

Redemption by the Blood # 1

Bro. Lee Vayle - May 7, 1976

Kind Heavenly Father, we're so glad to be in Your Presence tonight, we know You are, Lord, because You have given us the Word that said, "I'll never leave you, nor forsake you, for I'm with you always, even unto the very end unto the consummation." And we believe that this is even more pertinent to believe that You are with us, because we believe we are in the consummation, that this is the end of all things according to the Word.

So, Father, we just expect Your Presence now to teach us concerning the things of God, because we know the Spirit has given us to show us the hour in which we live, and the things pertaining Yourself, which pertain to us. And, Father, we approach this subject tonight, we just pray that you will help us to understand in simplicity what You are doing in this hour. Especially in this particular phase of which we're speaking, we'll be careful to give You the praise in Jesus' Name. Amen. You may be seated.

1. Certainly fine to be back here with you again after I think about sixteen months, which I seem to have a habit of sort of getting around just about every sixteen months if I make it. I Just standing here tonight and coming in I began thinking that I've been back and forth in this building for about twelve years. And I was just looking around to see who was still here since I first came in '64, which would be about the month of May. Yeah, just about that time. And of course there's Betty and Lee, and also Carmen and I didn't look around and see if Sis. Hughes was here. But I don't know where people are all are, that doesn't make any difference really. But really I guess the majority of you have come in that twelve year period. And that's just fine, it shows that the Word of the Lord is powerful. That this Message is a reality to you, and It's your life.

I don't believe that there's any Message in the world to compare with It. You know, I always start and I kind of maybe stop at the same place that the prophet said that where you got to begin, and where you got to begin, is where you end too. Because it's always Alpha and Omega to how God deals, like in a circle. There's eternity is a circle. And he said you begin with the prophet with 'Thus saith the Lord'. And that's where I start, and that's where I'll end. There's no place else to go.

It's because this man had a ministry that was vindicated, and the vindicated ministry was not to 'vindicate' the man, it was to 'indicate' the man, and to vindicate the Message. Bro. Branham was indicated, and though I know in a sense he was vindicated, sure we understand that. But God doesn't vindicate a man, He vindicates His Word. If you're part of It, you're just given a free ticket of grace, that's all. And that's very nice.

2. Now, I'm going to try to set a little pattern tonight for the services tomorrow morning, and then tomorrow night. And it's on the subject of 'Redemption through the Blood'. And I'm going to try to keep my voice under control. I got to have a job now, but I'm figuring that you're hearing me very, very clearly, because I'm hearing this whooshing of the air conditioning ...?... whatever it is. It's sort of moving around there. And it's alright, it's just that until you're used to it, you don't know if you're being heard. So, I'll try to stick right here and try to keep my voice as low as I can, and remember to swallow, instead of cough, which I do a lot of both. Because the old pipes are getting rusty, I hope it's something like the pipes in your house when they're made out of metal, (you know) they with the water go through they pick up the corrosion.

Well, I trust the water of life is going through by the Word. And I'm glad he can pick up the corrosion. [Bro. Vayle chuckles] You kind of comfort yourself, but kind of slim comfort at times, when your throat's not too good. So, I'll try to be just as quiet as I can and undemonstrative, because I've come to a sort of conclusion in the last few months, that ministers, everybody in the five-fold ministry, all of us, must learn to be a little more undemonstrative in making our point. Because there's a lot of people that believe this Message they don't believe like we do. (See?) But we're identified with them. And they're part of us and we're part of them.

3. And I think the most tragic thing that is risen amongst us is to be divided by doctrine. And the reason I say 'tragic' is because there are those who don't see what I see. And I don't see like they see. But we're all identified in this Message and a prophet. And if we're patterned each other, we're members of each other, whether we like it or not.

I got a finger here that maybe that the Lord might want to try to teach a lesson, but I tangle with a buzz-saw. Don't ever tangle with a buzz-saw, it's you're going to come out a loser. And so I tangled with a buzz-saw, a table saw, and you know that this finger bothers me. You know, I don't hate it, (you know) but I can't make too good use of it and it bothers me. Well now, it's a part of my body, and it's a member of my body and I need it.

And I can't say, "Now, look finger you messed up, out!" I wouldn't say it anyway. I'm too smart. I was a little like those people in Jesus' day, He said, "You're smart, (He said) in the morning when the sun's red, you say, 'watch it', that lake could be rough'. At night when it's nice and red, (He said) it's beautiful, the lake will be fine." Now, He said, "You're smart, but if you don't transfer your smartness." Now we should because the Scripture tells us as a body the hand does not say, "Well, I'm not of the body, because (you know) I don't fit in and I don't seem to mix and all that." He said, "The hand is the body." And the eye doesn't look down at the hand and say, "You're not of the body." Because the least important part is given of grace to bring it upward where the others are. (See?)

4. So, this is what we want to see I think, at least I want to see, whether you want to see or not is okay, you invited me here to preach, and so I'm preaching. And so I'm talking to myself, because really I don't care too much about you, but I sure a lot about myself. [laughter] And as I hear myself talking about a thing, and it rings a bell, I thank you for listening. [Bro. Vayle chuckles] So, I just want to get you good and relaxed to understand that. (See?)

And I need this finger here, it's a member of my thumb, and my thumb doesn't say, "Out of my way, boy." We're members of each other. Now, I'm okay whether you're a deity cult, (now I'm using the term we shouldn't use) because few understand it, it's dirty to do it. But you've got to do it anyway, because we're so carnal anyway.

Then there's tent and white horse rider, right, and then there's this and that and the other thing. And we're identifying each other in this Message by doctrine. And you know something, we all need each other. We're all here for a purpose, and it's the most radical and a wrong thing for anybody, whether it be I or you, to put anybody out. We can't put anybody in, we can't put anybody out.

5. Now, there's just one way to break it down, and that's to begin to admit we're all identified together. Now, many times I don't like to be identified with certain people. But Bro. Branham said, *"I'm an American, I bear all her shame, and I bear all of her glory, I bear the best, I bear the worst, I bear what it looks like it could be passable, and I'll just tolerate it, but it's all in there."* (See?)

So, this is why, I want to try to keep my voice down, and I'm not too successful, I learn to preach wrong as I did learn, (you know) I don't know if I was raised or reared, or just grew up. I guess grew up. And especially in the preaching, and if I emphasize a point, (you know) that emphasis...[volume drops]...in His Resurrection a hundred percent. (See?) You follow me? Because that's right. They tried to turn Him down, because He said, "I'm your Redeemer." And then when He rose and proved that He was risen, accepted of God, they still turned Him down. It showed whichever way the twig is bent, the tree grows.

Now, Israel could not, and does not believe in the sacrificial death of Jesus, a human sacrifice instituted by God, God Himself in human flesh redeeming mankind. But Peter will not let them get away with it. In Acts 3:26, after the mighty miracle ministry amongst the people, and he said, "This miracle ministry proves that God raised Jesus proving that He died for you in your sins." He said,

- (26) Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

He said, "Look it, you killed Him, and God raised Him. You killed Him, because He said He was the sacrifice for sin. And you killed Him, because you hate Him, wouldn't believe it. And God raised Him proving He was a sacrifice for sin, and this miracle ministry here proved that He's risen from the dead, because He's doing the same thing He did when He was here upon earth, because we didn't do it." He said, "I'm going to tell you, God raised Him to turn you from your sin." (See?) Because that's what God did.

6. Now, Look it over here in John 3:14-17

- (14) ...as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: (He must be crucified.)
- (15) That whosoever believeth in him (dead) should not perish, but have (everlasting) life.
- (16) For God so loved the world, that he gave his only begotten Son, (in death) that whosoever believeth in him should not perish, but have everlasting life.
- (17) For God sent not his Son into the world to condemn the world; but that...(He Himself should take on their condemnation by death. (See?))

Expiate by Blood, go to hell separated, and having paid the debt of Adam in all humanity, all the sons, God raised Him and then laid that to our account.

7. Okay, Hebrews 10:26-29, you get the same thing.

- (26) ...if we sin wilfully after that we have received the knowledge of the truth, ...

The truth of what? The sacrifice, there has to be with no more sacrifice. Then what is there?

- (27) ...a certain fearful looking for of judgment and fiery indignation, which shall devour... (those who refuse the revelation of the Cross of Jesus Christ, and what It stood for.:
- (28) He that despised Moses' law died without mercy under two or three witnesses: (And they did.)

- (29) Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, (Who died for the sins of the world) and (counts) the blood of the covenant, (the testament) wherewith he was sanctified, an unholy thing, and (he does) despite (through) the Spirit of grace? (Which shows that grace is Blood.)

That's right, grace is Blood. Not something else. (See?)

8. Now, it is now clearly seen that whenever the Resurrection is proven as It was at Pentecost and in the First Church Age, and subsequently since. I say, it is clearly seen, (and this is my thesis here, that whenever the Resurrection is proven, It is in Itself the proof that Jesus died, and His death was according to the will of God, and accomplished the will of God, even as It says in Isaiah 53:3-11, that this is the whole thing. Here's what Israel couldn't see:

- (3) He is despised (who is? the Messiah) and rejected (who is? the King, who was to reign. He is) a man of sorrows, acquainted with grief: (not just acquainted, like a passing acquaintance, but a full participant in it) we hid as it were our faces from him;...

We couldn't take it, the fifth man is truly the sacrifice for sin, but this is the answer to sin. I'm cutting here if you caught it, don't let your minds go back to Israel now, because I'm talking to you tonight. I'm telling you what I'm looking at. You don't have to see it, it's okay by me, but it's not going to be okay for you. Now, that's cutting a bit, I don't mean as hard as it sounds. But I want you to see something here.

9. Listen again:

- (3) He is despised and rejected of men; a man of sorrows, acquainted with grief: and we hid as it were our faces from him; (because He is that sacrifice for sin, in which we must put our whole trust. No other way. They said, but we know another way.) he was despised, (as the sacrifice) we esteemed him not. (As the sacrifice, well, we should have said, "This is the open door thank God.")

Now listen, in spite of it:

- (4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken...

We liked it that way, not for the sins now. "Let's get Him out of our hair, let's kill Him. Let's get rid of Him, because He differs from what our interpretation is." Notice:

- (4) ...smitten of God,...

That's what Peter said. He said, "That He was foreordained to be the sacrifice and dying, and you did it, just like God said."

- (4) ...(He was) afflicted.

- (5) ...he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him;...

10. What does that mean? That's Romans 5:1, "Therefore being justified by faith, we have peace with God." That will be wrath of the offended King, being turned from the offender's, His subjects,

who was at war with Him, and He's granted amnesty, and He's no longer angry. America doesn't know that, they won't grant amnesty to the kids that ran off. That's up to the country, I've got nothing to say. Because I'm going to say this: they don't know the first thing about the things of God.

(5) ...the chastisement of our peace was upon him; (somebody had to pay a price) and with his stripes (we're) healed.

(6) All we like sheep have gone astray; we have turned every one to his own way;...

And God's way wasn't in it, so God came along took every single person's sin, everything he did and laid on Jesus every single iniquity.

(7) He was oppressed, he was afflicted,...

You think the sheep wasn't? The heifer, the bullock, the ram, the dove. It wasn't oppressed and afflicted? It sure was, they killed it)

(7) ...yet he opened not his mouth: he is brought as a lamb to the slaughter, as a sheep before her shearers is dumb, so he (opened) not his mouth.

11. Wouldn't say a word in His own defense, when asked. No sir! Because had He done it brother/sister, he'd have been liberated. He would have missed the sacrifice entirely, because this Man had the Word of God. Anything He would have Spoken would have come to pass. He said, "Can you think I can't call twelve legions of angels now?" They would have materialized, one creative Word. (See?) Now, "He opened not His mouth."

(8) He was taken from prison and from judgment: and who shall declare his generation? (Who's going to be His children? Who is going to carry on His Name? He never married, he never had children.) he was cut off out of the land of the living: (Why?) for the transgression of my people was he stricken.

What did He die for? Sin, every form and shape that man can do, except one, we'll talk about it later on Sunday night. Now:

(9) ...he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

(10) Yet it pleased the LORD to bruise him;...

12. Now, you know something? E. Standley Jones wrote a book called 'Christ of the Indian Road', and he tells how at one day in India he walked down the road and he saw a man whipping the feet of a boy, (which the feet are very tender, the soles of the feet) and he in compassion wanted to get the man to leave the boy alone, so he gave him some money. And the man thought that he was happy to see the boy whipped, so he grinned and grabbed the money and beat him all the harder. I'm using the word pleased. See, God was not pleased as thought He could stand back and say, "Now, that's good, send the surrogate, that's good, that's good, just pour it on, pour it on. Another nail, another nail, yes, another nail. A few more thrones, in the crown yes." Open the circuit.

When God was pleased, it meant that God was entirely satisfied. It was a perfect sacrifice. Nothing added, nothing taken, it lies in the absolute. And when God was pleased with that in the

face of sin, then there was nothing else that will ever please God. You may not agree with that again, but I'm trying to see it, because I'm fighting for my life. Because if I don't believe this Scripture the way God believes It, then I'm out, because this is too important because this deals with sin. I'm not talking about the baptism with the Holy Ghost now, that's fine, we'll talk about some other time, not in this series. But I'm talking about sin and how God deals with sin. (See?)

13. Now:

- (10) ...it pleased the LORD to bruise him; (the Lord) hath put him to grief: when thou shalt make his soul (the very life) an offering for sin, (this is when and only when) he shall see his seed, (this is the guarantee of the children of God coming into the fullness of life, no other way) he shall prolong his days,...

How does a man prolong his days? Through marriage and having sons. This is what Jesus did, he married death, and in the gridlock of death He brings forth the sons out of the grave and out of the dust. That's how He prolongs His days.

- (10) ...and the pleasure of the LORD shall prosper in his hand.

On one reason, because Jesus died and shed His Blood and that is the only entrance we have to Eternal Life. I'm not discounting the Spirit now, because without the Blood there would be no Spirit. (See?)

- (11) He shall see of the travail of his soul, (the suffering, the anxiety) and (He) shall be satisfied: (God pleased, God satisfied, Christ satisfied) by his knowledge shall my righteous servant justify...(declare righteous in the face of their sin.)

This is God the life, to declare the ungodly wretched, to declare the sinner is not a sinner, to declare the sinner is a saint, to declare that a child of God cannot sin. We'll see that tomorrow night. Not Lee Vayle, I'll quote the prophet. This is ours here through the death of Jesus the gift of redemption.

14. Now, let us go back to Acts 3:26, to begin to talk about today. The lesson for today, the hour in which we live.

- (26) Unto you first God, having raised up his Son...

Listen, according to the proular reading of this Scripture I must delete the word 'first'. And I must causally say: "Unto you God, having raised up his Son, sent Him..." But didn't say that. Whenever there is a first, there has to be a second, or even a third, or a fourth, or a thousand, I don't know. That this could not possibly say first without indicating a second. For Adam was the first man. Jesus was the second man. The first man was the first Adam, the next creation was the last Adam. Where there is a first, there must of necessity be at least one more.

So, It when It says here: "Unto you first God, having raised up His Son." And I know absolutely and perfectly there'll be another time that God raises up His Son. How? Through proving His Resurrection, because that's what Peter said here. And he will do it a least one more time.

15. Now remember, redemption is to the Jew and the Gentiles. He was not raised up to the Gentiles my brother/sister, There's got to be a day when He's raised to the Gentiles, Bro. Branham categorically said, that the **ministry** through Jesus was not known to the Gentiles, and of necessity He must go to it. And here's the Scripture He was using. Now, we'll understand that as we start looking at the Word. Let's go to [Acts 3:] 18. (this is after the miracle that was perpetrated.)

- (18) But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.
- (19) Repent (you) therefore, and be converted, that your sins may be blotted out,...

Now, he tells them the Scripture has been fulfilled concerning redemption, so kindly change your mind about the sacrifice. Because if you don't change your mind, your sins will not be blotted out. Now, you see what I'm trying to drive at tonight for myself. Now if you like it, you drive the same way. But I'm trying to show it, that the revelation of His shed Blood is the one revelation that you and I have got to start with, my brother, my sister, or there isn't any other. And I'll show you that as we go along. It has got to come to us in final form, this deals with sin, or we'll never understand what the prophet said in the first Seal. We'll never understand it. And before it's over, I hope to quote to you from the prophet's own mouth what it is all about.

16. Now, he said, "*Change your mind.*" And remember, mechanical faith starts in the mind, and when it gets to the heart by anointing, it becomes living. So, this Word starts in the mind, change your mind. Now, I guess at this time I should pass out the rubber for commonality. And you give it to the person behind you and say, "Hit me over the head until my mind is so jarred, that I am going to see this in my mind, and no other thought or seed, will come into that womb." (See?) Because that is what the end time Message is all about, the correct seed. Which is going to bring forth the Resurrection, or a changed body without even dying.

Now, imagine that, when the Resurrection demands the death, at the end time God swings right around and at some kind of antidote so you and I can have the same thing that would take a death to do, that's coming in, to give us a change.

Now, he said, "I want to change your minds right here, that your sins may be blotted out." Because if you don't change your mind, your sin will remain. That's what Jesus said. "If I had not spoken unto them, they had no sin, but now their sin remaineth, and they have no cloak for their sin." [Jn 15:22] In other words, you're finished.

17. Now notice, these verses [Acts 3:] 18 and part of 19 were linked with verse 26. (See?) Verse 26 proves the Resurrection of Jesus, the mighty signs and wonders, which in turn proves that God raised Him on the basis that this was that Sacrifice. So therefore, the Resurrection proves the death of Jesus Christ. And whenever the Resurrection is proven, then the death of Jesus Christ is proven and revealing us the same question.

Now, let's read through the verses 19 to 25. Now, he said:

- (19) ...when the times of refreshing shall come from the presence of the Lord.
- (20) (Even) he shall send Jesus Christ, which (was appointed) unto you:

Now, Peter is foretelling that our end time, because he said, "There's going to come a time when God's Presence is known." Now, the word in the Greek I think I've told you before, is the word 'presence' means 'any part, anything that is visible to the eye'. Now, what part of God is visible to the eye? Well, Scripture tells us, Jesus said, "If I had not done the works, (the mighty works) which none other man did, they had not sin. But now they have both seen and hated both Me and My Father." [Jn 15:24] How did they see God? By the mighty works.

So, It says right here, "The mighty works of God will come back to the earth." That part of God which can be seen, will be seen, and there'll come a revival from It. (See?) Then It says, "This Jesus which was appointed to you will come back." But he said,

- (21) ... (Hold it, now to warn you,)... the heaven must (retain him) until the (restoration) of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
- (22) For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him (you'll) hear in all things (whatever else) he shall say unto you.
- (23) (It'll) come to pass, that every soul, which will not hear that prophet, (should) be destroyed from among the people.
- (24) Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.
- (25) (You) are the (sons) of the prophets, (even) of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all kindreds (Jew and Gentile, everybody) of the earth be blessed.

18. Now, in verse 24, It says, "Yea, and all the prophets from Samuel that has followed and followed after, as many as have spoken, have likewise foretold of these days." Peter describing the days after Pentecost, and the days when that same mighty power comes back to the earth to the Gentiles. (See?)

Now, he's telling you, (now listen) and now in our day which we know by the power of the Resurrection rampant amongst us that Christ must come. (See?) Because a presage is Resurrection, God sending the prophets, and in the day of the prophet, the Resurrection proven again, verse 26. And as the death was proven, (see, 3:18) back in that day, it had to be done. So, it is now re-proven amongst us. (See?) Once more the Resurrection is re-proven. How? By the mighty ministerial works, of the mighty works of the ministry. Because they don't stand alone, we don't need them to show there's a God, or to prove the power of God. Nature proved it!

19. Then what is this ministry about? It's to prove the Resurrection, (see?) which in turn proves the redemption by the Blood. And you listen to me, (if you care to) how many times we about to have heard Bro. Branham? He would stand before the people and he would say, *"I don't know if He'll come, we'll ask Him to come, then it's easier."* Then he turns sternly and suddenly, like in a trance and say, *"I take every spirit in this building under my control in the Name of the Lord Jesus Christ, for the glory of Almighty God."* Then he starts talking, everything is fine.

Now, he'd say: *"If Christ is here, risen from the dead, and He's the same yesterday, today and forever, He will do the mighty works which He did when He was on earth."* Proving His Resurrection amongst us. (See?) Proving It. Now, that's what I'm dealing with tonight. (See?)

Now, listen again, Acts 3:18

- (18) But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Compare this now with 21

- (21) Whom the heaven must (retain) until the times of (restoration) of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

The two verses are identical. What He did back there in showing Christ's redemption through the Cross, He will now do here by showing Christ's redemption in the days of the Cross and how it works all through the Bible. (See?) Because it's redemption, it has to do with the sin question. What is God doing to get it back? (See?) Now, these days identical.

Now, we see the very exact words by the mouth of all His prophets. Here we see in this last day a parallel through the very day of which Peter spoke. My day, future day, this ministry, same ministry, this revelation, same revelation because it can't change. God Himself never changes, God's ways never change, Alpha is Omega. (I didn't preach it here, did I? No, negative. I didn't preach it. It's still okay, It doesn't matter who preached it, it's the truth anyway.)

20. Listen again, [Acts] 3:18

- (18) But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Take It back now to Luke 24:25-27, the same way Bro. Branham did it.

- (25) Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:
- (26) Ought not Christ to have suffered these things, and to enter into his glory?
- (27) And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

Which brought them right up today to what He's been doing all along, and what He was consummating now in order to bring them into the Kingdom. Is because He's going to bring forth the resurrected people.

Now listen, in Peter's day the full revelation of the sacrificial death of Christ, over the Mercy Seat revealed. (See?) And remember, the Mercy Seat was over the Word. So therefore, what came in evidence from what was taken, was that Word fulfilled and revealed. Because the Word was given, I think in a stone, or chamber made of wood and covered with gold and a lid on it, and mighty archangel's ...?... So, if you wanted to have redemption according to Word, then what came into view was that Word absolutely revealed and manifested.

21. Now, here's our picture, (see?) the full revelation of the sacrificial death of Jesus, the Mercy Seat, which is above the ark, came before them, and was proven by His Resurrection manifested, or demonstrated unto them. The Resurrection proved it. Christ Himself redeeming His Own Word concerning Himself, and He always does it. No prophet does that. The prophet is nothing but a sounding box. He's a voice that God uses. Bro. Branham declared that.

Now, notice please, as Jesus, the Prophet revealed the entire Word, or Himself in that Word that was made flesh, and brought it all right up to the sacrifice as It says in verse in Acts 3:18. Full now at the end time, the same spirit of prophecy. (See?) The revelation, or the testimony of Jesus. Which means, the Holy Spirit will only testify of Him Who is what? Our Passover in the last day, must take all the prophets, the entire the Old and New Testament to the Seven Church Ages, to the Seven Seals, all of It, once more reveal the full Word of God concerning Him Who is still our Passover,

because It's the Lamb, and He never changes from being a Lamb. For all Eternity He sits on the Throne with the Pillar of Fire over Him.

Now, once more reveal the full Word of Him, Who is our Passover, our Mercy Seat, our Lamb who died. Again looking back and going over all those previous to the Cross, (Bro. Branham did it) and now past the Cross in this hour of the truth, even Christ our Truth, (because it's a body of truth) revealed Word, because as It is must be spoken to us. He's got to be as He's shown in the hour of His Resurrection, it was Christ all along, (see?) that Pillar of Fire, that Rock in the prophets, right down the line. Now, here He is. Now once more takes the whole thing back when you all ...?... here it is again. And what is it? Our redemption! (See?) Our redemption. Now, I know that sounds a little bit hazy right now, but don't worry, you'll catch on to it.

22. Now, and He showed how It must be don't misunderstood. (See?) Nobody, understood until Bro. Branham came. But, it is a risen from the dead redeeming Christ. (See?) And you trace what Bro. Branham said going back into history, bringing up to date. It was concerning Him that Word. (See?) And what is that Word all about? To get us back to God in redemption. What he's got it from behind.

Now, don't you fail to see the unveiling of the Mighty God, who failed to see God's provision like back in that day. As children by the Resurrection will fail from the benefits of Christ our substitution as they failed then. (See?) Because once you come to the knowledge of the Truth of the way that God sets before you and you turn, no redemption at the way that God sets before, is the way of redemption. "I am the Way, the Truth and the Life, no man can come to God except by Me." [Jn 14:6] "I am the door, if any man enter, he's got to come by Me." [Jn 10:9] Yes sir! He's even called the 'Body', showing where redemption lies. Because redemption deals with fallen sons, who fell away from God, and those who have Eternal Life in them must be brought back to Him. (See?) So, that's why it's redemption. And they couldn't see where redemption lay.

23. Now, Christ becomes with none effect to those of tradition minds, who have not the minds of truth. As He said, "Oh, fools, and slow of hearts to believe all that the prophets have said." [Lk 24:25] (See?) And remember, what the prophet said had to be fulfilled in flesh, and then as vindicated by God, that was it. God did vindicate.

Now, those who failed to receive Christ's purchase, perfect complete redemption. (See?) [blank spot on tape] ... Jesus Christ which in turns proves out that Christ, Who is the Word of God is our redemption, and by His death upon Calvary, not church, not creeds, not dogmas, but Christ, and Christ accepted because of the sacrifice being perfect. You see, ...?... except Christ. That's fine, Christ is no value, except the sacrifice is perfect. (See?)

24. Now, let's go to Deuteronomy 18: Now:

- (15) The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him (you'll) hearken;
- (16) According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.
- (17) ...the LORD said unto me, They have well spoken that which they have spoken.

- (18) I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.
- (19) (It'll) come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.
- (20) But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

You think that could be Jesus Christ? No sir! Utterly impossible, for that one to have been Jesus Christ. The one above is speaking of Christ's Coming. Now:

- (21) ... if thou say in thine heart, How shall we know the word (that) the LORD hath not spoken? (Or the Word that God has spoken?)
- (22) When a prophet (speaks) in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, the prophet spoken it presumptuously: thou shalt not be afraid of him.

25. Now listen, you got two cases here. You got a prophet that comes in the Name of the Lord, and he predicts a certain thing, and it comes to pass exactly, you hear him, you fear him. But remember, Jesus did not do that. Although He had 'Thus saith the Lord' He never said It. He said, "Verily, verily, I say unto you." [Jn 14:12a] But this prophet down here, says, 'Thus saith the Lord'. (See?) So, you've got two prophets you're dealing with over here in Acts 3:

Now, let's go back to It. Not just one, but two. Now remember, it's the same prophet, because the Spirit of God is the only True Prophet there is, He just dwells in people. God and the prophet by the Word. Now, [Acts 3:] verse 22.

- (22) ...Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; (and) him (you'll) hear in all things whatsoever he shall say unto you.

Now, and then It says:

- (23) And it shall come to pass,...

Now, listen to me, you know something? That sentence of it shall come to pass could be hundreds or thousands of years from when He came in the first place. "Because it shall come to pass." When? Does it have to be at that moment? He's talking about two different days, why should it be then? ...?... to look at it.

26. Now listen, look at verse 23 and I'll tell you why I say it.

- (23) (It'll) come to pass, that every soul, which will not hear that prophet, shall be (utterly) destroyed from among the people.

When Jesus was here upon earth and they turned Him down flat, let me tell you, ever since then the Fifth Seal has been in existence and all Israel is saved without even believing in the Lord Jesus Christ and understanding the Blood. Because around at the altar right now saying, "How long O Lord, before you'll let us come in?"

So, they're not utterly destroyed. But there's coming a day when that prophet, Christ, through the Pillar of Fire, because It's mixed right up to Moses, the Pillar of Fire. The same Spirit comes back through a Pillar of Fire, Revelation 10:1. Sealed with a prophet, Revelation 10:7.

Now, look at Malachi 4:5-6 and said, "I will destroy utterly, except I send Elijah the prophet." Now, listen to me, when the Elijah ministry of that prophet, Malachi 4:5-6 is absolutely finished, the Sixth Seal breaks, and Moses and Elijah do not come in peace, preach peace, they don't come and help the situation, they open the Sixth Seal, and call down fire and turn the water to blood, and call down every catastrophe destroying utterly, right after Elijah gets finished. And only a 144,000 are sealed in and all the rest are gone.

27. Now, there's your utter destruction. With Jesus when He was here in human flesh could not pronounce the day of judgment, but He came to redeem...until redemption is over, then the totality cannot come in view. And when the totality comes in view the same Spirit that's on earth in a man, that same one has to pronounce it all over, and utter destruction. Because that's exactly what Malachi 4:5-6 said. "I will destroy utterly." And over here the same word, 'utterly destroyed'. (See?)

Jesus never said, 'Thus saith the Lord'. He said, "I say unto you." [Mt 12:36a] And It said, "If you don't hear Him, (see?) you'll be weeded out." Then there's coming a day when the last voice speaks. When he speaks one more time, according to Hebrews 12: it's all over. [snaps fingers] destruction.

That's exactly why Bro. Branham said, "*Elijah and Moses will simply preach the same Message*," that William Branham preached, there won't be anything new. Same Message, because this is it. See how it all ties in? Well fine.

Now listen, the ministry of Deuteronomy 18 in this day proves the Resurrection of Jesus Christ, because Bro. Branham had 'Thus saith the Lord' in a miracle ministry. Which proves that our redemption is through the Lord Jesus Christ, not by church, and not by creeds, but absolutely that Word made flesh, that bleeding Word, and that alone.

28. Now, this rejection of Him was exposed to our view in Hebrews 6:6, because as Israel turned It down, the Gentiles turned It down. Sure they do. Hebrews 6:6, let's take a look at It, because It's got to run as a circle, Alpha and Omega. Now:

- (6) (Having fallen) away, (it's impossible) to renew them unto repentance;
(because) they crucify to themselves the Son of God afresh, and put
him to an open shame.

In other words, the same as Israel. When Peter got up and said, "Listen people, you know that this man was approved, then you know what follows is of God." And the same thing happened with William Branham. The miracle ministry showed that he was approved. And they said, "A man sent from God." And when he began to teach something they said, "Aw, we don't want that, get out of here with that nonsense about one God, there's three gods."

And they began to prove it just like Korah, Dathan and Abiram by prophesying and doing their own bunch of miracles. They didn't understand It was 'Thus saith the Lord'. Proving he was the man you listen to. Now, there's only one thing can happen, it's utter destruction. And so they crucified to themselves the Son of God afresh.

In other words, listen brother/sister, the first sacrifice is gone. Did you hear me? They turned down the sacrifice in doing this, so they get their own. They crucified Him the second time and are

now guilty of the Blood. And the Bible said so. "Philip, (He said) you're ...?..." I'm going to require this generation, the blood of every martyr from righteous Abel right to this day" That means utter destruction and judgment of Almighty God. See where we stand? How are you going to make it if you don't know the sacrifice? How are you going to do it if you turn down the sacrifice? How are you going to do it if you haven't got the right sacrifice? I hope you're understanding, go back in your mind what I preached years ago here, the thought of 'Righteousness and Unrighteousness'. Took you right back to Genesis and showed you what righteousness was, and what unrighteousness was. Both spiritual acts of worship, though one without a revelation. (See?)

29. Now, just trying to work up some further conclusion here to get you out of here. Let's go to Luke 24:25-26 again.

(25) Then he said...O fools, and slow of heart to believe all that the prophets have spoken:

(26) Ought not Christ to have suffered...and enter his glory?

Now listen, the prophet's inspired by the Holy Ghost spoke of His rejection. They did. And Christ revealed how it had to be thus. But rejection does not alter the truth, denial of the truth does not abrogate it. So, I just don't see it. They're still condemned. "Oh, it doesn't matter where I've been." You don't condemn, I didn't write the Bible I'm just showing you something here. He showed how it had to be rejected. So does this Message have to be rejected. And when you dismiss the proving of the Resurrection which was 'Thus saith the Lord', the ministry that no other man had, you are denying that God raised Him for your sin. I'm sorry, but that's the only way I can see it. Because, "they crucified to themselves the Son of God afresh." [Heb 6:6] (See?) Now, they can't re-crucify Him. It's to themselves they are doing it. Showing the one sacrifice doesn't hold, and they got a false ...?...

30. Now, [Luke 24:] verse 27,

(27) And beginning at Moses and all the prophets, he expounded (He took His time and talked point by point) unto them in all the scriptures the things concerning himself.

In other words, the Word of God saying something concerning His ministry, something about Him. Jesus gives the full and correct revelation of Himself, which was contrary to the Scribe's organization. Now bring it up today. What was He doing in this hour when He's proving His Resurrection? ...?... In the hour of His Resurrection when He was on earth He absolutely showed Who He was according to Scripture. He drew back the veils and said, "Here I am, I am that Redeemer, look on Me and believe Me to be that Redeemer."

Now listen, it's concerning that day they turned It down, and It's done in this day and they turned It down. Then they can talk all they want about a sacrifice, just like Israel did. We got the blood of goats, we got blood of lambs, we got this ...?... away with this Christ's stuff. And the people said, "Who needs this Bro. Branham's stuff? Who needs Elijah's stuff, we got the Blood." No, I'm sorry, It says right here. Not because I preach it, ...?... trying to yell it doesn't mean nothing. That doesn't mean any difference. If I throw a rubber ball four miles in the air, it's no more rubber ball if I just let it roll on the ground. So, my yelling doesn't confirm it, my thunder doesn't improve the light, but I got a bad habit.

31. Okay, 28-31.

- (28) And they drew nigh unto the village, whither they went: and he made as though he would have gone further.
- (29) But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent...he went in to tarry with them.
- (30) And it came to pass, he sat at meat with them, he took bread, and blessed it, and brake, and gave...(that's the Lord's Supper.)
- (31) And their eyes were opened, and they knew him; and he vanished out of their sight.

Now listen, as or while Jesus showed His death by proof of His Resurrection their eyes were opened and they finally knew Him. They received right there a spiritual resurrection from their creeds and dogmas, and that's exactly what happened today in the hour that Jesus proved His Resurrection, we arose by means of His death for us! That's why Bro. Branham could come back and say, "You're forgiven you living in adultery. You got ...?..., you this wife and that wife all mixed up." He wasn't talking about the physical thing, that's only the shadow of the real thing. The real thing is spiritual adultery. Marriage and divorce were mentioned, creeds and dogmas and joining a church. He said, "You're forgiven."

You don't believe me, ask what he said to Richard Blair, Richard Blair come in. He said, "Fornication." Richard paid ...?... he said, ...?... lost whatever teeth he had. Kind of have when the ...?... he had one. ...?... [not clear on tape] That's fornication, it's organization. That's fornication, that's adultery, that's prostitution. Say, "I'm married to the spotless Son of God, living your creeds and dogmas."

Well listen, that's died, the old man's dead, we're married now to the spotless Son of God revealed Word. (See?) Right here. Right here in the hour of the Resurrection proven. He showed redemption, showed Himself. (See?) And He's our Redeemer.

32. Now, bring that right down to the day of Christ in the church, until He's finally put out and rejected which He is in this hour, He's outside the church. How did we know, how could we know that He was put out? How do we know this? Except by the Resurrection proven, and It in turn proving the hour in which we live. What do you mean? I mean what I say, that the Resurrection is proven today, proved it's the hour of the Resurrection. Because it was the hour of that resurrection, and the Resurrection in two parts, First Resurrection, it's the Second half of the Resurrection coming up, First Resurrection. Proving It see? Because He proved It when He rose with infallible proof. (See?) Got the same thing today, proving His Resurrection.

And that proof, the church reject Christ and receives another coming in His name. And they're doing it. Yes sir. That's your Pentecost, and your Mr. du Plessis has finally said, "We've got to hear these independents." Oh yeah, I got it right in 'Christianity Today'. Oh yeah, the Charismatic's are big now, they're very big. They're even apologizing, humbling themselves, even quoted the pope. When ...?... came in with ten thousands cantors. ...?... from the pope, under the inspiration of a Charismatic Movement, tongues and interpretation and prophecy and hymn chanting they embrace and loved each other, forgave each other. And the pope said, "This is real, we want it in our church." And he raised his fingers and said, "Now go, live in the spirit." Telling the pope, "I'm living in the spirit. Look at me, I'm the vicar, now go home."

Oh brother, Mr. du Plessis coming along, he wants to condemn the independents. They'll close these churches down, or think they have, don't worry. No sir. They'll make the preachers stop

preaching unless they join their organization. Who needs them? Who are those birds who needs them? Who needs them now. Never did need, that's the whole thing. Never could stand it.

33. Now, the hour of God's mightiest power proving His Resurrection like in the First Church Age, and they do it again. Now, you can begin to see what I'm trying to show you. Maybe you can't, but at least you're getting a feeling about it. It is that we are not to think, "Oh, He had His Resurrection," even though we are in that very hour. But to realize that the proof of His Resurrection is the proof of His death, which is the proof of our identification with Him; in that all that He is, we are by virtue of the facts that through His death, we are become the very Body of Christ. Because when God was in one form, one man, He had to kill Him, (I don't like that expression, but I'm using it anyway) He had to die in order that we could become that body. (See?)

Now then, we are identified, (see?) and in His death and all through His Resurrection. But I'm talking about His death. As the prophet said, "He became us, that we might become Him." What was that fifth death? Death. Now, I know that's true, you know it's true, I've proved it to you. Hebrews, we'll read that again tomorrow.

34: I'll read It tonight, Hebrews 2:14,

- (14) Forasmuch then as the children are partakers of flesh and blood, he also likewise took part of the same; that through death he might (bring to nothing) him that (has) the power of death,...

In other words, He might totally redeem us, by becoming us. (See?) To sow to what? Then we become Him. Because why? We are in Him, we're His Body.

Now, as even John said, "As He is, so are we in this present evil world." All that we have or have, or hope to be, or hope to have, all that is bound up in God. All that's in God that we're going to get in the future is through the death of Christ. (We'll show that tomorrow morning) Without this there was nothing, there is nothing, or ever will be. We'd be in limbo. A limbo. Abraham's bosom, might be pretty nice. It might be a whole lot better than where the rich man was. But that isn't it. How are you going to get out? There's got to be somebody to get you out. But how is he going to get you out? There's got to be a price paid. Someone's got to atone. Someone's got to expiate someone's got to do something. Well He did it. So, where's without? Christ dying. There was nothing, is nothing, never will be. With Paul we can say, "God to look at eyes of glory, saved on the Cross of our Lord Jesus Christ."

35. Now, it is the hour of our spiritual resurrection from creeds and dogmas and organizational tenants and even I misunderstanding, though we try to be careful. Because remember, John the Baptist was brought to turn the hearts of the children, even the disobedient to the wisdom of the just, which means, souls that didn't understand, though they wanted to be right.

That means, at the end time God has made a way for the sacrifice of Jesus Christ to go into absolute full merit for those who come under this Word. As Bro. Branham said, "*If the merits of Calvary are not fully exploited without the revealed Word.*" They are not. I re-paraphrase what he said, because I couldn't remember his exact words.

Now listen, and we clearly see Him now in His Resurrection wherein He proved that He is Jehovah Savior our Passover. He's doing it. Because remember, that's what this end time ministry is all about, and I hope you caught it. In Hebrews which I'll read again to you, chapter 6: here's what you can have and still miss it. You can be enlightened, you know something is going on, the Word's being fulfilled. You say, "That's got to be God." Sure it's God, but you don't take it all away. "And

taste the heavenly gift, partake of the Holy Ghost. Taste the good Word of God." [Heb 6:4-5] Enjoy the very power of the world which is to come and still not be enlightened truly by the Holy Ghost, you're finished. Having fallen away, you'll just go ahead and lose your sacrifice. (See?)

36. Now, we see Him Who is the Word alive amongst us. Spiritual death of Egypt is over. Remember, the last plague was spiritual death. But it's over, (see?) it's gone. Otherwise, why did God say in Malachi I'll destroy utterly unless I send Elijah. The sacrifice couldn't work anymore. Certainly, because the sacrifice be fully effective, He had to bring Elijah to bring the sacrifice in full view once more. (See?) That's exactly as I understand it. Now, you understand what you want.

Listen, spiritual death in Egypt is over. So, life is burgeoning as death is going on out here, life is swinging up into you and me. More and more ...?... I know it doesn't look like it. Sure, like old Abraham, Abraham, "so what, (he said) I'm in worse shape today than I was yesterday, but who cares? I'm in better shape inside." What do you think God was showing the prophet? (Where's that one we got? We haven't got it here) The one with the Pillar of Fire, the nine gifts of the Spirit, the licking of the flames, that's death head. Bro. Branham said, *"That was the old man perishing."* But the inner man is getting renewed better than ever. God saying you're in better shape than ever. Who cares when these things come, your redemption draweth nigh, look up and start dancing. Now, or rejoice, something.

37. Therefore, we see Christ our Redeemer Who has fulfilled all the Word concerning Himself as Redeemer. Oh, I can see that. Bro. Branham said, "Luther was the Fifth Age messenger." You say, "Oh no, not that fellow, he couldn't be. Oh Luther couldn't be, because I want to tell you something, he was not a nice man, but he saw the Redeemer." The just shall live by faith, saw redemption by the Blood. And he walked in by grace, like David, with four hundred and ninety-nine wives producing the fifth hundred. Oh, he had it all. I'm not mad at David, the ...?... even I don't understand that. Yeah. I don't understand how Luther did things. It's not my business.

I'm going to tell you, David and Luther both had a vision of Him Who is our Redemption. (See?) That was Bro. Branham said, *"Faith is what you look at and you don't see."* Now, this end time minister pointed to what you don't see. The Spirit's the revelation.

38. Now, we see Him Who is our Passover. Now, we see Christ our Redeemer, Who has fulfilled all the world... with Word concerning Himself as Redeemer, and now raised up to Appear to the Gentiles. He is assuring the Gentile Bride that all God's Word concerning her redemption is in full effect, to the first step in the Resurrection and on to the Millennium. That's exactly what's going on. How are you going to do it? "See, Bro. Vayle, I've got the Holy Ghost." So what? You got the Holy Ghost, that's fine. A lot of folk got an anointing too.

If you're truly baptized, it's only one thing, as the old Pentecostal saying was, "The Spirit answers to the Blood." If you and I are absolutely under the Blood, and our hearts are cleansed, we will receive the Holy Ghost, we must receive the Holy Ghost, because He comes to the cleansed, sanctified temple set apart by the Blood. Yes sir, when old ...?... the Blood, the Holy Ghost came down. "Repent and be baptized every one of you in the Name of the Lord Jesus Christ, remission of sin," [Acts 2:38] By the Blood, recognizing you shall receive the Holy Ghost. Didn't say, "maybe, might of ...?..." Said, "You will."

"I love the Holy Ghost, but I'm poor." That's not my subject. I want to bring back the first thing first. Bro. Branham said, *"You want to get to the top of the ladder, without going down here, forget it."*

39. "Well, I'll tell you Bro. Vayle, I'll go on the first rung here and they'll be nice and turn the ladder upside down for me." Hogwash! You're crazy... That's okay for a monkey in a zoo. Not God's people. Not trying to be funny, want to get things ...?... He doesn't turn the ladder upside down. You start at the top, come right down where the Blood is. Yes sir. Jesus was up there, came down and died, went up. Came back as the Holy Ghost. Couldn't have come back, Holy Ghost [low volume] And put first things first. See, that's why the Blood was shed, the Life comes forth. Then don't count on life coming forth ...?... onto the Blood. You're reading the Pentecostal's wrong brother/sister.

Well, I'm going to tell you, now you think back in your minds that Bro. Branham preached up to and including the First Seal, and you begin to see what this Message is all about. Yes sir, there's a man who'd appreciate the Blood. Somehow we've forgotten.

40. Now then, I believe the wealthy have just gone into a very great importance to us, because of 1 Corinthians 11:23-33, (then we're going to close) that's the last Scripture and that's enough. Tomorrow, we'll take right up to the book of... We'll go right to the Seventh Seal. The Blood under the Seventh Seal. Now listen, (here we go)

- (23) For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:
- (24) And when he had given thanks, brake and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. (Now see, the bread.)
- (25) After...he took the cup, (in the same manner) he supped, saying, This cup is the new testament in my blood: (emblem of my blood) this do oft as (you) drink it, in remembrance of me. (Listen:)
- (26) For as often as (you) eat this bread, and drink this cup, (you) do shew the Lord's death (un)till he come.

But we don't read It that way. We go to church, take communion...we say, "We show the Lord's death till he comes." [said very fast] Not right. You're not taking for His Coming at all. You're taking for His death to make sure that's okay when He does Come. (See?)

- (26) ...(you) shew the Lord's death till he come. (As oft, says you do it.)

Now listen, (I won't go into the rest of It) Bro. Branham said, "*Branham Tabernacle, you're wrong.*" He said, "*In fact there's not a church that I know of that is right.*" He said, "*In the Bible days the apostles, (the First Age) every time they came together, they took the emblems.*" But listen, he never said, "You do it." So, I'm not saying you do it. But I'm going to say this, it's time that every day we came to church, the first thought should be, 'Jesus died for me'. Leaving a sign I'm all for it, but that'll go by the board, gift of the Spirit tonight, but one day they're gone too. I want to tell you something brother/sister, the Lamb will always have His scars. It'll always be the Lamb, nothing else.

41. Now listen, I'm closing with this thought: the Book that Bro. Branham said was opened at the end time was the Book of Redemption. Now, if I went to a library and I said, "I want a book on how to raise dogs." And the title of the book said, 'How to raise puppy dogs', and I got home and the first page said, "Now, what you do take the little kitty when its eyes are open, and you give it three drops of milk. And then the fourth day you give the little kitty cat, and you give it a little bit of ground

litter, you see if he enjoys it." In the eighth day take the little pussy cat, and you let him smell some fish and see if he likes that. I'd know that I had the wrong book. Because that's not how you raise a dog, that's a cat.

Now, listen to me, I'm being very careful with this, if that was a book of redemption open, and everything in that book does not look to Him Who is my Redeemer, I am reading the prophet wrong. I'm sorry. You can believe anything you want, it's okay by me.

42. But listen, if you care to listen to me. Last August, when I went to Macon, Bro. Jack ...?... I made a statement, not trying to be critical, but I said, "The prophet said that this Message was so simple It was going over everybody's heads." I have heard the name 'complex' comment myself including in making it complex . So many readings between the lines and remember, Bro. Branham read between the lines. Right? Then somebody will run around read between his lines. Then someone read between his lines, until today it would take a telescope of such magnitude to count the fleas on Venus to read between the lines that were read between by a prophet. There's something wrong. There's something wrong.

Now, I don't care what you believe, this is not for you, this is for Lee Vayle, you get your own mess of pottage. You ain't going to have mine, ain't giving it. Get your own. I see in the mess of pottage that I'm in, and I have a right to go by and look at other people's mess of pottage, and I'll look at my own ...?... I'm going to tell you something, I'm having one awful job seeing the Word in those ...?... I'm having an awful job in seeing in simplicity. Because, "a wayfaring man be a fool he need not err therein." [Isa 35:8b]

43. That means there's something to be presented to me that I cannot err therein, because it's fool proofed, because it's mine by virtue of a gift. I'm out of it. Now, I'm talking about redemption by the Blood. And I'm trying to bring to my attention, and yours if you care to look at it. It's the Blood of Jesus Christ is the only way that there is redemption. And that Blood was the Blood of God even Jesus. And when that Book is open by a prophet, whoever he is, (and we know who he is) and it's a Book of Redemption. It's a ...?... [low volume] I cannot tell you it's a dog book, if it talks about cats... [tape fades out completely]