

# Resurrection Benefits

*To Rule and Reign with Him*

April 11, 1993

Heavenly Father, we're grateful that we can assemble together this morning which most people call an Easter morning. And we are not ashamed to call it that, even though it is a heathen name, for we realize that Bro. Branham made so much of it, and he never changed it to any other name; we all know it as Resurrection Morning, commemorating your raising from the dead, for which we are so grateful, and that one, Lord, which we know has been raised from the dead. We pray that the Spirit of that one may take every spirit in this building under his control this morning, so there might not be any striving or self seeking, or any thoughts among us, Lord, other than to be very humble before You, and to glorify Your Name and to admire You, whom alone is worthy of admiration, and to listen to the Word and take it to heart; trusting and hoping and believing, Lord, that It will be as You have given It to us, vindicated at the end time.

Help us, Father, to be that good ground, the recipients of It, that It might bring forth unto You, because that is really what we desire, even as You desire, for if we could see predestination in the Son that he had to be exactly what he was and to manifest exactly what he had to manifest, because he was that, even so, Lord, there is in us that little light of life, that little modicum of Spirit that can also bring forth what we truly are in Your sight. And we truly are, Lord, and we're claiming that this morning and somehow hoping we're resting upon it. May Your Name be glorified. In Jesus' Name we pray. Amen.

You may be seated.

1. Now, last Friday night we were looking at the fact that (and I call it a fact that) God allowed us to enter into the sufferings of Jesus Christ on the means of grace. And if you have noticed in your newspapers yesterday, you will have seen that there were pictures of people carrying all along, man-made crosses. And they were doing many things to symbolize the suffering of the Lord Jesus Christ. And so you can see from what is in the papers, and what you yourself know what we've been taught concerning the Word, that the legalist and the self-righteous, the self seeker, and those that are outside of the true Bride, which alone understands true grace, you can see more than ever what we talked about on Friday night, that actually we are allowed to enter into those sufferings because of His grace. The others try it, and they try to imitate it, but there is no way unless you are a truly redeemed child of God. And only then can we understand the apostles; we can understand Jesus; we can understand the men of history in the Scripture and out of Scripture, that is what we might call 'sacred history' since the time of the Lord Jesus Christ in contradistinction in the secular history; we can only understand how those men did actually, and women did actually, enter into that suffering. It was because of grace.

And now you know that even more particularly on the grounds that many people are going to stand before Him on that day; and say, "Lord, Lord, did we not prophecy in Your Name and cast out devils, and do many wonderful things." And they are going to talk about the power of the Holy Spirit. They are going to talk about those things which surely God did through them, but you'll notice, there's not one thing mentioned concerning the humiliation, the giving oneself over to death that Christ might live. Nothing like that is said whatsoever.

And then you'll notice at the end time at the White Throne, that little group, or maybe it's a large group of foolish virgins, will stand there and He'll say, "You know, you sacrificed, you came and visited me in prison; when I was hungry, you fed me; when I was naked, you clothed me." And all of these things you did. Then, they'll say, "When did we do that?"

We don't have a memory. See the difference? There is something to grace which is unfathomable. Every thing, however, that is give us of God to enter into by grace we may fully receive and experience.

2. Now, this morning we're going to go to a message on the Resurrection, because we begin to see what the death entitled us to, and how we enter into that death and come forth in a resurrection. So, as I said the other night, the death of Jesus Christ, as it was marvelous and wonderful, this morning we say, *"It was of infinite and eternal benefits"*—(just quoting from Bro. Branham actually) in that the blood of Jesus Christ scattered all sin. As Bro. Branham said, *"The bleach of the blood of Jesus scatters all sin, and therefore, all evidence of sin in and of the children of God, there isn't any evidence whatsoever,"* and thereby granting not only forgiveness but justification. As Bro. Branham said that *"a woman who has committed adultery, or given herself over in a wrong way, she can be forgiven but never justified."* And you can see what we're looking at from the process of the Spoken Word is the original Seed, how that Eve typified the foolish virgins, and we see how that they go into suffering and they're purified, even as Bro. Branham said, *"At the end time the church is purged, the Jews are purged, and the earth is purged."*

But, you see here the death of Jesus Christ actually opens the door for perfect justification so that there is no evidence of sin, and it can be said, then, that she's the perfect, righteous, virtuous bride of the Lord Jesus Christ.

3. So, all right. Then, the death of Jesus Christ was of infinite and eternal benefits in that the blood of Jesus Christ scattered all sin. Therefore, all evidence of sin for the children of God, (It's all gone.) granting not only forgiveness, but justification; thereby making preparation for the rebirth, and ultimate restoration upon the resurrection of the One who died, guaranteeing immortality and a place in the New Heavens and Earth, as long as Christ reigns, which is forever and ever, and of His government there is no end.

You see, there could not be anybody but of that type of person, completely exonerated, completely perfected by the blood of Jesus Christ that could possibly receive the Holy Spirit unto immortality, to place them reigning and ruling with Jesus Christ. Now, that's the Seed that Eve should of born, that one; and we reigning and ruling with him, and, of course, through the Resurrection, that must—absolutely—comes to pass. As Bro. Braham said, *"God will create again not through sex, but by an actual creative work of Almighty God by the Spirit; such spirit having invaded very single cell of the human body, bringing it back to glorification."*

4. So, what we're saying is this: Jesus did not die in order that there be a resurrection or to simply prove something, anymore than we, the children of God, were lost just so God could find us. As Bro. Branham said, *"If God just lost us in order to find us, that would certainly not be according to His dignity and His Own essentiality in Godhoodness."* Now, Jesus died because without the shedding of Blood there could be no remission of sin. Now, that's something, of course, that has been fought all along the line. It's called the bloody religion. People also rise up against it in their modern concept and say, "Just a minute, that's absolutely negative. That's absolutely wrong to tell anybody he's a sinner, to tell anybody they have any lack. You must accentuate the positive; you don't talk about these things."

Now, look where society is today: wanton killings on every hand; there is nothing left that is moral, or that is decent. The human mind is completely turned to mush until now there is nothing whatsoever left in the human race that is worthy of being dignified by Jesus Christ, except that which He has redeemed by His Own precious Blood. So Jesus died, because without the shedding of Blood there can be no remission of sin, no forgiveness, no putting away, no absolution. And without the remission of sin, the vessel would not be cleansed, then therefore, could not be a temple of the Holy Spirit. That's right. And in conjunction with that, the death was necessary to release the Life of Christ to come back upon the believer, (That's the baptism.) who now being cleansed, received the Holy Spirit, which in turn could not come apart from Him, except for the Resurrection.

5. Now, we get this over here in Galatians 3, one of my favorite portions, beginning at verse 13.

(13) Christ hath redeemed us from the curse of the law.

Now, remember; there is no law that could bring life, but only bring death. In fact, actually the law and all the commandments thereof, confirmed and explained and gave all reasons for why the death sentence was justified.

(13) Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree...

Now, watch.

(14) That the blessing of Abraham might come on the Gentiles through Jesus Christ.

That's the one that was hanged there. And through that death there's going to come a blessing. What is it? That we might receive the promise of the Spirit through faith. That's exactly what It is telling you.

6. Now notice, this is also reiterated in a different manner in Heb 10:11-18.

(11) And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

(12) But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; (Now, he offered himself, of course.)

(13) From henceforth expecting till his enemies be made his footstool (which is going on right now).

(14) For by one offering he hath perfected for ever them that are sanctified. (The Bride is perfected by the blood of Jesus Christ.)

Now, watch:

(15) *Whereof* the Holy Ghost also is a witness to us.

What is He saying there? If you had been perfected by the blood of Jesus Christ, the Holy Spirit has to come into the temple.

You say, "Well, Bro. Vayle, I don't know about that."

Then you still don't understand foreknowledge, election, and predestination, honey. That's your trouble. You're just saying you do. You're just talking and saying, "Well I do," but you don't.

7. Now, remember; we're studying predestination in "Spoken Word Is the Original Seed".

And predestination is the great 'no-no' of the universe. The great no-no that would even suggest that God would d-a-r-e to put a difference.

"Who is this kind of a fool God that you serve that would make a difference? Don't tell me that He chose this one and left that one."

Honey, I'm going to tell you nothing. What good would it do if I told you anything? But let's try to look at the Bible and agree upon what the Bible says. Now, It says right here:

- (14) For by one offering he hath perfected for ever **them** that are (set apart unto God.)

Not anybody else but them. Like he died for the many, limited atonement as to the specifics. Now, you see my language is very careful this morning. In other words, when I say specifics, you must understand my statement is not a blank statement and left there. There are clauses to the contract, and you must understand and obey every clause, or the contract is null and void. Right?

8. “You have taken away all my commandments, all my word, all my promises; anything I’ve ever made to you. You cannot have it because you’ve changed one Word.” In other words, there’s no merging of the minds. A contract, to be legal, is a merging of the minds; then, it can be executed until that time. That is why the mind today must be the womb of the Word and the Word only and shut up entirely to all else.

See, I can preach this message backwards, forwards, upside down, inside out. Any Scripture begins to come alive because of the Message of the hour! Nothing else could do it. I’ve read the books. I’m not proud of the fact, but I’ve read them. There’s nothing like this Message.

- (14) For by one offering he hath perfected for ever them that are sanctified.

Who are the one’s that are sanctified? Hold your finger there. We’ll be three days on this, but that’s all right. I’ll just read my notes and let you go home...the day after tomorrow.

9. Notice what It says. [Hebrews 2]

- (9) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every (son.)
- (10) For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.
- (11) For both he that sanctifieth and they who are sanctified *are* all of one: (Father.) (Heb 2:9-10.)

All right. Let’s go back, the same Book of Hebrews. [chapter 10]

- (14) (Where therefore) by one offering he hath perfected for ever them that are sanctified.

- (15) *Whereof* the Holy Ghost also is a witness to us.

The Holy Ghost witnesses. You know the most perfect statement the Pentecostals ever made, (And I don’t know if they knew they made it. Maybe somebody else did and they glommed on to it.) they said, “The Spirit answers to the Blood.” The Spirit answers to the Blood. Now, if the shed Blood had not have been applied to your hearts and mine, we’ve not been made pure by the precious blood of Jesus, which is greater than silver and gold that can be corrupted, Spirit will never come upon it.

10. Now, let’s look at the picture: are you pure and clean this morning, completely justified, or are you still believing the devil’s lie? Now, if we’re full of the Holy Ghost, we can’t believe the devil’s lie. If we’re full of the Holy Ghost, we believe every Word, and we don’t believe It just passively, although that’s true: there is a passivity to it. But there is an activity within the mind and the soul that says, “Yes,” to God, and “no” to everything else. And though we don’t live perfection—and you can’t, or why do you

have an intercessor? Why do you have one to whom it's imputed--our sins, and his life imputed to us? In other words, God made His Book up, and He said, "The debit is now clear. I've nothing against them."

"Well, Lord, I...I...Don't You remember when I did so and so?"

He said, "I don't remember a thing about it."

Only those that come and say, "Lord, Lord, have we not done so and so?"

He said, "I don't remember it that way at all." He said, "You're mixed up."

Which would you sooner have; your memory or God's memory? Nobody answer that, because I know you've already answered in your hearts.

#### 11. [Hebrews 10]

(15) ... the Holy Ghost...is (our) witness...: (Now,) for after that he had said before,

(16) This is (a) covenant that I will make with them after those days, saith the Lord, I will put my law in their hearts, and in their minds will I write them;

(17) And their sins and iniquities will I remember no more.

(18) Now where remission of these *is, there is* no more offering for sin.

Do you realize that this is exactly the same Paul that wrote this in Romans 8, when he talked about his desultory life, when he couldn't get things in order and things in shape. He said, "Oh, wretched man that I am." He said, "Who's going to deliver me from this body of sin." He said, "This, this is really plaguing me."

#### 12. And what is he saying in Romans 8?

(1) *There is* therefore now no condemnation to them which are in Christ Jesus...

(2) For the law of the Spirit of life in Christ Jesus...

It's the law of the spirit of the life that is in Christ Jesus; that's why Christ in you is the hope of glory. And it's a law entirely different because it's not a law of 'this thou shalt not do, or this thou shalt, and this and that'; it's a law of life—the very life of Jesus Christ, and Bro. Branham quoting on that. I forget just what sermon now. I read it to you many, many times. I've got a poor memory, but I can remember the gist of it. And in there he talks about Jesus, and Jesus is speaking, and he said, "I'm going to die, and the Blood cell that started my life is going to burst open. And that life is going to go to the Father's Life, and we're going to come back upon you."

And this is what he's saying here, that law, that life is there. Now, notice what It said here specifically, "And if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness. And if that Spirit that raised up Christ is dwelling in you, that same Spirit in you now, in a tabernacle that will die, is a guarantee you're coming back." Now 'amen', brother/sister, that's the Word of God, and I brought It to you right down the line.

13. Now, let's also look at John 7, and perhaps I should've read this first. It really doesn't matter, but because we can get... All Scripture's good. John 7:37-39.

- (37) In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. (And I believe we're in the last day of the great Feast also; that would be tabernacles.)
- (38) He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.
- (39) (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

Now, we're talking about resurrection. Right? All right. Good!

14. With that we go to John 14, and we look at a few verses here, perhaps beginning at 16.

- (16) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
- (17) *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Now, remember that verse when we come to Hebrews 6, which we'll get to.

- (18) I will not leave you comfortless: I will come to you.
- (19) Yet a little while, and the world seeth me no more; but you see me: because I live, you shall live also.
- (20) At that day you shall know that I *am* in my Father, and you in me, and I in you.

And Bro. Branham said, "*That takes place three times.*" It took place at Pentecost; it's taking place today, and will take place at the White Throne proper, which we're standing before now. It's already set. See, 'judgment set' doesn't mean the judgment is over. It doesn't mean you've even entered into it. It means it's set, and when the thing is set, means you can't escape it. The date has been put down, period! This is it. And everything that has been charged must come before God and His holy angels. Well, let's understand what we're saying, brother sister, because the Judge is here. We're going to talk about that. Right?

15. Okay, now:

- (21) He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Now, It tells you right there, without the Word of God dwelling in your hearts you cannot love God.

You say, "I love God."

Now, you see, you're lying. Now, I don't say you mean to lie. But remember; Bro. Branham said, "*Every man's word be a lie, but let Mine be the truth.*" See? Now, we're standing before a holy God, more than you believe—more than you believe; more than I believe. It's true.

- (22) (And) Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

- (23) Jesus answered and said unto him, If a man love me, he will keep my words.

There you are again. You think this one right here [Bro. Vayle points to the picture of the Pillar of Fire above Bro. Branham.] can make anything to do with anybody but the very elect?

16. I'm going to show you that in Hebrews 6. Now, just keep your minds on your subject, (See?) because this is a teaching session.

- (23) ... and my Father will love him, and we will come unto him, and make our abode with him.

Now, that goes plumb right down to the New Heavens and the New Earth and New Jerusalem.

- (24) He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

Now, you're right down here to vindication, brother/sister. You're right down here in the hour of vindication. Now, this verse here will only hold at the time of the appearing of the Son of man—alpha, and the appearing of the Son of man—omega. Because notice what I said, Bro. Branham catagorally by divine inspiration, "*At that day you'll know that I'm in the Father, you in me and I in you.*" And that was back there, and it's now in this hour right here, and it goes right to the White Throne again.

Oh, we'll know as we never knew as we stand before that, for the judgments are set. We're just learning to come into it. Oh, but you're going to know that day, yes when He said, "I never knew you." And we're going to stand there as witnesses. Oh, yes. We're going to stand there as attorneys. Oh yes, oh yes.

You say, "I don't know if that can penetrate my mind."

Well, let it try doing it. How do you know till you try it?

You're like the little kid, maybe. I hope you're not. I use to live around a little kid in Lethbridge, Alberta; nice little kid. I used to love him. I used to put the broom on the floor and drive his mother crazy; he'd sit on the broom, and I'd drag him around the house. I had a wicked way of doing nice things; nice way of doing wicked things. There he was. I remember one day his mother put something on the table, and he said, "I don't like it; I won't eat it. What is it?"

Didn't even know; didn't even know. That's okay for little kids, but not adults.

17. (24) He that loveth me... (Now) the word(s) which ye hear is not mine, but the Father's which sent me.

- (25) These things have I spoken unto you, being *yet* present with you.

- (26) But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Now, remember; Jesus remembered all things on earth. You and I do not. But there's a guarantee right here that we'll remember the things which are consequential to us; and what are they? The Words that have been spoken unto us by vindication. Nothing else matters: 'live, die, sink, swim'. You're going to love or hate me for it. I don't care which you are. I'll bore you plumb to tears on that one. Maybe make you violent. I don't know.

18. Thus, without the Resurrection, Jn 3:3-8, could never come to pass. Now, let's look at It. John 3, and we'll explain It. [John 3:3]

- (3) (And) Jesus answered, (Truly, truly, absolutely, absolutely, Bro. Branham liked that term.) I say unto thee, Except a man be born again, he cannot see the kingdom of God.
- (4) Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
- (5) Jesus answered, (Absolutely, absolutely,) I say unto thee, Except a man be born of water (even) *of* the Spirit, he cannot enter into the kingdom of God.
- (6) That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
- (7) Marvel not that I said unto thee, Ye must be born again.
- (8) (For the spirit breatheth) where (he) listeth (where he willeth), and thou hearest the sound (of his voice) but cannot not tell whence it cometh, and (whence) it goeth: so is every one that is born of the Spirit.

'Wind' and 'spirit' is the same word, but is actually... This is not a metaphor there. It's not a comparison whatsoever—not a simile. It's absolutely a spirit; it should be said there.

19. All right. Thus, without the Resurrection, Jn 3: 3-8 could not take place, because the rebirth is by the baptism with the Holy Ghost. That is a vindicated definition: the baptism, the rebirth, is by the baptism with the Holy Ghost. And there could be no baptism without the Holy Spirit, except for the resurrection of Jesus Christ, even as Peter explains It on the day of Pentecost, beginning a verse 22. [Acts 2]

- (22) Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as you yourselves also know:
- (23) Him, being delivered by the determinate counsel and foreknowledge of God, you have taken, and by wicked hands have crucified and slain.

I want to ask you a question. Who was it that killed Jesus, the Romans or the Jews?

Well, you say, "The Romans."

You don't believe your Bible that the Jews did it. Now, the Romans hate the Jews, because they claim the Jews did it; and the Jews hate the Romans, because now they are trying to put the blame on them. Big fight going on, see, because neither one really accepts the Messiah. If they just give in to the vindicated Word of God, there'd be no trouble. But you see why we're different? You see, it's all settled for you and me, if we just believe it.

- (24) Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

See, it couldn't be...couldn't be. For him to die for the sins of somebody else and not for his own sin, there's no way he could be held. No way. The fact that he died is sufficient, but he couldn't be held; there's no way. He wasn't guilty. You see, death couldn't hold him, that's why he went down—was a victory down there in Hades.



20. (25) For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:
- (26) Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:
- (27) Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. (Now, David is prophesying that. He's not talking about himself.)
- (28) Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.
- (29) Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.
- (30) Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;
- (31) He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.
- (32) This Jesus hath God raised up, whereof we all are witnesses.
- (33) (And) therefore being (on) the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.
- (34) For (it was) not David ascended into the heavens: (It wasn't David, and it wasn't to David whom it was said,) The LORD said unto my Lord, Sit thou on my right hand,
- (35) Until I make thy foes thy footstool.
- (36) Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Now, remember; Bro. Branham said, "*There had to be a repeat of Pentecost.*" Not the Pentecostal experience, so-called, but what they went through there, because remember; at Pentecost the Word had not been given. It was given to the apostle Paul. But you're noticing here, these events within themselves must be the same; and It says to the Gentiles, "Know assuredly that this One is both Lord and Christ." And remember; Christ is Messiah. We took that up in "Spoken Word Is the Original Seed", just the other day.

21. Thus we see that without the resurrection of Jesus, we would be as Paul states with relentless conviction and dogmatic, doctrinal authority in 1 Cor 15:12-18. Without the resurrection we would be as Paul states it. Now, back there in the time of Paul they were denying the Resurrection. How they could do it in the light of vindication, I don't know, except they're a bunch of serpent seed. Let's put it down to that. I'm not going to mince my words.

22. All right. Hear what Paul says in verses 12-18. [1 Corinthians 15]

- (12) Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

Now, of course, that right there could blow anybody's mind by saying, "Paul what kind of a nut are you? Just because you preach it, I got to believe it?" No! The man was vindicated. Scripture after Scripture, especially in Romans shows you. And Paul boasts of his authority based on the fact that he is vindicated. No prophet has any authority outside of vindication. Now:

- (13) But if there be no resurrection of the dead, then is Christ not risen:

- (14) And if Christ be not risen, then *is* our preaching vain, and your faith *is* (vain also.)

In other words, every bit of your revelation goes down the drain; there's nothing to it.

23. Now, watch and notice:

- (15) Yea, and we are found false witnesses of God; because we have testified...that he raised up Christ: whom he raised not up, if so be that the dead rise not.

- (16) For if the dead rise not, then is not Christ raised:

- (17) And if Christ be not raised, (Now, watch it.) your faith *is* vain; (See?) you're yet in your sins.

In other words, God did not accept Him as the sacrifice, and there is no prevailing sacrifice for sin. The man comes every time for the blood of the lamb, or a bull, or a goat. He goes right back into his sins again and there's no confidence now in the day that he died.

"Oh, oh God, is it right between me and You now? Give me my last breath so that I can get everything cleared up somehow."

"Oh, just a minute," says God, "How are you going to clear it up?"

"Well, I'll get up and do something."

"I'm sorry. You've got both legs off. You're paralyzed. You ain't getting nowhere."

You're like the thief on the cross. The only thing that can help you and help me is: "Lord remember me." That's all.

24. (17) And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

- (18) Then they also which are fallen asleep in Christ are perished.

- (19) If in this life only we have hope in Christ, we are of all men most miserable.

In other words, is Christ pictured merely as a fable, which means a story with a moral? Now, let's us notice something right here, this great, marvelous pope, John Paul II, he says, "I am not a spiritual man; I am a moral man."

The Bible is just a bunch of fables to that bird—just a lot of moral lessons.

“Now, over here there’s a story shows you how we ought to be good, and especially, ah, ah, this one: to obey the pope—yep, yep, yep,”

Yeah, hogwash! Pardon the expressions. They’re legitimate.

25. All right. But notice Paul’s triumphant recovery, his proclamation, when he says in verse 20:

(20) But now is Christ risen from the dead, *and* become the (first one to come back signifying a whole host are coming back in their order, all those Bride that are sleeping.)

(21) For since by **man** *came* death, by **man** *came* also the resurrection of the dead.

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

26. Now, let’s go to 35.

(35) But some *man* will say, How are the dead raised up? and with what body do they come?

(36) ... fool, that which thou sowest is not quickened, except it die:

(37) And that which thou sowest, thou sowest not that body that shall be, but (of) bare grain...

...like wheat, oats, or something else, that, within the circuitry, the genes, and the very patterns of life in that little life in that little dry seed, you give it water and you watch what comes forth. There will be a body. And the body won’t even look like that little crustation, that aril, a-r-i-l, that seed covering. And that seed covering can’t tell you one thing of that life that’s in there, until you put water on it that’s in the ground.

And he said, “Let me tell you something: this is what the resurrection is like.” Now watch; he’s talking about a bare grain.

27. (38) But God gives it a body as it hath pleased him, and to every seed his own body.

Now, therefore, he’s telling you here that God wants a certain body, and He’s got a certain way of doing it. That’s why It tells you that the earth brought forth the animal, and the earth can bring forth this and that. It’s not that the earth has anything to do with that. It is merely that the earth is providing that which is needed for the structure, or the habitation of that particular life. Whether it be animate or inanimate, it doesn’t make any difference. There’s got to be something to cover it.

Now, he’s talking about the flesh, the body. All flesh is not the same. But there is one kind of flesh of men and beast and so on and right down the line. And so he’s telling you here, “It’s sown in a natural body, raised a spiritual.” But the key that I want to look at is this: “To every seed its own body.” Now, if you and I do not have a part of the royal seed of Jesus Christ, we will not have a body like his. And that requires what? That requires, first of all, the germ-gene seed within our own soul and watered by the Holy Ghost itself; so they come together; and thereby, that which is sown, which is this casket here, because that’s what it is. We’re born to die in the flesh, but to live in the spirit. Absolutely true. And so the Holy Spirit coming upon us, takes every cell in our body, where that life current of blood is gone, and guarantees a resurrection like unto Him. Now that is Scripture. See?

28. All right. We go here then down to (we could read down here a little further) verse 46:

[1 Corinthians 15]

(46)     Howbeit that *was* not first which is spiritual, but that which is natural...

He's talking about the resurrection of the body now, so don't go back to the Garden of Eden where man was spirit first. You don't fool yourself on that one.

(47)     The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

And we get down to 49.

(49)     And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

(50)     Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

(51)     Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

(52)     In a moment, in the twinkling of an eye, at the last trump: (And It goes on to tell you how mortality puts on immortality and corruptible puts on incorruptibility.)

Now, what I want us to note here is the fact of what Paul is saying: "If in this life only we have hope in Christ, we are of all men most miserable, for if those even fallen asleep in Christ are perished..." Now, remember; he's talking about that body. He said, "What is there, then, left?"

29. Now, this is what you are actually looking at: if the Resurrection does not take place, let me tell you absolutely, that the first two chapters in particular of the Book of Genesis (and you can read It), absolutely is shot—it's over, gone, no hope. Why? Because Adam and Eve blew it. In plain English, they sinned, and death entered by sin. As I told you the other day, the sin that was there was sexual. That's exactly why in this generation of homosexuality and promiscuity, of women's lib and men's great hour of sexual glory—rotten, miserable—there has to be AIDS, whether or not you had anything to do with that which is foreign to God's Word: drug injection, anything else...and they are finding it now in kids, and I will soon have the article which was released on 48 Hours, about a week ago. A friend of mine can get it for me.

And in there they interviewed a young boy from Chicago whose parents are immaculate; he's had nothing to do with sexual imposition or any drugs whatever. He has AIDS, and so has at least seventy more children in America, and there is no way to trace it. Now, we're looking at something very, very terrible here.

30. Now, listen. It says right here, "That which started in that Garden of Eden." There is no hope in the Word of God whatever outside of a resurrection for man to ever rule and reign on this earth, and take the place that God said was His. Why? Because they're all dying. And if there isn't a resurrection, they'll never make it, because the promise was not only given in the form when man was a spirit man, but he was put in the Garden of Eden in order to till the ground and have dominion over all of this, which he could not have dominion outside of the human body; because he had to be a part of it, not just simply empathic to it. He had to be a part of it. Now, it could never happen except a resurrection. That's why Adam tried to get to the Tree of Life and live forever, but he couldn't do it. But you see the promise was there.

Now, notice something here, brother/sister: you will notice there was no such thing said in the book of Genesis concerning Adam running to that Tree too late. It was not even pointed out what that Tree was, but we know it was Christ—even as the other tree, the Knowledge of Good and Evil, had to be the hybridization of the Word; which absolutely shows you, you tamper with the Word of God, there's the good and evil in there. See? Just like, "Thou shalt love the Lord thy God with all thy heart, with all thy mind..." and we know we don't have perfection there either, except that which is imputed to us, but you have to do it.

Now, look; what do you find here now? We find instantly outside of that revelation, this man runs to the Tree of Life. He wants to get there, and he is hindered. Now, what am I bringing to your attention? Brother Branham in this hour explained, *"There would be revelation revealed to us which had not been known from before the foundation of the world."* And many people want to get very slick with their thinking in the Scripture, and they think they can teach Bro. Branham something. Let me tell you something, "Nobody here can teach Bro. Branham anything." Right! See? We are... We must stay with the Word.

31. All right. Now, from what we have seen it is evident through Jesus' resurrection by the power and authority of God, by the instrumentality of the Holy Spirit, "He, the risen one, is the author of our rebirth, and the bringer of many sons unto glory to the praise of our heavenly Father and God." Now, that's Hebrews 2.

We now further note other immediate, fathomless benefits that flow from the resurrected one: not only will we be glorified, but also we understand that the glorification is not an end in itself, but for our presentation before God. Now, our presentation... I don't say that's the last worthy act of grace that God does, but I would say this, "At last, at last in the Resurrection we have been made worthy by grace to stand before God." Now, that's the great thing we are looking at.

32. So, we go to 2 Cor 4:13-14, and It says:

- (13) We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken...

Now, notice; in this Message today you will hear people that are speaking outside of Bro. Branham, claiming they are quoting Bro. Branham, and you know they're not, because all they've successfully done is to pit one quote against another and come up in a morass or a bog-quagmire of their own foolish reasoning. Now, how can you and I have a reasoning process while we don't even have a think coming? Well, that's a good thought. All right. We're reading.

- (13) ... I believed, and therefore I have spoken; we also believe, and therefore speak;
- (14) Knowing that he which raised up the Lord shall raise up us also by Jesus (Christ), and present *us* with you. (The presentation.)

Now, what was presented to God in worship? Not the people; the sacrifice. And only by the sacrifice were they deemed worthy to stand in the presence of God, and with the sacrifice, even the sacrifice—(Now, watch this carefully.) but turning upon the Word of the hour as did Korah, Dathan and Abiram they were cursed and they died. Even as It says, (Hold your finger there.) in Heb 10:26:

- (26) For if we sin wilfully after that we have received the knowledge of he truth, there remaineth no more sacrifice for sins...

I don't care how great the sacrifice, even the blood of Jesus Christ which can do exactly what we have claimed what It can do by vindication, resting in a faith that is absolutely insurmountable and

irrevocable in the sacrifice. But get this one thing: the sacrifice is according to the Word, or it is no sacrifice. And if you don't continue in the Word, where are you? May I just ask the question?

- (27) But a...fearful looking for of judgment and fiery indignation, which shall devour the adversaries.
- (28) He that despised Moses' law (Korah, Dathan, Abiram ) died without mercy under two or three witnesses:
- (29) Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and...counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Now, what is he telling you there? Just what I've been telling you: the sacrifice had to come by the Word. If you offer any sacrifice apart from the Word, you were counted unworthy and condemned to death. Then, what about this generation?

33. Now, if you think I'm off the Word—which you know I am not off the Word, we'll go to John 3, and we'll find exactly what we've read here many, many, many times that says:

- (16) God so loved the world, that he gave his only begotten Son, ... 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 the world through him might be saved.
- (18) He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.
- (19) And this is the condemnation, that light is come into the world...

Why, I want to ask you a question: How much would you know about a sacrifice unless there was the Word on it? How much would you know about anything, except God Himself hath declared it by vindication?

So, that's why people talking, "Jesus, Jesus, love you Jesus, love you Jesus," and love everybody. They want me to lower my standards and disbelieve the Word of God for them, to prove that I love them. Hey, listen, anybody in this building this morning, (and we've had them here,) get that out of your mind and heart. I will not leave the Word of God for you. Who are you anyway? Who am I anyway? I never saw a creature that had blood that didn't have guts. Yeah!

"Bro. Vayle you're crude."

What are you? What are you? Hah. I'd like some answers.

They turned down the life, so the sacrifice didn't mean anything. Why did not the sacrifice of Jesus mean anything? "Who hath believed our report? And to whom is the arm of the Lord revealed." He's going to come on the scene like a tender plant out of dry ground. Nothing you'll love about Him. Ugly compared to the rest, vociferous, bumptious, crude, renegade according to the rest. "But he shall see his seed." Yeah. All right, I think we can see that very well. Knowing the Lord is going to raise us up and present us.

34. Let's look at Colossians 3. Are you with me? Do you understand what I'm saying? You can get carried away by my emphasis; you're not getting the fact: presentation depends on his resurrection. Are we a part of it? Presented. Remember Bro. Branham's dream or vision he had when he heard Bro. Neville called up, and suddenly they called his name, and he said, "*Oh my, this is grace that I'm called up for the presentation.*" Remember how he spoke to certain men in the congregation, and he said, "*With thoughts of grace I count myself with you.*"

"Oh, bless God, I'm a great guy. Oh yeah. I'm a big Full Gospel Businessman, oh yes."

Yeah, yeah, yeah, yeah. Crucified in weakness and raised in glory, power and strength.

35. Yes, where were we? Colossians 3:4, we read:

- (4) When Christ, *who is* our life, shall appear, then shall (we) also appear with him in glory.

This is the Appearing. He has appeared and made Himself known.

Also 1 Corinthians, and we know this one, chapter 12. Brother Branham used It. And in verse 13:

- (13) For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles), ...bond or free; (but) all made to drink into one Spirit.

Now, with that we go to Ephesians and connect It up: Eph 5:27.

- (27) That he might present it...

Present what? The one body, baptized with the Holy Ghost based upon his resurrection. Now, He's got somebody to present, He's got the showpiece, the masterpiece; the masterpiece now has a masterpiece vinted in a masterpiece, presented.

Notice; He's cleansed it and sanctifies by the washing of water in order to:

- (27) ... present it to himself a glorious church, not having spot, or wrinkle, or any such thing; that (we) should be holy and without blemish. (The Bride is all glorious within and without.)

36. We go to the Book of Jude, little tiny book before Revelation, verses 24-25.

- (24) Now unto him that is able to keep you from falling, and...present *you* faultless before the presence of his glory with exceeding joy,  
(25) To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever.

And in Rev 19:7-8:

- (7) Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and (the) wife hath made herself ready. (What's she done? She's washed her garments at the opening of the seals.)  
(8) And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

And remember; at the time of the great Wedding, (And we're going to talk about it. I think it's Luke 14: or 16, somewhere there.) there were those who came in, and to them were given garments, and one came in and had not a garment. And they said, "Cast that one out into utter darkness of the tribulation."

37. Revelation 21:1-2:

- (1) And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.
- (2) And I John saw the holy city, new Jerusalem, coming down from God out of heaven, (not only) prepared as a bride (but she is the bride)...

Paul says so in Galatians: our mother is New Jerusalem. We're a part of that body that came down by the tremendous, unfailing, perfect Word of Almighty God, delivered through the Blood, and made great by the Holy Spirit prepared as a bride adorned for her husband.

And Rev 21:9-11:

- (9) And there came unto me one of the angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

Now, where is she? She's safely away from the Sixth Seal. She's not here under the Sixth Seal, which is all the plagues and things.

- (10) And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God,
- (11) Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal...

38. Now, and from the fact of the presentation of the bride to Christ, we find Eden restored, an Adam and Eve co-equal over the earth, as we see in Rev 20:4-6.

- (4) And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, ...for the word of God, and which had not worshipped the beast, (Now, that Bro. Branham said, "*Was through every age.*") neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.
- (5) But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.
- (6) Blessed and holy *is* he that hath part in the first resurrection.

And without the Resurrection, "If Christ be not risen, we are of all men most miserable," and there cannot be the fulfillment of the first two chapters of the Book of Genesis. Forget it! And if the foundation is gone, there can be no building. Uh, uh. The Bible tells you, then, the foundation be gone; forget it. Leave the old landmarks; forget it. It's gone, gone, gone. They live now. It tells you:

- (6) ... hath part in the first resurrection: on such the second death hath no power, they shall be priests of God and of Christ, and shall reign a thousand years.



Now, remember: *the Millennium has the temple*. I don't know anything about it, but that's what the prophet said. I'm just here repeating it. And the entering in to the rest of God's day; that's r-e-s-t, meaning 'the rest'—capitulating to His Own idea of relaxation; He's just giving in to Himself. See? Yeah. That's the same way if you and I can enter our rest by the baptism, we just give way to the inner man; let the old man of the outside go.

39. All right. Let's look at Rev 21:23-27, and we find in there:

- (23) And the city had no need of the sun, neither...moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.
- (24) And the nations of them which are saved shall walk in the light of it: (That's your foolish virgins.) the kings of the earth (foolish virgins) ... bring their glory...to it.
- (25) And the gates of it shall not be shut (That's the Bride residence...in the Bride,) for there's no night there.
- (26) And they shall bring the glory and honour of the nations into it.
- (27) And there shall in no wise enter into it any thing that defileth, (anything that) worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

It tells you right there, the whole thing has the seed life of the Lamb of God and nothing else.

40. In Rev 22:1-5:

- (1) And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.
- (2) In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

Brother Branham said, "*To keep peace, further sanctification.*" If he had not ever given us that clue, I'd just look there and say, "Oh, my God, forget it. This is a terrible mess." But you see the key is everywhere that Bro. Branham gave us; no mystery unsolved, if you just look for it. See?

- (3) And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:
- (4) And they shall see his face... (presentation, be right there; way beyond Eden now.)

See, Paul saw this; he knew that. He said that. There was a man about thirteen years ago, (I think that's what he said.) he was caught up to the third heaven. He said, "I was either in the flesh or out of the flesh," but he saw things unlawful to utter. Some people say, "That was John." That wasn't John. That was Paul, and Paul confirms what John saw, and John confirms what Paul saw. And Paul came back and he knew without a resurrection, you... Forget it! Now, Paul knew positively that there had to be a resurrection to do it; and he knew this was it. Now, what about this hour? What about this hour?

41. Now, listen to me. We can pass over the fact of the Resurrection, such as these healings. Healing is a sign of the Resurrection—comes out of it. We can pass over the fact it places us in God's heavenly

places. Look at It right here, in Ephesians. Just read one verse that Bro. Branham gave us. And It says here. [chapter 1]

- (3) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual *blessings* in heavenly places.

He said, "What's heavenly places?" Right here, learning the true Word of God. That's what the Resurrection has done, is guaranteed the Bride is always in heavenly places. And the heavenly places, brother/sister, this mind is a place of heavenly mindedness. And heavenly mindedness comes from down here, so now, as Bro. Branham said, he said, "*Listen*, (Now, what he put is the Bible like this [Bro. Vayle demonstrates.] and he touches the Bible in his head, in his heart, and now he said,) *if you get all these three lined up, you ask any thing in my Name, I'll do it. There's nothing impossible.*"

Now, what are we asking today? Well, healing is already given; you can just forget it. That's a minor minor. What are you thinking about? The Resurrection and the glory that comes out of it. And, brother/sister, how resurrection-minded are we this morning? This is why Bro. Branham loved it, even though it's called Easter, he put such a tremendous emphasis on it. See?

Now notice here: these heavenly places we are in Christ Jesus: we have access to meetings like this because of that resurrected one having shed His Blood previously for us.

42. Now, number three: There are many guarantees of God, one of which is Christ Himself has risen and is the executor of his own will. Now, that's tremendous in itself. Jesus died, the Bible tells us, and a man's will is not in effect till the man dies. But how many men die, can come back and make sure that everything that was in the will is taken care of? Yeah. Crooked lawyers can write another will, or some slob half brother can go ahead from a half sister and steal everything she's got. And my mother lost everything because of a crooked lawyer. There are people sitting here no doubt had the same experience. I'm going to tell you something: Jesus rose to make sure that not one word of His will fail you and me. How are you going to escape?

You understand now what predestination is? It's the inescapable net: "I will lose none."

"Oh, I'm... Oh yes," (some legalist said,) I'm going to show you. I can kick myself out of that net. Oh yes, I know the Bible said, 'No man can pluck you out of my Father's hand,' but that says, 'no man', but I can do it."

And fellow said, "Well, aren't you a man?"

Being Pentecostal I'm sure he was something different! Legalist. I don't mean to throw off on him. But I'm a little ironical to make you see the truth. What are you talking about, argue with the Word of God? Why bother coming around? But people want to argue with me about the way I teach. Go someplace else, didn't Bro. Branham say, "*Get yourself another pastor.*" And I'm not even a pastor. Well, come on.

"Oh, Bro. Vayle, you're hard."

I always thought iron was always a bit hard. Didn't old Abe Lincoln want a back like a saw-log? I don't know. Maybe Christ being his own executor was a bad idea. It gives him a face like flint; it gives him unflinchable determination. See, he set his face towards Jerusalem like a flint; he knew that he was going to die there. And Paul set his face.

"Oh, I don't believe he set anything."

You think you're sitting on a fence? You believe in 'live, die, sink, or swim'? That's going to be the catch word, or leave this... That's going to be the old theme song of Lee Vayle. Brother Bryan [Bower] made a nice [bookmark] about it. Give it to the church, Bryan. Make a bunch of them.

43. All right. Number four: If Christ be risen, there is absolutely no way we will not be raised with him. Because that's 1 Cor 6:14, so let's go to It. Now, here again you're looking at guarantees. Now, of course, you've got to be born again. Remember this: all of these things that I am talking about form the unit called resurrection based upon his death. So please don't try to mince meat it and pull it apart.

(14) And God hath both raised up the Lord, and will also raise up us by his own power.

Now, that means flat, that you're going to be raised, and nothing is going to stop you. And remember; Bro. Branham, in commenting, said, "*When the body came out of the grave it was the head that came out first; and where the head is the body has to follow.*" I want to ask you a question: Did he say, "*Headship is here?*"

A lot of people are going to argue the point and say, "I don't see that. I'm just going to..."

Hey, look; get your mind line up somewhere. In other words, if you're a make-believer, do yourself a favor: get out, because the greater condemnation comes if you are a make-believer because you will not only destroy yourself, but in your attempt to destroy others, God will judge you like you never thought possible. Don't try to hide behind something. I'm not trying to hide behind anything but Jesus and this Word here. Believe me before God, I'm not lying to you. As hard as I preach It, I don't believe It half enough, but by the grace of God I will. You know why? Because the more you say It, the more it comes down here [points to his heart] and come out here [points to his mouth] amplified and magnified, until one day you've just got your reflexes all lined up. You are a clever wrestler, a clever boxer. The body must follow.

44. But there is another one I want to talk about. It is the fact of the truth of the Judge. Now, this is very important, because the Judge is here now, and we actually are before the White Throne. Now, let me read our position. I've read it before, but it's something I can never read too much, and It's the first Psalm.

(1) Blessed is the man that walketh not in the counsel of the ungodly, nor stands in the way of sinners, nor sits in the seat of the scornful.

Now, that's somebody that goes against the vindicated Word.

(2) But his delight is in the law of the LORD.

Now, just a minute, "How do you know it's the law of the Lord? There's many voices in the air."

Everybody wants to put in his two-bits worth. Go to the vindication. Go to the vindication!

(2) ...his delight is in the law of the LORD.

That's the real Word of God that comes from that man, [points to the picture of the Pillar of Fire] not what somebody reads here, and tells about It. That's why I've tried to be very careful and take every thing to the Bible of what I teach from Bro. Branham, because I know it's got to be there. I might not see it, but it's got to be there.

(2) ... (yet) he meditate(s) day and night.

- (3) And he shall be like a tree planted by the rivers of water, (You're going right to New Jerusalem now.) that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he does shall prosper.
- (4) The ungodly *are* not so: but *are* like the chaff, ("Whose fan is in his hand, (Right?) gather the wheat in the garner, burn up the chaff.")

Now, remember; he changes his simile or his metaphor. Call it what you want: his comparison. It is not now wheat and tares; it is where the spirit is so close, because everybody is anointed with the same Holy Ghost, but not the Word. Yes, chaff is the last part of the harvest, and it's Pentecost—Pentecostal pussy-cat.

45. Now, what's It say?

- (5) Therefore the ungodly shall not stand in the judgment. (They're going to be blown away.)

Now, I'm asking you a question: who is standing in the judgment? We are! We shall not be blown away. Martin Luther King said it, "We shall overcome." Hogwash! They aren't going to overcome. I'm not against blacks; I'm just telling you Martin Luther King has got... Greens, reds, yellow, pinks, whites, it doesn't matter; they're not going to overcome. **We** shall overcome! **We** are marching to Zion! **We** are a part of Zion! When **we** get there, we'll fit right in.

They'll say, "We're waiting for you."

Why? Because we're the seventh bunch up. We're the first bunch on earth glorified; then comes Wesley, then comes Luther, right down the line, till Paul. Then it gets reversed; up goes Paul. They're waiting over the battlements. Here comes number two; here comes number three; hey, good old number seven. And Paul shake hands with William Branham: "Yes, bless God, "the Pillar of Fire that came to me to bring the Word, came to you to reveal It."

Hallelujah, circle's complete. We'll fit right in. You're a misfit right now—speckled bird, ugly as crow bait. So?

- 46. (6) For the LORD knoweth the way of the righteous(ness): but the way of the ungodly shall perish. (Well, that's the judge. All right.)

Brother Branham was very careful to start the full, detailed impact of this doctrine of the Judge. It's a doctrine: the doctrine of His Presence, which is the gist of his message, which is the Message.

In the Church Ages where he specifically disagreed with the fundamentalists, especially his good brother, Jack Moore, a Jesus-Only preacher, when he explained to Bro. Branham, "That was Christ in His glorified form," Bro. Branham said, (like an old mature one, you know) *didn't strike a figure with him*. He said, "No, no, no." And God said, "No, *that's the Judge*."

47. Now, remember; Bro Branham consistently took us to John 5 and quoted verse 19, so let's go there, and we'll try to get you out of here before the bell rings. All right.

- (19) Then answered Jesus and said unto them, (Absolutely, absolutely,) I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

Now, that is the true sign of the prophet, and it's also the Judge. And we will show you why it is also the Judge.

This is based upon the healing of the man that Jesus said, “Take up your bed and walk,” on the sabbath, and he did it. And when the Jews saw him walking on the Sabbath with his bed, they said, “You are a criminal. You are a sinner and You should pay the price.”

Now, they couldn’t kill the fellow because Rome would’ve intervened. They got away with a lot of killings, but they were tied down by the law. You see, when the state takes over the church, the church cannot function. Although the law was given by Moses and came until John, when John came, the law was gone. From then on, grace and truth pointed to Jesus Christ. So there’s an interim period in here where they tried to do, like everybody tries, to look back, look back, look back, look back, and there is no vessel to hold the oil. See? You just keep little thoughts in mind like that.

48. Now, they sought to kill him and particularly Jesus. So, verse 15: [John 5]

- (15) The man departed, and told the Jews that it was Jesus, which had made him whole.
- (16) And therefore did the Jews persecute Jesus, (It didn’t say prosecute; it said persecute.) and sought to slay him, because he had done these things (in) the sabbath day. (Horror! You shouldn’t do that you know.)
- (17) But Jesus answered (and said,) My Father worketh hitherto, and I work.

In other words, the same One that did the works way back there is being done now through me—same God.

- (18) Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

That’s the truth. He was equal with God, because He was the Son of God—the Only-begotten. You know the law of the birth-right? Well, follow your type suit.

- (19) Then answered Jesus and said unto them, (Absolutely, absolutely,)

Then verse 20:

- (20) For the Father loveth the Son, and sheweth him all things that (he) doeth: and he will shew him greater works than these, that ye may marvel.

Now, notice right here, that the Father loved the Son through vindication. You say, “Did God love William Branham?” What’s your answer? He loved him like... There’s no way you and I can prove He loves us; except we know He loves us just the same. Why? Because no prophet comes for himself. Uh, uh. He comes to gather the people by the Word.

- 49. (20) For the Father loveth the Son, and sheweth him all things (he) doeth: and he will shew him greater works than these, that ye may marvel.
- (21) For as the Father raises up the dead, and quickens *them*; even so the Son quickens whom he will.
- (22) For the Father judges no man, but hath committed all judgment unto the Son.

Now, he's looking way down the line to Jn 14:12, where he—a single person—will do the greater works. And notice how he brings in the Resurrection. Right? And what's he talking about? Judge, judge, judge. Have you ever heard of the judge bringing everybody behind the bench, kind of like a pre-trial to see if the case can be settled? Sure, that's what they do. They call it 'plea bargaining' in many cases which can be very wrong, and yet very good. Who calls them behind? The judge—settles the case right there. What's going on today? Huh? The Seventh Seal is secret. Right? Revelation 10:1-7—secret. "I call you friends because you know my secrets." Secret seal, secret thunders.

50. Now, He says here:

- (22) ...the Father judges no man, but hath committed all judgment unto the Son:
- (23) That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

Now they are trying to tell you that the Father is the Son. I don't understand that. Now, I can understand God in three offices; explains it perfectly: the supreme deity of the Lord Jesus Christ. But when you want to change this Bible here, there's something wrong with you. You're just Jesus-Only. Brother Branham condemns Jesus-Only. He said, "*I'm not Oneness; I'm not Trinity. I stand being between.*" When did he ever preach two gods? One God; the supreme deity of the Lord Jesus Christ is when God Himself took over the vessel. And the supreme deity in this hour is manifested again and was through William Branham. Not through the Church, except as the Church is the body, and that the hand acts, the body acts. So, William Branham stood for the body; stood for Christ.

- 51. (24) (Truly, truly) I say... He that hears my word, (absolutely, absolutely, he that) believeth on him... hath everlasting life, and shall not come into (the judgment;) but is passed from death unto life.
- (25) (Absolutely, absolutely,) I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. (Now, that's true about His day back there as Alpha.)
- (26) For as the Father hath life in himself; so hath he given to the Son to have life in himself...

Now, just a minute, at that particular time It said God raised Him. You see, watch your Scripture.

- (27) And hath given him authority to execute judgment, because he is the Son of man (which is prophet).

Now, what about today when the Son of man is being revealed? What is He? He's got to be Judge. He's got to be Judge. The prophet always was judge.

52. Again:

- (28) Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice,
- (29) And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto...resurrection of damnation.

When's that going to happen? It's happening now. And the minute the two witnesses come, the two prophets of Israel, it's all over. Everybody wants to look way down the road. What are you looking down

the road for, when time and eternity have blended, the ushering of the Millennium is taking place, and we are before the White Throne? The judgments are set.

“Oh, Bro. Vayle, you see, my chronology, as I read the Bible, doesn’t accept it.”

“Well, wonderful. Come on, give us something against that man.”

I’m tired of people shooting their faces off behind my back. Get up here and stand here and tell me. Come on, get up here and blaspheme. They’re doing it, and some of you are listening. Yeah! I challenge you, stand before me right now. Stand with me, come on. This is Easter morning, let’s prove the Resurrection. You ain’t got nothing. You ain’t got nothing to show anybody. There is what was shown. [Points to the picture of the Pillar of Fire over Bro. Branham.] Now, **believe!** What are you waiting for?

“Oh, bless God, I’m waiting for the Resurrection. That’s going to tell the whole thing.”

You lie. The telling is now, because He’s risen amongst the Gentiles. Yeah. Yep.

- (30) I can of my own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. (And so on.)

53. Let’s go to Acts 17:22.

- (22) Then Paul stood in the midst of Mars’ hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.
- (23) For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him I declare unto you. (Now, that I make perfectly clear, and I’ll give you a sermon on it. That’ll do it.)
- (24) God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;
- (25) Neither is worshipped with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;
- (26) And hath made of one blood all nations of men...to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;
- (27) That they should seek the Lord, if haply (fortunately) they might feel after him, and find him (in other words, something in their soul moving that way), though he be not far from every one of us:
- (28) For in him we live, and move, and have our (very) being; (That’s right, because He’s a God of creation—maintains it all.) as...also your own poets said, ...we are also his offspring.
- (29) Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver, or stone, (or) graven by art and man’s device(s).
- (30) And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Now, listen:

- (31) Because he hath appointed a day, in the which he will judge the world in righteousness (That's the inhabited earth. In other words, it's the people are going to be judged in righteousness) by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

What we're talking about, then, the Resurrection absolutely shows forth, demands, and predestinates judgment by the Judge, and that One is Jesus Christ the Judging Word. And it's been proven through William Branham's ministry which is one hundred percent of Almighty God and fulfilled the Book of Hebrews. [chapter 4] [Bro. Vayle recognizes time remaining and recording need.]

- (12) For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discernor of the thoughts and intents of the heart.

Now, listen to me: if It does any one of those things and you saw it done, then It does the rest. And you saw every heart discerned by William Branham if you saw the film, you're listening to a guy or seeing a guy that saw it done hundreds of times and never a miss. Are you still sitting here with your own thoughts and ideas, and you can spout off and mouth off and take the Message and run any way you want and distort It this way and that?

54. All right.

- (13) Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

And It tells you right there, as Paul has said on Mars Hill, "You people are ignorant; I'm going to set you on the truth." And in this hour the same thing came to our attention, that people have been ignorant. And due to His resurrection amongst us, the same One that was here in flesh, Jehovah Himself that worked through that human body, worked through another human body. When God once more manifested Himself in human flesh through the ministry of the Son of man—alpha, (Omega becoming Alpha, Alpha becoming Omega) we saw It right today and no man can refute it: that man was in touch with God. There is the picture. [points to the picture.] You can do what you want about it. You're before the White Throne right now; you're before the evidence. But if you don't have ears to hear, I'm not blaming you. I'm just saying this is what it's all about.

55. Now, listen; because He appointed a day in which He would judge the world in righteousness, (That's the inhabited part of it, the people themselves.) by what He has ordained.

Now: [Acts 17:32]

- (32) And when they heard of the resurrection of the dead, (they) mocked: and others said, We will hear thee again...

In other words, they put it in the past and said, "Forget it," and put it in the future and said, "Forget it." They wouldn't do it.

56. Now, let's go to Acts 3:1-26. I don't know if we have to read that all... I'm not going to read it all, because we really don't need to. Let's just go down here to verse 19. What he's done, he's preached his sermon: the man at the gate Beautiful, he's crippled from birth. They prayed for him in the name of Jesus Christ, and here's what Peter says:



- (16) And (Jesus') name through faith in (Jesus') name hath made this man strong, whom you see and know: (which was crippled from birth), the faith which is by (Jesus Christ) hath given (this cripple man) perfect soundness in the presence of you all. (God was present with healing.)
- (17) And now, brethren, I (know) that you did *it* through ignorance, as *did* also your rulers.
- (18) But those things, which God before had (before) showed 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, (and) when the times of refreshing shall come from the presence of the Lord (which is way down the road);
- (20) (Even) he shall send Jesus Christ, which...was (appointed) unto you:
- (21) Whom (Now, watch.) the heaven must (retain) (They've got to keep in there.) until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

In other words, certain things must take place, even at the time of the mighty manifestation that that Presence is there. He's still got to stay in heaven; absolutely. That body remains there; we meet it in the air, that Second Coming.

- 57. (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 shall you'll hear in all things whatsoever he shall say unto you.
- (23) And it'll come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

Now, just a minute, let's understand this: at that time they weren't all destroyed. There was a remnant; and they're still not all destroyed. In other words, whatever He had to say based upon what He did, that was not that moment, but there's a moment coming. Now, remember; let's face the fact: you are not talking about Jesus' body; you are talking about the One in that body. And Jesus Himself said, "What I see the Father do, I will do, and what I hear Him say, I will say: so therefore, I am not speaking. I am not doing it. It is God in me."

Now, they said to Bro. Branham, "What did Jesus mean when He said, 'He that has seen me has seen the Father'?" He said, "*You're looking at me aren't you; same thing.*" Hooo! Well, why don't you do something to prove your point? You going to back up this morning so scared, "Oh, that's blasphemy. Oh my, my, I wouldn't say."

Of course, you wouldn't say... You can't say it. But if you could, you'd be shooting your face off, like six thousand jabbering women at a drunken, pot smoking party—men included. They can be worse than the women. They yell louder; not as shrill.

58. Now, listen. (24) Yea, and all the prophets from Samuel.

Now, notice; Samuel comes after Moses. So, this is a peculiar type of prophet now. This prophet does not have his own word, but he vindicates the Word that is already there and his great forte, his great ability is in discernment and telling things that are going to come to pass ever so perfectly. And he said, "I never took any of your money. I never told you a lie." He said, "I never blasphemed. I never took one of your animals." He said, "I stood right there right there with God, and you know it's God."

So did William Branham quote that all the time. So, William Branham is not talking about being Moses; he is not talking about being Paul. He said the truth, *“Just think, how wonderful, the same Pillar of Fire that brought the Word to Paul is here revealing It, and both are under vindication.”*

Yeah, listen; don’t you understand that you have a grasp of faith this morning that hasn’t been here for two thousand years? and it’s bigger than ever, because the ‘greater works’ were here to establish the greater ministry, the greater glory, the greater God, the greater thing? There’s going to be a people, brother/sister. I may not be here to do it, except in the Resurrection by the grace of God. I’ll be one of them; I will be here. But there’s somebody going to stand here that going to be glorified, immortalized, I believe right from this church. If I didn’t believe that, I’d get out of here. Why waste my time, because I know I’m going. I don’t have a thought on the subject anymore. It’s in His hands. You may not believe that. It’s hard for me to believe it, too. It’s the truth. Our times are in His hands.

59. [Acts 3]

(24) Yea, and all the prophets from Samuel...

Doesn’t say Moses now. It’s not the Word prophets, because you see, the Word has already been given and It must be restored. Even Billy Graham recognized that when Ned Iverson talked to him. But Billy still goes to the pope. Huh! Just kissed his toe the other day, so to speak. Yeah, they got together; going to talk about Russia...ha ha ha bring them to God...ha ha ha. Bring Russia to God? What God? (Wait a while. We’re not finished. Just stick with me.) Now:

(25) Ye are the children of the prophets, (even) of the covenant which God made with our fathers, saying unto Abraham, ...in thy seed shall all the kindreds of the earth be blessed.

Now, watch:

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

Now, this follows the sermon of chapter 2, where the raising up of the Son had to do with the resurrection. So, let’s watch this:

(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.

That couldn’t be done unless he died upon Calvary and came back to do it. So, he says, “Unto you first.” If there’s a first, there’s got to be a second at least. Come on, come on now. Don’t fool with the Scripture. If he didn’t mean something to follow, he would’ve just said, “Unto you God having raised up his Son.” But he said, “First.” When is the second? As Bro. Branham explains, *“As God is obligated to send His Son in the form of the Holy Spirit to the Gentiles, to do the same things He did for them two thousand years ago, but in greater manifestation.”*

60. Matthew 12: Romans, now He said, “His Son Jesus Christ,” right? “His Son, Jesus Christ.” His Son, His Son, Son of God, Son of God. Okay, let’s read It. Rom 1:3.

(3) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

(4) And declared (absolutely led forth, manifested, proven by Scripture) the Son of God with power, according to the spirit of holiness, by the resurrection (of) the dead.

“Unto you first God, having raised up His Son...” Who is He now? Son of God, form of the Holy Spirit. God Himself moving amongst the people having officially finished His work, and the office of Sonship. Notice, as we quoted a while ago, Matthew 12, where the mighty miracles were done and Jesus said, “Don’t tell anybody who I am, because they are going have to find it by their own revelation; although you do witness. That’s very, very fine.”

61. And It says here in Mt 12:15:

- (15) But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;
- (16) And charged them that they should not make him known:
- (17) That it might be fulfilled which was spoken by Esaias the prophet, saying,
- (18) Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles.

When did He ever do it? When’s He going to do it? Now, what’s It say?

- (19) He shall not strive...

Well, come on, two thousand years ago he strove. He booted them out of the temple. He took tongs, made a ripping, raw rope out of (like) binder twine. You know how that can cut. Man, have you ever been string cut and a have piece of paper cut you? It’s the most rotten cut in the world. If you want a miserable, rotten cut, get a thin piece of paper that cuts you or a string,. You talk about... I know what I’ve been through, forget it. That’s what He did. Nice guy eh?

“Oh, that can’t be love.”

Oh, go to your kind old priest. If there’s anybody around here kind old priest, I don’t know of anybody myself. If you can find one, let me know; I’d be kind of tickled to meet him, you know.

- (19) ... nor cry...

He cried in the streets. He raised His voice and shouted, “If any man thirst.” He preached in the streets. The bruised reed he broke; the smoking flax he quenched, but not so with the Gentiles. The Jews went thoroughly down the drain, and there is no acceptance outside of predestination for the few elect. And when the prophets come, they are going to point him right to the same Jesus that William Branham and Paul pointed; and He’ll revealed Himself and show His nail prints at a convenient time. To begin with, He’ll come to them in..., Bro. Branham said, “*As a sign*,” which without a doubt is a Pillar of Fire in my books. I’m not saying it is for sure, but I believe it is.

Now, listen; he said, “A bruised reed he broke, the smoking flax he quenched, and he didn’t sent them forth the victory.” He sent them down the tubes to defeat. But when He comes to the Gentiles as the Son of God, in the form of the Holy Spirit, He does not quench the smoking flax; He doesn’t break the reed. For the Bible said, “Thou shalt not do that.” You can’t stop the oil. So, what’s he doing? He’s bringing us forth into judgment.

62. Now, let’s go to 2 Th 1:7.

- (1) And to you who are troubled rest with us...

Now, when do you rest, enter into rest? That's a rest of Hebrews 4; we're going into the land: "When the Lord Jesus shall be revealed from heaven with His mighty Angels." I believe that's the picture there.

Now, watch in verse 10, because this is to you and me. [2 Thessalonians 1]

- (10) When he shall (have) come to be glorified in his saints, and to be admired in all them that believe, (because our testimony among you was believed) in that day.

Now, Paul's testimony must be revived in the last day and believed, or you don't make it. Now, that's understandable. Brother Branham even had a vision.

Now watch, at that time in flames of fire He's going to take vengeance; He's going to judge. He's going to say to the Bride, "You didn't even do it. You're righteous." To them, "Depart from me."

63. Now, the hour of Resurrection is here; the Judge is here. We are now viewing the 'omega' of Acts 13:26-50. Now, I can't read It all, but listen; here's what It says in verse 37.

- (37) But he, whom God raised again, saw no corruption.
- (38) Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: (That's the body that died, that shed the blood.)
- (39) And by him all that believe are justified from all things, from which you could not be justified by the law of Moses (declared righteousness).

Now, watch.

- (40) Beware therefore, lest that come upon you, which is spoken of...the prophets; (Now it's already come upon them. Sure it is; this is future.)
- (40) Beware therefore, lest that come upon you, is spoken in the prophets;
- (41) Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

The greater works of Jn 14:12, right through that man there, [Points to the picture of the Pillar of Fire] vindicated by his ministry, vindicated by God. As Bro. Branham said, "When Moses went down to Egypt to deliver Israel, God did not only go with him and appear in mighty signs and wonders, but He Himself appeared personally in a Pillar of Fire upon Mount Sinai; so today we even have His picture.

64. Now, that's what you're looking at here, and It says this:

- (41) Behold, you despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it...

And remember; Bro. Branham kept stressing before he died, "Though a man, just a man, just a man, just a man." He said, "You're looking at me aren't you."

You ever read Ephesians 4 the way It's written? Read It some time. It's going to open your eyes. It'll either convert some of you or kill you. I don't know what it'll do, because, hey, how do I know what God's going to do.

- (42) And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. (They'd already turned to the Gentiles.)
- (43) Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.
- (44) And the next sabbath day... the whole city came together to hear the word of (the Lord.)
- (45) When the Jews saw the multitudes, they were filled with envy, and spoke against those things which were spoken by Paul, contradicting and blaspheming.
- (46) Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but you seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

What's going to happen now in the time of the Gentiles that this takes place? God's going to turn back to Israel, because the Gentiles deem themselves unworthy; crucified themselves the Son of God afresh. You think it's not happening? Brother/sister, listen; wake up, wake up! There's too much desire to have a Pentecostal fervor of jump, shout, run, scream, emotions. If we are not getting the divine energy from the divine food, forget it. Look; I've been through all the other whether you have or not.

- (47) For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou should be for salvation unto the ends of the earth.

That's a pretty tough statement for God to make demand here. "I'm putting you there; they don't get it.!" Huh? Huh? You didn't hear what I said? Did you? Huh? You're sweet, but you're going to sleep. Is it too hot?

65. Let me read It again. Huh? Listen here.

- (46) Then Paul and Barnabas waxed bold, (Oh, man, why? Because they're vindicated. They saw God moving with the Gentiles.) It was necessary that the word of God should first be spoken to you: but seeing (you've) put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

Where is everlasting life? In the Word. Huh? Why, the sacrifice is nothing without the Word, brother/sister. What would you do with it? What would you claim about it? What are you going to say about it, if the One who does it doesn't tell you?

- (47) For (lo) the Lord (hath) commanded, (commanded) us///, I have set thee to be a light of the Gentiles, (Paul, with the Word,) (and) that thou should be for salvation unto the ends of the earth.

Now, if the same Pillar of Fire brought that to that man who got the Word, what would the Pillar of Fire say to the man to whom is revealing the Word? Well, you would say according to some people, (and you may be sitting here. I don't know. I can't read your minds,) for Thus Saith the Lord commanding us (William Branham), be careful you don't tell the Gentiles that you're a light and your Message is the only Word that has Life. Don't tell them that! Hmm, hmm, yeah. What kind of a God would that be?

Huh? He wouldn't be consistent, and He's not the same yesterday, today and forever. And He's got to change His Bible to say, "I'm the Lord. I change not, lest you sons of Jacob be consumed."

66. (49) And the word of the Lord was published...

But notice now, the Jews stirred up devote and honorable women, and right today, Sister Pentecostal Oneness and Sister Pentecostal Threeness; and good old Methodist, Baptist, Presbyterian, everybody else, turn the Message down flatter than a fritter. They don't want it. But now what happens? These men shake the dust off their feet against them. Now, what does the word 'dust' mean? It means it doesn't get involved in what they are saying and doing; it leaves them flat, so they don't get contaminated. And the word 'dust' means the dust of malice. And how are these people malicious? They're malicious against God and His Word. And these guys walk off.

I want to give you a little quote: Bro. Branham categorically said, "*How can anyone who believes all the Word have any fellowship with one who only believes a part of it?*" Now, he quoted... I'm quoting what he said here.

67. Now, let's talk about a prophet to the Gentiles just for a second, and we'll try to close as quick as we can. Who was the prophet that went to the Gentiles? Jonah. Right? Jonah went to Nineveh, and Nineveh was in the highest echelon. It was the leader. It was actually Babylonian religion, the whole thing. The god of the sea was a whale. Now, remember; he went there, and his message was: "Repent or perish." Now, repentance is to the Jews, but notice the prophet goes to the Gentiles, and he preaches repentance. And what does he say? He tells them, "Look; I want to tell you something, yet three days and three nights Nineveh is going to fall, unless you repent."

And now, what does Jesus say about that man? He said, "He was a sign of the Resurrection." Right? Now, that didn't happen in the days of Jesus. They're all Jews, and the message did not go to the Gentiles. So, the second part of the First Resurrection, which is specifically mainly—specifically mainly, to the Gentiles, there's got to be a prophet. And that prophet is a sign of the Resurrection. Now, how did Jonah go to Nineveh? As a judge: "Three days left, or you're gone." Or was it forty days? Forty. Forty days. Three days for the Resurrection and forty days to go.

68. Now, that's what you're looking at in this very hour. You're looking at Romans 11. We've read It many times, and It tells you in verse 13-15.

(13) For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

(14) If by any means I may provoke to emulation *them which are my flesh*, and might save some of them.

All right. Notice verse 25:

(25) (But) I would not, brethren, that you be ignorant (concerning) this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

The fullness of the Gentiles is the last member of the Bride. Now, what was did Bro. Branham brings to the end-time generation? "*Little Bride, you didn't even do it.*" It's time for the Resurrection because Israel is in the home land.

69. Now, and as we proceed in this Message, let me quote what Bro. Branham said about 1 Th 4:16. "*Jesus or Jehovah does all three in descending: the shout has come. God is His Own prophet, but He speaks through a man.*" Now, there's the voice. Certainly, because the Message calls for It. There's the Rapture and the Wedding Supper. The guests have been invited, but where are they?

Let's look at Luke 14. Luke 14, now this has to do with the Resurrection, brother/sister, so let's get into it. It's not just, "Hallelujah, Jesus died and rose the third day." No, no, within the three days; that's not it anymore. This is to what it's all about. Okay.

- (16) Then said he unto him, A certain man made a great supper, and bade many:
- (17) And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.
- (18) And they all...began to make excuse.

Right on down the line, as I've done this, and this and that, and this and that.

- (21) ... Then the master of the house (was) angry, (he) said to his servant, Go out quickly into the streets and lanes (and so on), and bring in...the halt...(the lame)...
- (22) (The servant did the lord commanded.)
- (23) And the lord said unto the servant, Go out into the highways and hedges, and compel *them*... that my house may be filled.
- (24) For I say... That none of those men which were bidden shall taste of my supper.

Now, you notice in here, this is not where the servants went out. That's plural. This is where a servant went out. And who goes out to bring them in? A prophet with a Message endued by the Holy Ghost; and the Word is what cast the net and brings it in because the Spirit of God is in that Word. And without the Spirit in that Word, there is no way you and I can be saved, or see anything at all. Talk about sacrifice all you want. Talk about mediator; talk about intercessor, won't do you a bit of good because you're outside the Word.

70. Now, he said he called them to do it. None of those men would come. Now, there's another bunch he sent out. He sent out servants, and he said, "Bring them in." Now, the people came in, and there was one person sitting there didn't have on a wedding garment. Now, Bro. Branham said, *"That's the unbelievers amongst us who will not listen to the Word, but they sit there just waiting as make-believers to make a fuss when the time is exactly right."*

The hour of the Judge and Resurrection brings us to the indictment of this generation, and this generation, which will not pass away, are the homosexuals, the perverts, the filth. This now brings us to Genesis 18, which Bro. Branham says is Heb 13:8: "Jesus Christ the same yesterday, today and forever," when that One in human flesh appeared to Abraham and Sarah and read her heart when she was in the tent, and declared it; the same One who went down to Sodom, the city given over to licentiousness and filthy sin, and delivered those poor folk within there, while Abraham stood with the elect. Remember; the foolish virgins come up, but they die. This is that hour. It is the hour of 2 Th 2:1-7, which I read to you, which is continued in 2 Th 2:1, which is the gathering of the people, which is Matthew 24 and Luke 17, where he talks about the carcass, the Word dividing the people, until there's a division by the Word sufficient to call the Bride home to glory.

71. Once more it is the crossing of Jordan set before us. Remember; Israel walk over in dry land. Elijah was taken also, the same way as he crossed over. But this time it is the river of Ezekiel from the eastern gate rising, not only waters to swim in, but waters to take us over. So, I say this morning, who is going to trust in the living waters of Ezekiel's temple from the eastern gate to walk us over in this bleak hour where it is neither light nor dark? This is where people are continually haunted in this Message.

“What do I believe, where do I go. What did he really say?”

Why don't you just listen? There is a five-fold ministry destined to do it, but if you want to tell them what to say, that means that you're Laodicean, you're Nicolaitan; you want to tell them you're now a democracy. Then get together and decide who's going to say what. Elect somebody. Let them be your spokesman, and I'll tell you one thing: three of you will be so disconcerted before it's over you'll be at each others throats, because only God knows how to handle His Word, and that's ordained from the beginning.

This is the decision of the hour in this bleak, what Bro. Branham called, “*A dreary hour.*” Are you, or are you not, committed to the perfect faith of this hour? Are you like the disciples of John, who only got as far as that prophet, and they stayed there, and they didn't go on? They failed to see Jehovah revealed. They failed to see the arm of the Lord revealed. They failed, therefore, to become a part of that seed where they'd see it's seed and be satisfied and share the inheritance, where they might reign and rule as was promised by Almighty God to men in flesh.

72. The last watering of Hebrews 6 has taken place. And I want to read It to you in closing, and you may get the full impact of what we are saying.

- (1) Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
- (2) (And) the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
- (3) And this will we do, if God permit.

And what is perfection? Brother Branham said from 1 Corinthians 13: “*When that which is perfect is come.*”

“What does it mean, Bro. Branham?”

He said, “*Who is perfect but God.*”

And what is God but His Word, and by His grace we have the perfect revelation of His Word for this hour, so therefore, all of these doctrines are there, but they are not perfect. They have been added to; they've been taken from. There's been just enough life to get you by, but there's not enough life to change your bodies now and put you into the Resurrection. No way; no means. Uh, uh. That's a mystery. That's the secret of the last trump; the seventh voice of the last church age messenger of Rev 10:7, consorting with Rev 10:1: the God Who is His Own prophet, but has a mouth piece.

- (3) This we will do, if God permit. (But God did not permit it that time, but He's permitting it now.)

73. Now, watch what happens at the end time when the Word is restored: that the same Pillar of Fire that brought the Word to Paul is restoring It to His perfection, revealing It.

- (4) For *it is* impossible for those who were once (for all) enlightened, (seven church ages, seven enlightenments) and have tasted of the heavenly gift...

They've tasted it. You see the razor blade difference is here. Everybody's anointed. It doesn't matter who he is, the Holy Spirit can fall upon him. Why? Because the spirit is on the outside; the soul is on the



inside. And your spirit can be anointed. You can do marvelous things and do marvelously before the people, and be as phony as a three dollar bill. Right! Just like a Judas.

- (5) (Now) ... and the powers of the world to come, (That's in this hour. You understand what Bro. Branham did: raised the fish, everything else there.)
- (6) (Now, having fallen) away (it's impossible) to renew them...repentance, (They can't change their mind.) seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

Now, listen.

- (7) For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receives blessing from God:
- (8) But that which beareth thorns and briers...

Now, what's he talking about? What bears thorns and briers? The earth. Now, listen. Let's get it again.

- (8) ...is nigh unto cursing; whose end *is* to be burned.
- (9) But (we're looking for) better things...

Why? Even though the judgment's set, even though you're before the White Throne, even though it's all here, the Bride is not condemned. We are not looking at the negative. We're looking at Him who is revealed. You're not upon Mount Ebal; you're upon Mount Gerizim. You're not those being condemned; you're with those that are justified. Now, listen carefully:

- (7) For the earth which drinketh in the rain that cometh oft upon it, (How often if often? Seven times. That's perfection, seven Messages. It's all over—seven spirits before the throne.) and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God.

What does It tell you here? It tell you the earth—that is the pasture, that's the husbandry, that is the good earth of God—is not going to be cursed, because you're the receptacles of the Holy Ghost.

74. Now, what does It mean here when It says, "Beareth thorns and briers?" Well, that tells you the earth is arid; there's no water on it; it can't bring forth. And when that water is not on that earth as a true baptism of the Holy Ghost, it brings forth a little plant, and that little plant is like the trident—three prongs that is used in war to kill people. In other words, it brings forth a trinity. That's what it is. And anybody that's got three gods is an idolater and is doomed.

Now, I'm talking to you this morning. Are you the husbandry of God? Are you the land, the ground that God planted? The only way that you can know is, ask the Lord this morning if He will forgive your sins and come into your life. You're going to have to know by going through the waters of separation, being baptized in the name of the Lord Jesus Christ, and then, see if God will fill you with the Holy Ghost. And if God fills you with the Holy Ghost, you will begin to take this Message like you've never took anything in your life, and without it you'll not be satisfied, because that's your life, your breath, your food, your everything. And if that's not the way it is that you live, breathe, and it's your existence, and you can't wait for the church doors to open to get here, there's something wrong somewhere. Now, that's the evidence. Now the point is: we want to face this very, very truthfully.

75. The Bible...James says, "The Judge is at the door." John says, "He's knocking."

He said, "If you hear y voice." And It says categorically in the Greek in 1 Th 4:16, that the One descending, it isn't His voice, it is somebody else's Voice. So therefore, the Message is brought by a vindicated prophet, and It says, "You hear his Voice, you've listen to the Judge."

Now, this morning, judging whether you're worthy for eternal Life or not... To turn that down [points to the picture of the Pillar of Fire] shows you don't want eternal Life.

You say, "Bro..."

Don't Bro. Vayle me. Give me one sign of your vindication. Please, for God's sake, don't just sit there and mouth off. Anybody can talk, but the more you talk, the closer you get to hell, and the closer you get to hell, the stronger the binds, the thongs that binds you, and you'll never get loose. Give me some sign you got something? You can't do it.

76. I'll say again this morning: (I'll say it many times.) all of you put together have never had the visions, the prophecies, the vindication I've had. Because I've stood there and challenged the people; if they can't believe, get out; I'll believe for you. Come on, some of you guys will talk. You've been talking. I'm challenging you now. Don't talk behind my back. Get up here with me. Bring your friends, make your phone calls right here. We've got five phones, no problem.

How many know Betty McRae? Yeah. Ask her what happen in England back in 1975, when I said, "I'll give you thirty seconds to get up here for prayer." No more Collagen Disease. She used to crawl the stairs backwards going up. She couldn't do it. She came home and her husband found her carrying groceries having a nice time. Lee Vayle didn't heal her. Where's your record? Come on. Who have you prayed for and seen God move? It takes faith, brother/sister, ...takes faith. "Prayer of faith shall save the sick." I'm not boasting. I've had them sit, and I knew they couldn't get in, and I said, "Just pretend you're a million miles away." You see everybody doesn't pray for sick and have a healing.

I had one for a while. I needed it, and God let me have it. I've got my reasons. He's got His. He allowed me. And I said, "Pretend you're not here," seeing just miracles happen, under the doctors' noses even. I'm not vindicated. False anointed have thousands of time more healing than I've ever seen, and many more visions that came to pass, and many prophesies right on the nose. I don't have a thing to prove anything. There is my proof. [Bro. Vayle points to the picture of the Pillar of Fire with Bro. Branham.]

77. The one risen from the dead is on the throne there...sent that Spirit back. God said, "I'm going to put everything under your feet." And He's down here doing it. That's a picture of Elohim. That's Jehovah. That's what followed Israel. My representation is His Son that stands here. He's not comatose like somebody wants to tell you. Because they become Jesus-Only, they don't understand the truth. I'm not angry; I'm not biting. I'm just telling you. Anybody can talk, but that's the man [points to the picture again] you better hear. Whatever spoke to me that day when I saw him, said, "If you ever listen to any man, that's the man you should listen to." I'm listening. Where are you today?

How about repenting this morning? We can fill the pool very quickly. We have faithful servants here that will see that you have the proper clothes, or we'll go and buy them for you—whatever it takes—to baptize in the Name of the Lord Jesus Christ and see what the Lord will do for you. Huh? Is that fair?

78. Let's rise at this time, shall we? Here's the resurrection morning... (Let's bow our heads.) ...a resurrection morning you can raise from the dead with Him. Is anyone this morning a candidate for baptism? Let me see your hands. Anybody want to get baptized in the name of the Lord Christ and everything? All been baptized? If you haven't been, it's the only way you can start, you know. You can't start any other way. You know why?

You say, "Well, it doesn't bother me."

It says, "Repent." I want to tell you something: If you don't repent, you're never going to be baptized in water. The very fact that you are being baptized in water shows that you have repented—something started. Huh? I don't see anybody.

Let's bow our heads in prayer.

Heavenly Father, we know this the hour of the Resurrection when You raised Jesus Christ from the dead, and set him at Your Own right hand in heavenly places; when he was presented there coming up to balustrades[?-unclear] in heaven said, "Who is this One, this mighty One." One day, Lord, You that are in our midst, we're going to crown you King of Kings and Lord of Lords, and it will be in the reincarnation; in that great Second Coming when we meet that beloved one in the air. We understand these things, Lord, as never before, because we can see the Word, how It all came together and comes together, under vindication.

And I pray, Lord, there won't be one of us miss it, Lord I don't want to miss it. I've said a lot of things this morning, sound like a pretty strong boast; and my boast is in Thee, Lord. And I admit, Oh God, if You are not in the words that I say, I'm merely saying words that I hope that will come to pass. But Lord, if I am in this Word, and faithfully witnessing those things that are very true in this hour that You have shown forth, then, Lord, I believe with all my heart that it's all in Your hands. The safety net has been thrown, and I am caught in the free fall of the end-time Laodicean age, and I have been brought safe to the harbor past the throne into the presence of God and shall stand and not be blown away like the chaff. No never, no never. "On Christ the solid Rock I stand," stand on Him through the revelation, knowing the commission there: Be baptized in the name of the Lord Jesus Christ, to be full of the Holy Ghost, and go on, Father. What else can we do? We believe that's the truth, Lord, bringing it down to the simple, perfect faith as never before. In this the vindicated Word we trust the Gospel of our salvation, which even now, Lord, has separated the people to take some of us away standing here upon earth, immortalized with all the rest, and I believe, Lord...God, I've got to believe I've got to come back, or why did I have a thing to do with the prophet?

Like Paul said, "If we do not raise the dead, everything is vain." That's true. The whole thing is shot to smithereens, but Lord, we know it's true, and we stand here in the face of the Resurrection this morning.

God bless everybody present. Bless dear Bro. Hall and his wife here, Lord. Minister, Bro. Pete Klassen and his wife, and Bro. Miller, Lord. There maybe others for all I know that I...nor recognize at this minute by faith. But Father, we know that they have terrible jobs to perform before the people, because they got to stand like the prophet, who was God to the people, and when they take the Word, Lord, the people know that these men had better be full of the Holy Ghost and better be telling the truth, because too much depends upon it. Father, we never asked for the job anymore than anybody else asked to be born again. It was You that called. The Voice they heard was the invitation Voice, and they came.

Help the people to realize Your sovereignty today. But Lord, now Your sovereignty swings into such a high gear and to such a tremendous force, You're literally going to suck the bodies out of the ground as it were, charge them with a life that's never known, and those forms come back in here in those spirit Word bodies, stand glorified, and we with them to be caught up, presented forever with the Lord. Father, what a tremendous thing it is the hope we have. We thank You for it by vindication.

Bless Your Name by sending the prophet William Branham. Bless Your Name forever, oh God, in Your goodness and Your mercy. The world says, he was only a man, that's true, but so was Jesus only a man, and we're only men too; but we thank you, Lord, that for now we can take of Your redemption;

more and more of Your own personage and personality, more and more in Your glory the very body. We thank You for it, Lord. If we never have another service, we know, Lord, we wouldn't even need one actually... It's time to grow up as men and women to face life one on one, no matter what every ...?... said, to equip ourselves as men and stand there in the truth, gird about the loins with the girdle of truth; helmet of salvation, breast plate of righteousness, over all the shield of faith, shod with the preparation of the gospel. What a stalwart person, Lord, what a great thing. We're all Your sheep, Lord, together. Fill our hearts with love by Your Word, Father. Take away every thought of remorse for the past, looking out at the glorious future. No matter what we have in our hearts and minds, let it all be gone, Lord, as a blast before a furnace burning up the chaff, Lord. May we be purged by the blessed Holy Spirit to walk in a new resurrection life as never before, Lord, because we are getting closer and closer. How much more, then, should that be amongst us and within us and the unity and presence and power of our God.

Now unto the King eternal, immortal, invisible the only wise God, be all power and honor and glory through Jesus Christ our Lord. In Jesus Name we pray. Amen.

“Take the Name of Jesus with You.”