

# Election - #1

(Norway)

Bro. Lee Vayle - February, 1975

First of all I want to thank my interpreter from last night. I am sure he did a most wonderful job and if I were too continual in Norway, I just pack him in my suitcase and take him with me. So, I don't see him right now, but the Lord bless him. Very good!

I wish to say something concerning last night, I spoke at length concerning Bro. Branham; I realize that there are many people who feel his name should not be mentioned. But, what will you do then with the Scripture that said, "He that receiveth whomsoever I send, receiveth me." I trust you will consider what I said? And you will understand that three things are necessary to be known. And may the Lord richly bless you, which He most certainly will when you understand this. We are to be living epistles read and known of all men, (living epistles read and known of all men). And the messengers are the Word of the hour, which is that they are the Word manifested in human flesh.

For John the Baptist came, and they said, "Who are you?" And he quoted Scripture. He said, "I am Isaiah 40." So, he was the Word in human flesh. So, then should we talk about John or, should we not talk about John? I believe there is a lesson to be learned. And we should learn Bible lessons.

Now, this morning we will talk on the doctrine of Election. And we will read the 9th chapter of the Book of Romans. And in order to save time, as we read the first 24 verses, I will just have my brother read them to you, rather than I read them first.

Rom 9:1-24.

- (1) I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.
- (2) That I have great heaviness and continual sorrow in my heart.
- (3) For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.
- (4) Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;
- (5) Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever, Amen.
- (6) Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel.
- (7) Neither, because they are the seed of Abraham, are they all children; but In Isaac shall thy seed be called.

- (8) That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.
- (9) For this is the word of promise, At this time will I come, and Sarah shall have a son.
- (10) And not only this; but when Rebecca also had conceived by one, even by our father Isaac;
- (11) For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;
- (12) It was said unto her, The elder shall serve the younger:
- (13) As it is written, Jacob have I loved, but Esau have I hated.
- (14) What shall we say then? Is there unrighteousness with God? God forbid.
- (15) For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.
- (16) So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.
- (17) For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.
- (18) Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.
- (19) Thou wilt say then unto me; Why doth he yet find fault? For who hath resisted his will?
- (20) Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?
- (21) Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?
- (22) What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:
- (23) And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,
- (24) Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

Now, for some people these verses are almost too difficult to be accepted. They are not impossible to understand. However, when one refuses to take them the way they are written, then they cannot be understood.

Now, there are those who say these verses do not set forth election. That is, God choosing one and rejecting another. But, they say it is about the New Birth and it simply goes for the old and the new nature. So, they make Esau the old nature and Jacob the new nature.

Then, other says that in verse 22 that the Greek rules of grammar show that the wicked fitted to themselves to destruction. But, verse 23 does not make that right because, it said, "God himself prepared the vessels unto glory."

Now, we cannot believe that this simply refers to two natures. The Scripture does not say that. Now, let us remember that since God is His Own interpreter, He has to make known His Own understanding of what He has said by bringing It to pass.

Now, go over that again. God is His Own interpreter! When He said, "Let there be light." What came forth? Light!

Now, supposing we did not know what light was? And God said, "Let there be light." And we heard Him say it. But, we didn't know what it was. As soon as that light came, we would know and that would be the interpretation.

Now, we can then apply the same thinking to this Scripture. That He must make His Own thinking known concerning this subject; by what He has done concerning this subject. And we look again in verses 21-23. And if you can follow along with me, perhaps I will have the brother read it again.

Now, we notice that God is likened unto a potter. And we are told that this potter has one lump of clay. It is noted there is only one lump, no more. According to what the potter has within his mind, he takes that lump of clay and he makes any kind of vessel out of it that he so desires. So, here is the potter, he has a potter's wheel, he takes a lump of clay, and he shapes it according to his own desire.

He has something in his mind and he wants to bring it forth. And he does it through this lump of clay. And he can make the vessel anyway he wants to make it. And he can put it to any use he wants to put it too.

Now, we follow this illustration and we find that mankind is that lump of clay. We are all from the dust and by birth we are one human race. We are one people. We many have different colours, we may look different from each other but, altogether we are one people, we are one lump of clay.

God has the right to make the human being any kind of person He so desires. That He did just that is seen in the illustration of Isaac and Ishmael and Esau and Jacob. And this is the true interpretation of this doctrine according to what God has done.

The interpretation of God's Word is what He brings forth. So, we are interpret... we are interpreting this doctrine, by what God has done. And He brings out en-factually that the doctrine

of election of God taking one lump and doing what He wants with it. And the illustration is Esau and Jacob.

And you will notice that Paul actually challenges any dissenters or, unbelievers and when they do not accept this doctrine, when they do not believe it, he said that they impute evil to God. For man will say, "It is not fair and just for God to do this." And Paul said this is evil! And you are imputing evil to God.

Let me help you to understand this? How many of you people here were required too repent of your sins? Let me see your hands? Yea, thank you. Why did you have to do this? In order to be baptize with the Holy Ghost. Are you angry because of that? No, you are not angry. Well, perhaps you ought to be. John the Baptist didn't have to repent. He had the Holy Ghost in his mother's womb. Now, was God unfair? Was He? You had to repent, in order to receive the Holy Spirit. I had to repent. I am glad I did. I enjoyed it.

I think it's wonderful. I don't feel bad at all about John the Baptist receiving the Holy Ghost before me or, from his mother's womb.

Now, wouldn't it be nice, if you and I could have been that way? A baby full of the Holy Ghost! Wouldn't it be nice if your children and mine had been born that way? How tremendous that would have been. Look what it would have saved us but, it didn't happen.

Now, are we going to reply against God? And say that God is unfair. Because, here we saw a sovereign God, doing what He wanted to do, and He did it. And we all rejoice in it. So, you can see instantly that this doctrine of election base upon foreknowledge, which ends in predestination, which will put us right in His glorified image, it's actually a very sensible doctrine. And God can do what He wants to do.

Now, we will study this doctrine in three parts. First of all God's foreknowledge of the Elect: His redemption of the Elect and the Spirit's regeneration of the Elect. And we have... we have much beautiful Scripture.

First of all we go to Acts 13: 48.

(48) And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. As many as were ordained to eternal life believed.

Now, let us read this very carefully. "As many as were ordained to eternal life, they were the ones that believed."

You can see that believing is the result and not the cause of God's decree. This is one verse of Scripture that nobody can change. They have tried to change others, but they cannot change this. It said that God made a decree and because of that decree, the people believed. Their believing did not bring about God's decree.

Notice, that only a limited number believed. It does not say, an unlimited number believed. It said, a limited number believed. It said, only those who were ordained believed and nobody else. And notice, the ordination is unto Eternal Life. The ordination is not unto something less. It is unto to Eternal Life! Which means, you will be baptised with the Holy Ghost: and you will be absolutely

delivered to the Presence of God in the New Jerusalem. You will be in the first Resurrection. You will be in the Bride.

So, notice how the Scripture tells us, those who are ordained are going to believe regardless of anything or, anybody. There are no chances taken by God. God does not deal in chances. God stands behind His Word and performs It. And He will lose none that He has ordained to Eternal Life.

Lets us turn to Rom 11: 5-6.

- (5) Even so then at this present time also there is a remnant according to the election of grace.
- (6) And if by grace; then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

Paul says, even at this present time. Now, Paul said, at this present time, there is a remnant according to grace. And he uses the illustration of Elijah and the seven thousands. And he said, a remnant reserved by God according to the election of grace. And, election means, choosing! So, God is choosing by grace. And, grace means, 'tree.' He's not requiring anything moral or special from them, humanly speaking.

He just looks down on the people, as it were. And they are not trying to qualify themselves before God so, that one or another can say, "Look at my good qualities. Or, look how hard I am trying. Or, can't you see, I have got something in me worthwhile?" None of those things it's that lump of clay.

And He just reaches in takes a piece of clay and moulds it and another piece of clay and moulds it, and He's got vessels that are made according to His thinking, His Own desires, and He does what He wants to do with them. Let's just read a few scriptures along that line.

1 Cor 1: 26-29

- (26) For you see your calling, brethren, how that not many wise men after the flesh, not many might, not many noble, are called.
- (27) But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;
- (28) And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:
- (29) That no flesh should glory in his presence."

Notice, the words, God has chosen, God has chosen, God has chosen, that no flesh should glory in His presence.

So, no one can say, "Look at me, see why God chose me." It said, "But, of Him are ye in Jesus Christ, who of God is made unto us."

Notice, what He has made unto us. Wisdom, Righteousness, Sanctification and Redemption; all of these things tend towards great glory. And, why would it not? Because, as I have become all of this, then what tremendous glory lies there in me?

Listen again what it is, 'Wisdom, Righteousness, Sanctification, Redemption, ending in complete glorification. And it's all in me and you. That is the limit of glory. Because, it's in Christ; and He gave it to us. We didn't do a thing for it there was nothing in as human individuals of ourselves that could be recommended to Him for getting these great things. He did it by choosing us freely of His Own Will. So, that when we glory and we must glory, it's to give Him the glory.

Now, this is exactly what He said in John 15 and 16 concerning Himself. John 15 and verse 16:

- (16) Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

Notice, how firmly he put it. There is now no room to argue because, God has spoken. And, notice how strong he put it. "You have not chosen Me. You would not choose Me. You would pass Me by. I would be nothing too you. But, I chose you!"

"And in My choosing I have ordained something for you. And you are going to bring forth fruit. And you are going to ask the Father in My Name and I am going to do it. Not because of anything you are or, because you are smart enough to choose Me, or you saw some great like impossibility, and you said, "I am going to come in"."

No sir! "I chose you!"

Mt 20:16. (Ain't the Lord wonderful? Makes you just want shout, I don't mind if you shout, if you don't, I might start shouting.)

Mt 20:16.

- (16) So the last shall be first, and the first last: for many be called; but few chosen.

How often the Gospel call goes forth? In every Church Age, a mighty trumpet blast forth the Gospel and the call goes too nation after nation and millions hear the Word of God. But, only few are chosen! Only a few believe, you must be ordained to believe or, you will not believe. Perhaps I can help you understand this a little bit more?

How many people in this world, amongst the Pentecostals came to know of Bro. Branham's great ministry? Many, many people! But, how many caught the vision? A bare handful!

Yet, they saw that he could do what no other man could do. Remember what Jesus Himself said about Himself. "If I have not done the works that no other man did, they had no sin. But, now they have both seen and hated both Me and Mine Father."

No man could do the works William Branham could do. He alone had "Thus Saith the Lord." He alone had abilities beyond what anybody else had.

And remember, in his presence, there was nothing could stand. That could not be said about any other man. Only he could take every spirit in his control, in the Name of Jesus Christ. And he did it. But, how many believed? Those that were ordained to receive the Message; the Word of Eternal Life for this Hour!

Now, another Scripture; Eph 1:3-5 and verse 11.

- (3) Blessed be the God and Father of our Lord Jesus Christ; who hath blessed us with all spiritual blessing in heavenly places in Christ;
- (4) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:
- (5) Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will;
- (11) In whom also we have obtained an inheritance; being predestinated according to the purpose of him who worketh all things after the counsel of his own will

God has given us a great promise; we will be adopted as His children. And we will obtain an inheritance. We will be the New Jerusalem. But, notice this, what time did the choosing of the Bride Members take place? Before the foundation of the world!

Now, what are you and I made out off? The earth! So, therefore, before there was an earth, before there was a speck of star-dust, before there was a creation as we know it. We were already chosen in Him. Where were we? We were in Him by foreknowledge.

Now, what was His purpose? That we should be holy and without blame before Him! Now, could we say we are without blame at this moment? Not as if we just look at your flesh. But, if you look at Him, and what He is to us, as Bro.Branham said. "He became us that we might become Him." Then, we are righteous and sanctified and prefect, holy and without blame. And this will take us into the adoption and this is the Age of the adoption, right now. And we will obtain the inheritance.

Now, notice this and we will ask the question. What was God's motive or driving desire to do this? What was in Him that caused Him to do this of which we are speaking? And we are not speaking now of a sinner being save, though that is partly true. We are talking of this Potter taking of a lump of clay. What was in the thinking of this Potter taking of a lump of clay? What was in Him that cause us to be the vessels unto Glory? So, we ask again, what was His motive? Why did He do this? What was in there driving Him? Love!

Now then, is He as some people think some great tyrant or horrible dictator that He would elect some and reprobate others? No, there's nothing wrong with God, it is just that people don't understand.

Remember Bro. Branham said, Paul said the same thing. "Let your thinking go!" Don't try and think, you are not asked to think. Do not ask questions. Faith does not ask questions. Faith does not say, "Who will bring Him down?" Faith does not say, "Who will bring Him up?" But, what does faith say? "The Word of faith which is nigh you, even in your mouth"

The Word of God that Paul brought, you simply say what he said. You don't even need to think about it. To figure It out. You just say It! You get your own thoughts away. It was in love, the Father's desire for children that He laid these great plans down. And in this great love, regardless of your thinking and my thinking or, anybodies thinking, He knew this was the way to do it. To bring, to bring many sons into glory so, that He could stand and in the midst of the congregation and they could praise Him, in such away as to give glory, so that there was no shame inside the man who was praising. No wrong feelings, but a flow of love towards Him. Because, He did it all and He is all in all; and we are apart of Him.

We go now to 2 Thessalonians, the 2nd chapter, chapter number 2 and verse 13.

- (13) But we are bound to give thanks alway to God for you; brethren beloved of the Lord; because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

"In the beginning was the Word and the Word was with God and the Word was God." It was in this beginning that God chose us to salvation. The Elect are chosen to salvation. But, you will notice they are not saved apart from means, there is away that God has laid down that they must come. It is by; it is through sanctification of the Spirit and belief of the Truth. This election is the basis of fervent praise and devotion to God. How many people have learnt to praise God because they are elected?

Now, I would like to ask the question here this morning. Now, let us be real honest in our hearts. How much time have we ever spent in praising Him and thanking Him because, it's by election? Hardly anybody does it! You know why? We are ashamed to do it because, people don't believe this Doctrine.

They say, "How could I love a Lord that would take one and not another? What kind of a God would do that?" So, it shows a fear upon us! It's time we stopped being foolish. The Scripture said this is to cause fervent praise and devotion.

Now, do you believe in obeying God? Now, sometimes it's hard to obey God because, sometimes we have to repent and go to people and make things right. And that makes us red in the face with embarrassment and maybe our pride gets in the way and we don't like to do it. And, that's kind of hard! Is it hard to praise Him for His elected graces?

Now, I would suggest we do this; we begin to give Him fervent praise and devotion because He has elected us. And as we do we will see it is all of Grace. I believe this will give us strength to obey in the hard places.

Remember what David said, "I will praise the Lord for His righteousness." David understood election! "Blessed is the man whom the Lord will not input iniquity."

"Blessed is the man whom Thou has chosen."



Oh, David understood election. He knew that Anointing Oil poured on his head. He knew he was the runt of the family.

Here comes great big old Eliab, (Eliab, here comes great big Eliab.) Powerful strong shoulders, fine smart warrior, (warrior.) God said, "Don't want him!"

Here, comes the next brother, God said, "Don't want him."

When right down the line; and Samuel said, "Isn't there somebody else?"

And his Dad said, "Yea, there is but, we don't talk much about him. You know, he's the runt of the family.

I think he had rickets when he was born, because he's got bow-legs. And, he's always out there talking to the sheep. I don't think you want to see him because, he just wouldn't have it." He said, "Look over these boys again."

And Samuel said, "Nope." He said, "Bring that boy in."

And he said, "That's the boy God wants!" That's election!

All right? Let's go to 2 Timothy 1:19. One, nineteen! (2 Timothy, 1st chapter and the... I am sorry, the 9th verse. Two and nine: Let's see now, have I got it? It's 1 Timothy now, no? Oh, yea, 1 and 9. That's it; here we are: 1 and 9. I am sorry, I give the wrong verse. 2 Timothy 1st chapter and the 9th verse.) "Who saved and called us with an holy calling."

- (9) Who hath saved us; and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

Now, you could push this Scripture I guess and you could say that grace was in Jesus and that grace was before the foundation of the world. And, it was waiting for us to partake of it, when sin came. But, it doesn't say that!

It was given to us before the foundation of the world! That's when we had received the gift of grace; before we were fallen, before we have done any sin. That's why there is no imputation. Now can you have grace extended before you sin, and have sin imputed? You couldn't! You know, the Catholic's got this a little bit mixed up. So, when Pope Leo wanted to finish off St. Peter's basilica, he sent out Leo to sell indulgence. And I think the story goes something like this, he would go to the people and say, "What kind of sins have you got on your mind that you would like to do?" And they tell him. And he would say now, "It will cost you so much and then you can go ahead." That's not the way it really was. But, I sort of get a little bit of fun out off talking this way. To show you how foolish people can be. But... but he really was doing this! He was selling the right to sin before they had sinned! That's right! And, it's wrong to do that.

But, notice with God, He knew His sons would fall, He knew they would go into sin. He foreordained it for His Glory! In order to show forth His Attributes and it was already made free to us; this Grace of God.

So, that we... when we did sin, He said it's not going to be charged against you. And, I will take the Blood to wipe out all your wrong deeds. And you can come back to Me perfect and glorified.

Now, notice salvation is not according to works, it is not the result of anything we have produced, what is it the result of? It is the result of God's Own Purpose! The Great Potter takes a lump of clay, He puts it's on His wheel, and He said, "I am going to make what I want out of it. And I am going to do what I want to do with it." And He does it. It is by grace and this grace was bestowed upon us even before Adam fell.

Now, let's stop and think. If you were an omnipotent father, an omniscient father, and full of love, wouldn't you provide everything needed for your child? Then, shouldn't God? Election is just as natural to God as it is to you and me.

You can understand this when you see that God became a Man; fully identified with us. And if He... And if He said if you being evil know how to give good gifts, how much more will the Heavenly Father give good things to His children?

Now, I know that there are some pretty miserable parents; their children are purely accidents of sex, they are not wanted. They are abhorred, they are hated and they are treated mean, there's no real love there but, God given.

God is perfect, and God is Love, and He wanted children, and He knew they would have to reflect Him. And in Him was all these attributes, of salvation, and healing, and giving peace, and giving righteousness.

So, He let His sons come down here, born in sin, but with the guarantee being His sons, He would lose none but, bring them into the Father's glory. The way the fathers want to take their children and give them of his self, and his substance, and make them his inheritors.

In 1 Peter, the 1st chapter and in the 2nd verse:

- (2) Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiple.

You will notice that it is said, "Elect according to the foreknowledge of God the Father." And, here I want to caution you by recalling what Bro. Branham said. He said, "*That the word, 'predestination', was almost a dirty word in Pentecostal and Armenian circles.*" So, he said, "*I won't use that word. I will use the word 'foreknowledge'.*"

Now, let's just settle down and watch. As far as I know, this is a Daisy, and this is a Bluebell. (Is that what you call bluebells here? Good!)

Now, I will say that because you do not like me to use these terms, instead of calling the Bluebell a Bluebell, (because you don't like it,) I will call it a Daisy. Does it change it? No! So, predestination is still predestination, no matter what you call it. But, look how low the prophet had to stoop. This appals my mine! How can people say they believe God, love Him and love His

Word, now want the prophet to sort of skim around the hedges. (Want the prophet to walk around the hedges.)

I watched you this morning and I was one of you, (and I was one of you.) Nobody ran out the door, then came in another door and went to the breakfast table, where the food was. We went, shhh, too the food. Nobody said, "The cheese was butter and the butter was cheese." Then, why should we not believe the Word?

It is by foreknowledge that God chose and predestinated. It was not simply God thinking He would do something it was... it was the Blueprint! The foreknowledge of God is a Blueprint! When an architect wants to have a building erected, out of him comes the knowledge of the laws that are necessary and he puts its on paper, then he works according too the paper and the edifice comes fore.

The Great Architect, Who is the great Potter of the clay, has foreknowledge in His mind, knowing all the laws, because they are in Him. And He's full of love, He reaches down, takes a piece of that clay and because He can do it, no problem here. It's not a man who thinks he wants something done. But, it's too bad because he can't do it. He can do it! Because, His omniscient is back up by omniscient... I mean by omnipotent!

So, His omniscient and His omnipotence, and He full of love, takes this clay and He makes exactly what He wants and He does exactly what He wants with it. So, here is foreknowledge.

Notice also in Rom 8:28, (we know all things work together, 8 and 28. We know that all things work together for good.)

- (28) And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Everything works together for good to them who are the called according to His purpose. Now, who are the called? The Elect! How are they elected? By foreknowledge! To what end? Predestination! And God is doing it according to His Own Purpose! God has a purpose! That's His foreknowledge. Now, He calls and He works it out as He wants it worked out.

That God did not simply see and know who would love or hate Him but, that He decreed who would love Him is clear by Acts 2 and 23. This is talking about Jesus:

- (23) Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

Now, remember that Bro. Branham put Jesus Christ in the election. And you will notice the record bears it out because, His name is in the genealogy of Matthew and in Luke. And He was the promised Seed which was to come, and He came.

Now, notice what it said about Him? "Delivered by the determinate counsel and foreknowledge." You will notice that... that 'decree' foreruns 'foreknowledge'. I want too repeat 'decree' is ahead of 'foreknowledge'; or the determinate counsel, what God... what... Go was determined to do, was the bases of the Blueprint that He brought into existence. You say, "But that

refers to Jesus.” But, we are His Body of many members. And it’s the same with us as it was with Him.

The Elect to the... the elects according to the foreknowledge of God are those chosen of Him of His special Love and approval. This is why He said to the others, “I never knew you!”

Now, let us summarise this first part. It is most evident that the Elect are only elect because of God alone. It is all in God and all of God. It is not in man or of man. As it said in the Word, ‘there is none good but One and that is God. There is none that doeth good, no not one, there is none that’s seeketh after God. There are all gone out of the way, there are all rotten fruit.’ What can you do with rotten fruit? It won’t even make fertilizer! It’s all in God!

As it said in the Book of Acts, “And when he passed into Achaia (I will just quote it) and when he passed into Achaia, the brethren wrote exhorting the disciples to receive him; who when he was come, help them much which believe true Grace.’ How did they believe? Through grace! There was nothing in them that really, of themselves cause them to believe. Cause, you know what was there? It was that Seed, that came down and was waiting for the Word to waken It.

For awhile let us consider the Atonement. For Christ purchased our redemption. Since salvation is utterly dependent upon election, and since election is utterly or, alone founded in God. It would then stand that the sacrifice of Christ is efficacious only for the Elect. Some... some people do not believe this. They think the sacrifice applies to every single person. And, I would say they use verses as in Rom 14: 7-9, Rom 14: 7 to 9. (We just read it, 14:7-9. That’s okay, take your time, we will be out of here shortly. Romans 14; it said, “For no man liveth unto himself, and no man dieth unto himself.”)

- (7) For none of us liveth to himself, and no man dieth to himself
- (8) For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’
- (9) For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

Now, it tells you here that no man lives or dies to himself. It said, “Because, whether we live or, whether we die, we do it unto the Lord.”

Now, notice how Paul puts it. “For to this end Christ both died and rose and revived that He might be Lord both of the dead and living.” (9th verse)

Now, what is he actually telling you? He said that Jesus Christ died and rose again, and by that He is Lord over everybody! In other words, He brought everything and has the sole Owner and Possessor, He can do that He wants with those which are alive or dead. So, it does not say that anybody can come; it just tells us that He owns it all and He does what He wants too do.

Now, since the Atonement was prophesied in the Old Testament, it was set forth there and it was accomplish. Thus, the New Testament must set forth that which was indicated and fulfilled. So, we will go to the Old Testament and view the sacrifice. Isaiah 53:

Now, before we go any further, I have several Scriptures here that I will go into and then the third section on the Holy Spirit.

Now, would you sooner quit now, it's twenty too one; just about. And I cannot cover it in twenty minutes. If you like, we can cover the rest tomorrow, is that all right? And then tomorrow morning also, I would like you to write questions on a piece of paper and I would like you to hand them to me. And I hope you will be asking questions of this calibre.

Why did Bro. Branham want the prayer requests handed in and not spoken from the congregation? How did he conduct his services asking people to lead in prayer? What did he say about public prayer meetings and why did he say it?

What about gifts of the Holy Ghost? Is there still the true gift of tongues? In other words, I would like you to ask any question that the prophet brought to our attention, and gave us the answers.

Since he was a vindicated servant of God, he was to be heard and feared. And in the unveiling of the Mighty God, he brings to our attention, not in a direct statement, but you might say obliquely, (obliquely, coming at an angle) that the Church Order was under the Seventh Seal. So, therefore it is very important to understand Church Order.

Now, many people think that they can still do what they want and believe this Message. Now, I don't want to be hard on anybody. And I don't want just talk about a letter or something (the letter of something.) But, this is what... (The letter; like you know, just like the letter of the Word) but this is what the prophet taught. And believe me, if you think he was a dead preacher or, his services were dead; when he followed his own understanding of Church Order. Then I would say this, "I don't agree with you!" I knew his service to be alive with the Power of God and it was demonstrated as so. And no Word of God is void of power. And every jot and tittle (jot and tittle, little punctuation marks) is to be listened too.

So, in America, though we are divided and many will not believe with what the prophet said, I would just say this, "This man did not deal in foolish and silly things." He did not put burdens upon us, he was a man who believed in freedom but, it had to be by the Word of God. And in spite of what you might have heard or, judged by the tapes, he always went right down the middle of the road. He was never to the left or to the right. He warned us about that and he himself was an example.

So, you are invited now to ask any question you like... desire and if I can... If I have an answer that he gave, I will be glad to give it to you. And remember, much of it will be what we discussed because it was his desire to work with me, in a church we could pastor together, and put the church in order. It never worked out. But, I do know from that what he taught and what his hearts desire was for a church.

So, the Lord bless you, and I trust that you can see election from your own heart now?

You as parents, what you would do if you were planning to bring in children and it had to come from your nature. Because, they have too reflect you! Then you apply that to God and you could see what God wanted and how He had to have the one lump and how He would had to create different vessels and leave us in this world, the way we are to be trained up to be sons too His credit.

I trust you... are understanding that? It is not a strange doctrine. Under... When you understand it, it's beautiful and wonderful. And it gives you great desire to praise God for His Word.

Shall we rise at this time? Our gracious Heavenly Father, Merciful, kind and just; Who has showed forth His Love in this End-Time in such away as to show it is wonderful. For we were not looking for such grace and mercy, as You demonstrated through a vindicated prophet. And yet, here we are the recipients of this great Love.

Oh, God, receive our praise this morning, and accept our adoration, for the fact that we understand that you chose us. You called us, and even now Lord, are predestinating us unto Your glory. Lord, may we never forget that. But, may we continue to praise You. And to love You, and to search for those lost sheep, where ever they are. Knowing it won't be by chance, it won't be by some solo luck. But, they are sheep! And they will be called in. Oh, what glory is hope because, it has assured us. And we know and there is now no longer any doubt. And we see our calling, that God called us. That You chose us... [Tape ends]