

Hope of His Calling # 7

'His Calling and your Calling are Identical'

Bro. Lee Vayle - July 12, 1981

[Comments Bro. Vayle made before the regular service]

A guy like me gets very anxious to say something. And knowing myself, I'd be very careful how I say it. I don't even know if I can see if I can find it. But, there are certain aspects that keep coming to my mind from the past. And so, I want to read you something. I'm very cautious. It's like, when you write a letter, and put your signature on it, where there's nobody can say that I didn't say that. Now, even with a letter, it can be misunderstood. I want you to sit and listen here before the message, to what I'm going to read you. And don't get any thoughts on something I say. Just listen. That's all I want you to do. Because, if you do other than that, you will draw some erroneous conclusions.

(a) Now over the past, more especially and emphatically the past several months we have all, bar none been subject to very real hurts, and in some cases imaginary hurts. We have all been affected, some much more than others, because of necessary deeper involvement on our parts. Those parts were not necessarily asked for, but were taken as a God given responsibility. The effects have been very serious, because during our testing's we have not coped with, nor obtained the mind of the Spirit through the Word and acted. And we have acted, as we thought right only to find a margin of error that was not good. This caused some of us and myself especially, to put our guards up. For even as I knew certain things done were not meant to bind me, or subject me, and were only devices used to protect the purposer and the people that I resented some things that I felt kept me at arm's length, and on a certain probation.

But there was not one time that God was not speaking to me and dealing with me, and His Voice was the clearest when He said, "You are free of the people." This sounds most strange, but it was what I needed though I could not fully understand what that freedom was. I viewed it in different ways, and one conclusion was that at my age I was to take the freedom of what the world would call a retirement, or a semi-retirement. It could also mean I was finishing my course. It could also mean that whatever that people did was of no consequence, because God had done a thing which took me beyond men, and I was dealing only with Him and He with me. To be sure of one thing, no church and no one had strings on me to use to any obligation. I was and am my very own man, but only in Christ.

(b) Now, because of the hurts of the past I was very unwilling to even consider a purposeful stay here in this area, but I sought God in my heart what to do. To leave here was simply old hat, because I am given to leaving places to the extent of just about losing my shirt. I've done it often and can do it again.

Then was the arms-length holding problem thing, that kept me uneasy and ready to turn and go at a moment's notice. So, I was very unready to identify, even here, but yesterday I knew from God though not in a torrential conviction that it was right to stay on here and be a part of this church, and let my guard down.

(c) And here it will be as of now that we will endeavor to put the vertical into the horizontal as a principle in this assembly. I am looking for that sweet Spirit to come which precedes the Resurrection. Woe unto them who turn a deaf ear today and stand in that Spirit's way. You will be responsible for every sick person. Do you hear what I said? I'm looking you in the eyes. It's off of my shoulders, it's on yours. I'm not kidding you. You know that I've never kidded you. I've never fooled with you, and I'm not fooling now. Beware of your spirit.

You will be responsible for every sick person, and every need that cannot be met at this place. I am pronouncing a harsh thing upon us all and this includes me. I am opening my heart and life this morning, by grace I am walking away from my complexes. I do not expect to win every battle, nor do I expect it of you. (Uh uh) But I want to read some holy Scripture that is incumbent upon every one of us.

(d) I go to Ephesians 4: after Paul has his dissertation where the church is brought up to that point of its fullness in which we are today there might not be one more member to come in. I don't know. But he says in verse 17,

- (17) This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of (the) mind,
- (18) Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:
- (19) Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.
- (20) But (you) have not so learned Christ;
- (21) If so be that (you've) heard him, and have been taught by him, as the truth is in Jesus:
- (22) That (you) put off concerning the (form of behavior of) the old man, which is corrupt according to the deceitful (pleasures);
- (23) And be renewed in the spirit of your mind;
- (24) And that ye put on the new man, which after God is created in righteousness and true holiness.
- (25) Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

I never knew my hand to get mad at my foot.

- (26) Be (you) angry, and sin not: ...

Now, that's not a type of anger that people just like a buzz-sawing, that could be the fact of a righteous indignation, but don't take that too seriously either.

- (26) Be ye angry, and sin not: ...(In other words, there's occasion there, it is better to me miffed, but don't) let the sun go down upon your wrath: (In other words, get rid of it by nightfall.)
- (27) Neither give place to the devil.

(28) Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

(29) Let no corrupt communication proceed out of your mouth, that which is good to the use of edifying, that it may minister grace unto the hearers.

(30) And grieve not the holy Spirit of God... (that's the important one) ...

(e) Many people as you know my understanding of the Scripture and what I've said here that we are legalist backgrounds have made us right for the sake of being right. That is entirely erroneous. You've got to have a proper motivation, even God must work within the framework of the Word. God never changes His mind about the Word. (See?)

(31) Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you...

(32) And be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake (has) forgiven you.

Ephesians 5:6

(6) Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

In other words, make the Word your every test. (also verse 14)

(14) Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

(15) See then that (you) walk circumspectly, not as fools, but as wise,

(16) Redeeming the time, because the days are evil.

(17) Wherefore be not unwise, but understanding what the will of the Lord is.

(18) And be not drunk with wine, wherein is excess; but be filled with the Spirit;

(19) Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

(20) Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

(21) Submitting yourselves one to another in the fear of God.

(f) And again: [Ephesians 6:]

(10) Finally, my brethren, be strong in the Lord, and in the power of his might.

(11) Put on the whole armour of God, that (you) may be able to stand against the wiles of the devil.

- (12) For we wrestle not against flesh and blood, but against principalities,
against powers, against the rulers of the darkness of this world, against
spiritual wickedness in high places.
- (13) Wherefore take unto you the whole armour of God, that (you) may
be able to withstand in the evil day, and having done all, to stand.
- (14) Stand therefore, having your loins girt about with truth, and having
on the breastplate of righteousness;
- (15) And your feet shod with the preparation of the gospel of peace;
- (16) Above all, (that means over the whole thing like an umbrella) taking
the shield of faith, wherewith (you) shall be able to quench all the
fiery darts of the wicked.
- (17) And take the helmet of salvation, and the sword of the Spirit, which
is the word of God:
- (18) Praying always with all prayer and supplication in the Spirit, and
watching (unto all things) with all perseverance and supplication
for all saints;

In other words, God never told anybody to forgive anybody, and from that point on close your eyes. It's telling you here, forgive by be perceptive. Like my saying, and you know what it is, "Dog bite me once, shame on dog. Dog bite me twice, shame on me." No place does God make an idiot out of anybody. Perception is part of the things of God.

- (19) And for me, that utterance may be given unto me, (now notice, the
prayer that Paul prayed, wants the people) that utterance may be
given unto me, that I may open my mouth boldly, to make known
the mystery of the gospel,
- (20) For which I am an ambassador in bonds: that therein I may speak
boldly, as I ought to speak.

You notice that Paul here in this concluding thought is letting the people know there is a certain conduct which will give him an ability to preach the Gospel that nothing else will ever accomplish. So, there is a conduct with our prayer.

(g) Now, in closing remember the words of the prophet. He said, *"Love one another, don't clique, don't clan, don't pull apart."* He said, *"Satan does not going to leave you the way you are."* Why he said, *"He's going to raise up somebody from amongst you, or send somebody in that'll cause a discord that's going to cause a problem."* He said, *"There's just one way to handled it, just pray for that person and love that person till you love him in, or you love him out."*

And you know, (I think that's a wonderful thought) I've read it, I think I've expressed myself very clearly, that as far as I'm concerned of whatever might have bugged me in the past, and I think certain ones know positively I have been bugged. Could have been just a matter of pride. I will not settle a hundred percent for that, but it could be ninety-nine. But it's a thing of the past. And we expect to see in this place that's insofar as we are responsible, because we can't make God do anything. And having done everything we possibly could do does not necessarily mean that God is going to do something special. But there was a promise given us by the prophet, *"At the last day there would be that sweet Spirit come into the Church before the Resurrection."* And he

said, *"That sweet Spirit would so move from amongst us the gifts as it were, put on the shelf they're be just healed. And God would begin doing those magnanimous things that we often call upon God to do, and all too seldom see Him do, but that Spirit will bring it."*

(h) Now, brother/sister I've let you know what my heart's desire is, and my aim. And I will try to do something about it, and I'm convinced that you will too. So, know this for a surety, there is no longer anyone here, or any condition that has placed me at arm's length. Or anyway where is a guard up within this assembly, I expect the same treatment, or there is no way that the Spirit of God is going to move.

I expect you to treat each other the same way. It's going to be a little rough, once bit, twice shy. I know that. But I did not tell you that you were not to be perceptive. (See?) Going the extra mile is not the work of a fool. I'm sixty-seven years old this fall, and for the first time I have learned why judgment will come, it is because men and women of God go the extra mile, no other way, you follow me? If you don't, it's all right to ask me questions sometime. You satisfied what I read this morning? Right? Done it. I've cleared my record. So, whether you like it or not, I'm here. If you love it, good. If you don't love it, that's too bad, we've got to love you all the harder I guess, because I told you I don't intend to go. And I don't intend to have anybody go, because it's to my advantage to have more people hear the Word as I believe that Word is at this hour. The Lord bless you. Shall we bow our heads in prayer.

Heavenly Father, again we come to you for the ministry and study of Thy Word, Lord, happy in the people here that we all can identify with each other. Believing that we all will identify with each other, in honor prefer each other, not taking advantage of these other, but literally living for each other, with each other. Looking for that sweet Spirit of God to be amongst us, which would be the only thing, Lord, we would settle for in the realm of blessing, healings and those things which are so vital to people that present earth bound. We do settle for less. We couldn't as the prophet said concerning those other things which seem so super, *"stay away from that stuff."*

Lord, this morning we try to stay away from all of that. But then, maybe we haven't tried hard enough to get next to what we're not supposed to stay away from, but what can and will come into the church at the end time. That beautiful, beautiful Spirit moving amongst the people, and doing that which is sovereign within it concerning what was paid for, and redemption on the Cross, and now guaranteed by the Resurrection. Lord, that's a fabulous fantastic thing. But we know that it's true that It's going to be somewhere if It's not here. But the prophet told us to believe for It, and we're believing this morning, O God.

From Your Own evidence, Lord, I can't help but believe It's started somehow. And there's no way anybody can take any credit, and nobody does. But being lead by Your Spirit, some through the fire, some through waters, some through the flood. Every one of us Blood-bought, emerging by the grace of God into the shady green pastures, beside the still waters. Trees planted to give forth fruit in season. We believe, Lord, that that's ours this morning. And somehow by Your Spirit we feel there's more than enough grace to see it through. Not with rose colored spectacles, but the eyes of the heart being enlighten this part of our inheritance and heritage this morning.

By grace we've seen those Elysian Fields [final resting place of Greek heroes], those beautiful fields of God's grace and His Kingdom this morning. Now, help us again to study Your Word, Lord. We ask You, Father, to help us is such a way to make clear these things now we speak of that is in this very hour, in Jesus' Name we pray. Amen.

1. This is # 7, 'The Hope of His Calling'. In the Ephesians 1:15-23 series. Actually, that's about eleven or twelve messages now, but we're going by titles 'The Hope of His Calling'. And It says in verse 18.

(18) The eyes of your (heart) being enlightened; (you) may know what is the hope of his calling, ...

Now, this is the prayer that Paul is praying. Now, I want you to notice another prayer that Paul prayed, and he prays for himself in Philippians 3:10.

(10) That I may know him, and the power of his resurrection, ...

Now, this to Paul was the greatest thing that could possibly happen, would to be in the First Resurrection which indeed is the truth, because the epitome of the entire structure of God is the New Jerusalem which is the Bride. And if you're in the First Resurrection there is no way that you will not be a part of It, you are It.

So, Paul is praying for himself. Now, I want to ask you a question: do you think that Paul would pray a lesser prayer for those that he was giving his life for? And the answer is, "no." So, when he prays this prayer here, do you think for one minute that he is not literally praying the same prayer for them that he prayed for himself? Now, I'm throwing you a little clue out here.

2. Now, what if I prayed nice and said, "Dear Lord, I want a nice big house with six bedrooms, and six bathrooms, and two more restrooms thrown in for company." And as an afterthought I say, "Yeah, Lord, and that wouldn't be too bad for my wife either." You think for one minute I'd plan a house without my wife being considered? Well, I guess there're people just that selfish. I don't know. I can't visualize even amongst those that are 'dullards'. I can't visualize. I'm trying to show you here, do you think that Paul prayed this great prayer for himself, and would pray a lesser prayer for the people? I'm trying to show you something which the message is going to show you, that this prayer over here in Ephesians is the exact prayer that he prays over in Philippians concerning himself.

Now, he is praying for the believer, that the believer may know God and the hope of his calling. Paul is voicing the desire of God for His Bride, and Paul the espouser, would be including himself in that prayer. (Now, we already know what the highest prayer is.)

3. Now, the question that comes to us instantly is looking at the Word, what is meant by 'This Calling'? Now, we might say, "Well, is this God's Own calling? Because it sounds like it might be God's Own calling, or is He Speaking of God's calling for the people?"

Now, you know that God, per se, being sovereign creator does not have a calling, He is. And whatever lies within the 'is' will manifest. Actually, will manifest as the light in the projector focuses on the screen, there's got to be somewhere where what in him comes forth. That's why exactly if God's Redeemer, God can't save Himself. He's got to have something out there that redemption could flow to, like a magnet and show the redemption.

Now, there's no way in my understanding here that God...that this Scripture is speaking of the calling per se, of God as sovereign what it is, God is already exposed Himself to our understanding by the spirit of revelation; so, the calling goes into a different direction.

4. Okay, I mentioned here that God has already revealed Himself as that Spirit which is the Logos. Now, that which was made flesh is now dealing with flesh and is here amongst flesh. That's what we got from Ephesians 1.

(16) (Ceasing) not to give thanks for you, making mention of you in my prayers;

(17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him(self):

Now, you know that God can only project by the Logos. For no man can see God, or approach unto God, or apprehend anything which is of God. And the Scripture says, "The only begotten who is in the bosom of the Father which is the Logos has exegeted, or lead Him forth as by Word." So therefore, we see the Logos is here. In other words, that which was made flesh is now dealing with flesh, and is here amongst flesh making Him once again God manifest in human flesh.

5. Now, if you don't understand what I'm talking about, because you don't understand God would sent a prophet on the scene, because you're mixed up in your carnal revelations of denomination, then fine. You'll see nothing, because you're back in the stereotype where you don't believe God has prophets. You give me one Scripture where he doesn't. Tell me where He's stopped having them? No way.

Now, referring to Bro. Branham vindicated by Almighty God, I've mentioned to you time after time this was something that nobody could evoke. It was something only that God would do. He said, *"I don't know if He'll come? We'll ask Him to come."* And he'll say, *"He's here."* Then every single time he would say and you know it, *"If Jesus Christ is the same yesterday, today and forever, He will then do in the Holy Spirit what He did here in the days of His flesh."* And that's pure simple logic, anybody else that says any different is an idiot. I just challenged you, you're an idiot. Don't talk to me having an ounce of brains. Otherwise you believe in some stupid, not evolution, but a de-volution.

God changed! He took a step down. And if He's not the same forever, you haven't got a God! "That you know, because He could have changed." You tell me where He changed. Then you prove it in Scripture where He did it. (See?)

6. Now, let's get the picture: it's either Logos at the end time here, or the Bible lied. It's either Logos, or God answered back to a false prophet. Then God's a false prophet. It's that simple. We're not fooling with people this morning.

That which was made flesh is now dealing with flesh and is here amongst flesh. Making Him once again God manifest in human flesh, which is the Bride. This is Logos in respect to redemption. This is the sealer of each individual now dealing with that which He has sealed unto the day of redemption. And especially of the living who do not taste death. The spirit a part of which is in each member, is now in the fullness of Godhead amongst us, among the Seventh Church Age members.

That's nothing to understand. Father has fifteen, maybe he got six or eight wives, he had maybe a hundred kids by that time. In all the hundred kids, seven or eight wives together, are the hundred kids the father? No way, but the life of the father is in them. So, the Begetter is now a midst the begotten of the Seventh Church Age, and soon to be among the entire first-fruits of all seven ages. To know about that calling as set forth here, see, we're showing you Who is here. So therefore, there is a calling with it, that goes with it.

7. Let's look at the word 'calling'. All we can do is just check it out back and forth, dealing in Scripture. We go to Romans 11:29.

(29) For the gifts and calling of God...

Notice, It doesn't say 'callings', It says, 'calling'. Gifts are in the plural, but calling in the singular.

(29) ...are without repentance.

Now, you simply can't take that verse and isolate and get anything out of It. No way, you got to take It in context. Now, we're going to read It in context. It'll take some time, beginning at [Romans 11:] verse 1.

(1) I say then, Hath God cast away his people? God forbid. For I am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

Now, the question come: has God cast away His people? And our verse was, "gifts and (plural) gifts, calling are without repentance." No change of mind.

(2) God hath not cast away his people which he foreknew. (Notice again, foreknowledge) Wot (know) ye not what the scripture (said) of (Elijah)? how he maketh intercession to God against Israel saying,

(3) Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

(4) But what saith the answer God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

8. God reserved those men, and the only reason they did not bow the knee, is because God had reserved them. And He's talking about election.

(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 it is no more grace: otherwise work is no more work.

(7) What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

(8) (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

(9) ...David (said), Let their table be made a snare, (their table, doesn't say, 'God's table') and a trap, and a stumblingblock, and a recompence unto them:

(10) Let their eyes be darkened, that they may not see, and bow down their back alway.

(11) I say then, Have they stumbled that they should fall? God forbid: ...

9. Now, he's talking about Israel here in the election. "Has God cast away His people?"

- (11) ...God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.
- (12) Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

Now, you see, He hasn't cast them away. There's coming a time of a restoration to them.

- (13) (But) I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:
- (14) If by any means I may provoke to emulation them which are my flesh, and might save some of them.
- (15) For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

In other words, when they're back in their homeland where God can save them a nation, it means positively there will be a resurrection. Because that's life from the dead. It's going to be a spiritual resurrection, it's going to be a physical resurrection.

- (16) For if the firstfruit be holy, the lump is also holy: ...

10. Now, when you talk about first-fruit, you talk about Christ in immortalized flesh. So, there's coming a day just exactly as the prophet taught, "All Israel they're going to be saved as one lump, the 144,000, and they're first-fruit, and that's what the Book of Revelation said. They're a first-fruit, and they follow the Lamb. And how are you going to get Israel in the Millennium with all kinds of armaments and everything else and people kowtowing? How are you going to get a fundamentalist's version when It says, "The first-fruit?" Somebody's messed up, and it sure ain't us. Get rid of your dead theology for once in your life. (See?)

- (17) And if some of the branches be broken off, and thou, being a wild olive tree, wert (grafted) in among them, and with them (thou) partakest of the root and fatness of the olive tree;
- (18) Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.
- (19) Thou (will then say), The branches were broken off, that I might be (grafted) in.

11. See, the point is this: the Gentiles never broke off any branches. Gentiles didn't have a thing to do with it. God's doing this whole thing. That's what he's talking about here.

- (19) Thou wilt say then, The branches were broken off, that I might be (grafted) in.
- (20) Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:
- (21) For if God spared not the natural branches, take heed lest he (that's God) spare not thee.

Is He going to spare them? By no means. By no means when the time comes.

- (22) Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his

goodness: otherwise thou also shalt be cut off (And will they continue?
By no means.)

- (23) And they also, if they abide not still in unbelief, (they) shall be
(grafted) in: ...

Will they turn to God? This is our Lord for Whom we waited.

- (23) And (if) they also, if they abide not still in unbelief, shall be (grafted)
in: for God is able to (graft) them in again.
- (24) For if thou wert cut out of the olive tree which is wild by nature, and
wert grafted contrary to nature into a good olive tree: how much more
shall these, which be the natural branches, be (grafted) into their own
olive tree?
- (25) ...I would not, brethren, that (you) should be ignorant of this mystery,
lest (you begin using) your own (minds and draw false conclusions)
blindness in part (in part) is happened to Israel, until the fulness of the
Gentiles be come in.

Now, you don't kill a blind man and throw him away. You take care of a blind man and help
him get there.

- (26) And so, all Israel shall be saved: as it is written, There shall come out
of Sion the Deliverer, and shall turn away ungodliness from Jacob:

12. In other words, the blood will be standing there, even at the White Throne and the sacrifice
there. For all these ages where God allowed Israel to be blind in order that the Gentiles come in.
There won't be one Elect Seed lost under any condition whatsoever. "As in Adam all died, even so
in Christ all are made alive." [1 Cor. 15:22]

- (27) For this is my covenant unto them, when I shall take away their sins.
- (28) As concerning the gospel, they are enemies for your sakes: but as
touching the election, beloved for the father's sakes.
- (29) For the gifts and calling of God are without repentance. (God never
changes His mind.)
- (30) For as ye in times past have not (obeyed) God, yet now obtained
mercy through their... (disobedience, that's the word. Obedience
and disobedience.)
- (31) Even so these also now not (obeyed,) that through your mercy they
also may obtain mercy.
- (32) For God hath concluded them all in unbelief, (and in disobedience)
that he might have mercy upon all.
- (33) O the depth of the riches both of the wisdom and knowledge of God!
how unsearchable are his judgments, and his ways past finding out!
- (34) For who hath known the mind of the Lord? or who hath been his
counsellor?

(35) Or who hath first given to him, and it shall be recompensed unto him again?

(36) For of him, and through him, and to him, are all things: to whom be glory for ever. (That answers the question.)

. Now, the calling here is God's immutable promise for Israel through grace that provides the positivity, or sureness of the plan's implementation.

13. So, I go over it again: His calling's here is God's immutable purpose for Israel through grace that provides the positivity, or sureness of the plan's implementation. Now, you begin to look at over here then, in Ephesians: It tells you here: "The eyes of your understanding being enlightened." [Eph 1:18] Now listen, what happens when the enlightening is understanding? The heart is turned back, which is the heart of faith. And that heart of faith recognizes the immutable purpose of God that stands in election. There's something at the end time here, that would cause God and the prophet the sounding board to strike the election as a cardinal called back to God.

Now, I'm going to tell you one thing: when Bro. Branham preached It, he just lost everybody like...they fell off like ten pins. When he preached, "*there is one God*," like we're preaching here, like he preached, they just left him by the hoards. And then when he preached 'election' like a smarty-pants preacher back over here somewhere over here in Ohio, (but don't know where he is now) he said, "Oh, I supposed God just sits back like a big smarty-pants," (he says) and He says, 'I'll take this and I'll take that'."

Bro. Branham said, "*I left this place a church, I came back to a cult.*" He said, "*You don't believe in election.*" We're looking at something here. (See?)

14. All right, let's go to 1 Corinthians 1:26, and we'll go into Its context also. We're talking about 'calling'.

(26) For (you) see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

All right, very good. Let's keep reading:

(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 (the) base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to (nothing) things that are:

(29) That no flesh should glory in his presence.

(30) But of him are (you) in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

(31) That, according as it is written, He that glorieth, let him glory in the Lord.

Now, he's saying the same thing right here, but there is a calling, and the calling absolutely reduces itself to election. (See?)

Now, this describes the call, or the membership of the calling. The membership of the eternal plan the chosen one. The purpose of God standing in election. You can see a parallel right here

between the lines of Cain and the lines of Abel, or Adam and the serpent. And you can see here where God institutes election, because the races got so thoroughly mixed up, there had to be some way in order to differentiate and separate them.

15. Over here in Ephesians 4: (I might be able to cut some of this back, because if you see the point, I don't need to belaboring it so strongly.) Ephesians 4:1-3.

- (1) I therefore, the prisoner of the Lord, beseech you that (you) walk worthy of the vocation wherewith (you're) called, (In other words, the calling whereby you're called.)
- (2) With all lowliness... meekness, longsuffering, forbearing one another in love;
- (3) Endeavouring to keep the unity of the Spirit in the bond of peace.
- (4) There is one body, (and there is) one Spirit, even as (you) are called in one hope of your calling;

Now, Ephesians 4:1 again:

- (1) I therefore, the prisoner of the Lord, beseech you that (you) walk worthy of the vocation wherewith you are called,

16. Now, in the Book of 1 Corinthians which we read 1:26, where he says:

- (26) For (you) see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

Now, he's talking to them, see, "with all lowliness, meekness, longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace." He said, "now, there is one body, there's one Spirit, even as you're called in one hope of your calling." And that calling is by election, by the grace and virtue of Almighty God.

Now, this is that Spirit that is in the body today. And will he reveal other, then that there is one body, and that there is one calling? There is no way that he can teach one Bride member, one man of God that's truly born again that there is election which is in the Scripture indicated as we understand It, and teach somebody else something opposite. There's no way.

In other words, there is a definitive understanding at the end time that eclipsed even the First Church Age. Because Paul was forbidden to say certain things, and John was forbidden. This is the hour when everything is out opened. That's why it's so necessary what I read to you this morning that you get in your heart and understand, everything comes in the open from now on. Every thing's in the open. That's why when the board meets it's not deacons and trustees one at a time, although they will meet one at a time in order to do their own little thing. But they get together so there's nothing hidden from anybody. So, the will is known, and the will is put into effect. You've got unanimity. You got a cohesiveness. Then what do you think the Holy Ghost is doing this morning? Separating God's people? There's any spiritual dictatorship, let it be by the Holy Ghost. I never saw a dove yet do too much dictating. No.

17. Now, here we see the very same expression of that same Spirit making a body, indwelling it, "one hope, one Lord, one faith, one baptism," and so on. [Eph 4:5] Now look, that's what there is. Isn't it true? One baptism, one God and Father of all, Who is above all, and through all. [Eph 4:6] 'Above, through, in'.

Now listen, that's this hour. Is this Scripture then going to differ from Ephesians 1:15-23? No! It's not hard to place this Spirit and see what's going on if you know the Bible. But first of all, you've got to have the doctrine. I've got to admit that. I can louse you up right now in that statement I made if I hadn't qualified it. I work from a doctrine, you work from the same doctrine the prophet taught us. (See?)

Now, Ephesians 1:18 says: "hope of his calling." But in this case, it is definitely here, 'your calling' is contrasted to 'His calling'. Here in Ephesians [4:4] says, "your calling." Ephesians 1:18 says, 'His calling'.

18. Now listen: If we take Romans 11:29 as our basis, that is 'His calling', and 'your calling' are identical, there isn't any difference. Now let's go back to Romans 11:29 so we can understand what we're saying.

(29) For the gifts and calling of God are without repentance.

Now, It tells you that, that calling, it's in the singular. Now, His calling and your calling are identical. Now listen, we are becoming the fulfillment of that calling. So, by virtue of His calling granted us, His very calling is our calling, or personal possession. (Now, I know lost you, but you listen to what I'm going to say further.) Never forget, or at least know now that the prophet said, "*Jesus Himself was part of that election.*" Jesus Himself was foreknown and elected.

19. Let's go to the Book of Isaiah (I want to help you understand this point, to bring it together for you.) Isaiah 9:6.

(6) For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful...

Now notice, how the prophetic utterance is: "Unto us a child is born, unto us a son is given." Prophecy speaks in the past tense, because the Word of God can't fail. Once spoken, it's as good as done. You'll never stop it. Then watch how He throws it in the future.

(6) ...his name shall be called Wonderful, (government be upon his shoulders) Counsellor, mighty God, everlasting Father, The Prince of Peace.

(7) ...increase of his government and peace (there'll) be no end, upon the throne of David, upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth forever. (How is It going to happen?) The zeal of the LORD of hosts will (do it.)

20. All right, Revelation 13:8. (We're going to look at a good one here.)

(8) And all that dwell upon the earth shall worship him, whose names are not written in the book of (the) life of the Lamb slain from the foundation of the world. (The predestinated One)

Listen. Who is He? The Elected One. The Foreknown One. First of all, foreknowledge, election, predestination. But listen: at what hour is He known as slain before the foundation? The hour of the antichrist. This hour He had a calling, purposed of God. We have a calling, a purpose of God. There's just one. You say, "How are you going to identify? Wasn't He Son? Aren't we sons? All of one source? Then there's one plan. One way of God doing things. (See?)

21. All right, now we go to Philippians 3:14.

- (14) I press toward the mark for the prize of the high calling of God in Christ Jesus.

Now, again we've got to look for a context, because it seems to appear there is another call of sorts. Once we are in Christ Jesus, that is a calling within the calling. Reading the whole chapter which I kind of don't like to do. Let's start at 9.

- (9) ...be found in him, not having mine own righteousness, which is of the law, ...

Now being found in Him, now that's born again. You couldn't be born again unless you're foreknown, elected and predestinated. No way.

- (9) ...not having mine own righteousness, which is the law, but that which is through the faith of Christ, ...

22. The faith of Christ, what do you mean? When Christ died upon Calvary, he screamed, "He'll not leave my soul in hell. My body will not see corruption, I will see my seed." You think if He didn't have faith He would have gone to Calvary? Why do you suffer this morning? Why do you go through things you've gone through? Why if you paid a price I'll tell you, because you've got faith. Don't tell me Jesus didn't have faith. And it's by the faith of Him that we've got all these great things handed right on down to us.

- (9) ...which is through the faith of Christ the righteousness which is of God by (that same) faith:

Never could have been transferred to you and me without the sacrifice.

- (12) ... but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

- (13) Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are (immediately) behind (me), ...

23. "I've walked out of something, (said the apostle Paul) you don't need to forget about any church except what you came out of." The old Baptist forget the Baptist. The old Methodist forget the Methodist. Pentecostal's especially forget Pentecost. Otherwise, you're going to murmur and repine. Repine means, 'to hunger', and look back to what you were. "Oh, you know Bro. Vayle, you did people (you know) here in your church they don't seem so sanctified." Well, go on back. "You know, they don't seem to have such joy." Well, go on back.

Let me tell you something, you've forgotten, "He's the same yesterday and today, and forever." [Heb 13:8] And when Abraham and his wife were changed they went to Egypt [Gerar] and singing, "He's the same yesterday, today and forever." God justifies the ungodly.

You think you're going to get nearer to God by some Message? Let me tell you flat, you don't get nearer to God, God came down here. Balak said, "Balaam, go and curse them." He went down there and he looked at their sin, he looked at their hind-parts. He looked and he said, "They're a bunch of renegades." And he opened his mouth to curse them, and all he could do was bless them. "He's the same yesterday and today, and forever." (You follow what I am saying?) Then why aren't you screaming and ...dancing? Got you over a barrel. You know I'm telling you the truth. You know this is where the Word of God lies. But everybody's got his own ideas, and they stink. Not how good you are, it's how good He is.

24. I've learned one thing in these last months and I'll keep on telling you, I've had never been through the waters I've been through. But I've never seen the mountains of grace since I've seen them today either. I'm freed from the creeds and dogmas and the ideas of men and I care less. I'm not lying to you. I hope you read me brother/sister from last Wednesday until this morning for the sake of your own souls in Jesus Christ's mercy. I hope you read me. Not that Lee Vayle is anything, but you're going to find at the end of the trail Lee Vayle was right, because I know I'm right.

I'm not taking over issue and personalities anymore, because I'm walking the third mile right today. I'm not kidding you. I'm not standing here lying to you. "He's the same yesterday, and today and forever." Christ receive a sinful man. That's the trouble of some of you sitting here. You're sinful, you won't give your lives to Christ. You're back with the Methodists, Presbyterian and the rest of them that are full of dogmas and creeds. You don't believe in a living God this morning. That's what you better do, is start believing. He'll get you right. Don't try to get right, He'll get you right. (See?)

25. Now, [Philippians 3:]

- (15) Let us therefore, as many as be perfect, be thus minded: and if in any thing be otherwise minded, God (will) reveal...(it.)

Paul said, "Look, if you don't understand at this point, (he said) don't worry, just hang in there. If you've got the Holy Ghost He'll give you what you need." He said:

- (16) Nevertheless, whereto we have already attained, let us walk by the same rule, ...

"Sure, (he said) if people get this high and they walk away." There's people that walk up here in this area. "Why, (he said) just keep moving along, (he said) God will take care of you."

That's why Bro. Branham said, "*Why, (he said) don't ever fuss too much about anybody, or fuss at all. Why, (he said) Abraham was a silver dollar along side of Lot, he was just a penny. But, (he said) thank God for the penny.*"

Lot wasn't the way Abraham was. Yet Abraham sinned by going to Egypt [Gerar] and making his wife lie for him. And, "He's the same yesterday, and today, and forever."

And He said to Abimelech, "You've sinned against that man."

But he said, "Oh Lord God in heaven..." The man opened himself wide up and I did not know what he was doing.

26. He said, "None the less, you've sinned, that's my prophet, He said you better go and apologize."

"Merciful God, I've got to go and apologize now for the guy that was wrong?"

He said, "Yes, because he's My guy."

Now, you figure that one out. "He's the same yesterday, and today, and forever."

- (17) Brethren, be followers of me (together), and mark them which walk so as (you) have (me) for an ensample.
- (18) For many walk, (as) I have (often) told you... (so on, and so on.)
- (20) For our (citizenship) is in heaven; from whence also we look for (our) Saviour, the Lord Jesus Christ:

- (21) Who shall change our vile body, that it may be fashioned like unto (the body of) his (glory), according to the working whereby he is able even to subdue all things unto himself.

Now, the goal is the first, or out-resurrection. Verses 10-14, compared to 15-16, there is a suggestion of a mindedness, or a walk of a different caliber.

27. Now, this seems also right as in Ephesians 4:7-14. Now, that's where:

- (7) ... (grace is given to) every one of us...according to the measure of the gift of (God).
- (8) He gave the church gifts of the Holy Ghost, gave men to help them.)
- (12) (To perfect) the saints, ...work of the ministry, edifying of the body of Christ:
- (13) Till we all come in the unity of the faith, of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:
- (14) ...we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, cunning craftiness, whereby they lie in wait to deceive;

Now, in verse 17,

- (17) ...I say therefore, and testify in the Lord, that (you) henceforth walk not as Gentiles walk, in the vanity of their mind,
- (18) Having the understanding (darkness), being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:
- (19) Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.
- (20) But ye have not so learned (of) Christ;

29. Now, what I'm trying to show you in here that we're looking at where people watch a walk, and they say, "Now look here, this thing is a reward. This thing is not of grace. That is not what it is saying. It is saying positively where there is that maturity, and that revelation of the Holy Spirit, that is what is going to make the different.

The thing is as Bro. Branham taught it. He said, "*There's only one sin, and that's unbelief.*" He said, "*Adultery, smoking, drinking are the attributes of that sin.*" And that's what we're talking about here. When the revelation comes in at this specific hour. There is a specific line of a walk that man hasn't had before. We're beyond the realm of, 'Thou shalt not smoke, and thou shalt not drink, and thou shalt not commit adultery'. We're down to the place of motivation, and walking in the Light that's entirely different from the light of yesterday.

30. Now, that's why you get over here and you seem to think that the First Resurrection was a reward. It is not a reward, it is that which is in the grace of Almighty God. And there is that which goes with It. Otherwise Paul would not have specified over here in Philippians 3: that there would be the crucial testing, and the things that go with it. The mindedness that goes with it. The following that goes with it. The behavior that goes with it. But that will not bring you into the

Resurrection. Because you are headed for a part of It, this will be contingent to you. Look it, it's the same as animal: bird, robin, different from meadowlarks. Meadowlarks different from wrens. Wrens different from sparrow. Absolutely.

All right, we're in an age which is the Bride Age. This is the age of the Resurrection coming up. There is going to be a different. And the different comes first of all in the mindedness. Because we show you in Ephesians, It begins with the revelation, then, from the revelation and the mindedness. There becomes a peculiar walk, (see?) which is a different thing from what the ages have ever seen.

31. Second Thessalonians 1:11,

(11) Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:

(12) That the name of our Lord Jesus Christ be glorified...

All right, (quickly I'm just going to leave that.) In 2 Timothy 1:9.

(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, that puts together what I told you that His calling and our calling is identical. Because He was in the Election, and we were in Him. Notice: "Who 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." See, there is your understanding this morning in what we're dealing with. You're dealing with an understanding that you are the end of election. That we are the Very Elected, not a matter of the Elect being deceived, or not deceived, it's the 'Very Elected'. There's a difference there.

32. All right, Hebrews 3: (I want to get to this so I can get on, get out of here before four o'clock in the morning.) There's a lot of Scripture. All right listen:

(1) Wherefore, holy brethren, partakers of the heavenly (partakers of the heavenly) calling, consider the Apostle and High Priest of our profession, (confession) Christ Jesus;

Now, here's a fantastic one that has Its roots in Hebrews 2:9-18

(9) But we see Jesus, made a little lower than the angels...suffering (the) death, crowned with glory and honour; that he by the grace of God should taste death for every... (the word 'man' is not in there. It's every 'son'. The word 'man' should not even be in there, or in italic.)

(10) For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

In other words, he's talking about God, what He did through Jesus Christ and to Jesus Christ.

- (11) For both he that sanctifieth and they who are sanctified are all of one: (Christ makes the difference between us and God. He and us are one, all of one source. He's) not ashamed to call (us) brethren,

How can He be ashamed to call us brethren when we are brethren? Well, you say. "Well, they don't act too nice." That hasn't got a thing to do with it. People today are stupid. They disown their kids. How can you disown a child? You can disinherit him, but he'll never stop being your child. People are nuts! Then they try to make God nuts. Oh man, and this world's really nuts at this time.

33. Now:

- (12) Saying, I will declare thy name unto my brethren, in the midst of the church (I'll) sing praise unto thee.
- (13) And again, I will put my trust in him. ...again, Behold I and the children which God hath given me. (See, that's talking about Jesus here now in the children of God.)
- (14) Forasmuch then as the children are partakers of flesh and blood, ...

Do you see that? The children are partakers. I ask you a question: If I had a bowl of soup up here can nothing eat it? Can nothing partake of a bowl of soup? No way! There's got to be something to eat it. Then children are partakers, they were children before they were ever here. There's your sovereign picture where you were back there. You always were! But you by-passed certain functions back there in eternity, now you're here for the suffering in the flesh, and for the manifestation of God. Tells you right here. People don't want to read their Bibles. Want to read of their creeds in denominational way. Because all those insult somebody to say that God foreknew somebody, and He didn't foreknow the other fellow. Well, He foreknew them all, but some were under condemnation.

34. You say, "Well, why would God do it?" Go and ask God. I'm not being smart with you. Paul said, "Well, if this is the case let us sin that grace may abound." And he said, "And furthermore, if God does things this way, then (he said) who can find fault?" He said, "Shut up, who are you O man that could talk against God?" [Rom. 9:20a]

You say, "Paul just begged the question and walked right around." He did not, he brought it to the nitty-gritty. He said, "Who are you to reply against God?" That's what's wrong today, people can't believe a prophetic message vindicated. They just spit right back in the face of God. As Bro. Branham said, *"I took you women and you people here as I open your mouth and try to force the medicine down and you spit it right back at my face."*

Oh, it's not going to be the big joke at that day brother/sister when hell opens up. Let's get the picture right. It's not going to be a big joke.

35. Now:

- (14) ...the children are partakers of flesh and blood, (he did) likewise took part of the same; ...

Jesus Christ was not our flesh all the way. No way! The Logos absolutely took upon itself the form of a sperm and an egg, and welded Itself upon the walls of the womb of Mary in order to bring forth the chemical processes of the earth to make Jesus one of us. But He wasn't the same, no way. Only part. Only part. You mean to tell me that if He'd have been just like Adam he wouldn't have fallen? This is the super race we're going into. You see? Okay:

- (15) And deliver them who through fear of death were all their lifetime subject to bondage.
- (16) For verily he took not on him the nature of angels; (became an angel) but (become one of) the seed of Abraham (so to speak.)
- (17) Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.
- (18) For in that he himself hath suffered being tempted, he is able to (help) them that are tempted.

36. Then It says: [Hebrews 3:]

- (1) Wherefore, holy brethren, partakers of the heavenly calling, ...

Now, he said you're right in there with it. Now, the true meaning of partakers is companions. And companions are friends, and friends puts us in the Abraham class. So, what we're looking at here is the absolute association with Abraham. And you can go nowhere on the association with Abraham except the Son comes back to earth, and you go on to New Jerusalem. You can't do it. No way. You can talk about anything you want, but the Bible said that God never gave Abraham one place where the soul of his foot trod on that land. He had to look for a City in another land whose builder and maker is God, and Abraham's absolute whole destiny was with Sarah to put the chosen son on earth. So, there you are. What day are you in today?

37. Ephesians tells you, the time of the calling. The time of the purpose of Almighty God. Over here in 2 Peter 1:10, that's the stature of a perfect man. Let's take a look at It.

- (10) Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

Now, notice down here in verses 15-21, he talks about the fact of being on the Mount of Transfiguration. He talks about the Presence, the Parousia of the Lord Jesus Christ. And what I'm drawing out here is once more at the end time we see that you cannot separate this calling from the fact that it is the end time. The time of the Resurrection.

Now, consider what we've looked at. So far it is my studied estimation, that we are dealing with God's immutable irrevocable plan of the center of which is the First Resurrection which gives the thrust, or reality to the whole plan of Almighty God which takes place at the Parousia, or the Presence of Almighty God.

38. All right, we go back to Ephesians 1: (I'm going to read that again) and I'm going to try to break down a little more what I've been talking about.

- (10) That in the dispensation of the fulness of times he might gather together in one all things in Christ, which both are in heaven, and (things that) are on earth; ...

39. Now listen: that tells you the final destination of what all is in the mind of Almighty God. Now, with that we go to Psalms 16:8-10. (Now just hold on, because we're going to get these all wound together.)

- (8) I have set the LORD always before me: because he is at my right hand, I shall not be moved.

- (9) Therefore, my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.
- (10) For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

40. Now, with that we go to Job 14:14-15.

- (14) If a man die, shall he live again? all the days of my appointed time I will wait, till my change come.
- (15) Thou shalt call, and I will answer thee: thou wilt have a desire (for) the work of thine hands.

Now, that's the Resurrection.

41. Again, in Ephesians 1:18, now just take the Scripture for they're worth.

- (18) The eyes of your understanding being enlightened; that (you) may know what is the hope of his calling...

42. With that, in Revelation 3:

- (14) ...unto the angel (the messenger) of the church of the Laodiceans write; These things saith the Amen, (the wind-upper, getting us into the Millennium) the faithful and true witness, the beginning of the creation of God; (God creating Himself in the form of human flesh.)

Now, this is the wind-up. There's only one way you can look at it, there isn't any other way. And that is when God has thoroughly manifested Himself at the end time in all that form wherein His Spirit is, because that's how God manifests Himself here on earth. So, therefore we are looking at the end time which is the Resurrection.

43. Now, I want to re-cap this with you. What are we talking about? We're talking about a 'calling'. Now what was that 'calling'? The calling is simply that God had an eternal purpose. And that purpose must be brought into full fruition. And it's at this time we are to enter in to that purpose which fruitfully is the First Resurrection, where everything in heaven and in earth which is in Him, must come together, (which it will) at this time, because it's the last ones to come in. There won't be anymore, and they will all be manifested on the earth in the Millennium. Now, just keep in mind what we said about 'that calling'. (See?)

44. The next word is 'the hope', the hope of His calling. And His calling is the same as our calling. We share in the very same thing. Now, hope is the happy anticipation of good, and contains no element whatsoever of uncertainty. Now, that's what It says. "That you may know with a certainty, (see?) His calling". Now, how are you going to know it outside of the experientially? Because the knowledge has to do with the effects of the object of the knower upon the knower.

In other words, the effect of the known upon the knower. (See?) Now, you know that's true. Until you get to know me, you get an effect upon you. You get opinions, judgments, and everything else. Now, the reason people don't have too much effect is because God is not known to them, that's pure and simple. In other words, He's no more getting pre-eminence than the man in the moon. And there can't be a resurrection until He gets pre-eminence. That's why we're preaching

this series here so hard in order to point everything to Jesus Christ, the God of glory, the Logos is here right now.

45. All right. Now It says, "The hope of His calling, (and I read to you) is the happy anticipation of good, and contains no element whatsoever of uncertainty." It is a well grounded, expectation of good. A firmly held prospect of future good, earnest expectation of good.

Now listen, because I'm going to cut this back, and you're just going to have to believe me, and I'm going to quote you, I'm going to give you Scripture and you can read It when you get home. I'll read a few to begin with. Even a casual study of Scripture wherein the word of 'hope' occurs, it is instantly seen that hope is mainly and almost exclusively joined to the Resurrection. I'm going to show you and give you Scripture, because I took them all down.

46. We're going to start with the Book of Acts. We go to chapter 2:26. And It says:

- (26) Therefore, did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

Not one doubt. Not one bit of uncertainty. Good as done.

- (27) (You'll) not leave my soul in hell, (merciful God, we just wonder if we're even going to get by hell.) (nor) suffer thine Holy One to see corruption.

Okay: Let's go back to the Book of Acts where Paul's preaching, go to chapter 23, let's go to verse 6 shall we.

- (6) But when Paul perceived that the one part were Sadducees, other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, (and) the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

He used the word 'hope' synonymous with resurrection. Okay, very good, let's keep preaching. [Acts] 24:15.

- (15) And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

There again, hope is synonymous with resurrection. Right? Okay, we can read the Bible as anybody else can it's fine by us. Said, chapter 26:6-8

- (6) And now I stand and am judged for the hope of the promise made of God, unto our fathers:
(7) Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.
(8) Why should it be thought a thing incredible with you, that God should raise the dead? (Again, synonymous.)

47. Well, let us read another passage. This is tickle-some, right down there in the region of the heart. Romans 4:17-19.

- (17) (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who (quickens) the dead, and calleth those things which be not as though they were.
- (18) Who (when) hope (gone in faith,) ...that he might become (what God said he already was,) ... according to that which was spoken, So shall thy seed be.

What's he talking about? First of all, he's talking about the fact that Isaac hadn't yet come, and he's talking about the fact He was going to sacrifice him.

- (19) And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:
- (20) He staggered not at the promise of God through unbelief; ...

And what was the promise of God? Resurrection to Abraham and to Sarah. The same thing that you and I are going to get. Changed back to that condition.

48. Now, compare that with the Book of Hebrews 11:1a, and It says:

- (1) Now faith is the substance of things hoped for...

And we go to verses 8 and 10.

- (8) By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.
- (9) By faith...

Now faith is things hoped for. What did he say hope was? "Happy anticipation of good contains no element whatever of uncertainty." Well grounded expectation of goods, firmly held prospects of future goods. Earnest expectation of good, now by faith. Man, that was all good if you ask me.

- (8) ...and he went out, not knowing whither he went. (And he cared less.)
- (9) By faith he sojourned in the land of promise, as in a strange country, ...

He said, "Wonderful, but I'm looking for something better." Where therefore O man? Resurrection. I preached on the faith of Abraham, part one and part two tape's down stairs I believe, get them. If you ask me to preach it over sometime. I'll preach the whole thing for you. I'm a very obliging fellow. (At times.) If I make a promise, I'll do it, I'll preach them again for you. I don't mind doing it.

- (10) For he looked for a city which hath foundations, whose builder and maker is God. (That's New Jerusalem. That is Resurrection, First Resurrection.)

49. Now, you can't separate the word 'hope' from resurrection, because it's synonymous. What's He's doing, he's telling you here this is the hour to call forth the dead. Now listen, I'm not going to go all day on this. Let me just read you this, now it's going to be on the tape, or write it down. Romans 8:20-24. Romans 15:13, compared with Romans 11: and Ephesians 1:13-14.

Next: 1 Corinthians 14:19. Next: Ephesians 2:12, and then read verse 13 and 21. Colossians 1:23-27, compare 27 to Romans 8: and 11. Take 1 Thessalonians 4:13, go to Hebrews 6:18, and read carefully 17-20. The High Priest is risen, shows forth the Resurrection. Then go to 1 Peter 1:3 and 21. And we're going to find the very same thing there, so I don't have to be redundant.

Now, as we put our knowledge of calling and hope together, we see that we are literally at the grave side of Lazarus. It is the fourth day, fourth beast, fourth Seal, deliverance. And Lazarus stinks. There is only one thing that will cure this stinking world and that's the Resurrection.

50. Now, only under four can there be a resurrection. This is the hour for the revelation of John 11: 21-26.

(21) Then Martha (said to) Jesus, Lord, if thou hadst been here, my brother (would) not had died.

(22) But I know, that even now, whatsoever (you) ask of God, God will give it (to you.)

You talk about faith. Bless your heart. I'll tell you how she got it, she was in touch with God. Don't ever kid me. Don't ever kid me. I had the same thing happen over at Bro. Branham, that God would give me one go ahead signal, he was going rise brother, I'd be right there jumping up and down screaming, he's have risen. And I'd have my car door open, "here it is, Bro. Branham, get in." No problem, he wasn't to rise though. God said, If one rose from the dead they ain't going to believe."

I knew I didn't have a revelation. She had a revelation. Now watch Jesus, He's putting her through a little test.

(23) (He said,) Thy brother shall rise again.

Now, He let her have right back to her, what she gave Him. She said, "Even now Lord, whatever you ask God will give it to you."

(23) (He said,) Thy brother shall rise again.

Who do men say that men say that I am? Who do you say I am? "Thou art the Christ."

I say, "You're Peter."

He gave it right back. Bro. Branham talking, what he said, and Hattie [Wright] said, (Hattie Mosher) [BV says this in error] "That's nothing but the truth."

But then, (He) said, "Ask what you want, it's yours."

51. Now,

(24) Martha (said,) I know (he'll) rise in the resurrection at the last day.

(25) (He caught her by surprise) I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

Now, listen:

(26) (But) whosoever liveth and believeth in me shall never die. (Do you believe) this?

He said, "Are you prepared at the end time to believe there's not only a resurrection from the dead, but there's going to be a group of people standing there that won't die?"

I ask you a question, what are you going to believe? All right, come on, what's going to bring about a resurrection? None of your hogwash, and none of your smartness with me this morning. Don't try to fool with me, I got you over a barrel and you know it.

Tells you right here: "Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:" (The Spirit of God got in the church.) "Eyes of your understanding being enlightened; that you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. And what is the exceeding greatness of his power to us-ward, [Eph. 1:16-19] (when He raise Jesus from the dead.) You tell me there's going to be a resurrection outside of that knowledge, you don't even know what you're talking about. Get with your Bible for once in your life.

Now, you see why a Message has got to forerun the Resurrection? Oh, they made Bro. Branham a fool. Make him a fool, go ahead. Be my guest. Better be careful, he just might be there to open hells-gate for you too. Oh yeah, he'll be there at the White Throne, don't worry.

52. Listen, the corruption of four day Lazarus, which is Revelation 3:14-21. Which comes at the opening of the Fourth Seal. The antichrist scenery. That's right. That corruption can only be washed away through the Presence of Almighty God. I'll prove it to you: by Him Who stands there revealed. Because It says in 1 Corinthians 15:22.

(22) For as in Adam all die, even so in Christ shall all be made alive.

(23) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

"Behold, I show you a mystery, at the same time we're not all going to sleep, we're all going to be taken in a moment with a twinkling of the eye; at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, corruptibility and mortality puts on incorruptible and immortality." [1 Cor. 15:51-53] The fourth day Lazarus, Fourth Seal, fourth man, prophet, eagle. It's not by coincidence. True to the Word of God.

All right, I want to further take a few that's involved in this Scripture. We saw that His calling was our calling. What He was called unto, we were also, because we're priests and kings and everything else He is. Now, make no mistake about it, Jesus the man was given a certain position, and we know what the position was. I'm not going to take a long detail on this, I want to cut [it] back to get you out of here quick as I can. If I have to re-cap, I'll re-cap. Might be the best thing to do.

53. Acts 2:32-33.

(32) This Jesus hath God raised (from the dead,) whereof we all are witnesses.

(33) Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which (you) now see and hear.

All right. He's raised from the dead, the Holy Ghost has been sent down.

Hebrews 1:13.

- (13) But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? (None of them.)

Hebrews 2:9-18, which we read. Hebrews 3:1.

- (1) Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our (confession, we're part of it) ...

54. Over here in 1 Peter 2:9, (just briefly hitting Scripture now.)

- (9) (You're) a chosen generation, a royal priesthood, an holy nation, a peculiar people; that (you) should shew forth the praises of him who hath called you out of darkness into his marvellous light; (that's the Gentiles)

Revelation 5:6-10, (just correlating)

- (6) And I beheld, and, lo, in the midst of the throne and the four beasts, and in the midst of the elders, a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
- (7) ...he came and took the book out of the right hand of him that sat upon the throne.
- (8) And when he had taken the book, ...the four and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.
- (9) And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue...and nation;
- (10) And hast made us unto our God kings and priests: and we shall reign (in) the earth.

Revelation 3:21.

- (21) To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am (sit) down with my Father in his throne.

55. Now, in my estimation, this is talking about Him the great High Priest, the One that has the right to the Throne, and we are partakers with Him, we're priest and kings with Him unto God, we rule and reign with Him as unto God.

Now, I'm not going to read all the Scripture, because I brought It to your attention before. Now, Jesus Christ is a Priest after the order of Melchisedec. There's no doubt about it. But we also know the Book of Hebrews is full of the fact that as He said that no man can call himself, but God called Aaron so that only God could call Jesus, though it's of a different order. But you don't find where Melchisedec took blood and placed it on an altar. He took the emblem signifying the Millennium, and the Melchisedec of the Word Body was Jesus of the flesh body.

I want to ask you a question: as He got a body of flesh at this point? Absolutely. Now, He's not Melchisedec per se, but He is. And here's where people can't understand my preaching, like I tried

to show you Wednesday night, just forget it. Well, I want to tell you this: this One is after that order. (see?) And He very definitely fulfilled the order of Aaron, because He took His Blood.

56. Now, Melchisedec was not a man Who could be tempted. Jesus was a man who could be tempted, and was tempted. And you couldn't be High Priest unless you could be tempted and were tempted. Because in no way could you feel compassion for the guilty. You'd have to condemn Him. You have to identify. So, what I'm trying to show you is this: Jesus...is after the order of Melchisedec, but He fulfilled the role of an Aaronic priest in what He did. But the Aaronic priest does not sit on the Throne. Melchisedec has to.

Now, perfection does not come through the Aaronic priesthood. Neither could you and I be made perfect and Him which is perfect come until Jesus got up and opened the Seals, God stepped down here, and Christ stepped on the Throne.

Now, what I'm trying to show you here brother/sister, is that you may know His calling. And we're a part of It. This is exactly why the Melchisedec mystery, as foolish as it sounds to the world, and as superficial as it sounds to anybody who hasn't got insight, It is part of the Seven Thunders, one of the great mysteries of the ages, that people can't connect it. The connection is, He's off the Mercy Seat, now He is Priest King. Where before His Throne was only in our hearts, He's sitting on the Father's Throne, and has guaranteed the same thing for you and to me...for you and me in the future. Now, we're looking at that Thing which has transpired. That you may know what is the absolute certainty of His calling.

57. Now, let me show you why. Look, I don't feel bad if it goes over your head. It goes over ninety- nine percent of the people's heads, which is certainly alright till the time comes and you can get it for yourself.

Now look, "Saluted of God and High Priest after the order of Melchisedec, of Whom we have many things to say, and hard to be uttered, seeing you are dull of hearing." [Heb. 5:10-11] Now, the apostle Paul has to say that to those people.

Now listen: "For when for the time you ought to be teachers, you have need that one teach you again which be the first principles of the oracles of God... (how far had they fallen even under Paul? Plenty far) and are become such as have need of milk, and not strong meat. For every one that uses milk is unskillful in the word of righteousness: for he is a babe. 14 But strong meat (of which Melechisedec is a part) are those of full age," [Heb 5:12-14a] when you can't be tossed two and fro by anybody anymore.

The full age when God Himself is in the midst of the Church revealing Himself. (See?) That's what we're looking at. Now, "...even those who by reason of use have their senses exercised to discern both good and evil." [Heb 5:14b]

58. Now, It tells you right here at this time you will be a very peculiar people. Eve was allowed, she stood there. And the devil said, "Well Eve, it's good to look at, it's good for this, it's good for that." And she said, "You know, (she said) you're right." She was exercising her senses they'd become evil.

You know something, at the end time men will exercise their senses. It'll be only righteous movement. No, you're way beyond the Garden of Eden, brother/sister, you're going to be way, way beyond at this time. At this time when Melchesidec comes down and shows Himself, "Jesus Christ, the same yesterday and today, and forever." [Heb 13:8] The Book of Redemption standing open,

every single thing that Christ accomplished proven, and we stand there and say, "Yes, that's it." You've come to the full assurance of faith and maturity.

Now, that's what we're looking at this morning brother/sister, believe me that's going to be in a Bride. You think it won't be, I've got news for you I'm going to tell you something: I told you the other Sunday morning maybe, (or was it Wednesday) I said we've been making a very grave mistake, (and I'm part of that grave mistake) we've been looking out here at the signs out here, when will the pope come out of America? When is this going to happen? I don't look for it anymore. I've got an inward look and an upward look.

59. Now, there again look, I want you to know something, you can love me, you can hate me, you can call me a liar, you can do what you want, but I do not lie to you this morning. And I'm not here to sell you a bill of goods, only the grace of God allows me to stay here. I've got a thousand friends out here like I got here this morning. I've got places that call day and night and keep us waiting for me to go around the world that I've turned down. You know I'm not lying to you. Now am I wasting my time this morning, or do you think I'm trying to sell you a bill of goods? Or you make Lee Vayle somebody? I don't even take a nickel of your money. I turn it down flat. I'm telling you this, this morning for your own good, because I am not lying to you pretending I'm somebody. But I'm looking up and I'm looking in and I'm seeing a Word. And I'm seeing today for the first time those things the prophet said, *"are coming to pass."* The end my brother/sister is very near, and it's later than you think.

Now, you can look for any sign you want. I'm finished out there. I told you roughly two years ago, (no back in 1980 I told you) over a year ago after a fourth sermon on God putting everything in order, I said I made a mistake. I was looking in the heavens, God showed me in the heavens. And I thought, now the next thing is the prophet in the earth. Let me tell you something! We have seen our last sign in the earth. Forget it! You better start looking to this Word here within, and us.

60. No, I am not God's time piece, don't get me all messed up, or anything. Just get me out of your mind entirely. But take it as a brother to you who is not lying, who has absolutely proven, when I have said I have heard from God, I back away many times. I back away from it and just watch it. But I have got witnesses, and you know, that's what makes me wonder I can't understand what happened. In the last while where especially certain people know that I hear from God, because it's proven.

Let me tell you flat, (I am not lying to you) whatever is talking to me, I can't prove anything, I don't intend to prove anything. How could I? It is later than we think, and it is nearer then when we first believed. And you say, "Bro. Vayle, anybody could say that." I am not talking as anybody. I am not talking as a chronologist, or logician. I am talking this morning from my own spiritual experience, and it doesn't mean anything to anybody, and I don't want you to take it as that. I can't explain myself, I don't believe what I'm saying, I'm just trying to it across to you, something is happening and I know it. And nothing is going to change my belief that it is, because it will. It's later than you think.

61. Something is happening in a Bride today. Something is happening in the church today. And Bro. Branham said that little number that's going to get changed is so tiny, I never heard him scream out, but he said, (supposed to have said to a man, that evidently very up on it. He said, *"There's not that many five-fold ministers."* And he said, *"The number standing is going to be so tiny they wouldn't even be missed."* (Uh) My pleasure. I don't expect to be standing here. I expect I'll be dead. I don't know. I'm not a prophet.

But I want you to know something, what I told you this morning is the truth. I've not lied at one time concerning Scripture that Paul prayed that that Spirit.... and he's talking to the very same thing that: "by any means I may attain to the out-resurrection from among the dead." [Phi. 3:11] That I will be a part of that.

Now, let's get it, he put suffering with it. And there's no place where you're not going to suffer. Going to pay a price. Now, you can get your back up and everything else. You're just going to lose out, that's all. Just shows you what you are.

You know, there's an old song that says: 'Come and go with me to my Father's house.' You got to be agreed. And on your way, you've got to walk the extra mile. You've got to turn the other cheek. You got to give another coat. Hard on the old boy, especially an old boy like me. People say, you can't teach 'an old dog new tricks'. You can teach an old lamb...and old sheep, hopefully new tricks. Lord bless you, let's rise.

Heavenly Father, we're so grateful that You have not ever let us down. Lord, we look around and get so confused in ourselves, so upset at times, and just think, oh my God we're letting You down again. But there's nobody can let You down, You're sovereign. There's no way the purpose, or plan of God should ever fail. Then You cap it all off by saying that: "the foundation of God standeth sure, having this seal, the Lord knoweth them which are His." We go looking around getting all fussed up in a thousand, millions of things come out. Doesn't mean a thing, because the foundation standeth sure, it's got a seal, (you know.)

Lord, I believe this morning I haven't lied to the people, nor have I aggrandized myself. Merciful God, You know I would sooner be out there picking daisies, or just cutting down the grass or something else than being up here. Thought I put any grace on myself, I wouldn't have for one minute, Lord, You know my heart. I hope, O God, I know my heart a little bit like You know it. That I'm not trying to tell the people anything concerning me, but, Lord, I know I'm hearing from somewhere. And I believe it is You, because it correlates all the time with the Word. And it correlates with what the prophet said. Not leading the people anywhere off this Word hopefully, not for one second. Coming back each time, Lord, that's there's any misunderstanding, or a misconstruction somewhere, or anybody could misconstrue that Word.

Trying to elevate our eyes to You, O God, and give You glory and honor by giving You the pre-eminence. And I don't believe, Lord, we're going to fail this people. Lord. I don't believe they are. I don't believe, Lord, they're going to go backward, or sideward way. I believe that every man forward from this moment on, heading right into the Rapture. I'm believing that, Lord, with confidence. Help me and everyone of us to refrain therefore from any judgment. Just knowing the foundation of the Lord standeth sure, having this seal.

Lord, I can't believe that people are going to leave this building in the same frame of mind, the same people that came in, I can't believe it, I won't believe it. There is no reason to believe it. I believe, O God, they will positively be a different people. Not brainwashed, not for one minute. Only repentance, changing the mind more and more in line with the Word. O God, they said concerning the human mind that nobody even uses it twenty percent. Then, Lord, if the best these minds could take on is twenty percent, that might be the best we could do out there in the world. But, Lord, what's it going to be when the whole mind takes it on.

We've got a hope today, Lord, we got...forgive me for using that word, Lord, without meaning the full expression of it, but I know for according to Your Word, Lord, we do have that hope, O God, may we become the Word in flesh. When it comes to that word 'hope' as never before,

because it's here today. There's something here today, Lord, that wasn't here in yesterday. Something came by the prophet's Message, Lord, that just couldn't be there before 1963, and You've given us eighteen years now, (double nine cycle) maybe three to go, who knows? Don't know. But I believe with the prophet that everything that came forth, and You came forth lay there to put us into a Rapture. I know it did, Lord. I'm standing on, the people here this morning are standing on. And as we believe, Lord, we're growing in grace and a knowledge and there's a transformation. And I thank You for it. And I thank You, Lord, I can pray this way with this people, which is a great and wonderful privilege, that we may be a part of each other, and above all a part of You. Part with, what a tremendous thing.

So, Lord, bless each one. And may that sweet Spirit soon come into the Church, Lord, to heal the sick amongst them. Solving those problems, mending those homes. Filling in those breaches, everything, Lord God, getting right back ready for Eden.

So, Father, we commend ourselves to You this day. And just thank You again for love, grace and mercy of which we can never tire, and never praise Thee enough. And may it be before the weeks over, Lord, there's another...forgive us for trying to put words in Your mouth, Lord, but just how about twenty percent more we had this last week, because it's gained a place where we need a lot. We may want to increase it fifty percent.

But, Lord, we just pray for real increase now. And I believe that You're not angry with us for asking these things, talking this way. But You hear us, and as You hear us, Lord, You give us the desire. Bless each family represented now, go with us as we go, nurture us furthermore, O God, and may our lives minister grace in Jesus' Name we pray. Amen.

'The Lord bless you. Let's just sing, 'Oh how I love Jesus'.