

Resurrection Proves His Death # 1

Bro. Lee Vayle - July 14, 1976

I don't know how true this is, ...here I am. It'll take about two minutes I've said more about the prophet's life than, anything I could say. But I do know one thing. I know the Lord's call is on me, and I know we're in for a fine time, with the will of the Lord. It was very nice of him to say that, ... I don't know if it's true or not, I'm a little inclined to be otherwise, but I'm very happy to be here with you, and I think some said we've been waiting a long time, but I'm not only a procrastinator, I'm actually little what they call introverted, I use that in a normally accepted term of the word that if you just don't get to go forward too rapidly, with people, and so it takes me quite a while to get to a place. Once I get there maybe it's not so bad to get back. Now, someone was telling me, (I think it's Sis. Dirkson and I was telling Don and so on, somebody that...when I heard that there was a possibility of him going to Denver, I was kind of happy I wouldn't have to come. Then because I wouldn't come because he was away, and that was somewhere place to sort of, goes out, (you know) just go home. But he said he was going to stay over, so I said we'll alright I guess I got to come.

And here I am. It's kind of how I work. It's not very nice to say that, but you know, if I told you otherwise, I'd be a liar. And I don't want to be a liar. And I want to warn you, every now and then I pick something here and it's not a compressed dinner while you're sitting there hungry. So, those little licorice pellet sort of lubricate my throat and kind of warm it up. After all the years of preaching I sort of ...like the doctor told Bro. Branham, he developed calluses on his larynx. And you know if I develop calluses, but I sure develop something that isn't very nice and so it bothers my throat. So, that's what I sort of do now.

a. Before I get into the message, I just want to talk a little bit, not to just feel our way, but just tell you why I'm going to preach the way I'm preaching, and even then, I'm going to break the rules I lay down, so you'll have to kind of pray for me.

You know, we have a kind of vindicated Message by a vindicated prophet. We might not understand what he said, but we believe It. Now, we may believe It our own way, but if we were honest we'll say, "I believe It the way he meant it." Now, I may have got it wrong, but I believe It the way he meant it. And I hope that I can sort of catch what he meant, and by the help of the Holy Spirit, then believe as he believed It.

b. Now, about almost a year ago when I was in Macon, Georgia ministering, which there's no meeting there this year. But it happened two years ago this August like, and it's been happening before that many a preacher preaches in such a way that you have to believe the way he believes it. Now, I'm against that. Just going to tell you flat off, I am against it. You don't have to believe the way I believe it. Now, I'm very prone to have been instructed. I wasn't instructed on how to preach, that's the whole miserable rotten trouble. I wish I'd have been taught to preach. Then I wouldn't be raising my voice in thunder to impress you that it's lightening.

You know, the preacher that Bro. Branham talked about, the old boy that he got up and he really was loud that morning, his wife said, "Hey honey, I don't understand you, how can you all preach so loud and so hard."

"Well, (he said) you see honey, what's I lacks in lightening, I makes up in thunder." And he didn't have much lightening that morning.

c. Now, I've seen it, I am not an authority. Now, you pastor may be, I doubt it. I don't believe it. I don't believe any man says he's an authority, says, you got to believe the way I believe it. Now, I'm just going to cut right down the line. I'm sorry, if you've got that kind of a pastor. Fine, you just have him. I'm not interested. Because no man outside of William Branham was vindicated. We have a proven Message by a proven messenger, but I am not proven, your pastor is not proven, and nobody is proven. I don't care if he says he's heard thunder, lightening, or anything else. I don't want it, I'm not interested.

But, I'll say this about your pastor, he is the authority in this church, and God gave him to see you through, not Lee Vayle. So, if I say one thing that he disagrees with, you believe him. Now that's understood. Right? We start right from there. I am not the doctor...he is, when it comes to this church. I have no place at all in this ministry, except that I would do something a little selfish, I put it that way anyway so you get the picture. I open my mess of pottage and show you what I mean, but you can't have it. That's mine. When I'm finish I put the lid back on. If you like it, you get your own. It's that simple. If you don't like it, no hard feelings, it was mine anyway. Right?

d. Now, I'm not fooling, this is exactly where I stand. I'll tell you why, a year ago, when I was in Macon, I made a statement, I'm not going to take it back under any consideration. Bro. Branham preached the Word of God, and he read between the lines by revelation. I'm using that carnal expression, so you'll understand it, because he told us. Since then, everybody else is reading between the lines. It would now take me a telescope that could see the fleas on Mars to read between all the lines and I'm tired of it. Literally sick and tired of it.

Now listen, the prophet said, (and let's get this straight) *"the simplicity of this Message would cause the fall of people, go over their heads."* And I submit to you this morning, this Message must be simplified. The prophet did not make statements we cannot understand. I'm sorry, but that's the way it is.

e. When he started preaching, he preached on 'Simplicity' in a series of the seven days, about the nine Messages that had to do with the 'Seven Seals'. And when he got through preaching the Seven Seals, which it is, very complex in your thinking and my thinking, which it is, and I understand it. He said, *"When I preached that sermon on 'Simplicity', I didn't realize how simple it was, and I've been gagging ever since, but I'm honest enough to admit it."*

Something has gone wrong somewhere, that simplicity has been lost. So therefore, I am no authority, I have no special privilege, and special power. I just want to see a simplicity in this Message, that's all. Just see its simplicity.

f. This is what I want to start with this morning somehow dealing with the simplicity that I see in Christ that this Message proved and showed to us. And it happened a few months ago, I don't know what I was even doing, but it's been on my mind for some time, that it's got to be simple. And I wasn't even praying, I was just thinking it had to be simple. When one day something spoke to me. I don't know if it's God or not, I won't say it was God. Then I would hope it was, but it's not necessary to believe it, nor do I want you to believe it. Because I don't know. You don't know. I'm not vindicated, and you have no special discernment to know.

So, something inside of me said, "His Resurrection proves His death." And I thought, that's strange. It would seem a little odd that such a thought would come, "His Resurrection proves His death." And so, I mediated a while, I guess I went up to my study after a bit, and began...because it wasn't in my study I heard it. I begin sort of thinking to myself, and the thought came, "Well,

you take a car out on a testing ground, you prove it." You take anything and you prove it. So, the Resurrection proves His death, it means It proves out His death, shows that His death works. Then I began to see what the voice was telling me, whatever voice it was, that the Resurrection of Jesus Christ actually demonstrated or proved that what His death was to accomplish has been accomplished.

g. And so, that is the thought that I had in mind as I begin to go into the subject which we have before us, which is proving by His Resurrection what Christ accomplished in His death. Because that's what It amounted to. And I got about four messages on it, it may go to fifteen or twenty. I don't know how long it will go. When I first started on Faith, three quarter hours, it developed into about twenty-one messages an hour and a half a piece. So, I don't know that this will go into, but, to me death and resurrection is all of it; and everything is going to come out of it.

So, this is what I have in mind as we start this morning, and what I am going to try to do with the help of the Lord is create an atmosphere to attempt to throw the pendulum away from the Resurrection and back to His death. Light is when Luther came on the scene. And I don't know if you know too much about him, I've got several of his books of sermons and they're fantastic. He was a tremendous man of God under the face of a man, he brought tremendous truths. And his doctrine of election, eternal security, foreknowledge, and those deep truths that we hold to ourselves so dearly, swung the church so far away from reality, that Wesley had to come along and throw the pendulum back, and legalism.

h. Now, you'll understand Bro. Branham taught that, showed us that, I'm not using his words, using my own words to show you. And Luther's group got so far that then went to antinomianism, which is to simply believe that because we're predestinated, no one has to have an actual experience with Christ, only the judgment day will tell. You got the hard-shell people today who believe the same thing. And they don't say we're born again, they say, we have a hope. That's very nice. I like that. A lot of people think they're born again aren't. And so, maybe a whole lot closer than (you know) we think. But anyway, the pendulum went too far, and so Wesley had to come and swing it back.

Now, today we're in the hour of His Resurrection. And to me not denigrating the Resurrection one bit, but to me it's swung too far to one side. And so, what I'm trying to do is create an atmosphere to bring it back so it'll eventually center. And to do it, we're going to view His death, and talk about His death, and show that the Resurrection proven amongst us absolutely is setting forth what Jesus did in His death. That dying Lamb, dear dying Lamb. (See?)

i. Now, it will be a little different, so just warning you what we're doing, so nobody will...and I won't say I'm going to express it too perfectly. I preach it, and I'm sometimes I'm satisfied with what I preach. Then I read my notes and say, "Oh wow, did I really say that? They're not going to get that after all." And I get saying, "Well anyway, it's going to be going to trust the Lord help us." That's about what I'm going to say. I'm going to leave it at that. So, this is the preamble, so we'll get into the message now. And before we do, let's bow our heads in prayer.

Our dear Lord Jesus, we bow our hearts and our heads in prayer and especially our heads, Lord, that the heads may come under the overwhelming influence of the Holy Spirit, bringing every thought into captivity, the Christ. Not trying to preach our own word, Lord, but desperateness in preaching what the prophet brought forth. Not saying that we're doing it, Lord, as though we know we're doing it, but by grace believing we're doing it, trusting that we are. And

I pray, Lord, what we're trying to do this morning, which is to glorify You here, that will be done. Now, grant this to us, Lord, direct the Word I pray just earnestly, sincerely ask You that the Word will come right, and the hearing will come right. And, Lord, we know there's a place where this can be so, because John said, He that heareth Me is of God.

And we know that the hearing was by understanding of the Holy Spirit. Men and women checking the spirit out by the Word stood there knowing that they were in the ark of ...?... they were of God, because they identified with the Message. It's really simple, Lord, and we made it very hard. Help us to make it un-hard, to simplify It once more this morning. We want this above everything else to stand in the simplicity of faith. Childlike, a wayfaring man, though a fool, he will not err therein. And see what the prophet saw, saying it was just simpler than even I thought.

Lord, that overwhelms us this morning, because we're staggered actually, we want to stand where the prophet stood in this understanding. Not where he stood as the prophet, or spirit, anything like that. But just begin to see what he saw, a simplicity, grant that and we'll be happy, Lord, as we perhaps not been so happy, in the Name of Jesus Christ. Amen.

1. Now, we're going to read just a few verses of Scripture, then we'll read others and many, many more as we go along in the other messages. But we'll start with the Book of Acts 1:3, Acts 4:33, and then we'll go to 1 Corinthians 15: All right, Acts 1:3,

- (3) To whom also he shewed himself alive after his passion... (that's His trial, his torture and His death upon Calvary) by many infallible proofs, being seen of them (and the infallible proofs for) forty days, ...

Now, listen again, "He showed Himself to be alive after His passion by many infallible proofs." Now notice, infallible proofs show that He was risen. As Bro. Branham said, *"It wasn't the matter of recognizing Him as an individual, they knew Him by what He had done."* (Do you follow me now?) Showed that He was alive by many infallible proofs. The Resurrection proven, right?

2. All right, we go then to Acts 4:33, again It says:

- (33) And with great power gave the apostles witness of the Resurrection...

Now, something must have been going on that they were doing, that was proving the Resurrection . (See?) Because that's what It says. "With great power they gave witness." Now, that's 'dunamis', see, power of the Holy Ghost ministry was showing that He had risen. (Right)

3. All right, now we go to 1 Corinthians 15:12-19, now we look at It.

- (12) Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?
- (13) But if there be no resurrection of the dead, then is Christ not risen:
- (14) And if Christ be not risen, then is our preaching vain, and your faith is also vain.
- (15) Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.
- (16) For if the dead rise not, then is not Christ raised:

- (17) And if Christ be not raised, your faith is vain; (and you) are yet in your sins.
- (18) Then they also which are fallen asleep in Christ are perished.
- (19) (And) if in this life only we have hope in Christ, we are of all men most miserable.

Now, I want to bring to our attention what the loving sacrificial death of Christ actually means to us. Now, you notice I'm using the thought of 'loving sacrificial', because this is true. In the word... the word in the Greek that the 'agape' love signifies the sacrificiality. And so, it's the loving sacrificial death. Loving sacrificial death. Not death. Not just love. But it's loving sacrificial death of Christ what it actually means to us. And I want to impress the reality of those accomplishments of His death upon us, by viewing them through the eyes of the Resurrection. You got a hint of it as I read the Scripture.

Now, what we will see is, that the Resurrection of Jesus is the proof that what Jesus set out to do for us by His death, has been accomplished. The Resurrection proves the full accomplishment of whatever His death was to accomplish for us. The death of Christ has been proved to be effectual by His Resurrection. What His death was meant to accomplish is proved to be presently effectual. Now, not historical, and it's not based upon your experience that you had a re-birth. That's all good. We're talking about presently effectual.

4. Now, you've already seen that the verses which I read pertain to His Resurrection from death. But let's notice a little again here in 1 Corinthians 15:12-15

- (12) Now if Christ be preached that he rose from the dead, ...

Now notice, Christ be preached that He rose from the dead. Now, (see) don't let your minds hit the Resurrection. Let your mind hit what he's talking about. Christ died, and God raised Him. (See?) This is what this is about. Not that He arose, He did arise. But that He died. This Christ, Messiah, see, we're not just talking now on ordinary terms. We're talking now, Paul is talking to a people who understood, religion, understood in their own way redemption. (See?) Because the early church was mostly Jews. And you had a heavy Jewish foundation in the cities, then you had Gentiles in too, philosophy and all. Notice:

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

They were missing the point entirely. (See?) In missing the point entirely, that this was a death and a resurrection which would free others, it would be a vicarious. They were not getting an understanding. You can see the density of their minds and hearts, spiritually. They just weren't getting it. (See?)

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

And keep noticing it's concerning a certain figure Christ, that He died and God raised Him. (See?)

- (14) And if Christ be not risen, then our preaching (is)vain, ...

And what was his preaching? "God forbid that I should glory, save in the cross of our Lord Jesus Christ." [Galatians 6:14]

5. And is over here in 1 Corinthians 15:3-4.

- (3) For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

Death according to the Scripture for our sins, and God raising Him. (See?) And it's sin, that put the man there, it's sin that going to keep the man there. But if somebody died for those sins, and God raised Him, then how can you dare say, "We'll not be raised?" Why? Because the sin question has been taken care of. Notice the next verse:

- (4) ...that he was buried, and that he rose again the third day according to scriptures:

According to Scripture, according to Scripture, according to Scripture. He died, according to Scripture, and God raised Him according to Scripture. Therefore, we can now preach something that is going to bring us out of the grave. On the same basis that Christ was brought out of the grave. (See?) The same status.

6. Now, watch: [1 Corinthians 15:]

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

Now:

- (15) ...and we are found false witnesses...because we have testified of God that he raised up Christ: whom he raised not up, (is) the dead rise not. (See?)

And if the dead not raised, then is Christ not raised?

- (16) And if Christ be not raised, your faith is vain; (you) are yet in your sins. (And that's the crux of the whole thing.)

The crux of the whole thing is, that Jesus is the sacrifice for sin. And He died according to Scripture for our sins, and the fact that God raised Him proves that sin has been dealt with. (See?) This is what we're trying to look at.

So therefore, it is this Scripture which I read in 1 Corinthians 15: is telling us that God raised up a dead man, not a live man. God raised up a dead man, not a live man. Jesus died, and then and only then, did God raise Him up. (See?) And the raising up is simply not in death, not from death, but it is also as a figure in a prominent certain position. They understood that.

7. Okay, let's go to Acts 2:22-24, and see It.

- (22) (You) men of Israel, hear these (things;) Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as (you) yourselves also know:

He said, "Look, don't try to tell me you don't know when God approves a man." He said, "You know that God approved Him, because only God could do the things that that Man's Voice declared, and He was approved among you by God in miracles and wonders and signs. Because God was doing them, and doing them by that Man, so you know that He was approved. Now, (he said) hold it, suddenly how come He's no longer approved of God? Just because you can take Him and kill Him, does that mean He wasn't approved of God? Now, if He wasn't approved of God and

the fact that He died, then He wasn't approved of God and the fact of those things He did." Now he said, "Make up your minds." But they wouldn't, oh no. You never get rid of Him, if you make up your minds. Do you follow me what I'm saying to you?

You admit that He was approved. Right? Now, bring it to William Branham. Suddenly he's not approved. Well, isn't that beautiful. Then God is the biggest flop under high heaven, and His own heaven too.

8. Now, he said, "If He was approved there and you know it, then are you going to tell me that His death was not approved?" Watch what he says: [Acts 2:]

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

That was approved too. Then notice, the third thing was approved:

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

Ah, they knew that was a sacrifice. He didn't die for Himself, He died for others. Then if He died for others, then how can you behold Him. How could you hold a man in death if sin brought him to death? But He didn't die for Himself. So then, how could death hold Him? Death could not hold Him. (See?)

9. Now, let's go to Acts 3: 12-15

- (12) And when Peter saw it, he answered... (that's the miracles, you see the mighty miracles) ...(You) men of Israel, why marvel (you) at this? or why look so earnestly on us, as though by our own power or holiness we had made this man to walk?

Now, he did not deny that it was some dunamis and holiness involved, some righteousness. He admitted it, but he said, "It's not ours."

"Oh, where did you get it? How did it arrive?"

- (13) The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom (you) delivered up, and denied him in the presence of Pilate, when (Pilate) was determined to let him go.
- (14) But (you) denied the Holy One and the Just, (which was approved and you knew it) and desired a murderer to be granted unto you;
- (15) And (you) killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

"Right now, (he said) we are proving the Resurrection, which in turn is proving the sacrifice." You see?

10. Now, notice how even Jesus Himself emphasizes His death as proved by His Resurrection that He is alive from the dead, we go to Revelation 1:17-18. Notice:

- (17) And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: (I am the first begotten from the dead, that's what He's saying.)
- (18) I am he that liveth, and was dead; and, behold, I am alive for evermore, and have the keys of hell and death. (Now, how could He have the keys of death if He didn't die, see?)

Now, we must try to see this point clearly, Jesus is not just saying, "Look, I am a living person." He is not saying that. He is confirming what the apostles had said already. "Look, He was dead, but He is alive from that death. (See?) He was crucified. He was killed. He lay dead three days, and now He is alive from that specific death. He is not simply alive as angels and cherubim's and archangels and heavenly hosts in glory are alive. And even men are alive, but He has a different kind of life and body, because He is alive from that death. He is begotten from death. And of course, the first begotten means there's a whole new creation coming up.

"He died, (said they) His Soul went to hell, His body went to the grave. He laid there dead, He was separated from God." That's exactly Scripture, but death could not hold Him as it held all others. This glorified Body proves He arose from the dead. For He has a Body that no one else has, see, that He's the first One, or ever had. Now, others since then have had it. First Resurrection. But this is what it's all about.

11. We must never ever separate the Resurrection from His death. Death is first, Revelation 1:5.

- (5) And from Jesus who is the faithful witness, and the first begotten (from among the) dead, (even) the prince of the kings of the earth... (and so on.)

Resurrection can never be separated from death, because resurrection means 'you rise from the dead'. See, now many people don't understand it. They say, "Resurrection, hallelujah, it looks as though the death...there's a little thing here that He worked out." That is not true. There is no such thing, as resurrection, except death is first. So, you cannot think resurrection without thinking death, but we do. We can't do it, be we got to stop doing it. We have got to stop doing it, see?

In other words, the death must not mean something casual. And I would like that to burn it into our minds this morning, and into our hearts what I am saying. And furthermore, it is not simply that He arose having died, (see?) that is not it. For Lazarus died and God raised him. Other people died and God raised them. But that is not it.

12. What it is all about is, that He arose from a certain demanded of God kind of death, wherein He took our place at Calvary. Now, that's the understanding of His Resurrection. He died a certain demanded of God kind of death. And that He arose from that death. A very special death, and that special death was that He died for us. He was to accomplish something for us, and God accepted that death. (See?) And the proof of Divine acceptance of the sacrificial Lamb is that God raised Him in a resurrection of immortality. And you must never ever think of His Resurrection apart of immortality. For He alone is immortal, and you have to be identified with Him to be immortal. But He only got it by dying. He didn't have it by being born, and He didn't have it by living, ...He died. The Resurrection of immortality. The proof of accepted death is that Resurrection. (See?) And the Resurrection proves His accepted death.

Now, remember the Resurrection does not prove per se, the power of God. We, maybe have many of us Pentecostal background, or Charismatic background. I don't know if you do, if you

have the background I had, which was Pentecostal, this would be a stumbling block to you. You have to unlearn it, because Pentecost always wants to talk about the power that raised Jesus. The power that God used, with a little finger He cast out devils. With a strong hand, He lead them out of Egypt. But God in His full force came down and raised Him, and its resurrection, hallelujah. Now, the power is there. Now the gifts are there. Now the great things are there. Now wonderful, uh, uh, uh, uh, uh, it's wrong. That's...I got to swing the pendulum back.

I don't deny the power of God my brother, my sister, but don't you get power of God oriented, because many will come at the end and say, "Lord, haven't we used Your power to cast out devils and mighty works if they'd get out of my way?" Don't even know Him.

13. So, there's an orientation amongst us towards the power. (See?) That's not what it's about. (See?) No, now let me say it again: There is no resurrection without a death. So, if Jesus rose, (see?) and remember it was unto immortality, He had to die first. (See?) You've got to keep them together. Thus, we see again the Resurrection unto immortality is in itself the proof of His accepted death. Now, we just keep going over and over that, because we've swung too far the other way. Even in Bro. Branham's own ministry without meaning to, and he didn't do it, we swung ourselves. (See?) We swung ourselves, because we saw it demonstrated. (See?)

Now, keep watching, I haven't got time to preach a sermon, I might a little later on, about you watching anything you see in the supernatural. You watch it, and you watch it, and you watch it, and you bring it right to the Word. And if you place It wrong with the Word, you're finished.

Now, I hope you're catching this. I don't know if you are, sometimes I say too many things I shouldn't say, because they take your thinking away, but I'm trying to do the best I can to keep our thoughts on this.

14. Now, thus we see again the Resurrection unto immortality, is in itself the proof of His accepted death. Here is that new and different life and body. Now, let' take a look at it, we go to 1 Corinthians 15, and we're going to view it, we're going to look at verses 35-38.

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

Now see, there's your picture I was saying. Now, they said...come and say, "Well, what about this resurrection? That means that body has got to...there's got to be a body?" Yes sir. Now:

(35) ...How are (they) raised up? with what body do they come?

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

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

Now, Jesus came back Jesus, but that Body was not the same body, it was a changed Body. And It came back the way It did, because there was a certain Seed there, that brought It back. Now:

(37) ...but (a) bare grain...chance of wheat, some (of oats, and so on.)

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

Now, there's got to be a certain Seed there to produce that Body that has gone down.

- (39) All flesh is not the same flesh: ...one kind of flesh (is) of beasts...
(and so on, and so on.)

Now, we know that there's going to be different Body come back from that which went down, depending on the seed that's in it. Now, you can tell right here why exactly the Resurrection is as It is. Here's the wise virgin Bride. Here's the foolish virgin, here's the souls under the altar. Here's the 144,000, here's those that come in, here's those that don't come in. Right? It's simple, Bro. Branham didn't teach us one thing you just can't see right here flat in the Scripture, if you just believe what he said. Now, he told us all these people coming up in different orders.

15. Paul says the same thing. He said, "There's celestial bodies, bodies terrestrial, glory one of the other, sun, moon, so on." So is the resurrection of the dead. Orders of it. "Sown in corruption, raised in incorruption." Now, let's read about that. That's here in [1 Corinthians 15:] 41, beginning.

- (41) There is one glory of the sun, another glory of the moon, another glory stars: one star differeth from another star in glory.

- (42) So also is the resurrection of the dead....

You got all the order of the Resurrection. Just like Bro. Branham taught it. Notice:

- (42) ...(but the body) is sown in corruption; raised in incorruption:

- (43) ...sown in dishonour; raised in glory: sown in weakness; raised in power:

- (44) ...sown (in) natural (animal) body; raised a spiritual body. There is a natural body, (the animal body) spiritual body.

- (45) ...so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

- (46) Howbeit that was not first which is spiritual, but that which is natural; afterward that which is spiritual.

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

- (48) As is the earthy, (Adam, so) are they also that are earthy: and as is the heavenly, (that's Jesus) such are they also that are heavenly.

- (49) ...we have borne the image of the earthy, (we'll) bear the image of the heavenly.

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

Now, you can see right in here that Jesus Christ had a human physical body which He laid down, and that body was changed and raised a complete immortal, eternal, spiritual Body. (See?)

16. Now, this came to Him, and this Body, that He said, "Handle Me and see, a spirit has not flesh and bone." [Lk 24:39] "I am alive from the dead, and I'm proving to you I'm alive from the dead." (See?)

And they caught it, and they realized, that He had to die to get this Body. And so, the Resurrection was proving to them, that the death of Jesus Christ was absolutely effectual that you could depend upon. Here was something to look at. (See?) Not His Resurrection, but look at His

death. Because they weren't looking at His death. He said, "Destroy this temple, I'll raise It up."
[John 2:19] He said, "The Son of man has got to do it."

"Oh, no, no, no, Lord, far be it from You."

He said, "Yes!" Then He proved His Resurrection. "Handle Me, look at Me," went through a wall. I don't know if He went through a wall, or the body sometimes can't be seen. And the door that He opens and can't be seen, because He was raised. I don't know, I'm not going to argue the point.

What I'm trying to show you is this, that that Resurrection Body, and showed It, proved that in His death He did something that they ought to know about, that they were looking forward to. That He epitomized, summarized, brought forth everything. Because look, if He wasn't raised this way, then His death didn't mean a thing. But if He was raised this way, then God had to do it. Then God had to look at that sacrifice and say, "Something happened, something was done for you." (See?)

17. Now, think of this: If I can somehow prove His Resurrection, that is 1 Corinthians fulfilled that I showed you here, then I know that He died, or else how could He have had this Body? Because you don't get It any other way. You simply don't get it any other way. How are you going to get your body? Because you've worked for it? Because you prayed for it? Because you did something? That's what we've got to look at. How are you going to get yours? (Uh?) It's a nice thought, let's just keep looking at it.

Now, and if I know He died and God raised Him, then I can have perfect faith in His death for me, because God raised Him for our complete redemption. The death and the Resurrection are never separated. And the Resurrection proves the redemption lies in Him Who died for us.

18. Now, here is God saying, "My Son Jesus, the last Adam, the second Man, Lamb of God, Lily of the Valley, (all those things) gave His life for you. He died for You, and I am proving to you that I raised Him from the dead. Because that's exactly, I'm proving to you that I raised Him. Here is the proof right here." (See?) Never could come any other way.

This is now the open and omnipotent door to your faith to receive the full merits of His death. Now, everybody wants the full merits of His Resurrection. Let me tell you something my brother, my sister, that is the wrong premise, you got to go to the merits of His death. Then you come to the merits of His Resurrection. But you'll see more and more as we go along.

19. Now, let me go just a little further to show you what I mean. We're going to go to the Book of John 1:24-39, and we're going to talk about John the Baptist witnessing to Jesus.

- (24) And they which were sent were of the Pharisees.
- (25) ...they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?
- (26) (And) John answered...saying, I baptize with water: but there standeth one among you, whom (you) know not;
- (27) He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.
- (28) (And) these things were done in Bethabara beyond Jordan, where John was baptizing.

- (29) (And) the next day (this baptizing one) John, seeth Jesus coming and (said), Behold the Lamb of God, which taketh away the sin of the world.
- (30) This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.
- (31) And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

Now listen, now John, they said, "What are you all about anyway?"

He said, "I'll tell you what I'm all about, I'm all about the Lamb of God Who will die for the sins of the world, there He is."

And they said, "That's a man you're looking at."

He said, "Absolutely, I told you and that's what it's all about. I'm pointing you to a man, Who is going to die for sins of the world."

And they said, "Uh, uh, oh no, no, no, no, never. Now, if you're telling us about the Messiah, that's very nice. But don't you tell us about a man dying for our sins, because it is forbidden in the law of Moses to sacrifice a human being. We have a lamb, we have a ram, we have turtle-doves, we have the red heifer, we have the bullock, we have all of it. But we don't sacrifice a life of a man for sin. And John you blew it, I'm sorry. We really thought you had something. But when you tell us about a man dying for sins, that's out."

20. Now listen, let's go back to John 6: and we'll talk about the very verses of Scripture that Bro. Branham talked about, because that's what we should do. All right, we go now to verse 53, and we read.

- (53) Then Jesus said unto them, Verily, verily, I say unto you, Except (you) eat the flesh of the Son of man, and drink his blood, (you) have no life in you.
- (54) Whoso eateth my flesh, and (drinks) my blood, hath eternal life; and I will raise him up at the last day.
- (55) For my flesh is meat indeed, and my blood is drink indeed.
- (56) He that (eats) my flesh, and (drinks) my blood, (dwells) in me...
- (57) As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.
- (58) This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that (eats) of this bread shall live for ever.
- (59) (And) these things said he in the synagogue, ...

Now, they weren't dumb. You know, we look back and say, "Oh those ignorant people." They weren't ignorant. They understood the law of Moses, they knew all about sacrifice for sins. And unto Eternal Life and the Resurrection. They understood those things. Sure, they did.

21. Now, they knew what it was, the Word of God said, "Look, when you live too far from the place of the sacrifice, what do you do? You don't bring your offering with you, you sell it, then you

come and buy there, and then you partake of it. Buy whatever you're soul lusteth for and you eat." And always there was an identification with the sacrifice. You brought a sacrifice. The priest laid his hand upon it, or you did, or you did so and so. Then you ate, and you drank, signifying that you're were entering in as a part of that sacrifice. You recognize it, you identified and said, "This is God." And so, when Jesus said it, they said, "Oh brother, there's that John the Baptist spirit, who can stand that."

He said, "I am that Bread which came down from heaven." [John 6:51] He said, "I am that One, like Moses." Now, what did Moses do? Moses brought down at the Word of Almighty God. Then listen, Moses ate the same bread that the people had to eat, to live by. And so, He was telling them, "Listen, you listen to Me what I'm living by and eating by. I am that which came down. I'm living by It, living by the Father. You live by the same thing."

They said, "Oh no, no, no, no, this death business, forget it. I won't take his death, no, no, no. Won't take, eat that."

22. Now listen, let's read further:

(60) ...therefore (many said) ...This is an hard saying; who can hear it?

(61) (And) Jesus knew (the) disciples murmured... he said...Doth this offend you?

(62) What and if (you) see... (me prove it. That I die and I rise, what are you going to do then?)

What are you going to do if you see the Son of man go up? You see Him here now, you know I'm approved of God, you know I do these things by God. God's doing them, I'm not doing, the Father lives I Me. And I'm not saying this by myself, what I hear Him say. I say, what I see Him do, I do.

"Now what if I prove it by My Resurrection, destroy this Temple, I'll raise It up."

They said, "Oh boy, this guy's sick." They got mad, they say, "Filth, scum that says he's going to die when the law of Moses, we know what the Word of God says. Don't you tell me, that you're going to die for me."

(63) (It 's) the spirit that (quickens); the flesh (profits) nothing: ...I speak unto you, (those words, they're) spirit, and life.

(64) (For there's) some of you that believe not. For Jesus knew from the beginning who they were ...and who should betray him.

Two groups of people, two groups, one was Judas, the other bunch that fell off.

(65) And (then) he said, Therefore I said...no man can come unto me, except it were given unto him of my Father.

(66) (And) from that time (they turned back...

When He taught, His death and Resurrection, the death for the sacrifice of sins, and the Resurrection is proof of it, (which we'll go into it) and then He turned around and said right here, "You can only come if you're elected of God."

They said, "What nonsense." And walked right on.

23. Now, I'm going to tell you something, you don't have to believe this, (I believe it myself, but I'm just giving you a little thought here. I believe that Jesus had not said what He said about His death for sin, He would have died by the hands of Rome and risen. They'd have said, "Hallelujah, this is God." Right? But the minute they saw the death for sin, redemption by the Blood of Jesus they rebelled. Israel could not and does not believe in the sacrificial death of Jesus even today. A human sacrifice Who was God manifested in flesh.

But Peter, ...but Peter, will not let them get away with it. Acts 3:26. Listen:

- (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.

Peter is taking the manifested proof of the Resurrection of Jesus in turn to prove His death. And you see what happened in that First Church Age, the mighty signs and wonders, and miracles. Peter said, "This proves that Jesus is risen. And the proof of His Resurrection proves that He was That One Who should die for redemption. (See?) But they don't believe it.

24. Look at John 3:14-17

- (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 (perishing himself) should not perish, but have eternal life.
- (16) For God so loved the world, that he gave his only begotten Son, (in death) that whosoever believeth in him (dying, himself shall) not (die,) but have everlasting life.
- (17) For God sent not his Son into the world to (judge) the world; but that the world through him... (and remember, it's by dying and God raising Him that the world can) be saved.

25. We go then to Hebrews 10: and see the very same thing.

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

And remember, sin must have a sacrifice. And when you turn down the truth of the sacrifice which God has made, make any sacrifice you want, it won't do you a bit of good. It won't do you any good at all. What is there:

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

You can see right here when they turned down what God had given, and God had proven, (see?) then there was no sacrifice, because the proof was looking toward the sacrifice and saying, "Look here and see, this is what redemption is all about. This is the answer to the sin question."

So now, I trust it is clearly seen that whenever the Resurrection is proven, because that's what happened in the ministry. The mighty miracle ministry, (see?) proved His Resurrection.

They said, "How was this man healed?"

He said, "I'll tell you." He said, "The ministry that you saw in Jesus, that you know was approved of God, that same ministry is still amongst us. And is still proving what He said that He was of God the sacrificial One Who should give His life." (See?)

So therefore, whenever the Resurrection is proven, this in turn proves that His death was That death, and only in that death is there a way to God. (See?) Redemption by the Blood of Jesus Christ. So, it's clearly seen, as least as far as I'm concerned. If you don't see it, it's alright. Whenever I see the Resurrection proven, It to me is the proof that Jesus died, and His death was according to the will of God, and accomplished the will of God, even as we see in Isaiah 53:3-11.

26. So, we read those verses:

- (3) He is despised and rejected (now this is when He's walking on earth) a man of sorrows, acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

That's exactly right. They did not esteem Him as the One that God sent in order to bring about redemption.

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

That's what they wanted to do for Him, that's the best they could do is just kill Him, get Him out of the way. And God was in it, foreordained, but they didn't know it.

- (5) ...he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes (we're) healed.
- (6) All we like sheep have gone astray; we have turned everyone to his own way; and the LORD hath laid on him the iniquity of (every single one of us, and that's just not just part of it, that's all iniquity.)

Now, many people have an idea that there's no sacrifice for sin after you're born again. From then on, if you sin, well, it was previous sins that are covered. Let me tell you flat, the prophet said we sin a thousand times a day and backslide a thousand times a day. (See?) Now, I'm not trying to make us a bunch of frauds. I'm just letting you know one thing, that there had to be a death. And that death is efficacious at this very minute. (See?)

27. Now, let's just keep reading here:

- (7) He was oppressed, and he was afflicted, yet he opened not his mouth: (how could He plead His case if He plead ours? Couldn't do it.) he is brought as a lamb to the slaughter, (see, that' the innocent One) as a sheep before her shearers is dumb, so he (opened) not his mouth.
- (8) He was taken from prison and judgment: (now listen) and who shall declare his generation? (He didn't have any children, who's

going to keep on living in His stead?) he was cut off out of the land of the living: for the transgression of my people was he stricken.

Killed for sin. Killed for your sin and mine this very hour, if we're thinking thoughts that are contrary even to the Word of God, because all sin is unbelief. And the other things are merely attributes of it. (See?) Now:

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

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

Now, that word doesn't mean like you and I are pleased with something, like we enjoy watching, say, "I like that, isn't that nice?" No! The word 'pleased' here, (pleased God) means that God was absolutely satisfied with Jesus' death. Absolute satisfaction for the death for sin. God not wanting not one thing added, one thing taken. He said, "This is perfect, I will take it, I am satisfied, I am happy. This is what I wanted, I have no eyes but for it. No thoughts but for it. No hopes but for it. No plans but for it. This, I am satisfied, don't talk to me anymore, I'm satisfied." We don't believe that really. We will though, before it's over. I'm not saying before Lee Vayle's over preaching. Oh no, you misunderstood me. I said, "Before 'it' is over."

28. Let's keep going, listen:

(10) ... he hath put him to grief: (God put Him to grief. God said, "I will take this sacrifice, this is a perfect Lamb. I want It,... fine, and He will die.") when thou shalt make his soul an offering for sin, he shall see his seed, ...

There's got to be a sin offering to get you out of the ground my brother, my sister. Get you out of the ground, you're just completely fooled with the Pentecostals. It's not the Resurrection is going to get you out of the ground. It's the death of Jesus Christ is going to get you out of the ground. Because if He hadn't died, and you identified in that death, you'd never come up and be in that First Resurrection. (See?) You will find many things about His death as time goes on. Which all dove-tails the way Bro. Branham taught it. But we're going to get the picture here.

It says right here, "That because of this death, (It says) when He shall make His soul an offering for sin, He shall see His seed." But that soul had to be made an offering for sin before He could see His seed. And remember, He is the First-fruit. He's identified as immortality. And you and I can only have it on the very grounds that He died. And it is that death of His that allows us to come forth, or we'd be there as Abraham and the rest of them that were there. And it's just a place of detention away from God eternally, eternally, eternally. Because remember, Adam had Eternal Life when he died. He had the Holy Ghost, struck off by sin, his body in the ground, and he's someplace over there separated from God, as great gulf couldn't do anything.

29. Now, how is he going to get back to that Tree of Life and put on flesh? Only because Jesus died. Only because Jesus died, can a man come out of the ground. (See?) We're talking now concerning sin. Come out of the ground in His resurrection, in His immortality. Not just simply raised. We're talking about Him all the way through Him, Him, Christ in His Resurrection. It's His Seed, we were in Him. That's why we'll have bodies like Him.

(10) ... he shall see his seed, he shall prolong his days, ...

He couldn't prolong His days, as I said, He couldn't get married. But now He's going to prolong His days, when millions of children in His image are going to rise as a Bride when they're going to sing when He's in the midst of the brethren, and sing unto Him. How is it done? By death. The death of Jesus to bring back the lost sons, the fallen sons. The sheep that are gone astray, to bring them back and be like Him. His death did it. His Resurrection proved it. And we'll see a lot about that shortly. Now:

(10) ...he shall see...the pleasure of the LORD shall prosper in his hand.

30. What's the pleasure of God? You know what the pleasure of God is? The chapter 1, of the Book of Ephesians, about 3-11. Yes sir, that's the pleasure of God. The Ephesians church is the church that understood the Blood and stayed with It. That's the purpose of God, you'll see it.

(11) He shall see of the travail of his soul, and shall be satisfied:

In other words, Jesus will be satisfied as God is satisfied, because God was satisfied with the offering. And Jesus' satisfied with His offering, because every single thing He wanted to accomplish, He has accomplished. It's all about His death here. This did it. Every single thing that was wanted to be accomplished. In other words, even every single attribute of Almighty God is accomplished in this. All of it. Says,

(11) ...(he) ...be satisfied by his knowledge shall my righteous servant justify (the) many; (that's the Elect, and) he shall bear their iniquities.

Absolutely, man right back to God by Jesus bearing their iniquities. (See?) Now, Isaiah 53: is a living reality, because He lives, and this is ours through the gift of redemption through the death of Jesus Christ.

31. Now, let's drop back to Acts 3:26 for a lesson today, because that's what we're dealing with, when I talk about today why the pendulum swinging. Now notice:

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

You'll notice in the Scripture there that Peter is saying to the Jews, "Unto you first, God has done this. His Son is raised up. Look at this great miracle ministry the tremendous proof of His Resurrection." Which points you right back that this Isaiah chapter 53, this is what it is all about Christ our Redeemer. Everything pointing to Him, this is It. But notice the word, "unto you first, God raised up His Son."

Now listen, he didn't say, "Unto you God raised up His Son." He said, "first." Now, where there's a first, there's got to be a least a second, if not a third, if not a fourth, if not a fifth. Right? Simple as ABC. No Word of God is void of power, no Word of God nears foolishness. He didn't say, "Unto you God raised up the Son." It's to the Jew first, and then It says, "Also to the Gentile." But It doesn't say, "second." It says, "first." So therefore, there's got to be a second. So, when It said, "To the Jew first and also to the Gentile." It's not saying the same thing It's saying over here.

32. Now listen, there are two groups of people that Jesus died for, Jew and Gentile. Right? Certainly, you're either a Jew or you're Gentile you're out. Either you're a Hebrew or you're finished, you're on the other side. All right then, if He raised Him up first to the Jew, who is He going to raise Him up to second? Only one place He can go and that's the Gentiles.

Now, Bro. Branham categorically stated, *"This ministry of Jesus never went to the Gentile."* But "He's got to be the same yesterday, today and forever." [Hebrews 13:8] So, it's got to go to the

Gentile. Right? And this is what he's showing you right here is where Bro. Branham got his Scripture. Unto you first, He's raised up proven, that He is risen, (the ministry) same yesterday, today and forever. Right? Now, It's got to go to the Gentile. So, we're going to talk about today.

33. Okay, let's just study this in the light of Acts 3:18-19, get our picture, and we won't read to the end of the restoration lies, we'll read that a little later. We're going to talk about this first. Now:

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

And remember, this is based on the question, how did this great thing take place?

"Well, (he said) don't look on us as though it's by our power." He said, "The whole thing is this, you refused that One that God approved, and you knew that He approved Him. And you killed Him according to God's plan, but now God has raised Him. And He's doing the same things now on earth that He did when He was on earth before. So, what we're showing you here, is His Resurrection proven amongst you." (See?) Now watch, what he's doing here now, pointing them back to His death.

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

- (19) Repent (you) therefore, and be converted, that your sins may be blotted out, ...(see?)

Showing them it was the death, that blotted out the sins. Now recognized Christ in this hour doing what He is doing as risen from that death which was sacrificial. And it puts you right under the Blood Covenant. (See?)

34. Now, notice,

- (19) ...that your sins maybe blotted out...

Verse 26

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

The recognition of the sacrifice proves that this has dealt with sin; here is my Redeemer. (See?) He died. I understand and I see now the Resurrection proven. I am not seeing Him in His Resurrection, I cannot see Him, He's up there on the right hand of the majesty on high. The Body raised up as a memorial to His death behind the Throne on the Mercy Seat. Christ there, I cannot see Him, no one could see Him. But they saw the Resurrection proven by the tremendous ministry. The same ministry Jesus had. Like even Peter's shadow, healing them. Dead bring raised, the proof of His Resurrection, which was proving redemption.

And said, "Look what you're seeing here, proving His Resurrection." God raised Him in this proof, coming right now saying, "Look, you understand, you are turned from your sin. Do you realized you are turned from you sin? Will you see it, you believe this what's you're seeing?"

And they said, "Nah, no, I don't think I like that." Verse 26. With this, the Resurrection of Christ proves all that He was, and all that He did, accepted by Almighty God, this is it. (See?) That's what Peter is saying in verse 26 here, concerning, see, Scripture fulfilled.

35. Now, let's read here a little bit on, and begin here. Now [Acts 3:] verse 19.

(19) ...when the times of refreshing shall come from the presence of the Lord.

(20) (Even) he (God) shall send Jesus Christ, which before was preached...

No, He wasn't preached, He was appointed, He was heir.

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

Now, listen what he says right here: Now, the last half of verse 19 which should be separated, should really be verse 20. But remember, the Holy Ghost didn't write this, the punctuation here, Roman Catholic did, riding on a horse in France. So, there shouldn't be a period there.

(19) Repent...and be converted, that your sins may be blotted out... (then It says,) when the times of refreshing shall come from the presence of the Lord.

And It's pointing down the road. And down It says, "Down the road there'll come a time when times of refreshing, a revival shall break out from the Presence of God." What is that word in the Greek? That part of anything visible to the eye.

36. Now, what part of God is visible to my eye? Well thank God there's Scripture for It, nobody needs to stagger. John 15:24, we're going to look at It.

(24) If I had not done among them the works which none other man did, they had not had sin: but now they have both seen and hated both me and my Father.

Now, He said right there when they saw the works that no other man did, then they saw God. That's what Bro. Branham said. Told you flat, explained it. Here's where he got It from.

All right, now listen. Peter gets up and he said, "There is going to come a time when you're going to see the wonderful works of God which is going to spark a revival." Didn't Bro. Branham say this revival has been going on since 1946? All right, you begin to see the Scripture line up. Now, he says, "Don't get too excited as though that's everything."

What it is, it's the indication that the heaven will no longer receive Jesus, He's got to come back in flesh. But, I want to tell you something, that's still not it either. [Acts 3:]

(21) (There's got to be a restoration) of all things... spoken by the mouth of all the holy prophets (where it) began.

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

(23) And it shall come to pass, (in that day) that (whosoever) will not hear that prophet, shall be destroyed from among the people. (Utterly destroyed.)

(24) Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

- (25) (You) are the children (the sons) of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed, shall all the kindreds of the earth be blessed. (That's why to the Jew first, second will be the Gentiles.)

37. Now, It says right here, listen: As God has raised up Jesus to the Jews, and proven that He was that Redeemer, (It said) even so at the end time, God will rise up once more Jesus to the Gentiles in the mighty sign and wonder manifestation ministry proving It is "Jesus Christ the same yesterday, today and forever," [Hebrews 13:8] and that He, and He alone is Redeemer.

Now, you're going to say, "Well Bro. Vayle, I know it." You think you know it, that's very nice, and being in this Message I trust you really know it." I want to tell you something flat, out there they don't know it. We'll see. I'm not trying to be different, but this prophet came with a Message fulfilling the restoration Message of Matthew 17: and here's the story of It right here.

And It says at the end time, this is what is going to happen. Now listen, notice in [Acts 3:] verse 24.

- (24) ...all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

What these days? The days that he explained in the First Church Age, and the days that are come. And he said, "Every single prophet foretold it." Foretold that Jesus was to die and be raised up as He was in His death and Resurrection. And at the end time He was to be raised up to the people once more, pointing Him right back to redemption through His death upon Calvary. Once more, these days. The two days, days at Pentecost, and these our days. (See?)

38. Now listen, days at Pentecost and days at the restoration end time. And now in our day we see God sending the prophet, and in that day of the prophet the Resurrection proven. Now, don't miss what I'm saying now. You see, it's just too simple. You say, "Well Bro. Vayle, we know it." Oh, do you know it? How come we know a little bit more than the other people out there? How come they missed the prophet raised up of God? Did the same thing that they did to Jesus, a Man approved of God among you.

"Oh, Bro. Branham was a prophet of God when he did the signs and wonders, hallelujah, but when it comes to his doctrine, forget it." (Uh?) Oh, so we're not so smart after all when it came to this. "Oh, he was a great man, but that nonsense about Him dying, forget it." Oh, He knows that He was approved. Then He's approved all the way down the road, or He wasn't approved. Because God doesn't make mistakes. (Uh?) See, we the simplicity goes over their heads, too simple. So, let's not get fooled by simplicity. I'm not telling you something that you have known all along. I am telling you something that the prophet taught and showed by his ministry. And we're going to try to bring it down to the utter simplicity that he said it was so simple, even he was confounded by the simplicity of it. (See?) I don't know if we'll get there or not, we're just going to try to get there.

39. Now listen, I said here, now in this our day we see God sending the prophet, and in that day of the prophet the Resurrection proven. Now, as the death was proven then, in Acts 3:18, so It is re-proven by the Resurrection amongst us. It is re-proven.

Now listen, here's Bro. Branham's great ministry, and you know that he had a fantastic ministry. That first sign in the hand. That tremendous gift, nothing stood before him, take prayer line just like that.

In Canada where I was born, but not in that Provence, but in British Columbia went to see him in 1947. I'm practically the only man of the three thousand that caught it. And that man on the platform said, *"Listen, (he said) how many have prayer cards?"* They raise their hands. Now he said, *"Listen, tell you what we're going to do, we're going to take a vote, only you with prayer cards can vote."* Now he said, *"We could take twenty-four of the worse cripples, the worse cases and I'll guarantee healing for all twenty-four."*

"Now, (he said) all go through the prayer line who have cards and sixty percent get healed. Now, (he said) you with prayer cards you be the judge. How man want to see the twenty-four guaranteed miracles?" Hardly a hand went up, I was just sweating to see it. And I was even backslidden, I tell you the truth about it. Maybe fourteen hundred or so, raised their hands. He said, *"So be it, come in the prayer line."*

40. You know something? They turned down twenty-four guaranteed miracles. Let me tell you something, I saw that prayer line and not one miss. Every blind eye opened. Every deaf heard, every dumb spoke. A fellow was so excited when the Presbyterian minister's daughter, (which I didn't know) she's all crippled and hunch-back, like this, funny feet turned around, ...spun normal, perfect! My, he was excited.

"You know what that is?"

I said, "How would I, I was kind of a church... how would I know, (I said) I don't know."

He said, "That was our Presbyterian minister's daughter.

Listen, sixty times the guarantee. They wouldn't take him up on it. But in Texas one day he said, (near the Mexican border) *"Bring me the worst case you know."* And they brought him a little girl the best it could be described as a bowl of cold cooked spaghetti. And he put her on his knee and said, *"Start singing choruses."* Within two hours she bounded off, perfect normal with new flesh on her limbs, her whole body. Guaranteed! And they said, "Hallelujah, ain't that nice,"

Oh God in heaven, God doesn't do things just to prove Himself and be nice. He's proven in nature out here. The man that can't see God in a butterfly wing, a snowflake, a spear of grass, he's just a fool, stupid idiot. Don't even bother with him. God doesn't argue, just calls him a fool and goes on. "The fool has said in his heart, there's no God." [Psalms 14:1]

41. Bro. Branham was a great ...?... what did he do every time discernment was about...now he said, *"We don't know if He'll come, but we'll ask Him to come."* (Right?) And he'd pray, and he'd say, *"He's here."* Then he'd suddenly stand up and he'd say, *"I take every spirit in this building under my control for the glory of God in the Name of the Lord Jesus Christ."* And you couldn't hide if you tried. And then he'd just relax, and say, *"Now, (he said) if He is risen from the dead, and He's the same yesterday, today and forever, (just rocking on his toes and heels) then He'll do the same things that He did when He was on earth."*

Why did He do what He did when He was on earth? To prove Who He was, which was, Who Elohim, Jehovah Savior, God in human flesh, dying for sins of mankind. And when He came back from the dead He showed Who He was by many infallible proofs the same thing. Then gave that same Spirit that He had here when He was here on earth proving Who He was, to those people who in turn by using that ministry proved that He was risen from the dead, which death is our redemption.

42. Now, if He's the same yesterday, today and forever, then what was He doing in our midst in the prophet's ministry proving that He was that One Who should die and rise, that He is our

Redeemer? Now, why would He do that for all these years if everybody kept on saying, "Jesus is my Savior?"

Well, how come the Roman Catholic then is not born again because he says, "Jesus is my Savior?" So therefore, evidently there's something missing somewhere, it's just too simple, and It's going over people's heads that the prophet came to do.

And remember, a great man today in Tulsa has said, "When I saw him do that I heard a voice say, 'this is what you can do'." And he ran out to do it. But he believes in three gods, which is idolatry. (Uh?) And the Methodist and Baptist are in witchcraft, and I can prove it by Scripture, the prophet is right, and they still believe in a sacrifice. (Uh?) Well, come on now. (Yep) Something's wrong somewhere, it's too simple, we're missed in simplicity. Somebody is not seeing Him dead. Somebody somewhere, somebody's not identifying with Him. No, I'm sorry, because if you were, if you have eaten His flesh and drunk His Blood, you have Eternal Life in you my brother, my sister. And very, very few have, but they say they have.

And Bro. Branham said, "The great lie at the end time, "You shall not surely die." [Genesis 3:4b] But they do die. (Uh?) Little different uh?

43. All right, listen, now notice again in Acts 3:18 compared with verse 21.

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

By the mouth of all His prophets, showed what? His suffering, there It is proven, fulfilled. (Right?) Okay, let's look at verse 21.

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

Now, you've got another bunch of Scripture got to be fulfilled, and shown that they've been fulfilled. Because over here was shown what God was doing and nobody believed it, except the very little minority. And then God, WHAM! comes down in mighty power, said "That's it!" Proving it, locks the door. Now, the same thing is going to happen again. All the Scripture fulfilled to what God was doing. And now It's manifested before your eyes. This is It here, the very thing that people looked at and couldn't see. The very thing sneered at, but here It is, and God proved It was that. Now, here It is, once more the door is shut. (Uh?) It's too simple, isn't it? Too simple.

Now let's be honest, it's just too simple. "Well, this great big God, He would do some great big thing." Like Bro. Branham said, "He'll send Caiaphas, I'm going to show you something great and mighty, roll across the sky, bring in seven chariots, eighteen white elephants, oh, what a great thing we're going to do." No, it's going to fulfill the Scripture and lay it right out in front of him whether he's going to believe it. And all the time they're talking, they do believe it. I know it's too simple, that's the trouble. That's why the prophet gagged me when he preached the Seven Seals.

44. He said, "*Oh, it's simpler than I thought it was, I'm amazed, (he said) how simple it was.*" Oh, mamma-mia, something is wrong somewhere. I don't see anything simple. I'm gagging over seven thunders. I'm gagging over something flying before his eyes. I'm gagging over this and other thing. He's just getting happier by the minute. So, somebody is wrong or it's not the prophet.

I told you awhile ago, it's going to take a telescope to count the fleas on Mars, to get what's all written between the lines of what people are preaching. God help me not to be guilty. Now, I have

not said one thing that you can any...I believe that nobody can deny what I've been saying here carefully, analyzing Scripture by Scripture. I don't believe it cannot be denied. Even to show you how the prophet every night in discernment stood and said, *"I don't know if He'll come, we'll see if He will come, God having raised up His Son."* Brother/sister, what is this great panoply of performance that God has done if I cannot enter into His salvation be one of His?

Look brother/sister, if you go to the race track and bet on every horse and lose on every horse, you're a loser. I don't care if you did that, I don't care if you were there, lay your bet, you lost. I don't care if you and I were here seeing the great glory of God if we can't enter in It, what is the use. Must I see It, and let It pass me by? Must I be in Hebrew 6: and be lost? The question, how are you going to get there? You better know a few things. Well, we're not preaching on the 'Token', we'll hit that later on. I just want to get right back to the nitty-gritty, Jesus' death. Jesus' death. (See?)

45. Now, we saw here in [Acts 3:] 21, that so we see the exact words in each, "By the mouth of all His prophets." And here we see there is to be in this last day a parallel to the very day in which Peter spoke. And that was verse 18.

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

Now, let's see that actually in print. Okay, we go to Luke 24:25-27 (Bro. Branham went there, so we're in good ground.)

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

Now listen, in Peter's day the full revelation of redemption by the sacrificial death of Christ, or the Mercy Seat revealed, came before them and was proven by the Resurrection manifested, and demonstrated unto them. It was. There He stood in full view in His Resurrection revealing Himself in the Word that He was that Word all along, and there He showed Himself (see?) to them.

46. Now notice please, as Jesus the Prophet revealed the entire Word, or Himself in that Word that was made flesh for redemption, and brought it all right up to the sacrifice, (as It says in verse 18) so now according to Acts 3, the same Spirit of prophecy which is the testimony of Jesus, found in the opening and closing chapters of Revelation. Which means the Holy Spirit will testify only of Him in the last days must take all the prophets the entire Old and New Testament through the Seven entire Church Ages, the Seven Seals. And once more reveal the full Word of Him Who is our Redemption, and our Passover, our Mercy Seat, our Lamb of God Who died for our redemption, because it's got to run a perfect parallel.

Now keep thinking, is this what Bro. Branham did? Now, have you heard the Ages? Have you heard the Seals? Now, you listen...did you listen what I just read? Now, what were in those Seals and those Seven Ages? Now what was in It? (See?) Runs parallel.

Again, by looking back and going over all those previous to the Cross, (because He did) and now pass the Cross to this hour of truth, even Christ our Truth revealed Word. (See?) Must be spoken to us revealing two thousand years of redemption. (Uh huh?) Or as Bro. Branham said in such a trembling voice of emotion, *"It's in Christ all along."*

47. Now, you go back and read all your histories, (that is your history on church) you read all the commentaries, you read all about the ages, and in there you'll see a man like Luther. And the people say, "Luther was not that messenger." (Yep) They're going to deny a messenger of one of the Ages even. Now, a prophet comes in the end time, and it's his obligation, just as Jesus did in the hour of His Resurrection and proving It, He Himself, Holy Spirit was still in Him in that body coming down was standing on earth and taking every single thing concerning redemption to the Cross saying, "Oh fools, slow of heart can't you see the Word, the entire Word fulfilled now all It pointed to and here It is."

The same thing at the end time two thousand years later, a prophet, Christ raised up in our midst proving He's risen, doing the same things, showing us It's going to do the very same thing in this end time, and showing It's Christ our Redemption all along, and this is that hour. (See?)

48. Now, It is a risen from the dead, redeeming Christ. Now listen: those who failed to see the unveiling of the Mighty God as proven by the Resurrection, (First Age) failed from the benefits of Christ our substitution. They did then, they'll do now. Christ becomes of none effect to those of tradition mind, who have not the truth. "Oh fools and slow of hearts to believe all." [Luke 24:25]

Well, how do you know what's 'all'? Unless somebody comes and shows you through the power of the Resurrection. Which was Bro. Branham's vindication that he was that one who had that right to reveal. Now, you're just running a parallel. Now remember, the Word of God always runs a parallel. Alpha is Omega. As Bro. Branham said and I paraphrase, *"Never mind the middle, it's what's at the end."* Like if I've got two ends of a board, I've got the board. Alpha's Omega.

What He did to Paul, He's got to do at the end time. The Pillar of Fire has to come down revealed. Has to come down and re-reveal. But not only so, the seed of the entire Bible must be revealed. All redemption must be believed. Then we identify with it, showing we're part of the Bride of Jesus Christ, because we're members the truth and He is Truth, and thy Word is Truth. Do you follow me? Tradition minds are not a part of it. I am sorry.

49. Remember, the Lamb... (please try to get this) the Lamb is surrounded by twenty four elders, and four beasts. (Right?) See, now look, you have to identify with the elders and the beasts. And especially the beasts, and the last one is an eagle. And in this Age, we identify with the eagle, or redemption is not ours, even though Jesus died. And remember, though Jesus Christ died, and that Blood is efficacious for the Fifth Seal. And for those coming up, It will never put them in the Bride, because the Bride is Word identified.

Now, I hope you're beginning to see many, many things this morning. Helps with the evidence of the Holy Spirit, where you stand, the hour in which you live, and what is it all about. Go looking back to His death seeing things in there, which we're going to see more and more, and more. But I'm trying to create an atmosphere. Go, look back at Jesus' death. (See?) Look at It, begin to see. That's what they couldn't see back there. They could see all the Scripture by His death. They couldn't take it. (See?) Why? Because the understanding of It was by revelation in the hour in which they live. And you've got the same thing right today. (See?)

50. Now, those who failed to see the unveiling of the Mighty God, who failed to see God's provision is proven by the Resurrection, will fail from the benefits of Christ our substitution. Christ becomes of none effect to those of tradition minds have not the minds of truth. No longer is it an historical Christ, but it is a Living risen Christ fulfilled Word. "For he that denies that Jesus is come in flesh is antichrist." [1 John 4:3]

You say, "I believe that He died upon Calvary and rose." Wonderful, God bless you, that maybe good for the Second Resurrection, but it'll never hold for the First. Because you must believe, "He is Come," and He, His Holy Spirit who has Come as one of the eyes which goes 'to and fro' in the whole world, which is Spirit of God, which is Seven Church Age Messengers.

Now, if you do not see Him risen in this respect, then my brother, my sister you do not see His death, it cannot avail. Because you see, It is His Life risen that points you to It that identifies. That shows the Mercy Seat there. (See?) Don't be confused just see It simply. They failed to receive Christ purchase, perfect complete redemption.

51. The ministry of Deuteronomy 18: in this day, proves the Resurrection of Christ, which in turn proves out that Christ Who is the Word of God is our redemption by His death upon Calvary. Not creeds, or church, or dogma. Why did Bro. Branham scream about a church, when the church preached Jesus' death and resurrection? Because they had no part in it. Because they weren't in the hour of the Living Word. All other messages are dead. Bro. Branham categorically said, "No other message will come to life, but this Message." Then no other message has the seed.

Then listen, It says, "By seeing His death, it'll prolong His seed." Then you cannot be in His death. (Right?) Can't be in His death. (See?) The full merits of Calvary Bro. Branham said are only to those who are in the Word. (See?) In other words, His Resurrection proven amongst you, and you receiving It, and receiving the Word, shows you that you are the full beneficiaries of what He died for. The rest will come up in the Second Resurrection, and they'll benefit. But not heirs of God with Jesus Christ on the Throne. No sir! And we'll show you Scripture after Scripture before I'm through.

52. Remember, I'm trying to get you into another atmosphere. Now away from the Resurrection, but to show you that the Resurrection is looking at what He did. We'll show you how in the next message tonight. But now we're trying to get the atmosphere, look at His death and see the Resurrection amongst us proven, is proving that what He accomplished in His death is ours, and we know because we're identified with it. (See?) In the hour in which He comes forth in this hour of Resurrection.

And it was before, "Unto you first, God raise Him turning you away from your sin." [Acts 3:26] To whom did the prophet say, "Your sins are forgiven?" Only to those who follow this Message, nobody else. Do you follow? Oh my, I hope you're getting it. That's alright, you will, just relax, relax, relax, relax. Under the Seventh Seal is relaxing time. That's not on your tape or your book. But I phoned the guy who was making tapes at that time, and under the Seventh Seal that little piece is missing in there, (you know) the few words. One sentence I like the best of all, "It's relaxing time under the Seventh Seal." My God, how can you relax unless somebody's done relaxed you. You're not going to be relaxing yourself.

53. Okay, the ministry of Deuteronomy 18: now let's go to It. All right we're going to read 15-22

- (15) The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him (you'll) hearken;
- (16) According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.
- (17) And the LORD said unto me, They have well spoken that which they have spoken.
- (18) I will raise them up a Prophet from among their brethren, like unto thee, (it'll) put my words in his mouth; and he shall speak unto them all that I shall command him.
- (19) And it shall come to pass, that whosoever will not hearken unto my words...he shall speak in my name, I will require it of him.

Very good, that's Jesus. But remember, 20-22 is not Jesus.

- (20) But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

Now, Acts 3: and Bro. Branham pin point 15-19, Jesus. But down here is not Jesus.

- (21) And if thou say in thine heart, How shall we know the (words of) the LORD hath not spoken? (This is not the same fellow.)
- (22) When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

And over here It says, "That prophet coming you're going to hear him, or utterly destroy."

54. Now, let's take a look at this verse 15-19, that's Jesus. Now remember, Jesus never did say, "Thus saith the Lord." He said, "Verily, verily I say unto you." [John 14:12] (Right?) Down here a prophet says, "Thus saith the Lord, tomorrow morning at three o'clock Mr. Smith dies, he's dead, that's the fellow you hear." Because a lot of fellows could say, "Mr. Smith will die." And he'll die, but they can't say, "Thus saith the Lord," Because if they say, he'll die he won't die, if the say, "Thus saith the Lord." If he hasn't got "Thus saith the Lord", you say, "Don't be afraid of that bird."

Now, Bro. Branham said, "*If I come in the name of Mr. Smith, I'm saying what Mr. Smith said. Mr. Smith will back it up and say, 'I said it'.*" (Right?)

All right, this man comes to me in the Name of the Lord and he said, "Now, tomorrow morning at nine o'clock there's going to be a great fire down here, now this is 'Thus saith the Lord' and it comes to pass, then God said it."

Now, let's go back to Acts 3: now. Now listen, It says here verse 22.

- (22) ... Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you...him shall (you) hear in all things whatsoever he shall say unto you.

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

Now, hold it, utterly destroyed is Malachi 4:5-6. But remember, when they didn't hear Jesus, they're not utterly destroyed. And my brother/sister, let's face it, they're still not hearing Jesus and then not utterly destroyed. Because under the Fifth Seal the elect Jews are coming in and they do not believe in Jesus and His Blood, they had even fought it. So, there's another prophet down here. It's the same Spirit, but a different period of time.

55. And remember, Elijah for this hour is the Lord Jesus Christ Himself not a man, God, but it'll come by a prophet. William Branham wasn't God, but he was God with a skin on it, by the Holy Ghost coming in this hour with the Word, but he wasn't God. He was one/seventh, one/seventh of the Age. Seven Ages. Because he was that one who came. And remember, the Scripture says, "Now unto the messenger, (which in the church is Ephesus) these things said He which has the seven stars." Then It closes by saying, "He that hath an ear, let him hear what the spirit says." [Revelation 2:29] So therefore, the messenger is a spirit to the people. Sorry about that. Maybe you can't take it, but it's the truth. God with a skin on it. But he wasn't God, he had the Word. (See?) And that's God, because it is the Word, and them that lived, because it come to pass. (See?)

Now listen, It says here: "That at this time if you don't hear him, there's nothing but destruction." And there is, because everybody but the Bride is gone, and the 144,000. Nobody else will make the First Resurrection. As the waters or Noah covered the earth, so fires are going to cover this earth and sort of just burn it over and make it nice, (you know) like the water brought the silt down and all the nice soil from the mountain tops, in order so that Noah and his group didn't work on the mess, the flesh, the rotten corruption, all nicely covered like fertilizer. (Yep) So the righteous walk on the ashes of the wicked. (Yeah) That means they're all down here.

56. And now feet will go pup, pup, pup, pup, pup in ashes. I means you're all down below there and with little layer on top, new trees and things. And we walk in. Because what is it? Thousand years, it's honeymoon time. (Right?) And who's in the home, in the little suite, the little apartment when the bride and groom is there? Oh, there's not maw and paw, or it's a lousy honeymoon. Oh no, it's Jesus and His Bride. And of course, they've got the discreet 144,000 taken care of when they ring the bell. (Yeah, oh yeah) It's very simple, it's the Garden of Eden over again, pruning trees, and building, having a great time. But no monkey nonsense, the devil around and all this kind of junk around, and a false creeds and dogmas, and people out here. Oh no, no, no, no. It's honeymoon time. (Right?) That's the prophet said, *"After the Wedding Supper comes the honeymoon."* When you cut the cake and all, they sneak away. Well we're going it sneak down here. It's all lovely, oh just beautiful. It's so simple too, it's just so simple it just goes swoop over our heads. Got to stop that nonsense.

Listen, yes sir, this is the prophet coming back at the end time. [Acts 3:]

(24) (And) yea, and all the prophets from Samuel and those that follow after, ...

Doesn't say Moses now, It says Samuel. Who is Samuel? A little boy who had visions from birth. Yes sir. What he told, many things he did... See, this is the end time man. You got Jesus in here, and you got the end time one. And It says, the end time prophet, this end time one is going to take everything that all the prophets said, (all the prophets said) reveal It all that it's Jesus all the time. Point right to our redemption. Point to God and see It, and we're going to see Him unveiled

before us as the Mercy Seat was unveiled before them. Once more comes into full view. (See?) Once more. Just right.

57. Now listen, the rejection of Him exposed to our view is Hebrews 6:6. Let's look at It, now here you've got Hebrews 6:6.

(6) If they...fall away...

Not if they fall away having fallen away. Well, let's read...now let's read [Hebrews 6:] 4.

(4) (It's) impossible for those once (for all) enlightened, and have tasted (listen they can taste) the heavenly gift, (partake) of the Holy Ghost,

(5) ...(taste) the good word of God, (have) the (power) of the world to come,

And they're going to fall away. (See?) Look it, all of that, all of that have the anointing of the Holy Ghost, the Word of God manifested. Even the future world is shown you by the power of Almighty God. All of those things, and what did they do? Fall away. And listen, what's It saying?

(5) ...seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

58. Now listen, why do you crucify Him afresh? Why? I'll tell you why, because they don't want the first sacrifice. You know why? Because they've got their own, a third person. (Huh?) They got their own. They don't have Him our Passover, they've got a false doctrine, a false creed, so therefore they don't have the crucified Christ revealed. The Son of God evidently crucified among you shown. And they say, "Away with that stuff." Therefore, they don't have a sacrifice. Bible says so. (See?)

They get another one. Well, if you get another one, then you lost the first one. No wonder we need to be brought back to the sacrifice the Blood, and shown all over again. Say, "This is the One that died, Here He is, I'll take Him, I'll identify with His death." But they won't. Over here they don't. Because they got another sacrifice. (Right?) Says so. Wicked hands have taken and crucified, and knew something was going to prove. The Rapture is going to prove in the Resurrection, the Second Resurrection is going to prove who was right and who was wrong. Yes sir. Of course, they'll be proven way before then, because they'll be put away somewhere. Now, the sacrifice is to no avail to those who reject the Light. The "once for all enlightened."

59. Now, let's go back to Luke 24: 25-26...again:

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

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

Now listen, the prophets inspired by the Holy Ghost spoke of His rejection. And Christ revealed how it had to be thus. Now, how many of us like the idea the dark ages coming over, the church falling in the ground and dying? Well, that's just like nonsense to the world. "Oh, (they say) that's nonsense, that's hogwash. What do you mean these Seven Church Age messengers, ha?"

Look it, Jesus said, (look it) "I'm taking the Word (He said) and showing you, it had to be this way as the prophet said. Why don't you listen now that it's proven by the One who can prove it?"

"We won't do it."

It had to be this way, it had to be. Listen, you know something that'll stumble you? "The kingdom of heaven is like unto man who planted a mustard seed." (Right?) And it covered the whole earth and become full of dirty, stinking, filthy bird. The kingdom of heaven? Look, I didn't write the Bible. I'm quoting you something. That it had to be this way, the prophet said so.

"I don't go for that stuff, oh, I can't buy that, oh no, I can't see that, no, no." All right, fine.

You see, we identify with the truth, that gives us the proof that we are with Him Who is risen and proved to be risen amongst us. He having died to bring redemption. (See?) We get to see this more and more.

60. Listen, it had to be God. But remember, rejection, or disbelief does not alter the truth, nor abrogate it. Well they say, "Bro. Vayle, do you realize that you're just such a tiny, tiny group and all the rest of us folks are against you?" Well, glory to God I can't worry about that. You rejecting the truth doesn't make you right. I don't care if the reject the truth. What's that got to do with me? (See?)

Now, watch [Luke 24:] verse 27

- (27) And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

It's going to be done again. It's got to be done again. Not just the sacrifice now, look all of it, because it's winding up time. Now listen, verse 27 Jesus gives the full and correct revelation of Himself, which was contrary to the scribes, or organized religion, showing them where redemption was, and what it was all about. And He does it. That's going to be the same thing again. (See?)

61. Now, let's take 28-31,

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

Listen, as, or while Jesus showed His death by proof of His Resurrection, (see? broke the bread proving He's alive) they're eyes were opened, they finally knew Him, they received right there a spiritual resurrection from their creeds and dogmas. And that's exactly what happens at the end time. Because the last contest in Egypt is spiritual death! (See?) Because remember, we're in the Third Exodus. How are we coming out? By a prophet and a Pillar of Fire, but the people didn't believe, they went right back, but those that believed go right on.

See, everything is in parallel. I wish we had time to preach Alpha and Omega for you to show you what it's all about. Everything runs in parallels, there's nothing that doesn't. Because what God did at the first, He's got to continually do. For the Book of Ecclesiastes shows us: "Neither God or His ways ever change." Never, never, never, never change. You and I can change, science so called, but never God.

62. Now listen, now bring that right down to this day of Christ in the church, until He's finally put out and rejected. Now, how did we know except by the Resurrection proven amongst us, and it, in turn, proved the hour in which we live, because His Resurrection proven amongst us, is the end time when He's got to come back to earth. How would we know that Christ would be rejected entirely? Yes, and received another in His Own Name ready for the antichrist?

Now, how are you going to reject Him unless He's here to reject, and proven amongst us? Now, here's your 2 Thessalonians made perfectly clear. Everybody believes the lie, but the few elected to come in by truth. How would God be just if He didn't do this at the end time and require the righteous blood of Abel to every single martyr at this end period? Unless they stood forth amongst us manifest Himself as crucified and risen and proved it amongst us and said, "Here am I, believe unto Me." And they said, "Get Him out of the church, kick Him out." Like they crucified Him before.

63. How could He be just if He didn't do this? See, now don't think, "Well, I'll tell you Bro. Vayle, He's got to bring Bro. Branham back to prove it." Now, He may bring Bro. Branham back to do a lot of things, but listen, it's already proven. Sure. Sure, he's going to come back. I don't know how, except in the First Resurrection what he'll do. I don't think he'd just shake my hand. I believe there's a great possibility something wonderful transpiring, but don't ask me. I haven't got a clue. I haven't got a word. He said, "Haven't got a Word here, no revelation of God." I'm not going to guess anybody. But this I know, because I watched his ministry. I hear his tapes and I see the Word. So, I know I stand for Him, now you don't have to believe what I believe. See, I'm eating this, and I'm standing on it. God bless you, you get your own.

I can't give you anything anyway. But I can let you see what I'm looking at. And I'm seeing its simplicity this morning, it's just fogging our whole mind. I'm seeing, "He's the same yesterday, today and forever." I'm seeing He does the same thing. I see what He did there, I see Him doing it now. I see what happened there, I see what's there. And I say, "Hallelujah, I'm on Your side Jesus." And by God's grace I believe I am, I'm going to make it. Because I'm not crucifying the Son of God afresh to myself. No sir! I say, "That's the One." I see Him, I see Him risen to the Gentiles second and last. I see Him identified. I see what He's doing. What else can I do? Nothing. If I can, I'm not aware of it. Maybe He'll show me later.

64. Now, you can begin to see what I'm trying to show you, it is that we are not to think only of His Resurrection, even though we're actually in that hour. Because we are to realize that the proof of His Resurrection is the proof of His death, which is the proof of our identification with Him, in that, all that He is, we are virtue of the fact that through His death we have become the very Body of Christ. And that's right, if Christ has not died, the corn of wheat fall in the ground, He would still have His Own Body, and we would not be the many body membered right today.

So, I see It, I see that we are part of the Body of Christ. That's why I'm very disturbed. I find this man rise up, he says, "Get out of my way boy, get out of my way." Just a minute now, if I get out of your way, what if you get in my way? Show you something, my thumb doesn't interfere with my finger. Oh, just wheeze the same life that's in me. (See?) I don't say, "You listen to Lee Vayle." I've got people all over the world who can't stand me.

65. You know why? Because I wrote the Church Age Book. They say it's a lie. I wouldn't... maybe it is, I can't prove nothing. But neither can they. I sat with the prophet four and a half hours on just one point. Nobody else in this building did, or anybody else in the world, I don't believe. And he shook his finger under my nose, said, "Bro. Vayle, we don't go by experience, we go by the Word

of God." Did he shake it under your nose? "Oh, I'm vindicated myself." Phooey on vindication, he had it, I don't care if anybody hates me or not.

But I'm going to tell you one thing, Lee Vayle wants to be like the thumb and the finger working together and say, "Well, God bless you brother, do what you want, and I'll do what I want." So, we can, neither one of us have Christ, we get in each other's way, and start a fight. Uh, uh, I don't, he don't either. It's too simple brother/sister, to live and let live. (Uh?) Oh yeah, my body doesn't rejoice if somebody else has a good thing. But this finger when I got in caught in a buzz-saw, oh boy, my little finger scream, my thumb scream, my eyeballs scream, my hair scream, my fingernails scream. I scream! I sure learned one thing, if one member suffer, we all suffer, but haven't learned the other yet. (Uh?) But we're so smart, we're so great. Fap!

66. We don't even know the death of Jesus Christ this morning brother/sister. And we're talking about His Resurrection that points us to it. (Uh!) Yeah, I don't mean to be hard on anybody, I'm hard and we don't worry. I have to defend myself. I couldn't anyway. But I know I'm hated, you know it. What's the difference? What's that got to do with you and me? Just keep on plugging. As the old saying, 'just keep on trucking'. Just don't fool around. We're identified, His Body, if He hadn't died then brother/sister you and I wouldn't be a part of It, He'd just all by Himself.

The seed of grain had to fall in the ground to bring forth many just like Him. I'm going to tell you one thing brother/sister, I think we all better wake up to this fact, if we're not identified in His death and understand redemption through the Blood of Jesus Christ, you can talk Holy Ghost all want, you could be just false anointed. Sure. I'm not fooling myself.

67. Listen, let's go a little further, as the prophet said, and he meant, "That He became us that we might become Him." Or as John said, "As He is, even so are we in this world." [1 John 4:14b] In other words, all that we are, or have, or hope to be, or hope to have, all that, all that is bound up in God is ours through the death of Christ. Without that, there was nothing, is nothing, never will be anything, because He had to die to get it for us. But with Paul we can say, "God forbid that I should glory, save the Cross of our Lord Jesus Christ." [Galatians 6:14]

Now, it is the hour of our spiritual resurrection from creeds and dogmas. Bro. Branham said, so he said, "*You've already had a resurrection, a spiritual one, from creeds and dogmas, organizational tenets.*" And even our misunderstanding, though we tried to be careful. Yeah, you can misunderstand the Word of God and still be out.

68. Let me show you something back here in Luke 1:15, It says here:

- (15) ...he shall be great in the sight of the Lord, shall [drink] neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

How would you like to be full of the Holy Ghost from your mother's womb? If God can do that for John the Baptist, do you think one of the Elect is going to get lost? Never. Here you and I got to come through every other thing under high heaven to get the Holy Ghost, and John got It right before he was born. God can do anything he wants. Just stop and think that one over. That's what really keeps my mouth shut about a lot of things. Never puzzled. After I read that, I quit puzzling, I tried up, never puzzled again.

- (16) And many of the children of Israel shall he turn to the Lord God (of Israel).

- (17) And (John) shall go before (the Lord God of Israel) in the spirit and power of Elias, to turn the hearts of the fathers to the children, (even, because that 'kai' in the Greek can be translated as 'even', tell who it is) the disobedient to the wisdom of the just; (in order) to make ready (the) prepared people...(to get the Elect ready for Jesus.)

69. Now, that's the same thing today. And the word 'disobedient' does not mean 'to be contrary' to a command of God. It doesn't mean where God says, "God to church and say, 'Thou won't go to church Sunday, I'll go play pool'." It means, to misunderstand. To not realize what's going on. And that's what happened, that's why God raised from the dead amongst and took a prophet to bring the whole thing out, our misunderstanding, our mis-concepts, all be cleared up, and we would see Him, Who is our Redemption in our life. To see what He purchased for us and is now in existence. (See?) That we could see that, to see Jesus. Yes, He died, but He rose again. You bet He did. He died, and we died with Him. And when He rose, we arose. That it's all in Him, and He sent us Elijah to identify us and God through Elijah's ministry. (See?) In order that we, the Elect, might be made ready.

Look at the word, isn't the word funny here, "To make ready a prepared people." How do you make ready a prepared people? "Honey is dinner ready?" It's prepared.

You say, "Well, that's meant it's ready to get cooked." Well you could put it that way.

But the wording is strange, 'already'. You can see He's telling you something. It's about the election. "Well, (you say) the election won't be deceived." The elect won't this?

"How?" Because He sends Elijah to make sure he wouldn't be deceived. (See?) To make sure where identification was. Christ risen amongst us. (See?) Our Redeemer.

70. Now, we clearly see Him in His Resurrection wherein He proved that He is Jehovah Savior, our Passover. We see Him, Who is the Word alive amongst us. Spiritual death of Egypt is over. We're not in Babylon any longer. That's proven by the baptism with the Holy Ghost and under the Blood ...?..., that's coming later. (See?)

"Life is burgeoning," as Bro. Branham said, "I can't tell what's going on in the desert out there in his own life." He said, "It's coming so fast." He said, "Word is turn to flesh, flesh to Word, and Word to Word." (See?)

God moving in this last hour. His Word culminating. (See?) His death proven amongst us. We identify. Brother/sister, there's only one step, and we ourselves get our own private resurrection, that's all. We're one half into the Resurrection, and one third into the Rapture. Because the Shout has come. Jesus Himself did it, evident amongst us. Evidently crucified, showing our sacrifice, Christ our Passover. If the veil was rent in the day of Jesus showing us the Mercy Seat, then the veil is rent again showing the true Mercy Seat. (See?)

71. Now, what was that Mercy Seat? It was the slab above the Word, God ministering. And we saw God ministering the Word once more and we in His Presence. Oh, brother/sister, it's so simple, we just don't believe what we're seeing and that's all. You believe that I'm up here and you see this 'mic', can you believe it's simply as that what I'm trying to show you this morning. What would be before our eyes, Christ evidently set forth crucified, proven amongst us, the Mercy Seat, the veil rent, identified.

I ask you, what did He do it for? Give me an answer, what did He do it for if not for that? Did He need a great display of power? I can view the heavens, I don't need any further ...?..., that

scares the living daylights out of me. Hundred and ten mile an hour wind scares me, big hail stones scare me. I don't need to be frighten concerning God, aware of God, I'm fully aware. The great question is: am I identified with Him, and Him with me? Am I a part of that? What's He going to do? Identified. Showing that He died, our Mercy Seat unveiled, (you see?) our redemption.

Now, we'll show you that, don't worry. I just keep trying to tell you, I'm just trying to create an atmosphere, give you some idea, till we get into...will take you right to the Seventh Seal, to this evening's message, right in the Seven Seals, that's where it is. We see Christ our Redeemer, Who has fulfilled all the Word concerning Himself as Redeemer. Now, raised up to Appear to the Gentiles, and He is assuring the Gentile Bride that all God's Word concerning her redemption, that's in Him is in full effect to the first step to the Resurrection, and on to the Millennium, and on to White Throne judgment, and on to the New Jerusalem. If you can identify here brother/sister, you are as good as in the New Jerusalem. You are in fact, because here's where the identification is. And we'll prove it tonight by Scripture, what the prophet said. I'm not lying to you.

72. Now then, I believe that what we have just gone into is of great importance. How could it not be in the light, 1 Corinthians 11:23, listen,

(23) ...I have received of the Lord that which also I delivered unto you,
That the Lord Jesus the same night in which he was betrayed took
bread:

(24) And when he had given thanks, he brake it, and said, Take, eat: this
is my body, which is broken for you: this do in remembrance of me.

(25) After the same manner he took the cup, he had supped, saying, This
cup is the new testament in my blood: this do as oft as (you) drink
it, in remembrance of me.

Now listen, I'm going to read this the way we read It.

(26) For as often as (you) eat this bread, and drink this cup, (you) do
shew the Lord's death till he come.

But you don't read It that way. "You show forth His death till he come. "

Now, what did Bro. Branham say about every Sunday morning? "The memorial to His Resurrection." So therefore, every memorial to His Resurrection you show His death. Now, Bro. Branham said, *"Branham Tabernacle you do wrong, I don't know one church that does right. Every time they met in the First Church Age, they all had the cup and the bread showing His death."*

73. Now, he didn't say that you and I should do more than once a month. He would have corrected it. I know if it had been what the Holy Spirit would have demanded in this hour. Now, let me ask you thing question: every Sunday morning when you come to church, because this is the witness to His Resurrection, do you show His death by thinking of Him? Do you realize that it was His death that made that this Resurrection possible that we today commemorate as we look forward to immortality, because He alone has got it, and He alone can give it.

Do we do it? No, the songs of the Blood are disappearing. The solemnity of understanding His sacrifice is disappeared amongst us. Where is the day my brother/sister that we weep a we used to weep years ago as the elements are passed? Where is that humility amongst us, the sobriety the fierceness? I say, it is missing, because we have forgotten His death. We have not seen that He

died, and that memory is driving us to the Resurrection service, every service we come to commemorating His Resurrection.

Oh, what are you commemorating? Just the fact that He rose? No, because other men rose to my brother. my sister. Remember even Elijah have risen up there. Remember even Enoch has risen up there. But let me tell you every single person risen has had to depend upon the fact of His Resurrection, because they all got to get that same change. They've all got to eat of the Tree of Life. They've all got to be immortal. They got to get back to that day that they never ever had. God never got His seventh day of rest, man all but destroyed it.

74. And now, in the Millennium God's going to get It. But what is it? We think of His death. Now remember, Pentecost had a saying years ago I loved, we forgotten it, that is, "the Spirit answers to the Blood." The real Spirit of God brother/sister always brings the Bride in solemnity amongst the people. Bro. Branham said, *"The one thing you lack is the seriousness the sobriety of the very hour."*

Now, let's go back, that hour when they saw Him crucified, oh, it tore the heart out of Him. Tore the heart out of Him. Then they saw Him risen and then they could begin to understand and say, "This One proven risen amongst you, it's because of Calvary the plan of God, He died." That you don't have to die. In His death, "He's going to see His Seed prolonged." [Isaiah 53:10] Oh yeah, He died for it, that Seed falling in the ground. And they spoke on His death, they understood His death.

Brother/sister, that's what I'm trying to do as I see in my own life the necessity, to swing that pendulum back in this hour of resurrection. Because this is the hour of the Resurrection proven amongst us. I can take a whole sermon on that, and show you the Resurrection is here. It's proven amongst us, we're in the First half of It. There's no doubt we're in the first part of It, that Shout. Because you got to be in the Shout to get in the Voice when the dead come out of the graves. Because Jesus is doing all three. The Pillar of Fire came down (see?) showing us this, giving us an understanding.

75. And brother/sister, there's where I feel that we're missing the boat in the simplicity that the prophet taught. And I go back over the tapes and I'm hearing older ones, and I see fellowship under the Blood. And then see Bro. Branham bring out what Jesus Christ did for us identified in Him. Going much over the Seals, and I see once more so much about the Blood of Jesus Christ. But then I see a people playing a horrible game of charades:

He doesn't believe the Word.

He does believe the Word.

You believe It this way.

You don't believe It that way.

Brother/sister let me tell you something, I can see where Bro. Branham said, eight hundred in the Bride. I not trying to condemn you, or condemn myself. I'm just saying, "Look, it's about time to quit this foolishness. It's time you identified with the Word of God, and not something about the Word, and some little game that we're playing. We're not playing games anymore, it's just that we are in the First part of the Resurrection, ...identified. It's just the truth. I know it's not dawning on us as it should. But I'm going to tell you, one of these days like Sarah, when we get that ecumenical rebuke we'll believe, and we'll believe in a hurry, don't worry. Oh yeah. It's coming. It's coming.

76. One day, listen, I know what I'm talking about. One day we're going to scream, "Oh let the Blood of Jesus prevail." We won't be saying, "Thank you Lord for the Holy Ghost." And now look what a great guy I am, because we got the Holy Ghost. And I'm sure do ye the will of the Lord, since I got the Holy Ghost. Hallelujah for the Holy Ghost.

Listen, I'm saying, "Hallelujah for the Holy Ghost." That's just seals you in, making (you know) the Blood as really done It's work for you. I'm going to tell you one thing, if I'm going to stand before Him, I want to know that Blood is there my brother/sister. I want to know It's not something I've done, I better know something He's done, because even with what He gives me, I can't do right. But I know He did it, it's going to be alright. (Yep)

And if I see Him evidently crucified amongst us and I see Him risen, proven and I'm identified brother/sister, the way the Word of God teaches at identification. I know Him alright. I know I'm part of It. See? You understand? We don't put anybody out, or put anybody in. Nobody's got that privilege. I'm not even saying, "You believe like Lee Vayle." No, you don't have to believe like me. I'm only looking at it myself this morning, eating on. If I find something that I don't like I've been eating on it, I put to one side. Need to prove it's the Word of God, or just quit chawing on it, and say, "That's life." (See?)

77. You get the picture now? The Resurrection was proven. How? By a tremendous mighty ministry. He's risen, He's doing the same things He did on earth. I'm not doing it, He's doing it. Now, but just a minute, you killed Him. Then why has He died? Why did God let that man get killed? Because He had to die for sin. He's my Redeemer by Blood. Everything the Scripture points on redemption is bound up in Him. There He is, and He's proving it right now.

Now, once more at the end of the Ages, the same ministry of Jesus goes to the Gentiles. Once more Christ is raised up, and this time to the Gentiles, proving His Resurrection. What's His Resurrection all about? All about Him Who died upon Calvary. Right?

Now, as He showed every Word fulfilled can talk to the Resurrection, so now the mighty Prophet goes back and reveals Elohim, our great Redeemer, Who died and rose again. And It's been He all along, we see Him. Not a third person, we see one Person. We see Him. We see everything else excluded now, because coming under the revelation. Can I receive that in simplicity? Can I take that and stand on? Well brother/sister, let me tell you this: I want to tell you flat, I don't know what else I'm going to stand on. I don't know. When I've got something vindicated, Christ Himself having done it. I'm not going to budge and I'm going to stay with Him. (See?)

Now, the Lord bless you, tonight we go on. Recapitulate for just a second or two, bring out a couple of more thoughts, go right on and show you what happened in two thousand years, and what's going on right at this very moment, winding up all history. (See?) I believe that with all my heart. (See?) The Lord bless you, shall we rise.

Dear Lord Jesus in this hour we're trying to be solemn, but we know that our solemnity even this of ourselves could be of some merit and some measure, because You could say they tried to be solemn. And that's very good, that's very good. But, Lord, we want the solemnity and sobriety that comes by the revelation of the Holy Spirit, Who is that revealed Word of the hour, and we a part of It, living It. And saw that You live Your Word, and that Word alive today will be in a Bride, and she will be that Living Word fully identified.

I know that, Lord, and I can only see there's one reason for it, and that's because Jesus died. Opening the very door to the Holy of Holies where we can come not now as the High Priest would have to do it, but the way made open, Lord, for every one of us to come and be priests and kings unto God right through that rent veil, right into the Pillar of Fire, And the Pillar of Fire in us, and we in God, and God in us right now, Lord, in this very end time.

Oh, Lord, we see a repeat of where You said Your disciples, "In that day shall you know that I am in the Father, and you in Me, and I in you." This is that very hour even as it was back then, a repeat of Your very Word, even as It shall be at the White Throne judgment, as the prophet taught us. All these things we see, Lord, and we're today, O God, we are going to by faith and grace, identify with It. And say, "My eyes have seen, and literally our hands have held the very Word, of the very hour." And we see Him Who rose from the death demanded of God, our Subject. See Him alive, see Him Who is ours.

Father, that's what we see this morning in simplicity and solemnity. My Father, and My God, I pray that the devil will not take away any of this reality which lies in simplicity to see a Jesus Who paid it all, and spread a Wedding Supper and said, "Come on, come and eat and here's a garment for you, just come in." Salvation without money and without price. Oh, milk and honey with water without money, without price. Come reason together, those crimson red sins, oh they're white like snow, they're white as wool. Because Jesus died upon Calvary and proved that It's in full effect, the proof of His Resurrection. God in Heaven, I know You tried to show me that forty years ago, and I turned it down. Don't let me fail in the hour of the proof, Lord. Don't let me fail, O God.

But, I know our weakness, Lord, I know our weakness. Lord, give us Christ, unbelief, stubbornness, bullheadedness, and witchcraft, God, because that's what it is. Forgive us, O Christ, I pray this morning by the Blood, and apply Its crimson flow to our hearts, this morning. And the Holy Ghost to our minds, O God, to come to the simplicity, that I didn't ask to be born in the first place. And I didn't ask to be born of the Spirit. I didn't ask for anything, but by You, Your grace, You created the fallen sons would come and be redeemed back to Almighty God. The eternal purpose of God fulfilled in the merits of Jesus Christ, until I can scream all the more, 'All to Him I owe, Sin left a crimson stain, He washed it white as snow.'

Seeing only Him, our redeemer. O living God, and knowing Your Word is proving Your Word true. How can I doubt my redemption, when the very Word of God's been proven true? O Heavenly Father, don't let any depart from this simplicity in Christ. Bringing us down low as the prophet said to see His eye, and to see His wondrous beauty. You can't look at Him standing up. You've got to get right down and peer up into His face. Lord, I want that this morning. I want It Lord, this morning. You can take everything, but that, Lord. I don't care. Even strip health, and bones, and anything else. But let me stand, Lord God, in the Resurrection, that I've seen demonstrated time after time, in a prophetic ministry. Hallelujah. O God, in heaven, I can't seem to pray It, ...another language would be better, but I don't have It, Lord. But I've got a stammering heart, stammering tongue and lips to pray. O Christ, that I might see You as You evidently stepped forth amongst us.

And then, seeing You, Lord, never, never look at anything else again. Neither myself, or anybody else. But see Jesus Christ. Let the pastor, and the people, Lord, and may we humble ourselves. O God, I want to be humbled in the depths of Jesus Christ. And then raised with You, Lord, so It's all of God. And now unto the Kind eternal, immortal, invisible, the only wise God, be all power and all honor and glory, through Jesus Christ our Lord. Amen. The Lord be with You.