

# Rapture #17

*Genuine Affection and Fondness*  
January 4, 1984

Shall we pray. Heavenly Father, we again are so happy to be in Your house and be with Your people to seek Your face, to know Your Words, to understand Your Thoughts, and to go on with You, trusting that we are growing in grace and in the knowledge of our Lord and Savior Jesus Christ, growing up unto Him, understanding as never before, then, Father, being more conformed in all things so that Your people are more and more that Word, proving to the world, not by any great manifestation of power, but simply by having the revealed Word, and living according to that Word, in this hour. In Jesus' Name we pray. Amen.

You may be seated.

1. Now, remember; the other day we brought to your attention: [2 Peter 3]

- (1) This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:
- (2) That you might be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour:

Now also, in 2 Peter here, Peter also says in 2 Peter 1:

- (12) Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the truth (which is present before you).

And what we derived from there was the fact that the book of 2 Peter is literally based upon 1 Peter. But you'll find more of the actual mechanics, or the literal presence of the Lord, and the Rapture as Bro. Branham brought to our attention: 2 Peter 3 was the Rapture, which would be occurring as a thief in the night, but it would not have anything to do with us because we are children of the light, not of darkness, and as Paul said, also, that we are "Not of those who were foreordained to condemnation, but unto salvation."

And 2 Peter, as we showed you, goes greatly into the fact of Elijah appearing on the scene, the revelation coming to us, how that that revelation would be changed by, not the false prophets, but by the false teachers, and so on down the line.

2. Then we went back to 1 Peter, and what we're into in 1 Peter is that there's more warning there, and more Scripture, to show that when it comes to this understanding of the Rapture, it's exactly as Bro. Branham put it, that we don't have any message different from Luther or from Wesley or from Pentecost; it is just fuller. We at this time receive the full end-time revelation, and, of course, we have the presence of Almighty God.

Now in there is where we're going to have to watch 1 Peter carefully so we'll see the true relationship of 1 Peter to 2 Peter, that Peter is literally letting the people know that nothing has changed in this hour as pertaining to the doctrine and as pertaining to the conduct. And by that we do not mean that we do not have a fuller revelation; it means that we do not set aside any revelation we have, nor do we set aside any conduct that is incumbent upon us.

Now you'll notice that, when the exodus of Israel took place out of Egypt, there was a mixed crowd, and this caused perpetual trouble so that they actually went into idolatry, into lustful, terrible conditions. And many people perished out of hand because of it.

3. Now, when Bro. Branham brought the Word, and the mighty Angel came down to bring us out of Babylon, you'll find that the same thing exists: that there are those who will be literally a blight upon the good name of the Lord. There will be those who attempt to come into something new and something very exotic, as far as they're concerned. There'll be those who live in abject sin and claim to believe in this actual end-time condition, or season, of the going away of the Bride.

Even Paul got into that in the Book of Thessalonians, previous to chapter 4, when he was teaching on the Rapture, and he brings out the fact there were literally two things that were very, very disgusting at that time: one of which was the sex problem, which is with us today and is a very messy situation, and Bro. Branham had to deal with it in certain respects. And then, there was also the fact that people were not paying their debts, and they were living in a way that literally constituted a very bad situation, and Bro. Branham had to deal with that.

4. And there's always a dealing with these things wherein people seem to not understand the perfection that the Blood brings, the power that the Holy Spirit brings, and the grace that is given to us in this rest that we have. All of these things can be taken by people, and they run with them.

And I'm going to be very honest with you: It's going on right now from what I teach. I've warned you constantly that under this ministry you could die. That you could be hurt very, very much by the type of preaching I do, because I do not deal so much with the very legitimate, and very pertinent type of message which the church needs so badly concerning conduct and worship and these things that are so precious.

I don't deal with that as much as I would like to. And it just seems that, perhaps, this is the reason I've been on the road so much, but now again we have a particular situation here in peculiar, in that the ministry I have from this church goes to far greater fields and to far more people than if I went on the road and tried to preach to them. So, we have a problem here, and you'll find, as we go into 1 Peter, that we're dealing with things that are very pertinent with this congregation and with other congregations of the ministers who care to listen to tapes that I preach, and then they take some thoughts out of those very sermons.

5. Now I was reading, of course, from the expanded translation by Dr. Wuest, because it's a little more modern. You know, Bro. Branham used a very modern language when he gave the Word for our hour. And this Dr. Wuest is very good at his expanded translation in that it helps us to understand some things a little better. Now we... When we looked at the Word, and I was reading to you in 1 Peter according to this translation, which is good: [1 Peter 3]

- (3) Let the God and Father of our Lord Jesus Christ be eulogized, (or greatly praised), who impelled by His abundant mercy (In other words, the main springs are the motivation of God, according to Peter, was His mercy was so great that He had to do this.)
- (3) ...His...mercy caused us to be born again so that we have a hope which is alive, this living hope having been made actual through the intermediate instrumentality of the resurrection of Jesus Christ out from among those who are dead,
- (4) Resulting in an inheritance, imperishable and undefiled, that does not fade away, which inheritance has been laid up and is now kept guarded in safe deposit in heaven for you,

- (5) Who are constantly being kept guarded by the power of God through faith for (his) salvation ready to be revealed in (the) last season, in (the) last season which is epochal and strategic in its significance.

Now you'll notice that that's on par with Ephesians 1. And it takes you right from Eph 1:3-14, which is the baptism with the Holy Ghost which keeps you to the time when there is a change. Now that's what Peter is saying here, 'that the Bride is kept'. So therefore, he is talking now concerning us, and we are the end-time people who have come in, and he speaks now of all of those who are kept, and we are kept, and we... Our names have been on that book, and we're manifested now in our due season, which Peter calls a last season, which is epochal and strategic in its significance. Now there's a season that's called the last season, which is epochal and strategic.

6. Now we look at the word 'epic': 'a particular period of time as marked by distinctive character and events'. 'A particular period of time as marked by distinctive character and events.' This period has distinctive characters and certain events that no other period had.

Two: 'the beginning of any distinctive period in the history of anything.' All right.

Therefore, this will be the ushering in of the Millennium, which will be starting a new period. 'A point of time distinguished by a particular event, or state of affairs.' "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, the trump of God," and so on. And that's what Peter was dealing with in the 2 Peter, the first through the third chapters.

Now, the word 'epochal' simply is: 'of or pertaining to epics or an epic; of the nature of an epic; epic making'.

7. Now the word 'strategic'. First of all, it comes from the 'strategy', also 'strategies', which means 'generalship'—generalship. We're going to have, then, the definitive change in the general-shipping of whatever is at hand, which is the church. The epochal season demands a change. All right.

'The science or art, of combining and employing the means of war in planning and directing large military movements and operations; the use, or particular use, of this science or art; skillful management in getting the better of an adversary or attaining an end; the method of conducting operations, especially by the aid of maneuvering or stratagem.'

A distinction is made between 'strategy' and 'tactics' in military use: strategy dealing with the planning and directing of projects which involve the movements of forces, and tactics, rather with the actual processes of moving or handling forces.

8. So, we're looking in here, and we understand that there is a distinct change taking place in the last day which is very well marked so that we can understand this change, wherein there is a marshaling, or the forces of a general are coming into play. Now this is that last season. It is very significant that this season, therefore, is epochal and strategic in its very essence. In other words, this is the great drama of the close of the great drama of God in His acts of redemption. It is where the Gentiles are being closed off and Israel is coming back. It is when time is running out, the ushering in of the Millennium, and we're going on in. It is the time of the Coming—of Rev 19:11.

9. Now, at this particular time then Peter is giving them the spiritual food in their due season. Now he also says: [1 Peter 1]

- (6) In which last season, you are to be constantly rejoicing with (the) joy that expresses itself in a triumphant exuberance, although for...awhile at present time, if perchance there is need for it, you have been made sorrowful in the midst of many different kinds of testings:

- (7) In order that the approval of your faith, which faith was examined by testing for the purpose of being approved, that approval being much more precious than the approval of gold which perishes, even though that gold be approved by fire testing, may be discovered after scrutiny to result in praise and glory and honour at the time (Now he's talking about the last season.) of the revelation of Jesus Christ;... (So, this last time there'll be a definitive revelation of Jesus Christ which wasn't previous.)

Now, watch carefully; this hour is being described.

- (8) Whom not having seen, you love because of his preciousness, in whom now, (When He's here.) not seeing yet believing you are rejoicing with an inexpressible and glorified joy:
- (9) Upon the occasion of your receiving the promised, consummation of your faith which is the [final] salvation of your souls.

In other words, at the time of the Token, the great and tremendous sealing in, the presence of God Himself, we are to be in position of triumphant exuberance, which, of course, is the Spirit of the Lord's Day, knowing that at this particular time, as we saw the Judge... (And we'll see that in this same delineation here a little later on, if we ever get that far.) you'll see the Judge, and you'll understand at this particular time we are in 1 Cor 1:7-8, which signifies that we are without blame in the day of the revelation of the Lord Jesus Christ.

- (7) So that you come behind in no gift; waiting for the coming of our Lord Jesus Christ.
- (8) Who shall also confirm you unto the end, *that ye may be blameless* in the day of our Lord Jesus Christ.

#### 10. [1 Peter 3]

- (10) Concerning which salvation prophets conducted an extensive inquiry and search(ed), those who prophesied concerning the particular grace destined for you: (What? At the last season.)
- (11) Searching as to what season, or character of season, the spirit of Christ who was in them was making plain when he was testifying beforehand concerning the sufferings of Christ and the glories which had come after those sufferings.
- (12) To whom it was revealed that not for themselves were they ministering these things, which now had been reported to you through those who have announced the glad tiding to you by the Holy (Ghost) which was sent down on a commission from heaven; which things angels have a passion and desire to stoop down and look into.

Now It tells you here that the very prophets who prophesied concerning the suffering of Jesus Christ did not know exactly where it would end. Well, it's ending on us. And they wanted to know the things about this end-time, particular season, which was epochal and strategic, and which it's epochal—you might say it's epochal, not the format, but the actual epochal drama itself, and the strategy of it, was not to be revealed except through a prophet, as Peter designated, who alone had the right to speak for God as God spoke through him, which would be the prophet Elijah.

Now he did not know how this would take place. And the angels themselves were very concerned because, remember; angels have a stake in this, because it's at the end time, of course, that angels are going to be separated more from angels than they ever were; judgment and all of these things set in. And now, remember that the angels desired to stoop down and see these things.

11. Now angels did come, and they noticed the birth of Jesus because, as He was born, they were allowed to come down and look. But in this end time you'll notice the seven mighty angels came down, according to 2 Thessalonians 1, and there brought the Word, the whole mystery, the Third Pull, the opening of the Seven Seals, the whole thing back there in about March 19, to about what, 25?—somewhere there in that area, of 1963, when this was all brought to our attention and the strategy of Almighty God, which was that 'the devil could not get a hold of this, or he would do damage'.

Well, there's nothing can be done now. No matter what the devil does, there is nothing that can be done. The strategy of Almighty God has completely worked, and we are in this last day period, and the Pillar of Fire is leading us right into the Millennium, and the Rapture is going on right now, and nobody even knows about it. They don't even know the Rapture started to go on in the days of Luther, because when the church began coming out of the darkness, she began gaining her momentum, that there would be a people here as Luther desired to see the Pillar of Fire, and Wesley, and Pentecostals knew about it—but we have had, and do have, the Pillar of Fire right now to lead us in. Now, that's where we stand today.

12. Now: [1 Peter 1]

- (13) Wherefore, having put out of the way once for all everything that would impede the free action of your mind, be calm and collected in spirit, and set your hope perfectly, holy, unchangeably, without doubt and despondency, upon the grace that is being brought to you upon the occasion of the revelation of Jesus Christ;
- (14) As obedient children, not assuming an outward expression which does not come from your inner being and is not representative of it, an expression patterned after the expression which you formerly had in the ignorance of your passionate desires,
- (15) But after the pattern of the One who called you, the Holy One, you yourself also (have) become holy persons in every kind of behaviour;
- (16) Because it is written as it is on record, Be ye holy individuals; I myself am holy.

Now It tells you right here that you will now have with this exuberant joy that you carry because of the glory that has been brought to you, that once and for all you do not impede the free action of your mind, which means the action of the mind is impeded through creeds and dogmas and a wrong understanding of what the Word of God is. And at this time you can let your thinking go; it wasn't anything but a bunch of dung anyway. Forget what you ever knew, and just listen to the prophet.

13. Now, a lot of people can't do that, because they can't stand the idea that the prophet is God to the people, and William Branham literally must have had, either the fullness of Godhead, or a measure pretty close to it within him, because he said, "*When you see God descend from Heaven, stand before groups of men and declare Himself as ever He did, and this Bible open before me,*" he was saying that's what he was: God to the people. And when they saw him, they saw God. Even Tommy Osborn saw that. But what did he mean? But he said it.

Now, at the time of this grace of the revelation, you are now in the position to once and for all, one hundred percent, get this Word, and everything else is gone. In other words, there is a complete dedication. See? By the vindication, you place everything on this Word, His Presence, He's here, He's doing it, He's going to do it, it's all through Him.

Now, at this particular time, you order your behavior according to it, and you'll come out in His image as the Word guarantees it.

14. (17) And in view of the fact that you call on as Father Him who judges, (Now, there's your Judge. Now Bro. Branham categorically said, "*That that picture of that flame of Fire there, was identical to the one taken of the angels.*" If that's the case, that's the case. It's the same One.) not with a partiality based upon a mere outward appearance, but with an impartiality in accordance with each individual's work.

Now, what's he saying there? Well, he's not saying that you cannot judge by an appearance, because look, if I see a man walking down the street, I'm not going to say, "Well, it could be a horse. Well, that could be a car." That's an organ, and a man's not a horse, and a horse is not a man. I'm not stupid. What he's trying to tell you is: you don't go judging by the outward, great big programs, great big this, this thing and that thing. You've got to judge according to the Word. Why? Because the Word is now here. The revelation has come.

So, you say, "This guy's got a great big church. He's got to be right. This guy's got a lot of money, he's got to be right."

Then what about the guy that's got a lot of girlfriends?

You say, "Well, that's not church."

Well, I can prove it is. They had polygamy back in the old day. What's wrong today? What's wrong with concubinage? Then pretty soon you get way down, get down with the puddles with the pigs and roll with the sows and the hogs. No, you have got here the fact of a Judge. Now the Judge is the Word, and when you have the revelation, everything is based upon the revelation. The Word 'discerns', which means 'to judge between'.

15. So, a man comes over from Europe, and he cuts a great big swath, and he takes in a quarter of a million dollars a year, or better, and all these kinds of things, and they say, "Oh, that's great; that's great; that's great."

What's great? The guy didn't take Bro. Branham's message anymore than nothing. That's right, he doesn't. I know what I'm talking about.

Now, you say, "Well, that's a great thing."

No, that's not a great thing. That's going to meet Almighty God. The Judge stands here.

You've got the Word for the first time the way It's supposed to be. It's an epochal, strategic season. People say, "Well, it's going on just the way it always went on."

Oh, it's not going on the way it always went on. There's a change.

People say, "Well, it's going to get handed back to the Jews, then there's a change. Elijah comes, then there's a change. The Seals are opened, then there's a change. The Thunders, then there's a change."

But they act as though there's no change, and they go by their same old standards. You can't go by those standards. Those standards are wrong.

16. Now, notice:

- (17) (Don't judge by) appearance, but with an impartiality in accordance with each individual's work...

Now, what's behind what he's doing? A fellow one day said to me, he said, "Lee, I never could understand you, until I got to the point where I understand you judged everything by the Word, not by what was going on."

That's exactly what you're supposed to do.

- (17) ...with a wholesome, serious caution order your behaviour during the time of your residence as a foreigner, (in)...foreign territory,
- (18) Knowing as you do, that not by means of perishable things, little coins of the silver and gold, you were set free...

Now, remember; at the end time the church declares herself rich, and she said, "We're increased with goods and don't lack a thing." And remember; the church will be in a position by its wealth, as prestige and power, to literally take over everybody. And that's what the church wants: bring them all into the kingdom.

The Catholics all but did do that. Come over here amongst the Indians, and the Indians don't want Christ, so they tortured them until they want Christ. That's the way the Catholics have always done. Protestants are no different; they bombard their brains until they come in, and the next thing you find they mixed their idolatries with it. Why is the Roman Catholic Church the way it is? And the Protestants? Because that's what they did. They had to step outside of the Word. See? They got their authority, and as soon as they got a little authority, they just went wild.

17. Now:

- (18) Not by means of perishable things, (like) little silver and gold coins, you were set free once for all by the payment of ransom money, out of and away from your futile manner of life handed down from generation to generation...

Now, what's the difference if you're going to say, "Well, I'm going to be able to buy my way in." Whether you use silver or gold, you use your own good works.

But, watch:

- (19) ...but with costly blood, highly honoured, blood as of a lamb that is without blemish and spotless, the blood of Christ,
- (20) Who indeed was foreordained before the foundation of the universe was laid, but was visibly manifested at the closing years of the times.

Now, notice; what times? When the law was going out and Jesus was once and for all taking away the life out of Israel—except for the few elect under the Fifth Seal. He was stopping them, and notice; He scattered them. They haven't had temple worship. They're back there in the Promised Land, but there's nothing really going for them. They're just under their own dead laws and understanding.

Now, ...visibly manifested at the closing years of the time.

- (21) ...for your sake who through Him are believers in God, the One who raised him up from among those who are dead, and gave him glory, so that your faith and hope might be in God.

Now he's telling you here, even as Bro. Branham said, *"That the same yesterday, today and forever, Lord Jesus Christ, being raised from the dead, He'll do the very same things and manifest Himself as He did back there two thousand years ago. It's close out time."* Now, there was something that you want to watch here, and that is, the propensity of the people is still to minimize the Blood.

18. Now, what am I saying? I'm saying what Bro. Branham said, *"The blood of the Lord Jesus Christ absolutely brings perfection to a Bride."* He said, *"God demands perfection. 'Be ye holy as I am holy,'* and he said, *be as holy as God. Now if God demanded it, God's got to make a way for it. Now, how did He do it? He did it by the blood of Jesus Christ."* And he said, *"How can you call a man a sinner when the blood of Jesus Christ scatters sin until there be no evidence."*

Now I am a little alarmed that there is too much of playing down of the blood of the Lord Jesus Christ, where preachers even talk about songs that have the Blood in them aren't as vital as they once were.

Now, don't you ever tell me that nonsense. I make a sweeping statement concerning the Blood: I don't care if it's off the altar, or on the altar, or anything else. Take any statement you want to make of Bro. Branham; you'll get nowhere without the Blood. In other words, the Blood is entirely exalted and made much of, and there must not be any diminishing of any man's thought concerning the price that was paid.

19. Now Peter is warning, at the end time people are going to be doing that. Now this in a sense is in most of this Message. Let's get this and understand it. You can say, "Well, Bro. Vayle's supposed to be a teacher."

Maybe I am; maybe I'm not. I've got a gift of teaching. Whether it's true or false, I'm not here to say. All I know is I've got it. The prophet said, *"His gift was like mine."* So, if his is false, mine's false. If his is true, mine's true. And he said, *"Nobody wants it,"* which simply meant, they'd like to have it, but they don't want me to have it; didn't want him to have it. All right.

Now we understand what I'm driving at here. There is no church that can even begin to depend upon Lee Vayle or a teaching ministry or anything else, because my teaching ministry can go on a certain direction and in one direction alone, if that's the way I'm pointing it. And at the same time there is no gift that cannot be used of the devil. Now this church is just as serious as any other church. I've never tried to fool you, and I'm not about to fool you. If you get fooled, you're on your own because I warn and exhort day and night from this pulpit here that there is nothing in Lee Vayle, and there isn't any place where you can take anything away from the Word. There's no place.

Now it's a very serious matter, because I've known this has been going on, but it's beginning to surface very, very, much. Now I'm going to tell you: I disassociate myself from everything said, and from everybody that says anything. I stand in this pulpit alone, and that's how it is. I am not my brother's keeper when it comes to ministries. Now, that may sound tough, but that's the word of warning going out, and it's gone out because it's on tape. It'll be picked up.

20. Now, let's watch Peter. This is what Peter is talking about.

- (22) Having purified your souls by means of your obedience to the truth,  
(That's the very same thing that Paul said in 2 Thessalonians concerning



the end time.) resulting in not in an assumed but a genuine affection and fondness for the brethren, an affection and fondness that springs from your hearts by reason of the pleasure you take in them.

Now I'm going to tell you something right here. Let's understand it; there is a love in the church, supposed to be in this hour, that supersedes all this so-called love out there. And I tell you, I'm sick and tired of nice people, but I am not sick and tired of loving people. I want to see more loving people and be more loving myself; but that's a far cry from niceness. Niceness to me is a sham and a hypocrisy. And don't think there cannot be a hypocritical love, because the Bible said, "Let love not be in dissimulation," which means 'a hypocrisy'—a hypocritical love.

21. Now, what are we to be like at the end time?

- (22) Having purified your souls by means of your obedience to the truth, The revelation of the Word of God and that which is incumbent due to it's manifestation, taken through the Holy Spirit will result in an unassumed, genuine affection and fondness for the brethren.

Now, that's the local assembly, as far as I'm concerned. How can you go loving somebody out of some other church down the road when you're not even around them? Why, if they come in, you treat them with respect and you find out if they're brethren. You don't know. We're not given a gift of discernment, whereby we can look up everybody like an open book, or an atlas, or something. I'm looking at local churches here.

- (22) ...affection and a fondness does spring from your heart by reason of the pleasure you take in them...

How much pleasure is there taken in each one of us? Now I know we got families, and family's a good thing. But I don't have family. Now, that may shock you, mentally speaking. I don't have family.

You say, "You've got a wife."

That's right. I've got a wife. That's right, but I'll tell you one thing, my wife does not supersede this Word. It's good to have family affection, but there's also a family of the Bride, local.

22. Now you say, "Well, you offend me and offend my family, you've got trouble."

Well, you're the one that's got the trouble, not me. I'm going to tell you something: in one year's time, if I know my heart, and I lie not, I have never had such love and tenderness for anybody in my life outside of this group here, and I speak very carefully.

Not just simply tolerance, although tolerance is there, and tolerance ain't the best thing. Tolerance is one step, but it's a far step from love. To tolerate a person doesn't mean you love them. It's like one guy said, "The Bible said, 'Love your wife;' it doesn't say you had to like them." That's all right for a little bit of, you know, a little catchy phrase. But listen; the condition of the local assembly, it must be one wherein they are looking to love each other. And notice:

- (22) ...from the heart love each other with an intense reciprocal love that springs from your hearts because of your estimation of the preciousness of the brother.

23. A certain preacher went to preacher's house, friend of mine, and so the guy just went all out to give the guy the best offering he could. So, the guy said, "Well," he said, "I need all this money very much, thank you."

And he wired it right home to his wife. Now the guy needs a ticket to go somewhere. So, the preacher is stuck for the ticket. Now he wants to phone home. So, he phones home, runs up a big phone bill. As soon as he knows he can phone on the preacher's time, he takes each kid on prime time and talks and talks and talks. What's a \$50 phone bill? He's not paying it. Now the next thing is, he wants to send the kids presents. So, they go to the airport, and when he finds out the preacher will pay for the gifts, he doesn't buy the kid the gift the kid would really like; he buys a more expensive gift. Now, what happens? His wife breaks down and cries to my wife, and she says, "Sister Vayle, if he'd of loved us the way we loved him, he couldn't have done that."

**People wake up.** Don't make anybody a sucker. 'Spongy', the very word brought out in the Greek, it's a sign of the end time. Don't take advantage of people's love. **Give!** And 2 Peter comes out of 1 Peter, and many people just don't know that there's such a thing as a message of conduct, message of devotion, message of being right with each other.

24. I'll go over It again.

- (22) Having your souls purified by means of your obedience to the truth, (There's going to be something going on here that's qualitative as well as quantitative, and qualitative is more than quantitative.) resulting, not in an assumed but, in a genuine affection and fondness for the brethren, an affection and fondness that springs from your hearts by reason of the pleasure you take in them.

People, we're of more value than worlds and worlds and worlds. If we caused the blood of Jesus Christ to be shed for our redemption, then how worthy are we? What is our worth? There is no way, no calculator under Heaven and in Heaven could estimate it. "Because God so loved the world, His Own world, His order. God so loved His order." He doesn't even let a sparrow fall. There's not one blade of grass that grows that He doesn't know about. Not one hair of our heads—nothing that He's not going to bring back. God's order. And we're the choice of all the orders. It's all done for us.

25. Now:

- (22) ...for the brethren, an affection and fondness that springs from your heart by reason of the pleasure you take in them...

Now, when I preach a little rough, don't think I don't believe that you don't have this love. I'm sure you've got this love. I'm sure it's here in our church. I'm positive of that much. Now you take pleasure in them. See? It doesn't mean just 'to indulge'. It means 'to take real pleasure'.

- (22) ...from the heart love each other with an intense reciprocal love, that springs from your hearts because of your estimation of the preciousness of the brethren, which is divinely self-sacrificial in its essence,

- (23) Having been begotten again not of perishable seed but of imperishable.

There is a lot of stuff out there that's got perishable seed. It doesn't say to love that. You can be good to it; you can be kind to it. But we're talking of brethren who love each other. See? Not taking advantage. Now we'll get into that. Not saying anybody does, but I just want you to know a few things. I've got to preach the whole Word of God, and this is part of the whole Word of God. So, if it happens to be devotional, I must take the devotional. And I'm not going to get through with this tonight. I wish I was going to get all of it done.

26. Now I want to show you something here.

- (23) Having been begotten again, not of perishable seed, but of imperishable, through the word of God, which lives and abides;
- (24) For every kind of flesh is as grass, and every kind of glory is as the flower of grass. The grass was caused to wither away, and the flower fell off,
- (25) But the word of the Lord abides.

Now, what's he talking about? He's talking that the same Word that was sown back there—how they loved each other and died for each other, and gave for each other—It's coming to perfection in this hour: the same seed. That's right.

27. Now, listen; there's a lot of understanding here to go through, and a lot of taking of discipline because this is a bad age. Out there is every corruption under God's high Heaven. Nepotism, bribes, spending of money to take advantage, the spurious building up, scratch my back and I'll scratch yours; you love me and I'll love you: ends up in filth. But here's little old Bride; she understands the worth of the Bride, because she's... They've got that seed, and each one's got that seed.

- (25) And this is the Word which we declare...and this is the Word which in the declaration of the good news was preached to you.

In other words, It was said... Now, look; we're coming to this epochal hour, this strategic hour, this time here when we're going to get out, and the Word that was planted, what was sown, where the life sprang forth from the Blood, you're going to see the same thing down here on earth. You're going to see a people one with that Word, because that Word has got to come to life. And that Word was the imperishable Word that was in God Himself when He took on a human body and shed His Own Blood for you and me—and the life came out to come back upon you and me and bring us right back to Him. Now, that's what we're looking at. Now, let's not sell ourselves short. And, remember; it's got to line with the Word. It's got to line with the Word—always line.

28. [1 Peter 2]

- (1) Wherefore, having put away once for all every wickedness and every craftiness, (Now, you know that wickedness in there, and craftiness, that crafty is the seducer, and wicked one is the guy that try's to worship outside of the Word. He just doesn't want to line up.) and hypocrisies, and envies, and slanderings,
- (2) As newborn infants do, intensely yearn for the unadulterated spiritual milk in order that by it you may be nourished and make progress in salvation:
- (3) In view of the fact that you've tasted the Lord is kind, loving, and benevolent; (In other words, the character that was in Him, we're drawn to, is the same character that we want to manifest.)
- (4) Toward whom we are constantly drawing near...

Now they've been drawing near for two thousand years. Then, what should this group be like that is drawn near, and come to the very Headstone Himself, or the Capstone? In other words, begin to lift our sights.

29. Now there's a certain guy, he took Bro. Branham's word, and he said, "I will love my brethren. I will love my brethren."

Where is he today? Oh, brother, if that's love, I'm puzzled. His idea of love is to take authority, and I'll show you in a little while that's not what love is. This end time it's to get you out from down and under.

- (4) Toward whom we are constantly drawing near, himself in character a Living Stone, indeed by men repudiated after they had tested Him for the purpose of approving Him, in which investigation they found Him to be that which did not meet their specifications, but in the sight of God a chosen-out One, highly honored and precious.

As Bro. Branham said, "*He came according to the Word, but not according to their interpretation of the Word.*" So, they judged Him according to their interpretation. I'm going to tell you, that's what they're doing about this age, too. You can't do it. First of all, you've got to get right back to this Word, and when you get back to It, you'll realize Elijah, literally, in figure, took the place of the Pillar of Fire to you and me. And when that man spoke, God spoke, and we actually heard God, and we're taught by God.

30. Now you've got to get right back to where you're able to place yourself one hundred percent under the authority of God and away from the authority of man. Because William Branham said, "*Those weren't the words of a man,*" he said, "*I was just a voice I lent myself to.*" See? You've got to start way back there.

Now, people don't like the idea of Bro. Branham being what he was. They don't like the idea that we have to be what we are, which is absolutely in obedience to the Word at the end time.

Let me go back over this just a second. Now you understand the fact that this stone, this living stone, which was of this great character, he was certainly approved of God and disapproved of man. He was chosen of God in the sight of God, and highly honored, but the men said, "No." They said, "No, he doesn't live up to what we want." That's what they're saying right now. Okay.

31. [1 Peter 2:5] "And you yourselves also living stones..."

Now, there's the great Stone and living stones. That's where you get where Jesus said, "Peter," He said, "Upon this rock... I'm the great rock, and you're a little pebble." All right? Now here's the great rock, and here's a bunch of pebbles. And the reason we're stones is because we're from one source. We're both from the great rock. True.

- (5) (Now)...living stones are built up a spiritual house to be a priesthood that is holy, bringing up to God's altars spiritual sacrifices which are acceptable to God, through the mediatorship of Jesus Christ.

Now he's talking about the last days; they're off of worship. Bro. Branham said, "*The very God you worship is here to kill you.*" That's right. The very Messiah they wanted to come, they crucified. Now you're right here at the end time. Now you're supposed to be a priesthood.

Now, remember; Peter said, "As a light that shines in a squalid place:" miserable, unkept, rundown, like an old shack. Now that light that's shining in there, what's it going to do? It's to bring order and beauty. He's to restore, "Give beauty for ashes and the oil of joy for mourning."

32. Now, he says going on here:

- (6) Because of this it is contained in scripture, (Now, because of what? Because of this very thing that is said, and this very thing that is done. Doesn't matter which way you look at it; it's being done. So now, Scripture speaks on it. It was prophesied.) Behold, I lay in Zion a Stone,

one chosen out, a Cornerstone, highly honored and precious, and the one that rests his faith on Him shall positively not be disappointed.

- (7) For you therefore who are believers is the honor and the preciousness, but to those who are disbelievers, the Stone which the builders repudiated after they had tested Him for the purpose of approving Him, finding Him to be that which did not meet their specifications, the Stone became a Head Cornerstone,
- (8) And an obstacle stone, (Not just a corner stone—an obstacle stone.) against which one cuts, and a rock which trips one, even to those because they are non-persuadable, stumble up against the Word, to which they were indeed appointed.

“Willfully ignorant.” You can’t tell them anything. You can’t persuade them. They’ve got all the answers. Like I said just the other day, they say, “Well, He’s present. So what?”

That! [Bro Vayle points at picture.] And they say, so what?

William Branham said, *“If you only knew who I was, you’d all be healed.”*

“So what?”!!

Shows they don’t have no more Holy Ghost than nothing.

33. I’m sorry to say these things, but what are you going to do? Am I supposed to leave the Word for these fellows? They didn’t know the first thing about the fact that the dead would come in a second Resurrection. They condemned me because it was in the book, and they found out I was right.

Now they’re fussing at this. And yet Bro. Branham said, *“Luther knew the Pillar of Fire would return, Wesley knew,”* and don’t tell me Pentecost didn’t know, because they thought they already had it. I know what I’m talking about. I was Pentecostal when I was eighteen years old, and I’m sixty-nine. You talk Pentecost, you better know your facts and figures. Don’t tell me they weren’t looking for it. They thought they had it. Yes, they thought they had it. And they gloried in the fact that no man started them. They thought it was all of God. But they were the dregs of the face of the man. And, when the Pillar of Fire came, they no more recognize Him than nothing. They’ll produce love and everything else under high heaven, but it’s not from the Word of the living God.

34. (8) (They) stumbled against the Word, to which they were indeed appointed.

(9) But as for you, you are a race chosen out, king-priests, a set-apart nation.

And people say because ‘a set apart nation of kings and priests’, they say, “That doesn’t belong to the Gentiles; that’s Israel.”

Stupid, spiritually speaking, because the same Peter said, “You were a people that weren’t a people.” Gentiles. What’s the matter with people? I don’t know what’s the matter with people. Perhaps insane—just what the prophet said.

See the hand. “That’s not a hand.” What is it? Same God said, “Can discern the face of the skies,” he said, “You could have known this, too.”

I’ve got a little bit... Brother Ungren sent me a little bit of Strong’s theology. He quoted a man on revelation. He said, “Well, I want to tell you,” he said, “The Catholic church says, ‘we judge by the

Catholic church.” He said, “That’s entirely wrong. That’s outside. The Protestants say, ‘We judge by the Bible.’” He said, “That’s outside.”

He said, “There’s only one thing you can go by,” he said, “Something on the inside; that’s revelation.”

The guy is telling Bro. Branham perfectly; that man had the Holy Ghost. Just ol’ Rotterdam had the Holy Ghost. What do these people have? Leaked out. The best you can say is foolish virgin. When you get to this end time, it’s chaff, brother/sister. I didn’t say so. The Bible says so.

35. (9) (Now) but as for you, you’re a race chosen out, (Elected. See?) king-priests, a set-apart nation (of) people formed for God’s own possession; in order that you might proclaim abroad the excellencies of the One who out of darkness called you into participation in His marvelous light; (So, what’s it all about? Light.)
- (10) Who at one time were not a people but now are God’s people; (See, that’s your Gentiles.) who were not subjects of mercy, but now become objects of mercy.

They weren’t subjects of mercy. No, they’re objects of mercy; God’s the giver. Now the subject has a great influence upon the object, and the subject is Truth, the Knower, that is, the Giver of Knowledge. And the down below one to know, the object of the gift of knowledge—that’s you and me.

Now we are the gems according to the Word of God. Now, notice in here It says that you’re a kingdom of priests. Well, Melchisedec. We don’t have to belong to Israel, any tribe. We can come from every kindred, tribe and nation under God’s high heaven and be king-priests. Why? Because of Melchisedec. And Melchisedec came down in the form of the Spirit, veiled in a Pillar of Fire. He stood right there, bringing us into communion, the Great Communion of the end time. And we’re a part of it.

36. (11) Divinely loved ones, I beg of you, please, as aliens and those who have settled down (alongside of pagans —sounds like the dove and the crow on the same roost.) alongside of pagan people should, be constantly holding yourselves back from the passion and cravings which are fleshly by nature, cravings of such nature (Now, watch.) that, like an army carrying on a military campaign, they are waging war hurling themselves down upon your soul...

Now, you say, “That’s been going on.”

Well, I don’t doubt it has, but at the end time it gets worse. You never saw pornography like you see today. You don’t see licentiousness like you see it today. You don’t see women’s lib and all that junk like you see it today. Listen. Don’t you realize 200,000 horsemen, spirits, were loosed against the Jews not long ago under the Sixth Seal? Where does it put us? And we’re being attacked worse than they are.

37. Now, watch.

- (11) ...are waging (their) war, hurling themselves down upon your soul;
- (12) Holding your manner of life among the unsaved (Now, here’s what you do, “Hold your manner of life among the unsaved.”) steadily beautiful in its goodness, in order that in the thing in which they defame you as those who do evil...(But you don’t do it.)

What do they defame you in? The fact that you worship according to the Word of God the way you do. “Who needs this Elijah. What’s this stuff about One God? What’s this about water baptism? Who said this? Who said that?”

That’s your heresy right there.

Now It said:

- (12) ... because of your works beautiful in their goodness which they are constantly, carefully, attentively watching, they may glorify God in the day of His overseeing care.

Now, there’s no way you can convince anybody. All you can do is witness. The only testimony you’ve got, in the hour of the ‘overseeing care’, is when God came down and saved Abraham from destruction and took Lot out. Now, what does he say here?

38. Now people say, “Well, Lee Vayle doesn’t believe in character.”

I believe that I’ve told you time after time: if any hour needed character, this is the hour that needs character. But just because it’s not character that’s going to get you out of here, people think, “Well, who cares about character.” And the people who scream character, they make me the sickest of all, because they’re some of the worst. I’ve never heard such lies, deliberate lies, from those guys. They’ll do anything to keep people under their control in a church. They say they believe the prophet’s Message? They never did know what the prophet taught.

Poor old Bro. Neville, and I think he’s one of God’s dearest saints. That night I heard myself say, “You weren’t looking at a man, you were looking at God,” he took a double take and thought I was deity. I’m going to tell you something: that’s exactly the truth before God, or the prophet was a liar. For he said, “*When you see God descend from Heaven, stand before groups of men and declare Himself, as ever He did.*” That’s God in the prophet.

39. Yes, the prophet’s God to the people. What do you think?

“Oh, that’s a tough one.”

Sure it’s tough. But you say, “I’m full of the Holy Ghost.”

How much Holy Ghost? Oh, sure it’s tough. You’ve been taught all your life, “Have no image, don’t do this, don’t do that, don’t this.” When the Word of God comes you listen to your creeds and dogmas. Well, forget your creeds and dogmas.

What kind of character do they have? I’m going to tell you something, brother/sister: the character has got to come from that Word that’s in there, and that Word is Christ. And any character that’s not motivated by the true Logos within, in the form of the Spirit, isn’t worth having. See?

40. (12) ... may glorify God in the day of His overseeing care. (What’s He doing? He set Himself at the head of the church to raise the dead.)
- (13) Put yourself in the attitude of submission to, thus giving yourselves to the implicit obedience of, every human regulation for the sake of the Lord.

Now there again, never was a time when the government was raunchier than now, outside the time of Jesus Christ. Tax payers, I mean tax collectors, every new type of tax, everything under high heaven. Just another omega situation from the alpha. That’s what it is.

- (13) ...giving yourself to the implicit obedience of, every human regulation for the sake of the Lord, whether to a king as one (as) superintendent;
- (14) Or to governors as those sent by him to inflict punishment upon those who do evil, and to give praise to those who do good;
- (15) For so is the will of God.

They've got this mixed up, of course, today. You could be the most honest man in the world; they'll take you down the road. But, if you have money, like a Kennedy, it's okay. If you have enough money, you can have the AIDS, and they'll call it... Well, they'll call it fungus on the toe nail or something, or herpes, and they'll call it a cold sore. You can't win today. All you can do is live to the Word of God, and just let God do it. There's nobody going to win anything today.

41. Nobody can prove anything; he's stuck. I'm going to tell you something: people are stuck today. There isn't one of us not stuck, absolutely, with the faithfulness of God, or there's nothing to nothing. You think what you want to think. I've been trying for some time now to keep my hair from going out, and it's just about all gone. Nothing's going to work on my hair, and nothing's going to keep me outside of God. And, if God doesn't do it, it's not going to be done. That's exactly why we should just go ahead and just give way to everything. If they want this, give them that; if they want that, just give it to them. Go the extra mile. That's right. I've done a little bit of that, but I can do a whole lot more.

- 42. (15) (Now,) for so is the will of God, that by so in doing you might reduce to silence the ignorance of men who are unreflecting and unintelligent; (Unreflecting what? They don't reflect the Word of God and unintelligent. Now, who's intelligent? The Bride. What's out there? Unintelligence. (It's insanity.)
- (16) Doing all this as those who have their liberty, and not as those who are holding their liberty as a cloak of wickedness, but as those that are God's bondmen. (They could say, "Well, hey, I belong to the kingdom of God; I don't obey these laws,." That's the Catholic Church, that's the Protestants. They're above the law. No they're not.)
- (17) Pay honor to all, be loving the brotherhood, be fearing God, be paying honor to the king.

See? You can't reject the situation today; we can't do it. And in the face of 1 Cor 1:7 where the Bible tells us that we come to that place, "We're holy without blame before Him in love," and so on—the devil can slip right in and say, "Well, it doesn't matter what you do; it's okay." Well, it does matter.

- (18) Household slaves, put yourself in constant subjection with every fear to implicit obedience to your absolute lords and masters.

Now we don't have slaves today, but we do have this understanding that we are to be stewards in the house of God and in the world. And he tells you here that if you do wrong and they beat you up for it, and you patiently endure that, "What is that?" he said.

He said, "It's when you do right, they descend on you."

43. Now you'll notice he's talking concerning the Gospel's sake. Because the same prophet, William Branham, said, "*You don't need to let people walk all over you just because you're a Christian.*" There's a difference there when he talked about the woman whose husband used to get drunk and be mean to her because she had a witness for God. Her witness is what brought on the trouble. Now, if the witness to God brings on the trouble, that's exactly where you learn to turn the other cheek, go the extra mile and



just stand back. If they do it, they do it. You've got to take what they want to hand to you. When it comes to other things, it's not necessary. Paul didn't stand back and say, "Okay, then, I'll let the Jews cut my head off and kill me." He said, "I'll appeal to Caesar." See, you've got to put the Bible in perspective. We try to.

44. (21) For to this very thing were you called, (To be patient, you see, even when they unjustly treat you.) because Christ also suffered on your behalf leaving behind for you a model to imitate, (But I'm going to tell you, he withstood the Pharisees. He stood up for the Word.) in order that by close application you might follow in his footprints;
- (22) Who never in a single instance committed a sin, and whose mouth, after careful scrutiny, there was found not even craftiness; (He didn't do what he did to make a name for himself and be somebody. He did it because it was the right thing.)
- (23) Who when His heart was being wounded with an accursed sting, (That's in death.) and when he was being made an object of harsh rebuke and biting, (He never retaliated.) who while suffering never threatened, but rather kept on delivering all into the keeping of the One who judges righteously.

Now, that was at the end time, but he sure rebuked those guys before time. He had his witness to stand up to. When the day came, he had to suffer, then he said, "All right, go ahead." "Why," he said, "I could call ten legions of angels, 100,000 angels, right now. I won't do it though," he said. See, in other words, there's differences.

- (24) Who himself carried up to the Cross our sins in His body, offered himself there as an altar, (See, Christ was the altar; the body was the altar.) doing this in order that we, having died with respect to our sins, might live with respect to righteousness, by means of whose bleeding stripe (The Bible does not say 'stripes'; it says 'stripe'. His back was one wound, one big mass of wounds.) you were healed.
- (25) For you were a sheep that are going astray and wandering about, but now have been turned back to the shepherd and Overseer of your souls.

He came against the Scribes and Pharisees, but when the chips were down to take it for the sake of the Lord, he did it.

45. Now It goes on and talks about women. [1 Peter 3]

- (1) In like manner, wives, put yourself in subjection (Many times it won't be nice, but the thing is, the husband is not supposed to be a rude type of person. There are some things maybe a woman wants to have, but she's got to let it go by the board. But, listen:) In like manner, wives, put yourself in subjection to your own husbands (through) implicit obedience, in order that even though certain ones obstinately refuse to be persuaded by the Word and are therefore disobedient to it, they may through your manner of life of wives without the Word be gained,
- (2) Having viewed attentively your pure manner of life which is accompanied by a reverential fear;

- (3) Let your adornment not be that of an adornment which is from without and merely external, namely, an elaborate gathering of the hair into knots, lavished (with big) gold ornaments, or the donning of (beautiful) apparel,
- (4) But let that adornment be the hidden personality (of) the heart, the imperishable quality, the adornment of a meek and quiet disposition, which is in the sight of God very costly.

Now here the woman suffers, because her husband doesn't want to receive the Lord. And the Bible says here, "If he's ever going to receive the Lord, he's not going to listen to her; he's going to watch her." So therefore, she must not attempt to win him by some lavish display. You know, pretty flowers in the hair, which are fine—which is fine, but don't try to win him with it or try to look extra beautiful. That's good. Look your best for your husband. That's wonderful—no problem there. But that's not going to do the work. It's going to be the inner qualities that do it.

- 46. (5) (Now,) for thus formerly also holy women, the ones whose hope is directed to and rests in God were accustomed to adorn themselves, putting themselves in subjection with implicit obedience to their own husbands,
- (6) As Sarah was in the habit of rendering obedience to Abraham, calling him lord, whose children you become if the whole course of your life is in the doing of good, and you are not being caused to fear by even one particle of terror.

Now It tells you right there, "Don't be afraid." Don't be afraid where you're going to give in and crumble, because God's going to take care of you. And it's okay to adorn yourselves. People say, "Well, you shouldn't wear rings."

Ah, come on. If that's the case, you shouldn't wear clothes because it says, "Don't wear clothes?" It'd be nice to go out there in the snow wouldn't it? "Go on girls; just strip and go in the snow." You've got to be crazy. God never said any thing like that. He's talking about don't let your clothes be extreme. The Christian is not extreme, except in his love of God, love of each other, and he won't deviate. What you're talking about here is this is what the world does. Beautiful big church, lovely offerings, this, that... It won't work. It's got to be the way of the cross and the way of the Blood.

- 47. (7) Husbands, in like manner, let your homelife with them be governed by the dictates of knowledge...

Now It tells you right there that men are to respect their wives, because they're the weaker vessel and, also, because of the fact that they bear children. They're not supposed to be just simply a sex pot. Now, let's understand that, because that word 'knowledge' is 'carnal knowledge'.

- (7) ...the feminine, the weaker instrument, the feminine, holding in reserve for them particularly honor, as those who are fellow-inheritors with you of the grace of life, and this, in order that no inroads (That's the devils inroads.) be made into your prayers.

Now, that's the same that Paul says. He's talking about the same subject. A lot of men just think, well, they can do what they want. That's not true. That's why Bro. Branham called their bluff in a sermon when people said, "Oh, Brother Branham said, 'Well, a man shouldn't touch his wife.'"

And so, you know what we do, we just go right to the authority and find out. And the authority said no such thing. What he said, *“Men are doing things to their wives that not even a man should do, let alone a Christian.”*

48. Now, let's face it. Today there's certain books written on sexual compatibility by Christians, and I suppose they're good. I haven't read any of them myself, but I suppose they are very good. They might discuss this subject. But I tell you what: men just aren't so gung-ho that they can do anything they want and women are supposed to suffer. I've seen that in preachers' lives. I've seen in peoples' lives, and they made me sick. And it doesn't go with this Message. Not at all.

- (8) Now to come to a conclusion. Be all of you likeminded (Now he tells you right there, listen; when you come together as a church, you blend together to be one unit. You're striving to be one people, not pulling apart.) Be sympathetic. Have brotherly affection for one another. Be tenderhearted. Be humble-minded:
- (9) Not giving back evil in exchange for evil, or verbal abuse in exchange for verbal abuse: but instead, on the contrary, be constantly blessing, since for this very purpose you were called, that you might inherit a blessing.
- (10) For he who desires to be loving life and see good days, let him stop the natural tendency of his tongue from evil, the natural tendency of lips to the end that they speak no craftiness:
- (11) But let him rather once and once for all turn away from evil and let him do good. Let him seek peace and pursue it,
- (12) Because the eyes of the Lord direct in a favorable attitude towards the righteous, and his ears are inclined to their petitions: but the Lord's face is against those that practice evil things.

Now It just tells you plain and simple: what you sow, you reap. I've said it many a time: if you and I want to start reaping something different, start sowing different. When I used to preach my series on faith, I never stopped to include that. I've done it in certain areas, and it always proves out. People prove it out time, after time, after time, after time.

49. Now, what he's telling you here is: local problems can arrive, can be aroused in the local assembly. Treat them right. Don't think you'll get anywhere by having a fight or a showdown in the sense of just a war against each other. It's to honestly and sincerely look at the problem and do what is right concerning the problem. Because if you don't do it, I can tell you straight: words are not going to settle anything. The bickering won't settle a thing. It's to do something. And then, when it's done, fine. In other words, he tells you here: there are certain things you ought to practice, certain ways you ought to do things, and you do them.

50. Now he tells you, *“To have brotherly affection for one another, be tender hearted, be humble minded; don't start exchanging evil; start exchanging good.”* Then, of course, if something comes up where you can't do anything but what you can do, you just... What can you do? I'm not going to say you can sit here and let somebody drag you down. If there's going to be a drag down, you've got to say, *“There's no way we're going to let the Word be taken from us. No way we're going to allow these things to happen.”*

But in the mean time, you've got to practice love to the place where nothing more can be done. That's what you can do. He's against evil practice. See, so it's a practice, what we're looking at. Practice, practice, practice, practice, practice. Practice. Do everything you can to be right.

51. (13) And who is he that will do you evil if you become zealots of the good?

(14) But if even you should perchance suffer...

Now he says here, "Who will do evil, if you are zealous for good?" Well, the answer would be, "Well, nobody."

You think they won't? No, they'll do it. But even if they should—See?—turn, and you suffer for righteousness. You watch; you'll come out happy and blessed in the end.

(14) Moreover do not be affected with fear of them by the fear which they strive to inspire in you, neither become agitated,

(15) But set apart Christ as Lord in your hearts, always being those who are ready to present a verbal defense to anyone who asks you for a logical explanation concerning the hope which is in all of you, but doing this with meekness and wholesome serious caution.

In other words, don't ever pretend that you've arrived or talk as though you have arrived. Now, don't think for one minute I don't know that our teaching can go just that way.

Say, "Well, He's here; nobody's got anything."

We could be wrong. I don't believe we are wrong. I'm positive we're right, but who can prove anything. Take it back to the Word. We took it back to the Word. It bore out what the Word said, if we understand the Word.

52. (15) ...with meekness and a wholesome serious caution,

(16) Having a conscious unimpaired, in order that in the very thing in which they defame you, they may be put to shame, those who spitefully abuse, insult, and traduce your good behavior which is in Christ;

(17) For it is better when doing good, if perchance it be the will of God that you be suffering rather than when doing evil.

Now he said, "Perchance." Now, there's the thing right there. Try to find out from God whether you've got to suffer and take it or you don't. Now they kicked Bro. Branham out of his church. He got in the car, and God said, "You go back and kick them out." He went back and kicked them out. Now, remember; there's one thing nobody but nobody can take from you, what God gave you. And you're not obligated to be made a fool with it and act as though you don't have something. Let's understand that.

53. Paul the apostle stood up and was counted, and when Peter came on the scene, and Peter was... (Peter's writing this by the way.) who opened the doors and stood there and had Barnabas circumcised. How much did he know about God in the long run. Now, let's get this right, brother. I'm not excoriating Peter. I'm just letting you know: Ain't nobody knows what he thinks he knows, and ain't nobody as great as he thinks he's great. There was only one, and that's God. And we better watch out if we think we know something and are somebody. That's why Peter is preaching caution. Don't get too all fired-up. But then, don't let somebody push you around either, when you've got the truth.

In other words, what are we looking at? We're looking at the subject of temperance in the hour of extremities. Try to find out, exactly every move you make. And I believe we can know, if we'll just stand still and listen to what this man learned. Because he wrote this I suppose just before he died, because he said, "I'm shortly going to be taken off the scene." He got over all his vacillating. I don't know we ever will. They had more than we did in a sense, but they don't have anymore in another sense.

54. (18) Because Christ also died once for all in relationship to sins, (the) just One on behalf (for) the unjust ones, in order that he might provide you with an (entrance) into the presence of God...

The death did it. Why can God stand here in the form of the Pillar of Fire, the form of the Holy Ghost and we not be just destroyed? Because of Blood. Don't ever sell the Blood short, brother/sister, or think for one minute that death of Jesus Christ didn't mean something. You'll never, ever take away the Lamb. On Mount Zion, the Lamb, L-a-m-b, wounded Lamb, sits on the throne. Yes sir, we're not into a bunch of gnostics.

- (18) ...having in fact been put to death with respect to the flesh, (That's the human body.) but made alive with respect to the spirit:
- (19) (In) which also having proceeded, He made a proclamation to the imprisoned spirits
- (20) (That) were at one time rebels when the long-suffering of God waited out to the end in the days of Noah, while the ark was being made ready...

And that's the same thing going down in this age. Notice, he's coming back now to this hour. He's leaving conduct a little bit now. And He's going back to what's going on, in this end time—this strategic, epochal season.

- (20) ...in which, eight souls were brought safely through by means of intermediate agency of water,
- (21) Which also as a counterpart and now saves you, baptism; not putting off (the) filth of flesh, but the witness of a good conscience toward God, through the resurrection of Jesus Christ
- (22) Who is at the right hand of God, having proceeded into heaven, there having been made subject to Him, angels and authorities and powers. (He's telling you right now that, when you listen to him, you've got the greatest authority in the world on your side. He'll get you through.)

55. [1 Peter 4]

- (1) Therefore, in view to the fact that Christ suffered respect to the flesh, you also put yourselves...put on (the) armor (of) the same mind: because the one who has suffered with respect to the flesh has done with sin...

Now, that tells you simply in plain English: when you suffer enough for getting in trouble, you'll stop getting in trouble. You know, you can prove that. Just put up a fence with a wire. Gregg [Sleutz], put up one wire with electric shock. How many times does a pig have to be hit with that electric shock before he's cured? Two or three times, right? One good time will do it.

You know what I used to do to those pigs? I was mean; I was mean; I was meaner than the pig was. I used to stand there by the electric fence; of course, it wasn't much of a shock—just a little bit, you know. And I'd hold the pig some nice stuff, and he'd come over and chnnkk, and man, he'd squeal. The day came when I'd hold something, and he'd just stand there and squeal and squeal. He wanted what I had in my hand, but you couldn't get him near that fence. So is a Christian. God's electric shock fence will teach you as nothing else.

56. He'll even stop making you a nice guy, and turn you into a real believer. I was always the nice guy. Oh, yeah; I love my brethren. I would put them forward. Oh, yes. I'd help in ministries. Forget it. Because the day God said, "You've taken my place. It is I who make room for men by gifts and ministries."... That's why you'll notice; if you want to do something, you'll do it on your own. There's a guy trying to get me to do something now. I said, "I'm not at home," to him, "I'm sorry."

You say, "Bro. Vayle."

Don't Bro. Vayle me. I have had the electric fence treatment. I'm tired of making God a liar.

That's right. I've made God a liar for too many people. I've had faith in people, but denied God because I thought I loved people. That's not love. That's stupidity. That's stupidity. That's what Peter is talking about. Not some outward thing to make everybody think you're some nice guy. What have you got inside that really counts when the chips are down?

I haven't got very much. And I'm learning... I'll tell you I don't feel too bad. Moses had forty years to play around. He had forty years to learn and forty years to do good. I am not even going to get eighty years to play around and learn and do good. So, I'm not worried. Grace is grace. I'm learning a little bit. I know He'll be good to me. That's perfectly true. He'll be good to all of us.

57. (1) Therefore, in view of the fact that Christ suffered respect to the flesh, you also yourself put on the armor of the same mind, because the one who suffered respect of flesh has done with sin with a view
- (2) To his no longer living the rest of his (life) while in his physical body the sphere of the cravings of men, (but) in the sphere of the will of God. (That's right.)
- (3) For adequate has been the time that is now past and done with for you to have carried to its ultimate conclusion the council of pagans, conducting yourself as they have done in disgusting sensualities, in cravings, in wine-guzzlings, in carousals, in drinking bouts, and unlawful idolatries: (Now he tells you, the flesh hankers for the ol' swill pots, piggy, piggy.)
- (4) ...in which they think it a thing alien to you, that you do not run in a troop like a band of revelers with them in the same slough of dissoluteness, speaking evil of you,
- (5) Who shall give an account to the One who is holding himself in readiness to judge the living and dead.

There's the Judge again. See? He's going to judge the living and dead. How's He going to do it? He's going to take them out from among the dead: the Bride. He knows where their bodies are, and how they're going to come out. He's not going to get some other fellow's body mixed up. Any atom the Holy Spirit touches is going to come on back; it's going to be new and different. Sure. And, what about us? He's judging us now.

- (6) For, this purpose also to those who are [now] dead, was the good news preached, in order that they might be judged according to men with respect to their spirit existence.

He tells you: He went down to prison, did the same thing. He's doing the same thing now. The Word went forth to people here that are going to go to the Lake of Fire—souls that are now in prison. Just like back there, it's going on. Brother Branham said so.

58. 1 Peter runs with 2 Peter.

- (7) But of all things the end has come near: be of sound mind therefore, (Notice the soundness of the mind.) and be calm and collected in spirit with view to prayer;
- (8) Before all things in order of importance, having fervent love among yourselves: because love will hide a multitude of sins.
- (9) Show hospitality to one another without murmuring.
- (10) In whatever quality or quantity each one has received a gift, be ministering to it, be ministering among yourselves as good stewards of the variegated grace of God. (That's the multifaceted grace of God. But it's all one grace. Variegation is where you take one thing and move it right on through.)
- (11) If anyone speaks, as utterances of God let them be. (In other words, don't say anything unless you know it's the Word of the hour.) If anyone ministers, let him minister out of the strength which God supplies, in order that in all things God may be glorified through Christ, in whom there is the glory and the power forever and ever.

Now, that's what Paul said. That we're to minister according to God, who is within us. In other words God is the one Who uses His Own Life and ministry within us. In other words, you don't do God a service apart from His will, even though you've got gifts.

- (12) Divinely loved ones, stop thinking that the smelting process which is operating among you which is come to you for the purpose of testing [you], is a thing alien to you,
- (13) But in so far as you share in common with the sufferings of Christ, be rejoicing, in order that also at the time of the unveiling of his glory, you may rejoice exultingly.

59. In other words, if we get really to the place where we understand, the pressure is on. It's normal; it's common. Without it, you wouldn't be Bride. Then you begin to rejoice and exult. In other words: the word 'exult' means to 'crow'. You've got the advantage; you've got the upper hand; you've got the victory. Why? Because you're in the faith.

- (14) In view of the fact that you have cast in your teeth, as it were, revilings because of the Name of Christ, (The world does that, Jesus baptism; one God, Jesus name. Sure they hate it.) spiritually prosperous (are you) blessed, because the Spirit of Glory, and the Spirit of God, is resting with refreshing power upon you. (In other words, that's where your strength will come from. See?)
- (15) Let no one continue to be suffering as a murderer, a thief, or an evildoer, self-appointed overseeing in other men's matters. (That means a busybody.)
- (16) But if you suffer reproach as a Christian, let him not continue to be ashamed; but let him be glorifying God because of his name.
- (17) For the time is now, of the judgment beginning at the house of God.

It's got to be manifest where it's all at. How could Christ be the one to die upon Calvary, if someone didn't rise up to kill him? How could we be the true saints of Christ, if someone doesn't level their shotgun at us? That's the one that I don't like, but I've got to admit, it's the truth. I just hate the constant barrage I go through. I get it every single place I turn my head. And I'm ready to just about say "forget it." But I come back. I get mad, too. I shouldn't. I'm honest; I'm not living up to this right here. No, I'm not. I'm not living up to it at all. Better get happy; let's get happy. What are we going to do tomorrow? I'm not going to get drunk. It says you can't get drunk. You get happy in the Lord. All right. Amen, we got that straightened up. See, you got to get right; you've got to get happy now in the Lord.

60. Now, It says here:

- (17) ...Judgment begins at the house of God. But if it start first with us, (See? The cleansing process.) what shall be the end of those who are not obeying the good news of God?
- (18) And if he who is righteous is with difficulty being saved, he that is impious and a sinner, where shall he appear?
- (19) Therefore, also let those that are suffering according the will of God be constantly committing the safe keeping of their souls by a continuance in the doing of good to a faithful Creator.

[1 Peter 5]

- (1) Elders therefore among you, I exhort, who am also an elder, and one who saw the sufferings of Christ, who has been retained as a witness to bear testimony concerning them, who also am a fellow partaker of the glory which is about to be unveiled; (That's right. He was there on the mount. Say, "Now, it's coming right now.")
- (2) Shepherd of the flock of God which is among you, doing so not by reason of constraint put upon you, but willingly according to God; not in fondness for dishonest game but freely;
- (3) (Nor as lords,) lording it in a high manner over the portion of flock assigned to you, but as becoming patterns for the flock. (Now, that really bothers me. I'm not much of a pattern.)
- (4) And when the Chief Shepherd appears, you shall receive the victorious unfailing crown of glory.
- (5) Likewise, younger ones, be in subjection to the elders. (Now, in other words, he tells you: very single Christian; man, woman, child, five-fold ministry, appointed ministry, elected ministries, every one has their role to be a model example to others in Christ.) Moreover, all of you, (everybody) clothe yourself with humility toward one another: because God opposes Himself to those who set themselves above others, but gives grace to those who are lowly. (That's right. Nicolaitanism is hated.)
- (6) Permit yourselves therefore to be humbled in the mighty hand of God, (Now sometimes we don't do it; I don't do it. That's right.) in order that you He may exalt in an appropriate season:



- (7) Having deposited with Him once and for all the whole of your worry; because to Him it's a matter concern respecting you.

61. Now I want you to notice something: Peter knows he's going to die shortly. This is why he talks that way. He's made peace with himself. I want to tell you something: you don't need to wait until you're about ready to die to make peace with yourself. It's one of the saddest things in the world, to even get out of the mouth of an apostle. I don't say that Peter was that bad off, but the thing is this: he did have a fight with Paul. He did err in certain respects, and that's all right. I'm not being critical. I just want to let you know that we can take comfort from that, that we're all fallible. But you don't take comfort to run around and try to find something to do that's wrong, or messed up and sinful. Anyone can be trapped; anyone can be caught. Just don't let it get you down. Confess and try to go on. But he said, "Once for all, come to grips with yourself."

62. (8) Be sober of mind, be watchful. Your adversary who is a slanderer, (So, it's not the people, it's the devil.) namely, the devil, as a roaring lion in fierce anger, constantly walks about, seeking someone to devour:
- (9) Stand immovable against his onslaught, solid as a rock in faith, knowing that the same kind of sufferings are being accomplished in your brotherhood which is all over the world. (Local assembly, take note of that.)
- (10) But the God of every grace, the One who has summoned you in Christ with the view to His eternal glory, after you've suffered awhile shall Himself make you complete, shall establish you firmly, shall strengthen you, shall ground you on a foundation.
- (11) To Him let there be ascribed this power forever and forever. Amen.

Now he says right there; he said, "Now, look at it, God at the end time has promised you a tremendous thing that is reserved for you at this hour." In other words, Bro. Branham said, "*He'll make you a pillar in the church of our God.*" He said, "*What's a pillar? It's a part of the foundation.*" And Peter says the same thing here. And he said...

[Bro. Vayle says, "It's okay; you can forget the rest of it."]

[Cassette tape recording runs out...]