

# **Christ is the Mystery of God Revealed #2**

## **What Is This All About?**

August 3, 1986

Heavenly Father, we're again grateful that You've given us the desire to come to Your house which has been consecrated by Yourself, Lord, sanctified, set aside, Lord. We might worship therein and have fellowship with You and with each other, and the blood of Jesus Christ cleansing from all sin based upon the premise of Your own Word that says if we walk in the light as You are in the Light, the Light of the hour, the Light of the age, the Light for this moment.

We know Lord that many do not believe that and we are not happy for that exactly, but we are very happy, Lord, that You have allowed us to see this in the Scripture, that there is an evening time message, an evening time light. There's something different for this hour, something that's going to abrogate the Word of God itself. It said it's appointed upon man once to die, and after that, the judgment, but there is a time when man will not die but be changed into immortality. [Heb. 9:27] In Your great plan Lord, where man can stretch forth his hand and take of the Tree of Life, which Adam could not do. We've waited two—six thousand years to do it. We know, Lord, that takes a different Word, that takes a different promise than has been set forth through the ages, had been written there but it has never been set forth for the ages until now.

Help us to appreciate that. Solemnize our hearts, Lord. Because of this, knowing that Truth, to put aside every other thought and everything we might have as a barricade against it. Just remove everything from our hearts and minds, Lord, and may understand the Truth of this end time hour, that we might be of those who meet You in rapturing clouds of glory, Lord at the wedding supper of the Lamb, to come back and reign on the earth, which is wonderful and beautiful but thoroughly devastated by mankind. You'll recreated for us, that we might have the bliss that You promised.

Bless each one of us, Lord, to have that hope in our hearts, and then live it. In the name of Jesus Christ we pray, Amen. You may be seated.

It's good to see Heather this morning. You made it from all the way from Toronto, visiting friends in Vandalia. Heather McMann. Lovely little lady from up there. I think you're Irish background, is that right? That makes a fighter. Good, you fought your way through traffic and came down here to see us. The Lord bless you. Good to see Sister Jan this morning, too. And all the rest of you folk, it's a real pleasure to be here with you.

Now in continuing this message, *Christ is the Mystery of God Revealed*, we have to really relax with this subject, because there are things in here that are quite different from what we really have presupposed by our studies. For instance, we have literally two groups of people concerning Godhead. One is the Trinitarian group and they say there are three gods. It's impossible, because you eliminate one by the Holy Ghost, Jesus coming back as the Holy Ghost. Every Trinitarian knows that but he won't let go of it.

You can look up the authorities and I ran across that when I studied Vincent, the truly great theologian, and just a great student. And he takes Ephesians the fourth chapter and shows very definitely that Jesus came back as the Holy Ghost. If that's the case, you've eliminated one, you don't have three anymore. So if you eliminate one out of three, you've got two; why not go all the way and get back to where the Word of God is, that there is one God. Now I know people get really anxious and querulous concerning then where does Jesus stand, who was before the foundation of the world and said "give me the glory that we had before the world began," [John 15:7] speaking in terms of a person speaking to another person.

Well this is where we begin to learn these things, hopefully to place them. And it's not easy, it's difficult. But if you want to take shortcuts, then you come up with, say well, I can take a shortcut with one god, and if anybody says anything different, then they're reaching two gods. I've been accused of that but believe me, I know there is one God and I know He has a son, and you are not going to get rid of him. And the making the son does not make him God. That's the thing that you understand, because there is one mediator between man and God, the man Christ Jesus. That was simply a body but what was in the body was God.

So these things you have to look at and perhaps we won't get them all—that's all right. We're not superhuman people, we're not prophets. We're just ordinary people and we believe the Word. So I'm going to just take a little preamble here, recap before we get into what Bro. Branham was actually saying. Now so therefore before we go to page eighteen, which is where we'd really start reading because we left off there, and commenting on the message reading and commenting as we go alone, it's good to familiarize ourselves with the exact meaning of the title which is *Christ is the Mystery of God Revealed*.

Now if you look at the title carefully, it will tell you several things. Number one. God has authored a mystery. If Christ is the mystery of God which brings a revelation or is revealed, then you have to admit that God has authored a mystery, or God is the creator of a mystery, Revelations 10 and 7:

7 But in the days of the voice of the seventh angel (messenger), when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

So God has not only authored a mystery, but God Himself is a mystery. There's things about Him therefore that we would have to know that are literally hidden. So God has authored a mystery.

Number two. A mystery is something that is very evident as to its existence, but is not perfectly understood, because the nature of the beholder is inadequate to fully encompass it. Now that's what a mystery is. It isn't that the mystery isn't there, it isn't that it's not real and legitimate. The fact is you and I just can't get in harmony with it, because it's on a different plane. Something is missing. All right? Let's just go to 1 Corinthians 2, and see how this really is. So how you've got to come back to God and God alone, and the way that God would do things, okay? In 1 Corinthians 2:6-19:

6       Howbeit we speak wisdom among them that are perfect:

And that word—of course, perfect means full grown, mature, and also has a connotation from the mythical or ancient times, wherein the perfect were those who were privy to the revelation or the understanding of something which others were not privy to; which when you boil down into the area which would be the world and how the people are in their thinking, it would be something like a club. Some little thing in the realm of a philosophy. But this is not so, this is not a philosophy, this is a reality.

6       Howbeit we speak wisdom among them that are perfect:  
yet not the wisdom of this world, nor of the princes of this  
world, that come to nought (nothing):

7       But we speak the wisdom of God in a mystery,

See? Something in there letting you know it's there, it's real, I'm going to tell you but you won't be able to fully encompass it. There's no way you can know it perfectly, but it's there, and it's available. It'll be real to you but there's an element in there which you have to watch, because you just won't be able to fully express it the way you'd want to.

7       But we speak the wisdom of God in a mystery, even the  
hidden wisdom, which God ordained (Notice, the hidden  
wisdom, the hidden mystery, which God had ordained)  
before the world (before there was a speck of stardust) unto  
our glory: (Now you watch the language, because this is  
the true Word of God.)

8       Which none of the princes of this world knew (with their  
wisdom): for had they known it, they would not have  
crucified the Lord of glory.

So therefore here is something that was real, it was evident, it was true, it was there, there's no doubt about it, but they could not apprehend it on their level, so they crucified the Lord of glory. You understand what we are saying? Because this—we're talking about a mystery now here, and if you don't get to the heart of the mystery, where you are able to apprehend what it's all about, you'll do the same thing.

Now you don't have to know perfectly, there's no two ways about that, because there's no one knows perfectly, only God. But you can know enough about that

perfection and the revelation of it that you will accept it. And we'll hit that a little later on.

- 9 But as it is written, Eye hath not seen, nor ear heard,  
neither have entered into the heart of man, the things which  
God hath prepared for them that love him.

Now that goes to your mysteries. That tells a mystery then, this mystery of God embodies the welfare of a certain group of people who are privy to a revelation—they have a revelation, which I said in my prayer, we walk in the light as He is in the light. As He is ministering His own revelation to the people and you walk in that, you are in the light and the blood is efficacious, and without that the blood is not efficacious.

I'm sorry, I'll challenge you at the White Throne judgment, my brother/sister, and I'm not afraid. I will stand there as a witness to Almighty God, I'm not afraid. And I neither making myself anybody—don't ever think that for one moment. I never have and never will. But we know what the Word of God says. We're not bound by the creeds and dogmas and man's fallacious understanding and arguments, and doling out of mere pittances to destroy souls. This is the full Word of God, see? Now:

- 10 But God hath revealed them unto us by his Spirit:

And Paul uses the editorial we there, but he also embraces men like Peter, James, and John, but he is speaking of the revelation, because Paul was not anywhere near Jesus Christ, and Peter, James and John. He met God in a Pillar of Fire and God gave him the perfect revelation. And as I said last night, when Paul and some of those men and James were carried away with their own understanding and own ideas—they were injecting things—Paul looked them right in the eye and said, “that's not the truth and you know it!”

They wanted to bring in circumcision—what for? Talk about stupid! That was okay for its time, but it's dead. You don't try to resuscitate a dead man, you let him rot. But try to bring up something that God had thrown aside and cast aside, said it's over. And Paul said if you are circumcised, you've made the faith in Christ void, you're finished.

But what will we do today if Paul came on the scene and faced the church with what they are doing? Their church suppers and this and that and other things. Their blasé attitude. Why, you people want some milksop, that's what they want. They don't want a preacher in the pulpit that's going to say the truth. “Preacher, scratch my back and pat me nice.” Hogwash! God's a judge. The Judge is true to the Word, there's no back-scratching and patting. You got to go by the letter.

- 10 But God hath revealed them unto us by his Spirit: for the  
Spirit searcheth all things, yea, the deep things of God.

- 11 For what man knoweth the things of a man, save the spirit  
of man (that's all it can produce) which is in him? even so  
the things of God knoweth no man, but the Spirit of God.

Man doesn't know the things of God, God has got to tell him. And he's got an ability under certain conditions to apprehend what God says, and under other conditions he can not apprehend what God says. We'll find out.

- 12      Now we have received, not the spirit of the world, (and that's a clue) but the spirit which is of God; that we might know the things that are freely given to us of God.

In other words, the baptism with the Holy Ghost thoroughly entitles you to know the things of Almighty God in the way that you need to know them. Not more and not less, but exactly to your quantity, because all men are gifted in different proportions. That's right. The measure of the gift and the measure of faith. The measure of grace. All of these things are measured, and one does not need to think one has a right above another, or equal some others.

For there is no man who will alongside a Word prophet, and no pastor can stand alongside of an apostle that's a genuine apostle or a prophet—that is a Word prophet, not a minor prophet, like a five-fold. Neither a man gifted in the church to stand beside a teacher who take the Scripture, weaves it back and forth by gift himself, not even knowing what he's doing, because it exercises the power of God within him by God himself.

All of these thing are in here, I want you to see them. See what this mystery's about. There's an element in there that is peculiar, but you can know and receive and walk in that light, what God is shedding abroad in our hearts and our lives.

- 12      Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.
- 13      Which things also we speak, (now notice:) not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

In other words, it is spiritually taught, it is spiritually apprehended, it is spiritually walked in, and there lies the difficulty. Because it's not always simple as 1, 2, and 3. Taking a drawing board and laying out like some master draftsman. Notice:

- 14      But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him:

It's foolishness right now. When William Branham came on the scene and he said there's a message for every singe age, there's fresh light for this hour. The sun that rose in the east is setting in the west, and he said it's not two different suns, it's the same sun. It's the ripening light at the end time. God the great ripener, God the great harvester. This is the hour when the reaper will catch up with the planter, the sower. The Bible says so.

You can not get men to understand that. They will not receive it. Why? Because they are dead in their sins. They're not born again. I'm sorry, that's just plain evident, the Bible says so. There's a spirit lacking, and it can not be rebirthed.

Now I can be very positive and I'm shouting, I don't mean to be. I want to convince you, the Word of God doesn't convince you, my shouting and jumping up and down will not convince you. But it's a listening ear and a listening heart. If there's something in there will listen and understand, they are spiritually discerned. Notice:

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

Now it tells you right there that in every single time God brings a light, Christ is that light, and we walk in that light. There'll be people judging us every single time, but the Bible said that person is not judged. He judges himself by walking in light. Why? Because judgment is upon Christ through the blood, the rest will be judged because the blood is not there. Because the old Pentecostal saying is right—I think they must have got it from the good old time Calvinist—and that is the spirit answers to the blood. You bet it does.

In other words, there's no blood shed for you even though the blood has been shed unless the spirit of God attest to it. Now that may sound difficult and hard. I can't help what it sounds like, but I know what John 3:16 and John 3:17, let's read it the way the Bible says it, not what somebody quotes, isolating the text, one text from the other. It says: [John 3:16-17:]

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Now that would sound like universal salvation by shed blood, and it could be in the sense it is limitless, but notice what it says. [John 3:18-19:]

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. (Now notice what the condemnation is.)

19 And this is the condemnation...

Wherein you don't believe in the name of the only begotten son and accept the blood.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

That's it. No light, no blood. And you can take this Scripture and pervert it to your own understanding all you want, but it will not carry in continuity with the rest of the Word. This alone will carry in continuity. Nothing else has the continuity. Say what you want, believe what you want, that's the truth. A man's got to come to grips with this Word—of this Word of eternal life. All right.

A mystery is something there's very evident as to its existence, but it's not perfectly understood because the nature of the beholder is inadequate to fully encompass it. Now let's go to Ephesians 3 and read what it's got to say there. Eph 3:1-7:

- 1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,
- 2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:
- 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,
- 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) (There again he tells you.)
- 5 Which... (Now watch this mystery.) Which in other ages (generations) was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;
- 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:
- 7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

Paul alone had the ability to give the people from Almighty God what a true revelation was in the depth of which God wanted it for that hour. Notice there was a depth way back another generations, when Abraham was to be the father of the Gentiles. That was true, but it was not known back there by revelation as it was known in the days of Paul. So, the appearing of the Lord Jesus Christ was a revelation that lay dormant. This stretching forth of the hand of eternal life lay dormant until this hour when it's known as it has not been previously known.

Now you get people to believe that and you see what happens. No church is going to believe it. No Protestant, no Catholic, no Greek Orthodox, nobody is going to believe that. No Pentecostal, nobody is going to believe it, there's no way. And yet they're forced to believe it, for why have the Roman Catholics and the Greek Orthodox and the Baptists and Methodists and the Presbyterian and the Nazarene—you name every single one—the Lutherans, the whole bunch—accepted tongues, when they turned down tongues in 1906 and from then on. Today they believe it. The Pope speaks in tongues.

At least the other pope did, I don't know about this one. The other pope's sister, nephew—Pentecostals.

Where is the truth all those years? Where was the Catholic Church all those years? Where was the Protestants all those years? I was in step by the grace of God, I was Pentecostal, spoke in tongues many, many years ago. I was taught entirely wrong. That's fallacious, that's no evidence of the Holy Ghost. No. Heal the sick, stand there by the power of God and demand things come to pass. Yeah, you're looking at a has-been in the sense of the word. I don't major in minors anymore. Not that there is anything wrong with it. Perfilous...?..., we'll go into that too.

All is of God, there's nothing that's not, but there's a light of the hour. And you notice how it is that every single church age turns down the light that is present and looks in the back. Show me where tongues and interpretation and prophesy and these things I had in my life from eighteen years and on, until I was up past thirty-seven and into my forties, when I really got Bro. Branham. Show me where all of those things will compare with the man of God who could stand there and say, "*bring me your worse case and I guaranty healin,*" and read men's hearts and not one failure. Not one less Thus Saith The Lord ever fall to the ground when I seen thousands of things in Pentecostal fall to the ground, and my own efforts crumble, but never once in that man.

Walk in the light, yes, there's a light to walk in, my brother/sister. Sure. But you notice in that element of the mystery there always remains the element of faith, and faith is something you don't see but you know is there, and it defies an explanation but something in your heart says, "that's right, I can't explain it, I can't figure it, but I know that I know that I know." There is your mystery.

We can not explain all these things in the Word of God. No prophet was ever able to tell us the perfectly to our understanding, though it's perfect to his understanding. But God will allow us to by the spirit of God within us—perchance we have that spirit—to understand and to know this is right and then walk in that light.

Harriet Beecher Stowe's father—she's the one who wrote *Uncle Tom's Cabin*, which brought about the downfall of the conditions of the South, liberated the Blacks. One day somebody asked the Reverent Dr. Stowe—the Reverent Dr. Beecher, "How is it you have such a large congregation?"

"Well he said, "It's very simple." He said, "I've a congregation," he said, "or so popular, and sermons you know, and all. Well," he said, "I started with a congregation of 200, and I have my congregation 200. And I preached one sermon on a Sunday, and two people took that sermon out and they preached it 200 times."

Now I'm not asking you to go out and preach what we believe here 200 times, but there is an understanding that there is a witness. And there is a witness in this hour, and that's the witness that counts and that is real evangelism, to tell people what God is doing in this hour, not what He did in Pentecost, not what He did under Luther, not what He did under Wesley, not what He did under Martin and Colombo—great men of God and



don't think all church—and don't think there ever was a time when these churches were devoid of the mighty working of God.

The Protestants can throw off on the Catholics all they want, but in the Catholic Church there was men like Martin and Colombo—men you can not touch—and the power of Almighty God. Men who tried to reform and got nowhere because the church was dead-set against them. That therefore we are not against any membership or any people, we are against the creeds and dogmas and the monolithic governments they've raised up in the churches until men can not breathe without somebody breathing down their backs and telling them what to think. And then when the power of God is manifested men turn it all down. The element of faith remains.

Number three. God alone can reveal what is the true meaning and value of His mystery, which in this case is God's own purpose and His determination to carry out His purpose concerning Himself, which is the reason for the existence of His eternal Being. Now that's a mouthful but I'm going to read it again. Now please try to get it and I'll break it down for you.

God alone can reveal what is the true meaning and value of His mystery, which in this case is God's own purpose and His determination to carry out His purpose concerning Himself, which is the reason for the existence of His eternal Being. As I said, Irenaeus quoted this very beautifully. Years ago Bro. Branham said, Deep calls to Deep.

I got the old—what do you call it?—Christian Science dictum which is very beautiful. Like there's nothing lost, it is only misplaced, and there are no problems, there are only answers. Because I said now then there can not be the problem is nothing, the answer is anything, and there can be no problem without an answer. Now you look it up, you're going to find that's true. What it is, you're having tough luck getting the answer, see? But there's no problem, no answer, so therefore the problem's nothing.

But Irenaeus said, God being a savior, it was necessary to predestinate a sinner in order to give God a reason and purpose of being. God being a healer, it was necessary for God to predestinate a man who would be sick in order to give God reason and purpose of being.

And you know something? There isn't one person here reached my age, and some of you are not as old as I am and my wife, but you are getting there, don't worry. And you're going to find the one thing you've got to watch for is what old people know. They're always afraid of being put on the shelf and being left useless. And many people, that because they don't have anything to do and they are old age, they simple fold up and they die. And they die miserable existences. Everyone should be active until he falls over—or they push him over, help him out! One of the two—I don't know how it's going to be done. But...

You see, this you take right back to God. And we're made in the image of God. God giving Himself a reason and purpose of being. And this is absolutely the great mystery that lies in God and He brought forth in Christ in redemption. See, He created every problem.

“I create light and darkness! I create evil,” He says, “and good,” which it means hard times, tough luck. Why? Because He wants to be there for the solution of it all. So God sets it forth in a mystery.

Okay, number four. God accomplishes this through Christ. So therefore to know Christ as a person and a performer of the will and the purpose of God is to enter into the meaning or revelation of this purpose of God, which is called a mystery.

Now I’ll read that again. God accomplishes this through Christ. In other words, Jehovah was made in the age of creation. You want to put it that way, it’s fine by me. What I can see here is God dealing with us through this person. And we are looking particularly at a body. God accomplishes this through Christ. So therefore to know Christ as a person and a performer of the will and the purpose of God is to enter into the meaning or revelation of this purpose of God, which is called a mystery, according to Ephesians 3:9-12: We’ll read it. [Eph 3:9-15:]

- 9        And to make all men see what is the fellowship of the mystery, which from the beginning (from before times eternal) of the world hath been hid in God...

Even before eternal times. Way back when you could say God was like Christian Science says, *Universal Mind*—which is not true. But you and I need in there everything laying there.

who created all things by Jesus Christ:

Notice in that. Notice how he is doing—how he says here. You can not get away from this Scripture. You can be oneness to the place to where you just blot it out of your mind and try to just answer it in various ways, you can’t do it. You got to see it.

- 10        To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,
- 11        According to the eternal purpose which he purposed in Christ Jesus our Lord:
- 12        In whom we have boldness and access with confidence by the faith of him.

Not faith in Him, by faith of Him. It’s His own faith that He gives us.

- 13        Wherefore I desire that ye faint not at my tribulations for you, which is your glory.
- 14        For this cause I bow my knees unto the Father of our Lord Jesus Christ,
- 15        Of whom the whole family in heaven and earth is named,

Now you notice in here if you are going to get in the plan and purpose of Almighty God, there is only one provision, that is the Lord Jesus Christ. And He makes it up for the whole purpose and plan. There is no other way. So therefore to have a complete revelation of Jesus Christ is to have a complete revelation of the purpose and plan of God.

Now with this in mind, this title that Bro. Branham brought us, he read to us from the first chapter of Colossians—and I can see we won't get too far this morning. That's all right, we'll just close off as we run out of time. Colossians 1:15-29. He wrote 15-29, but I'm gong to start at verse 12:

- 12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

Now that's like, He made Eve meet for Adam, a fit person. So it tells you right here:

- 12 Giving thanks unto the Father, which hath made us meet (Fit) to be partakers of the inheritance of the saints in light:

Now notice where you got to get to. You got to get to the light! And God's got to fit you to do it. How does He do it? By baptizing you with His own spirit. Giving you a little miniscule, a modicum, a microcosm. Like often mentions the size of a sperm, perhaps.

- 13 Who hath delivered us from the power of darkness,

Men like darkness rather than light. Something came before them that said hey! Don't stay in this dark condition. There's something here! When I first saw Bro. Branham he did not preach. I saw, instantly in my mind said, "this is the man you should listen to if you listen to anybody." Why? Because nobody had what he had. I didn't want what he had, I wanted to know what was behind what he had. And that's what we are trying to get to God.

There's something said out here that says hey! Everything fades in the light of this. There's something going on here. I don't have it. Somebody's got it. I want to get to it. You get right back to God. God's eternal purpose. Now:

- 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

- 14 In whom we have redemption through his blood, even the forgiveness of sins: (Notice that?)

- 15 Who is the image of the invisible God, the firstborn of every creature:

Now it tells you right here God can not be seen, He is entirely invisible. It can't be done. God is a substance which is invisible. You are invisible, the true you is invisible.

My hands, my feet, my toes—who's mine, spirit being. Composite. Spirit and soul. Spirit leaves first, the soul lingers when you die. That's why it takes rigor mortise to settle in later on. You're already dead but that other life has to go. You're really a tripartite being, a tri-unity. Body, soul and spirit.

All right, notice in here. Jesus then was the manifestation of the invisible God. He was the image. He was the material that we could see bringing to life the material we couldn't see. There was something there we knew was there. You can look out there and know something is there what's behind it. Now you—the only—you know something's behind it by what you see out there, but you can not tell exactly what is behind it until something else comes on the scene and that was Christ.

So there had to be a manifestation in substance we could apprehend of the substance we can not apprehend. And don't think for one minute the spirit is not substance. Ha! If you think spirit is not substance, how come a whirlwind can come and gouge rocks out? Fifteen, twenty people seen it out there in Arizona, running for cover. Just a blast, just drilling the rocks out. I've got a little piece at home that little Aaron gave me. Everything was in a pyramid. Same whirlwind Job saw and heard. He's the same yesterday, today, and forever. You say, "I think you are telling bedtime stories." Well, I'm very happy with bedtime stories—strange thing, they keep me awake. Don't put me to sleep.

- 15 Who is the image of the invisible God, the firstborn of every creature: (It tells you right here that He was before everything that was ever made.)
- 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: (And for Him.)
- 17 And he is before all things, and by him all things consist. (Maintained.)
- 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Now notice right there He is going to have all the preeminence. Yup. A manifestation of God, God in a form, God in manifestation.

- 19 For it pleased the Father that in him should all fulness dwell;

And well, we don't have to read any more of that particular portion right there. Now, we are going to get back to the—where we left off at, and I got to go back to page 16, which we read, and verse 7 to begin to carry us on to where we want to go.

*<sup>16-2</sup> Now, God's secret mystery (That's what we're talking about.) He had before the world began... Now, back in the back part of God's mind, there was something that He was trying and was going to achieve, and He had a motive in doing it, in order to let Himself be expressed.*

Now that is exactly what I've been trying to tell you. This is very well put. The mystery of the whole thing is what? About God. What is it all about? What is this all about, see?

*Because first, there wasn't even a moon, star, atom, molecule, or anything; He was God. But He exactly wasn't God at that time, because God is an object of worship, and there wasn't nothing to worship Him. (That's true.) So in His great mind He wanted these attributes to be expressed. (What attributes? The ones he's going to tell you about.) And in Him was love; in Him was to be Father; in Him was to be Son; in Him was to be a Saviour; in Him was to be a Healer. And all these great attributes that we see already expressed, they were in God.*

True. As Irenaeus said. God being what He was, He had to do—make something out here to give Him the point—the place, give him the place of worship. All right, we go to page 17, and looking at the second paragraph there, he's talking about—ah, no, let me see. I turned that one too fast. In the second paragraph:

*<sup>17-1</sup> Now, God had a purpose and a hidden mystery. And that's what I want to speak on to the church this morning: the hidden mystery of God that He had in His mind before the world ever began and how that it's unfolded itself right down to this present hour that we're living.*

Now you see, there's something right there that you're going to find that people will not agree with it—that God is current. That God is unfolding Himself even now. You say, “well look, everything is all done. Didn't the Bible say that God rested?”

Well then how come Jesus Christ came on the scene? Why—why—you see, you can't say things like that, you got to know what's going on. And behind the whole thing there is a purpose and plan which if it is defined to us, and we're able to apprehend it, well there's no danger of not walking in the light of God and walking with God. Because the Bible says if we walk in the light as He is in the light, we have fellowship one with another. [1 John 1:17] Not you and me together here, but fellowship with Him. Because we're in the same light, in the same divine flow.

Like Jesus said, I and my Father are one. [John 10:30] There comes a time when the people of God will say I and my Father are one, because it is true, there is a union, see? He that is joined to the Lord is truly one spirit.

*17-1 Now, God had a purpose and a hidden mystery. And that's what I want to speak on to the church this morning... it's unfolded itself right down to this present hour that we're living.*

*See? Then you will understand clearly then (You see?) on, I believe, what is being done.*

And Bro. Branham is telling us that something is going on at this particular time. And the sixth little paragraph down here:

*17-4 Therefore, the entire Bible is the revelation of God's mystery in Christ. (That's true.) Huh? The entire Bible is an expression of one goal that God had, one purpose He wanted to achieve in the entire Bible, and all the acts of the--of the believers in the Bible has been in type and expressing what God's great goal is.*

Now you go to Genesis and bring it right up to now, to the end time, you'll see that goal in there. You'll see how God gave His Word to bring this goal to pass, and how people treated the Word. How some came to it and some left it. They wouldn't have a thing to do with it. And how those that came to the light went on, on, on in, and they're written in the book of Hebrews 11, the chapter of faith. The rest of them are not.

At the end time it says the names of those that didn't believe, their names are taken off the Book of Life. They'll be annihilated in the Lake of Fire. So you see, what he says here is perfectly in order, and perfectly one with the Word of God. Not that my saying it makes him right, I'm just saying I certainly concur. By what he says, it continues in Scriptures being the truth.

*And now in this last day He has revealed it and shows it. And God's help, we'll see it right here this morning: what the Lord has had in His mind all along and has expressed it.*

In other words, what He's had, and has expressed, and is expressing to the end of the expression, which is in our estimation is going to be New Jerusalem. From then on whatever God does is in His hands, we haven't anything to do with it. Now:

*Therefore, you can see the great meaning of what it's been to know this and then try to bring it to the people.*

Now he says, I know what I'm talking about and I'm going to try to bring it to you, but you likely will not get it as much as you'd like to get it, but believe it. I can not express, he said many times, what I really want to say, but he said I've said enough that you can believe it, and it's been proven to be the truth.

Now, in other words, God manifests in this hour that which is to be the truth, and then what comes from the manifestation proving that it is God. God uses a voice to explain it to the people, and the people then understand it. That's exactly why you have people right today doing this same thing, but they do it with their creeds and their dogmas.

You think for one minute that the church ever gives up on its creeds and dogmas? No, it won't do it. They'll elaborate, they'll fortify, draw back a bit, come back again. Churches is just the same but there's a Word of God that never changes.

All right, a little further here. On page 18 then, we can start right where—up at—to the first paragraph. Bro. Branham is making an illustration here how that on the road to Emmaus, the disciples at that time were weeping over the death of the Lord Jesus Christ, because here was the great man that they believed to be the messiah. There was a great man, the great prophet that Moses spoke of. Here was the one that they thought would be the redeemer of Israel, and now he is laying cold in the grave. He is dead, and their expectations of him have been departed. And they said, “oh my, his death is too bad. It means this wonderful life came to nothing.”

And Jesus drew near on that road. And he said, “Oh fools and slow of heart to understand all that the prophets and the psalmists have said.” And then he went to the psalms, and he went to the prophets, and he told them every single thing about himself.

Now watch what happened. It's the same as Moses was by a burning bush. And he was just out in the dessert looking round and he saw this bush burst into flame. And he thought, “my, did lightning strike that?” And he looked and the bush was not consumed. The leaves were green. And he said, “I think I better check this out.” He said, “that's strange. I've never seen a fire that didn't burn things.” He said, “the leaves aren't even wilting.”

And he walked over to the bush and a Voice said, “Moses, take your shoes off, you're on Holy ground.”

Now I'm going to show you something. There was a manifestation and an explanation of the manifestation, or Moses would have stood there forever saying, “well isn't that strange? My, I wonder, wonder what happened out here. Hey, that's a great evolution in chemistry, and botany, biology, you name it. Look at that! How about that! That never happened—I wonder if I can take that to a carnival or something!”

Good old Jewish boy, almost—not degenerate to the Jews, make a buck or two, which I don't think is bad. Everybody makes a bucket—billions of dollars off God out here in this land. He gave it for nothing, people sell it for billions and go underneath and get the oil and sell that for billions. And look how OPEC tried to hold us up and now they're gasping for air. Well, see what happens, you get greedy, it returns on your head. I can't feel sorry when a man reaps what he sows. I can't feel sorry for myself when I reap what I sow. And I know I reap a lot of times. So Moses stood there and God had to explain it.

Now here's Jesus, he come on the scene just exactly according to Scripture. They wounded my hands and my feet, they did this, they did that, the other thing. And the people are standing there, the disciples, and they've read these psalms, they've heard these psalms, they know all about it, and it doesn't mean a thing to them. So therefore you notice that Jesus had to explain what was manifested in front of them, see?

Now this is a rule that God has laid down in His Word. You try to change that rule—you can't do it! But man is going to try to do it. "Oh I don't need God to explain anything by manifesting it."

Oh you don't? Wonder for you. I'll meet you at the Judgment Seat also. I've got no problem, I'm just a dumb bunny up here, has got to have somebody explain it to me. I'm not smart enough to get it on my own. But you got a council of Bishops and priests and elders and presbyters and pastors and deacons and elders—you name it, they'll tell you what it is right now. The San Hadrian got to the place where they admitted that when God got in trouble He called on them. You know, that's no difference right today when the church sets a team with some programs. God calling on the church. "Oh, God made us somebody. Look at us! We'll set the program!"

Oh will you? Let's go to the Word of God and find out. Now these men were bewailing the fact that Jesus had, died according to them, in vain.

And he said, "Oh fools and slow of heart to believe all that the prophets said." And he explained everything that had happened in their day.

Now I'm going to tell you something, or just ask you a question. Would they have gotten it without him coming on the scene and explaining it? No way, shape, and form. Then what if something came today? "Oh, Bro. Vayle, nothing's going to come today."

Here's the Bible, prove it! Put your intelligence where your mouth shows you didn't have too much. Come on, find it for me. Show me. Show me God's not going to do something, because I've got Scripture, says He's going to send a spirit of wisdom and revelation just before the resurrection. Now tell me I'm wrong, and I'll tell you right now you never were a Christian, I wonder if you ever will be. Not till you're born again.

The Bible said He's going to send Elijah. You tell me He's not. The Bible says He is. You say, "well I'm going to tell you how it's going to be!" You can't do it until you go to the Word of God, and then you can't do it for one reason, he's got to come. And he's got to explain it, because only Elijah will know.

For hundreds of years—eight hundred years I think it was—Isaiah prophesied a virgin shall bare a child. A virgin, without male intervention. And an angel came and told exactly who it was going to be to, and how it was going to be done. Now everybody's got their own theory on it, and the church is going to trace it back and say this and say that about it, but let's get to the Word of God. What did the Word say?

Don't give me any trash now, any second hand hand-me-down, tell me what the Bible said to back up what you got to say. I'll take what the Bible said to back what I got to say. Show me where there wasn't always the manifestation then the explanation. You can't do it but I can. And I'm not anybody because see, I learned from Bro. Branham. I'm not saying I was a good pupil and that I wasn't the worst either, but he was a wonderful teacher. Okay.

Heading down to paragraph 6. We're reading here now:



*Take the 22nd Psalm and sing it and compare it with the morning of the crucifixion.*

Now he said, you read the 22 psalm, then read the Scripture on the—the book—the Bible—the history on the crucifixion.

*See? "My God, my God, why has Thou forsaken me? (Now that sounds like David said that.) All My bones, they stare at Me. They pierced My feet and My hands."*

Sounds like David said it. In the first person, God speaking though a man. God singing a song. Yet you talk to people today and they'll say that's spiritism. Sure it's spiritism, in the sense it's God's Spirit. It's not spiritism in the sense that it's this junk out here.

Now, all of those prophecies were know to the priests and the people...

*Yet, all those things there... Them singing that Psalm (22) down there in the temple and crucifying the very One (of whom that Psalm spoke)... See? See, those great religious leaders, those great men, those great teachers (and yet so blinded) that was reading the prophets and was singing the songs, and doing the crime that they (the Bible) said they would do. The same thing is taking place this morning.*

Now come on. Let's find out. Let's read some scripture. Paul says: [Heb. 6:4-6:]

- 4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
- 5 And have tasted the good word of God, and the powers of the world to come,
- 6 (Having fallen—that doesn't...) If they shall fall away, (The Greek says having fallen away) to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

The Bible said there's going to come a time when you go on to perfection, when every single thing that was in Christ, wrought by the blood—is laid aside at this particular point, and goes on to immortality and a finishing off of the redemptive plan of Almighty God. And it says at that time they will crucify to themselves the Son of God afresh.

People say, "well, I just don't thing that's it." That's been all the time. These are the ones that turn away as Israel did before they went into the Promised Land. Now listen, brother/sister, how ridiculous can you get? Exodus is exodus from one land to another, not from a religion and not from a city, but speaking in terms of God where He

is taking a people out from one into another, of which the Exodus of Moses types this one when we are going into a rapture and into the Millennium, which is not Canaan land but Millennium.

And it says at that time they will crucify the son of God afresh. Now how they going to do it unless He's presented in such a manner in this hour that they can do it to Him? Now it doesn't say they are going to literally do it. It says it's to themselves. They did it to him at that time, now He does it to them at this time. What is he saying? Judgment! Now when does judgment come? Just before the rapture. And then the judgment, it activated during the three and a half years. But you better believe right now, if we believed the truth and if Bro. Branham told the truth and I'm not no, no that he has. This—pillar—that cloud of angels formed there.

He said according to what he taught us years before that that figure—in Revelation 1:12, 13, 14, in there—was the Judge. And he said this is like the time of Abraham. And who was there? The Judge. And Abraham said to God, “shall the Judge of all the earth destroy the righteous with the wicked?”

And He said, “no way, no way. I'll save it for fifty.”

Well he said, “well perchance—I've got you coming this far. Would you do it for forty?”

Why, He said, “no trouble! No trouble at all.”

Well he said, “You seem so happy and good-natured about it, could I get it down to thirty?”

Why, He said, “for thirty.”

He said, “hey!” Now this is the Jew coming out of him. He said, “can we deal for ten?”

Why, He said, “Absolutely.”

And there were only three in there—the fourth one gave up—that even had a semblance of righteous. And He didn't destroy them with the homosexuals. Yeah. And there's a lot of carriers right today of AIDS that don't even know they got it. And it's spreading rapidly.

And He said, “No. I'm the Judge and I never destroy even one righteous with any wicked.” And that was before the destruction. Judgment. If we're right—I'd like someone to say we're wrong on the grounds they've got any proof we're wrong and they're right, because we had a vindicated prophet who could stand before the people and say Thus Saith the Lord. And I'd like to see the five billion people in this world do me one favor. Stand before me and say, “Brother Vayle, I will heal your little hangnail there that bothers you.” And they can't do it, because it's going to be in the name of the Lord, Thus Saith The Lord and whenever it be done.

You see I know a fellow right now, he's in Springfield, right over here. I can give you his name. He deals in spiritism. I can tell you his history. His little boy broke his arm, they put it in a cast. When the spiritist told him he had a gift of healing—he was a healer. This funny sensation he developed in his right hand. It made him ache when he put it any place on his body. He put it on the little boy's cast several times, took him back to the doctor. They x-rayed. There wasn't even a sign where the bone had been broken. Let him try that in the name of the Lord, Thus Saith The Lord—never work. Because you see, if he believed that was the gift of God it'll work like a gift of God, because the devil doesn't heal, God alone heals. Doesn't share his glory with anybody.

You can go to a witchdoctor and get healed if you believe it's God. Sure. And that's the delusion that comes upon the world at the end time. Many will come in that day and say Lord have we not cast out devils and done wonderful deeds in your name? But it won't work out, you see. God's against that. Crucifying the son of God afresh.

*<sup>18-6</sup> Now, listen close, 'cause now I ain't going to even pay attention to what that clock says. (Well I will, I'll tell you that this morning.) I want you to get this. See? I don't care. See? So you can see here, basically in the beginning the very thought that God had in His mind, He hid it from all of those scholars. And that just a number, a selected predestinated number, a predestinated people was the only ones that heard it.*

Okay, let's go to Luke 10:21-24, and find out if that was the truth, because people will dispute this. And why dispute the Word of God? You say you believe it, you don't dispute it, or you become a disputer. You become a judge but what would be the good of it?? All right, 21-24:

21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

In another place he said *even those that learn*. They're learners, see? What it is, kids are like sponges, they just believe it and sop-sop it up.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

In other words he tells you frankly that this is the revelation of Almighty God, the mystery of the whole thing lies in Jesus, lies—lies in Christ.

23 And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and

to hear those things which ye hear, and have not heard them.

And he's telling them this is all prophesied by these men who knew this was going to happen, but did not know how it would happen and when it would happen, exactly where it would happen, but they knew it would happen, and he said you're seeing it happen, therefore you are blessed because you are reaping what these men sowed. You are reaping God's own harvest of the Word. He said you are blessed and they certainly were.

*And now, search back the Scripture down through the age of the prophets and see if it wasn't the same thing.*

Always the same thing. Someone had to come and say, "do you know what you are seeing? Do you know what is going on?" I want to ask him.

William Branham stood before the people, rocked South Africa to the core, and I mean rocked it. Rocked America, but he was turned down. Did anybody come and say, "hey William Branham, this is unreal. This is unreal in the light of what is going on anywhere. What is behind it?"

No, they all came saying like they came to Rockefeller or anybody with a lot of money, "hey John old boy, how did you make that dough? I want to get my hand in the pot too."

In plain vernacular, and I'd use the vulgar, I'll get to the spiritual. They wanted to know from Bro. Branham how they could have the same gifts and do the same thing. They didn't say, "Bro. Branham, what's behind you?" I wanted to—not making myself any better than that but I'm telling you God's truth, I'm going to witness that day. I stood there, I sat there, and I said, "what's behind that man?" I want to know what he's got to say. But I saw what was done. I didn't need ten times, twenty times, a hundred times. That one time broke me down to a mass of quivering flesh. Said, "there's a God out there, a God that I thought I knew, and I better get to know like I thought I knew, but realize I don't know. And this man knows something. What does he know? What can he tell me?"

Not what he could do for me—and I was sick, and I mean real sick. TB of the pituitary gland. That may be what's behind a lot of my trouble right today, I don't know. Went from the lungs to the pituitary. Literally dying. Didn't bug me one little bit. Oh I was bugged all right, don't worry about that. I wasn't happy. I jumped up and said, "well, who cares about the TB and who cares about this?" I heard a man. I mean I saw a man. I didn't have that spirit at all. I want you to know the importance of it was. What's behind that man. What is behind him. If you say, "Lee Vayle, if you just stop preaching about William Branham, then preach about Christ."

I can not talk about Christ without talking about the emissaries that God sent, because He said he that receiveth whomsoever I send receives Me. And when I talk

therefore about the man that He sent, then I'm talking about the Sender, because I haven't got a choice. I've got to put the thing together the way it is.

*See? Now, and Jesus here referring them to the prophets and the Psalms,*

Now what do you think William Branham is saying there? I'm going to do the same thing. He said I'm going to do the same thing.

*He said they all spoke of Him. See? And here these Jewish teachers, rabbis, doctors of the law, professors had did exactly like they had done before.*

Now let's find out. Let's see if there's a continuity. All right, Matthew 23, let's go to Matthew 23. Let's read the Word of God, never mind what anybody else says, we read the Word of God. Okay, that's a long, long chapter, so we start at the bottom. And we said we'd look at—look at—let's just take a look at verse 29, because we got to read there. [Matt 23:29-39:]

29      Woe unto you, scribes and Pharisees, hypocrites! because  
ye build the tombs of the prophets, and garnish the  
sepulchres of the righteous,

You look back and you read history and said, "oh, our fathers made a mistake. Let's do something nice about it. Let's put up a nice plaque."

Like the priests that burned the bones of Joan of Arc, what did they do? Her bones—burned her to—pretty well to a crisp. I understand they took the bones of those priest and threw them on a river or something, and they took Joan of Arc and buried her in a nice place. Well that was nice, wasn't it, for the church to do that? [Bro. Vayle claps.] Give them a hand. What about Calvin? There's a nice Protestant for you. When Servetus came on the scene preaching one God, he had him tried. And then when they burned Servetus on the stake he said, "well I really didn't want him burned." Let's give him a nice hand, too. [Bro. Vayle claps.]

I've got no axe to grind with Protestants or Catholics or anybody else. I'm telling you the truth. They can grind their own axes, I'm teaching the Word of God. I'm showing you exactly how it runs in continuity, how it has never changed and never will change. But people don't want it. They think a little penance here, a little regret there, a little remorse there, a little tablet here, a little sign there does it. Don't be ridiculous. All right.

30      And say, If we had been in the days of our fathers, we  
would not have been partakers with them in the blood of  
the prophets.

What are the Lutherans saying today? And the Baptists? Those that have any modicum of light? Any Protestant, any other group? What are they saying? "Oh the Pentecostals were right all the time, our Fathers made a mistake."

What did their fathers say? They were—they said, “oh I know that. We brought a Chinaman down to here, those people talking in tongues, and the Chinaman said they’re speaking the filthiest rotten things. Sexual. Immoral. And it came out of anybody’s mouth.” Hogwash! Cream of the earth in their day.

Who persecuted the Wesleyans? Lutherans. Now they all say, “oh my, let’s have brotherhood. We were wrong. We were wrong. Let’s all get together, one big happy family.” How do you think a hundred and twenty thousand people felt—I think it was that many—when the great big earthquake came and swallowed them? “Oh hallelujah, we’re all going down together. One happy family, all getting killed!”

As I’m making—I’m making a lot of nonsense of this and I’m, doing various—I’m being very sarcastic on purpose. You bet! Because I’ve got a point. I want you to know something, brother/sister, know this flat. The world has always gone this way. Like the Scripture—let’s read and find out. And they’ll always do it. You’re not going to change them but you better be changed yourself. Now listen here.

30 And say, If we had been in the days of our fathers, we  
would not have been partakers with them in the blood of  
the prophets.

Now watch what Jesus says. Now watch his lovely, kind answer to these people. Now we want a nice sweet answer—“you people—oh, but you are so lovely, you people. I’m glad you’re not like your parents. I’m glad you’re not like your forefathers, bless your little hearts.” Listen:

31 Wherefore ye be witnesses unto yourselves, that ye are the  
children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents...

I’m not reading it right, am I? I can’t be reading it right, because that’s not what we like to hear. We don’t want to hear anything like that. We want to hear *come up from among them and be ye separate*. Come on to where the light it. Come up to where there is some kind of proof, some kind of evidence. Come up where God is manifesting as God. Oh no, no, that can’t be done, because, see, God is a God of love and He doesn’t do things like that. Doesn’t He?

What do you got here? God was in Christ, my brother, my sister. God was in this body right here. John the Baptist said that’s the one. Jesus was the temple of God. God Himself, Almighty God, Elohim, came down in this body that came literally from the loins of God Himself. Because God took on those attributes, His entire attributes and put them down into a little sperm and egg that He created, but the life was of God. Absolutely God’s own life, and brought forth a God-man. Then God came in and indwelt him. You see Elohim right here in human flesh, and here’s what He said:

- 33     Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?
- 34     Wherefore, behold, I send unto you prophets, (This is what God said He does and did and does.) and wise men, and scribes:

A prophet is a man who brings you the Word of God, he's the mouth of God. A wise man is a man who can help interpret the Word with the prophet, and a scribe will simply write it to you, but it's all the Word of God.

and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

Now that's what God said the religious world is going to be like. People say, "not—not my church. Our church has repented." Have they? Where's the doctrine changed, because Christ is the doctrine. Where is it changed?

Now I'm not hitting tough on anybody here, I got no church in mind, I got no religion in mind, I got nothing in mind except this Word of God right here, what it says. Because the prophet said only a very select few, a very few ever get it. And you and I could not be a part of that few for all we really know. We might be missing it. But we've got a good chance of not missing anything while we got the right attitude to this Word and say, "yes, that's true."

If I've got something to get out of my life I want it out of my life. If I'm living in some kind of a glare and Bro. Branham warned about the glare—instead of living in the light they're walking in a glare—some kind of out and out reflection of the world, he said get away from it. It will lead you to darkness. And the Bible says—the Bible says this one thing. He said when that light in you becomes darkness, how great is your darkness? [Matt. 6:23] That's the Word of God saying it, not Lee Vayle. I didn't make it up. I wouldn't know how to make something up like that. I got to way with words and people think I'm smart, I'm very stupid. The way with words only help me at times. Now listen:

- 35     That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel (4000 years are going to fall on those people.) unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.
- 36     Verily I say unto you, All these things shall come upon this generation.

Why? They said we wouldn't have done it, it was a mistake! And they made the same mistake again! Then they didn't know anything about what God was doing and how He did it. Now we've had the same thing today, as I preached for years in this place and over yonder, all around.

According to William Branham if we had the same thing and if people are doing the same thing, this generation will reap 6000 years, because they are doing the same thing all over again. In the life of God the evidence of Almighty God, don't do it that way!

Now look it. I remember a story Mark Twain wrote about a little black boy. He didn't seem to mind his daddy. He had a terrible—his dad couldn't get him to mind. One day his dad took him and beat him very badly, and it killed his dad to realize the boy was deaf.

Now look, we're not deaf and dumb people, brother/sister. We're responsible people. And God is not going to destroy anybody that comes near the light to walk in the light. It's those who see the light and don't do a thing about it, because: "oh my tradition, my church, my this." I don't have a church! You couldn't join this if you tried. There's no church-joining here. Original members have a vote. I'm just taking care of the finances and things. That's about all you got here—be responsible citizens.

But we can't function with records and those things the world wants and churches want. And they day comes when the church will organize, they'll put us completely out of business. They're going to have to because the Bible says so. And they're going to rejoice in doing it, saying this is the thing to do, knowing this whole Word is open before them. But that's what the world always did. See?

To hold the people what did they do in Israel's day? They attracted heathenism to the true religion and they bound them together. And what is every religion in the land today? They brought the same thing in heathenism with their religion. They can't stay true to this Word. You say you make a fetish of the Word. I don't make a fetish of this Word, my brother, my sister. I stand with this Word.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Israel one day is going to see Jesus Christ in the flesh, God manifest once more in a human form. And they're not going to do it until they say, "hey, we must have made the same mistake the forefathers did. He said He would come back. We want Him to come." They're going to throw their hands up. They've got to come to that place. The Gentiles will not do that, brother/sister, there's no way, because they've had their evidence at the end time.

<sup>19-2</sup> Now, notice. Again He said, "Search the Scriptures for they are they that testify of Me." Search the Scriptures, the Scriptures, the



*entire Scriptures. What am I trying to do? To show you that this Bible is the thing that's right.*

Now what is he doing? Anybody can make a statement like that, but you understand what he's saying? He's saying, "*look at the end time, my ministry is absolutely one with that Word the way God did it.*" Can't you understand something has got to be happening? And it's all through the book and this book is not a crazy book. It took 1600 with forty different prophets, and now we haven't had a prophet like that for 2000 years, and now it's being done again the way it's always was done. Can't you see something, can't you wake up and understand? And they said, "what are you talking about?"

I can understand why people would say that. Why? Because they're children of denomination organizations, they are not children of Almighty God. Jesus himself said all of Abraham's children are not Abraham's children. No, he said they're spiritual. No, all Israel is not Israel. All church is not church, all bride is not bride, if you want to use those terms. All true bride is true bride, and all true church is true church and all true Israel is true Israel. But you've a mixture in there, there always was.

Listen, what came out of Egypt? A mixed crowd. Who got in the promised land? Everybody died over twenty, except Caleb and Joshua. Why do you think we're dying off? Perfect type. You say, "Bro. Vayle, do you think you'll be living when the rapture takes place?" I hope not except in the sense I go down and come up again. Why, that may be a year from now. And it may be two years from now, may be ten, twenty years from now. I don't know when it's going to take place. But I know one thing, when I die I know what does take place. By grace and faith and knowing this Word, walking in the Light, I've got an absolute guaranty of identification in the Word, because if I can identify that Word when it's taught to me through manifestation, the revelation then being correct, then I must be a part of that.

No, he said you killed the prophets, you persecuted, you destroy, and so it's going to come upon you. He said you were of the same thing. Now if they hadn't been the same thing they would have got out.

*<sup>19-3</sup> The other day, standing in a hospital room talking... A sister had asked me to explain about denominations, why we was against denominations, with some denominational people. (She was there with some denominational people.) You see, it's got to come back to the Word because the Word is God.*

Now listen, there's thing right there that's a very strong statement, the Word is God. The Word is God. The Word. This is the Word I'm reading here. And nation rising against nations—kingdom. That's the Word, that's God? No, that's the printed form. That's a printed form and our inside to a blueprint to the great and wonderful plan which came, which developed in God and God is developed, manifesting Himself, and He's done it through Christ.

All right, now how is God the Word? Printed form? Sure, that's true. But that's not enough. It has to prove Itself and when It does, it is God, because you can't prove a Word simply by more words. I can't take this book here and say I'm going to prove this is so by that and by this. Now I now it can be done in the limited sense that you can take Scripture and if that person is an elect child of God he will hear the Scripture and will come it. And he can come in in spite of the fact there is error at that particular time. But you'll say, "well, this is the Word of God." I agree, but is your interpretation the Word of God? Not necessarily.

Now I'm looking at this Word and I say all right, look I can not prove this book by this book anymore than I can prove a book by another book. Every science book was not written by a book to prove what is the book, it was written from experimentation. Blind tests and trials with drugs and things, and even—they're horrible, they don't work out. And drug companies won't even release all their tests anyway, or they couldn't sell their drugs. Like you get one drug, I asked Tom Cash about it. He said, "one thing it'll do, it'll kill you." That's the drug they gave to Norm.

Now they got a friend of mine on medrol. I think that's a big name for prednisone, isn't it? Medrol, they call it. That's Canadian, so you might not know that. But it's a prednisone. Now she thinks that's not a cortisone. She'll puff up and die with it unless God does something for her. Now the doctor didn't say now you'll die with this. Now if he's honest he will, he'll tell her the whole truth. You see, that's what you're getting more into more science.

But you simply can't take a book and prove a book by a book, you can't prove words by words. Then how can this be—how can you find God here literally, because in here God will—He will deliberately manifest what He has said by bringing it to pass, and He will have the man there under whose ministry comes forth which is a prophet, and he would declare what comes forth.

Now let's find out if that isn't the truth. Let's go to Acts 13, read it many times, read it again. Now, let's start at 39. [Acts 13:39-

- 39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.
- 40 Beware therefore, lest that come upon you, which is spoken of in the prophets; (Now what's spoken in the prophets?)
- 41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

He said I'm going to do something and a man is going to explain it, and you won't take it. You say, "well, I say Brother Vayle, I can't take that." Well the Bible spoke it, honey! The Bible already had you pegged the same as it's got the rest pegged. You know those that have ears will hear and those that don't have ears won't hear. And you know you hear by your ears by the way, too. Don't ever forget, you hear with your ears.

You don't see with your eyes because you're not given to see. You actually—you actually—what you do, you see with your ears rather. Guess I got it backwards didn't he? You see with your ears.

See, when little old Samuel when to Eli, the Bible said he feared to show Eli the vision and all we know is that Samuel actually heard, he didn't see a thing. And so therefore you see with your ears and you hear with your eyes in this respect, that when you see what God is doing, something is like a voice is dealing with you, and then when the prophet or that one tells you, that's ordained of God, then you're seeing God come forth. Now that's not tricky language, that's exactly the truth, brothers. I'm not here for trickery, to use words, that's not it.

Now he said here:

*You see, it's got to come back to the Word because the Word is God. See? And Jesus declaring the same here that the Word is Him. You can't make the Scripture contradict Itself. "In the beginning was the Word, and the Word was with God, and the Word was God.*

It tells you flat that the Logos was God. It has to be. It's got to be God in manifestation, God made flesh. All right.

*<sup>19-4</sup> Now, here He says, "Search the Scriptures; they testify of Me. In them you think you have Eternal Life (and that's true), and they are the one that bear record of Me, and I'm bearing record of them.)*

Now isn't that a nice statement right there? Notice: *and they are the one that bear record of Me, and I'm bearing record of them.* In other words, the Word of God prophesied and said concerning Jesus Christ, he came on the scene and did exactly what the Word said, so the record bore of Him and He proved the record true. And that's where you find the very last day with the prophet.

Now if you can not accept Deuteronomy 18, where it tells you that you listen to the one that has Thus Saith The Lord, then you can not accept what I am saying this morning. Then nobody can say it. You can't do it. You got to except the Word of God in continuity. Not some creeds and dogmas and something the church lined up. I got away from that many, many years ago, and I intend to get further and further and further by the grace of God. And if we have to die for it we'll die for it. And that won't be too hard, believe me.

Remember what Bro. Stan Szawatski told us how that that one person way back in the days of the spirit of the beast—you know, the calf—where the persecution came on and he knew that he would have to die and he was so fearful, and he said, "pray for me." Said, "because," he said, "I seem to be fearful of dieing." And when it came time for his martyrdom he was just brave, the peace of God was there, nothing disturbed him, no matter what they did.

I'm not saying that's the way it's going to be for every single person. We don't know what's going to happen this end time. We might all passed on by now. A lot of us could be off the scene, I don't know. But believe me we are at the end time, we've got to be, because we've come to the homosexual position of governments, and that's when it ended, brother/sister. I'm sorry, you can look all down the road you want and say, "oh they said it before, they said that before," but you never saw whole cities of homosexuality running a government. All it takes is one, brother/sister, just one. Frisco's got it. All you need is one. One little township, one little city, one little anything. Don't have to have the whole world, brother/sister. It didn't take one million Jesus' for one million people, it took one.

It's going to take one earthquake out there, not the little ones that are fooling around. These last little jostling are on, I didn't put any faith in them and I don't know if I should. I don't put faith in anything. I just put faith in the fact it's going to go one day one time, I don't know. You see, can't tell.

Now he said:

*And if I do not the works that's promised that I would do, then don't hear Me. But if I do the works and you can't believe Me, believe the works," because they testify that He is the Word.*

In other words, you judge the works and then decide. Now how are you going to judge the works? Is it of God, is it the devil, is it man, what is it? In other words, you've got to go and look for the authority behind it.

William Branham spoke authoritatively. Jesus spoke authoritatively. Paul spoke authoritatively. Moses spoke authoritatively. All these people speak authoritatively. Luther spoke authoritatively for the Protestants and Wesley and so on. You got men of authority. But when it comes down to this authority here, where Christ must appear to the Gentiles in the form of the Holy Spirit according to Matthew 12 and Mathew 4, those two chapters in there, when He's got to do it, who is going to be the man God uses? It's got to be a prophet because he was a prophet.

Christ was the great prophet. Everybody wants to forget that. Oh, great redeemer! Ho, Lamb of God. Oh, great Savior. Oh this! Oh shut up and listen. He's also the great prophet, and if you take away that then you take away from God. Lake of Fire, my brother, my sister. He's the Rose of Sharon, Lily of the valley, King of kings, Lord of lords. Almighty God. He's the son. He's the Father. Take away one, you're lost.

You say, "well He was but He isn't."

Now you're lost again, because He's the same yesterday and today, forever. Just because He appeared in the form of a son didn't make him less of a father. It's the only way he could be truly a father, because then they could see him. There's my Father—ah but He's son. Why is He son? Because He is going to die on the cross. All of those things remain mysteries but they are true. There's something in there you could never explain but you know it's true.

*Oh, it looks like it couldn't be any plainer. See? All right. Now, search the Scriptures. He said Moses and all the laws and so forth, and the prophets, and Psalms spoke of Him, and again He said the Scriptures testify of Him.*

In other words the whole prophetic volume in the whole Word of Almighty God speaks of him. Thus:

*<sup>19-6</sup> He is the principal Theme of the entire Bible. If you read the Bible and don't see Christ in every verse of It, go back and read It again. See? If you can't see Christ in every verse of the Bible, then you read It again, because you've missed something. The Bible is Christ. He is the Word. When you read, "In the beginning God created..." there's Christ. See? Every... From that to the "Amen" in Revelations is every Word testifying of Jesus Christ.*

In other words you can see here Bro. Branham saying God created Himself as to the unfolding of God by materially manifesting Himself and His Allness. That's what the picture is here. God is manifesting Himself, unfolding Himself as the true God in a material concept, manifesting Himself and His Allness. And you can see that God was in Christ. God was in that one that was crucified and rose again. And that body's been set aside and today He is here in the Pillar of Fire.

But you notice, you say, "how can you see Him in every verse?"

It's very simple, because God gave a Word back in here and that Word said if you eat of that fruit you're going to die. And the woman ate of the fruit, and from then on you see death, death, death, death, death. You see Him give a commandment, no other god but Me, and they—you know what? They turn their backs from that time on. Idolatry, idolatry, idolatry, idolatry. And He said if you do this there's a curse upon you. From that time on you'll see the curse, and the curse and the curse.

You'll see God in every single verse of Scripture, whether it's history—whatever it is, because it's God Himself dealing with the people themselves. And He's dealt in such a way there is no mistake, and therefore they're liable. To me be the blame, you have to say that as a person, because fully be warned, under free moral agency, as Bro. Branham said, having the choice, go wherever you want to go. Every one of us is going the way we want to. Come on, let's smarten up this morning and understand.

We got no fight with anybody, the fight lies with themselves. Are we too stubborn and too proud to bring down our thinking? Now listen, I'm not pointing my finger at you people. The man that I revere and believe to be the authority of Almighty God in this hour, I sat there four and a half hour on one point arguing—not arguing really, trying to get his thoughts. Get mine straightened out. Another time I did argue. He threw scripture, I threw Scripture. Another time I argued and he had to close his Bible. He couldn't answer my question at that time. He answered my question later on. Why? Because God didn't give him the answer. And he couldn't say, "well Lee, I know I got it because I say it." He simply said, "you got me."

A couple years later the answer came in a vision. He stood in the pulpit and declared to every single person, and I was sitting there. And he said, "Brother Vayle said it was so-and-so and I said it was so-and-so." But he said, "you see? We're both wrong." That's the gist of what he said. He said, "God gave me a vision and showed me."

I'm not trying to brainwash anybody here. That's not the issue. The issue is this. I'm trying to show you what's happened in this day, that there is a light that appeared in this hour and it had to come just before the resurrection and the judgment. And if this is that Light that was predicted, then resurrection and judgment are not too far off. How many years—I don't know. But remember this, when God wound everything down by the flood, Noah was on the scene a hundred and twenty years and He started the whole thing over again, but this hour He ends it all. So therefore how long is it going to last, this hour of judgment? How long a prophet brought a message, how long is the message extant before it's all over? I don't know. But I know one thing, this is worth examining. And if this is true then there's coming a day when the same Christ that told those Pharisees and those Israelites, "look what I did, and you turned your back the same as your fathers. You will not learn the lesson. Therefore you are judged." The same thing will happen right down the road right now, and it's already has happened and is happening and we'll meet it again at the White Throne.

Now that's what I'm saying this morning. We're not trying to be a cult, trying to bring in people. No sir. Anybody thinks that I'm trying to twist you around my finger and get you coming to this church, I've got news for you. No dice, my brother/sister. I've learned long ago, the more people, the more trouble. We're not trying to get people, but I must admit we are trying to convert souls to Jesus Christ, the light of the world, the light of the hour. Trying to get people to see what has really happened in this hour, this generation.

I'm the oldest one here, not necessarily mean I'm the most respected one in the sense that I would have the greater authority—the greatest authority of anybody, no way, shape, and form. I was with Bro. Branham like few people ever have been, perhaps like nobody every was—with him, working with him, in the respect that I worked with him. That doesn't mean anything. That's not it at all.

The fact is was there a Word that came forth in this hour? Is there something that God did before this generation that gives Him the undisputed right to bring judgment even as He's done right through the Word? Is there something in here that is living today? And my answer is, as far as I know: yes. You judge for yourself, brother/sister, I can not judge for you. But I'm convinced that there's been a light in this hour. There is a truth. It was demonstrated to us when no church and no other man could do it. And he could stand there with the prophetic utterance, given back almost four thousand years ago through Moses. When a prophet comes in the name of the Lord and the thing comes to pass, you had better hear that man.

Look at the signs on the wall. Surely the Lord will do nothing but reveal it—His secrets—unto His servants, the prophets. "well, that's just a nice bit of Scripture." Is it?

Then everything else is just a nice bit of Scripture, and we're simply playing church. Why bother playing church? Why am I wasting my time? Ridiculous. As a reality and I believe we saw it in this generation.

Shall we rise at this time.

Gracious heavenly Father, as usual we never get to far in these messages, because there's so much in between the lines as it were, that our servant, Your servant, the prophet had preached so many, many sermons, so many hours. And we, Lord, believe in our hearts it's the truth. In fact, as far as we're concerned, we know that it is the truth. There's nothing else that we look forward to in this day, because we believe that this is that final message that winds it all down, then there is nothing more to come except the Gospel be turned back to the Jews.

And Lord, in one sense it is very, very appalling and it sounds like it's a sentence of doom—and it is—but on the other hand it is a reprieve, because You said if I don't send Elijah, I'll just come and destroy utterly. Even Peter at Pentecost admitted that the hour was coming You would be turned down at the end time, utter destruction would follow again. Now Lord, we realize that means as it was in the days of Noah, so there's a certain ominous ring, but there is a beautiful ring also. That is, we can believe, and we can be saved from the wrath which is to come, even as the Word says.

Father, I pray that each one of us will be, as individuals this morning, very introspective, and very, very solemn within ourselves to realize that this church does not stand here for a membership or simply fellowship, or for any reason to try to be different whatsoever, but stands in the integrity of the heart and mind. And I trust that every other church would do the same thing, and their integrity to be a light and a help to people, to show what has been said in this Word and show what is truly been demonstrated in this hour. Not that we purported it to be a living revealed Word, but Lord, Your own Word has been demonstrated to us and we've had nothing to do with it but as onlookers stood by, and now would try to confess to others and testify to that which we have seen and heard and in our hearts believe by the Word of God to be the reality of this moment.

So help each one of us, Lord, to have that attitude in us, and love and kindness, Lord. Even though our stand is very firm with the Word of the Lord, but with each other and anyone to be kind and sweet and sincere, and to be good and helpful. And not condemning, but appreciating and loving in all respects, but never refraining from standing with what we have seen to be that truth, that manifested Word in this hour.

Bless each one of us, Father, sick amongst us. We know that we're all going down to the grave. As the prophet says, something's got to take us out of here. Heart failure. Could be kidney failure, liver problems. Anything, Lord, we know. Dreaded cancer takes—already taken some of us from amongst us. We know You're the Healer, however. And there's nothing in Your Word, Lord, that said we couldn't be healed, and nothing is said that age eliminated it. We could die, actually die healthy, our hearts stop, our breath just cease, our lungs no longer function.

So Father we stand before this morning, pleading for Your mercy and bringing before You, Lord, Your own promise, that said by who's striped you were healed, and knowing that it is all vicarious, it is in the atonement. That if we can believe, Lord, and we can receive, and there's something in the way, Lord. We know that through that same atonement and the gift of grace we can overcome and lay those things aside which would hinder us or which would hinder others from being helped this morning.

Help us Lord to be very solemn in this respect: to leave here more sober and more sincere, not more inured by this world, Lord, that we are ready to fight for it or something else. That not what we want, Lord. To stand in this defense, yes, but to live it, oh God, is what we really desire. For we know, Lord, that to whom has been given much, then much is required. And Lord, we would say that to be honest with You and ourselves and with everybody else, that if we really have what we're talking about, there's an awful lot required of us and we know that, oh God. It should make us tremble in fear and walk very softly before You. In all manner of the ways of our lives, be very, very careful at all times. May we be that way, Lord. I don't think that we are.

As the prophet himself said, we weren't sincere enough and sober enough. We weren't getting enough out of Your Presence, realizing that You're here to take us out of here. We are not drawing on It enough, Lord. And he warned us that the cares of this world, the little things could creep in and just make it very, very difficult, take away that living Christ from our midst in the sense of His blessing and His goodness, and be here and then standing here Lord, with a witness to the truth, but not a living witness to the truth.

Help us, Father, to make that difference in our lives this morning. Bless each one of us, oh God. And we pray therefore in the soul deep within us, Lord, that inner soul, oh God, so the Spirit may function through our minds and into our very bodies so that we will be what You want us to be. And Lord, that's what we really want. And Father, we know that if You want it and we want it, it really should come about, because You said if any two make an agreement concerning the Kingdom, it would be answered. And so, Lord, this morning we make our agreement with You, that by Your grace and the Holy Spirit, hopefully trusting It work within us, oh God, we will those lives that You want us to live in this last our, that we might be appraised and a credit to Your glory in the majesty of Your grace.

In Jesus' name we pray, Amen.

The Lord bless you, let's just go on our way singing *Take the Name of Jesus With You*.