

Spoken Word Is the Original Seed #13b

Book 1

Eve Should have Brought Forth Christ

March 10, 1993

Shall we pray. Heavenly Father, we exalt You tonight, at least in the consciousness of the recognition that what we have seen we believe Lord, and we take it that we know this is of You, and therefore manifest in You. We know Who You are, by reason of what is being done, which we know according to the Word, which was backed up Father, in the time of this prophet, Bro. William Branham. We certainly know, do know that Jehovah of the Old Testament is the Jesus of the New, and we have been visited by Him from on high according to the truth, that You have descended from heaven with a Shout, the Voice of the archangel, and the trump of God, bringing about, Lord, a true Message of resurrection, immortality. All of these things, Lord, we know that You have done for us, and we are now sharing in it, Lord, because the work is going on, and we believe it's going on a pace Lord, in spite of the fact that we seem to say within ourselves it's very slow, we know it is not slow. We know everything is just on time, everything is according to divine order.

Now, Father, we look to You to help us in study, in the Word of truth tonight. May Your Name be exalted, may God be glorified, and, Lord, we'll give You the glory. In Jesus' Name we pray. Amen.

You may be seated.

1. Now, I'm greatly tempted to bypass number 13 or 14 tonight, in this series, because it could end up in a very long message, and I don't want to go too long. I've got eleven pages of notes, thirteen pages of notes. And so we just might cut it short tonight, and not actually go into the message itself, but to go back over and again look at the understanding that Bro. Branham brought us in this particular Word, when he mentioned that the actual Seed that Eve should have produced was Jesus Christ. And of course, this would seem very, very absurd to every Bible student, because we know that the Book of Genesis is a seed Book, and the Bible runs in a series of progressions relative to each doctrine, of which is in the Book of Genesis. And whatever we see in Genesis, which means 'beginnings', or the seed Book, we see the culmination or the exact harvest of what was set forth in the Book of Genesis.

2. Now, Bro. Branham in speaking of that, he says on page 24, as we read before, [Spoken Word Is the Original Seed, 03/18/62 Book 1]

[24-2] *He (That's Jesus Christ.) was that Seed that Eve should have produced. (But we know that she did not.)*

And the understanding that I had from that was that you go back to chapter 3 of, wherein the Seed is mentioned, which was not previously mentioned. But there was a blanket coverage before that, insofar as it said in Gen 1:26-27.

(26) ...God said, Let us make man in our image, after our likeness:

(27) (And) God created man in his *own* image, in the image of God created he him; (and then It says:) male and female created he them.

And you can understand here, then, that in this particular picture that is brought before us, that God created man actually through various process, creation, forming and speaking—speaking be the way it

started—breathing had a part also to do with this, because he was to come forth in God’s image, and in the image of God he was created.

(28) And God blessed them, ...said, Be fruitful, and multiply...

So, we know that there was to be seed granted, wherein they would form the generations of God’s Own children here upon this earth.

3. Now, to know that this was to be that which was to be here upon God’s earth, and would be the children of God, you have to go back to the Book of Hebrews, and in there you’ll see the story of what is set forth in Genesis. And It says in 2:9:

- (9) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every (*son*). (The word ‘*man*’ should be ‘*son*’; it should be actually in italics.)
- (10) For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.
- (11) For both he that sanctifieth and they who are sanctified *are* all of one: (That’s the one source or one paternal head.) for which...(this one, which is this Jesus) is not ashamed to call them brethren,
- (12) Saying, I will declare thy name unto my brethren, (That’s number one, which he certainly does. And) in the midst of the church will I sing praise unto thee.
- (13) And again, I will put my trust in him. And again, Behold I and the children which God hath given me.
- (14) Forasmuch then as the children are partakers of flesh and blood, he also likewise took part of the same; that through death he might destroy him that had power of death, that is, the devil;
- (15) And deliver them who through fear of death were all their lifetime subject to bondage.

4. Now, you go back to Genesis 3, and in there you’ll notice:

- (15) ...I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Now, let’s understand this. If that was not already in what was said over here, in Gen 1:28, “Be fruitful and multiply,” and the woman was given to Adam in order to produce sons like unto him...if that had not been already in there, it could not have been spoken concerning her at this time, because this would have been something added to it.

So, Bro. Branham had every right to say that this was the Seed she should have borne, and now that she’s completely out of line, she has a liaison with the beast, produces serpent seed, and we’ll talk about all that next Sunday, to give you some understanding—hopefully it’s understanding. She now fails.

Now, if you notice in here, it tells you this Seed that she should have produced. And this Seed, of course, now is referred to as the seed of the woman. Now you won't find any place where It says 'seed of the woman', but It does say, "I will put enmity between thee and the woman, and thy seed and her seed."

Now remember, you're also looking at the fact of the Church—the Bride. And there always is a special enmity between the devil, the head of the world church, and Christ, the Holy Spirit, (We're just going to reduce that to Holy Spirit now, because that's what we deal with.) and the Bride, "Thy seed and her seed." It said, "The seed shall bruise thy head, thou shall bruise his heel."

5. Now, notice the fulfillment here. Now; [Hebrews 2]

- (9) But we see Jesus, who was made... (In other words, he was positioned, you know, for a little time he went through this particular hour of being subservient, in the sense of status, to) the angels for the suffering of death...

Now, if he was lower than the angels to suffer death, you understand here where Bro. Branham is coming from, he said, "*You bypassed your Word or spirit body, in order to be placed in the flesh and tested.*"

Now, remember that no testing for the time being is pleasant. Now, we know that temptation in the Garden of Eden was pleasant to the eye, good to look at, made you wise, and all of those things. But the fact of the matter is there is no tempting and testing which is not known to man, and that particular testing is fraught with problems, whether it's just a matter of decisions, waiting on the Lord, which way to go or not.

6. So, Eve already started out, and no doubt Adam, of course, was the one who really had the problem with the testings, because the Scripture says that Eve was deceived, but Adam wasn't. Now, the testings that he went through evidently were very hard upon his flesh at that time. But knowing that Eve was a part of him, she was in his image, and that was bone of his bone and flesh of his flesh, that was of the life that was in him, he succumbed to the temptations.

Now, the Bible tells us that the way we're able to bear every single temptation, or to escape them rather, is to bear them. Had Adam borne his temptation, God could have worked it out at that particular time, but as Bro. Branham said, and I think everyone would heartily concur, that he literally played God, he played Jesus Christ, and by uniting himself to her, he put her in the position that he was her savior, which as the Bible said, Adam was a type of Christ, which type would be in reverse. A reverse type is found in Romans 5, where It talks about him being a type.

7. Now, what we're looking at here, then, is this: we see Jesus temporarily put in a position below angels, in order to suffer death. And that temporary position definitely was being made into a man. And here is where all of us today are still plagued, because being in the flesh, we not only have the problem of the desires of the flesh to go against the Word of God, we also have a spirit and a mind that cannot of itself be subject indeed to the law of God. We have all the pressures that everybody brings upon us, plus the fact that we're vulnerable to spirits. And you may think you're progressing very well, but if you go with the wrong crowd, you mess with the wrong things, you can well open yourself to a spirit because that person in his spirit will come to you in a very time when he knows you're at a low ebb. And we've had it happen in this church. If you're not careful, it will happen again. In other words, you are lower than the angels of whom you are supposed to be superior to, being a son of God by birth, not creation.

Now, Jesus Christ himself made himself lower than the angels to be tested in the flesh and was tempted in all points like as we are exactly. He went through the same temptation with women that Adam went through—and don't think he didn't. He had the same physiological, psychological problems that you and I have, and don't think he didn't, because he did. But he did not fail.

8. Now, you'll notice here that this Seed that is described in here in the Book of Genesis, we'll go back again, a little further in the Old Testament. It said here,

(9) ...for the suffering of death, (was) crowned with glory and honour; that he by the grace of God should taste death for every *man*. (That's every son. The word '*man*' should be in italics.)

(10) (But) it became him, for whom *are* all things, and by whom *are* all things...

And remember; that's the truth, because all things were made by him, Christ, God was in Christ forming all these things. Brother Branham gave the perfect picture how it was, the light that formed was a part of God—not two gods, but the Son of God. And remember; his essentiality was completely essential to what God was. And you're going to find one day that the real you is the absolute essentiality of God Himself, whether you want to recognize it or not, and that's where everybody gets screwed up on Godhead and the Son of God. They don't stop to think that you have a part of the eternal God in you, though you yourself had a beginning as per your manifestation! That doesn't make three million gods!

9. Now, let me tell you something. I don't know if I can compare you to the fellow that was going around here with his paper, trying to persuade everybody that I certainly had changed the doctrine...I no longer believed in one God, but several gods. I can't read your hearts and minds. But I want to tell you something right now. If you don't understand Godhead, come to me and talk about it, or put your questions in here, because Bro. Branham said, "*We are not oneness. Period! We are not trinity. Period! We stand in-between!*" And he did not believe in two gods!

Now, you don't have to be an engineer and one of the bright boys in America, in honor with the brigadier general master or not, to figure that one out, because evidently he couldn't! Now, sit up and take notice. You try to read your Bible any other way and you're going to end up a complete fool and make this Word of God one hundred percent ridiculous, because Bro. Branham never changed from his understanding. And he said when there wasn't even an atom... First of all, he said there wasn't even any air, and it sounds as though it took air to make an atom, when the fact of the matter is that air is made up of atoms. There wasn't an atom. There wasn't one single solitary thing there except God when the light formed. Then, what did it form from? And he said, "*That was the Son of God.*" It was a part of God!

10. Well, you say, "Hallelujah, that's God, the Son."

You're a liar! Then you are God, another son, and you are... Listen; I'm not going to ask for a show of hands, because that isn't fair. You may be embarrassed. You may be sitting here and knowing jolly well you're not a son of God, but you'd put your hand up so you wouldn't be embarrassed. And then some of your neighbors might say, "What are you acting that way for, if you're a son of God? Forget it. I don't believe you're a son of God."

But if you really believe you're a son of God, there's a part of you that's eternal that never had a beginning! And you literally bypassed what that little soul of yours—that gene from God—could have had, when it made a body commensurate to itself, because it's creatorial if it's God! It bypassed it! And God put you in flesh here. When you leave here you go back to that Word body. But by the baptism with the Holy Ghost in this flesh, you have a body commensurate in the status in which you are to the Word body over there!

11. Now, remember; there's no temptation over there, there's no death over there, there's no sighing over there, there's no crying over there, there's no disappointments in heaven! So, here you've got the closest thing to it! Why? Because you have the earnest of your inheritance. You're going to get it, slap, bang in a glorified body. Just wait for it! And when three million people in the Bride, or more, make up that Bride, with the Lamb on the throne, it won't be three million gods! That's the Elohim of God.

That's why you've got these nuts talking about the new theology, the Elohim of God, and those aliens that came down, and they worked some kind of a deal down here, and they got us here. And the way they described them, they're so ugly and so crass, we're way ahead of them. There ain't no aliens up there and all that hogwash. And they'll try to refer to the Bible: that's the Elohim of God, because it's plural. See what we're talking about?

12. Okay, this One here (See?) was that Seed, and because we are all sons and brothers to Him, this is the Seed that had to come, that should have come! And it's the only way life can come! Well, come on, face it! It's the only way, because we were in Him! And when we died in sin, He had to come, and *the Blood cell of life had to burst*, as Bro. Branham said, so the life came back upon us. He was that one that she should have had. And not one of us would have had any trouble with the Tree of Life and immortality. We'd have just gone through the phases.

But remember; God had a plan, and that's inherent in the nature and the composition of God Himself, that He being a Savior, it was necessary He predestinate a man who requires salvation, and He made it for every single thing in this earth required it, except for that life, which could not require it—which means angels and archangels. And if an angel or archangel fell, that was the end of it! He must go to the Lake of Fire eventually. But every little atom out here, every little bush, every little tree, every little sprig, every little rock, all of those will go back to what they once were, to the atoms, and they'll come back in their resurrection, and they'll be here. That's where you get your renewals, your rebirth, the whole thing.

13. So, we see this one here, made lower than the angels for the suffering in order to redeem us. And It says, now:

(10) ...in bringing many sons (into) glory, to make the captain of their salvation perfect through sufferings.

Now, It says right here that Jesus himself suffered. Now, why was his suffering so great? Number one: he could remember absolutely who and what he was. That's why he said, "Father, give me the glory I had with You in the beginning." [Jn 17:5] And he wasn't talking to himself. No way, shape and form. He was talking to the God within him.

I questioned Bro. Branham, "How could Jesus pray that way?"

"Well," he said, "*haven't you talked to the spirit within you?*"

Just the same as they said, "Bro. Branham, what does it mean, Jesus said, "He that hath seen me has seen the Father"?"

He said, "*You're looking at me, aren't you? Same thing.*"

Can't people just stop and take these things that Bro. Branham said, without running back to Oneness or Trinity and all kinds of junk? See? Now, this Only-begotten Son is the Captain, which is exactly what he is. He's the Only-begotten, the one-of-a-kind, never-to-be-replicated, never-to-be-again, the one of distinction. And It says that he, the Captain, the one who suffered, who gave his life a sacrifice that the water may come back upon us, the dry seed, and bring it into life and manifestation, which would end in the First Resurrection of immortality, for which you're sealed in...! Now, that's what he did for you and me.

14. Now, he's the Captain, and remember; he's the first fruit. And there's no such thing as being, as the one who is going to do something, going to give you a first fruit, unless he's a partaker. So, Jesus Christ could give nobody a resurrection unless he partook of it! So, he's the one that came down, and that's the mask that God used. God was in Christ reconciling the earth unto Him. You can explain it any other way;

you go ahead, because I can't do it, otherwise I got the Son being the Father, talking to himself and sitting on his own right hand and everything else.

Let me tell you, if God ever died, who's going to raise Him? Don't tell me that God's got a beginning and God can die, and this and that. If God ever died, the devil would take over right now. You say, "Well I think God died, and left some sort of a plan." Are you kidding? Ask anybody. No way.

15. Now, he said this one was made perfect through suffering, just as we are, and he left behind us a measure of sufferings that every single person must bear. There's no way to get out of it.

(11) For both he that sanctifieth and they who are sanctified *are* all of one:

That means the Captain and the host is all of one source, and they're brothers, and they can't be brothers, unless they got the same fathers. Absolutely impossible. No man can have two fathers. No way. A woman can have two husbands, have two children by two different men, but no way can a woman have a baby by two men. It's impossible, unless they take the sperm and begin to work on it, take some part away, and put another in the way, and then get her pregnant by artificial insemination. It simply can't be done. Then what kind of monster...God only knows. They're trying to fool with those things right now, but it is never going to work all the way.

16. (11) (Now,) for both he that sanctifieth and they who are sanctified *are* all of one (source, one Father): for which cause he is not ashamed to call them brethren.

Now, that's the secret that most people aren't understanding. The fellowship in the body of Christ and the actual status, is based upon one person only, and that is Jesus! Otherwise he'd be one hundred percent ashamed. How is it to be in the presence of Jesus, and David came up in the Resurrection – because I believe he came up in the first part of the First Resurrection. I don't care if he had all these wives and messed up. That's beside the point. The point is that he understood perfectly, "Blessed is the man to whom the Lord will not impute iniquity." It doesn't say, "Blessed is the man who doesn't commit iniquity;" it's "Blessed is the man to whom the Lord will not impute it." [Rom 4:8] See?

Now, he is not ashamed of anybody on the grounds of who they are, according to their genesis, or their very beginning, where they were. Now, the point is that anybody today can repudiate anybody, but how in the world can God repudiate a part of God? You answer me that. If everything that Jesus Christ was, even remembering all those things back there, and he could bring them down here and suffer upon the cross, and live the life and all these other things that are pertinent, as we look at these very things that are so pertinent to us... If he positively remembered all of that, and that was one of the great keys of his ability to go through all the suffering and these things, because he knew he'd receive a greater glory for having gone through the processes... And there is where we take our cue, that we also receive a greater glory, because we go through the refining processes that God sets before us! And remember; the way of escape is bearing the trial!

17. Now, the way of my escaping you people right here...and I bawl you out, which I don't mean to. I was kind of rough before I started the service. I just laid in on the line. I don't owe you anything in a certain sense of the word—as people. But I've got a ministry God entrusted me with. And when I leave here or go west, that ministry is all over. Now, I may have a lot of pain and all, various sufferings I go through, but the point is this: the way for me to escape is not to go someplace else and think, "Well, I can have it better here," but the way of escape is bearing, so I know that I'm coming out as refined gold!

Now, this is why I say it's a two-way street! And from this time on, I want everybody here to bear his burden! And one of your burdens is for God's sake straighten up your lives! And don't play footsy anymore! Now, if you think I'm rough, (This is on tape, and I'll tell you to your faces. I'll tell you again on Sunday.) I don't know any place in the Scripture, once you reject a man as a heretic that you're

obligated under any consideration at any time to ever meet with that person! And if that person is doing those things, you cannot eat with him! You cannot sup with him!

18. Someone said, “Well, I believe one of those guys could give me a job.”

Let me tell you one thing, you go and never come in that door again, because you don’t trust God like you should. I’ve had to trust God like you haven’t got a clue here tonight, none of you. None of you got a clue! Well, if Bob could say, “Well, I did it.” Bob, you worked and you had a job to go to! I was on the road; I couldn’t stop! I had to stand there if I got no money, or I did get money and nothing. I stood there and I took that test! And I’ll expect no less from you in this congregation! Your escape: you bear it! And don’t play footsy and smoogle around; because I’m going to tell you, it’s all over. I’m bearing a problem here that none of you can cope with. I’m the one it’s fallen back on. Seventy-eight years old, yeah. I take the burden for everything: finances, all the crud thrown here, all the deceit, all the stonewalling I got, time after time! You think I’m angry? You bet I am. Some of you messing around sexually, you better cut it out. The door is there. Line up with God. There’s only one way of escape: bear your burdens. Bear your burdens.

19. Some of you get so insulted, your little, pinky feelings.

“Bro. Vayle, I could have a nervous breakdown.”

You’ll escape your nervous breakdown if you start bearing the things that are in this Word here! There’s where your strength comes from—not tiddlywinking around and running here and there and doing this and that. You pay a price.

And let me tell you something: God’s blessed me as no man has been blessed in the ministry in this last age, being close to Bro. Branham, bringing this Word here and showing you these things are so complex, so minute in detail and yet so perfect. I can look back and say, “What I’m bearing now, and what I will bear and what I have borne is nothing compared to the glory that lies within it.” You cannot stand surely, until you’ve surely stood.

20. You can quote me all you want by saying, “Take heed, lest ye fall.” Don’t worry, I’ve taken plenty of heed, and I’m still taking heed. And by the grace of God, take more heed. I want you to see this: here was this one that bore, and you and I have our crosses, and the one who doesn’t take up his cross and follow Him is not worthy, taking the shortcuts and all these little paths and all—and it all comes back.

If I bear your burdens for you, let me tell you one thing, you’ll grow soft and fishy, like a stinking fish in a sewer. You’ll be the one that disintegrates. Don’t think my preaching up here, and my knowledge, is going to do you one bit of good, unless you enter into the sufferings of it and you pay a price. Because you will pay a price! And remember this: Jesus Christ did not die because of his good works! He died because he opened his mouth.

21. The criticism we get from the world is for one thing: we believe a certain way and we talk about It. It always was the same story about the Trinity that ran down the Oneness Pentecostals. And they say, “Well, it’s their doctrine, but I want to tell you, boy, do they live the lives.” Yeah.

Oh, it never was their good works; never was their preaching. It wasn’t the fact they couldn’t reap/souls, it wasn’t the fact people didn’t get the baptism, didn’t get healed. The Oneness had it all over the Trinitarians where I was around. But the Trinitarians made sure the Oneness knew that they didn’t have God, that they’re in false doctrine. I would sooner be in false doctrine with one God, then be in false doctrine with three gods, (Put that down.) because you’ve got three times as much [that] you contend with.

22. Okay, this One here, knowing who he was and what he was, took that position, and he said:

(12) ...I will declare thy name unto my brethren.

And the name of God is the revealed Word. "I myself will take responsibility, when my spirit unites with the Spirit of God and come back here. You have my guarantee that I will reveal my Word unto you, and you'll know the Word, and the Word will set you free." And again:

(12) ...in the midst of the (praises of the) church will I sing praise unto thee.

In other words there is no way that the Church can any way at all give praise unto God; there is no way the Church can do anything, except through Jesus Christ. Even as Paul said, "In the person of Christ forgave I thee."

We talk about forgiveness so glibly. We talk about we can forgive everybody. Oh, everything is wonderful. What if Christ doesn't forgive? Now we're way ahead of Christ! Oh, we say, "Just a minute, you should forgive me Bro. Vayle, seventy times seven."

Hey, I could take a lot of Scripture that knocks out seventy times seven: two or three times, reject as a heretic. Where's your seventy times seven now? So, that's a different case entirely that you apply the seventy times seven to.

23. John the apostle, the apostle of love said, he said, "There's a sin that I do not say you should pray for: it is the sin unto death."

And Bro. Branham said, *"America is doomed. They've sinned the sin unto death. I'm not praying!"*

Yet the Bible distinctly says, "Pray for those in authority," and Paul is the one who said it. And are you going to pray for this guy and that guy? The answer is, 'no'. I blanket it right across the page, and I say, "I pray for those in authority, Lord, knowing America's still doomed. I pray that there may be some help and some light and some freedom for those who still want to praise You and worship You, but those days are fast closing out." Yeah. They're all but gone.

It's about time that people smarten up. We are in the presence of the great Judge today, that same One that we're talking about here, Who will yet lead us in praise unto Almighty God. I suppose that is the New Jerusalem. I'm not sure about Millennium. That's the great secret issue: *"further sanctification."* I just leave it there because I love what the prophet said. I know he said it from God, and I know he said it for me. I understand it. I just wait, and if I'm a part of it, that's exactly fine. And if I'm not... Let's put it this way, it wasn't meant for me, just like the Garden of Eden was meant for Adam, so he got put in there.

24. All right. Now:

(13) ...again, I will put my trust in him. And, Behold I and the children which God hath given me.

Here is where you see that Jesus Christ himself put faith in God. He put his active faith in there, and Paul said, "I live by the faith of the Son of God." He never said he lived by faith in the Son of God, though that is true. He actually lived by the faith of the Son of God himself, who positively had such faith in Almighty God his Father, and stood there as a surety knowing there was not one Word that would fail. And you heard the same words on the lips of William Branham: *"If He told me to raise Abraham Lincoln from the dead, I'd go and raise him tomorrow morning, and challenge the armies of the earth to shoot me down if I couldn't do it."*

The vindicated faith and Word is what we've got faith in. And Christ was that vindicated one with the vindicated Word and he knew positively there was no way that God would fail him. And that's where

we have our faith! That's why only in His Person can we forgive! Only in His Person can we do anything! And that with His Headship, Christ in you, the hope of glory, and the Spirit of God within you exercised by God Himself.

25. Now, these sound like deep things, but brother/sister, they're not too deep for us, because God wrote them to the simple people, and there is a way that this can be done, and I believe it is being done in the hearts of simple-minded people, who are not trying to exalt themselves and be some great shot. I'm going to tell you, if you're a shot, you better get in the cannon, and when that goes off, you don't know where you're going to land. I don't think I'd want to be a big shot for anybody.

26. (14) (Now,) forasmuch as the children are partakers of flesh and blood, he also likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

(15) ...deliver them who through fear of death were all their lifetime subject to bondage. (And so on.)

Now, you go right back here and you can see what we talked about in Genesis: there was to be progeny. And progeny was to come by succession, which would be by generation. And I showed you that the other day. And I'm just showing you again, because I don't want to get further in this message, because there's too much material.

27. And we're going to quit with this. Isaiah 53:

(1) Who hath believed our report? and to whom is the arm of the LORD revealed?

Now, the point is this: we know that Christ...God made His mighty arm bare in salvation. And that was through Jesus Christ. So, you can roughly say here that Jesus Christ is the arm of God, the manifestation in that one.

(1) (And) who hath believed our report?

You're going to have to believe in this one, or God's arm will never be made bare to you. If you do not believe in the Scripture, you're never going to get an understanding of Who this was.

(2) ...he shall grow up before him as a tender plant, ...a root out of a dry ground: (having) no form nor comeliness; (that) we shall see him, *there* is no beauty we desire.

(3) He is despised and rejected of men; a man of sorrows, ...acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

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

(5) ...he *was* wounded for our transgressions, ...bruised for our iniquities: the chastisement of our peace *was* upon him; ...with his stripes we are healed.

Now, notice in here, the brethren are now counted as sheep.

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

Now, you notice in here this is the limited atonement, although it has vast horizons included in it. The death is for the sheep. The positive atonement of the Blood for the sheep that brings about the baptism with the Holy Ghost, the water upon the seed, to bring it forth into manifestation, because if the seed is in the ground that is dry, and there is no water, it is not going to come forth. So therefore, it took the death of the Lord Jesus Christ to bring the water of Life upon us, the seed, in order to come into manifestation, which are the absolute definitive children of God, which are in the Resurrection.

28. Now, we watch:

- (7) He was oppressed, ...afflicted, ...opened not his mouth: he is brought as a lamb to the slaughter, and a sheep before...shearers is dumb, so he opened not his mouth. (You notice in there right now that this is where the oppressor comes in to bruise the heel.)
- (8) He was taken from prison and from judgment: (In other words, they didn't even judge him rightly. They threw him in prison wrong.) ...who shall declare his generation?

Now, you see, what you're looking at now, he never had a chance; he wasn't a part of that which would bring forth legitimately children by the processes of reproduction!

- (8) ...he was cut off out of the land of the living: for the transgression of my people was he stricken.
- (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.
- (10) Yet it pleased the LORD to bruise him.

Now, this doesn't mean that God said, "Whack, whack, whack, whack, whack, I take pleasure in beating his head off." What did it mean, "it pleased the Lord"? Do you think God would be pleased if this was just some dumb thing He could beat the tar out of? No. That's not it at all. What you're looking at, the pleasure:

- (10) Yet it pleased the LORD to bruise him; (and you go down further,) ...
(then) the pleasure of the LORD shall prosper in his hand.

What was pleasing unto God? The perfect sacrifice that was going to bring us into perfect redemption! God was pleased by this man, that he would be the perfect sacrifice to do the perfect work, and the pleasure of God, which was to give this one, in whom He dwelt, to release that life upon us, that was His pleasure! That's what God wanted. And this was the one that satisfied Him as being the perfect sacrifice. And the proof that he was the perfect one and the pleasure of God, was that He raised him from the dead and set him at His Own right hand, and the combined Spirit came back upon us, watering the seed, giving us immortality in the day of the resurrection, and that's this hour that we're looking forward to.

29. Now, let's go a little further.

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

No deceit in his mouth. No, here it is:

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

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

Now, you notice It says he did no violence. Well, I thought when he kicked those birds out of the temple that was pretty violent. He did no violence to the Word of God! When he kicked them out there was no violence to the Word of God! It was correct with the Word of God! “Get those merchandisers out of here; you’ve made My House a den of thieves and merchandisers.”

30. (9) (Now)...(no) deceit in his mouth.

When my sister analyzed Bro. Branham’s writing, she said, “This fellow is most peculiar because there’s absolutely no deceit in his writing.”

Do you think you could hide from somebody who understands graphology? You couldn’t if you tried.

(10) (Now)...it pleased the LORD to bruise him.

Sure. He wouldn’t have pleasure in anybody else. It wouldn’t have filled His purpose. Like the Scripture said, “For a righteous man, somebody might even dare to die, some good person, but God in His love when we were entirely unrighteous and undone, this One died for us.” God was in Christ reconciling the world. Now:

(10) ...pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, (Notice ‘his soul’ now. That was the offering.) he shall see *his* seed...

There you are. He shall see his seed, the seed that he himself didn’t see, because it would come by natural procreation. See? Now, watch it. It’s his seed! And he was that one back there that Eve should have borne—a true seed of God, coming right down the line, and she blew the whole thing plumb out the window. Now, he’s going to see his seed.

31. (10) ...and the pleasure of the LORD shall prosper in his hand, (which it did.)

(11) He shall see the travail of his soul, *and*...be satisfied: by his knowledge shall my righteous servant justify (the) many; ...he’ll bear their iniquities.

(12) Therefore will I divide him *a portion* with the great, ...(he’ll) divide the spoil with the strong; because he...poured out his soul unto death: ...numbered with the transgressors; ...bare the sins of many, ...made intercession for (them).

Now notice how he interceded for himself in the Garden of Gethsemane. “If this cup could pass from me, and if it can’t, then it’s all right; I’ll bear it.” And so he interceded, but not for himself. It was for the others. You see, he himself could not walk to the Tree of Life, although standing right there with no sin, he was immortal already, but in that human condition. But God gave him something far greater.

We don’t understand this. I don’t pretend to, but I can believe it. Why in the world should I try to understand everything? God never said we’d understand everything. If you understood everything where’s your faith? It’s enough to know we’ve got perfect faith manifested.

32. So, here’s what we’re looking at, as I say, and I can’t explain it perfectly, but the best I can do, I have done for you, to show you that when the Word came here, “Be fruitful and multiply,” we were talking of a Seed. And that Seed that she should have borne was Christ, as Bro. Branham explained it here, and I

brought out to show you the very best I can, exactly how that took place. And again you'll find the words in here: [Genesis 3]

- (15) ...between thy seed and her seed; ...bruise thy head, ...thou shalt bruise his heel.
- (17) And (then) unto Adam he said, Because thou hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;
- (18) Thorns also and thistles (will) it bring forth to thee; thou shalt eat the herb of the field;
- (19) In the sweat of thy face shalt thou eat bread, till thou return (to) the ground.

And you'll notice right in here, the very ground that was cursed that brought forth the thorns and the briars, were the very thorns and briars that they plaited a crown and then shoved upon his head, until it punctured the little blood vessels here, that would be necessary to be punctured in order for the blood to come forth from that very spot, because the heart could not carry it out. And then the spear went through his side, up into the pericardium, where the fluid is that keeps the heart lubricated, and then water and blood poured forth from that.

33. So, right in here you can see every single thing in the Book of Genesis. Remember; he sweat drops of Blood? You can see here in the Book of Genesis that Bro. Branham is bringing us the mystery. As I say, I cannot explain it all, but I can heartily concur that, if you look at the Word carefully, you will see where Bro. Branham was getting his understanding, where Eve failed, that she was there, actually, and It says concerning the seed.

Now, look; and I say this one point, and here's the point that I stand on strong. If It was said there in Gen 3:15, It was said in 1:26-27, and the same one to whom It was said, already had within her power, (Now, she'd gone astray already.) but it was in her power to have this one who could do this.

34. Now, what would have happened? Let's take a picture. What would have happened? Well, I just read a tiny bit over here in the Book of Ezekiel. And I just want to read a verse in Ez 28:13.

- (13) Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, (the) topaz, ...the diamond, the beryl, the onyx, ... the jasper, the sapphire, the emerald, ...the carbuncle, (the) gold: the workman of thy tabrets and of thy pipes was prepared in the day that thou wast created.
- (14) Thou (was) the anointed cherub that covereth.

Now, what do you see here? You see Satan almost identical to the high Priest! Here he was! The betrayer! All right. Tree of the Knowledge of Good and Evil. What's to bear with the Tree of Life? Christ. Couldn't be otherwise. Christ the Word. Yet this one stood there, too.

35. Now, who should she have brought forth? You tell me. She should have brought forth Christ, not the Tree of the Knowledge of Good and Evil, this one here. She should have brought forth the one who would take full authority of the other one, because... Now, listen: the Tree of Life has full authority over the Tree of the Knowledge of Good and Evil —and must overcome! Now, where did she play her cards? Right away from the Tree of Life, right to the Tree of the Knowledge of Good and Evil. So, as Bro. Branham said, *"If she had done right, it was in her power to bring forth that Seed."*

Now, you say, “Well, how would that Seed come forth?”

Well, I can tell you one way the Seed would have come forth, just positively her turning from the Tree of the Knowledge of Good and Evil and go to the Tree of Life, because He is life and the only source of life. And you’d have had a people right today that never would have had all that. Just like the Jews, had they listened to John the Baptist and believed him, Christ would have given them the Kingdom. It’s right in Scripture. If they had believed, the Kingdom would have been theirs right at that moment. But they didn’t. They threw it away.

36. Now, you tell me something different? You can’t! Because you know, if they’d have received him, they would have had that Kingdom!

You say, “Well, the Word was to put the Gentiles in.”

What makes you think God couldn’t have lined up the Gentiles to come in any way He wanted them to come in? You can’t second guess God.

You say, “Well, I tell you, I know this one thing: Paul the apostle said they were blinded.”

That’s exactly true. And so they were blinded. When they were put to the test, they became blinded, because they had a better answer—from Satan! It’s just what Eve did. She got blinded with a better answer.

Now, you see all those things we could have had. Now, let’s to bring it to this hour, so you might understand a little bit more. Who came on the scene today? There He is right there, Pillar of Fire. [Bro. Vayle points to the picture.] Who was that One? Jehovah God Himself. The great One came down.

Now, let’s look at the question: If America had’ve received it, in 1956, where would it be today? You can’t say that He didn’t come. Come on, you can’t say He didn’t descend. You can’t say He didn’t come to the Gentiles, because He did! Now, why did not America take Him? Because they were blinded according to the Scripture in Revelation 3: wretched, miserable, blind and naked, and yet claiming, “We see; we’re covered. We’ve got it.”

37. Now, had they turned, what would have happened? All these things that are going to come would be cut right off and turned right back, just like the tornado out there in Kansas. I think it might have been Topeka. I’m not sure. In ’64, I think it was Topeka, when we were out there. Here came the great tornado. Brother Branham got outside the little door of the motel. He just looked up there. I think he pointed, stood there for a minute, and just—wheet—right up in the sky again, was gone. What about the time when that great hurricane was heading for the shores of Texas and Bro. Branham was in Alaska? And he prayed, and the hurricane turned back to the gulf and went away.

Now, you see, what we understand is this: those things that could have been, were not. And people try to just lay them upon God, and say, “Well, what kind of a God is He?”

We are not here to judge God, because that’s the very question that came up under Paul: “If God is behind all of this, why doth He yet find fault?” And the answer came: “Who are you O man, to reply against God?”

38. The fact of the matter is, brother, (Let’s face it.) that Israel had the opportunity, and they threw it away. Eve had the opportunity and threw it away. And America had the opportunity and threw it away. The world had the opportunity and threw it away. And you’re seeing, not God’s judgment in the sense of God being angry and God being frustrated, you are seeing exactly what happens because man sowed the seed!

Now then, if we have sowed in our lives by the faith which we have, the place in our hearts for the Word, and the seed is now sown in this hour, which contains the water, the seed has to come forth in this generation, in this hour, where some young people sitting here are not going to die!

39. Now, I'm going to die, at least I hope so. Trouble is I don't feel like it, except I just want to. That's because of aches and pains. But aches and pains aren't all that bad, if you, you know, get in a certain position, which means you take a sleeping pill or something.

But you see, the point I'm driving at: Brother Branham making these statements are not statements that you can simply look at and say, "Hey, that doesn't make sense. That couldn't be."

That's where you're wrong. That's where it is!

Now, I've done my puny, feeble best to just go over this and show you: Bro. Branham said it and he meant it. And by the grace of God, I believe it, and I've simply done my best to look at it, and I think I've found a part of it! I don't say I've found it all. I don't say what I've said is thoroughly compatible! But I'm trying to give you an understanding at this point, everything he said, you listen to! And if you don't understand It, don't turn It aside. And don't expect for one moment you've got to know every single thing, because that's not where it lies. It lies in you believing what has been manifested to be correct, which is that perfect faith which you now are now a recipient of that same faith. See? Completely vindicated.

40. So, Bro. Branham, a servant of God, in the mold of Jesus Christ in whom God was, in that particular part of the Word, whereas He was in the fullness of Jesus Christ, it's that same faith that Paul said, "I'm relying upon," that William Branham knew Him and relied upon, and the manifestation proves that we're relying upon the same faith of the Lord Jesus Christ. It's out of our hands entirely! That's what Bro. Branham said what's wrong with this whole world! *Every time God does something, man wants to add to it!* Why try to add? Why try to add? Why don't you believe it, and see what God will do with it?

Now, I don't know what it does to you, but I'm just going to tell you flat how my faith reacts to my own preaching. It makes me so happy to know, that even though I can't get it all, it's here. It's here; it's proven to be here. That man didn't lie to us. The very God of Israel is our God. There is one God, and He said He'd visit the Gentiles, and He's done it—according to Matthew 4 and Matthew 12.

Now, nobody but us believes it. And you know what? I'm glad. I've said so many times, if every preacher that believes, says he believes the Presence, believes it like me, I'm wrong. I'm going to have to seek God, but I'm smart enough not to bother, because I know I'm right.

41. Now, listen to those guys! Big shot, big mouth up here, went over there to New Zealand, and what did he say? "I don't even quote Bro. Branham anymore. Why," he said, "I can get my neighbors and my relatives and my friends coming if I don't quote him."

Wonderful.

Another guy in Lima says the same thing; you can't hear him quote the prophet. In fact, his people come here, they get cheesed off because I quote the prophet, quote the prophet, and I come against all this nonsense. How can you say you believe William Branham and don't quote him? Shee. Those people don't believe he's the prophet of this hour. See?

So, here's where we stand. Stay with this Word...the fact that we can see a glimmer in here, that it'll come, every bit of it, from this Word here. And Bro. Branham is showing you, to take you right back to the original. And I'm going to tell you something, brother/sister: the original Son is the Lord Jesus Christ that formed from God in a light and stood right there and brought all the ages through, and God by Christ Jesus creating all things, God by Christ Jesus reconciling the world. All of these things are in there.

42. So, the Lord bless you. I won't belabor the point. I think you got what I'm looking at here tonight, at what the prophet said is true. Stand on It. Don't be afraid to stand with It. If anybody [disagrees], "Well," you say, "That's what the prophet said. That's what he said."

That's why I believe Bro. Branham said, "*Just say what I said.*" And when you say what he said with faith, I believe God will show us what we need to know for this hour, and I just say Bro. Branham is correct and I'm beginning to see a little of why he said it, and I can stand with it; not that I couldn't stand before. No, no. But now I can stand with it as I've never stood before.

Let's rise and be dismissed. Sunday morning, 10:30.

Heavenly Father, again we look to You for Your hope, Your help, Your health, Your happiness, and finally Your vindication, where we stand in the Resurrection. And Lord God, I'm happy to be with the people that are strong in the grace which is in Christ Jesus...in this hour of judgment can stand with You in the Word, Lord, knowing, my God, that You have shown and proven Yourself, and You have given Your great revelation of Yourself in Your Word amongst us. We just ask for one thing, Lord: cleanse us from all filthiness of spirit, of doubts, of those things, Lord, that should not be a part of us, of any anger and malice and those things, Lord, which the world has a part of, and help us not to be tainted with those things, my God, that will come near us and many, many times come to us, and many, many times come to the table of the Lord. These things, Lord, which You warned us about, may we not be partakers of any of these things, but rather be partakers of the grace of God, the Word of truth, and the life which is in us.

So, Lord, we commend ourselves to You, and what it takes to stand to You, Lord, and to stand clean and above board and know the truth of Your doctrines, Lord, which I know myself stand very far from what I know to be a very correct, critical stand with the Word. Critical in the sense that it's brought a crisis, and I must stand with it or find myself in default. These are the things, Lord, I want to know. I want to be in that position, Father, that when I stand I can stand clear in the truth, and not be full of anything else, Lord, but just the truth, not trying even to figure things out in many ways which many people would come and want to discuss and argue whatsoever, Lord, but to just simply stand with the truth, be a partaker of It, to manifest It, to love It above life, Lord, and that's a pretty big thing right there. To love It above life, even as Bro. Branham talked about David and the Word, hungering after the life of God, which can only come by the Word, as the hart pants for the water brook. And we know, Lord, Thy Word is truth. And that's a big thing tonight that we talk about.

May every heart be, Lord, therefore, open to the Word that has been revealed, and is not only judging, but life giving, promising, enveloping, and then at the last time, not just edifying, but actually glorifying and bringing us to the presence of our great God and Savior, when that Spirit that's amongst us becomes incarnate to us, and we crown Him King of Kings and Lord of Lords.

Father, what a day we're looking at, what an hour. And I admit, Lord, that I'm still looking, and we're all looking for a greater depth of reality in this thing as never before. Like the oak tree shaken by the thunderstorms and the wind, but only putting its roots deeper into the ground, more determined than ever to stand up and be counted, and to believe God. To not just settle problems, that's fine, but to bring us forth a conquering people with the reality of what is in the Word here, in our hearts, in our midst, in this last hour, O God. I know only You can do it. That's what we're praying to You, Lord, to do it. It's got to be Christ in us, the hope of glory. It's got to be You in us, Lord, helping and doing of Your good pleasure.

So Father God in heaven, we commend ourselves to You tonight. What else can we say or do? We just praise You for Your goodness. May there not be one sick person amongst us. We know people here do need Your help in healing wise. I myself, Lord, am not suffering too greatly at this particular moment, sort of limbered up and all, know Lord, that I can't tell the future, what it might be, nor anybody else can

here: car accidents, whiplashes... We don't know Lord, but we know You're the healer. Help us to put more faith and more of our life energies into this. That's what we want to do, just from the power within our souls, which is of God, to believe, and to see the people get helped. Whatever people need: jobs, I don't know. If there's jobs needed, there's this need and that needed, Lord God. I know there's absolutely no way that Your Scripture denies anybody these things. We know, Lord, that Your Word has encouraged us.

So Father, dispel any gloom and doubts or any ideas of life which is fraught with dangers, Lord, that You cannot overcome, because Father, since we've come this far, I don't believe there's any thought worth entertaining—no way—that would make us think we're not going to go all the way because, if we've come this far, Lord, we believe there's just a step beyond—twenty-seven years since the prophet left us, going on twenty-eight, very, very soon. Lord God, we know that it's still holding good. There aren't doubts, there aren't fears. This rich, wonderful Word of Yours is what we stand by and what stands in us, and we believe, Lord, is going to take us through.

Now unto the King eternal, immortal, invisible, the only wise God, be all power and honor and glory through Jesus Christ. Amen.

“Take the Name of Jesus with You.”