

Spoken Word Is the Original Seed #19

Book 1

The Truth of Predestination; Pre-Destiny

April 4, 1993

Shall we pray. Heavenly Father, we remember the Scripture that tells us when they were in the room after the resurrection of Jesus Christ; he was in the midst and said, "Peace be unto you." And in our midst today, Lord, we know the same Word is given to us: peace to them that are near, them that are far off and we which were afar off as Gentiles are now made not only near, but right in Your Presence according to the Book of Matthew. And, Lord, according to Paul also, in this hour, we have not only peace, but we have relaxation which is also a depth of peace. And that's because of Your Presence, Lord. May we understand that, take it to heart, and actually believe it, and let the life come forth, because we know that is an original seed, and it has to come forth because It was spoken by You, and It must manifest according to truth, according to Your purpose and understanding.

May we receive that this morning, Lord, that we may go on our way, rejoicing and be built up, even as It says in that last chapter of Malachi, like calves of the stall, fatted, right there in security and peace, gathered together, Lord, as the seed. We thank You for what You gave us in the last day, Lord. We know it is true. May we be as true as it is through the grace of God given us. We give You the praise, in Jesus' Name. Amen.

You may be seated.

1. Now, we're looking at number 19, and we went as far as page 34, so we are progressing just a little bit. Now, last night we saw Bro. Branham challenge all living, just the same as he did when he was in India and America and every other place he went. He challenged all living in this sermon; especially did he challenge the so-called, denominational Christians to prove they were true seed and not what he knew to be hybrids—showing that they were vindicated as seed by doing the greater or more voluminous works of Christ.

2. Now, this, of course, is a showdown message. Brother Branham's every message was a showdown message by virtue of the fact that he stood there vindicated and said, "When did It ever fail? When was It ever wrong?" And no man could do the works that he did. Now, he admitted there were plenty of imitations around about, but no one outside of himself was authentic as to the proven works set forth in Jn 14:12, the greater works, and in Jn 15:22-24, which were the greater works of the end time of judgment where he said, "If I had not done the works no other man did, they had not sin. But now they've both hated me and my Father."

And at the same time, he said, "Now that I have spoken," (Remember; the speaking was based upon vindication.) "they have no cloke for their sin." And that repeats at the end time in the light of Heb 4:12, the discernment, reading the hearts of men, the greater miracles that are found in Jn 14:12. The epitomization of the whole thing of Deuteronomy 18 proves that this generation is wretched, miserable, naked, and blind, even though they don't know it.

3. Now, you notice in the Garden of Eden, when sin was in their midst, they knew that they were naked. It is only the Bride that knows she was naked, as far as the end time was concerned, that she had nothing in her possession but wholly depended upon Jesus, who said, "Behold, I stand at the door and knock, and if any man hear my voice and open the door, I'll come into him and sup with Him and He with me." And remember; that one that you are looking at is the supreme deity of the Lord Jesus Christ which was God

manifest in flesh. And Bro. Branham said, *“There’s a promise for the end time, that God would manifest Himself in flesh, once more as He did in the ‘Alpha’, which was Jesus Christ.”*

4. Now, it was evident that only he, William Branham, had the seed-Word germ of life of Jn 14:12. John 14:12 is a manifestation, so therefore, there must be something in there that provides the manifestation. So, he alone had that seed, that germ of life that could be watered into manifestation by God. And William Branham’s ministry was like Christ, based upon Jn 5:19, Jn 14:10-12, which is significant that only what he saw the Father do, did he do and only what he heard the Father say, did he say.

He emphatically set forth that the water of life of Christ could bring forth in manifestation that Word of promise, which it did. And also, we can have our life promises as part of the Bride brought forth which is through all, becoming nothing. And remember; Christ was nothing, William Branham’s nothing, and Christ the Word everything. No word but the Word of God will exactly produce itself and nothing else, as to its purpose.

Then he says that Jn 14:12 is a promise based on predestination. The promise certainly was foreordained; it was in the mind of God before the foundation of the world. And so, as that promise was foreordained—and to the place of predestination, Bro. Branham—yes, Bro. Branham—was foreordained and predestinated to it. This is not hard to see, for if God’s Word must come to pass, then there is a man somewhere that has to fit that role. You find that, of course, in Ephesians.

5. Thus, he launches into the doctrine of predestination. So, on page 34.

[34-4] Predestinated: all sons and daughters of God are predestinated. We’ll get to the Scripture after a while, and I’m just about to quote it to you: Ephesians the 1st chapter, the 5th verse. All right, we are predestinated. Why? Christ is the original Seed, and the original Seed was predestinated by the foreknowledge of God, knowing that the fall would come, and predestinated him to take our place.

Now, he said concerning us and Christ; *“We’re predestinated.”* And Christ is the original Seed, and this original Seed was predestinated by the foreknowledge of God knowing that the fall would come and He predestinated him to take our place.

6. Now, when you look at the word ‘seed’... The word ‘seed’ alone, all by itself, does not only suggest predestination, but insists upon it. You listen to me? Seed. Turnip seed. Mustard seed. Wheat seed. Barley seed. Oat seed. Chia seed. Quinoa, teff, raddish, watermelon. The very seed by virtue of what is in there is a predestinator because it must manifest; otherwise, it is not a seed; it is something else. Seed is indicative of something contained there that is not seen but is patterned and must come forth. So, how could you talk about seed and not automatically introduce, inculcate, and realize predestination?

Wouldn’t it be great if the farmers today thought they planted corn and a bunch of rhubarb came up? Hey, I saw rhubarb does have root, but it’s got a seed, too—goes to seed. Now, you’d have a very, very rough way of living if you needed some particular thing, not just to make a living, but to live by, (See?) and you were to go ahead and plant. So therefore, the seed must have had a foreknower to program the life, and the life had to be predestinated to do and become that particular thing.

7. So, all right. When you talk about seed, then you are automatically talking about predestination, or forget it. Now you can hybridize, and you’ve got problems. One of these days you’re going to pick up a piece of tomato and find you got a hunk of pig in it. Yeah. They’re doing it already. So you Jews, you watch out! [Laughter] You guys that don’t want pork chop with your tomato, you could have a problem.

Notice, how perfectly Bro. Branham’s sermons are in line with what is going on in the world today. Christ is the original Seed. And the original Seed was programmed to bring forth. And the programming

was by the foreknowledge of God. He was God's computer chip. You know what they can program on a teeny computer chip? I don't know too much about it, but it's absolutely fabulous. What could lie in Christ? One drop of the life of God. Christ is the original Seed and this original Seed is predestinated by the foreknowledge of God, knowing that the fall would come. Notice, that He knew it.

8. Now, watch the predestination He's programmed, He's predestinated, actually lay in there what was necessary for him to take our place.

[34-4] *You get it? All sons and daughters of God are predestinated.*

Why? Because He is predestinated. Now, wouldn't it be great if He were predestinated and there was nothing to be predestinated to? Then He would not be predestinated. You follow me? So then, we'd have to be predestinated, or he will live in vain; his coming would be in vain. Wouldn't it be great for Him to be Savior and nobody here to save? Wouldn't it be great for Him to be Healer and nobody to heal? Wouldn't it be great for Him to be a Comforter, and nobody to comfort? Wouldn't it be great for Him to be the Resurrection, and nobody raised from the dead? You can see the fallacy of ridiculous preaching outside of the truth of predestination.

9. Yet predestination is something that Bro. Branham was hated for, and I'm particularly hated for, because they say, "The Church Age book is wrong." Some people have died already; by now they know better. Not being vindictive—just slightly charming. Huh? I know people think, "You're mean." That's what I was told.

"You're mean, Bro. Vayle. You're mean."

Am I mean? Hey, I didn't write this Book. And I think I've got enough of a gift to God in this late hour to show you things in this Book to make you know you are ridiculous, that you are a gainsayer, that you are an enemy of God. Why should I treat you otherwise? I'm not saying you are. Sitting in this church here, I've got good reason to believe you're with me. If you aren't, we'll soon find that out, too. Don't worry.

You say, "You're worried, Bro. Vayle?"

I'm not worried at all. Why should I be worried? My faith is built in nothing less than vindicated truth that gives me perfect rapturing faith.

You say, "Well, I don't think you got It."

That's your thought, not mine. All right.

10. [35-0] *"But," you say then, "Would He condemn somebody?" No, sir. You're here on free moral agency, but the reason that He knew, He being God, the infinite One (as I spoke to you about), He foreknew everything that would be. He knew who they were.*

Well, that makes it easy for the Pentecostals who try to tell you, "Well, God just knew."

How could He know anything if He didn't have the power to make sure? You and I don't even know if we're going to draw the next breath, and we're warned, "Do not say, 'I'm going to the town tomorrow, and such and such a day, because you don't know if you'll see tomorrow'." As David said, "There's one step betwixt me and death."

And I saw that when I was just a kid preacher back in Canada. There was a man stepped off the sidewalk and a truck came by, [Bro. Vayle whistles.] took the top of his head off. One step. All it took was one step. No, it was even greater than that. That guy just got stepping off the curb, and a car hit him. The

guy I'm thinking of, and this is true: he was drunk; he stuck his head out to vomit, and a truck came by and took his head right off. Whhhtt. Just like that— one second between him and death.

11. Now, if we're seed in the image of the seed, (And we're getting more and more to it.) and he was predestinated, and the predestination is actually the fulfillment of the foreknowledge, what about you and me who were foreknown before the foundation of the earth?

[35-1] *Now, He didn't make Eve do that. He didn't make her do it, but He knew she would do it.*

Now, how come she did it and not Adam? Brother Branham told us: *because it wasn't becoming to God that his son should fall. So He made the woman a stepdown, and she could hybridize, and she did it.* The woman doesn't contain the life. She's a carrier, so it was easily done. And she became that medium whereby those life forces could now intermingle, causing mutations and everything else. Yeah. What's going on in the human race today? Nobody knows.

12. Did you hear...anybody know about that program called, "Forty-Eight Hours"? I don't know the first thing about it. A friend of mine phoned me the other day, and he said, "Lee, there's seventy children that they found already with AIDS. They were neither molested nor do their parents have it." What did it? Spiritual wickedness that comes forth in manifestation through life forces, and now there's nothing left. And what bugs me is people like Rush Limbaugh, who should know better, the extreme, right wing, ultra conservative, they're trying to tell you that heterosexual AIDS is just a myth. That there's nothing to it. Let Limbaugh explain that one. Limbaugh should be called 'lim-bosh' because it's all bosh—the same as Johnson and his Great Society. You can't listen to politicians. Listen to the Word of God and come alive by It and escape the death that is upon the earth and the turmoil therein.

13. *"It wasn't becoming to God for a son of God to fall."*

[35-2] *Now, no wonder I believe in the 12th chapter of Saint Luke... (...We'll put it down; I'll get to it later.) "They got eyes but they don't see. They got ears but they don't hear. Isaiah spoke concerning them... Isaiah foresaw them." And there they are sitting there with eyes, ears, and everything else, but yet they can't see. (They cannot hear.) Why? They are a repellent to the Word of God. (There's nothing in them to receive It. See? That's what Jesus said.) Jesus said, "Oh, you hypocrites. You're the children of the devil and his works you do. Then you condemn me?" He said, "You refuse my ministry?" When show me where your ministry is producing the full Word of God, as His was.*

Now, Bro. Branham is bringing you right to the truth. *"My ministry is to declare that He is here."* And remember; John the Baptist's ministry was to declare that Messiah was there, His Name was wonderful and He was Emmanuel, God with us. Because God incarnated Himself in Jesus Christ and thank God, our Messiah is here—absolutely. The same One that came down to Adam and Eve couldn't trust anybody else. The same One that came down through His Son couldn't trust anybody else. The same One is here establishing church order and bringing us to complete headship, for headship is here, the Holy Spirit Himself, and He is in that Word.

14. [35-3] *Now, predestinated as he was—now you say, "How does that predestination come?"...*

[35-4] *God, in the beginning, commissioned Adam and Eve to multiply and replenish the earth. All right.*

So therefore, Gen 1:26-27 is original, seed Word that was spoken. It's got to come to pass. Absolutely. Now, listen to me. In the beginning God commissioned Adam and Eve to multiply and replenish the earth.

[35-4] *That's how sex was given—or why it was given. But what caused the hybridizing bringing death? Now, we'll get that this afternoon in the two wombs.*

15. All right. Now, watch! Let's just read It here and go back to the original, spoken Word, the commission. And it was in a spirit form. [Genesis 1]

- (26) ...God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, ...the fowl of the air, ... over the cattle, ...over all the earth, ...every creeping thing that creeps upon the earth.
- (27) So God created man in his *own* image, the image of God created he him; male and female created he them.
- (28) And God blessed them, and God said unto them, Be fruitful, and multiply, ...replenish the earth, ...subdue it: have dominion over the fish of the sea, ...over the fowl of the air, ...over every living thing that moveth upon the earth.

Now, you notice what God did. He said, "Let us make man:" a Father talking to the Son. Now, a lot of people still think I'm preaching two gods. I guess where you are, Stan [Bro. John McRae], they've got the same, ridiculous idea. How in the world can you be so stupid when you'll sit here and say, "Why, I'm a part of God, bless God"? Then, there must be a God of three million people, not just one or two. Is anybody here still bringing over that nonsense that you can't understand that God had an Only-begotten Son and perhaps millions of other sons? If you don't understand that, you might as well become a complete goof-off and believe in the Elohim of God, where that's universalism and we're all God. In other words, God poured everything into Christ, so God's finished. Now Christ pours into the church, he's finished. Hallelujah! We're all God. Now, could you believe that nonsense? No, certainly not. Certainly not. You're not that diminished from God and that full of the devil. I know that much. You couldn't be sitting under this ministry this long. All right.

16. Listen! Now, this is what God said. We're going to make him in our image; they're going to have this dominion over everything. And they got short-circuited. Now, God knew they would short-circuit. He made Eve in that position to do it. But don't worry; the true daughters of God are not going to be outside the Bride, not for one minute. Okay.

17. Let's keep reading. Now, He predestinate them...

[35-5] *Now, in this God foresaw and predestinated a world of sons and daughters. He predestinated them to be there.*

Now, what I want you to notice is that He did not just predestinate them to be there, but He predestinated them to subdue and to rule completely. Now, that's where they blew it. The multiplication by sex was easy. But by sex they fell and no longer had control. And the Bible speaks of men and women controlling and containing their vessels—sexual. They lost control. Why do you think men rape? and women go crazy? See, here's your answers. That wasn't the way it was to be.

They would have gotten to it eventually, but they had to wait God's time and order, and they didn't do it, because you see, part of the command was to take the complete control. And Adam only got as far as naming the animals, as far as I'm concerned, I know. He didn't name the butterflies and the insects and

everything else. What was he going to do about naming all the stars and those things? He fell short of the universal knowledge, which he would have had, as the Holy Ghost was imparting the truth to him. Because how did they name the animals? Only God gave them the names. So, he never fulfilled it. They never did subdue and rule, nor will they, until Shiloh come. See?

18. Now, let's go back again.

[35-5] *He predestinated them to be there.* (And also to be what He said they were to be in the process, in the ultimate.) *And because of hybridizing—disbelieving God's Word, caused a hybridizing...*

Now, the very fact that Eve disbelieved caused a hybridizing—the very fact! ...didn't have to do anything about it. Right now her forces begin to go. Something was setting in which was not the life of God. Adam, by following, completed it. It's all it took.

[35-5] *...because of hybridizing—disbelieving God's Word, caused a hybridizing—God's put it right back again that you don't have to be a hybrid any more; you can come right back to the original Word and be a son of God just like you were supposed to be at the beginning.*

Now, he doesn't say, you can come back and be a son of God, as though you never were. He said, "You can be that son of God that you missed being, not essentially as to seed, but as to manifestation experience, and what you're going through, to what you should be and what you're experiencing, in complete charge and power.

Now, watch! That's the same as Jn 3:5, "You must be born again."

19. Now, look! Let's go over here to John 1.

- (1) In the beginning was the Word, and the Word was with God, and the Word was God.
- (2) The same was in the beginning with God.
- (3) All things were made by him; and without him was not any thing made that was made.
- (4) In him was life; and the life was the light of men.
- (5) ...the light shines in darkness; and the darkness comprehended it not.
- (6) There was a man sent from God, whose name was John.
- (7) The same came for a witness, to bear witness of the Light, that all... through him might believe. (Of course, that's all the seed; nobody else could believe.)
- (8) He was not that Light, but *was sent* to bear witness of that Light.
- (9) *That* was the true Light, which lighteth every man that cometh into the world. (He's the great Creator.)
- (10) He was in the world, and the world was made by him, and the world knew him not.

- (11) He came...to his own (own things), and his own (people) received him not.
- (12) But as many as received him, ...them gave...(the authority) to become the sons of God, *even* to them that believe on his name: (Now, watch!)
- (13) Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Now It tells you right there that in the very fact that God Almighty gave them the processes of reproduction, you know jolly well, from what this says here, children should not be the product of sexual desire. They should be the product of what would be known as true spiritual, sexual intercourse, which would have brought forth the children. It would not be based upon lust as it is today, until the world is so horrible.

20. Then It says: [John 1]

- (14) ...the Word (became) flesh, and dwelt among us, (and we beheld his glory, the glory as of the Only-begotten of the Father,) full of grace and truth.

And this is exactly what Bro. Branham is saying here, that this predestinated seed had to come in order to fulfill every single requirement to bring us back where we got off a track—because that's what the word 'restore' means and the word 'redeem' means. 'To restore' brings back to what it was originally, and 'to redeem' means 'to buy back'. And there could not be a restoration without a redemption; a price had to be paid. And that was the price of payment.

- 21. [35-6] Now, *Christ couldn't help being what He was. He was the Son of God. That's it. See what I mean now?*

And William Branham couldn't help being Mal 4:6. Remember what he said, "*God in predestination, I was predestinated to stand here and preach and you were to sit down and listen.*"

You say, "Bro. Vaile, do you believe that's true for you?"

Sure it is. Absolutely! Or I'd be someplace else. And I'd like to be, too. I'd like to take the day off. And I've got a thick head and maybe two hours sleep last night. ...Go out and drink some more strong coffee, and sit down to brunch. But this is better—much, much better. So, we'll lunch together on the Word of God. Now, if you love It like I do, you're having a nice time this morning. I hope you are. I'm not going to have you say, "Amen." That's between you and God and that's it.

22. Now, notice.

[35-6] *Christ couldn't help being what he was. He was the Son of God. That's it. See what I mean now? See if you were intended, you see the Word of God, you believe It; because why? There's something new. Why? Have you ever heard of a strain in a family? A son will...impersonate his father, or mother, or grandfather, or grandmother.*

Now, he says, 'impersonate'. In other words, he will take after and display certain hereditary traits, as to feature, as to disposition, personality, innate areas that make for his motivation and a lot of other things.

23. Now, he says here:

[35-6] *Christ couldn't help being what He was.*

And you and I can't help being what we are. And he says this, "As God handed it to Christ, it's the same as our great-great-great-grandfather, great-great grandmother, and so on handed it to us. It was passed down in heredity." Now he said, "You've heard about that...that strain."

[35-6] That's a *strain in the family*. (Now I went to the dictionary and it says, 'an inherited or natural characteristic or tendency'. In other words, even nature teaches you.) *You've heard of it, haven't you? Well, that's the same thing from predestination. You were supposed to be here in the right way at the beginning, (so that's the strain or that is the innate atavistic tendencies, your hereditary, but you see, you took a circuitous route.) subject to the fall. But being that you're predestinated, you hear the Word and It brings you right back where you were predestinated!*

Why? Because that's where they went off the track. They wouldn't listen. Oh boy, I could lower the boom here about a certain, certain, certain peoples, or certain, certain person, and certain, certain peoples. They sit there and they don't hear anything—just bring a blind down. And suddenly you mention a little word, [Bro. Vayle's jaw drops, tongue hangs out.] (I won't mention it.) they're alert. You know, I must admit I'm very condemnatory in my attitude toward what I've gone through recently, in the sense that I'm puzzled to the depth you'll never understand how puzzled I am. And I try to get to the bottom of things when I really get bugged. But you know something? That very puzzling that I puzzle about why a person would do a certain, certain thing, is because of a certain, certain trait that he got passed down, or she got passed down. And how come you and I can hear the Word of God, and millions can't? Because of a certain, certain something that was passed down, which is called spiritual and natural election—differentiates you with what Jesus said, "You've got no place in you for the Word." There was something missing.

24. And that's, you see, the way the seed of the serpent is, the soul...and even the foolish virgin, there's a certain, certain something, because the foolish virgin are not the very elect. They are only elect, and they be fooled. That's why you see, brother/sister, if we're true seed, as Bro. Branham said, "*Then how can you not help but love each other, you that love that Word.*" There's something missing, even today amongst us. They weren't of us; they left us.

Well, you say, "Bro. Vayle, you put enough pressure on that even anybody would go."

Well, thank you. You do tell the truth, don't you? But there's something behind it even then. When a woman tells me that she believes Bro. Branham, hears ten and twelve sermons a day, and turns around and says, "I don't care what Bro. Branham said. I go to the Bible for myself," and say you believe in a vindicated prophet? Hey, you're a liar. Come on, don't fool with me! Come on. My life is all but over; you don't fool with me. And I don't fool with you because, if your judgment lingers, mine doesn't. I'm getting out of here. I'm eight years past due now, for pity's sake. Yeah. If you stick around by reason of strength, you pay for it. All right.

25. [36-0] *You've heard of that strain, haven't you? Well, that's the same thing from predestination. (There's something in there that makes you what you are, that maketh you click.) You were supposed to be here in the right way at the beginning, but being that you came the way you did, you are subject to the fall. But being...predestinated...*

In other words, a foreknown, certain, sure destiny that you've got to meet and will meet because that's what's in you. You're seed; wheat for the garner. Tare for the burning; chaff for annihilation. Say what you want.

You say, "Man, Bro. Vayle, you're tough."

Hey, I didn't write the Bible. No, I'm not responsible. Remember; last Good Friday, I taught complete responsibility thrown back on God. He took it all, right on His shoulders. All right.

26. [36-0] *But being...predestinated you hear the Word and It brings you right back where you were predestinated! Amen. Never saw that before.*

Well, why did he see it just then? Because he's talking about seed. If it's in the seed, it's got to be or it ain't seed. Didn't he say, *if you plant cucumbers you get cucumbers, unless you planted some stupid, hybrid thing?* You mean to tell me that God planted His Seed in Adam and it's not going to come forth the way God wanted it? Something's wrong somewhere. If you can believe that, that's ridiculous.

[36-0] *...what makes you believe...the Word of God and turn down these other things? (What's he talking about? Predestination. See. You can't turn it down.) ... because... There's something in you, and way back yonder now you were supposed... what if...you are made to live here forever.*

Now, there again, he's saying, how can you turn down something which you're predestinated to, that lies within your seed. See, this is the thing that really makes me wonder when we're going to get the illumination that Paul had, when he could stand there and say, "If there be no resurrection, Christ doesn't mean a thing." Now, that's strange.

27. You look a little puzzled there, so I better go and find it for you. Far be it from me to lead you astray. All right. [1 Corinthians 15]

- (12) Now if Christ be preached that he rose from the dead, how say some among you there is no resurrection of the dead?
- (13) But if there be no resurrection of the dead, then Christ is not risen;
- (14) ...(or) Christ be not risen, then our preaching is vain, and your faith is also vain. (What you bother believing for?)
- (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...the dead rise not.
- (16) For if the dead rise not, then is Christ not raised.
- (17) And if Christ be not raised, your faith is vain, you're (still) in your sins.
- (18) Then they also which are fallen asleep in Christ are perished.
- (19) If in this life only we have hope in Christ, we are of all men most miserable.

Forget it. All he brought was misery upon misery upon misery... 'if...I don't come back'. That's true, because we're supposed to be here reigning and ruling over this earth and fulfill the original Word. Well, praise the Lord. That wasn't so hard, was it?

28. [36-1] *"All right, Scriptures for that, preachers."*

[36-2] *Here it comes: "All that He foreknew, He has called, all that He called; He justified, and all...He...justified, He...glorified."* (That's the Romans 8.)

[36-3] *"Why, what's the use of preaching, Brother Branham?"*

[36-4] *There is a crop out there; the only thing I'm doing is fishing ('seining', he used the word). I'm just throwing the net out there and see where it goes. (The net is the Gospel net.) If they repel It, the grease of the muck of the world, denominations throw it off, I can't help that; but, if there's one out there that can absorb it, he will turn to be...(not 'turn to be' he'll 'turn out to be') by manifestation.*

He will show who he is. Now see, that's why the high muckety-mucks can never get in. Too much muck on them. [Laughter] The humble don't have that. How hard for rich and powerful man and educated man to come to the kingdom of God. Very, very few ever do. Not that some can't, but some...just very few. All right.

[36-4] *...if there's one out there that can absorb it, (proves he's got something in there that will take it,) ...turns out that he's a son or daughter of God just as sure as the world. Amen! Because they're predestinated.*

In other words, the Word is predestinated to them, and they are predestinated to the Word and bring forth. Rebirth takes you right back now to where you should have been.

29. [36-5] *That's the reason that God could work His works through Jesus; he was the predestinated Son.*

Well, of course, he was the predestinated Son. Well, how do we know that? We know that over here in Isaiah 9, we're all familiar with It. I should be able to quote It by now, but I can't. Might as well tell you the truth.

(6) For unto us a (son) child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, ...everlasting Father, The Prince of Peace.

(7) Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment...with justice from henceforth even for ever.

See, that part right there, has got to be taking place right now. The increase of his government and peace shall be no end, then he goes to the throne of David, the kingdom, to order it and establish it. He's doing it right now, putting it in order.

(7) ...henceforth even for ever. The zeal of the LORD of hosts...

That's the jealousy of God will do this. Why? God's jealous over His people. He doesn't want them to fall short of the original spoken Word promise that He has for them. He's going to take them in through this one here, the Seed. And so the Seed fulfills it all. The reason God could work His works through Jesus, He was predestinated: He was the predestinated Son.

30. [36-5] *He was the Lamb slain before the foundation of the world! Before a hundred billion, trillion, million years ago that we said Genesis 1:1 spoke of a while ago, He was right then predestinated to take his place. Amen! That's the reason...the will of the Father he did. He was the Word made manifest. (And he also made the Word manifest, too.) And every one of the other sons will have the same manifestation, and that's the ones that were predestinated.*

In other words, they're all fulfilling their destiny. What is the destiny? To be under the great Son. Not under Adam any longer, but the great Son, fulfilling their destiny in the New Jerusalem and all around the new ages.

[36-6] *That little group in every generation will come up in the Resurrection all the way from the beginning of the world. And the reason they hold on to it... Even Paul spoke of it in...Hebrews the 11th chapter, said they wandered about in sheepskins and goat skins, and they were destitute, ...afflicted, ...tormented; of whom this world is not worthy....” Amen! Had nothing to eat, and run about, and dug out, and persecuted, and sawed asunder like Isaiah was and many...others—Paul’s speaking of those men. Who was, he said, ...sawed asunder? Isaiah was sawed asunder, the prophet, predestinated...before the world began. He should’ve come through the womb of Eve. But then he come through the womb of a woman; his spirit had to come here to be a witness. (Sure, man couldn’t do it, he blew it. The spirit of God is a witness now.)*

[37-1] *So Jesus...also came for a witness of the death, burial, and resurrection that men will die, but live again through Him! For he is the Seed that has come up. Amen. Hope you see it.*

[37-2] *...All right. Predestinated as he was, makes the Word Seed flesh in you, his church. God’s Word...*

Now, we’re talking here of predestination, and Bro. Branham mentioned Ephesians.

31. Let’s just stop a second here and go back to the Book of Ephesians, where he’s speaking and, of course, it’s chapter 1, and he’s talking here in Eph 1:3.

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

(4) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him...

Now, that’s exactly that our end is to be. That we should be holy and without blame before him. Now I want to ask the question. Is He here? Are we now before Him? And what did He say? “*You’re the virtuous, righteous bride of the Lord Jesus Christ, who didn’t even do it. You were tricked into it.*”

(4) (Now, and we are) before him in love: (See, we’re before him. Now watch!)

(5) (In love) having predestinated us unto the adoption of children by Christ Jesus to himself, according to the good pleasure of his will.

Now, there you are. God with omniscience, omnipotence, and He’s showing His love.

32. What is His love? It’s Father love, and the Father love has children. And here’s His plan for them. Now:

(5) ...having predestinated us unto the adoption of children (the placing of children) by Jesus Christ to himself...

Now, you see, they misplaced themselves and displaced themselves, but in this Seed that should have come so the whole earth should have stayed in order, and it didn’t. Now, this Seed comes behind and takes up all the discrepancies. So, we’re predestinated now through him, and I beg your pardon, the predestination comes to its fulfillment, and we are placed as sons. How? Through the death and resurrection of the Lord Jesus Christ...

(5) ...according to the good pleasure of his will...

- (6) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Now, in other words, our acceptability... He doesn't depend upon anything but who we are, and what was accomplished for us, to get us back to our Father.

- (7) In whom we have redemption through his blood, (We're bought back.) the forgiveness of sins, according to the riches of his grace;
- (8) Wherein he hath abounded toward us in all wisdom and prudence;
- (9) Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:
- (10) That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

Now, that's taking you right down to the new heavens and the new earth, and New Jerusalem and everything outside of it.

33. (11) In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

Now, what is that? We're going to be in complete charge with him over all this earth and everything else because 'to inherit' means 'you get something from somebody by virtue of who that person is and who you are in relationship'. You're inheriting it. Okay.

- (11) (And it's)...according to the purpose of him who worketh all things after the counsel of his...will: (Foreknowledge, election, predestination.)
- (12) (What?) That we should be to the praise of his glory, who first trusted in Christ.
- (13) In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, (And what is it? You hear the Word, you're baptized in water, you believe, you receive the Holy Spirit, you're sealed in.)
- (14) Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

In other words, you can't really get into this until you're resurrected. That's why Paul said, "If there be no resurrection, we're of all men most miserable because we miss everything of God." Everything! Because he had to rise again to be the executor over his own estate which he purchased with His Blood.

34. Now, listen!

- (15) Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,
- (16) Cease not to give thanks for you, making mention of you in my prayers; (Now, watch! This is the end time.)

- (17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:
- (18) The eyes of your understanding being enlightened; that you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints...

Now, just a minute. In verse 14, which is the earnest of our inheritance until the redemption of the purchase possession—a temporary thing. The baptism with the Holy Ghost is temporary, but at the end time we enter in to the Presence by Him descending, and we never leave it and He never leaves us. In other words, the baptism with the Holy Ghost gets you to this hour. And from this time on it takes something else. It takes this Spirit here, which is God Himself to come down here.

35. Now, It says here:

- (17) ...the spirit of wisdom and revelation in the knowledge of him:

Now, this is not knowing God by the mind or by creation or anything else. This is entirely the same revelation that Paul said he got from God Himself. We're going to receive it. And remember; when Paul taught the people in the First Church Age in the Book of Ephesians, he said, "You were taught by Jesus Christ," and yet Paul did the teaching. And people try to tell you, 'a prophet is not God to the people'. Oh my, they're so wonderful, aren't they?

And people say, "They're humble, and I listen to humble people, not that guy like Lee Vayle."

I'm just like Bro. Branham. I say his words, teach the same Bible, say the same things.

36. (18) (Now,) The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, (Not yours, but His calling,) and what the riches of the glory of his inheritance in the saints... (He's going to get something out of us. Now, watch!)
- (19) And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
- (20) Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in heavenly *places*...

At this hour we are tasting the power of the world to come, right through the Resurrection to the placing of us on His right hand, as He is on the throne, and the Pillar of Fire above the throne. Now, watch!

- (21) Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but...(the world) to come:
- (22) And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,
- (23) Which is his body, the fulness of him that filleth all in all.

And that's exactly where we were supposed to be in the original: "Be fruitful, be multiplied, take it over. Your name on the check is as good as mine because you're my son. You're my first born." They blew it.

37. Now, it all comes back, and this is the hour it is being done. That's why this sermon is being preached. It's here! Alpha is omega, the original Word Seed, wherein lay the ultimate of Almighty God has now unfolded to this position right here—pre-destiny...predestinated. All right.

[37-0] *He should've come through the womb of Eve. But...he came through the womb of a woman; his spirit had to come back here to be a witness.*

See, listen, do you understand what Bro. Branham's saying here? God never did have any other plan than this would all come through Jesus. And He put Adam and Eve here, and they were in a position to fully cooperate. That's why he ran to the Tree of Life too late. He should have gone there in the first place. See? It was all there. So, what happens? It's still got to happen. And it's happening right now.

38. [37-1] *So Jesus was also came for a witness of the death, burial, and resurrection that man will die, but live again through him. He's the Seed that has come up. Amen. Hope you see it.*

Man went down, and there's no hope of the Resurrection unless Christ is risen. If he's risen, you've got it made. You go right back to Genesis 1 to the original, but, if there's no Resurrection, you are out of line and out of everything that God really wanted. Now, that's spoken Word is original Seed. That's why Bro. Branham said, *"If you don't get back to that, your faith is vain."* You are believing what God never said. But the strange thing is that truth is stranger than fiction, and the truth is stranger than a lie. It's much easier to be duped than unduped. Yeah. The whole world lieth in the lap of the wicked one. "Come out of her, my people, and don't partake of her fornications."

[37-2] *All right. Predestinated as he was, makes the Word-Seed flesh in you, his Church....*

Well, if you're a son of God, you're a part of the body of Christ. That same Word has got to be working in you and him. Why? Because he came to restore to that perfect Word: and who was it given to? To you and me, the children of God. So if it's working in him, it's working in us. And we're the body of Christ, thereby, that's what... That's simple.

39. [37-2] *You say, "Sure, Brother Branham, every Word, I believe It." Then don't back up when you get your traditions. See?*

Now, don't go back to your tradition and dogma when you come face-to-face with the reality of the seed promise of this hour based upon the identical ministry, and even greater. So, there's a greater glory here. There's a greater glory for the Gentile than the Jew. Do you know that the Jew is the Small Dipper? And the Gentile, the Big Dipper? And the handle of the Big Dipper points to the North Star, not the Little Dipper. They blew it, they threw it away. The other sheep are greater. Yeah. All right. See, the Bible in the stars.

40. [37-2] *Stay right with that Word, and stay with that; watch what happens when you do. Say, "Oh, Lord, I believe It. Send the Holy Spirit." Then watch. Then if He goes on to bearing record, then you know you got It, not by some sensation; the devils do that; not by some miracles, the devils can do that; but by your constant belief in the Word of God and the life that you live, (What is the life that you live?) never denying anything.*

You say, "Bro. Vayle, I've got to have that great life, you know...you know, move mountains and do this, and do that, do this and do that."

Come on, come on, come on, come on. "It's not of works lest any man should boast." When He gets you in by Himself alone, He keeps you in by Himself alone. And the fact that He says, "I will lose none,"

shows that there's going to be people kicking their heels up as though they could get away. Wouldn't that be great for God to save somebody and then lose him? No, no, brother/sister, you got a wrong idea of God.

41. [37-2] *...by your constant belief in the Word of God and the life you live, never denying anything. All right, that makes the Word becoming flesh, (See?) flesh and the same water, Spirit.*

Now, let's go to Hebrews 3. This third chapter is the Exodus, because It talks about Moses now. Okay, we're going to read, then, verses 4-6.

- (4) For every house is builded by some *man*; (somebody, and)...he that built all things *is* God.
- (5) And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;
- (6) But Christ as a son over his own house; whose house we are, if...

Now, this shows the continuation of the First Church Age to the very end, which is the building of the complete house of God, or the body of Jesus Christ.

- (6) ...if we hold fast the confidence and...rejoicing of the hope firm unto the end. (The death and resurrection of Jesus Christ.)

Now, let's go to verse 14.

- (14) For we are made (companions) of Christ, if we hold the beginning of our confidence stedfast to the end.

That's what Bro. Branham is telling us. Hebrews 11. Well, I'll read that a little later; just leave your fingers there. We don't need any more than that.

42. [37-3] *Now, wait a minute. (Bro. Branham says,) I can't bypass this... See, Jesus was the Seed of Abraham, speaking of the flesh. Is that right?—a predestinated Seed of Abraham. And when the Spirit fell on Him, what kind of a Life did he bring? He brought a faith life. What kind of a life?*

[37-4] *"You mean he was going to be a sojourner like Abraham?"*

Now, Bro. Branham corrects that.

[37-5] *That's where people get so mixed up today. They try to think that a man of God has to do this and follow this and do that. Oh mercy, no! ...how was Christ the Seed of Abraham? Not...so much in His body, because Isaac, the seed of Isaac, finally fell and died. It backslid and hybridized, too. We'll go to that directly. See? But the faith seed of Abraham that he believed God's Word regardless of what the circumstances were... There you are! You know, I feel like shouting! Look. See, the faith seed of Abraham... What was it? Not Abraham's body, but Abraham's faith. Abraham's faith in what? The Word of God. No matter what came, he called anything contrary to It as though it wasn't even there. Oh me, wouldn't that rip these denominations to pieces? ...It sure would.*

43. Keep your finger there in Hebrews 11, but go back to Romans 4.

- (1) What shall we say then that Abraham our father, as pertaining to the flesh, hath found?
- (2) For if Abraham were justified by works, he hath *whereof* to glory; but not before God.
- (3) For what saith the scripture? Abraham believed God...

Hasn't got a thing to do with works; strictly passive... The old boy just lies down and looks up towards heaven, and says, "God, if you don't do it, it ain't going to be done. But I'm sure You're going to do it, for I can afford to sit by and see it done." That didn't mean he didn't get up around and take care of the cows and things, the camels. He did that. But when it came to the promise of God, he knew where to leave it: back in the hands of the Provider and not stick his nose in and butt things around.

- (3) ...and it was counted unto him for righteousness. (All right.)
- (4) Now to him that worketh is the reward not reckoned of grace, but of debt. (So then, he's not righteous.)
- (5) But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. (Same thing, see?)
- (6) Even as David also describes the blessedness of the man, unto whom God imputeth righteousness without works,
- (7) *Saying*, Blessed *are* they whose iniquities are forgiven, ...whose sins are covered.
- (8) Blessed *is* the man to whom the Lord will not impute (iniquity). (It doesn't say He doesn't do it. It just says that God doesn't charge it to him.)
- (9) *Cometh* this blessedness...upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.
- (10) How was it then reckoned? when he was in circumcision, or in uncircumcision? (Well, you know it was in uncircumcision. He only got circumcised afterward.)
- (11) And he received the sign of circumcision, a seal of the righteousness of faith which *he had yet* being uncircumcised...

So, the fellow had something before the baptism with the Holy Ghost, because that's what we're typing. In other words, if he hadn't been seed to begin with—Phhhh!—it wouldn't have done him any good. He couldn't have believed or anything else. There's where we're getting foreknowledge and predestination here. You just can't leave that alone when you're studying Scripture.

44. (11) ...that he might be the father of all them that believe (father of all them that believe), though they be not circumcised; that (the) righteousness might be imputed unto them also:
- (12) And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham,

which *he had* being *yet* uncircumcised. (Seed, seed, seed, seed, always responds.)

- (13) For the promise, that he should be heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.
- (14) For if they which are of the law *be* heirs, faith is made void, and the promise (is) made of none effect:
- (15) Because the law worketh wrath: for where (there) is no law, *there is* no transgression.
- (16) Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all;
- (17) (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickens the dead, and calls those things which be not as though they were. (And that's our day right now.)
- (18) Who (when hope was gone)...believed (on) in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. (Now there's nothing he could do about it. So he just believed God.)
- (19) And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb...

Live, die, sink or swim. Live, die, sink or swim. Live, die, sink, or swim. This old boy knew he was going to live. He knew he wasn't going to sink. [Romans 4]

- 45. (20) He staggered not at the (promises) of God through unbelief; (became double-minded and wavering around like a drunk) but was strong in faith, giving God (the) glory...
- (21) And being fully persuaded...

Now, notice; the full persuasion comes about twenty-five years later. Brother Branham's been gone for what? Twenty-eight years, coming up, twenty-seven. Aren't you more fully persuaded than twenty-five years ago? If you're not, I sure have been messing my preaching around and then some. I'm going to quit now, while I'm ahead. Just give me a good dinner, and I'll go home and close the church. Let's have more fun than that. Let's burn her down. Huh? If we're not way, way, way ahead to what we were, and the simplicity of faith and the glory and power of faith, there's something radically wrong with all of us. I'm sure there's not.

- (21) And being fully persuaded that, what he had promised, he was also able to perform.

In other words, perfect faith. Perfect faith came at the Appearing in Genesis 18, which is Heb 13:8, when He discerned Sarah's heart, the last sign before the fire—perfect faith. Brother Branham preached on Perfect Faith, right? 'Perfect faith' means 'vindication proves the revelation'. You've got perfect faith...either just say, "I believe the prophet. I'm just going to say what he said. Don't ask me to

understand; I just believe It. I believe It. Anybody comes in, well, that's fine; I believe that, too, because the prophet said. I can't figure; I believe everything he said."

Hey, you've got it made better than most guys that think they got it figured out.

46. (23) Now it was not written for his sake alone, that it was imputed to him;
- (24) But for us also, to whom it shall be imputed, if we believe on him that raised up our Lord (Jesus Christ) from the dead;
- (25) Who was delivered for our offences, and was raised again for our justification.

That's what Paul said, "If He's not raised," he said, "If there's not a Resurrection, forget it." You see, if you didn't have Resurrection, you'd circumvent everything in the Garden. Eve pulled a doozie, though, with Satan, and nobody from that time on has a lick to believe anything.

47. Now, let's go to Heb 11:8.

- (8) By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

And after Bro. Branham left the scene—"live, die, sink or swim," we're here with no other sign, no other anything. And so now, are we going to make it or not? Well, I can't produce anything, because it's been produced. I'm caught. "Live, die, sink, swim."

"Oh, that petrifies me. Oh my, I just hate that saying."

Yeah. Yeah. Yeah. Yeah. Since all this trouble broke, you ought to hear the people telling me everything the guy did say. And he told one guy he knew I was a man of God. Not according to his testimony, he knew I came straight from hell and going back there. Ha, ha, be sure your sins will find you out. Do you people not realize since judgment broke with Bro. Branham discerning men's hearts, there's nothing you can hide if you tried? Someone's...it's going to come out of you. You can't help yourself. It's manifesting time. What do you think? You think a turnip is not a turnip? and a wheat is not a wheat? and a corn is not a corn? and a cow is not a cow? and a pig is not a pig?

You think the continuity of nature in you has gone down the drain? You couldn't hide if you tried. If you're messing around doing things, you consider maybe fooling, but I'm going to tell you something, the little funny feeling can happen, too. Not that you're going to depend on it, but I'll tell you, be sure your sins will find you out.

48. [Hebrews 11]

- (8) ...and he went out, not knowing (where) he (was to go).

Now, what does that mean?

You say, "Now, Lord, You didn't tell me. You just set my face in a direction. How will I know?"

"Oh, you'll know. You'll know."

What does that tell you? What Bro. Branham said, "*God reveals His Word or interprets It by manifesting It.*" Vindication proves if you're on the right trail or not. Yeah, oh, Amen. That's right.

- (9) By faith he sojourned in the land of promise, as *in* a strange country ...

We're already entered into eternity, the ushering in of the Millennium, and it's all strange. There shall be light about the evening time, in the meantime it's a grey, eerie-weary thing.

You say, "Oh Lord, how will I know? How will I know?"

I don't hear Abraham say, "How will I know, Lord? How will I know? Oh God, this is terrible." He never had a bit of trouble. Vindication. Vindication. Vindication. Vindication. What am I saying? [Congregation says, "Vindication."] Thank you. Like the bank statement isn't always true, but if you wondered if you had any money left, when the bank statement came, you got a hundred bucks, "Whoo, that's nice. I got a hundred bucks." Huh? Yeah. Vindication. Okay.

49. (9) ...dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

(10) For he looked for a city that hath foundations, whose builder and maker is God.

What was Abraham's ultimate? New Jerusalem. And there isn't one thing said in the Old Testament about Abraham and the New Jerusalem. But Paul picks it up, and he said, "When Abraham was traveling that country, let me tell you something: God never gave him any place where that his foot stepped upon though it was his and he's waiting even now for the second part of the Second Resurrection when we all come back on land and stand on that land." And then we go further. We're all waiting for New Jerusalem, when we stand on that land. Read Acts 8, and you'll see what I'm talking about: Stephen's great and tremendous message. All right.

50. (10) ...he looked for a city which hath foundations, (no longer living in tents.)

You know something? We've entered the last leg of the journey to New Jerusalem.

You say, "What about the Millennium?"

I'm talking about that, because it's already 'time and eternity' blended. The ushering in of the Millennium has taken place.

"Well, I should see more."

Oh come on now. What... You have already seen your last sign to give you your confidence. Would you like the waiter to keep handing you a check for the same dinner?

"Well, bless God, I just paid that."

Well, the way you have your faith, there's no problem; pay it again, and pay it again.

Oh say, "Man, shhhh, I'd never go back there. I'd just go, man, call the manager. But about this Word, well, I tell you, you what: I think this is pretty real, and I'm getting to the place where I can tell the real when it does come."

Do, do, do, do, do, do, do, do, do. [Bro. Vayle hums.]

51. Let's go to Gal 3:13.

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

- (14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.
(Now, that's what God promised through Abraham to the Gentiles, the baptism of the Holy Ghost.
- (15) Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or (no man can add to it.)

All right. Now, listen here. This is the promise that God made. The baptism with the Holy Ghost and nothing can change it. That's for the Gentiles and it's temporary. Temporary. Temporary. Temporary! And at that time the baptism runs out, and He doesn't quench the burning flax. He doesn't quench the light. He Himself comes as the great Light. All right.

52. (16) Now to Abraham and his seed were the promises made. He saith not,
(As) to seeds, as of many; but as of one, And to thy seed, which is Christ.

So, just a minute, honey. Who should have had that Seed way back there in the Garden? Eve. Because without him, there isn't any order. There can't be. And when she rejected, it fell into disorder and caused an interruption and now at the end time we've seen His glory, the greater glory with the greater works, and you better believe, twenty-five, fifty, a hundred years, maybe tomorrow. I knew it wasn't tomorrow, but I didn't think it was going to go twenty-five. Could it go fifty? Sure, it could. Why worry? Just trust God. There's no problem if you keep on looking to Him.

53. [Bro. Vayle picks up from where he left off from Bro. Branham's message back in paragraph 42 above.]

[37-5] *But the faith seed of Abraham that he believed God's Word regardless of what the circumstances were, absolutely, positively.*

[38-0] *Oh, me, wouldn't that rip these denominations to pieces?*

They had to go back there and really believe they didn't have anything. Right? That's what he's saying. I don't think they can take it.

54. [Bro. Vayle checks on the time remaining.] Here's kind of a hard place to stop. Let me just read this anyway, and then we can bypass it because he talks about marriage and divorce, and it's not too...and it's relevant, but listen.

[38-1] *If the truth of even marriage and divorce were only brought out in its Light that it's in here in the Bible, it would break up every church in this city, or any other city, trying to get back to it.*

How in the world do you get back to the original woman that you were supposed to marry? Somebody else has got her, and you got somebody else, you got a mess like—oh, phew!—who knows? There's no way. So, what do you do? You just suffer the mess, and the mess was the greatest at the time of entering into the promised land, and the law given by Moses was set up to meet their problems which they were in as they got in that land. And believe me, it's scary when you read it. Very scary.

What's it like today? We're getting back to the original. Stay the way you are. Don't fool around because pretty soon you'll have the right one in the Millennium and the ages to come, and it's merely compatibility. It has nothing to do with the physical relationship. And so you could have two wives like Bro. Branham: wouldn't mean one thing. And back there like Jacob, you could have—what?—two wives and some concubines, or David had many marriages: didn't mean a thing. They're like the angels of heaven: absolutely, sexless. It's all compatibility, where the glory goes to the Lamb. It's a spiritual union.

That's why "Invisible Union" gives you more understanding of marriage and divorce than even "Marriage and Divorce" does, as far as I am concerned. Oh my, these things are very rough.

55. Now he said:

[38-1] *They're both sides wrong. That's you got to die, or it's got to be adultery. I can prove it by the Word. They're both wrong. All right. Whether a man should do this or do that, or a woman this or that, I'm not going to say it, because I got enough confusion now amongst them. See? Jesus said, "Let them alone. The blind lead the blind,..."* (They're just going to keep doing it anyway.) *Why, They'd just fuss about it; they wouldn't believe it. If they was borned to eternal Life, they'll believe the Word. See? That's right. If they don't, God will manifest Himself to them. If they don't believe it, why, they won't believe it anyway; that's all.*

Now, I'm going to leave that here, you can tell right there that there's something in marriage and divorce, and I'll be honest, I can't apprehend it. I simply don't understand it. I wish I could. But he says right here, the borned again will take it. So there's something maybe we should...not something maybe we should know, there's something we should know or we know it already, or just because of our hearts being right, we're never going to do these messy things. See.

56. That's why people don't understand. I have a problem here with a man that... Well, the fact of the matter is, the woman was pregnant before he married her. He only married her because it was the decent thing to do according to his dad and the minister. And according to the Word of God, he can never divorce her. If she brought men into the house, he couldn't divorce her. But he divorced her, and he wants to marry and be a part of this church. That's ridiculous. And it's fomented trouble around here, until we get people mad and leave and scream and cry and natter.

Why, if you think you're going to get a nervous breakdown over the Word of God or the prophet, let me tell you something: take your nervous breakdown someplace else. That may sound awful hard, but I'm not giving it to you. No way shape and form. It's about time we knew the things of Almighty God.

57. I'm going to tell you something: we are not going to twist God's arm. Let's get that flat. The church is either in process now of the full divine order of God to bring about a Resurrection, a transfiguration, and a Rapture and the Millennium, and the New Jerusalem, or that is a lie. And all I'm reading here in a sermon after sermon in this book—lies! Who needs this? Phhhh. More lies. Puts you on the spot, doesn't it?

"Bro. Vayle, I wouldn't go so far."

Well, you better, because you haven't gone far enough. I can tell you that right now.

Live, die, sink or swim. We live in a time of troubled waters. Don't we? We sure do. You know, there's two kind of angels. Which angel is troubling the water? Then, in the long run, what does it really matter? There's healing in the troubled waters. You expect peace in this hour? No, it's a strange kind of peace we have today. It's simply knowing that at the heat of the battle, and the roughest toughest hour, is the greatest glory of God, and there's a people going through, one-on-one—unilaterally, right to God, right into a Rapture.

58. Husband, you can't take your wife; and wife, you can't take your husband, unless you're born again. It's so important to go all the way with the prophet, the vindicated Word.

Well, you love Him this morning? How can you not help love Him? How can you not help love each other when you love the Word here? But that's the only reason we're here. If you're here for something else, and I'm for something else, we're sure missing the boat. There's only one thing that thrills my soul,

and that's Christ the Word, and I'm not ashamed of Christ the Word. I could be ashamed of a lot of things, but I'm not ashamed of this. I have no need to worry, no need to cover up. People can say what they want. We've heard from Him, and He counts.

Let's rise and be dismissed.

Gracious, heavenly Father, Your Word is truth, and every man's word is a lie. That's all right. We're glad it's that way, because then, when It's proven to be Your Word, that's it. It's all over. And we know that You are the Way, the Truth, and the Life, and then, if You are the truth, You are the reality, You are the life, You are the way, we got it all, because, Lord, we know You're not one without the other. But You said, "You're all of it." And therefore, we know, Lord, at this hour according to vindication, You that spoke back to the prophet, justifying everything and bringing us to that place of justice and declaration, that we know in whom we have believed and are persuaded, like Abraham, and have entered in already to that rest, into eternity, ushered into a Millennium—all things necessary to put us in the Rapture, and we have it in earthen vessels a treasure from You, O Lord, that Word, life-giving Word, that has the promise of transfiguration, and the going up to the Wedding Supper of the Lamb; and not just that, but to be there and be part of the coronation. We've always wanted, Lord, if we could just do something to give You a little glory, and if that will be, if all we could do is just stand there to be part of that coronation, to see You crowned, that's fantastic. What more would anybody want? Help us, Lord, to get our eyes on the goal, and You are that goal because everything is in Christ the Word.

Heal the sick among us, we pray, Lord God. Direct everyone that needs direction, O Father in heaven. Help the helpless, and that's us today, like Abraham. Not looking any longer without the looking within, because that's where You are, and we've taken that Word in our heart. And now we're ready, Lord, whether we know it or not—"Live, die, sink or swim." We know the assurance is here, Lord, and we stand with it. And we don't have a lot of sensations, a lot of emotions, and a lot of goings on, we just have to stand with It, which we do, and we're grateful we can do that.

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

"Take the Name of Jesus with You."