

# **The Power of the Cross**

*Power of Son, then Power of God*

1970s

1. ...the prophet set in order by the revelation which was real to him, and he had the complete spiritual substance of it, what we, in turn, are to have by the water to the ankle, the water to the knee, the water to the thigh, and to swim in. And that'll be it. You follow me? It's coming. We're growing up into it, so that what we have heard from the Word, we say, "Yes, that's true. The face of God is real. The righteousness of God is real, and these things are real." And we know they're real, because they have been academically given to us. But there comes a time now, when the Holy Ghost, in the soul of man, and the mind, is a part of that complex; that Spirit will, then, begin to well up and by revelation make the reality so great that nothing else is real in comparison. You see?

I just ask this question, "What is more real to you?" Answer me before God. "Your own idea of sin or God's pronouncement of His righteousness?" Don't you dare tell me, unless you're prepared now to take a very strong stand, that you have a complete revelation of His righteousness, because I'll be expecting something of you that you never dreamed possible, because, when the Bride comes to this mind age, she'll have "THUS SAITH THE LORD" in her. That's right. You follow me?

2. So, this age of which he spoke is the age of the dynamism of revelation, which makes the things of God so real, that we could say with John, "We saw the Word of life; we handled the Word of life; we listened to the Word of life; He was here; we know it; we want you to know it, too." And I submit that nothing else is going to be satisfying for this last day age, that we're going to be restored, because they had it.

What made Peter say at that day, "Such as we have, we give unto you. In the name of Jesus, rise up and walk."

And they said, "By what power have you done this?"

And he said, "Don't look on us as though any power, or any holiness or power that we had, did it."

See? They knew there was a power there which was linked to holiness. It was the righteousness of Christ that Peter had anew, and the revelation of the faith of God and the name of Jesus, and he was right in acting because of that revelation.

3. And, brother/sister, I want to tell you: certain things in this life I know, and I've always known them. I have an analytical mind, and I could do mathematics, until my mind went sort of phooey: algebra, analytical geometry—just a snap: analytical grammar, composition—just a snap. I could do it! because it was more real to me.

I can tell you one thing: Unless something becomes very real to me concerning the carburetor on a car... I didn't even know what that vacuum thing was good for, till Bro. Harold came along and told me, and I'd driven the car roughly thirty thousand miles. All I knew was it went up and down, and said something about a vacuum. And the other day I was even wondering if maybe a valve was going or something, and he showed me. "Now," he said, "if a valve was going, the vacuum would show it." So, I learned something. But, as far as mechanics are concerned, I don't know for nothing.

But there are certain things I do know, and we know in this life. The Scripture warns us, "No man knows the things of man save the spirit of man," and we know those things. Right? You don't need anybody to teach you, as far as a man or a woman is concerned. You were born to it! But now we're born again. For what end? That the Spirit of God may make the things of God to such an extent so clear that

we know those things. And now the things of man go down. Paul said, "All those things I once knew, I count as nothing, and I don't walk in that realm anymore. I've been crucified. I'm dead. But I'm now risen in the Spirit of God."

Now, you see, that must become real, and that's what we're coming into. I believe there's coming an age, brother/sister, when we are going to be like Daniel: not turning the world upside down. I don't want to turn any world upside down. It's been turned upside down long enough. I don't want to go around emptying hospitals. I don't say it's not going to happen. I don't go around preaching any great revival. I believe that's over. But I believe that God's got something in reserve by His Spirit that'll restore us, and that's got to come. We saw it, and I could not, under any consideration, believe that that is not our portion, and that is revelation, the Spirit making the things of God real and God Almighty so real.

4. So, that's the age we talk about. As I said, Simeon had the revelation: Christ is coming. It was there. He knew it. But the day had to come when God Himself was manifest in flesh, and He put him in his arms and held him there. We, too, are not simply waiting for Jesus to come. That is true, but we are waiting now for the restoration, the reality of the things of God. And Lord knows we need it in this age of the Laodicean church, because everything else is too real, and the things of God are dim. Jesus Himself said, "You come to me for what? For gold, for raiment, and for eye salve to anoint your eyes." How we need to have the eyes anointed.

As Bro. Branham has said that *when he was a little boy, the cold wind blowing in would cause the eyes to get matted over. His mother took some hot coon grease*, and God knows we need the hot coon grease again. See? You follow me? It's not that it's not there, but how real is it? How real is His face? How real is His love? How real is His life in us? See? We wouldn't deny the reality in the abstract, but how many could say, "I have it. It's operated." That's what's real.

It's the Laodicean age of cold mush. Well, it's lukewarm mush, which is even worse than cold. It's got to change to the red hot, not in the world, but in the Bride, because God said, "When the enemy comes in like the flood, the Lord would raise up a standard." And according to the Word of God, the standard is revelation by the Spirit.

5. Now then, listen to me, you cannot act, except by your mind. I know people say, "Bro. Vayle, I have involuntary actions."

Ah, ha. Let's watch it: If I put my hand upon a hot stove, what happens? The defense will bing-bing-bing to my brain; it brings the signal "take it off quick;" off goes my hand just faster than that.

You knock a certain part of the ganglion part of your brain, your heart stops beating. Man acts according to knowledge. Therefore, when the knowledge of the most high God supersedes all other knowledge, we will act like gods. "THUS SAITH THE LORD" will be in us. Right? Now, you know what he said, "*The day must come when the Bride is a Word-Bride and she will approach unto Christ by means of the Word, becoming like Him in order to be united to Him*"...not in order to turn the world upside down, not in order to empty all the hospitals, not in order to be as Latter Rain says: to recreate the earth; but it's uniting time, brother/sister, because it's this uniting time of the church. Right? Follow me? I hope you do. Some of you look like you're drawing a blank. It gets me kind of nervous, because, if you're skeptical, I've got nothing more to say to you, because this is the best I can express it. Follow me? Okay.

Let's bow our heads in prayer.

Gracious heavenly Father, we look to You tonight in order that Your Spirit Who has been given unto us, illuminate our hearts and our minds, for You said we can do nothing except You are doing it in us.

So, we can only do according to knowledge, unless we are sleepwalkers, or automatons, robots, but we are not. So, we are confined, O God, to the truth of spiritual revelation, which is Word made real, so that we become Word epistles, walking, read and known amongst all men.

Lord, that's been my bondage through life. If men must read me, and read me they will... And it's been so dissatisfying to know that they haven't read the Word so many times. But You said to repent in this day, and I do repent and pray, O God, that Thy Holy Spirit, Who was given to this end, to make You and Your things so real, that men can literally turn my pages, and not one page be blank, or not one page be faulty, but every page to reveal Christ.

And, help each one, O God, tonight, having the same earnest cry to be like You, not waiting only for that day when we're changed in the atoms, but at this moment we can manifest You to a people. Lord, help us all.

Now God, I pray that every word coming forth to be Your Word, in sweetness and love and humility, earnestly contending for the truth, and every heart, Lord, submissive to the Word of God, not the word of man, and then, every heart receiving the Word of God, not the word of man, should be enflamed thereby, incited, excited and ennobled to do all that which You'd have each one to do.

We pray now, Lord, for an understanding upon our subject tonight, because, Jesus, this is so important that we do, O God, and then, we'll fulfill the last commission that Your servant gave that in these end days when he told us *not to withdraw ourselves, not to fuss among ourselves, but to be sweet and kind, charitable, yielding, in honor preferring each other*. That's exactly the way it should be. And in our hearts we want it that way. And You are greater than our hearts, because You're God. So, we trust in Thee, Lord, that Thou should surely make Thy redemption complete, and we'll be satisfied with Thy goodness. In Jesus' Name we pray. Amen.

6. I want to bring a message tonight concerning "The Power of the Cross", and I'll read in a little while from the Book of Colossians, whereby we will find a Scripture that will show us the truth which we have in mind. Now this study of 'the power of the cross' is very enlightening, because I feel that the majority of us have not thoroughly studied the truth of 'the power of the cross' as we ought to have done so. And the reason we're not aware of this power is fourfold: the first is that we have thought that the cross is rather a passive instrument and that its work is negative now that the cross has been completed two thousand years ago, that the atonement is over. And we look back upon it, and we say, "It is a finished and completed work." So, we say the cross is 'passive'; we call it 'negative'. We do not look for it to produce a literal, functional power in our lives.

Now the second reason we have not known of its great power is that we are so used to thinking of the Resurrection in terms of power, that we can hardly begin to think of the cross in terms of power.

And thirdly, we have not distinguished between the power of the cross and the power of the Resurrection, even though they are both set forth in the Word of God.

7. First of all, our thinking, I say, has been that the cross is passive, a completed work, now lying in the back of history, so that the cross is passive. See? That's the way our minds think. Secondly, our minds have been so imbued with the truth of the power of the Resurrection that we have automatically put all of our confidence in the Resurrection and forgotten that there might be a dynamism in the cross. Therefore, we have not distinguished between the power of the cross and the power of the Resurrection as set forth in Scripture, which, believe me, we have tonight.

In Col 1:20-22, listen:

- (20) And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.
- (21) And you, that were sometime alienated and enemies in your mind (your heart) by wicked works, yet now hath he reconciled
- (22) In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight.

With that, in Col 2:13-15, and It says:

- (13) And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;
- (14) Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, by nailing it to his cross; (See?)
- (15) And having spoiled principalities and powers (at that cross), he made a show of them openly, triumphing over them in it (which is the cross, you see.)

Now, with that, 1 Cor 1:18:

- (18) For the preaching of the cross is to them that perish foolishness; but unto us which are saved, the preaching of the cross is the power of God.

Now the Scripture sets forth here that the cross cannot be a negative implement. It cannot be passive, because it is still reconciling men to God, and furthermore, Paul says that the preaching of the cross is powerful.

Now, listen to me: You can't make anything that's dead-possessed, power, by talking about it. Talk all you want to that stone out there; it will never come to life. Talk all you want about a stone being able to walk; it will never walk. So, therefore, you can preach the cross all you want. If it is passive or negative, it will never do anything. It's got to have the power in it.

So, therefore, when men preach the cross, it has to be an implement of power, because simply saying it is, doesn't make it so. See? Either Jesus is a Savior, or he's not a Savior. Like, as Paul says, "If I preach the Resurrection and Christ be not risen from the dead, that doesn't do one thing. Preach it all you want; he's dead." And brother, this you could preach all you want about a cross being an instrument of power, and, if it isn't, talking will never make it so. The cross, according to Paul, is an instrument of power, and it has a vitality and a virility, a dynamism, that is absolutely fantastic, when you view it in the light of the Word of God.

8. Now, let us view the power of the Resurrection. It has its own power. In Rom 1:3-4:

- (3) Concerning his Son Jesus Christ our Lord, who was made of the seed of David according to the flesh;
- (4) And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.

Now, in Eph 1:15-23, which we have been dealing with, we read again:

- (15) Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,
- (16) Cease 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 himself:
- (18) The eyes of your understanding being enlightened; that you may know (See? There's revelation, when the mind begins to see by the Spirit of God what the truth of God really is. See? Human mind alone can't do it.) ...That you may know what is the hope of his calling, and (You may know) what the riches of the glory of his inheritance in the saints,
- (19) (And you may know) what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
- (20) Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,
- (21) Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:
- (22) And hath put all things under his feet, and gave him to be the head over all things to the church,
- (23) Which is his body, the fulness of him that filleth all in all.

Now you will notice here that there is a difference, and that difference is that, on the cross, the power of the Son was manifested, but it's in the Resurrection that the power of God is manifested. See? There are two complete operations of power.

9. Look: over here It says in Rom 1:3:

- (1) Concerning his Son, Jesus Christ Our Lord, which was made of the seed of David according to the flesh;
- (2) And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead.

But was he not also the Son of man, God manifest in flesh, when he hung upon the cross? And there it was said that "upon the cross he openly was able to blot out the handwriting, which was against us and spoiled principalities." See? You will notice, therefore, the difference between the power of the cross and the power of the Resurrection is that the power of the Son, God the Son, manifested upon the cross, see, but God manifested again through Resurrection in a higher degree of power once more.

10. Now then, this brings us to the fourth point, and that is this: that the power of the Son, or the power of the cross, always precedes the power of the Resurrection. See? The Son must act first, then acts the Father. In other words, that which is accomplished by the cross will always precede that which is accomplished by the power of the Resurrection.

And that's exactly where we have made our mistake in this last day, the Laodicean age. Nobody has given any thought to the power of God. I don't mean 'nobody', I mean that the general run of the people

have turned away from a dynamism, because they didn't know it existed, and they didn't understand by Scripture that the Son must act first, see, which is upon the cross in obedience to the Father; then, the mighty power of the resurrection comes into being.

11. Now with this in mind, we will study the actual, virtual power of the cross, and thereby we can empower our lives until the manifested power of God comes forth as it's never come forth before. Now, to do this, we must recognize the factor of the cross in our lives, much more than we have even recognized the factor of the power of the Resurrection in our lives. You see, this is reversing it. We have been taught to recognize the factor of the Resurrection, making the cross passive, putting it out of the way. Now, if we are going to really have the power of God, we're going to have to turn around the way God did it: We're going to have to come to the factor of the power of the cross.

In Mt 10:38 It says:

(38) He that taketh not his cross, and followeth after me, is not worthy of me.

Put it there.

And again in Mt 16:24:

(34) If any man will come after me, let him deny himself and take up his cross and follow me.

There must be a cross in every man's life, and that cross, my brother/sister, is not a weakening, negating force, but it is an actual power in the life of every believer. As the songwriter once said, "Must Jesus bear the cross alone, and all the world go free? No, there's a cross for everyone, and there's a cross for me."

12. That we understand this to be true is brought out in Hebrews 12:

- (1) Wherefore seeing we also are compassed about with so great a weight of witnesses, let us lay aside every weight and the sin which so easily doth beset us, (That's unbelief.) And let us run with patience the race set before us,
- (2) Looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.
- (3) For consider him that endured the contradiction of sinners against him, (They killed him!) lest you be wearied and faint in your souls.
- (4) You have not yet resisted unto blood, striving against sin.

See? The cross is a dynamic factor in the life of every Christian, and we'll show you this by our study now of the Book of Colossians. Now this is a lengthy reading, so I'll let you have plenty of time to go to it. The Book of Colossians:

- (1) Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother,
- (2) To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

- (3) We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,
- (4) Since we have heard of your faith in Christ Jesus, and of the love which ye have to all the saints,
- (5) For the hope which is laid up for you in heaven, whereof you heard before in the word of the truth of the gospel;
- (6) Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day you heard of it, and knew the grace of God in truth:
- (7) As you also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;
- (8) Who also declared unto us your love in the Spirit.
- (9) For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

13. You see what we're talking about again? Revelation. Anybody can read the Bible here and understand the will of God per se, as just simply written out, but to understand the will of God in wisdom and spiritual understanding takes the Holy Ghost, my brother/sister. Do you follow me?)

- (10) That you might walk worthy of the Lord (See? We've been preaching this all week long.) and all pleasing, being fruitful in every good work, and increasing in the knowledge (By revelation) of God;
- (11) Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;
- (12) Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:
- (13) Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son:
- (14) In whom we have redemption through his blood, even the forgiveness of sins:
- (15) Who is the image of the invisible God, the firstborn of every creature:
- (16) For by him were all things created, that are in heaven, that are in earth, visible and invisible, whether they be thrones, dominions, or principalities or power: all things were created by him, and for him:
- (17) And he is before all things, and by him all things were maintained. (The word 'consist' means 'maintained' or 'kept up'.)
- (18) And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence,
- (19) For it pleased the Father that in him should all fullness dwell;

- (20) And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.
- (21) And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled
- (22) In the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight:
- (23) If you continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which you have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;
- (24) Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:
- (25) Whereof I am made a minister according to the dispensation of God which is given to me for you to fulfill the Word of God.
- (26) Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:
- (27) To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:
- (28) Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:
- (29) Whereunto I also labour, striving according to his working, which worketh in me mightily.

[Colossians 2]:

- (1) For I would that you knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;
- (2) That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;
- (3) In whom are hid all the treasures of wisdom and knowledge.
- (4) And this I say, lest any man should beguile you with enticing words.
- (5) For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.
- (6) As you have therefore received Christ Jesus the Lord, so walk ye in him:
- (7) Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.



- (8) Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.
- (9) For in him dwelleth all the fulness of the Godhead bodily.
- (10) And you are complete in him, which is the head of all principality and power:
- (11) In whom also you are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:
- (12) Buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead.
- (13) And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;
- (14) Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;
- (15) And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.
- (16) Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:
- (17) Which are a shadow of things to come; but the body is of Christ.
- (18) Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, (If that doesn't go on today, I don't know the Word.)
- (19) And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. (See? It's a good growing up.)
- (20) Wherefore if you be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,
- (21) Touch not; taste not; handle not;
- (22) (Which all are to perish with the using;) after the commandments and doctrines of men?
- (23) Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to me, to the satisfying of the flesh.)

[Colossians 3:]

- (1) If you then be risen with Christ, seek those things which are above, (The Word does not seek, it's the mind.) Mind those things which are from above, where Christ sitteth on the right hand of God.

- (2) Set your affection... (The same word again: Mind those things above, not the things of earth.)
- (3) For you are dead, and your life is hid with Christ in God.
- (4) When Christ, who is our life, shall appear, then shall you also appear with him in glory.
- (5) Mortify therefore your members (Put to death those members.) which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:
- (6) For which things' sake the wrath of God cometh on the children of disobedience:
- (7) In the which you also walked some time, when ye lived in them.
- (8) But now you also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.
- (9) Lie not one to another, seeing that you have put off the old man with his deeds;
- (10) And have put on the new man, which is renewed in knowledge after the image of him that created him:
- (11) Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.
- (12) Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;
- (13) Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.
- (14) And above all these things put on love, which is the bond of perfect(tion).
- (15) And let the peace of God rule in your hearts, to the which also you are called in one body; and be you thankful.
- (16) Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, (That's a far cry from a crack in the face, isn't it?) singing with grace in your hearts to the Lord.
- (17) And whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.
- (18) Wives, submit yourselves unto your own husbands, as it is fit in the Lord.
- (19) Husbands, love your wives, and be not bitter against them.
- (20) Children, obey your parents in all things: for this is well pleasing unto the Lord.

- (21) Fathers, provoke not your children to anger, lest they be discouraged.
- (22) Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:
- (23) And whatsoever you do, do it heartily, as to the Lord, and not unto men;
- (24) Knowing that of the Lord you shall receive the reward of the inheritance: for you serve the Lord Christ.
- (25) But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

14. Now, there's a lot of verse in here we're going to talk about as respecting the cross, because this, to me, is the 'Book of the Cross'. Let's go back and look at the verses carefully, and beginning at verse 9:

- (9) For this cause we (chapter 1) since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that you might walk worthy of the Lord;
- (10) That you might walk worthy of the Lord (See? We've been preaching this all week long.) and all pleasing, being fruitful in every good work, and increasing in the knowledge (By revelation) of God;
- (11) Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;
- (12) Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:
- (13) Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son:
- (14) In whom we have redemption through his blood, even the forgiveness of sins.

Now, notice in verse 11, It says, "Strengthened with all might, according to his glorious power, unto all patience and longsuffering and joyfulness."

You will notice in here that the cross in the life of the Christian is set forth immediately, because patience and longsuffering have to do with the crucified life. Many people feel that they are brought to nothing, if they are literally, as it were, crucified upon a cross.

If God could take and pinion them, if He could demand of them a death, they say, "Well, that's not it, because, you see, that's not the point. I want the power which is resident in a resurrection. I want an authority,"

But you will notice here that It says, "Strengthened with all might, according to his glorious power," (The power of Christ, and it's the power that lies in) "patience and longsuffering with joyfulness."

This power is a definite, real power. As I say, it is not negative; it is not simply passive as though nothing was going on, but it is a reality, because this is strengthening us. There is no such thing, as I understand my Bible, as a man simply being stringent, that God is simply pouring strength in him, and

saying, “Now, this is it entirely.” But it is man through the Spirit of God being strengthened by man being literally crucified, man himself going out of the way.

15. Now, notice:

- (12) Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:
- (13) Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son:
- (14) In whom we have redemption through his blood, even the forgiveness of sins.

Now the secret here is that: “God has delivered us from the power of darkness and has translated us into the kingdom of his dear Son.”

- (14) In whom we have redemption through his blood.

Now, where did the Blood come from? The cross. That right? Without the cross, there was no Blood. And without the cross and no Blood, there was no deliverance from the power of darkness.

16. Now, listen to me. Hold your thumb there, and turn back to 2 Corinthians. I’ve never used it this way, but I’m going to use it this way now. In 2 Cor 3:13:

- (13) And not as Moses, who put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:
- (14) But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.
- (15) But even unto this day, when Moses is read, the vail is upon their heart.

There’s a veil upon the mind, and a veil upon the heart.

- (16) Nevertheless when it (The mind, see, and consequently, the heart) shall turn to the Lord, the vail shall be taken away.
- (17) Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.
- (18) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of God.

Now, listen to me: Israel could not accept Jesus Christ’s sacrifice upon Calvary, according to the Old Testament. When Jesus talked to his disciples in Emmaus, and then later in the building with them, he showed them all the things in the law and the prophets concerning himself, which was confirming his death, particularly. And Israel could not accept the cross. And, because they could not accept the cross, they remained in darkness.

17. Now, what It says in Colossians here:

- (13) But we have been delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

- (14) In whom we have redemption through the blood of the cross, even the forgiveness of sins:

And, let me tell you tonight that this is absolutely true, that amongst the Christians today, there is a complete darkness, there is a complete authority of sin, as you can see, over the multitude—even as Jesus said, ‘Because of the bounds of iniquity, the love of the many shall wax cold’, and there has not been a translation into the Kingdom of Light. In other words, our understanding is darkened tonight, because we have not accepted the cross of Christ. You know, that’s true. I’ll prove it to you.

Today in Pentecost... Go back to when you were first in Pentecost; go back when you were born again and all, and the...was the last they knew, they had one thing: they had Pentecost—resurrection, Pentecost—resurrection, Pentecost—resurrection. That’s all they ever talked about. They never talked about the cross. And today their minds are blackened and darkened. When the prophet came, they could no more accept him than the Jews, the authority of their day, could accept Jesus Christ.

18. And the same thing happens today in the majority of Christians, because we have turned aside the cross as an instrument of power that will take us from darkness to light. Today we are wondering, “Why are these things going on?” “What’s all this trouble?”

Your own prophet told you, “If somebody should come into the church to stir you up and to destroy you, take up your cross! Don’t turn to one side! Don’t miss it! See? If they persecute you, don’t retaliate; don’t fuss. Don’t fuss!

If somebody amongst you rises up, don’t retaliate; don’t fuss; don’t fight! Take the cross! Why? Because the time is coming to be translated into the Kingdom of Light, but no more will Jesus Christ translate us, spiritually, from the world of darkness to the world of His kingdom, except by means of the cross. Can you or I ever come to a place of light, until we take up our cross and let the people of this world buffet us and do what they want with us?

We are in darkness today, because we have not taken the cross, but denied it. The Bible says, “If any man will follow me, let him take up his cross.

19. Now the Scripture says here, concerning the time of Moses, back in 2 Corinthians 3, which I read. It says:

(16) Nevertheless when it shall turn to the Lord, the vail shall be taken away.

(17) Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

(18) And we all, with open face (And so on, and going on and on.)

And today there is a gross darkness, and people are not going on in the spirit. They are not understanding and receiving the resurrection power of God, because they say, “We’re going to bypass the cross. We’re going to bypass it. Who wants to talk about the cross? That’s finished. He died, didn’t he? We’re identified with him; we rose with him. Let’s talk about the power.”

Where is the power? See? Where is the light today? You’ve never seen people so nervous and so aggravated, never seen people under such pressure, under such bondage, never seen people so confused. Tell me: Are you really clear today in your mind? How clear are you? Can I even say things up here that you’re not wondering about. “Is he’s going to quote the prophet’s word.” What are you scared of? Huh? Come on, let’s be honest. I’ve got nothing to lose. We’ll throw out the challenge. What is it?

20. Who wants to take up his cross? Who wants to take up his cross? The Son must first act before the Father brings His power, but the Son must die, before the Father raised him! But we want a resurrection

without death. We're in darkness, brother/sister. If there are five hundred here tonight, you've got five hundred opinions. There are roughly five hundred of us running scared. Is that translated from darkness into light? There's something wrong. I think we're just as bad as the folk that turned down Bro. Branham, when he stopped doing all the miracles, because they wanted to see miracles; they didn't want teaching.

It's the Son-act that will be in them, that the Father may act in power. But, remember; it was upon the cross, not in the Resurrection, but upon the cross that we receive the power to be literally translated from darkness to light.

You say, "What's going on? Why am I in this darkness? Why am I in this spirit?"

I'll tell you one thing: Just submit to the cross, and that spirit will begin to go, because I found every single time that I have submitted to the death, and I have submitted to that which is against me, and I have let them take me and crucify me, I have not only had peace, but I've had light, and I've walked in victory, because then, God stretched His Hand down. But He wouldn't stretch His Hand, until the cross.

It says, "We have redemption through His Blood and the forgiveness of sins."

I say that darkness, my brother/sister, will go the minute we express ourselves willingly to go to that cross and say, "Let them do what they want to me. Let them say what they want to say. I'm not going to fuss back. I'm not going to argue. I'm not going to worry. Let them do it."

Isn't that what Jesus did? And in that very process, that was the process that translates from darkness to light. Let me submit to you tonight: The ways of God will never become real, until we take up that cross. Their lives will be a mystery. And those who take up the cross will always be a mystic to those who don't. But I'm going to tell you one thing: You'll always see the power of the Resurrection in those who take up the cross, but you'll not see it in those who don't. The cocklebur never took his place in death with Christ. There was a peace.

21. Now, let's go a little further here. It sets forth, as I say, the translation of darkness to light: of sin having dominion to reigning with Jesus Christ, because we're put in the kingdom of His reign. Now, let's take verses 20-21. [Col 1:20-22]

- (20) And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.
- (21) And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled
- (22) In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

Now, notice these verses: "And having made peace through the blood of his cross, by him to reconcile all things to Himself." Notice, it was the cross that reconciled all things unto Himself. Wouldn't we like to have all things reconciled unto us? Now, it doesn't say we'll be reconciled unto them. It says, "All things will be reconciled unto us." If Christ had not died upon the cross, there could have been no reconciliation of those outside of him to come into him. See?

And It says, "You who were alienated in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable in his sight."

22. I agree with the verse this morning in Scripture concerning that. It's in Mt 5:23-26. I quoted It this morning. Now, let's look at It:

- (23) Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;
- (24) Leave there thy gift before the altar, and go thy way; and be reconciled (How do you get reconciled? By death, by the cross. There's no reconciliation, except by means of the cross. The world today... The group that doesn't see the truth are trying to reconcile the world to God through a power ministry. You can't do it. It's through the cross.) and then come and offer thy gift. (Now, notice:)
- (25) Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.
- (26) Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

God is looking for reconciliation, but there isn't any reconciliation apart from the cross.

23. Now, if God employs the cross to reconcile the world unto Himself, we, too, must employ the cross to reconcile the world to ourselves.

"I'm at loggerheads with this man."

"I'm in trouble with this one."

"I've got trouble with that one."

There is a constant bickering that goes on today. It shows only one thing, that somebody is afraid that, if he humbles himself, it won't work. Somebody's afraid that the cross doesn't work! How can we glory in the cross of Jesus Christ, if we don't believe in His power? See? If it worked for him, it's got to work for us, because every man must have his cross. We need reconciliation. But somebody's got to do the humbling. We need to get around it. But somebody's got to say, "I'm wrong." We need to have a spirit of peace and love amongst us, but somebody's got to say, "I'm sorry. I spoke out of turn." "I'm sorry I..." See? Reconciliation. See?

24. Now, let's go and see if this is true, what I'm talking about—some more in 2 Cor 5:18-19:

- (18) And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;
- (19) To wit, (To know this) that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Christ said, "Look, I'll bear it. I'll take the cross, only let's come together."

How many of us can say, "I'll take all the blame." Now we just want to go right with the Laodicean spirit, "I'll defend my rights unto the death, bless God."

Now I'm not preaching to you. I'm just telling you what's in Lee Vayle's heart. If you back away these days, and say, "I'll take the blame," they'll think you're just weak and a sucker. They'll think you're a coward. That's right. This is the day, as it were, for a group to stand up group and say, "I want you to know, I've got what's true." All they do is bring further reproach; all they do is bring further

enmity. It takes the cross to reconcile, because you can't find any place in Scripture of reconciliation without the cross. See?

25. Now then, if we become reconciled by the cross, isn't that a place of power? Well, isn't it? Certainly. Let me show you in Ephesians. Just hold your Bible.

You say, "Bro. Vayle, I want to find out if it's true."

What do you know about truth? You've got vindication any more than I've got? If we've got the first step of truth towards vindication, we'll take the cross. And I'm going to show you, before I finish, how right I am—not how right I am, but how right the Word of God is, because I'm not claiming it. Let me see if I can find this in Ephesians here. It's Eph 4:16.

- (16) From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

It was love that put Jesus Christ upon the cross. Love was manifested by a cross. It was there that Christ reconciled the world. It is in reconciliation that unity comes. And, if we want the Body to increase, that means reconciliation, not division, and somebody's got to take up a cross. Do you know who it's going to be? It's going to be the one that's really got the Spirit of God that's going to do it, because it was the Spirit of God that led Jesus through the wilderness to be tempted and tried literally upon the cross of the devil, before he was crucified on a cross of wood. See?

26. Now, we cannot reconcile people to ourselves without the cross any more than Jesus Christ could. Look at our family lives. Even as much as men and women love each other, let's be honest: How many of you don't have little resentments toward each other? Now, don't tell me that doesn't happen, because the Bible says it does. "Husbands, don't get bitter against your wives."

I don't know what kind of women you are, but the Bible says, "Watch out, you men."

Now, is that the way it ought to be? No! It says what? "Husbands, love your wives as Christ loved the church and gave himself for it!"

What was it? The stronger vessel took the cross that the weaker might have life. And I say it's more incumbent upon the man than it is the woman. See? Look at the home, all these things. It's got to start somewhere where somebody says, "I'm sorry." It's got to start somewhere, or there isn't any reconciliation. There cannot be. It's an impossibility.

27. Now, let's go a little longer in this chapter of the cross. Let's go to verses 24-29 [Colossians]:

- (24) But now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:
- (25) Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God;
- (26) Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:
- (27) To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:



- (28) Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:
- (29) Whereunto I also labour, striving according to his working, which worketh in me mightily.

What was working in him? What was working in him was to be sacrificial in his nature to present Christ. That's what he said. Paul didn't say, "I want to tell you folks something: I've got the power of the Resurrection. Hallelujah! I'm going to show you a mighty thing, bless God. You, church, want to know a thing or two? All right, I'm going to raise the dead, bless God."

"You want vindication? Hallelujah, I'll give you vindication. Bless God, I'll do it." Why, he said, "I was caught up into paradise, and I could tell you things, but I won't tell you, because, bless God, you know, I don't want to be too proud about these things. Why, you want to know power? I'll tell you power! I got with God. I got Holy Ghost power! Hallelujah!"

Paul didn't say that. What did he say? "So now, rejoice in my suffering for you."

Who likes suffering? Who likes to suffer? Paul said, "I rejoice in my suffering for you and fill up that which is left behind of the afflictions of Christ," in my flesh for His Body's sake, the church.

28. You and I don't only suffer, my brother/sister, and take up our cross in order that we be translated from darkness to light, that we walk in a spiritual knowledge of God, but we do it for the sake of the body of Jesus Christ, to gain the unity and blessing of love, where the Body increases itself. And Paul said, "I have been made a minister of this very thing in order to show forth this mystery, which is Christ in you, the hope of glory, whom we preach, warning every man, teaching every man of all wisdom, that we may present every man, perfect in Christ Jesus, where unto our labor, strive according to his working (What working?) of the sufferings of Jesus Christ."

It's not popular to preach about suffering today. See, people want their rights. See? People want rights. They say, "We're democratic. We can do what we want. We raise our own standard. We make our own way."

That's not God. Paul here brings out the thought that, if the body of Christ is going to come to perfection and Christ would be made manifest... In other words, the manifested Christ will come by suffering, if men and women can take up their cross and suffer.

29. Now, going to the next chapter:

- (1) For I would that you knew what great conflict I have for you, (See? There's a conflict—the cross—because the cross means conflict. See? Crossing. Two things coming across each other make a cross—contradiction. A cross, contradico—I say again. A cross, see? You see the centrality of the cross in conflict.) For I would that you knew what great conflict I have for you, and for them at Laodicea, and as many as have not seen my face in the flesh;
- (2) That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;
- (3) In whom are hid all the treasures of wisdom and knowledge.
- (4) And this I say, lest any man should beguile you with enticing words.

- (5) For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

What's that faith in Christ? The trial of their faith. They're being tried. They're being tested. They're carrying their cross, but they're being faithful.

30. Now:

- (6) As you have received in Christ Jesus the Lord, so walk ye in him:
- (7) Rooted and built up in him, and stablished in the faith, as you have been taught, abounding therein with thanksgiving.
- (8) Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.
- (9) For in him dwelleth all the fulness of the Godhead bodily.

Now you will notice in here that Paul is bringing out again the philosophy of mankind, the philosophy of mankind in his day was the complete rejection of the cross. See? That's why he said in the Book of Romans, "Say not in thine heart, Who shall bring him down?" See?

They said, "Hey, what's this about a God up there. Now you've brought Him down? Well, that's funny. You say He dwelt in a man?"

"Yeah."

"Well, then, but you killed him!"

"Yes."

"Well, if you killed God, who's going to raise Him?"

He said, "God did."

They're saying the same thing right today: "Your God is dead. Now, who's going to bring Him back?" They said, "If you killed God, then that's all over; because, if God's dead, and He's supposed to be the head man, and He's gone, then what are you going to do about it?" See?

31. The philosophy of man never embraced the cross. It never has. The philosophy of man is a Utopian dream. It's bypassing the suffering. Man's age is a Garden of Eden. Man's desire is the pushing of a button, where all machines are run by electronics. But that's not God's philosophy. See? The vain philosophy of man is not God's way. God's way is that darkness can only be brought into light by means of the cross.

Man says, "Educate them. Our people right today turn around and say, "We'll go to a doctor." And the doctor says, "You're covered with so and so. Go to a psychiatrist; take shock treatments."

Has it ever been taught the beauty of suffering and humility? They wouldn't be in this position that they needed shock. But our very fighting against the trials of this world, our very fighting against the cross, brings us to a place where it gets darker and darker, until we are so distraught, we have nervous breakdowns on every side.

I came into almost a complete nervous breakdown. I was ready to attempt suicide on the very grounds I felt the cross that Christ placed upon me. There is no life, my brother/sister, except by the

submission to the cross, because it's thereby you are translated into life. When we stop fighting against the pressures of this life, submitting ourselves to God, that's when we're going to have peace and confidence in Christ. Why? Because that means God fights your battles when you. The vain philosophy of men Paul says, "Beware of it."

32. Now, look at It. Turn to Col 2:9.

(9) For in him dwelleth all the fullness of the Godhead bodily.

Just hold your thumb there, and turn back to Col 1:19, will you? Look at It now:

(19) For it pleased the Father that in him should all fullness dwell.

It said that it pleased that it 'should'. It didn't say that it did. Is that right? It didn't say that it did. It said, "Should dwell." But now in verse 9, after the cross, it dwells in him fully now. We talk about knowing the fullness of God, my brother/sister, apart from the cross, is gross ignorance in our part spiritually. There isn't any man can go to God and get an experience and say, "Now I've got that fullness, Hallelujah!"

"I know by experience; I've got it."

No, sir. You only know the fullness of God after the cross. Let a man be crucified, let him take up his cross, let him deny himself—his ambitions, his passions, his desire to retaliate, let him be crucified by the hand of God. You watch, he'll know the fullness of God in his life, and not before.

It's not very nice preaching, is it? Not the popular, Pentecostal kind. They get you all wumped up, so we cut a rug and go out in society and fall flat on our face and show the world we haven't got a thing.

"I thought you had something!"

"Well, I'm in church. I've got it! Hallelujah!"

That's the thing I've fought all my life, was the so-called Pentecostal move. Everybody's happy in the prayer room. Everybody's, "Glory to God," faces shining, but get out in that street, and one word that crosses anybody, "Bam!" The attack fight's on; the dog fight's on.

33. How can God move, except somebody stops moving, so God can? You see? It was God was pleased that in him should dwell the fullness, but it was only after his death upon Calvary that he was worthy and is above all principality and power. See? If we want to get above the world and its stink and its problems, there's only one thing to do: just submit to the whole thing by crucifixion, because that's what it means. That's the cross. And then, let God come in and take over.

You say, "Is that easy?"

I'll tell you how easy it is: Jesus sweat drops of blood in Gethsemane to submit to it. That's the hard thing.

34. Now he was man and God before the cross, because he had a physical, fleshly body, but after the Resurrection, he took his seat upon the throne. And, when John looked, he saw one, because he'd taken upon himself his glory by right of having done the miraculous work of overcoming all principalities and power through the cross—not the Resurrection. We'll go on and show you this. Now, watch it. In verse 13—and we'll read 10, too.

(10) And you are complete in him, which is the head of all principality and power:

- (11) In whom also you are circumcised (Notice: Paul brings out here, “Don’t forget,” he said, “You’re circumcized. You’re cut off. You’re dead.”) with a circumcision not made with hands, in putting off the body by the sins of the flesh by the circumcision of Christ:
- (12) Buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead.
- (13) And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; (Now, notice:)
- (14) Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;
- (15) And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

Now, what’s he saying here? It wasn’t the Resurrection that did this. So, don’t say that it was. It was in the cross that he blotted out the handwriting of ordinances against us. Now, if that isn’t power, I don’t know what power is. This is not resurrection, brother/sister. This is death; this is the cross. On the cross he literally brought it out what was against us and contrary to us, and he spoiled principalities and powers.

35. Do you know we do the same thing by the cross? What’s against us? People, things, circumstances. Right? So, we get up there and say by the power of God, “Hallelujah! I’ll knock them all dead.”

Huh-uh. No, sir. You put him to an open shame. You destroy what’s against you—not by going against it, but by bowing to it—just like Christ. He literally defoiled principalities and powers by saying, “Take me where you want to; put me upon the cross and kill me.” And, when he did it, he took complete victory over them.

Oh, that’s hard to understand, because I want to go “Pow!” right in the kisser! Do you know what happens? You get licked every single time, because neither you, nor I, nor all of us, are a match for principalities and powers or anything else.

You say, “Bro. Vayle, do you mean to tell me the way of getting things out of my way is to let them ride over me?”

That’s absolutely right. You’ll get them out of your way once and for all: let them do what they want.

“Well, but I’ve got rights according to the law.”

Forget it. Listen to what It says, brother/sister. Listen to It: “He made a show of them openly.” He made a show of them for what they were by letting them do what they wanted.

“Bless God, I’ll...”

Let them do what they want.

“I’ll show them a thing or two.”

You know what happens? We get shown up what we are—every time. To triumph, to get things out of the way, to show indeed who is in truth, you don’t fight! You take your crucifixion, and God will make manifest who is right.

Now you say, and I say, “We love the prophet and honor him.” Now, do we go this far? Because that’s what he did. Tell me when William Branham fought one fight. Show me where Moses fought back. Show me where Paul... Show me where anybody you have ever admired as a true and tremendous servant of God, who did not do exactly what Jesus Christ did: He submitted and, thereby, openly showed where the power is. Now you know that’s the truth.

36. We talk about the power of God; we talk about a Resurrection. The Son must first show his power upon the cross, which is what? Complete submission. Then, the Father will reach down and raise him from the dead and place him in heavenly places, manifest His power in him. See?

Now this is what I admired in William Branham. I don’t know what you saw, but this is what I saw. It’s what I saw in Jonathon Goforth and wept as I saw it. I saw it in Bailey when he came back here from South Africa, and I cried my heart out, because I saw God. I saw God in action, the God who openly spoiled, took away what was against him by submission to it, and demonstrated the mighty power of God.

What are people like without this cross? The same bunch of carnal impersonators that are taking the people through the mainstream of Christianity, which is ecumenicity, which is the beast of the power raised up to the antichrist. And they’re doing it all by flexing their muscles and saying, “Boy, look at our crowds we’ve had in Jamaica.”

“Look what we had down there in India. Look at our mighty work! Man, we’ve got it.”

But the cross is missing, because you cross one of those men, and they’ll come against you like a bulldog.

37. They took him, and they hanged him on a cross. But he was God manifest in flesh, and he didn’t raise one finger, but in the cross is where he openly showed the world what they were, and he triumphed over it. And he took away exactly what was against us. And, brother/sister, when you and I are fighting and fussing, and there is something against us, we do not resist any longer, but humble ourselves under the mighty hand of God, and lie down and die! And you’ll show the whole world who it is that’s got truth and light, and then, God, by resurrection power will come down and raise you up and set you in a place of authority. Let denominations scrap, let the pseudo-religious do their fighting, but let the Christian die, that God may raise him.

38. Now the Bible says that concerning this suffering in Jas 1:2-4:

- (2) My brethren, count it all joy (The word ‘all’ means ‘pure’—nothing in there that adulterates it. Like you say ‘pure sausage’. ‘Pure pork sausage’ means there’s no beef and no bread crumbs. See? It’s pure pork sausage. See? James says, “Count it pure joy. There’s nothing in it but joy, wonderful joy! Count it, impute it, pure joy:) when you fall into divers testings; (Which is the cross. See?)
- (3) Knowing, (See? the revelation) that the trying of your faith worketh patience.
- (4) But let patience have the perfect work, that you may be perfect and entire, lacking nothing.

“Why,” we say, “bless God, you wait till I get one of those gifts, get two more gifts, hallelujah! In fact, the odds are, maybe I’ll have all nine. I’ll show you a thing or two, boy. I’m going to go to God, and I’m going to get this thing worked out, if I have to keep going to God. Bless your heart, I know it’ll go all the way.”

Better reconsider that, because James said we'd become perfect and entire, lacking nothing by the way of the cross. Because, you see, if the Son acted—death, and then God in His mighty power can raise it up and manifest it... And, what is more perfect than God's perfection? See? God is showing us the way of the cross.

39. Now: verses 14-15 [Colossians 2]:

- (14) Blotting out the handwriting and ordinances which was against us (See? We've been talking about that.) and took it out of the way, nailing it to his cross;
- (15) And having foiled the principalities and powers he made a show of them openly, and triumphed over them in it.

It's strange, but submission is the one way to get out of it. Our idea of Christian virility, my brother/sister, may not be what the Word of God says. Now I realize this is a little bit hard in the flesh, but there's nothing we can do about it. We just look at the wonder of it and say, "God, if this is Your way, we submit."

That's what Peter said: "Humble yourselves before the mighty hand of God, then you can resist the devil." We're doing opposite. We're trying to resist without submission. See? Submit to God. Why? For this is the will of God concerning you. It's God Who is head of our daily affairs. It is God in us submitting ourselves, knowing that in this hour He manifests, God's going to put it right out in the open (See?) and bring it to a proper end.

40. But I love this thought, brother/sister, because this is the one that's the hardest in my own life: to realize that the way to get rid of anything that's against me, just let it do what it wants, and trust God. You want to run over me? Run over me. Do you want to just rob me? Go ahead. Oh, I hate that! I don't mind giving it. I want you to come and take it? Oh, boy.

When I find shenanigans, whew! I take up a black pen and go [sounds like stroke, stroke, stroke]. That's not the action that's going to bring us into power. That's not going to translate us from darkness into light. That's not going to get God working in us and openly showing who's right. It openly shows that the both are wrong. See? It's getting it out of the way by saying, "All right, let him do it."

Kids come in, jump on your couch and destroy it. It's all right.

"Ooh, my! That new couch of mine... Wow!"

Yeah. Sure. That shows how dead we are to things. The first nail lets us know how hard we'll wiggle. See? But, what is it? It's the Son-act, you see, the Son-act in death, complete submission to all sins, except where they try to make you go contrary to God's Word, and then you say, "Kill me, but I'll not disobey one Word."

41. Now, why don't we do the same thing here? Kill me in my submission. But God says, "Let them do what they want," and I'll let them do it. Right? That's what Samuel did. That's what the Hebrew children did. That's what the prophets did. That's what Jesus did. He said, "Which of you can find one sin in me, one Word even, that I've said wrong? Which of you can put your finger on me? I've lived the life; I've portrayed God; I've done the works!"

And they said, "Crucify him."

He said, "If that's what you want, crucify me."

And then, when they came to get him that night, (They were going to take the other disciples.) he said, “Look, it’s me you’re looking for. Let them go.”

Did he die? But, what happened? He made a show of the whole world when he did it, and proved himself right, and God came down, raised him from the dead, and the power of God is in him tonight. And he’s above every name. He owns it all, because He is mighty God, but he proved himself in the death.

42. You know, Satan couldn’t figure that out. Satan said, “I will go up above the most High. I will do this. I will do that.”

You know that Satan spirit? You don’t get Satan dying. It’s the spirit of Christ that says death. Then, let God move upon the scene. Oh, brother/sister, I know what I’m talking about academically. I know it with all my heart, because all my headaches, all my worries, all my griefs... It’s all of these things; they’ve been from one source all along, and that is refusing to submit myself to what God wants to put me through and say, “Let him do it, hallelujah, for my life is hid with Christ in God.”

And we can say with Polycarp, when they said, “We’re going to kill you.”

“Why, you can hardly do that,” he said, “I’m alive in Christ.”

They said, “We’ll take away your life.”

He said, “Well, you can’t do it; I’ve already given it to God.”

See? He prayed for those that were going to kill him.

Don’t tell me, brother/sister, that Christ and Polycarp are different from the Christ in us, or one of us hasn’t got the real thing. The Son must die upon the cross. The Son must act first in obedience to death. Then, the Father reaches down. See? Resurrection comes after death.

43. Now, let’s go a little further. I don’t have to read the whole chapter, but we read here, Chapter 3:

- (1) If you then be risen with Christ, seek those things which are above,  
(Mind those things which are above.) where Christ sitteth on the right  
hand of God.

What is that? That’s an expression, like, “Sit thou on my right hand.” And, what does it mean? You’re going to sit on the right hand of the king? He can’t. That means he’s bigger than the king! It’s an expression. See? It means he’s proved himself. See? It means he’s gone through and shown he’s a victim. It’s an expression. Christ died, and the way of death was the way of power, because that’s where it licked sin. See? That’s where it’s defeated. Now, he’s risen.

- (2) Set your affection on things above... (Notice: See? What’s our affection,  
our love? Why?)

- (3) For you are dead...

You are dead. You’re crucified. You’re dead. You’ve died with Christ. Now, if Christ died, what happened? God made him alive. There could be no resurrection except for death. Now Christ has warned us. “You’re dead! You’re dead!”

44. A young preacher came to an old preacher: “What does it mean for a man to be dead?”

He said, “Son, do you remember that well-to-do citizen that had a great, fine reputation in town, that died last week?”

He said, “Yes.”

He said, “You go down to his grave and tell him all the nice things you ever heard about him.”

Well, the kid thought it was funny, but he said, “If you say so, I’ll do it.”

He went down, and he said, “Sir, I don’t know if you can hear me or not, but I want to tell you, I’ve heard a lot of nice things you’ve done. I know all the gifts you’ve given to poor folk. I know all the lovely things that you have heaped upon those that were not too deserving. But you, in your great power and love did so and so...”

He went back after an hour and told the preacher. And the preacher said, “What did he say?”

He said, “Nothing.”

Well, he said, “That’s good. Now,” he said, “you also heard the other side. That boy was going to be a crook. So, what he did was a ploy, as a cover up, for stealing from widows. Now you go down there and tell him what kind of a crook he was.”

The boy went down and said, “Sir, I hate to say this, but everybody knows it’s true, that you were a crook. Everything you did was merely hypocritical. It was a great big farce and a cover-up. You gave a little bit away, but you stole a lot.”

He went down the road and told him off.

He went back and told the preacher. The preacher said, “What did he say?”

He said, “Nothing.”

The preacher said, “He’s dead.”

Do you understand it now?

Christ received not the flattery of men, nor was offended when they rebuked him. But it was in that, and that alone, that the power of God became manifested. The Son must first act in the power of the cross—then the Father openly displays him.

45. Now It says:

- (3) Ye are dead, and your life is hid with Christ in God (which is exactly true.)

Notice, he said:

- (5) Mortify therefore your members (See? That means ‘kill’, ‘put to death’, ‘crucify’. What?) fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. (Notice what he said about ‘covetness’: It’s idolatry—worshipping money. See?)
- (6) For which things’ sake the wrath of God cometh on the children of disobedience:
- (7) In the which also you walked sometime, when you lived in them.
- (8) But now you put off all these things: anger, wrath, malice, blasphemy, filthy communication. (What is that a sign of, brother/sister? It’s a sign



of when those things come against us, we're dead to them. Let them come. We don't get mad anymore. Why? Just take it and let it come. See? Get it out of the way. See?)

- (9) Lie not to one another, seeing that you put off the old man with his deeds;
- (10) And have put on the new man which is renewed in knowledge after the image of him that created him. See?
- (11) Where there is neither Greek...(and so on.)

Notice again, verse 13:

- (13) Forbearing one another, forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do to them.

What is that? That's the cross! That's not a man saying, "Well, I'm going to take him to task."

'Forbearing.' What does it mean 'to forbear'? Bear and forbear. See? That's not rising up. That's taking it. See?

46. Notice:

- (13) ...Forgiving one another. If any man have a quarrel against any...

That's why Christ said, "When you bring your gifts..." Everything that God did in His ordinances within the church was for a purpose, even bringing gifts.

If you have ought against your brother, when you bring your gifts, say in your heart: "Is there something that someone has against me? Is there some problem?" Then leave your gift, and go and make that thing right. And at the Lord's Table, not to dare to take it, until there's a thorough examination and a confession concerning how we take it.

Foot-washing: an admirable situation to make up any grievances and go and wash the feet of the person that you kind of got angry with, kind of have an animosity. Confess! And that's the cross, my brother/sister. That's humility. The Scripture says that Christ humbled himself, even to the death of the cross, and the cross spells humility. It was God coming down and dying, and it's now we die and go up, via the cross.

47. Notice: now he says:

- (14) Above all these things put on love, which is the bond of perfection.
- (15) Let the peace of God rule in your hearts.

How can it rule in our heart? There's only one way it will rule: that's by crucifixion, because that is what takes away what's against us. See, brother/sister, we are not going to ever get this peace inside us until, or unless, we let the Word of God set the standard. If Christ went this way, you and I are going to have to go this way, because we are going in the same direction he went, and we've got to go the way he went. He said, "The way that I go you don't know now, but you're going to know." I'm talking now about the way of humility, when he washed their feet. Though he is 'the way', you've got to be in Christ, but you have the power of God, being in submission to God, in crucifixion.

48. Now:

(17) Whatsoever you do in word or deed, do all in the name of Jesus Christ...

(18) Wives, submit yourselves unto your own husbands.

This is one of the biggest bugaboos in this whole thing that Bro. Branham taught us. Women are rebellious. They don't want to submit to their husbands, and the men are even more foolish than the women, because a lot of men are going around saying that the women make it by the husbands. Of all the crass nonsense I have ever heard in my life: "A woman's going to make because she obeys her husband."

You obey your husband as it fits in the Lord.

This got so bad in one place they finally asked the preacher, "Do you really believe that I ought to obey my husband?"

And he said, "Yes."

She said, "All right, then, explain this: He says, 'Cut your hair'."

Why, he did a double-take; he didn't have an answer.

You obey as fit in the Lord, but obedience is the faith of a woman; but a man is supposed to love his wife as Christ loved the church. This is sacrificial. This is a cross, but it must be taken up daily, because believe me, why do homes go into the divorce court? Because somebody doesn't take up a cross. It takes two to make a fight. And, when two get mad at the same time, it could end in a pretty bad situation. See?

It's to back down. We think it's a disgrace to back down, but it's not. Back down. Take the low seat, because that's when God will call you to a higher. Let the world puff and fight it. Let people rub us the wrong way. Let them do it. That's right. It will show in time who was manifestly a servant of God. He'll openly show it, then He'll give us the power. But we're talking about a power without the cross: It can't work. That's the world, my brother/sister. That's not Christianity. Do you follow me? All right.

49. [Colossians 3:]

(21) Fathers, provoke not your children to anger, lest they be discouraged.  
(That's good thinking right there. There's a lot of people too rough on their kids. There are a lot of them that are not true enough to their children, to not have them be obedient to God's Word.)

(22) Servants, obey in all things your masters (Back up; that's the cross), not with eyeservice, as menpleasers; but in singleness of heart, pleasing God: (That's the cross.)

(23) Whatsoever you do, do it heartily.

That's the cross, because many times we don't feel like preaching... Do you remember the time Bro. Branham preached that sermon, that great one, "Anointed Ones at the End Time"? I believe that's the one. I'm sure it was. And he told me later, he said, "Did you notice anything?"

I said, "No. It was a tremendous sermon."

But he said, "I never was so sick in my life." He said, "I thought I'd crack, holding on to that pulpit, to finally draw the last breath."

How many times did we go to him in his utter weakness? I could kick myself in the teeth thinking about it. The number of times he was so distressed and so distraught, yet not once did he have a critical

or mean word for anybody, but received them with joy and heartiness unto the Lord—every rebuke, and every trial, in order to help some soul. Certainly that’s the way of God.

50. Now, no wonder the Scripture says, “As oft as you eat this bread and drink this wine, you show forth his death.”

Oh, we want to sit back. “Oh,” we say, “isn’t it lovely? We take the Lord’s Supper, and we think about his death, because we’re looking for his coming.”

Cut it out. Just drop it right there. It hasn’t got a thing to do with his coming. It says, “When you eat that bread and you drink that wine, it means one thing: You’ll let them do what they want to do to you, because it means you’re going to die by way of the cross. It signifies in symbol that you are open to go where he went.

“If He’ll lead me to the judgment, I’ll go with Him. If He leads me through the garden, I’ll go with Him. If He’ll lead me through the fiery furnace, I’ll go with Him. If He leads me through the death, I’ll sit right with Him,” because what he did upon the cross, in shedding His Blood and breaking His Body, I’m just as willing to die upon my cross, and this signifies that I’m going to get all my sins picked up, and I’m going to make all my rights wrong with my fellowmen. No wonder he said, “As oft as you eat this and drink it, you show forth his death till he comes.”

51. My brother/sister, my last thought; turn with me to Rev 5:5-6. Oh, let’s read from verse 1:

- (1) And I saw in the right hand of him that sat upon the throne a book written within and on the backside, sealed with seven seals.
- (2) And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?
- (3) And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.
- (4) And I wept much, because no man was found worthy to open or read the book, neither to look upon the book. (Oh, they cried and they sobbed. And, as they wept:)
- (5) One of the elders saith unto me, Weep not...(“Oh, John, don’t cry. The Lion! Oh, That strong One, that Lion, you’ll find is the strongest of all beasts, you’ll find he’s the greatest earthen power.”) the Lion of the tribe of Judah, the Root of David, hath prevailed and he’s going to look upon the book and open it.

And John said, “Hallelujah, a lion. Oh,” he said, “bless God. Power! Power, raw, unadulterated, supreme power! This is to open the book. This is going to do it! Oh,” he said, “I heard him his voice roar like a lion! Oh,” he said, “thank God the Lion’s coming!”

The lamb, slain from the foundation of the world, was Christ.

52. I saw a man who walked down the road, after he laid his baby in the arms of his wife. He saw her eyes crossed in convulsions. His little boy could have died also. He took the nursing bottle and kept it warm upon his breast, and he hugged his child.

As he went down the road, a man said, “Billy, do you still love?”

And he said, “I love Him more than I’ve ever loved Him in my life.”

And I saw that man open the Seals in the Seventh Church Age—not because he was a roaring lion. The world wanted him to be a roaring lion. They said, “Branham, you must have lost something, because you’re not down there in the prayer line like you used to be, with two thousand going under your hand and not one miss. What’s the matter with you? You’re not the man with that dynamism. Where’s your program? If you’ve got such authority, why don’t you stand up with Elijah and call the fire down?”

And I saw a man go out of life the same way he came in—crucified from before the foundation of the world. A man who could bear the trials, the temptations of the church, could put it in order and be rejected, and to never lift a finger, but commit all to God. And there is where the saints of God were. And when that man’s funeral oration was given, I saw that he was the mighty prophet of God, for even God witnessed, for out of the sun that turned red and blue and black and green and multi-colored, there came out a cloud on the left hand of solid gold, and on the right hand, of solid blood. And, when the cloud got between the sun and the white building, when it was gold, it turned the building gold. And, when it got red and went between the building, the white building in the sun, it turned red. And all night long, the lights were red, and the power lights gone red, signifying the gold of God, the trial of faith was completed, and judgment would come upon the earth. But it was a lamb. It was a lion crucified, as it were, as a lamb, but it wasn’t a man who flexed his muscles and took authority.

53. I saw him that night when God gave him the power of death and life, and he tested it on the two young people in the audience, kissing and messing with each other, and he said, “Don’t do that!” And as he rocked backwards, with his face ashen, almost in a trance, he said, “I’ve got power to let you go or to let you die.”

He suddenly breathed a sigh and said, “You’ll live.”

I saw God testing.

And he went down that road to know God said, “William Branham, I gave you a test, and you didn’t fail it [ ], because you didn’t try it, like the world, to be a roaring lion and set your authority up. But you just came like a lamb and didn’t pursue it, and you let me vindicate it.”

Now I don’t believe there was a greater man since the day of Paul. He might have been greater, for all I know. I’ve got no idea, because what’s great with God, I couldn’t comprehend. But I saw a lion. But, when we looked, he was a bleeding lamb.

54. My brother/sister, let’s understand this today: That was his message, and that’s our lives. I’m not preaching down to you as though I’ve got it, because you look at a man most miserable, because I know these things, but It says “Happy are you if you do them.” But I’m seeing a revelation tonight as I’ve preached to you from the bottom of my heart. It’s time for us to quit our fussing. I don’t know if we will or not. It’s time to quit defending ourselves. I don’t know if we’re going to stop. It’s time to let them carry us where they want to carry us. I don’t know if we’re going to let them do it. But, if we want to have the power of God loosed, it’s going to have to come, first of all, by way of the cross, the way the Son went, and then, the Father will reach down and manifest Himself.

Oh, dying Lamb. Have you got power?

“All power, is given unto me.”

But have you changed, Lord?

“No, I’m still the dying Lamb, slain from the foundation of the world.”

When you said you’d take your great glory after it’s all over, and “I’ll show them, but until then, I’ll just wait,” said he who gave himself and reigned supreme.

My brother/sister, let me submit to you tonight: If this is the way God wants us to go, I don't know if we're going to go or not, but I hope we do. I hope we do, because this is the way we were taught. This is what we sought, and this is what we better have, because this is it.

May God bless you.

Shall we pray.

Gracious, eternal Father. O Lord, I'm not worthy to even open my mouth, O God, because like a serpent or a crooked adder, O God, I seem to be, not to go against Your Word, O God, when You said we're righteous with Your righteousness, but, Lord, just thinking in terms what we've done with all the beauty and holiness You've given us—all this, O God.

Lord, how able we are to take up our cross. Jesus, Jesus, mighty God, Thou bleeding Lamb, have compassion on us as a people tonight, Lord and once again wash us by Your Blood and give us a proper mind and understanding, Jesus, that the cross is an instrument of power, that You're not trying to confuse and confound us, You're not trying to debilitate us, Lord, or bring us to nothing, but You're trying to raise us up into the strength of God to that first step.

Lord Jesus, we know now when we [...?] because we know. O God, tonight, help us. Help us, Lord, take the vessel once again like that beautiful Potter You are, and take this clay in Your hands once again and remold it, in this last day, O Christ, that we might come forth.

Now, Lord, You know that I'm as sincere as I can be, and I know I'm not yet sincere enough. I've got to have help, Lord, I can just say one thing, "Without You, I'm nothing. I'm less than nothing, because I'm in a complete debt. But, Lord, I believe tonight in Your Word, believe in a measure, when You said to ask anything in Your Name, You'd do it. And here's the one thing we want above all else, Lord: to humble ourselves even to the death of the cross, humble ourselves right down. Lord, we will never take up a weapon against anybody, never take up one word in defense of ourselves, never again, O God. And God, as I'm saying it, I know I'm going to do it, Lord, unless You do something about it.

God, tonight I'm so utterly helpless, and yet so sinfully vigorous, that I need help, God, and I'm asking, and I'm asking for everybody here, too, Lord, that wants help. God, help us, from this moment on, to have the revelation of the power of the cross, so even as You said to those people years ago, that they took joy disposing of their goods, because they knew they had something in heaven, let us do, Lord, as Jesus, joyfully go to the cross, because we know by revelation the power of what has been set before us.

Lord, we do that with our children, and I know that You're not less than we are, (You're greater.) that You're going to do that with us. God, please now, move by Your Spirit, to bring us into harmony with the cross, that the Father may act in the power of the Resurrection, that God might be glorified.

And now unto the King eternal, immortal, invisible, the only wise God, be all power and honor and glory, through Jesus Christ Our Lord.

While our heads are bowed, and our eyes are closed, maybe somebody say, "Bro. Vayle, I agree with you. I know what it is. I haven't been fooling myself either. When they've come against me, I've retaliated; when they fussed, I fuss back. I don't want to be that way. I'll do one thing: I'll pray for you, if you pray for me. Raise your hands. And I appreciate your prayers, because God knows I need them. We must, we must go the way of the Word. Jesus, You've seen the hands, and I'm going to remember these folks, day by day, Lord, thinking, as I pray for them. [End of recording.]