

The Blood of Jesus

Bro. Lee Vayle - July 8, 1976

...Now we're certainly happy to be back here in the house of the Lord with you tonight because the building is sanctified by praying worship unto Almighty God and He's pleased with our worship unto Him tonight. I know because we're doing our best to be in the spirit and truth of what He has brought to us as vindicated in the last days.

Now we've been studying along lines of the Blood of the Lord Jesus Christ, the great purchased possession of His Blood, and I was just thinking that many years ago an old Scottish minister was approached by a young brother who desired to be a minister and he wanted a little consultation with his old pastor and a little advice. And the pastor said, "Son, make much of the Blood."

And I think that's the best advice that anybody could ever give because you're safe there, because it's by the shedding of his Blood that we have remission of sins and we enter into the riches of His grace. And grace is based on the Blood. Somebody paid a price in order that you and I might have it free.

You know there's a Latin phrase that says, "Something for something," which means there's no such thing as a free lunch: somebody's got to pay for it, somebody's got to work for it. You know America here is great for the free lunch. They tell me that there are several agencies that will take care of your needs. If you don't get satisfaction out of one agency, you go to another. They all want to help you because it's a 'pork barrel' scheme: if you don't come and get money from the government, then they don't have jobs. And so it's something for nothing. Well, it isn't 'something for nothing' at all, the taxpayers are paying for it...somebody's paying for something.

But you know that's the way it is with the Blood of Jesus—that's the price paid. We don't get something for nothing. There was a great price paid, but we get something because somebody paid for it, and that's what we're talking about in these services concerning the death of Jesus Christ, the shedding of his Blood.

1. So we're going to continue now in another message, this will be Message #3, where the resurrection is proving his death, or the efficacy of the shed Blood of the Lord Jesus Christ. Now we're going to read in the Book of Hebrews again, that's really the great book on the Blood, shows forth the redemption in a wonderful way. Of course, Romans is also a tremendous book. And we're going to start in the ninth chapter and we'll read verses 19-28, and then we'll just quote one verse from the Book of Matthew.

Now shall we bow our heads once more in prayer:

Our dear Lord Jesus, again we come to You to speak to You tonight, Lord, from our hearts, knowing, Lord, that without You we're nothing and we recognize that, Lord. We need Your help tonight, we're never able to be without You because You are our life, and that's the way it is with the body. When the life goes, the body is no good, and so we depend on life as we walk and go round, and we depend on Your life, O Lord. At this time we wouldn't want to be without the spiritual life that was in You, anointing us, and blessing us and guiding us, and giving us the truth of Your Word tonight. Lord, let the truth of your death, the shed Blood, what it means tonight and the proof in the end time, let it just really mean something to us tonight, Lord God, to set our hearts on fire with reality, and what we have, what we've literally seen in this end time and has been witnessed to by those that did not see it, and we know the witness is true. Father, just help us, we pray, and we'll give You the glory in Jesus' Name. Amen.

2. So we'll read now beginning in verse 19.

- 19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,
- 20 Saying, This is the blood of the testament which God hath enjoined unto you.
- 21 Moreover he sprinkled with Blood both the tabernacle, and all the vessels of the ministry.
- 22 And almost all things are by the law purged with blood; and without shedding of blood is no forgiveness.
- 23 It was therefore necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.
- 24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:
- 25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with Blood of others;
- 26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.
- 27 And as it is appointed unto men once to die, but after this the judgment:
- 28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Now there's one more verse, we'll just quote it to you from Matthew 5:48b.

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Now this message will attempt to show that the resurrection of Jesus proves that there is perfect deliverance from spiritual death by Jesus' sacrificial death wherein his Blood was shed, and the Bible does actually set forth such a perfection. Now you might have noticed in the First Seal when Bro. Branham commented on Matthew 5:48b, "Therefore be ye perfect even as your father which is in heaven is perfect," he said, "*And how could we start the thought of being perfect?*"

3. Now that's true. If you look around you, look at yourself, look at history, there never was, or ever could be, anybody perfect. Humanity does not bring forth perfection. The one man who was entitled perhaps to show it forth was Adam, and God already warned him that he'd fall into sin with his wife, and leave God for that sin, which we know that he committed with her. And so you look over the whole gamut of history up to the present day and it's impossible for anyone to even visualize anybody else being perfect. It just isn't there. So the prophet was right: how could anybody even start the thought of demanding or the necessity of a perfection. Then he goes on to say, "*But Jesus required it.*" And that's right. The Scripture sets forth that Jesus required a perfection, a perfection that is absolutely as perfect as God, and then here's what he said concerning it, "*And if Jesus required it, He (Jesus) has got to make a way for it.*" And that's absolutely true. If Jesus requires it and we can't produce it, then He had better produce it, because otherwise it's not going to be produced. The requirement is not going to be met. Nothing is going to be done, it is going to be finished. In other words, anything He wanted is stalemated, is aborted, it is thwarted, it is finished before it has started.

Now listen to what he says: "*And He has His own Blood.*" That's right. The prophetic statement that Jesus demanded perfection, the righteousness of Almighty God Himself, that's perfection, nothing less, nothing will be accepted, and he said, "*He that demanded it, required it, sees that we get it, and it is by the Blood of Jesus Christ.*" That the prophet's statement is absolutely correct is seen in Hebrews 10:14.

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

The Scripture says absolutely the perfection is there through the sacrificial offering. Thus we see there is a perfection imputed, or granted, or given, positively given to every believing sinner because of the Blood. Make no mistake about it, it is the Blood that perfects the sinner, the resurrection guarantees it.

4. We go over here to Hebrews 10:15.

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

15 Whereof the Holy Ghost is witness to us.

In other words, if you want to know if the Blood has wrought its perfect work, if you have the perfection that God demands, has the Blood absolutely been applied, there is only one way, “Receive ye the Holy Ghost,” for it says right here that the Holy Spirit is the witness to the Blood.

I like the old Pentecostal saying that they had many, many years ago: “The Spirit answers to the Blood.” And that’s the absolutely truth, my brother/my sister. If the Blood has been applied, you will receive the Holy Ghost. There are no ‘if’s’, ‘ands’, or ‘buts’, about it. There is no moaning and groaning and tearing. There is no need for your sensation, your wonderings, your meanderings, your amazements, just believe God because the Blood has been shed and the Spirit of God comes right to it. Yes, sir, that’s absolutely right. When the Dove came upon the Lamb, it meant one thing: when you get under that Blood, the Dove comes. See? “Repent and be baptized, everyone of you, in the Name of the Lord Jesus Christ”—there’s your remission of sins —“You shall receive the gift of the Holy Ghost.” See? You’ve got to believe it, you’ve got to believe it because that’s exactly right. It is the Blood that makes the Bride perfect—that’s exactly what the prophet said on another tape, *“It is the Blood that perfects the Bride.”* Whatever other perfection She has, and I know She has other perfections, let’s face it: this is where She must start or She doesn’t have any of the others. It’s the perfection of the Blood that has been shed and applied to Her.

5. Now notice well Hebrews 7:1-19.

19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

Now let’s look at that again: It said, “The law made nothing perfect,” in fact nothing, nothing but perfection can make perfection. There wasn’t any law, there wasn’t any means that could do it but It said, “The bringing in of a better hope did bring us a perfection, and by that perfection we are able to draw near to God.” But what is the better hope that perfects, giving us the ability to approach God? That which puts us into the holiest of all, ministering our lives to Him.

What could do it? What could put us in the holy holies, the holy, holy? What could put us in the presence of God ministering our lives to Him? What is going to do it? See? Well, Hebrews 10:19-22.

19 Having therefore, brethren, boldness to enter into the holiest by the Blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And having an high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

What does it say?

19 Having therefore, brethren, boldness to enter into the holiest by the Blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And having an high priest over the house of God,

Now keep in mind this thought of the high priest over the house of God, see?

22 Let us therefore draw near with a true heart in full assurance of faith.

And remember: the key here now is the high priest. Just keep that one thought in mind. You've come by the Blood, but the high priest there sees that you have that Blood, sees that It's efficacious, sees that you get in, see? Don't forget now.

Now, you can see how precious is the doctrine of the sacrifice of Jesus. It's absolutely what people say: the centrality of the cross...the cross is central to every single thing, crucified before the foundation of the world. The antidote was there before there was a serious problem; before there was a problem, God had the answer because it was all bound up in God, it was foreordained, see?

6. Now we know perfectly what was accomplished by the shed Blood of Jesus Christ. It was a perfection given to us, the very perfection, "Be ye perfect, even as your father, which is in heaven, is perfect. Required of God, and supplied by God, and given freely, though the price was paid. Somebody paid the bill, and now we are entitled to it by faith in that Lord Jesus Christ. And remember, the resurrection of Jesus proves this all to us. The resurrection proves it and we'll show you in the Scripture that I read the resurrection is proving the efficacy of the shed Blood of Jesus Christ.

We're going to go back there to Hebrews 9 once more...we'll read it again. Now:

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This is the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood there is no forgiveness.

23 It was therefore necessary that the patterns of things in the heavens should be purified with these.

Now it says right here that as Moses was in the mountain, God said, “See you make all things according to the pattern I showed you in the mountain.”

So therefore there is absolutely a temple or a tabernacle in heaven that is identical to the one on earth. It’s a real one up there and then there’s the one down here, because Hebrews said, God said, “You make it according to the pattern.”

Now It says that the things on earth, made according to the pattern, had to be purified by blood—absolutely, had to be purified by blood. So therefore Moses had to sprinkle blood over literally over the whole thing in order to see that it could stand before God, that the people could go in there, and thereby worship God. They could be received and accepted.

Now but it said:

23. ...But the heavenly things themselves with better sacrifices than these.

And this tells you right here that Jesus had to take his own Blood right up into heaven to purify heaven itself because heaven had been defiled. Then if the heaven of heavens, the presence of God, the temple of God, the throne of God, was purified from its defilement by the Blood of Jesus Christ, how much more you and I. See? He’s showing us something here.

7. Notice:

- 24 For Christ is not entered into the holy places made with hands, (He never came down and entered Moses’ tabernacle, and Solomon’s temple, or Herod’s, or anybody else’s), but he entered into...which are figures of the true, but he entered into heaven itself, now to appear in the presence of God for us.
- 25 Now that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;
- 26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

The sacrifice was made down here and the Blood was accepted there, and he stands, see, as a high priest unto his own Blood to absolutely see and assure, that not one single person who’s entitled to that Blood should lose the effect of it. You see? Absolutely guaranteed. Now, see, he’s in that holy place.

- 26 For then must he have often suffered since the foundation of the world, but now once in the world he appeared to put away sin by the sacrifice of himself.
- 27 And as it is appointed unto men once to die, but after this the judgment:

- 28 So Christ was once offered to bear the sins of the many; and unto them that look for him shall he appear the second time without sin unto salvation.

Now we clearly saw here, at least I trust we did, in 19-23, that Jesus fulfilled every type of sin offering that was sacrificed in order to remit the sins of the sinner. He is the antitype or the fulfillment of every single type of ceremony which primarily was to do with blood, and always you had to have blood for forgiveness. There wasn't any other way, see? You had to have the blood there. And so he fulfilled every single one of those types, and this, in his death and the shedding of his Blood, he was able to do that, see? He fulfilled it all.

8. Then you'll notice in verses 24-28, which I read, that it tells you that he arose and delivered the Blood to the mercy seat, see? So it is his resurrection that proves the efficacy of his Blood for he is now a living high priest unto his own Blood. As we showed you before, he is mediator and intercessor, and remember: the mediator gets you in, and the intercessor keeps you in. Now that's the whole thing we're looking at. See? High priest to his own Blood.

Now this is perfectly Acts 3:26.

- 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.

Now I want that to ring a bell because we've been using it and using it, see, but many times people just maybe not only don't appreciate repetition but they don't let repetition do its work. Now the work of repetition is like an ax chopping into a tree: wham! wham! chop! chop! until you get such a great big wedge in there that that...something's got to happen. See? That's what repetition is doing.

9. So now, listen:

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

When we begin to see that, we will see that sin doesn't have one single thing to do with us anymore because it's been turned away and we stand perfect before Almighty God and His perfection which Jesus required and Jesus gave us. See? We just don't spend enough time on these things that it'll get down, down, down, until it becomes our very life. See? We need to know this, so I want to repeat it again:

"Unto you first," Peter said, after showing the demonstration of the reality of what had happened, he said, "Unto you first, see, God brought this one, raised him up, to show you your sins are turned away." See, Jesus had been approved, they turned him down, they killed him. Then God raised him and the mighty miracle ministry, the vindicated Jesus as approved by God, strung up amongst the brethren in the first age, and they said, "What does this mean anyway?"

He said, "I'll tell you what it means, and you know jolly well what it does mean: this one that was approved among you, this Messiah—you killed him, but the fact that you knew he was approved, and the fact that you could kill him, is that going to mean he's 'unapproved'?"

Don't be ridiculous. Does God take His sign off those and His grace off of those to whom it's given. See, they knew better because they understood David and all about it, and Moses. Sure, they understood, and they said, "No, I'm going to tell you what: this miracle ministry is the same ministry he had in his flesh is now upon us and this ministry is proving his resurrection which in turn is proving his death was acceptable to Almighty God, see? And he's raised up to turn you from your sin because, you see, the burning issue always was sin and Blood, sin and Blood. See, God hated sin, there had to be some way for God to deal with that sin so the innocent Blood was shed. And now Peter is saying, "He raised him up to prove it to you."

10. Now, the manifested truth in A.D. 33 ½ in itself was the proof of the perfection of the redemption by Blood. And now in 1946, and to '76 and beyond, his resurrection proven amongst us because it's been proven, once more testifies, and this time to the Gentiles, that only by the Blood is there perfection. You see? Almost...I don't know of any church that actually has seen this. It's always something else added, but the Bible doesn't say that. They've got their creeds and their dogmas and their ceremonies, their formulas, their rites, and their organization and their membership, and all these things, and they say, "That's it," but it's not it. You see, brother/sister, you could clear your minds once and for all with just this one thought, "If you were to meet God right at this moment in flaming fire coming down, what would you tell Him?"

"I've been a very good boy since I was saved."

Hogwash! You sin a thousand times a day and you're backslidden a thousand times a day. What are you going to believe, your church membership?"

"Oh, I didn't do too bad, I wasn't as bad as John."

"Well, John wasn't as bad as Bill."

What are you going to believe? See, when you bring it down to the facts, you could plead nothing but, "Oh, God, is there something that will help me out?"

Now, what's going to help you out? You say, "Jesus."

Yeah, but what's Jesus? He's high priest to his Blood but without that Blood, you still can't get there. See, he's high priest but what to? His own Blood. Mediator gets you in; intercessor keeps you in. See? That's exactly the truth, now proven to the Gentiles.

11. Now since there is so great a perfection given us through this redemption by the Blood, we ought to know something about it. We ought to look into it and study it a bit, so we go to Hebrews 9:22 and we look at it this way:

22 And almost all things are by the law purged with blood; and without the shedding of blood is no remission.

Now here we find a little negative statement. It says here without the shedding of Blood, there is no forgiveness. Now put it the other way: with the shedding of Blood there is forgiveness. See, the negative fools you; the negative throws you, but the negative wasn't meant to. Without the shedding of Blood there's no forgiveness—that's fine—but it somehow doesn't

ring the same bell as when you say, “With the shedding of Blood, there is forgiveness, see, putting it in the positive there.

All things that come under the sin line have to have Blood to answer for, so God forgives our sins because Jesus died upon Calvary, for “God so loved the world that He gave His only-begotten Son in death, that whosoever believeth in him dying, himself should not die but have everlasting life, for God sent not His Son to condemn the world, or judge the world, but the world through him might be saved.” (John 3:16-17) See? That’s what we’re talking about. Here is the one thing, or the one act, that stands between God and the sinner so that the sinner can come unto Mount Zion. It is the Blood of Jesus Christ that was shed upon Calvary.

12. Now we go back to John 3 for a split second and we look at the 14-15 verses and It says:

- 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up in death:
- 15 That whosoever believeth in him (Dying and lifted up, himself) should not perish, but have eternal life.

Now that’s what it says right there. Okay. Let’s follow this to conclusion which is in Hebrews 12 and in verses 22-24.

- 22 But you are come unto mount Sion, even unto the city of the living God, which is the heavenly Jerusalem (Which is absolutely New Jerusalem), and to an innumerable company of angels,
- 23 Even to the general assembly and church of the firstborn, whose names are written in heaven (in the Lamb’s Book of Life, and to God the Judge of all (Come right up to the judge who knows absolutely right from wrong in minutis details.) and to the spirits of just men made perfect, (You’re right in the same bunch that the great prophets and the great men of God, the apostles and all, the eleventh chapter of Hebrews),
- 24 Even to Jesus the mediator of the new covenant, and to the Blood of sprinkling, that speaketh better things than that of Abel.

Now how are you going to get there? How are you going to make New Jerusalem? It tells you right here: you’re invited to New Jerusalem, right to the very apex, right to the summit, the very Bride of the Lord Jesus Christ, the general assembly being identified with those whose names are written in the Lamb’s Book of Life. How was it done? By the Blood of the Lord Jesus Christ. The very thing I said last night—Daniel 70th week. People wonder how they’re going to make it. How are you going to make it? You’re going to make it like everybody else will ever make it: it’s through the Blood of Jesus Christ. There is no other way, my brother/my sister, and Jesus rose to insure it and he’s proved that he’s risen amongst us to let us know that we’re numbered in that number, see? To let our own thinking go and our ideas go

12. Now notice how Paul put it in Hebrews 9:22.

22 And almost all things are by the law purged with blood;

Now of course this refers to verse 23 where he is speaking concerning the carnal instruments that were upon earth, though based upon the literal pattern in heaven. Now, yet the way that Paul expressed it makes us to realize there could be one place that we could fail in the Blood covering in the human sin line—one place where the Blood would fail and that's exactly true, and we're going to show you that one place, and that one place only one place where the Blood will not cover some certain sin.

Now you already know what it is, so we go back to the book of Matthew, the 12th chapter, and I believe it's 31 and 32, somewhere in that very area there. Now here is where Jesus is casting out devils, healing the sick, opening blind eyes, and deaf ears, dumb mouths, and so on, and the people said, "Hallelujah! This has got to be the Son of God, this has got to be the Messiah, this has got to be that Promised One."

And the Pharisees said, "No, sir, this is not that promised One, this is the other one," which would be the devil...now, making Jesus of the devil. And here's what Jesus answered in verse 31:

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but (except one thing) blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: and whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

There is one place where the Blood does not apply and that is to those who have committed the unforgiveable sin. Every single sin cataloged is covered but that one.

Now, let's go to 1 John 5 and find what John by revelation says concerning this sin. Okay, it's the fifth chapter, and it's verse 16-17.

16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say you should pray for it.

17 All unrighteousness is sin: but there is a sin not unto death.

And it tells you there is a sin there's no use praying for, there is no coverage, there is no intercession, there is no way to get out of it. It is blasphemy against the Holy Ghost. See? Now remember: Bro. Branham said, "*Be real careful now,*" he said, "*real careful,*" He said, "*Anybody that went behind the veiled curtain, behind the Pillar of Fire never came out calling Jesus a fortune teller...never branded that spirit of the devil, never did.*"

13. Now let's find out if the Elect can commit this sin. Let's read verse 18.

- 18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.
- 19 And we know that we are of God, and the whole world lies in wickedness.
- 20 And we know that the Son of God is come, and hath given unto us an understanding, that we may know him that is true, and we are in him that is true, even his Son Jesus Christ. This is the true God, and eternal life.

No redeemed person who has had the Blood applied and baptized with the Holy Ghost could possibly commit the unforgiveable sin—absolutely impossible. Why? Because he knows Him Who is true, and he's in Him Who is true. How could that which is in Him be true and identify the Holy Ghost as the devil? Could never do it, could never do it. See? The Teacher would never let you do a thing like that. The Elect of God never, never, never blasphemed the Holy Ghost, they never do it. But there's just that one sin.

Now this will never happen to you and me but I wanted to show you this in order to make you realize that not one other cataloged sin comes under the heading of unforgiveable, absolutely not one. I hope you caught it—not one other sin. See? Many people get very worried but there's not another sin. Now, it's not my intention to look into all the sins that can be forgiven—that would take us too many years—but why should we even look at those sins that can be forgiven, when we know there is only one that cannot be forgiven. See? Yet the human mind is prone to forget this truth and won't apply the living, vindicated Word to their particular problem. Many people right today have a problem with themselves, and they say, "Well, is my sin covered? Has God really done something for me which is of such stature and magnitude that there's nothing can be done possibly to shake me loose from it?"

I'll tell you flat, brother/sister: there isn't anything, there isn't anything at all. No, siree. God has got us so under His control through the Blood of the Lord Jesus Christ, the influence of the Holy Spirit, that if anybody even notoriously desires to kick up his heels and go from God, God will whip that man and even clean him up and take him in death. But he said, "I will lose none," and there's no use trying to make God a liar, brother/sister, that's the rottenest thing in all the world to do. You make God a liar one place in unbelief, you'll make Him a liar in another place in unbelief. Just like Bro. Branham said, "*You start adding one word, you'll add another word, add another word. If you deny one word, you'll deny another, deny another, deny another.*" But you can't do it. The Blood of Jesus Christ avails. See?

14. Now, that we ought to apply this revelation is plainly stated in Seal 1, page 129, Bro. Branham said, "*He that is born of God does not commit sin, for he cannot commit sin.*" Well, that's what the Scripture says. Now listen, here is what he says about it: "*How can you make a man a sinner when the bleach of the Blood of Jesus is between him and God?*" Now he's going to explain that: "*That would scatter sin till there'd be nothing left of it. How can that pure Blood of Christ ever let sin pass there? He cannot.*"

You know what that really means? Well, I'll tell you in plain, vulgar language: a bunch of cops in New York were picking up a bunch of pushers, and they were confiscating the product—heroin, marijuana...you name it. It was all safely put away in a safe, so-called.

Now it came time to convene the court, the judge said, "All right, now bring in the criminals."

They brought the criminals in, and they brought the police in. And now he said, "Bring in the evidence."

They opened the safe and the same cops that took it had sold it. There was no evidence. So the judge said, "Case dismissed."

How are you going to make a man guilty if there's no evidence? How are you going to condemn a man when there's no proof? This is what the Scripture is saying here. It's not opening a door where you and I can sin any kind of sin we want and say, "Well, hallelujah! The Blood covers it." If you had that attitude, you never had the Blood covering you in the first place. But we're talking about a reality here that a vindicated prophet of God said.

Now let's read it again:

"He that is born of God does not commit sin, for he cannot sin."

Now how do you make of that, because John said, "If any man sin, he's got a propitiation..." and so on. *"How can you make a man a sinner when the bleach of the Blood of Jesus is between him and God? That would scatter sin till there be nothing left of it. How can that pure Blood of Jesus ever let sin pass there? He cannot."*

Then if the evidence cannot be presented in court, how are you going to be judged? Then there's only one evidence that can judge you, and that's the Blood of Jesus Christ—"that speaketh better things than Abel." (Hebrews 12:24)

15. Let me tell you a little story. You all know it, but it happened in my part of the country—I go to Toledo because I'm only about a hundred and twenty miles out of it.

Up there in Toledo Bro. Branham had one of these really great meetings. And one night after not being able to sleep—and he slept very little in those meetings, the pressure was so great—he went out one morning to get a little cup of coffee, go to some restaurant, sit down and sort of get the weariness out of his head and have a little food. And he walked in there, and here the jukebox went, "Wilee, wang, wang, bang, bang, and some cop standing around, you know, watching the juke boxes, and I guess the one-armed bandits against the wall, and here was some poor little old woman sort of, you know, bloused all over, and you know, her skin hanging down like wrinkles in a stocking or something, and she was there with three guys burping and blowing her and all at the breakfast table, and she was sort of burping and blowing back.

And Bro. Branham looked and he said, "Oh God," he said, *"I don't know how you stand the sin, I don't know why You just don't blot everything and everybody out, you know that sin..."* You know, he said the same thing old Luther said, Luther looked at sin, and he said, "If I were God, I'd just smash it all to pieces." See?

So a vision came right before his eyes and he saw a world spinning and he saw a circle of Blood around it, and God said, "If I ever remove that Blood," He said, "that you're asking for, you'd go too, just like you're wanting her to go." Well, he had to...he went over to her table, and he said to her, "*Madam, may I sit down?*"

She said, "I have escort."

He said, "*Well, I didn't mean it that way,*" but he said, "*I'm a minister and I was looking at you and condemning you and your companions sitting here, and as I was condemning you, God gave me a vision and I saw that world spinning and a circle of Blood around it, and God said, 'If I remove that Blood on account of her,' He said, 'Then the Blood gets removed from you.' He said, 'The whole thing is gone.'*"

And she said, "You wouldn't be Bro. Branham, would you?"

He said, "*Yes, I'm Bro. Branham.*"

Well, she said, "Well, I'm ashamed of myself. I shouldn't be doing this. I was brought up as a Christian. I was once saved, but," she said, "I got into sin and I went away from God."

And he said, "*Before it was over the policemen were on the floor kneeling, those men were kneeling on the floor, and she'd come back to Jesus Christ.*"

16. Listen, my brother/my sister: we'll never know till Judgment Day what that Blood really means. We can talk all we want, we can pray all we want, but I believe with all my heart, we'll never know till that day when that glory breaks through and we have to stand in His great presence, and our hearts, with that blazing Light, we'll claim that Blood as we never claimed before. Then listen: It's going to be worth claiming then, It'd be worth claiming now. If the prophet needed that lesson, God had to rap him over the knuckle to give him that lesson, how much more do you and I, because he lived a better life than maybe all of us put together, see? Oh, the Blood of Jesus that "washed us white as snow." It should be magnified, yes, that absolutely settles it. The sin question, as far as God is concerned, is dealt with. There can be no further dealing with it. Why? Because it's dealt with.

Say, "Well, God, how...will you deal with my sins?"

He says, "They're dealt with."

"Lord, can you heal me?"

He says, "I done healed you two thousand years ago."

Everything, you see, God has done has been given to us through the death of Jesus Christ, see, it's settled. There can be no further dealing. Why? Because there is no need, for the work of Christ was perfect. Can one add to a perfect work and it still be perfect? Can one take from a perfect work and it still be perfect? It cannot. The trouble is, my brother/my sister, we don't know what God is talking about.

We're all like I was...years ago I was raised in the province of Alberta, Canada. They had an agriculture college in the town in which I lived...you know, like you might have one in yours, and every year the men would come in and give us seeds. And of course I wanted seeds for my garden, and every year I'd plant my seeds and I'd work on those seeds and I'd look for the greatest, biggest rutabaga I could get, and the biggest, long carrots I can get, and I was getting carrots with a double carrot on it. And I would take my beautiful trophies to the school fair and never get a prize. And I'd be burnt up. And other kids there with products not near as nice and big as mine, and as beautiful shaped as mine, and I thought... And they were getting prizes, and you know I was burned up. It got to the place where I was hating the judges and everybody else but I still wanted those seeds.

Well, one year I got some seeds and we had a bad year. And you know what? It didn't rain worth a hoot and we didn't have much water and nobody could water their lawns or anything. So I took my produce in and they were small and uniform and they looked so neat, and looked so yuck to me, you know, so I put them in and I get first prize, first prize, first prize!

I'm really mad now. What are these idiots doing? They have got to be insane. They're giving me first prize for this junk, and they wouldn't give me first prize for my goodies. And I still didn't know what it was all about until finally it dawned on me: there is a law that judges what is perfect and what is not perfect. And I thought if I could get a carrot with another carrot on it, that'd be a perfect carrot. Now that's not a perfect carrot because it's got another carrot on it. Now if I had broken off the tip, it wouldn't have been perfect because it wouldn't be all there.

Perfection is perfection, and you know we are like a bunch of foolish little idiots, little kids, running around...that don't have enough brains to realize that when God makes something perfect and judges it perfect, then leave it. Add a Word or take a Word, you're finished. Add a deed, or take a deed, it's finished—you've lost it. The perfection must be in Him so that He gets all the glory, He gets all the honor, He gets all the wonderment. See? Yes, sir, but people don't want to do that. No...we all like to think maybe we could just do something. Brother/sister, it is not works and grace, it is grace alone. It is grace what God does, and if we want to show appreciation, we'll do a few works. They'll be in line, they'll be good things, but remember: they will never save us, never save us, because the saving is perfect by the Blood of Jesus Christ. The sacrifice was perfect—it was absolute.

16. Let's just take a look over here at 1 Peter 3, I guess it is, and verse 18.

- 18 For Christ also once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: (There you see it.)

Hebrews 9. Go to Hebrews 9 and verse 26, another little verse:

- 26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Now the thing is this: was sin put away, or was it not? Now the Bible says, “Once in the end of the world, knowing that he is right in the middle of the Old and New Testament, the Old Testament Saints and the New Testament Saints, and He said, “Once he put away sin.”

Now you know something, brother/sister? Do you realize that the resurrection of Jesus and Abraham and those that came forth with him absolutely proved the truth of it. He put away sin.

Oh, it was demonstrated that day it was put away; it was demonstrated the perfection; it was demonstrated unto immortality. Then what are we talking about today when it was demonstrated before your eyes and my eyes—the resurrection proven. See? Proven to us. Why? In order to show us that we’re a part of it: the sin question has been answered. It was all done by the Blood of Jesus Christ, there is perfection there, absolutely, truly there is.

17. Hebrews 10:26-29.

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

What is that? That’s the truth of the sacrifice—there’s no more sacrifices, there isn’t any. Once you understand what that sacrifice is all about, once that sacrifice was proven, once that sacrifice is accepted, it should be a closed book, closed book. Sin has been dealt with, sin has been dealt with, brother/sister, see, absolutely. Truly that is the way God has done it. Now It said:

26. ...There remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

In other words, change it: you’ve just got nothing but destruction. Add to it, take from it, deny it, repudiate it, what have you got? Nothing. See, you’re held in judgment if you don’t allow the judgment of Christ for us. If we do not allow him to answer for our sins, then we have to answer ourselves. No use saying, “Well, Jesus, I’m glad you died. That means I’ll have to answer just a little bit.” You’ll have to answer for it all, for your sins. No, the sin question is finished. You can answer to him for the works you’ve done here on earth, whether you obeyed them or not—that’s fine and dandy—but I tell you: you will never, never, never, come into the judgment. That’s what the Scripture says: that’s the triple, not the double now, but the triple: never, never, never—that’s what the Greek says—“You come into condemnation.” Never, never be in the judgment. God has said so. No, we must honor what Jesus did.

18. [Now:]

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who treads under foot the Son of God, and counts the Blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Turns down the very thing that God gives and said, “This is what you’re standing on. This is the forgiveness of your sins. This stands between you and God. Your sins will never reach you.

You'll go up there guiltless because there's no evidence. The evidence is smashed, annihilated, you see? I'm going to tell you something, brother/sister, if we ever get this revelation, there'll be such gratitude in our lives that our lives will begin to change to a Godly cycle toward Him. It's a lack of a revelation, my brother/my sister, that holds us down.

People say, "Give them that revelation and they'll sin."

That's a lie from the pit of hell. Give them a real revelation—they'll live unto Almighty God, because that's the power of the church against the devil. Oh, how people slander the Word of God, and His grace. Brother/sister, it's wrong. That's why the world is going to be judged. That's right, that's why judgment is soon upon this earth. They've turned down reality. You can't turn down reality and then get away with it. No, sir.

19. Now listen, let us consider if we want to know why we speak so highly of the Blood, and why It is so great concerning our redemption, let us consider who wrought our redemption—this ought to help us. Let's find out whose Blood was shed, let's get a picture from the Scripture, for redemption was wrought by none other than the [Master?] and only begotten Son of God who was God Himself in human flesh. Now let's see some Scripture about him and his work and his atonement unto redemption. First, notice who is our redeemer, and to do this, we can just go into this not too terrible long, but just look at it anyway. We go to Matthew 1. I would take the one in Luke but I won't do that this time...we'll take the one in Matthew, and we go to 18-23. Now notice:

18 Now the birth of Jesus Christ (which is Jehovah Joshua Savior, Jehovah Savior) Now the birth of Jehovah Savior (who was the anointed Christ, Messiah) was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

20. Now right away there is a great mystery here. This woman actually is bearing a creation of Almighty God because the Holy Ghost does not enter into wedlock with any woman. The Spirit of God brooded upon her and the Word created an egg cell and a sperm cell in the womb. Now:

19 Then Joseph her husband, not wanting to make her a publick example, was minded to put her away privily (or just let her go on her own).

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

Now notice: conception must have an egg and a sperm, and the Holy Ghost does not impregnate anybody. So therefore the conception was by an egg and a sperm. Now remember: the whole conception was by the Holy Ghost, not by Mary. A woman supplies a part but the conception is by the Holy Ghost because the woman conceives but It said conception is by the Holy Ghost. So therefore the Holy Ghost produced the egg and the sperm and they knit together

in the womb. And the woman became a chemical factory whereby the chemicals needed for the egg and the sperm to get in there in union for the fetus brought forth this child, this body. See?

21. Now:

- 21 And she shall bring forth a son, and thou shalt call his name
 JESUS (which is Jehovah Savior): for he shall save his people
 from their sins.

And there's only one way sin can be met and that's by Blood. Right there she could have caught it; right there Joseph could have caught it: this boy's got to die. See, Simeon told her later on.

- 22 Now all this was done, that it might be fulfilled which was spoken
 of the Lord by the prophet, saying,
- 23 Behold, a virgin shall be with child, and shall bring forth a son,
 and they shall call his name Emmanuel, which interpreted: God
 with us.

Therefore God had to be with the people in a human form as Jehovah Savior and die because all things must be, in the sin line, must be answered to by Blood. There's got to be a shedding of Blood, and without shedding of Blood, absolutely the sin question remains. With the shedding of Blood, the sin question is finished. See? Okay.

22. We go now to John 1, first two verses:

- 1 In the beginning was the Word, and the Word was with God, and
 the Word was God.
- 2 The same was in the beginning with God.

Verse 14:

- 14 And the Word was made flesh, and dwelt among us,

Now we can see right here exactly what this: this was the Logos; this was that Pillar of Fire; this was That which was absolutely visible of God in other form, now is to come down in the form of a human being, this Word in action, and He becomes a human form whereby we are able to have salvation granted unto us by the shedding of Blood, because God is a spirit and He cannot die. So therefore He must veil Himself in that which can die so He prepares this very body for Himself, see, and then God can die in that particular sense of the flesh.

23. Okay, let's go to Hebrews, we'll skip some of these here but we'll go to Hebrews 3...make that Hebrews 4, Hebrews 4:14-16.

- 14 Seeing then that we have a great high priest, that is passed into the
 heavens, Jesus the Son of God, let us hold fast our confession.

- 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we, yet without sin.

Now It tells you right here that the sacrifice that Jesus gave for us, that he as that sacrifice, was absolutely perfect—that he was tested in every single point like you and me, and in my understanding, this does not mean he was tested in three major fields, like the lust of the flesh, the pride of life, and the lust of the eye, which some people try to put that in the temptation on the mountain when he was led by the spirit in the wilderness to be tempted by the devil. I don't see that at all. I agree with Bro. Branham a hundred percent, that Jesus had the same instincts toward marriage that any man has or any woman has...that there wasn't one sin that he was not heir to in the sense that Satan would come and tempt him physically in every single sense of our body, our minds, our souls, and our spirit.

And the Scripture distinctly says to us that he was tempted in every single point, yet he did not sin. And It also tells us that Jesus resisted...the Scripture says, "You have not yet resisted unto Blood...resisted the sin unto Blood," and Jesus did. In the garden when he was praying against his own nature, against his own self, drops of Blood actually burst forth from the weaker vessels on his brow and in his temple. He fought sin, he fought himself to such an extent. And he was absolutely perfect, he was filled with every single temptation anybody could ever be assailed with, and even in his passion where they beat him so terrible—no man suffered like he suffered. See? And yet he stood every single test, there wasn't one failing.

24. Now It says:

- 16 (Because of this) Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in every single time of need.

...Not because we did any single thing, but because He did it. You don't come because you're anybody, even because you're born again. You come because of Him! See?

"Oh, I'm a good boy."

Listen, come on, please, shall we go home before we vomit? There's nobody anything but Jesus. I don't care if God gave you the world and all of His Holy Ghost to live for Him, you are a human being born in sin that took Jesus to die for you! It still takes his shed Blood.

Can we begin to see what the prophet saw? A prophet of God, who, one of the highest orders, do you realize that we had a prophet, who, far beyond the stature even of Daniel. Do you know Daniel knew one king's dream when the king forgot it and couldn't tell it. He told one dream and went down in history, but Bro. Branham could tell hundreds, and yet God said, "Without that circle of Blood, you're gone, too."

"Oh, great, mighty prophet, William Branham, what have you got to tell the people tonight?"

"Nothing but the Blood."

You better believe it, nothing but the Blood. How's Daniel going to make it? How's Joseph going to make it? David? Abraham? Isaac? Jacob? Abel? There's got to be something better—the Blood, the Blood of Jesus Christ that answers sin. And it says right here, "Because of the greatness, the tremendous perfection of that sacrifice, God Himself in human flesh, to bear every single temptation you and I have, in order so that not one of us will be turned away because He understands and knows it's our frame that doth not. The Blood stands there. He said, "Come on boldly. You've got your grace, you've got it answered." See? It's to take away fear, see, to take away all fear, certainly. That's what God wants of us.

25. Now, let's go a little further. Let's go to Philippians, here's a little piece of Scripture Bro. Branham brought us, and he put it in such a beautiful way, I've never seen a theologian ever touch him. Philippians 2, let's look at verse 5 to about 8.

5 Let this mind be in you, which was also in Christ:

6 Who, being in the form of God, thought it not a prize to be grasped and retained.

Now It doesn't say, "Thought it not robbery..." That's nonsense, that's not a translation at all, because he was God. Now look it here...well, here's my wristwatch. If I take my wrist watch, is that robbery? Well, how are you going to put robbery in here? He was God, see, but he said, "I will not remain as God inviolate and apart from My son—I will come down and be one of them. Now listen what It says:

7 He made himself of no reputation...

Now that ought to be a smack in the face. Like Bro. Branham said, "*Jesus, born over a manure pile, the Son of God, born in a stable,*" and then some people going around with their nose so high in the air, they'd drown if a rain storm came. True...think they're somebody. He made himself of no reputation, and you and I don't have any, took all his honor, and you and I don't have any.

Oh, how the mayor struts, and the politicians, and look how deep America's in sin, to even suggest they'd run Teddy Kennedy as president after what happened at Chappaquiddick. And Senator Hayes has got the Republican nomination again in Ohio. God, have pity on America—it's sunk. Then people go around, "Oh, my." Even Christians don't understand this. Jesus came down and became of no reputation. And what reputation have you and I got? What have you and I got to offer?

Say, "Hallelujah, now I've got God, I'm going to work something out."

Brother/sister, I think that's one of the rottenest things anybody could ever say, if they didn't understand the Blood. It's like saying, "Now, Lord, just give me a chance and a little bit here, and I'll work it out."

Oh, no, brother/sister, God have pity on our souls, we're going to need that Blood. Yes, sir. I don't want to get near judgment, I don't want to even go near God, I want to see that Blood right in front of me, and say, "I'll just come tiptoeing in through the Blood."

26. Yes, sir, people think they're somebody. Oh, how they vaunt themselves. He made himself of no reputation, nobody had a reputation, nobody had a thing. You and I, we look at ourselves, let's take a good look, we've done it, we know what we are, we're rotten, sure, but I'm going to tell you, there's an antidote for it. There's a balm in Gilead, there's a Physician, yes, sir, in Israel, there sure is. There's an antidote for sin, and it's the Blood of Jesus Christ. He made himself of no reputation. He didn't remain God inviolate up there where nothing could touch him. He came right down here in the likeness of man. We found that in Hebrews 2 the other day, "And being found in fashion of a man, he humbled himself—he became lower than man." He said, 'I'll just take all the sin on myself and answer all the questions,' became obedient unto death, even the death of the cross—crucified, crucified upon Calvary that you and I could have the benefits of the Blood that flowed in his veins, the Life that flowed in his veins, that perfect, wonderful, perfect sacrifice: God, reducing Himself to human cell and Blood said, "I'll give the whole thing," and let that Life come back upon you and me. What a tremendous thing Jesus did. How we ought to pray and glorify His great Name for what he has done. See?

Now there's many, many more Scriptures—we'll just let them go. Never forget now brother/sister, the resurrection proves him to be the perfect Lamb of God, the perfect sacrifice. The resurrection proves this out to us, that everything in the Bible that says concerning him and his shed Blood is absolutely true, absolutely true. The resurrection proves it and we've had the resurrection proven amongst us in William Branham's ministry.

27. Yes, sir. Now let's go a little further then, proving out Isaiah 53:10. Let's go back to the great chapter on the death of Jesus Christ where we can see him crucified amongst us. Oh, my. 10:

10 Yet it pleased the LORD to bruise him; he hath put him to grief:
 when thou shalt make his soul an offering for sin, he shall see his
 seed, he shall prolong his days, and the pleasure of the LORD shall
 prosper in his hand.

Why? Because every son was in captivity away from God but by his death they're freed, and by His life, they're sealed in to be one with God. Oh, who can pluck us out of the Father's hand, brother/sister, it just can't be done, it can't be done. There's nobody can pluck us out.

Somebody comes up, "Well, you can pluck yourself out, but then you're not a man."

What are you? Some kind of a coyote or gyp, or something? Horse? Dog? Oh, people, people, don't, don't, don't ever be foolish and carnal with the Word of God. Believe what it says! No man! Why? Because a man put us in there perfect.

"By one man died, all men come alive"—the sacrifice of Jesus. See? Yes, sir. He's the Lily of the Valley, he's the Fairest of Ten Thousand to my soul, He's the Altogether Lovely...two hundred beautiful titles, and that's not enough. No, sir. I tell you: the praise of God...to praise God the right way man must speak in tongues. He has got to speak in tongues. I am all for speaking in tongues. I'm like the prophet said, *"There's got to come a day when you want to worship God so bad you haven't got one word to say, you just suddenly—your mouth begins to... lips and mouth begin to stutter and stammer, your lungs begin to fill. You just don't know what but suddenly it just gushes forth in an unknown language."*

Sure. You know why? Because the Blood was shed, yeah, because the Blood was shed. The Holy Ghost only seals you in to what the Blood has accomplished, my brother/my sister. The Holy Ghost makes you sure that you have a part of that what Jesus died for. Oh, my! Sealed unto immortality in the New Jerusalem. How? Because the Blood of Jesus Christ answered for my sins. I'm off the hot seat, brother/sister, the evidence has been destroyed. You can call me a sinner, that's fine, that's wonderful, go ahead. I don't mind being called down here but up there they can't do it, for Paul said, "Who dares arraign me in God's court? God says I'm righteous. Who dares condemn me to death? Why," he said, "Christ died!"

How are you going to condemn a man when somebody already died for him. How are you going to call him guilty when God says he's righteous. Oh, here...I'm going to start a Pentecostal dance. I feel like Bro. Branham, he sat in that platform...he said, "*I don't like folk dances.*" Pretty soon his toe went "tap, tap, tap, tap," and he's out there dancing, too.

I want to tell you, I don't get too emotional, but this is one thing worth getting emotional over. Yes, sir. Peter screamed that day when he proved the resurrection, proving the death of what God accomplished. He said, "God raised him first to turn you away from your iniquities."

28. Oh, yes, brother/sister, that's what God did to make sure our sins couldn't catch us. I like that. It's back here again in Acts 2. I like to keep reading it 'cause, because, you know why? Paul said, he said, "It may be tedious, you think I keep repeating myself but," he said, "you need it." So I don't say, "You do," I say, "I do." I'm going to read it again, 22-24.

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 ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, Him, you have taken, and by wicked hands have crucified and slain:

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

You see, the resurrection is the proof that Jesus' death was a hundred percent accepted. It is in effect: the sin question has been answered once and for all, Yes, sir. They'll never come into the judgment, they'll never be confounded. No, siree.

29. Now let's begin to start thinking again of the Blood redemption itself. We've looked at the perfect sacrifice, seen that God accepted it, seen the perfection of it, so let's look at the Blood redemption again. All right. Let's notice, concerning the sin question just a little deeper. Let's just take another little look at it. Okay, we're going to go to Hebrews 8, first of all the 12th verse"

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

No record whatsoever of sin under the Blood...no, none, none whatever. Okay, let's go a little further. This time we go to the Book of Hebrews, the same book, and we find 10:17.

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

There is no more remembrance of sin. Why? Because there cannot be because the Blood of Jesus Christ has annihilated it. As Bro. Branham said, *“You take a drop of ink and you drop it in a bathtub full of bleach,”* he said, *“the bleach in the Clorox,”* he said, *“will send that back to the original element,”* which he told us was how that *God had judged sin through Jesus Christ and after the White Throne judgment, all the sin is heaped upon Satan and then Satan is destroyed with them.* Yes, sir, no remembrance, no remembrance, no remembrance.

You and I remember, our friends remember, but you know, that’s wrong right there, that’s wrong right there, forget it. What are you going to do to take care of your sin? What can you do to take care of anything? You can’t do it. There’s got to be a remedy somewhere. God required perfection. How did He get it? Through the Blood of Jesus Christ. Let the Blood be applied then sin will be denied. You bet it will.

30. All right. Let’s look a little further. Let’s go to the Book of Psalms. 103:10-12, and I know we’ve seen this, gone over this many, many, many times. Listen:

- 10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities. (If He has, what has He done about it? What’s He done about it?)
- 11 For as the heaven is high above the earth, so great is his mercy toward them that fear him.
- 12 As far as the east is from the west, so far hath he removed our transgressions from us.
- 13 Like a father pities his children, so the LORD pities them that fear him. (Now listen:)
- 14 For he knows our frame; that we are dust. (He remembers that.)

Now listen, brother/sister, He said, *“Your sins are removed as far as the East is from the West.”* Now how far is East from West? Now look if you go north to south, then suddenly you’ll be going north again, then you’ll be going south again, and go north again. So when you start west, you never go east, you go west and west and west and west and west—and there is no east. And if you go east, you never go west, just east, and east, and east, and there is no west.

And how are your sins ever going to catch you? Can’t do it. See, that’s what Peter said, *“He raised His Son to show you that you are separated from your iniquities,”* the same thing that Bro. Branham showed us. It would separate the sinner from the sin and dissolve it, annihilate it, till there’s no trace, no evidence. It doesn’t say we’re wonderful, perfect creatures—there is no perfection this side of the veil when it comes to the flesh. There is no perfection of our flesh, my brother/my sister, until the resurrection. I’m sorry. If anybody told you that, they’re wrong because the prophet told us different. He told us flat: *“There is no perfection this side of the resurrection when it comes to your flesh.”*

31. But there's got to be an answer for it. What is the answer? The Blood of Jesus Christ, see, the grace. And remember, brother/sister, when people say, they say, "Well, that'll make me a sinner."

It won't do it because the Bible says, "We love Him because He loved us first." See, no place you make God a liar...only believe. You can see why the prophet's theme song was "Only Believe," not for healing, brother/sister, only believe the Word. Believe It. Don't worry about consequences, don't worry about your own sins, just believe It. That's the secret of everything in the Word. Don't say, "How're we going to bring Him down?" Now, in other words, how are we going to get God down to pay for our sins? Okay, He's got to die. Now we got Him down, now He's dead. Who's going to bring Him up? Oh, my, my, my—you go crazy! Believe it!

That's what...this Message is too simple anymore. Nobody wants to believe it. They want this ramification and that ramification, this between the line, that between the line, this idea... Forget it!

The prophet stood there so amazed. He said, "*It was simpler than I thought.*" And it is, because it's as simple as I'm saying this, 'The Blood of Jesus Christ, the bleach of the Blood scatters sin till there be no evidence.' Oh, my, how can you make a man a sinner when the bleach of the Blood of Jesus stands there between you and your sins. [Sin, Satan?] can't enter but you can, thank God.

"Oh, I am the Door of the Sheep. If any man come in by me," yes, sir, "he'll go in and out."

In other words, he's got beautiful freedom. He'll be living that glorious life, just like coming back and forth, worshipping, praising, just a natural existence. Oh, my, what a thing God says to those who believe, and we better believe. You and I going to puzzle, we're never going to get anywhere. No, siree, I can prove that to you we'll never get anywhere.

32. Okay, listen, Isaiah 53 again, that's a tremendous chapter so we just love going back to It and It says, I think in the sixth verse...yes:

6 All we like sheep have gone astray; we have turned every one to
 his own way; and the LORD has laid on him the iniquity of us all.

Now listen: if God laid on Jesus every one of our sins, then where are our sins? They're on him, not on us. In other words, he is responsible, he is... Listen, you and I both know you and I are both irresponsible, we are irresponsible people. My, how could we take care of a sin question? But I'm going to tell you something: letting him do it brings victory into our lives. That's the secret we're all failing. That's the failure right today in this world is a failure to see the revelation. It's the revelation that has the power to prevail against even the gates of hell. Yes, sir. There's where life is, brother/sister, in the revelation: "I am the way, the reality, and the life; I am the Word; I am the revelation of It, and I am the Life of It."

Let a man bring that Word as the prophet brought It, let him get a revelation. There'll be a life coming forth, just can't help it. God does everything in threes, see?

33. Now let us not fail to note that Paul calls it 'redemption'. That means to 'buy back', or to 'loose' all the fallen sons'. Now let's take a look at those fallen sons and see what God's doing

for them. Let's see about this Blood act, this act where he shed His Blood, this great price that he paid for our redemption. Okay, we go to 1 Corinthians 15:22. Look at what It says here:

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

Now listen: if we agree that everybody died in Adam, everybody went into unbelief, everybody commits sin, then in Jesus Christ there's just the opposite: there comes life where there is no death; there is no unbelief, there's nothing but perfection. See? Now we see that, that's what Jesus did. Okay.

Just reading through Scripture...go to Galatians 3:13.

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 It tells you right there that we have been redeemed by Jesus' bearing the curse for us and becoming a sacrifice. You and I cannot be cursed when we're under the Blood. Some, He'll say, "Depart from me, you cursed," but He'll not say that to you and me. Why? Because the Blood has been applied, see, through grace, the Lord Jesus Christ having done it.

Okay. Let's go a little further, we go to Ephesians 1, just checking the Bible too rapidly, the 7th verse:

7 In whom we have redemption through his Blood, the forgiveness of sins, according to the riches of his grace...

And Colossians, the same thing in Colossians, we see again, and I believe it's 1:14, yes:

14 In whom we have redemption through his Blood, even the forgiveness of our sins...

And then over in Titus 2:14 we see the same thing again:

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

And you can see right there that the giving of himself for our redemption and our purification that is our righteousness—the whole thing lies right in Jesus. "Nothing in my hands I bring, simply to the cross I cling. Rock of Ages, cleft for me, let me hide myself in Thee."

34. Okay. Let's go back to Peter, and Peter is a tremendous person to look at. He seems to put things just exactly right. In 1 Peter 1:18.

18 Forasmuch as you know you were not redeemed with corruptible things, as silver and gold, from your vain behavior received by tradition from your fathers;

- 19 But with the precious Blood of Christ, as of a lamb without blemish and without spot:
- 20 Who verily was foreordained before the foundation of the world, was manifest in these last times.

And he said right here, he said, “You’ve been following a Blood sacrifice according to worldly tradition. You’ve been trained where your faith is a lie, where your sins are forgiven. He said, “You’re wrong! It comes through Jesus Christ dying upon Calvary. That’s where it all is. See? That’s how you’re redeemed, that’s how you’re bought back, that’s how you’re loosed, that’s how you’re helped. Sure it is.” Okay. Notice the past tense in there.

35. Let’s go then to Revelation 5, like we saw last night about the Lamb, and here he is in verse 9.

- 9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy Blood out of every kindred, and tongue and people and nation.

This was written two thousand years ago, then tell me the Blood failed. Then God’s a liar. How can He be a liar? He spoke it all in the future tense...He spoke the future in the past tense. The future of two thousand years is put into the past tense:

- 9 And they sung a new song, saying, Thou art worthy to take the book, and open the seals (He saw it way down there)...out of every kindred...
- 10 Made us unto our God kings and priests: and we shall reign on the earth.
- 11 And I beheld, and I heard all of the angels...and the tens of thousands and the thousands, (And the Lamb, the whole bunch)...

And all singing about, of what the Blood did...and we weren’t even born. Since the first church age was in existence, and six more to go, and He saw them all. How? Through the price paid, see, crucified from before the foundation of the world. The antidote was there before the sickness, the penalty was already taken care of before the crime, see, through the precious Blood of Jesus Christ. That’s what God did for us, and we recognize it, see. There we are—how beautiful.

36. Now let us just try to understand a little what is found in the meaning of redemption, see, we see ourselves redeemed here, fallen Sons redeemed back to God. What about this redemption? Now I’m going to go through this very quickly because this would take a message on every single point. First of all, there are five major premises of grace, and two of them are almost identical showing the importance of one part of redemption.

[1] It is ‘to release by payment of a ransom. Now many a person pays a ransom but the man’s not released.

We had a case not long ago in Ohio, a man named Emoff, a furniture dealer. Some very terrible men came in, they abducted him, they threw him in the trunk of his car, they asked for \$200,000, they got it—they found the man dead in the trunk. The ransom was paid but the man wasn't delivered.

[2] This tells you that you are delivered. You don't need worry, you don't need to worry, because the emphasis is not on the price, it's telling you if you don't believe that much in the Blood, then remember this: you are delivered in spite of your unbelief. Now think it over. The emphasis is on the deliverance of the person that's kidnapped. Now the price was the Blood.

But many people just do not understand how great that Blood is, so I'm putting it this way. You're delivered whether you know it or not. It was the Blood that did it, and when you claim deliverance—and we do—it's the Blood. And the Blood does deliver because the emphasis is the deliverance. Many a price can be paid but it won't deliver, but this one delivered. That's why he could say, "It's finished."

See what I mean? It's to set free out of service or bondage. That's right—we are set free out of the service of the devil and the bondages of sin into the liberty of the glory of Almighty God. Sin shall not have any more dominion over us, and when people realize this is when sin loses its power.

What did Bro. Branham tell about that...was it *a lamb*, he said, *was chained one time. And somebody cut the chain, and the poor lamb didn't realize the chain was cut so he just kept going round and round in circles.* That's right. When the revelation breaks, the sin doesn't have its power, then that's where the freedom lies, and the Blood has already done it. You see, we need a real revelation of the Blood of Jesus Christ tonight, what It's really done. It has delivered us from the power of sin. Sin doesn't have dominion, it doesn't, it doesn't have it. We've been freed through the Blood of Jesus Christ.

Now thirdly [3] deliverance from guilt and punishment of sin: it means you never did it. That's how free you are, and if anybody can prove you did it, you won't answer for it, because It says right here, "Deliverance from guilt and punishment," there isn't any. He shall never come into the judgment, he can never be punished, nobody can have a purgatory. You can be tried here but you can never be punished because the sin has been dealt with, somebody else is punished, somebody else bore the guilt. See? Remember that one because it's going to repeat [?].

Deliverance—the fourth one—[4] deliverance supplied to the whole being of body, soul, and spirit. It, the Blood, absolutely guarantees the resurrection, that you're going to get back where Adam was, and even beyond it, absolutely guarantees New Jerusalem. You're guaranteed that the price has been paid. We talk about a city built upon streets of gold. Let me say this in my own language: I believe the streets of gold have been built upon a sea of Blood. Yes, sir, a price was paid for those streets of gold, the precious Blood of Jesus Christ.

Now, listen, fifthly, [5] and this is just like the third one. It is specifically redemption from guilt and punishment by expiation. Somebody had to pay a price. Jesus paid that price, you'll never have to pay it for yourself, now that's redemption. Now that's where we stand tonight, my brother/my sister, actually truth. I'm not lying to you, I'm simply telling you plainly as I can

what lies in the Blood of Jesus Christ in redemption. See? I want to say it again: it's to release by payment of a ransom, and the emphasis is, "You're free," it's achieved its purpose, and it proves it's achieved its purpose because Jesus is risen. It is to set free out of service or bondage—sin doesn't have any more power, it doesn't, no, sir, Satan can tempt us all he wants, with anything he wants, but sin has lost its power. It is deliverance from guilt and punishment from sin. Yes, sir. It's deliverance applied to the whole being that's going to put you in the resurrection—body, soul, and spirit. It is specifically redemption from guilt and punishment because somebody paid the price. It was expiated, it was, see, atoned, somebody took the whole blame.

Now how full and free is this sacrificial death of Jesus? The full merits of Christ and total loosing from sin and its consequences are made available through his death. Now never forget: the resurrection of Jesus proved it as It says in Acts 3:26.

- 26 "It is proven to you," said Peter, "this ministry where you saw the man raised, is the proof of Jesus' death, which in turn proves that the sin question has been dealt with, and you're turned from your sins."

You are turned from your sins. I wonder if that could break over our hearts and minds tonight once and for all: we've been turned from our sins. Listen, we must never forget that and never forget that all creation is restored with mankind.

37. Let's go back to the Book of Romans 8:20, we want to look at something here. Remember, the Blood of Jesus dropped upon the earth to redeem it. We know that, the prophet said so. Okay, look at Romans 8:20.

- 20 For the creation was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,
- 21 For the creation itself should be delivered from the bondage of corruption into the glorious liberty of the children of God.
- 22 We know that the whole creation groaneth and travaileth in pain together until now.

We're all doing it, we're all waiting for the resurrection. Now let's go to the resurrection because, you see, that's what nature is waiting for. Okay, then let's go back and see it, oh, the whole beauty of it as I see it. You don't have to see this now, I'm going to tell you what I see. Okay, Isaiah 65:25. Now this is what Bro. Branham said was *the New Jerusalem, the Pillar of Fire above the throne*, "before they call, He answers." Here's what It says:

- 25 And the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and the dust shall be the serpent's meat. And they shall not hurt nor destroy in all my holy mountain, saith the LORD.

This lets me know here that the lion that used to kill the sheep, they'll be there together, the same sheep, I believe, and the same lion...I believe that. I don't believe that God is going to bring about a new creation of animals, I believe He's going to bring up the old ones. I believe

when Bro. Branham saw his horse and his dog, I believe they are going to be there. I believe that's what the Scripture says: "Nature is waiting on us, all creation, and I believe they'll be there.

That, to me, shows the perfection of the Blood of Jesus Christ. There is not one thing that is not covered when it comes to the sin question which man has perpetrated through Adam upon the whole human race. No, sir. The folly the devil put upon us by seduction of Eve, no, sir, all of that is going to be gone, entirely gone. Its sole purpose, brother/sister, in New Jerusalem when we sit down and when we remember the things of the past, the Scripture said, "Every tear will be wiped." In the moment He wipes those tears, there'll be no remembrance of the former things, there'll be none whatsoever. That is what the Blood of Jesus Christ has accomplished. See, what a tremendous sacrifice, what a wonderful thing He did for us, yes, sir.

38. And don't forget the prophet also called the little book of Revelation 5, the 'Book of Life'. He did. He called it the 'Book of Life', he calls it the 'Book of Redemption'. But listen, what redemption is all about is not about eternal life. See, even creation is waiting for us, and we're the ones who have eternal life—we were the fallen Sons. When God breathed into Adam the breath of Life and Adam became a living soul, and the Scripture said, "God breathed into Adam the breath of lives." We were all in him, and he with Eve, and Christ, the Tree of Life, would have stood there in the Garden and brought them out of the ground and would have...just like [Makes 'blowing' sound.] blown upon them and you would have seen the children come forth. But, you see, they got into sin. And listen, I want to tell you something: there's nothing wrong with a Son of God, my brother/my sister, it's the way he was born, and he couldn't help that. Adam did it and so God reached down after all His attributes could be fully displayed and the Bride raised up so the Word of God could be fulfilled in Her and God could look down...oh, my, that perfect sacrifice, look what it does.

Brother/sister, what perfections we have. Here we were: eternal, and what is exemption all about, but to bring back those eternal Sons that were lost and fallen in sin. And let me tell you something: a fallen Son can be a very wicked person, oh, he can be a very treacherous person, but you know—nothing but the Blood. Murderer, assaulter, cruel, wicked...what's in the heart of man? I'll tell you: sin, and God had a remedy for it—the Blood of Jesus Christ. Yes, sir, and when that Blood's applied, the Spirit of God answers right back and seals that person in. Sure, that's exactly how it is. How wonderful is the Lord God.

39. Now listen, who opened that Book of Life so we could see our names by faith in the Blood on its pages? Who but the bleeding, dying Lamb. Let's go back and take a look at him again. He's back here in Revelation 5—we can never talk too much about him. Now listen, reading again, verse 5.

- 5 And one of the elders said unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. (This is the one you see who was prophesied.)
- 6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been

slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. (Now we know that the power of God is resting in His Holy Spirit, coming from seven messengers which will reveal Him in the Word, and when we hear those messengers, we're hearing the Holy Ghost, we're hearing the true Word of God. Now that's what the church ages are all about, Bro. Branham showed it.)

- 7 Now he came and took the book out of the right hand of him that sat upon the throne. (Sure he did. The Lamb took the book from the Pillar of Fire. Now:)
- 8 And when he had taken the book, the four beasts and four and twenty elders and fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.
- 9 And they sung a new song, saying, Thou art worthy to take the book, to open the seals thereof: for thou wast slain, and hast redeemed us unto God by thy Blood out of every kindred, and tongue, and people, and nation; (Now listen: what in the world is the book talking about with this very thing? It's the book of redemption of eternal life and It just tells you there flat. And then He tells you here:)
- 10 And made us kings and priests unto God: and we shall reign on earth.

He tells you... Don't you see what I told you Sunday night is absolutely in the Word here? Daniel's Seventy Weeks, we're in it right now. We're on our way to the Stone made without hands, tumbling down already, coming down, and we're on our way up by grace, seeing ourselves there, it's loosed. Redemption finally loosed, brother/sister, don't you see it's completely covered, starting with the Millennium, going right on. It's so simple, it's going over people's heads. There's no big, big, big, big thing because there's no big, big, big people, but there's a big, big, big God. Sure.

40. Now just recall what the prophet said.

- 11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;
- 12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Listen, what is it all about? Don't you see, it's a cantata, a great kind of opera, it's a solemn, holy convocation to praise him, who is the lamb that shed his Blood, and rose to apply it, and

we're part of it, and what he's done? That's what it's all about. I wouldn't want anything else. Now, you can have mystery under high heaven, my brother/my sister, you can take it all. Just give me Jesus and let me see his Blood, and I mean it, I'm not trying to be dramatic. I'm not trying to give away a kingdom, I'm just telling you the truth. My heart doesn't ask for anything else, I don't want anything else. You may have all of it, just let me see him of whom It's speaking. This is to me the Book of Redemption open, the Seals loosed, when I can see who is my redemption, who gave his Blood for all seven church ages, see him as my redeemer. Sure, that's what I see; you see whatever you like, it's fine by me. And they said:

- 12 Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and glory, and honor,, and blessing.
- 13 And every creature which is in heaven, and on the earth, and under the earth, and such as I heard (And so on) saying, Blessing, and honour, and glory to him that sits upon the throne, and the Lamb for ever.
- 14 And the four and twenty beasts they just worshipped him.

Yes, sir. Now what happens after that book was opened up there? See, it's revealed down here, all of these things begin coming out of it, now revealed in the last day what redemption is all about, the beauty and the glory of it. Sure.

41. Listen, now, listen, And God came to us this age in His post-resurrection form, the Pillar of Fire, and revealed Himself who is our redeemer. Revelation 10:1-7. Now let's go and take a look at it:

- 1 And I saw another mighty messenger come down from heaven, clothed with a cloud: and a rainbow upon his head, and his face as it were the sun, and his feet as pillars of fire: (Now here's the Judge:)
- 2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,
- 3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. (Now here's the Pillar of Fire come down, the book is open in His hand, the thunders are to be revealed, all the mysteries of God are going to come into view. The whole Word of God is going to be fulfilled. Now watch the 7th verse:)
- 7 But in the days of the voice of the seventh messenger, when he shall begin to sound, the mystery of God should be completed and perfected as God hath declared the good news of the Gospel by His servants, the prophets.

That's exactly what the literal translation says. The end time, what's he saying? Redemption has run out. It's time for the whole thing to come in view, and when it comes in view, you see

the Lamb standing there and he takes all the glory, and everybody round him, praising and glorifying him. Oh, brother/sister, that's what I'm looking at. I don't want my view changed, I just want to get a closer, better look, that's all. Sure. Not saying somebody, anybody else isn't right...believe what they want. I'm looking at it from this angle. Yes, sir, and I want to keep it.

42. Now, when the veil of tradition was rent in twain and the mercy seat came into view we saw, like Moses, the back of a man, and *it was a bleeding back*, as Bro. Branham said. Christ, our Passover, in this age of Jubilee, has appeared because this is the age of Jubilee, the age of the Bride, the age of the adoption, the age of the inheritance, right down the line. And we see it is the Blood-grace that calls us out of Babylon to the marriage supper. It wasn't any other grace that called us out—we were stuck as bad as anybody else but we'd been redeemed. How're you going to stay down in Babylon when the Blood's been applied? The Holy Ghost is leading you into all truth to which you're part. You can't do it. Separated! Yes, certainly.

Now here he has proved he has risen amongst us in order to prove that we are now perfectly redeemed by his death and sealed by his life, and are kept by the power of God unto absolute salvation. As the prophet said, "I the Lord have planted and watered day and night, lest any man pluck it out of my hand." How are you going to pluck it out of His hand? God sowed this Word, He watered It. How is this Word going to fail, the Word of redemption? Can't do it, no. The Son of Man revealed...what for? That He is the mighty One, worthy as That One to be our redeemer. Oh, brother/sister, everything just shows you 'redeemer'. Would to God I could see it with my eyes spiritual! Someday I shall, by His grace.

43. Listen: may it become a true revelation that Christ our Life has appeared and we shall soon appear with Him in glory. Let me tell you how you're going to make the Rapture. Let's look at 1 John...we're not fooling ourselves tonight, brother/sister. If I don't make it myself, I believe a hundred percent I'm telling you the truth, how it's going to be made. Listen: 1 John 3:2.

2 Beloved, now are we the sons of God, and it has never yet come into existence what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Now listen: absolutely that would apply in people's minds to the Rapture. Now, look it, what everybody tells you in the modern fundamental movement is this: you're going to get changed here, then you're going to get caught up to see Him at the Wedding Supper. But the Bible doesn't say it. It says you see him as He is, then you get your change, and then you'll be caught up. Go read it for yourself, go ahead, I invite you, and don't be dull in reading, read it the way it is. Don't read it the way the fundamentalists read, read the way it is. I'll read it again:

2 ...It has not yet appeared what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is.

To be like him is to be like him which means in an immortal body. Then you've got to see Him as He is before you get your mortal body. That's where Bro. Branham says, "*They're all mixed up on the Appearing and the Coming.*" Christ has appeared! He has been revealed! The Son of Man has been revealed, Christ, our Passover, into full view, redemption open wide in Jesus Christ our Lord.

44. No wonder there's no place for organization, or churches, or [?], and creeds or handshakes , and lodging, and all that nonsense. Oh, my, it makes the prophet's Message so simple, but we must not look for the hard things, no sir. We're like old Naaman...he heard there was a man who could cure him of his old leprosy. He went down there and the prophet said, "Well, tell him...I haven't got time to see that fellow," he said, "tell him to dip in the Jordan out there."

Old Naaman said, "I ain't going to dip in that muddy old hole. Phooey," he said, "that's too easy. I'm a man that does great things...sermons...like that, my father. I'm sorry to tell you, that's your whole trouble. If he'd have said some great big, great big, great big, great big thing like taking a kingdom and four elephants and a white horse...sure, but just a little thing like that!"

"Why don't you do it?"

He went down to the dirty old Jordan seven times, come up like a kid. "Well, he said, "well, hallelujah, I sure learned my lesson there, didn't I?"

Let me tell you something, brother/sister, we ain't got time to learn no lesson, it's time to learn them now—not some great big tremendous thing the Pope, or some big church, has got to pass on. No, a little old fellow with a seventh grade education with the Holy Ghost of the heart and mind of a prophet, just come down and revealed Christ and just take it all and showed us. Oh, sure. Yes, sir, brother/sister, it's just so simple.

45. Let's read a little bit more. Let's go to Romans 5 and just take a look at this, this great thing we have through Jesus. You see, if we talk enough about this, we're going to love him a little bit more, because, you see, the Bible says we love Him because He loved us, and the proof of his love was his sacrificial death, and we see him dying for us and see that Blood and that's when that heart's going to start looking at nothing but him. Yes, sir, going to fall in love with him, and it won't do it any other way. Now look at it here, chapter 5, begin at verse 6.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. (See? If...somebody might say, "That fellow is too good to die—let me die in his place." Somebody might do that, but look it:)

8 God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. (That ought to be the answer. If, while we were sinners, he died for us, and now we're under the Blood, try to walk for Him and we're believing His Word and just going along, see, as Christians. How much more then is His loving grace poured upon us.)

8 But God commended his love towards us, and while we were yet sinners, Christ died for us

- 9 Much more then, being now justified by his Blood, (We're carried perfectly righteous, perfect in the sight of God by His Blood) we shall be saved from wrath through him.

It tells you right there: you know how you're going to get saved from wrath? Because the Blood of Jesus destroyed every bit of your sin: it destroys the guilt, and the Judge says, "What about this person here...what's he charged with?"

"Well, Judge, I'm sorry, we just can't find the evidence.

"Well," he said, "case dismissed."

How are you going to judge a man with no evidence? Well, how are you going to do it? That's what the prophet said—I didn't say it—the prophet said it. How are you going to make a man a sinner when the sin is scattered? It didn't say the man scattered, It said the sin is scattered. Sin answered, see?

- 9 Much more justified by his blood, we'll be saved from wrath.
(Sure, we will, see, because he paid the price, the wrath of God on him.)
- 10 For (when we were sinners) if, when we were sinners, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.
- 11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we received that same reconciliation.

46. Yeah. Okay, the same thing is in 2 Corinthians 5:18-21. Now let's go to Revelation 22:10-14, get back here in New Jerusalem. Okay, listen:

- 10 He said, Seal not the sayings of the prophecy of this book: for the time is at hand.

Now right now, just before the rapture, before Jesus comes, the Book has to be unsealed and nobody dares seal it. That's why it's very dangerous to look down the road and say, "Bro. Branham's got to come back and unseal anything." The Book's been unsealed. See? He that has been unsealed, has been unsealed. He said it was. Now if there's more revelation coming, that's just great, fine, I'm all for it, and I don't deny there can be. I won't deny anything, I don't have my mind in anything, but I know the Scripture says here, "Don't you seal it." When this Book becomes understood, those seals broken, don't seal it. Why? Because the time is at hand.

- 11 He that is unjust shall be unjust still (Too late. These seals must break just before the rapture): he that is filthy, filthy still: he that is righteous, righteous still: and he that is holy, holy still.
- 12 Behold, I come quickly; my reward is with me (See, just before the rapture), to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end...

He said, "I told you, I told you what I did at the first, I do at the end...you wouldn't listen to me." Remember, Paul came with a Pillar of Fire to bring the Word, so at the end another prophet must come with a Pillar of Fire or God is not Alpha and Omega. "Now I showed you what I am—you wouldn't listen. Oh, you had your own ideas, but you wouldn't listen, but I proved it—now it's too late. I'm not kidding you, I'm telling you the truth."

I told you Bro. Branham said, "*It's not so much it happens in the middle,*" he said, "*you watch both ends.*"

And I told you, I said, "You got a board and two ends, you got a board, don't worry about the middle, you got the board. All right, you've got it right here. He did it, he proved his resurrection, that proved his death at the beginning, He did it at the end, He had a man with the Word of God, the Pillar of Fire, he had a man with the Word of God, the Pillar of Fire. The ends are identical. Right? Alpha's Omega. Oh, come on, perfect.

47. [Now:]

14 Blessed are they that do his commandments...

No, "Blessed are they that wash their robes" and Bro. Branham said, "*I want to find a Bride who has got such character who'll listen to the Message and stand still in the waters of separation till she's cleaned by that Word and dress.*" And he said, "*I believe I've been called to dress a Bride.*"

I want to tell you something: a virgin Bride is a dressed bride, is an oil Bride, because a virgin of the Word was the one that had the oil is the one that had the dress, and all three is the Word, because when you hear the Spirit, you've got the Word so therefore you've got the Spirit. One of them, yes, sir. I'm not saying puzzles, I'm saying very, very clear-cut things from the prophet's Message, which by now I'm sure you understand and know. Now:

14 Blessed are they that wash their robes that they may have right to the tree of life, (Now just a minute now, "Right to the tree of life"—who's that? People standing right here. The very thing that Adam couldn't walk to, but the Scripture said, "I'm going to stop Adam—I'm going to put cherubim there lest he eat that Tree of Life and live forever in his sins," but God said, "I'll let everybody die except the last little group on earth and they'll walk right to that Tree and they'll live forever—immortality. And they won't miss one breath, they won't miss one heartbeat, they won't miss one anything."

The seals are open, brother/sister, we're already in it. I know, I know we don't feel like it, but we are. You know what's going to happen to us? I'll tell you what's going to happen to us: when the resurrection hits, like Bro. Branham said, "*When those apostles saw those raised from the dead, they had resurrection faith,*" and I believe that's what's going to happen to us. I don't say it is...I believe it is, yep, because they've got to come up while you and I are still here, and it

might be still puzzling a few things. Yes, sir. Oh, we're in it, there's no use talking, saying, "Well, it's down the road."

No, it's not down the road, my brother/my sister, we're in it. Yep. It's just like we're in life right now. I'm what? Eighty-five or eighty-seven percent dead. I'm sixty-two years old, I suppose I've got seventy years, if God give them to me, and I'm about eighty-five percent dead. There's no use kidding myself. I could say, "Well, I don't feel that bad, I don't look that old maybe...well, I don't know, but then I can't tell... sometimes I look worse. But I haven't got a thing to do with it. I'm eighty-seven percent dead. I could hop up and down, exercise and take tonic...and who says I don't? But I'm still eighty-seven percent dead.

Now I can kid myself and go to some beauty salon and get the wrinkles taken away if they want to do a monumental job on this puss of mine, but I'm still eighty-seven percent dead. I want to get you the picture tonight: we're finished, we ain't going nowhere—it's over. The prophet comes along, *"I don't pray for America, she's gone, she's gone."*

We're right now with the Stone coming down cut without hands because Jesus does all three in descending—the Shout's here. No use kidding yourself any longer, face up to it, it's here, it's here. The Saints possess the earth here, but they go away so it gets cleaned up. Who wants it, the mess it's in? That's right, that's right, that's the whole story. We own it now, see? Proven to us. I'm not telling you a fairy tale—this is the truth, and without are dogs, sorcerers, whoremongers...that shows you this is not New Jerusalem yet, this is right now. Oh, Lord God, have pity on the world.

48. Listen: the prophet understood what I'm talking about tonight. Let me tell you something: this is not on tape, part of it is. In November of '64 I was with Bro. Branham in New York in the New Yorker Hotel, or The American, I forget which it was...New Yorker, I guess, and I could tell by looking at him, something happened to him. And I had not been there when he told about the Colorado incident stopping the storm, so he went into the whole picture and told me how it was, and he came to the place where he told me how it was that the doe came with the two little fawn, and he slapped them and he said, *"Get out of here, I could kill you but I won't take your life."* He said, *"I made God a promise that I would not kill anymore except under certain conditions,"* and he said, *"I've kept my word, and then a Voice said to him, 'If you kept your word, how much more do I keep Mine?'"*

Listen, this is not on tape what he told me but you can believe me because I wouldn't lie to you. And he said, *"Lee, from that moment, I have no consciousness of guilt."* And that's what my message has been all about tonight: no consciousness of guilt, as the Bible said. Why? Because God keeps His Word. When you and I see that God keeps His Word, and we realize at times that we have kept ours, then how much more does He keep His? And he said, *"From that time I have no consciousness of guilt."*

49. Now I'm going to tell you something: I was twenty-two years of age when I started preaching, I was in the town of Red Deer, I believe, yeah, up in Alberta, Canada. I was visiting some friends for supper, they invited me over for supper. I was lying out in their lawn waiting for supper and I was bemoaning the fact that I was a terrible person because I've always had that complex, and I suppose you have, too, that no matter what anybody could say, even God could

say, that you would feel that you were still unworthy, which is true in many a way, that's true, but the Blood does it. And a Voice spoke back to me and said, "Call that not common, or unclean, which God has cleansed," speaking concerning me. And like a true Pentecostal idiot—well, I'll take that back—like a true pervert, because I must have been perverted, I spoke back to God and said, "Well, Lord, that's very sweet but I know better."

See, I called God 'a liar'. If I'd have just said at that moment, "God, how grateful I am," what it would have meant to my life. But you see something, brother/sister? When you turn down revelation, there is no victory whatsoever. But when the revelation strikes, and you and I take it, that is where victory lies, and in no other place, because you must believe God, you must believe God, you cannot make Him a liar.

Now what I have preached tonight in these messages, what the prophet said, I would stake my life on it...I am staking my life on it. Don't you stake yours on it. I'm staking mine on this, what I'm preaching. You believe what you want, see? That's your business, I'm just talking to you tonight. But I'm going to tell you something, brother/sister: the prophet had it, he said, "*I haven't got not one consciousness of guilt.*"

The same man, one week before he died, and I'll tell you now: I looked at his face again, he called me for an interview in Tucson because he knew I was going home. He said he wanted to see me. I looked at him once more in the face, and God is my judge once again: I recognized something had happened to him. He said, "*Yes, Lee, I was in the mountain this week, I was with the Lord,*" and he said, "*It's the first time since I was a child I have no consciousness of fear.*" Perfect love casting out fear.

50. Brother/sister, I don't know what it means to you but nothing means anything to me if I can have this. There's nothing in my life I want: I don't want power, I don't want might, I don't want wisdom; I want the simplicity of God. You're true what you did, I believe and I'll stand in it, Lord.

I'm standing here tonight believing before this rapture takes place, before it's over, that revelation is going to break, that 'he that's righteous is righteous still, and he that's holy is holy still', and it's not going to be because you and I have been good kids, we've been good boys and girls, not even that we've been an example of any description, or any good type of citizen. It's going to be through Jesus Christ our Lord, so that everything done, either by Him, for us or in us and to us is going to be based upon the fact that it is Jesus.

As Paul said, "God, that I should glory save the cross of Jesus Christ our Lord," and then turned around and said, "The life that I live in the flesh, I live by the faith of the Son of God who lives in me." And he said, "No matter what it is, it's God in you, living and doing of His good pleasure."

Brother and sister, this, to me, is the secret of all the age, of everything that that Word carries, it's faith in God in that revelation that He has proved at this end time to us.

51. Now listen, I'm going to go a little further. I'm going to now go back to the Book of Ephesians because there's no services now until Thursday night when I take the fourth message on the four great fundamentals of redemption. We're going to go into the Book of Ephesians,

and then we're going to look at it, then we're going to go back to verse 15 again where Paul is praying for those who already have the Holy Ghost, who are under the Blood, who are sealed in, and he's looking down to the end of the ages when the whole Word of God will be formed in the Bride, which will be New Jerusalem, and it cannot start until the resurrection—but the resurrection has already started, because the first half of the resurrection is the Shout, and it's already here, so we're in it. Never forget that, we're already in it.

Now, listen:

- 15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,
- 16 Cease not to give thanks for you, making mention of you in my prayers;
- 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.

Now Bro. Branham said *that was the Spirit of Wisdom that came into the church in order to let the church know the hour in which you lived*. And he said, *“That Spirit came the same as the angel came to Gabriel.”*

How did the angel come to Gabriel? In a human form in order to let him know exactly the hour and what the world history was, and then seal it because it wasn't time for the thing to end because the seventy-weeks was split. Two thousand years of Gentile grace was in there when He got a Bride, and then it resumed, and from then on, it just tumbled, right into the, just there, right into eternity. See?

Now, listen, here's what the prayer was: “That the God of our Lord Jesus Christ may give you the Spirit of wisdom and revelation in the knowledge of him.” Now the Spirit of wisdom is already here in William Branham who brought us the Word.

- 18 That the eyes of your understanding being enlightened;

Now listen to me, what age are we in? We are in the eagle age. Now, listen, what is the last part that moves? The last part is the eye, right? Now who was the eye? “If thine eye be single, the whole body is full of light.” Is that right? Who was the eye that was single? William Branham, prophet of God, vindicated by **THUS SAITH THE LORD**, thousands and thousands of times, never one error. And you could never hide—proving that he was the Word of God for this hour in a human form—not that he was ‘the’ Word of God, but the Word for this hour, in human form, where nothing could be hidden, and he could take six to ten thousand people, or multitudes—you couldn't hide if you tried—everything open to him. Nobody has that but the Word of God, showing where the Word of God was in a human being. God, with a skin on it, if you want to put it... Now some of you don't understand it, I'm sorry for you. I'm not blasting you, but I'm a little tough at times, I'm just sorry, but I'm not changing one word of what I'm saying, because I know exactly what I'm saying, why I'm saying it, and where I'm saying it from. I have no fear whatsoever.

52. Now listen, he said here, coming to it:

- 18 ...That we may know what is the hope of his calling, (That's not our calling, that's his calling, Jesus.) and what the riches of the glory of his inheritance in the saints.

In other words, the end time revelation, that precedes the resurrection, that puts us into it, is absolutely concerning Him, where our faith in Him is so great, brother, we just leave this world. That's how Enoch walked with God, and was not. That's how Bro. Branham has told us: "*The Spirit said, 'How would you like to take a walk with Me?'*"

We're coming to it now, we're in it through the revelation, Christ revealed. See? I'm not going to wait until New Jerusalem and the heavenly supper—I can't wait that long. I don't intend to wait that long. I want it here because I'm supposed to get it here to put me in a resurrection, the revelation of Him, His calling. See? The riches of the inheritance in the saints.

Now we know we are His inheritance because "He shall see His Seed, he shall prolong his days." That's in the resurrection. we are His inheritance. He gets the Bride, He gives her everything, She gets everything back, and in Her is fulfilled the whole Word of God, and the resurrection power is in this very hour.

Now listen: what about his calling? Okay, let's look at the Greek. The word 'calling' here is a Greek word 'klesis', with two meanings: 'used particularly of the divine call to redemption', that's yours and mine: we've been called to partake of redemption'; secondly, 'it is always used to denote the calling of that whose origin and nature and destiny is heavenly'.

Now that's our origin and nature and destiny, too, but remember, that was Jesus above all. Now we're supposed to know that, we are supposed to know him, see, this calling of that whose origin and nature and destiny is heavenly. Do you follow me? Don't try to think too hard, just listen. It is always used to denote the calling of that whose origin and nature and destiny is heavenly. Now whose origin and nature and destiny is heavenly? Jesus. Right? Certainly, it is. All right.

53. Now at this end time we are supposed to know that. Now let's go and look at his calling. We go to the Book of Hebrews 3. Now here's what I see, you don't have to believe it. You believe anything you want to believe, this is your business and your pastor's.

- 1 Wherefore, holy brethren, partakers of the heavenly calling (That's number 1, used particularly of the divine calling to partake of redemption—that's you and me), consider the Apostle and High Priest of our confession; (The high priest to our heavenly calling and a partaking of divine redemption. Who is he? He is this one whose calling is used to denote that of heavenly origin and nature and destiny. "I came from God, and I go back to God. Now just don't worry. Let's go now, and read a little further.)
- 2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.

- 3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. (Jesus is the builder of the house and he's got more honor than us who is his house.
- 4 For every house is builded by some man; but he that built all things is God.
- 5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;
- 6 But Christ as a son over his own house; whose house we are, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

In other words it's that you stay with the revelation. In other words, anybody that ever stays with this revelation is in there. It doesn't say you're going to come to it and then just quit it. It says you come to it, that's it, you're in it.

54. I'm going to drop down to chapter 4, verses 12-16.

- 12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to dividing asunder of soul and spirit, and of the joints and marrow, and a discerner of the thoughts and intents of the heart.
- 13 Neither is there any creature that is not manifest in his sight:.

It doesn't say 'its' sight; it says 'his' sight. Now, who's the Word? Jesus. Right? And that is, being the Word, It discerns every thought. Now listen: you tell me one time when Bro. Branham couldn't take the audience in his control when he said, "*He's here. In the Name of Jesus Christ, I take every spirit under my control for the glory of Almighty God,*" and he said, "*You can't hide if you tried,*" and they couldn't. All right. Then you saw the Word in action, right? Okay, now listen:

- 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.

You mean to tell me anybody but God could have a vision of ten thousand people and tell what's in ten thousand hearts? Only God can do it, it was the Holy Ghost, God working in human flesh. William Branham, right? But he's not God; God was in him, the Word. Right? Okay. Listen:

- 14 Then seeing then that we have a great high priest...(What's he talking about? The Word, the high priest. Then who was visibly being made manifest to us? The high priest. Now, come on, let your thinking go) that is passed into the heaven, (How did he get

there? Through shedding his Blood.) Jesus the Son of God, let us hold fast our confession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities. (Remember, he's the high priest of our profession, our confession, right? And who is he? He's the Word. And what's he doing? Discerning. And what did he do? Did he discern, did he? He did it, right? And nobody could hide. Is that right? And who is he? High priest. Okay.)

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

16 Let us therefore come boldly (All right. Now who's shying away? Are you coming boldly. Now you saw it demonstrated, at least some of you did, I did, you can take my testimony for it. By the way, how many saw Bro. Branham? Let me just see your hands. How many saw the film then? Well, you saw the film...that's good enough. What more do you want? All right.)

16 Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need. (What's the time of need? We've got to make the rapture.)

55. All right, listen, let's look a little further now. We're going to go to five and read on down.

1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: (Now that's what he's for: gifts and sacrifices for sin.)

2 Who can have compassion on the ignorant, and on them that are out of the way; for he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins. (Jesus didn't have to offer for sin for himself.)

4 And no man takes this honour unto himself, but he that is called of God, as was Aaron.

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

6 And said in another place, Thou art a priest for ever after the order of Melchisedec. (Huh? Let's keep reading now. Who is he? He's

Melchisedec, right? Is that right? Is that what he is? Melchisedec? Sure he is. Don't be afraid to nod your head. I'm not trying to catch you now.)

- 7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;
- 8 Though he were a Son, yet learned he obedience by the things which he suffered;
- 9 And being made perfect, he became the author of eternal salvation unto all them that obey him;
- 10 Called of God (In his resurrection) after the order of Melchisedec, he's the high priest. (Now listen:)
- 11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.
- 12 For when the time when you ought to be teachers, you have need that one teach you again which be the first principles of the oracles of God; and become as such as have need of milk, and not of strong meat. (And that's where Pentecost is right today. Absolutely, they can't take meat, they can only take milk.)
- 13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.
- 14 But strong meat belongeth to them that are of full age (Which are the seventh church age Bride, because that's the full age. Now, I'm not pulling your leg, don't worry. Just believe me.) and have their senses exercised to discern both good and evil.

And you mean to tell me that anybody outside this Message knows good from evil? You're wrong, because the Scripture says they cannot discern between righteousness and unrighteousness. Why? Because of the anointed ones at the end time—only we have the answer.

56. Now listen, Bro. Branham categorically said, *"Since Revelation 10:7 reveals all mysteries, and Melchisedec is one."* Right? And he preached on Melchisedec. And then when he got through he stood with his back between the two people, he turned his back and he said, *"Now,"* he said, *"as Melchisedec stood there with Abraham, God in human flesh, a theophany really, stood there with Abraham, the Elect, and Sarah, in the tent behind, He read her heart and told her, and we saw the High Priest ministry of Melchisedec, right in our very eyes, verifying, proving his death, that redemption is ours by the shed Blood, and he said, 'Come, everyone now,' he said, 'you've seen it. This is the proof that anything you have need of, here's your answer right here. Come, everyone come.'"*

Why? Because the church had thrown him out and he said, “*Just please, let me come in. Behold, I stand at the door and knock.*” And there he was, knocking with the mighty sign, the mighty Voice of Melchisedec, the risen Christ among us, and people went their way and said, “Well, witch doctor...”

“Well, fortune teller.”

“I think maybe he’s one of those psychics.”

Blasphemed the Holy Ghost.

Now, brother/sister, you tell me the resurrection doesn’t prove his death, you tell me God standing amongst us proving his own resurrection, his own high priesthood, ministering his own Blood, mediator and intercessor. It’s still going over our heads, it’s going over mine, too. But I’m going to tell you, brother/sister, it’s getting realer and realer, I know what I’ve seen now, I’m not doubting anymore. I’m not trying to sell you a bill of goods, no, see, I’m even keeping my voice down. No, I could even be selfish right now and say, “Well, if you don’t see Him, then you missed Him. I’m going to be sure to get the rapture.” But I don’t believe in that kind of nonsense, because you saw Him, too.

Yeah, they saw him, but they said, “I won’t take that,” they said, “That’s Beelzebub.”

They blasphemed the Holy Ghost, despised the Word, they kicked out the Blood of Jesus Christ. Why? Because they had a little experience.

As one man said, “Well, I went alone with God one day and I was fasting and praying for God to make Himself real, and a white light entered my cabin...” I’m telling about a real true story, now, but I won’t tell the man’s name...you might guess it though.

And he said, “The white light appeared in the cabin and I ran out afraid. And I said, “Just a minute now, I was praying to God.” He went back in again and he spoke in tongues, he had a little phenomena.

I phoned that man and talked about Bro. Branham, and he said, “You know, Bro. Vayle,” he said, “but Bro. Branham went off the Word.”

57. Here Melchisedec stood, the high priest to his own Blood. I’m not lying to you. Melchisedec stood right amongst us, brother/sister, high priest to you and me, the one of our own calling, and they despised him, and said, “Away with him.” I’m telling you the truth, I’m only saying what the prophet said. It’s strange to you because Lee Vayle is saying it, not the prophet saying it. I’m testifying to what was there. He could testify the reality—he was in it. He was that skin carrying it about. I’m just another skin. I could even be a goat skin, but I’m going to testify to the sheep—you bet I will. Oh, yeah, sure, tell you what I saw, what I know, because our hands have handled the Word of life.

We’ve had reality—Melchisedec came right down here. We saw nothing was hidden from him. What was He doing? He was proving His death, my brother/my sister, proving His grace. Not the blazing eyes of judgment, the feet of burnished brass that trap us under, but the one humbly knocking at the door, saying, “Behold, I stand at the door and knock. If any man hear

my voice.” He said, “*I got one message for you people,*” he said. What is that message “*Repent and then change your mind?*”

Oh, people say, “Oh, Bro. Vayle, repentance doesn’t mean change your mind—it’s a Godly sorrow.”

You lie. The Scripture said, “Godly sorrow worketh repentance.” Godly sorrow is not repentance. Repentance comes to those people, my brother/my sister, who are like they were after the day of Pentecost: they knew things, they were religious, they had an understanding. It was a wrong understanding, and the Word of God cut across and he said, “*Repent! Get rid of those wrong ideas. Throw away all your beliefs and disbeliefs. Start over. There’s going to be a new seed planted, demonstrated by the Holy Ghost. Change your mind.*” See? Why? It’s got to be a mental faith, and then a spiritual faith, and out of that there comes a life.

58. Oh, brother/sister, I stand here before you sure, I’m not changing my tune ever again. I’m finished now with my preaching, any other type of preaching. I have seen Him, I saw Melchisedec. I know in whom I have believed. Brother/sister, I’ve seen Him face to face, as it were. I believe, if I am right in my heart—I believe I am, you believe whatever you want—I have seen Him, and that means there’s going to be a change. If I’ve seen Him wrong, there’s going to be somebody else who saw Him right and he’s going to go up and meet Him at the Wedding Supper. Oh, you bet. We’re in it now, my brother/my sister.

Oh, I’m glad it’s getting all over. It’s been too shaky, it’s been too long, it’s been too disconcerting, it’s too hard in the mind and the body. [Bro. Vayle breaks down in emotion.] I don’t want any more, I don’t want any more. I wish I could just get out of here. I wouldn’t want to go any other way than what He wanted me to go. I’ve seen the glory of God, my brother/my sister, see Him in His calling, may the eyes of understanding be opened in the revelation of Him, my brother/my sister, not you, not me, but to see Him. That’s what’s going to change me and you, see Him as He is, and I saw Him as He is, the high priest. I saw Him, I know I saw Him, was vindicated, and no one is ever going to take that away.

59. Brother/sister, listen, I know with all my heart, though I don’t know it as well as I want to know it, we’re already in it, I just keep repeating that Stone cut without hands, it’s come down, brother/sister, not all the way, but it’s starting, the kingdom belongs to the Saints and they’ll never take it, if you’re part and I’m part, they’ll never take it away. They can kill our bodies, they can dull our minds, they can do anything they want but they’ll never take it away. No, sir, no, because he said, “*He came right down amongst us, like He did before, and said, ‘Fear not little flock. It’s your Father’s good pleasure to give you the kingdom’.*” The meek are going to inherit the earth.”

Brother//sister, listen, I say with the prophet, “I might not be part of that Bride, but there’s a Bride out there somewhere, and by God’s grace, I don’t want to stand in the way, but I can say this...I’ve got some gratitude left in my heart, I know that I saw it, I know that I saw it. I know that my redeemer lives, I know there’s a Jesus, I know there’s a God, I know this Bible’s true. I saw Him in action. Yep.

Say, “What about you, Bro. Vayle?”

I just only hope I'm part of it, that's all. I can't prove a thing, no, sir. I've got anything but proof, but I believe in Him who is my life, if He is my life, see? Do you follow what I'm trying to tell you? His resurrection proved his death, my brother/my sister, it did. He accomplished that he is risen, He came down and showed us.

Oh, matchless lover! What more, what more, what more? I think...Him saying to Israel back there, He said, "I took a good thing here, I took all the stones out, I put the right fertilizer, I put a fence in, I put in grape presses, I put the vines in." He said, "I came back for grapes and what did I find? He said, "I couldn't find anything but wild grapes."

And I say, "Oh God, You find me, and I'm so wild, so untamed, O God. You came back and I sought You, Lord, and I know You're here. What am I going to do? What would I do except trust in Him? Got any idea? Brother, that's what I want you to see tonight. God, be merciful, we may see Him as He is because we did. We did! He's Melchisedec risen, great mystery right here. After the battle, He gave the bread and the wine, showed us His death, showed us His life, and then stands here...