
- (11) Beloved, if God so loved us, we ought to love one another.
- (12) No man (has) [hath] seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.
- (13) Hereby (we) know that we dwell in him, and he in us, because he hath given us of his Spirit.
- (14) And we have seen and do testify that the Father sent the Son to be the Savior of the world.
- (15) Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.
- (16) And we have known and believed (that) the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.
- (17) Herein is our love made perfect that we may have boldness in the day of judgment: because as he is, so are we in (the) [this] world.

- (18) There is no fear in love; but perfect love (casts) out fear: because fear hath torment. He that feareth is not made perfect in love.
- (19) We love him, because he first loved us.
- (20) If a man say, I love God and (hates) his brother, he is a liar: for he that loveth not his brother whom he (has) seen, how can he love God whom he hath not seen?
- (21) And this commandment have we from him, That he who loveth God love(s) his brother also.

[1 Jn 5:1-4]

- (1) Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.
- (2) (And this we know that we love) By this we know that we love the children (and we love God) and keep his commandments.
- (3) For this is the love of God, that we keep his commandments: and his commandments are not grievous.
- (4) For whatsoever is born of God overcometh the world: and (so on)

8. Now we want to go back to... Well, we'll go to John 2, a little later on. But first of all, we'll just read those Scriptures that are pretty tough, the ones that usually cause people to stumble. In the fourth chapter again:

- (22) If a man say, I love God and (hates) his brother, he is a liar: for he that loveth not his brother whom he (has) seen, how can he love God whom he hath not seen?
- (23) And this commandment have we from him, That he who loveth God love(s) his brother also.

[1 Jn 5:1-4]

- (1) Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.
- (2) By this we know that we love the children of God, when we love, God and keep his commandments.
- (3) For this is the love of God, [that] we keep his commandments: [and] his commandments are not grievous.

9. All right. We are going to go now to 1 Jn 2:7-11 and then, 1 Jn 3:11-18.

- (7) Brethren, I write no new commandments unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

- (8) Again, a new commandment I write unto you, which is true in him and in you: because the darkness is past, and the true light now (now) shineth.
- (9) He that saith he is in the light, and (hates) his brother, is in darkness even until now.
- (10) He that (loves) his brother (abides) in the light, and there is none occasion of stumbling in him.
- (11) He that (hates) his brother is in darkness, and (walks) in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

All right. We go to 1 Jn 3:11-18.

- (11) For this is the message (we have) heard from the beginning, that we should love one another.
- (12) Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.
- (13) Marvel not, my brethern, if the world hate you.
- (14) (We have) passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.
- (15) Whosoever hateth his brother is a murderer: and (you) know that no murderer hath eternal life abiding in him.
- (16) Hereby perceive we the love of God, because he laid down his life for us: [and] we ought to lay down our lives for the brethren.
- (17) But whosoever hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?
- (18) My little children, let us not love in word, neither in tongue; but in deed and in truth.

10. Now these Scripture have been bandied about for a long, long time by just about everybody under high heaven, and it throws a pall upon the people, because it sounds very much like [ ] you could be born again and hate your brother, and yet under no condition can you be born again, if you do hate your brother; and so, therefore, there is the constant agitation of the problem of strife and things that goes on within the church.

11. Now I want to set the record straight tonight. In 1 Jn 3:12, It says:

- (12) Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

Now in 1 Jn 3:12, John calls Cain the brother of Abel. Now he calls him the brother of Abel. That's what he does. But was Cain, or Cain's kind, one of the brethren in the sense of 1 Jn 2:1 and 12 [1 Jn 2:12] when he says, "My little children." I'd like to hear John come back from the dead and tell me that Cain was one of His dear children. [Bro. Vayle gives sarcastic tone to

“His dear children”.] So, let’s get the record straight. There is something here that doesn’t ring a bell. Are Cain and his kind one of the sons of God, as in 1 Jn 3:1? Is he in 1 Jn 3:7: little children who do righteousness or 1 Jn 4:7: beloved or in 1 Jn 3:9: born of God or in 1 Jn 4:6: we are of God or as in Heb 2:11-13: both he that sanctifieth and they that are sanctified are all of one, which is of one source, and He is not ashamed to call them brethren, or, as in 1 Pet 1:14: obedient children born of incorruptible seed. The answer is absolutely not. Now you may have yours, but I am having mine. How could Cain be of the evil one and be beloved, a son of God, born again, righteous, et cetera, et cetera?

12. Let’s go to Mt 12:46-50. Now this chapter in Matthew 12 is one of the toughest, strongest chapters in this whole Bible, because this is our hour when He appears to the Gentiles where you can blaspheme the Holy Ghost and go to hell, where there is not recourse.

- (46) While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.
- (47) (And they) said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.
- (48) (And) he answered and said (unto them) unto him that told him, Who is my mother? and who are my brethren?
- (49) And he stretched forth his hand toward his disciples, (The learners, learn of me) and said, Behold my mother and my brethren!
- (50) For whosoever shall do the will of my Father which is in heaven, (Now what was the will of God: to believe on Him whom was sent) the same is my brother.

Cain was not a brother to Abel. He had a different father. He never had anything to commend him as one in the genealogy—no way, shape, and form.

13. Let’s go to John 16. Let’s take a look at It. [Jn 16:1-2]

- (1) These things have I spoken unto you, (said Jesus) that ye should not be offended. (Surprised, then discouraged, hurt, but taken in stride.)
- (2) They shall put you out of the synagogues: (They) yea, the time cometh, that whosoever killeth you will think he (does) God service. (They, who? The brethren, but not the brothers of Jesus Christ, but their brethren.)

14. Now, let’s go here to Jn 16:4 first of all and read this also.

- (4) But these things have I told you, that when the time shall come, (you) may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

I don’t want you to be hurt down the road. I am going to tell you something is going to happen: they’re going to put you out of their synagogues, out of their buildings, out of their thinking, out of their heart, out of their mind. They’re going to dispose you to the junkyard and say, “That dirty, rotten bunch; they dare upset our apple cart!”

Now he said, “The time is going to come when they are going to kill you and blame it onto God.” Yes, [they’re] going to be so obsessed with the religious spirit that they are going to kill you to do God a favor, to do God a service, because they have not known the Father nor me, but they’ll say they do. [Are you going to] sit here tonight and tell me that Cain didn’t say, “I know God the Father. I’ve heard from God the Father. I’ve got the offering exactly right.” Huh, come on. Who are you trying to kid? [Jn 16:4]

- (4) But these things have I told you, [that] when the time shall come, (you) may remember that I told you of them. And these things I (did) not (say to) you at the beginning...

Ah, you plumb forgot. Didn’t you? And I remember... Besides... Beginning... You don’t recall that John said, “A message from the beginning, a commandment from the beginning”? Oh, that was just put in there for fun?

“Oh, we don’t believe every Word of God has power. We don’t believe every Word of God, even jot and tittle means something. Oh, no we don’t.”

But we do around here.

15. Now you see I didn’t put these things on the line at the beginning, but He said, “I am putting them now, because they’re going to happen. I am putting them now after a beginning.” Do you follow me? All right. All these things I said not unto you at the beginning, because I was with you. See, because He was there in the flesh. He is going to leave them now; when it comes time for the Spirit. See? Then, when He comes back in the form of the Holy Spirit, and the devil knowing his time is short, don’t you think the Bride is going to sit around in flowery beds of ease picking her eyelashes so she’ll look glamorous, hallelujah, and curved, and just right—you know, get the eye shadow on just right. She must look glamorous, you know. Phap. You’ll be lucky if you’ve got a gunnysack, physically speaking, instead of trying to look pretty. You better depend on what God will do for [you]. That’s right, because by the time He gets back here in the person of the Holy Spirit one hundred percent she’s “wretched, miserable, naked, blind,” a filthy rotten belly dancer, strip teaser, hula hula... Oh, what did Bro. Branham say? Do you think he saw the truth? Put it where it is.

16. Let’s go back to 1 Jn 3:11, and read It again. Let’s have some understanding: [1 Jn 3:11]

- (11) For this is the message that (you) heard from the beginning, that we should love one another.

This is the message from the beginning, and in the beginning they had something they didn’t have then. It was already kapoot. Like Paul said, “You’ve lost your first love.” I’m not referring to the toothaches. I am just telling you the church had lost its virginity. The antichrists were already there. What John took them back to was the beginning, and Jesus said, “You didn’t have to contend with this,” but He said, “now you do; now you do.” That’s right. They’d already revealed the Judas amongst them. You don’t have to worry about Judas or anything else. He was there. You didn’t have a problem, and you heard Bro. Branham say the same thing. He said, “*Oh, it’s roses that I am here, but I am leaving you. You better watch out. Something’s coming down the road.*” See, but what came of John 16: Judas opposite Christ as Cain opposite Abel, and Cain betraying Abel, and Judas betraying Christ.

17. Now, let’s look at another beginning. Let’s go to Acts 2:4.

- (4) [And] they were all filled with the Holy Ghost, and began to speak with [other] tongues, [as] the Spirit gave them (languages to utter) utterance.

That is nice. They are full of the Holy Ghost. That is the main thing.

18. Let's go to Acts 4:34-37.

- (34) Neither among them lacked (anything): for as many as were possessors of lands or houses sold them, [and] brought the prices of the things that were sold,
- (35) [And] laid them at the apostles' feet: and distribution [was] made unto every man according as he had (to his) need.
- (36) And (Joseph), who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,
- (37) Having land, sold it, and brought the money, [and] laid it at the apostles' feet.

See? They had one of everything.

19. But, let's skip over here to Acts 5:7-11.

- (7) (About) the space of three hours after, when his wife, not knowing what was done, came in. (Old Ananias there had lied. So, all right. Sapphira came in.)
- (8) (And) Peter (said), Tell me (what did you sell) the land for? And she said, (Just exactly the price you mentioned.)
- (9) [Then] Peter said, How is it (you've) agreed (to tempt) together to tempt the Spirit of (God?) behold, the feet of them (that) buried thy husband are at the door, shall carry thee out.
- (10) (And she fell) down straightway yielded up the ghost: and [the] young men came in, and found her dead, and, (carried) her forth, buried her by her husband.
- (11) [And] great fear came upon all (those in) the church, and (It said, no man durst join himself.)

Listen, that sin was taken right out of the church. Those couple of Cain birds were taken right out. They didn't have a place in there, and people couldn't even join themselves. But you'll notice something the twins started in the church. It already started. It was on its road. Cain and Abel were twins, two different sources, but they lived together. They worshipped together.

20. The whole problem from the beginning and continuing today is that 'brethren' is a community word and does not differentiate between 'brethren' from 'brethren' as God does, even as there are two worlds, one the ungodly and one the Godly; two kingdoms, one God and one Satan; two words, the true Word and the false word; two churches, a true and a false; two brides, a real and a phony; two ministries and anointings; the whole thing. Jesus said, to bring His point to the Pharisees, "I know you're Abraham's seed, but you seek to kill me." He said, "Abraham didn't do that." He said, "I know you're Abraham's children," but He said, "You don't believe and Abraham did."



21. Now, let's get the stars out of our eyes about anything but real agape love, or the agape love, and look at the full truth. Now, let's look at the full truth, brother/sister. What was there in the beginning? Because we are not to concede anything today in this hour of complete demoralization, spiritual immorality, and corruption. We've got to go back to the Word of God. We're going to go back to that Word by going to Galatians. We are going to read what the apostle Paul says in the Book of Galatians. We are going to read most of the whole chapter beginning at verse one. [Gal 2:1-18]

- (1) Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.
- (2) And I went up by revelation, (God said he could go.) and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

In other words, every single thing that Paul ever projected, every letter he wrote, every deed he'd ever done came under the scrutiny of a certain Word that justified, exonerated, or condemned. You talk about a plumb line.

- (3) But neither Titus, who was with me, being a Greek, was compelled to be circumcised:
- (4) And that because of false brethren unawares brought in...

Ah, there's 'brethren', and they are phonies—phony-baloney brethren—no more brethren than the Lord Jesus Christ and children of God than a hog can come out of a dog. Now that may sound [like] rough language, but I am going to tell you something: seed stays where God started the seed. It doesn't change. These were not the seed of God. They were the seed of the serpent brought in to spy our liberty, which we have in Christ, that they might bring us into bondage. Paul is talking about a revelation that he had—such revelation that gave him a freedom, and anything apart from that revelation brought them into bondage. You understand what I am saying? Now, come on. I treat everyone as an adult here, so keep your minds on what I am saying.

22. (5) To whom (gave we) place by subjection, no, not for an hour; (Oh, you should love them and prefer them, and say dear sweet brethren, if you say so, Halleluiah. Oh, merciful God. What are you talking about?) that the truth of the gospel might continue with you.
- (6) But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God (accepts) no man's person:...

False brethren, true brethren. How do you like a guy with guts like that? Wish I had it, not some nice mealy mouth guy. This old boy was criticized like Bro. Branham, a woman hater, a disturber, a troublemaker. They didn't like him. Why he said...)

- (6) They (that) seemed...(what, they didn't add anything) in conference to me:

Now he went up to talk to the chief apostles. Hey, Paul, don't you know you are talking with John the beloved? Don't you know you're talking to Peter that opened both doors? He said,

“So, what?” So, what? So, what? [Bro. Vayle knocks on pulpit.] Let’s give them the Word check.

Oh, I was with Christ. Oh, I was with William Branham. Ha! Ha! Ha! So, was Judas. So was the deity cult. So was Lee Vayle. And maybe I am one of the few men in the world got the guts to tell you what the prophet said: “Any person truly full of the Holy Ghost with a genuine gift could be used by the devil.” I stand here, I believe, full of the Holy Ghost. I believe we got a genuine gift of teaching; I could be used of the devil. You better have your Word check on. You better test and see where we are going. Paul had a job to do. That’s right. I want to tell you something brother/sister that old apostle Paul that didn’t see Jesus Christ in the flesh and didn’t eat with him, didn’t sleep with him, didn’t go fishing with him, didn’t go hunting with him, that one had a revelation that you and I depend on tonight. You say you believe William Branham. William Branham had to depend on the same revelation; they added nothing.

23. (7) But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;
- (8) (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was might in me toward the Gentiles:)
- (9) And when James, Cephas, and John, who seemed to be pillars, (James, and, Cephas, and John, who seemed to be pillars) perceived the grace that was given unto me, they gave to me and Barnabas the right hand[s] of fellowship; that we should go unto the heathen, and (we) they unto the circumcision.
- (10) Only they would that we should remember the poor; the same which I also was forward to do. (He always did.)
- (11) (And) when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.
- (12) For before that certain from James (came), he did eat with the Gentiles: but when (those Judeizers) were come (Peter) withdrew and separated himself, fearing them (that) were of the circumcision.
- (13) And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.
- (14) [But] when I saw they walked (not) uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why (do you compel) the Gentiles to live as do the Jews?

What kind of a nerd are you anyway, pulling a deal like this? I should feel embarrassed and apologize for Peter, but I stick my neck out a long way. I’ll change it to: what kind of man are you? You opened the doors you say, “What’s going on here? Where does it line with the Word?”

Now I want to ask you a question: “Did Paul love Peter? Were Peter and Paul brethren? Is this how brothers act?” Not to sister Flutesy Tootsie of the Pentecostal movement, who can shack up with every creed, and denomination, and spirit of hell, and call it God, because they

smile! Huh, huh, huh, huh, hmm. [Bro. Vayle says snidely.] Well, I don't smile. I've got nothing to smile about. "Why are you doing it?" he said.

24. (15) We who are Jews by nature, and not sinners of the Gentiles,
- (16) Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of (Jesus), and not by works of the law: for by the works of the law shall no flesh be justified.
- (17) But if, while we seek to be justified by Christ, we ourselves found sinners, is therefore Christ the minister of sin? God forbid.
- (18) For if I build again the things which I destroyed, I make myself a transgressor.

Now, where is your love? Now It said, "How can you say you hate your brother and yet, you say you love God; how can it be?" What if he is not talking about this. Or, is John defending himself back there in the Book of John and literally sniping against Paul with his snide remarks, because now he wants to get back at Paul? Well, come on. Think it over. I invite you tonight to put on your thinking cap and step right out on the ice, right in the open glare of the light of Almighty God. Put yourself on the carpet. Ask yourself the question: Is John sniping at Paul? Is Paul sniping at Peter? Does Peter conveniently forget what he boo-booed in when he wrote the epistles, or is there something here you and I had better get to the bottom of before it is too late, and really understand that Bro. Branham said, "*Compassion is doing the will of God; love is doing the will of God.*" And you'll never do the love of God outside of knowing that will, because you can do God a service apart from His will, and go down" See? Now Paul... Paul is giving us the truth here.

25. Now, let's go to Acts 13:2. I want to look at something in here. This intrigues me—the man who wrote the chapter on love. And we start by reading Acts 13:2:

- (2) As they ministered to the Lord, and fasted, the Holy (Spirit) said, Separate me (Paul and Barnabas) for the work whereunto I have called them.

Now, let's go to Acts 15-36-40.

- (36) And some days after Paul and Barnabas, (said) Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.
- (37) And Barnabas determined to take with them, John... Mark.
- (38) But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.
- (39) And the contention was so sharp between them...

Oh Paul, boy did you blow it. Now you're kind of a nerd. You're the guy that walked all over Peter, and you're the guy that wrote 1 Corinthians 13, and now you stand there and get in a little old donnybrook with your brother over a personality, and you split. You split, even though God said, "Put them together." Do you believe that, or do you really believe it? I don't want a lot of 'amens', but I just want you to know: Do you really believe it? Do you believe God was in joining together, and God was in putting apart? If you don't, you don't believe in sovereignty,

and you don't believe that God knows what He is doing, because God said to William Branham, "Take those two boys, Leo and Gene," (And he had to take them) and, when they kicked up their heels, the Board fired them, and Bro. Branham said, "*Don't you dare fire them. Bring them back,*" because in the Vision Book God had said, "They'll go into false doctrine. Leave them alone. They'll destroy themselves." I saw the Vision Book. I know what I am talking about: Bro. Branham's own handwriting. Does that answer your question?

26. Oh my, God does funny things. Doesn't He? He let John the Baptist have the Holy Ghost before he was born. You and I can't even get it that way. Oh, God is a respecter of persons? You bet your life He is, because you see what you're trying to do is take that verse of Scripture where He's no respecter and put it in a place where it doesn't belong. You better quote the whole thing. He said, "I compassionate one, I don't compassionate the other. Esau have I hated. Jacob have I loved." Sure. The same One that said, "Don't make any images" said "Now make a brass serpent." The same God that said, "Don't you dare kill a man for a sacrifice," took His own Son and killed him. Don't you tell God what to say! You stand back and listen. That's what wrong. People can't understand a prophet; [they] don't get to first base. They are all mouths—big mouth, big mouth, big mouth; not Big Foot. Merciful God, who cares about Big Foot on Mt. Everest or some place else. It's a big mouth that's in the Vatican and the churches that you've got to watch out for.

27. The contention was so sharp between them that they departed asunder one from another, and I am going to tell you something as one person rightly said, "You never heard about Barnabas from that day on," but you heard about Silas. Now where's the love? Perfect love, perfect love, absolutely, because the love from the beginning was: It is written in the volume of the Book, I come to do thy will, oh God, having loved his own which are in the world, he loved them unto to end. He said, "I love those sheep, and I give my life for them." Somebody's a little bit all messed up on His thoughts of love, brother/sister. Let's go to 3 Jn 1-12; that's the epistle:

- (1) The elder unto the well beloved Gaius, (or Gaius) whom I love in the truth.
- (2) Beloved, I wish above all things that (you) mayest prosper and be in health, even as (your) soul (prosper).
- (3) For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.
- (4) I have no greater joy than to hear that my children walk in (the) truth. (Hallejuah, this is marvelous.)
- (5) Beloved, thou doest faithfully whatsoever thou doest to the brethren, [and] to strangers;
- (6) Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:
- (7) Because that for his name's sake they went forth, taking nothing of the Gentiles.
- (8) We therefore ought to receive such, that we might be fellowhelpers (of) the truth.

- (9) I wrote unto the church: but Diotrephes, who (loves) the preeminence among them, receiveth us not.
- (10) Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.
- (11) Beloved, follow not that which is evil, but that which is good... (I thought old John was suppose to take it on...)

28. I thought love was just something you could do anything you wanted, oh I can't see that in the Bible. Now, listen. We don't have to read and reread until doomsday to understand the true revelation of the Word separates, angers, brings murders amongst the brethren—brethren being both true and false. And I want you to know that these men, like Paul and John, everyone had fault; but there wasn't one that ever said and denied, when the Word was brought to their attention, that that was the Word or ever hesitated to make amends. Always the Word was the judge as to whether it was love or not love.

But people want their own ideas about love, until you've got, literally, a substitution of sex for love. And it doesn't have to be the joining of two primary sex organs. It can be just about any other field. I'm not trying to get vulgar. I'm just trying to let you know that I know and you know that the touching, the handling, the fondling, the hugging, and all those things that goes on, is a mark of the world [and] is not necessarily of God, because the Word is against it; and the prophet forbad certain things, because he knew just where they went. It was nothing but flesh and filth in the first place. You've got to get back to the Word—the unadulterated Word, brother/sister—and that is when you know where love is; and that's where Bro. Branham said, "*Ashamed of Him. Are you ashamed of Him?*", and He brought it right down to the reality of the hour whether you're ashamed of Him, Who is the Word.

29. Now I said, "We don't have to read and reread, hash and rehash until doomsday to understand that true revelation is where men abided, and that was love, and when they got off of revelation, it had to be corrected, and that is love. But to countenance as anything else outside of the Word as the filter and the guideline cannot be love," I'm sorry, but that's it. See? It cannot be anything else but that. Otherwise, you pervert the Scriptures, and you talk about men coming in, and you simply love them, and you take them to your bosom, and there is no correction.

You'd better believe there is correction, because Bro. Branham said, "*Love is corrective.*" And, when God corrected Cain, what did Cain do? He rose up in anger against God and killed his brother, who was righteous, because of a revelation and that which came out of the revelation. Let me tell you something. Let's get this flat: Abel could no more do anything than what he did, and Cain could no more than do anything but what he did, and never the twain shall meet. Seeds cannot cross propagate. There are no white blackbirds and no drunk sober men. There never have been.

30. Now, let's read a little bit more about love just for the sake of moving of moving into the subject: Mt 24:12. It tells you here:

- (12) Because iniquity shall abound, the love of many shall wax cold.

It tells you that. At the time of the false prophets, they'll deceive many; and, because of that particular iniquity, the love of many shall wax cold. The love of what? They'll follow those

who are false prophets, and they'll deny the very Word of God. Where is Pentecost come today in the latter rain?

“Oh, we've gone way beyond the Bible.”

Oh yeah, they don't care anymore. They've left that.

31. Now, listen. This is the end time. We are warning concerning the end time, and it says here that the love of many will wax cold. In other words, there will not be much projecting of the love that is real from the Word of God, which is Word love. The love of the Word is not in them; as Jesus said, “There is no place in you for the Word.” He was telling them categorically there was something missing; and, if you don't have a love of that Word, if you don't have a love of that revelation, if that is not paramount, I don't care what you think you are doing, you have got yourself literally into an adulterous and fornicating affair rather than the agape love of Almighty God.

32. Let's go to Romans 13, and I am just reading a few things here. I am still laying foundation. I am laying a ground work. Rom 13:10 categorically says:

(10) Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

Now, just a minute. What law? Anything goes? That's love? No way, shape, and form. Love has a law. There is something required of it. There is something that it does. There is something definitive. There is something that conforms. So therefore, love has to have a word of some description. Let's go to Philippians, and there could be many more. We'll go to Philippians to begin with, though. [Phil 1:9-11]

(9) And this I pray, that your love may abound yet more and more in knowledge and in all judgment;

Now, notice where It says here love goes. It goes in knowledge and in judgment, or it doesn't go. That's right. In plain English, if knowledge and in judgment are not there, it is not love. Well, come on! There's something wrong somewhere. I'll prove it to you. Let's keep reading, and I'll prove it to you.

(10) That (you) may approve things that are excellent; that (you) may be sincere without offence (in) the day of Christ; (That's ours. That's right now.)

(11) Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and (the) praise of God.

33. All right. Rom 12:9. Now, watch this one. This will get you what we're talking about.

(9) Let love be without hypocrisy.

All right, then. There is a love that isn't hypocritical. There is a love that is hypocritical. Is God's love hypocritical? The agape love never deceives. It was a philo love that the serpent brought into the land, and it's a philo love now. Listen people, get over that idea that love humanly is going to fulfill you. It will drag you down and kill you.

Look at your Reader's Digest. There is a girl that in the crowd—like Einstein said—who needed Einstein to say (It had been said a million times, I know, before Einstein.) that you can literally die of lonesomeness in a crowd. The girl in the class excited this man to a deeper interest and a prompting to teach in depth, because of her very vivid response to his teaching, only to

find out that she committed suicide shortly afterward. Then, he decided you cannot tell about love. You cannot just merely go to the place where you talk about it and think, oh, it'll express itself. You have got to find a means whereby in your discussions you'll put it into an action. And he said, being from a strong Italian family where they did a lot of loving and especially hugging, he got the people showing, like you see on all the cars, "Have you hugged your children?" That's wonderful; but, don't hug your neighbor's wife. And that's part of the scene today. That's part of the idea. You can touch, but don't touch where you're not supposed to touch. The whole thing has gone to a stinking perversion. See? God's against it.

34. Now there's a false love, one which is hypocritical. Let's go to 1 Th 3:12. I am just skipping these things, hitting them.

(12) And the Lord make you to increase and abound in love one toward another, [and] toward all men, even as we do toward you.

Now, notice. He set himself up as William Branham, as Jesus Christ, and said, "You watch me. I am the one that you listen to and follow and watch; then you'll know where your love is." And Bro. Branham literally was a woman hater, but he wasn't a woman hater. He couldn't stand the stench that a raw-bone prostitute exudes when she is messed up with men who walk in off the street. She stinks, mentally, spiritually, [and] physically. You're old enough to understand what I am saying. I'll read It again here. Paul said:

(13) The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you.

He said, "I am setting the example of love." He set the precept. He said, "Let any man be accursed that changes this Word, I myself included or an angel from heaven, let him be accursed." [Gal 1:8-9] Come on. And people say love, love, love.

Like a woman years ago said, "Bro. Vayle, you know the thing is this, we should put the Word to one side and just love each other; talk about Jesus."

I said, "Hogwash. He is the Word." [Jn 1:1] Sometimes we should get down... And I wasn't even fully in the Message. I just knew that there was something beyond her nonsense.

35. You mean to tell me, God gave a Word and died according to It? And the Bible distinctly says, "All things were made by the Word, and all things are maintained by the Word," [Jn 1:3] so that I can categorically say to you tonight that, if you actually receive this Word, this Word will receive you; if you stand by this Word, this Word will stand by you. Now, where is your love? See? We love Him, as He loved us. [1 Jn 4:19] In the beginning was the Word, [and] the Word was with God, [and] the Word was God. [Jn1:1] You got to bring it down to where it is. And he says:

(13) Even as we do toward you: to the end He may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ." [1 Th 3:12-13]

36. Now I'll just take time to refer back here to 1 Corinthians for just a second; and then, I am going to hit it again later on. Paul says: [1Cor 1:7-8]

(7) (So) [that] ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: (the apocalypses)

(8) (That He may) confirm you unto the end, [that ye] (you) may be blameless in the day of our Lord Jesus Christ.

And It tells you right here that “He may establish your hearts unblameable in holiness before God, even our Father at the parousia of the Lord Jesus Christ with all His saints.” [1 Th 3:13] Now He is telling you right here in this hour that, if you are one with that Word, you’re blameless, you’re abounding in love, you’re established—you’ve got it.

37. Oh, says somebody, “But I’m looking for this.”

Why don’t we just shut up? Listen. Let me tell you something. I don’t know too much about horses, but I’ve been around them, and there are horses whom, foom, foom, foom. So, the good old boy that drives the horse puts blinders on the horse, and all the horse can do is look ahead: chung, chung, chung, chung. And they say, “Poor horse.” No, good old horse. He’d be this way thiz, thiz, thiz, thiz. We need blinders. We need our eyes open, then blinders. Too many horses in the bunches, not around here, but around all the country, that say they believe the Message, and those horses are neighing like horses at their neighbor’s wives, which in plain English I bring down as spiritual adultery and fornication. They just can’t wait to go back to Pentecost or get someplace else. They just can’t wait to get away from the Word, all the time talking about Paul and his Word. They’re nothing but a bunch of Baptists... Presbyterians. Come on. I’ve been all through that stuff.

38. Heb 10:24, look at it there.

(24) And let us consider... to provoke unto love and to good works:

The word [‘provoke’] means ‘to excite to paroxysms’, get people excited about that love. What love? The agape love, which has definition, which is not undefined, which has a spiritual backbone of the Word, which you might say is liquid Word, the Life of the Word going out from you.

39. We could go on, but we’ll go to Romans 5 now, to solve our problem. You say, aren’t you finished yet? Nope, just starting, but hope that I don’t have to be all night in doing it. Rom 5:1-2.

- (1) Therefore (having been) justified by faith, we have peace with God through our Lord Jesus Christ:
- (2) By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Now, listen. I want to tell you something. This man Paul in those two verses is delineating upon the justification, which means we have been declared righteous by God through the blood of the Lord Jesus Christ, the baptism with the Holy Ghost, and the eternal presence of Christ. We stand right there with it all in our hands, looking right to the very Resurrection, the very glorification, the outworking.

40. Now: [Rom 5:3-5]

- (3) And not only so, but we (rejoice) in tribulation(s) also: knowing that (the) tribulation worketh patience; (which is endurance)
- (4) And (endurance,) experience; (or maturity, and maturity) and (character,) hope (earnest expectation.)
- (5) And (earnest expectation) maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.



Now here is what we're looking at. Here is the process of the outworking of love or how love will project and bring forth grace, which Bro. Branham spoke of.

Now we know the attribute of the Holy Spirit, called love, is one of nine fruits: love, peace, joy, long suffering, [and] so on. That's in Galatians 5. It's also exalted as the chief thing that a man could attain to in 1 Corinthians 13. Now here, in this Scripture it simply tells how the Bride churches can come by the projecting of love, and it comes in a series of steps. And this is to the Bride as a group, as well as individuals within the group, even as Bro. Branham preached on The Stature of a Perfect Man, that it went through the churches in Seven Church Ages, but also in every single individual. Now you remember the sermon.

41. So therefore, we start with the definitive revelation of justification, which, as I said, "The price paid," and we are heirs of all that grace produces in and through Christ right up to the Wedding Supper, as It says in Romans 8 concerning the predestination of the children of God; and because this is so: "Whom He justified, them He glorified;" and then, if you are glorified, who dares lay anything to the charge of God's elected. It is God that justifieth. Who can bring us into God's court? No way, shape, and form, because Christ died and rose and is now in our attorney. As Bro. Branham said, "*He is judge and jury*," and he said, "*attorney, everything else*." The answer has come back: We are absolutely justified or made perfect with His Own perfections of righteousness. Now Paul said that.

42. Now, listen. Today this same thing has been declared to us by prophet William Branham. We are declared today as a Bride to be the spotless virgin bride of Jesus Christ declared to be in our own testimony, "I and my Father are one," [Jn 10:30] declared to be in the ushering in of the Millennium, declared to have fulfilled all the good things that must be fulfilled. That's through Jesus Christ our Lord, because everything under the Thunders will put us into the Millennium. We are here, as I read over in 1 Corinthians 7:8, and the very unveiling of the Lord Jesus Christ we have this assurance, we have this peace, we have the positive understanding, that we are absolutely righteous as God Himself, and nothing has been imputed to us, for in our justification it has been explained, "*Little Bride you didn't even do it. You were trapped into it; so therefore, you are righteous*."

As It says also in 2 Thessalonians 1 [2 Th 1:7-8], "You that are troubled rest with us, when the Lord Jesus Christ shall be revealed from heaven in flaming fire, those angels, bringing forth justice and a judgment in earth." As the widow cried for vengeance, so the Bride has been calling to God "Avenge me." And the avenging is: "You are righteous. I can come here and stand here, and you can stand in my Presence—the Pillar of Fire that is going to destroy everybody that comes in my Presence; no man can stand in my Presence, but you can stand right here and live by grace of the Almighty God."

43. Now, listen. We are there. This is our faith. This is our worship. This is what we declare. This is how we present It. This is the Message in this church, which I believe Bro. Branham preached, which I believe I am faithful to. But, watch what happens.

Watch the tribulation, which the Scripture says, "Our glorying, our understanding of what He's done, our present truth, which we're involved in, all of these things, which make us to know this is of God, and the love of God shed abroad in our hearts knowing what God has done, and we believe it..." Now, what happens? Tribulation sets in, [ ] (What is it?) persecution begins to strike us. Watch those who eat with us, who pray with us, who worship with us across the country in groups like this, turn on this Word of faith, and consequently us, and try to destroy us

by way of our influence, especially our revealed faith that puts us into the Rapture. No way. Now, don't miss this.

44. We are going to go to 2 Peter 2, because this is the hour. Now I am talking about love. I am talking about love.

(1) But there were false prophets [also] among the people...

When? When this great one gets revealed. This prophet, this Elijah that interprets that, doesn't bring the Word, but interprets the Word—reveals It—at the presence of the Lord Jesus Christ, ready for the Resurrection and the Rapture. Now Peter says [there] were false prophets way back there. Now he said what happens after this man comes on the scene:

(1) (There'll) be false teachers among you, who privily shall bring in damnable heresies, even (saying “No,” refusing) the Lord that bought them, and bring upon themselves swift destruction.

(2) And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

(3) And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

Now It tells you right there exactly what is going on in this hour, and we have already dealt with that in other sermons. See? Watch them run and twist everything the minister stands for. [Watch] how they criticize your efforts and your leadings. The ministers themselves put pressure on other ministers and church members on church members and pull and pull. Their lies and their innuendoes are buttressed by their self-justification, as they stalk like peacocks and tell you how wonderful they are. But, look at the records. Look at their records; check their records. A man that has to tell you how great he is and how wonderful and how he is so truthful this-and-that, you'd better find out.

You better be as smart as Mark Twain was, who said, “When a woman protests her virtue and a man his integrity business-wise,” he said, “I cultivate the woman, because she knows she's an easy pick-up,” and he said, “I don't fool with the man, because he knows he's a crook.”

Mark Twain wasn't any fool. A man who smokes cigars and cursed God—died something like an atheist or an agnostic—had a whole lot of discernment [that] a lot of people [who] call themselves Christians [don't]. That's right.

45. With great swelling words [they say], “Oh, I was with the prophet. He told me many things.”

I'm going to tell you something: Bill Branham never told me anything [along the lines of what] those guys heard. We talked Word. I don't know what other people heard. That's their business. My business was: we talked Word. We discussed the serpent seed, found out what we could about the Book of Life, the Lamb's Book of Life, brought what I could about the baptism of the Holy Ghost, understood a lot of things that you people understand—and only by the grace of God—because I was there.

[And] you say, “Just a minute, brother.”

Don't you just a minute me. Bro. Branham said, “*God could have used the wind,*” even a windbag; but He didn't. He could have used the sun and the moon; but He didn't. He used men.

And, whether you like it or not, I think I am pretty well in the category. [Congregation laughs.] Yeah, same as you are. So, look in the mirror. See what did it.

Trying to be somebody, no way; trying to mislead anybody, no way. [Just] trying to find out what's right; trying to be of a little service. Feigned words make merchandising... Right back to the Roman Catholics: a measure of wheat for a penny, a measure of barley for a nickel or whatever it is, selling the novenas, the masses, the prayers, the whole bit, the whole lingo. [2 Pet 2:3]

(3) ... whose judgment now of a long time lingereth not, and [their] damnation slumbereth not.

In other words those twins keep coming down the line: the crow and the dove, the eagle and the chicken; Cain and Abel, Judas and Jesus; false spirit, true spirit; false word, true Word, keeps coming down the line, brother/sister. It is understanding, and they'll pull. Oh, yeah.

46. Now, listen; but notice when this comes. Now here's where we could fail, but we better not fail, because we're suppose to according to projecting of this love, getting in the stream of it, and knowing what it is all about. Watch. I want to find it here. Peter says: [1 Pet 1:6]

(6) Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

And that word 'rejoice' is 'to be exuberant'. And Bro. Branham brought out the same thing in this hour of great rejoicing. Why? Because we have that Word, and our love is rooted in the love of the Word, before it makes one move. That's why he said, "*The Bride is going to have the Word and know what to do with it, or she'll shut up, and she'll stand still,*" and preached on, Doing God a Service Apart from His Will. Oh yes, brother/sister.

47. Now, watch. Here is where we, who are one in this revelation, stay with each other. Now I am preaching personal. Now, watch. Here is where we, who are one in this revelation, stay with each other. Just stick real close and don't get spooked. What am I talking about? All this talk that comes back all the time, all the meaning of people that [have] all the answers, that want you in their camp, that try to take authority over you, will pull you here and pull you there, (Yup.) who want to build a church up.

Listen, I am not lying to you. When Bro. Branham died, if I'd have started a local church, they would have flocked in by the scores. I said, "No way!"

And you won't flock in here either by the scores. We've got too small a building. Check your motives when you come any distance at all. I'm not trying to get rid of you. I'm not trying to get you. I just tell you flat. I'd be responsible for you, because I am.

The minute you come to hear this teaching that I bring and believe to be Bro. Branham's correct understanding, which is Bro. Branham's correct understanding to my knowledge, what God gave him as he got the correct understanding of what God gave Paul... So, it can be done.

What if I was wrong? I am not trying to grind an ax. I am trying to bring this thing down to the place of: "What is love anyway?" and "How do you project?"

48. Now, let's get this flat. By now you know that God can only answer according to his Word; and, if he answers any other way, then it is to the reprobate, and they die with leanness of soul, and you end up with a lot of gifts, but not the baptism. You end up with a false church that is so close at the end time to the real, that only the very elect are not deceived.

Now, take your pick tonight, brother/sister. Which way you're going? Do you really want to find out what it's all about? I do. God knows I'm not trying to preach to you people to just get a rise out of you, because I haven't finished my sermon yet.

Now, listen. Stick with each other. Just stick real close, and don't get spooked, because this testing of your revelation gives you character. Now, let's go back. All right. Let's read it: You glory in tribulation.

Now it can't come from a true brother. A true brother says, "Sir, you're not in the truth. I got to help you."

He'll lead you back. If you smart off, he may pin your ears back, like Paul did to Peter. He said, "Okay, Barnabas, you're a fine boy, but out. You respect my leadership. Don't try to rise up and be leader over me," said he.

Barnabas said, "The Holy Ghost put me here, therefore, I am just as good as Paul."

I am going to tell you something. The Holy Ghost can put the deacons here and the elders here and all you here, but you'll never come up to my ministry, if my ministry is of God. Now you understand that or go on home now, because you are not going to get away from it. Not that Lee Vayle is anybody, but I happen to know Bible order. Now you can talk with me, and I can be wrong; but, you see, love is corrective, and love is fully an outflowing from that Word. It is basic to the Word, contingent with, and is the Word, because God is love, and God is the Word. So, you just can't fool with these things. All right.

49. Now It says right here that "tribulation worketh patience," [Rom 5:3] and 'patience' means 'endurance'. All right. This, what comes against us, the false brethren, the attempt to take us off the Word, should not make us go this way-that way, but stand back. Like Bro. Branham said, "Hey," he said, "I like a good little argument here," he said, "a little contention," and he said, "a little bit of something coming against me," and he said, "I've got to examine myself again and say, 'Hey, is that just right?'"

Now, notice the attitude of a real man of God. That's what Peter did. He said, "Paul, I've got to admit I was wrong. I am sorry. I am sorry. I am sorry. I'll never do it again," and he didn't do it again. Yup. You don't find Paul in a fight either again after Barnabas and [he] split up either. He had a love affair with Silas; and, I guess, Silas died and Paul died. You don't find him getting any more partners; and, of course, the love affair was in the gospel of Jesus Christ. There is nothing derogatory about that statement whatsoever; they just loved the same Word. All right.

50. So therefore, now you're enduring, and you're learning that you've got to stay with It. Say, look brother/sister; there is no such thing as anybody sitting on a fence anymore. Listen, if you can come into these meetings where I preach, and the third time you're not on one side of the fence, look, do me a favor, just smile sweetly and pretend you get it. [Congregation laughs.] Just, you know... Look, that's an awful insult to my preaching. Look, I believe, one: I don't believe I got to preach three times and you not know where I stand. I mean look, Bro. Branham said so. I knew that way back before I got to know Bro. Branham real personal.

I said, "Don't tell me about this Word." I said, "This Word is so great, a man hear it two times, that ought to do it."

I did. I had forgotten the Bible said, "You give this to a heretic twice in a row, if that doesn't do it, forget it." Just leave them alone. Bro. Branham said the same thing. He's got to say the same thing. Now, under certain conditions there [are] men that just don't know too much and

you work with them awhile, and that is true. But look, you ought to know a few things. We ought to know a few things.

Now, listen. This gives you endurance, which is that patience we are talking about; [it] makes you stand there with what you've got, so you're not spooked, and you can stand and watch. I have told you, and I tell you not a lie. I tell you the truth. I have waited ten, twelve, thirteen, fourteen years for one point, since Bro. Branham left us. Yes, and there are laws God lays down in my heart and my mind of what Bro. Branham taught [that] have increasingly given me an understanding. And it's eighteen solid years, nineteen coming up, since he's gone—two complete nines. All right.

51. Now, listen. It says that you're enduring. Your standing there is doing something that you don't know what's going on, and one day you'll wake up to it. It is giving you character or maturity, not just experience. The [word] 'experience' is in the Word of God, and the word is 'maturity', and it is 'character'. And Bro. Branham said, "*Find me a woman, a Bride of such character as she'll listen to the Message or one voice.*" Now we're talking about this projecting of love. See?

Now in here it says the next thing that happens is character and maturity. She is lying in the sun maturing.

Now people say, "Well, Bro. Branham didn't say lie in the sun and rot."

That's exactly right; because, if you are really in this Word, my brother/sister, you're going to have enough enemies to more than do your stomach for fifty thousand years. In other words you're going to get a belly full. [I] just might as well bring it right out in public, little vulgar, little vernacular, but it ain't going to hurt anybody. You're going to have enough. You'll have your enemies right there. You'll be lied about and everything else, and you'll be lied to; and, of course, there is always the famous twist of all, "Well, I didn't mean it that way," or "You didn't understand."—everything under high heaven. You're going to have a problem with or you're going... I don't care what anybody says, you're going to have a problem.

52. Now the Bride has got to learn to stand there with what she believes (See?)—what she understands. Now the work in her, the endurance, which gives forth a character, where she stands in the water to be dressed. Now, remember; Bro. Branham categorically said, "*The sword of the Lord.*" Why, he said, "*There is only one, the sword of the King.*" And that's the Word of God. So, help me, bring on your holy vesture with the holy Word of God standing by. He was telling you, it would take this Word to dress you, to give you your character, because you don't have character apart from the Word.

Now, beginning with the plan of justification, perfect Word of the Bride, you stand right there with that revelation that come down to you, you stand there on the right side of the fence with Jesus. You got to get off the fence. You got to stand there, and you don't vacillate. You believe what you believe. There are things you can't understand, but you stand there anyway. You're getting character. You're getting ripe.

53. Now, with this ripeness comes hope, which means that 'earnest expectation'. You come to the place where you say, "Look, I don't know how I am going to be in the Rapture, but I know I am going to be in the Rapture, because I got a revelation of the hour. I'm not going to die, though I could die tomorrow. I'm standing in the light of the Rapture. I've got [an] earnest expectation [of] what this is all about, which is to put me in the Rapture or under the Seventh Seal with the Seven Thunders, which gave us rapturing faith. I'm going to see the dead come out

of the ground, and I am going to have resurrection faith, which means I am going to be changed, which gives me one thing left, which is rapturing faith, and I've already got it in a measure."

And you begin to see here that the Shout is to the living.

And people say, "So, He is here. So what? Oh, what has it done to the individual?"

Oh, I wish that man had never asked that question. I can name him a dozen things. I'm sorry to hear preachers ask questions like that. It lets me know they don't even know what I am saying. There's no way of them knowing what I am saying. No way.

54. Now, listen. She lies in the sun and matures. She knows her Melchisedec. It is the time of strong meat. She knows who He is: Elohim, the One Who becomes. She understands all the roles that are going on at this time. She is privy to the full counsel of God. She stands with the prophet who said, "*Always looking back, always looking forward, never know[ing] what's going on.*" She says, "*I want to raise my hand. I do.*" She understands. She is ripening in the presence of our Son. The healing in the wings is starting. Immortality is growing fast—the pace. And there will be those here whose very atoms will be changed.

55. And I was just thinking the other day. Could it be possible that you and I will be just like Abraham, but thank God, let's get this point across: sexless as far as desire is concerned. They'll be sixteen years old each, and [suddenly see] and not yet change[d] to immortality. I don't know if that is going to happen, but it wouldn't surprise me. And you would know what no one has ever known before, outside of Abraham, and stand there in the dew of youth and the beauty of holiness without one quiver or emotion in the wrong way and then, you'd know what Adam could have been, and he blew it.

You say, "How do you get that?"

I don't say it is going to happen. Wouldn't it be nice? I am going to tell you something. Something nicer is going to happen, if that doesn't, which is: you'll know the thrill without losing one breath or one beat of the eyeball, one beat of the heart. No way will you lose any sense of touch or taste or smell or sound or whatsoever; but suddenly, it will be intensified, because you've got that sixth sense back in perfect functioning order, because you've been changed.

Oh yes, she knows who Elohim is and what's going on. She tries the spirits, and she doesn't go by feeling, like someone [who] comes in [and says], "Oh, I don't feel it is in your church."

And I say, "That is exactly right, because you don't belong here," [Congregation laughs.] because it is not by feeling. It's by... You don't take the Word and judge the Word by the spirit. You judge the spirit by the Word. And I am going to tell you, if that Word is lined up in this building, (I don't care how hard this preacher up here gets.) I'm going to tell you something: you are in the spirit. Because they thought Bro. Branham ranted and raved; and they said, "That man who judged others."

I want to tell you, "Praise God for William Branham. Hallelujah, and every Word he said."

56. Now, listen. Let's go a little further. It says in here: Now this earnest expectation... And earnest expectation makes us not ashamed. [Rom 3:5] Something has happened. You don't care what anybody says about the fact you believe that He is here, the Rapture is already begun on the grounds that the Lord has descended with a Shout to the living, that the separation is going on,

Matthew 24 is going on, [and] Luke 17 has been going on and will end in the Rapture. But I believe Matthew 24 has ended already, because we're separated and being separated, living sheep from goats, so to speak. This last time: what is going on—very, very true. Now It says here, this earnest expectation... We're not ashamed. Why? Because the love of God is now in operation. Yeah. Yeah.

57. Now, watch. You went all the way from justification, the Word coming, the declaration of who you are, and what you are, and your presence, and you are standing with that Word and with nothing else, because there are no more signs, there is no more evidence, there is no more nothing. And you can stand right with Abraham, and know that there is... Oh, come on; let's go back and read [about] Abraham: [Rom 4:1-2]

- (1) What shall we say then (as our father) Abraham (as) pertaining to the flesh, hath found? (Pertaining to flesh, what he has done.)
- (2) For if Abraham were justified by works, he hath whereof to glory; but not before God.

God stood right there, and Abraham said, ...“Oh, God I am a wonderful fellow,” and God said, “Oh, you bet you are. Yeah, you're wonderful all right. Phap. You sure took my promise and messed up when you took Hagar. Didn't you? What a wonderful guy you turned out to be.”

- (3) [For] what saith the scripture Abraham believed God, and it was counted to Him for righteousness.
- (4) Now (now) to him that worketh is the reward not reckoned of grace, but of debt.
- (5) But to him that worketh not, [but] believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Justified! You stand there, and you know that you're justified. You take the Word for it, like Bro. Branham said, “*Abraham didn't even look at his own conduct,*” how he ordered himself. Look, you have got to see this Word and see Christ, and in Christ you see redemption. All other ground is sinking sand. Where are you going to put yourself? Now you can stand in His Presence. Watch the pressure come. Watch the pressure come. Oh yeah, so what.

58. You watch everybody kick [their] heels up. Yeah. Why? They just love to hear lies about other people, everything they can to twist, because Satan is coming against us for one reason: [to] try to get us away from this Word. There is a certain brother, (I won't mention his name.) but he got in touch with me. I sent him some tapes. He was at a meeting. I don't expect to ever hear from that man again, because I believe he is just too nice for guys like me. He can't stand the pressure. He has known of Bro. Branham's ministry since Bro. Branham is dead, and before that, all these years; but he's never mentioned his name in his church.

“Where is it? What did Bro. Branham do?”

59. Look, there's the picture of the Pillar of Fire. So, what? Oh, ho, ho; well, you know, ha, ha, ha. Oh, yeah. What does it mean individually? [Bro. Vayle shouts] the camera caught it. What does it mean? What does it mean? Something's wrong somewhere, our expectation. He said so. “Now she is one with the Word. She isn't ashamed.” That means she's not naked. “The shame of thy nakedness do not appear.” [Rev 3:18] The Bride is dressed. She stands there with faith in Him. She is one with the Word.” She is clothed in her right mind.

She is not insane. Like Bro. Braham said, *“The spirit of hell and insanity has left her.”* She will never hallucinate to see those images come in, those birds that stretch across the heavens, and they scream out in terror in answer as big as telephone poles, and they imagine locusts with long hair, because women cut their hair. The Bride won’t see that. She sees Him. She’s at rest. Oh yeah, it looks like turmoil, but she’s at rest.

You say, “Lee Vayle, I don’t believe you got any rest.”

I’ve got news for you: you’re reading the covers. Get inside the covers. Get inside the covers. Yeah, she knows who she is, in her right mind, one with the Word. Here’s where she is. You see, the One who is love is here. And I’m going to tell you something: because the Bride has received Him, He is going to receive her. The prophet said so. Everybody talks about; “Oh, He is going to receive a Bride. Haa. The Bride had better receive the Bridegroom—uniting time, uniting time sign. Here she is.

60. I want to stop and make myself very clear here. I want to remind you I am talking about individuals or members who all together make up a body, a local Bride church. And I am talking about her attitudes that determine her conduct in and amongst her members. Don’t get scared. Just listen. I haven’t got a club over your head; so, just relax. Will you? I said I am talking about individuals or members who are all together, make up a body, like a local church here. See? I am talking about the attitudes based on the Word of a projecting of love that comes through a series after the revelation. Do you follow what I said? Do you follow me?

61. Now, what I did [is] I took you through a process in the Book of Romans the first five verses, the revelation, peace with God through our Lord Jesus Christ, ready for the Millennium, the Bridal Supper. Now this, what we have, based upon a manifested proof, the Word of God revealed by manifestation so we know where we’re at, we are now in earnest expectation of that glorification. That’s what it says. The minute you come to it with the full revelation, tribulation sets in, persecution, and problems.

62. Now, listen; we are talking about two kinds of brethren: community brethren is ‘Cain and Abel together’; brethren of God is Abel. Brethren of hell is Cain. The crow and the dove are both birds, generically speaking, brethren are brethren, humans are human, males are males, women are women; but there is a difference. There is a haint and a saint. There is a Christ lover and a Christ hater. There [are] two spirits: a true and a false. There’s a heaven. There’s a hell. There’s a kingdom of God, a kingdom of Satan. Let’s get it straight. So, there [are] two kind of brethren. Now, remember; it was Ishmael, the brother of Isaac that tormented Isaac. Yeah, right. The scoff. Remember Bro. Terry’s sermon? It was Cain that killed Abel. It was Judas [who] betrayed Jesus. Ananias and Sapphira invaded the camp. They got clobbered; but then, it [was] really taken over.

63. Then, one day a man who wrote the great book on love came up to Peter, and said, “Peter, you’re wrong.”

“Now Paul, just a minute sit down, dear boy. After all Peter is older than you, and he did walk and talk with Jesus, and you should defer to him you, see, because you understand.” [Bro. Vayle say sarcastically]

He said, “I understand one thing. I have a revelation.”

And he had the same revelation, and he blew it. I want to ask you a question. Where does your love go: toward God or toward man? When it comes to the Word, it’s got to go toward God first; then, it’s going to work out. Then, there’s no use anybody saying, “I’ve got a love toward



God, if he doesn't abide in the Word and strictly utilize that Word, Its power, and Its resources in dealing with his fellow man.

Now, deal with your own resources, and you'll both go to hell. So, God so loved the world He gave his Son, [Jn 3:16] and you love God and your fellow men that you didn't know who was sheep or not that you were willing to lay down your life and go to a mission field that you are willing to put your living on the line. You're willing to do all those things. Why? Because you've got a living Word with you. But the minute they cross that line against that Word, you've got to bring them right back to the Word. And remember, God is judging this world now by the Word, which is Christ Jesus.

64. Now everybody is squawking today about these judges, and they're talking about love, and they're saying, "Well, that dear boy, he really didn't mean to rape that girl and to kill her. You see, what it was, his parents got divorced and such a traumatic thing took place that, you see, what if it was your daughter, Judge?"

Well, he said, "You see, I don't have a daughter, but I have a son who could do the same thing; so, in great love I must let him off."

You hate his guts, because the man will not clamp down on rape and everything else. As Bro. Branham said, the reason he had to go against capital punishment, from the humanistic viewpoint, was "always the poor man died and the rich man got off." But, let's get back to the Word.

65. Now we're talking about a local church. We're talking about her attitudes that determine her conduct in and amongst her members, each one and all together alike. She understands 1 Corinthians 12. She is not in opposition with anybody, or in competition. She is one.

I wish that ministers, [ ] especially in my own personal existence, could understand I am not competing with anybody. I am competing with myself and the devil and trying to be a servant of God. Why can't they do likewise? That's why I set myself apart, and I just don't have truck and trade anymore. They can do what they want. They simply don't want to understand, that solves the problem. Forget it. I am going to go on.

Now I [in honor have] preferred my brother day in day and day out. No man can deny that record, because God is my judge. It's the truth even my enemies admit to it, but I will not fool around with that which is off the Word. I have a ministry. Moses the meekest man in all the world said, "Father, I'll die with those people..." One day men rose up against his ministry, and he said, "God, if they die the death common to men, you never even called me." One day Peter said to Jesus, "Ah, far be it from thee, Lord." Get thee behind me, Satan. [Mt 16:22-21] You don't go off the Word, brother/sister.

66. The Bride knows we're not in competition. We're not. No way. She understands cooperation. She understands trying to be representative of the Lord Jesus Christ and be a living idol unto Him as Bro. Branham said, The Stature of a Perfect Man. She doesn't talk about a body ministry anymore, as though everybody's got some lovely little part that you seek God for and who cares about the Word and all. She only knows one thing: give Him preeminence and let Him be the Word in her; according to that written Word, let it be manifested.

67. Now, listen carefully. John talked to a Bride that at the beginning, at the beginning now, did not have the mixed element. It was a true revelation that all had, a virgin. So, how could there be a persecution arisen from within? No way. No way! The hundred and twenty names

comprise the perfect bride of Jesus Christ. There wasn't any difference. None. Why? Because it was all Word-centered.

A little difference came up over who's got so much soup and who's got so many noodles. Well, they said, "Let's divide the soup and the noodles exactly right; take Holy Ghost men to do it. No problem. We're giving our self to the Word of God and to prayer." That's why you've got noodle feeders in the church that take care of the mundane. You've got men that rise above it and take care of the other, and the church goes marching on with the Word of God fulfilling her destiny.

68. The church at that time was not mixed; it did not have a mixed multitude. They were one [in] pristine purity. Then, persecution arose from outside, and they clung together. What they saw in each, made them cling together. Let's go to 1 Jn 4. Now persecution arises from the outside; then, it starts coming right to the inside. Let's take a look. 1 John 4:

- (1) Beloved, believe not every spirit, but try the spirits whether they (of be) of God: because ( a lot of folk are trying to get in here, they are claiming the same thing, because) many false prophets are gone out into the world.
- (2) Hereby (you) know the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: (Now that's for this hour, the fullness of the Godhead bodily manifested in flesh again. Whether you like that or not that's the truth.)
- (3) And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.
- (4) Ye are of God, little children, and have overcome them: because greater is he that is in you, that he that is in the world.

69. Now listen: Bro. Branham categorically said, "*I am not the son of man. The Pillar of Fire is not the son of man, but it is a form of the Holy Spirit.*" William Branham stood there, so the Spirit of God in a human form, Jesus Christ in William Branham performed the very miracles, say the very Word that was suppose to be said. So, we looked at him. We saw God in a human form. We heard God, God speaking through the man—not speaking William Branham's thoughts, but God's Own thoughts: God moving because the words of a man wouldn't do that.

Now:

- (4) Ye are of God, little children, and have overcome them: because greater is he that is in you, that he that is in the world. (In other words he said, "They'll come, but you'll know them.")
- (5) They are of the world: therefore (they speak) of the world; the world heareth them.
- (6) We are of God: he that knoweth God (hears me said John and men like me); he that is not of God (does) not (hear) us...

What if William Branham was in that mold, and everybody that turned his ear against William Branham is **out**, and what about those that say, "Well, I do believe and don't." Watch 'em. Now there's where you've got to watch, because, you see, there's going to be those [that]

walk right up and say, “Phooey.” They’re [going to] come within us, and they’re going to cause the problem.

- (7) (Now) Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.
- (8) He that loveth not knoweth not God; for God is love. (All right. Now that’s a good ‘amen’ to that.)

70. Now listen: Romans 5. Here we reverse it. Right back there. It was there. They weren’t working up to anything. There was none among them betraying anybody. The influence was on the outside, where it says, “No man durst join himself to them.” [Acts 5:13] You couldn’t even come near them. Ananias and Sapphira rose up; they died for it.

Now people are looking for all kinds of things like that. I am not. I believe Ananias and Sapphira are already here. I believe they are already dead, spiritually speaking; not that something couldn’t happen physically, but I don’t look for it. I just I just leave those things be. Bro. Branham said, “*A little word...*,” and I let it go at that. Now I said, “Listen, that started back there with that love.” Now, look. Paul reversed it, because it was already in the church, mixed up, and messed up.

71. Now I hope you’re listening carefully, because this isn’t too hard to see, if I could just get it across to you. Now, listen. I want to bring it home to this church. Over the years we have in this Bride church locally, have been struck time and again from within by those who would bring us down. Now, don’t be angry [or] critical at my remarks, but you just sit quiet, because I could be right; and, if I am right, you’d better know it. If I’m wrong, I’d better know it. Now those words cannot be denied. I have witnesses.

Now I am not trying to be too personal, but this tape will not go to anybody, but [it] belongs to this group of people. Nobody else gets this. Then, when you get it, you bring it back. You want to hear it again you bring it back. If I release it, then is my business, but this is for this people here.

Over the years in this local Bride church we have been struck time and again from within by those who would bring us down, but we weathered the storm. We endured. And by enduring we developed a character to stay with the Word and ripen in the sun. We ripened. We expect to be in the Rapture. We are a one-minded Bride. That is why we have love amongst us, (You didn’t think I believed that, did you?), and why this group is solidly together as it never was. Now you tell me if I’m wrong. Now I’m not stupid. I wasn’t born yesterday, and I watch everything as a hawk, and I am a pretty hard guy to get across to, and you can look at me a little bit stupefied right now, because you didn’t think I’d ever say these things. Did you? Well, you all...be in for a surprise! It is good for you, because I am not in this pulpit just by chance, and I say that is why we have love amongst us, and why this group is solidly together as it never was. And my little cliché was: You’re so busy fighting for me, you can’t fight each other. And that isn’t really the truth. You are so busy with this Word and believing It and staying with It, you don’t have any time to fuss about these other things that are really corny and stupid.

72. Now we have come up through the evolution or steps to love. Let someone come and try and move us. Now, getting personal, why do I have such an elder as Bro. Evans, and I have the deacons and a song leader the way they are? I ask you a question. Why do you think Lloyd [Lusk] leads the song service? Because he went through his own hell of literal disorientation by someone trying to destroy his mind over this Word; and unfortunately, I was the one teaching, so

I got clobbered too. Why Bro. [Russell] Evans? Because this church today exists for one reason: that the Word, as it is believed, goes over this pulpit. When it ceases, he can rip this building down. He will do it of his own accord or burn it, or whatever he wants. Why do we have deacons such as Bill [Graham] and Mel [Melms]? We've known Bill all these years, soft-spoken, easy to get along with, but you drive him, and you wish you hadn't. Mel paid his price of literally a dislocated mind, until he got out of what was driving him from the Word of Almighty God. Look at the family now.

73. Now you look at the people in this church, and I'm not going to compliment you. I'm preaching what could be a swan song. I don't know, and I care less. But I've looked at you people over the years and over the time, and I am satisfied for the first time to be at rest with the people that I do not believe are humbug, haywire, or murderous, that you would sooner be burnt than burned, that you would sooner give than take, and because of one thing: it lies with a Word, which is a judge and a standard and is the filter and the criterion and is not a person, though it is true that we are those who deal with the Word; and, if we weren't originally in that Word, we're never going to be Bride anyway. But I have hope, from what I see in the metamorphosis in the conforming, in the projecting, that there is a love in this church that will make the people do what Bro. Branham said.

74. Now, listen carefully, he said, "Look. When that one or somebody's come into your group, and they sit amongst you with the avowed purpose that they will attempt to destroy, do not click or clan." Now how can you, if your eye is on the Word. If you're on personality, forget it. Now I am not sure that everyone here is exactly perfect concerning personality, because I myself am not. I've come to the place where I can tolerate anything on the grounds I tolerate something else too, and I believe I know every single one of you at least to a degree, where I know weaknesses, and I know strengths, and it doesn't bug me anymore. Not one bit. Oh, I may look at it and say, "Well, phppp why not do something about it," but you're not going to, so that's fine too. But the premise is solely on a Word, not on a conduct per se though conduct is a legitimate requirement. You could show the most wonderful love in all the world, and be a flat-footed hypocrite, and you could stand like the apostle Paul and say, "Peter, I'm going to tell you something: as much as I hate to kind of push your nose into it, you blew it. You blew it."

75. I had to phone a man not too long ago. I knew what he'd already done—where the fruit was going to go. And [he] came to America, and I said, "You blew it."

He got so fa.. He made a phone call almost plumb around the world, and the man said, "Son, I would have told you," but he said, "I could see you needed a lesson. So, I let it happen."

That was love. You say, "Hey, the guy should have warned him." Ah no, it would have simply caused a fight. Don't pull up the tares. Let them grow; and remember, there is a rain that is called former and latter, and they'll come together and it'll separate the tares. So, don't you bother.

You just stick with the former rain that's falling in the latter rain, and the tares will go pheep, because God will go pheep. And, remember; when you say, "I and my Father are one," it's too much for them. The shuck's going to pull away from the grain. It's ripening, uniting time sign. It's all over. It's going on. This is where your growth has come.

76. So, there will be none of the taking of sides or clanning. They'll be no clicking and no separating, just a pulling together and a going on, because you know what is taught here, and you believe it, and I believe it, and this is what counts. From there on, anything which lies in a difference of personalities can be perfectly adjusted and will be adjusted, if you simply want to

adjust. But I am going to tell you something: You can't give yourself a revelation. And, if you've got a revelation, you've got the real thing. As Bob Brown put it so nicely, he said, "It's no problem to find out how to walk in the spirit, if you live in it. All you've got to do is to look at the Word, and it'll tell you how to walk." It's there. You see?

77. Now, listen. Giving love to anyone and everyone until that one comes in or gets out is now possible, because the one thing they want to do is get us off the Word, and that is the one thing they can't do. So, what does it matter how nice you are? You can afford to be. You can. You see? Bro. Branham premised this on a love, and He premised it on Him. He said, "*I'm here,*" and he said, "*you loved,*" he said. Why? Because they had a tie post. Let me tell you something: When the tie post went, he said, "*It'd all go bluey.*" Now, look, he said, "*He that is here now is the tie post. He must increase, and I must decrease.*" We have a greater tie post than ever. We have the living Logos with the revelation, per se, in an ever failing refection that is bringing us right to the glory of God, to the Wedding Supper. So therefore, we couldn't do it before, but you can do it now.

78. You can say, "Can I let my hair down?" Oh, yeah. Yeah. I don't have to tell anybody, "Look, if you're going to leave, tell me now and never come back. I don't care if you come and go freely, phtt." You say, "Bro. Vayle, why?" I told you why tonight. I preached to you. I preached a message to this congregation. I can say like Bro. Branham, you can believe what you want on the outside or, if anybody did get a tape or anybody here, you do what you want about what I preach. I am preaching to you people here that come here under the sound of my voice, and listen, who respect me and believe that I do have a gift ministry of a description, which lies in teaching to take the Scripture, to stay with Bro. Branham and understand, and I believe I can say the same thing now.

The devil is not going to leave us alone. But look, don't put your thoughts on the devil. Put your thoughts on God. Don't worry what comes in and goes amongst us from now on; because, look, we've been through it. See?

79. I'm going to close in just a minute or two here, but I want to read something, and I'll try to cut down tomorrow morning, cut it down real good, but you know that's an impossibility, the way I preach. Now listen: [2 Cor 1:3-4]

- (1) Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;
- (2) Who (comforts) us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

It tells you right there: Look, we've been through it. We can help others to go through it. We know what's here. We know what lies ahead. Let us begin to realize we are not walking in darkness. We are not unaware of the tricks of Satan.

Let me see if I can find that one. It's here somewhere. I wish I could remember just where that is. I always have the worse trouble in the world remembering the things I want to remember. Oh, anyway, it doesn't really matter... I can find it, I guess, if I just took a little time here. I could pick it pick it right up, but I haven't got that kind of time to bother with it. But anyway, It tells us very, very succinctly here that we're not unaware of the tricks of Satan. We're not unaware of his methods, of his wiles. We're knowledgeable.

80. Now look, brother/sister; here we are knowing the ways of God, knowing the Word of God, knowing Satan for what he is: antichrist revealed, Satan revealed, God revealed, all of the revelation, the Word, here it is. Look, I am going to tell you something: we are not walking in blindness. We are not walking in darkness. We are walking in light. And there is not that day or any day that can overtake us unawares, if we realize the metamorphosis, the projecting, the evolution, whatever you want to call it, of what we are talking about tonight. See?

81. Let love project. Stay with this Word. Stand with It. See? That's where the starting point is. Stand with It, so nothing can come in and take you off of It. Then, from that point on, it is a very minor decision to stand with these other things wherein we know how to conduct ourselves, and do conduct ourselves, which is our reasonable exhortation from God.

Now we have come to that love I am talking about. Keep it projecting and watch God work on our behalf and continue cleaning up and building up a Bride that He is going to get out of here. This is getting ready for the squeeze, but also for the Rapture. I do not preach any message that we have arrived. There is no way that I believe we have arrived on... I believe I am seeing the Word interpreted by manifestation—a manifestation amongst us. I believe it is in other churches.

82. Now, listen. Other churches tried to clean up and develop a love. They confessed and cried to each other publicly, and rejoiced, and said, "This is it."

I said, "Hogwash."

I saw it happen in churches in Hobesound, in Florida, amongst the dead Methodists or the sleeping virgin; and they hugged and they kissed, that is, the husband and wife. They made up. They made public confession; no more near this Word than nothing.

Now the churches that did it... Where is one church that did it first? I'll tell you what: They made their preacher... He made himself the archangel Michael, so he's got a sealing in, and you fall on the floor. And that is the last understanding I have from good authority. The other fellow's church that said that made the great profession of everything they had and such love they've gone to polygamy. They can both have it. They neither have it. So, neither do you have it on those grounds. You have not arrived.

83. I am merely trying to interpret to you and show to you the things the outworking of where we are now. We are in a position [that] we were not in a position before. We can relax. We can afford to expose ourselves, that is, to lay ourselves open for others, but not to a false Word.

To get bitten again would not be the greatest crime in the world, although I think we should be by that, too. And I mean it in this respect: How many times would a person have to prove he's off the Word? I'm speaking now concerning the understanding. How many times would he have to be in disobedience to what we follow here is that which is a natural concept of a Christian conduct to know that person needs some kind of a relief, and some kind of a help to build him up?

84. You see, look. In no way do we believe we've arrived. No way do we go through some emotions and motions. No way, because I saw those churches do it. The Methodists never moved out of their tracks. These that are Pentecost amongst us have gone right back and used that as a cover up as though they have something. But I see God's Word coming to pass, brother/sister, the way it's laid out here. I see a love projecting. I see that we're able, if we only believe, to project this love like a laser beam at the enemy, and never failing us, never working ill to the

neighbor, never working ill to anybody, but a cost in overcoming in all things until the Bride gets out of here.

85. Now you do what you want with the Message. I'm not a prophet. I don't have any extrasensory gift or anything else. But I do believe that there is nothing at this moment that is not fully exposed to the Word where the Word gives us the literal, beautiful understanding. I would not say for one minute that this church is ideal, because it is not. From the top down, it is not ideal. I do not believe for one minute we have here a fountain of knowledge as though we have all obtained to the epitome of it, to the apex. I don't believe for one minute.

86. I believe there is much we will have to know as we go down the trail, but I do believe that what has come to our attention, brought by Bro. Branham, we believe it correctly, what we see. What we don't, and what God wants to give us, He will give us. We are not striving for it, as though we need to know things. We left our selves open to the grace of Almighty God.

I believe we understand where we're at today in this Word; and I believe, because I understand who and what we are and what position we have in a certain limited sense, which is still a very wonderful sense, I believe that there is no reason at this point that we have to be defensive in any way, shape, or form. We can be open, and above board, and all things kind and considerate, because we stay with the Word. And because each one of us stays with the Word, there can not be any such thing as hate. Misunderstanding? A little criticism? Grant you. But there can not be hate. There is no such thing as hating a brother, because you both love the same One, Who is the Word, Who is here. How can you? See?

87. So, I hope you begin to understand what I am saying. I believe there is a freedom; and, with love progressing, one of these days the Holy Spirit will so be in charge of a Bride... And, if we're not Bride, it'll be someplace else or one here and there. But we consider ourselves Bride. So, we look for that day the Spirit of God moves in such respect amongst us, there won't be one that's not healed—not one sick. No, no more sickness, knowing the Resurrection is amongst us, the healing in the wings. He's just further and further going on.

So, the Lord bless [you]. Let's rise at this time.

Gracious Heavenly Father, knowing sometimes it is difficult to express ourselves, taking more time perhaps than we would want to take, but knowing some of these things do cause misunderstandings where people can not realize to put to Your credit and their credit a working of the Holy Spirit according to the Word of Almighty God, wherein this is the Message you heard from the beginning, and this is where the love was, and the enemy came, and came against that love, and murdered the brother showing that he wasn't a brother—false. All down the line, Lord, we see these things. And we know that so many things have come to us in a form that just does not cut with the last day Message, but here it is.

The prophet said, "*Love is corrective.*" Love is doing what you wouldn't do, except you do it for God. Love is doing the Will of God. Compassion is doing the Will of God. And here, there are people right here Lord, many places around the world, little groups here and there, not trying to be Bride, but are Bride and coming to the understanding of what is going on, what has gone on, and how we're coming more and more into that image, more and more into the rest of the Word, more and more knowing what has been set, what is in order, what your Word is: the revelation, the manifestation, the proving It out, all these things.

So Father, tonight, if we said anything wrong, we stand open for correction. If anything the prophet said that denies what has been said Lord, and I have been seeing wrong, my thinking is simply wishful that it is not a manifestation of the Word of God coming into effect Lord, I certainly want to disabuse myself and the people of anything that will be in that category. But at this moment we aren't defending ourselves Lord, but believe that we have seen at least a modicum, a ray of light shining, which we believe is the right direction that there is a love, a love that would not be recognized by those that have a dissimulated love, that it's just not a true love; but Lord, I can not understand anybody following Your steps when You said, "The volume of the book is written of me: to do Thy will O God." You went right to death to do for what was written, right to death for that Word. Then, how much more will we stand by that Word, not much more than You, but how much of an example do we have? There is nothing left for an example. It is all a reality. So, we honor Your Name tonight.

Now Lord, as we partake of the emblems of the Communion table and the Foot-washing, may this be with a meaning, an understanding, and a depth that we have never had before, that we can honestly believe in the shed Blood, the cleansing, the Life that came back, the memorial to that great, tremendous thing which took place. And now we are receiving the complete revealed and full benefits of the last hour, and washing of feet signifying many things we didn't know before, didn't understand, but we're getting to understand now, and coming into a fuller revelation. All these things Lord, we lay at Your feet tonight.

O God, help us. Help us, Lord, to get the absolute true drift and the understanding of what I've been saying tonight. I cannot give the people anything other than words, Lord, any more than the prophet could just give us words. It took You to breathe the Life into it. Father God, breathe, I pray tonight, if this is Your Word what I preached true, and somehow I know a truth lies in there, something is in there that is contingent right down in this hour. Lord, breathe on it, I pray, and bring it into a depth, which every heart is longing to have. And I know Lord, that even though this prayer is acceptable, in a sense it isn't even necessary to be uttered, because You're going to do it anyway, but I say it Lord, to encourage myself and others who are praying with me that we will settle down into the depth of the understanding we are coming up in this way of that love shed abroad in our hearts by the Holy Ghost, the revealed Word, standing with It now, and altogether the Bride becomes invincible, and we can afford to love, and let love rule under every consideration. Not one is going to be deceived; not one is going to be fooled. No way, because our solidarity and our uniqueness oneness is of a union of the Word, and from It we go on into a conduct, which we know, and all men have known all these years, to be right.

So, Father, we thank You for Your help. We know You've heard us, as we've tried to say right, and been careful to say what is right, as far as we know. Grant Your blessing; in Jesus' Name we pray. Amen.