

# Spoken Word Is the Original Seed #20

## Book 1

### *The Love of Christ – Predestination*

April 18, 1993

Shall we pray. Heavenly Father, we know Your Word is true. You came Yourself to bring Your Own message to manifest at being Your Own Prophet, Your Own Teacher, all of these things, Lord, we ascribe to You. As Bro. Branham said, “*It’s all Christ,*” and we appreciate that it all comes through the anointing. And we are glad and happy in this hour, Lord, that You have visited us, the Day Spring from on high, proven in the lawgiver, shall not depart till Shiloh come, knowing that all of these things are here before us, and we are so grateful. And all things are in You, and we are in You, and we’ve come to the realization more and more and shall be by Your grace fully attuned to it, that we are one with You. As You said, “In that day you’ll know that I am in the Father, and you in me and I in you.” that tremendous oneness that people try to figure out and nobody could do it, and here it was manifest in this last hour, proven by vindication.

We know Your Word, Lord, is wonderful and full of life, and as we deal with It this morning Lord, You will impart that life to us, the greater life, the greater understanding, and a greater glory in It, Lord, for this is the hour of Your glorification and ours, Lord—the great hour of the Epiphaneia, as never before, knowing that started many, many years ago, but now more and more to the positive, until it’s all breaking forth into Resurrection and Rapture, incarnation, and Wedding Supper—all these things before us. Help us, in Jesus’ Name we pray. Amen.

You may be seated.

1. Now, we’re going into number 20, this morning, on “The Spoken Word Is the Original Seed”. And just sitting there I was thinking about the fact of the word ‘seed’. Are we really getting an understanding of the word ‘seed’? All right now.

2. In the Book of Genesis where Bro. Branham was speaking in chapter 1, after the water appeared, the dry land and the seas were gathered together, God saw it was good.

(11) And (the LORD) said, Let the earth bring forth grass, (and) herb yielding seed, *and* the fruit tree yielding fruit after (its) kind, whose seed *is* (within) itself, upon the earth...

In other words, there was a stream of life there that was able to bring forth the fruit, and in that fruit there was a seed produced.

(11) ...and it was so.

(12) And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

When you look at the word ‘seed’, actually you’re looking at a little tiny bit of substance which can be almost infinitesimal as to trying to see if you couldn’t see without a microscope. That’s the way the sperm and the egg is. And you have to have a magnifier and a microscope of so many multiplications. I

don't know how much you'd need in order to see that. Just an ordinary, little glass wouldn't do it. It has to be highly magnified, and then you can see it.

3. Now, actually, the female does not produce the seed. She produces the necessary part which is going to bring forth the life that is in the seed, which is supplied by the male, and you find even in trees, there's cross-pollination and things like that. Well, the point is that we're looking at how life is continued, and as long as that life has some means to express itself, it'll produce that life and when there's no means left, then the life is gone. See, that's where science is (I keep telling you.) so backward, they say, "Well, hey, I'll bet maybe there's a chance that the life will appear on a certain planet because, hey, I really believe that we found that there's protein there. And if you find that protein, well, you know, there's going to be life come to it."

Well, that's erroneous. The life we're talking about for you and me, which is the seed life from God, that life was there before there was a speck of stardust, there was one atom; it already was there.

4. Now, what God had to do was by His creative processes create the soil, because we're taken from the earth, and that was merely the medium or the way that that life could express itself. And when there comes a time when there's no more availability for the substance to express that life, it's like the dodo and the passenger pigeon: hey, it's finished. And you're looking today at what Bro. Branham calls, "*the seed running out.*" See, because there's no more vessels, and we're vessels prepared. There's no more vessels. See, there's nothing there.

So, you look at the word 'seed' here. Never forget that's what we're talking about, that that word 'seed' means there's a life that is encapsulated by some substance which will, under the right conditions, produce that life or bring it into manifestation according to the circuitry, the genetics, (Call it what you want.) that lies, not within the material, but in the spiritual. See, science is all crazy because they say, "Oh, hey, all of these things are here. They're here and just suddenly life will come—spontaneous life, spontaneous generation."

That's been proved many years ago, there is no such thing as spontaneous generation. Life alone can produce life. But you've got to have a form, something to convey the life, because that's what God has laid down here. So, we're looking at seed.

5. Don't forget that now, as we talk about seed. And we're going to be using that as Bro. Branham did, all through the Scripture, and it's called the seed of God. And the seed of God becomes the seed of the woman which means there is no male intervention by virgin birth; she brings forth a man, which is utterly impossible because she does not have the 'Y' chromosome to do it. She's only got an 'X'. Now, what was she with? The Holy Ghost came upon her and created the two cells, the Blood cells, as Bro. Branham said, "*the sperm and the egg,*" and she, therefore, brought forth. And remember; she did not bring forth of herself. Uh, uh, no, she was you might call, Bro. Branham used the term '*incubator*', but I like the term that I use, which is 'a chemical factory'.

And remember; she did not produce anything but those material substances, the minerals and all, those things that came through the body processes, that came from the soil. That's why Jesus was a man and he took upon Himself part of our flesh and blood. He never took the whole thing upon us because He wasn't going to be part serpent seed and ever be a sacrifice acceptable to God. It is impossible. He didn't have anything in him like that; he was even different from Adam. The first Adam of the earth, earthy; the second was the Lord from heaven. And you notice; if you want to put the two together, you're going to find when that body was there in the river Jordan, what came down? God Himself, and in God manifested through the office of 'Son', but that was His Son He was manifesting through. You mustn't forget that that God was in Christ. All right.

6. Now, in the last message, number 19, we started on page 34. We're going to start there again, the last paragraph, where Bro. Branham introduces predestination, which doctrine was not known in the Old Testament as it was later known by vindicated revelation through the prophet-apostle Paul in the New Testament, and we'll see that in Romans 9.

Predestination, which is based upon election, which in turn is based upon foreknowledge, is the key or the solution to the problem raised when the human or sons of God race became contaminated or hybridized by the injection of animal or beast life into human life—that's human Son of God life. Eve bore Cain by cohabitating with the beast. She then bore Abel, who was slain by Cain, and then she bore Seth, who in the genealogy of the first-born continued the pure Adamic seed, who was a son of God carrying the genes of God that God placed in him for natural, from the spiritual, to the natural election.

7. Now, but by Genesis 6, both races, Seth and Cain, the sons of light and the sons of darkness, were entirely comingled except for Noah, last person to ever have pure human genes. So, the seed could not come down by pure ancestry, not any more, but by foreknowledge and election and predestination of God as we find in Rom 8:28-33 and in Romans 9.

Now you notice, even within the plan of Almighty God, all of His sons, He had wise and foolish virgin. He had those who would compose the great, holy City, New Jerusalem, which we are aiming at, and those that bring their glory in and on the outside. Now, remember; their names are written on the Lamb's Book of Life and also in the Book of Life. Now, you can have your name taken from the Book of Life because remember; Lamb Life was first. Then there came just life coming in there. Life came in as, you know, your own birth. There's something in here that caused you to grow. And Bro. Branham said, *"You're just kicking, jerking muscles and nerves, until you come forth and you breathe, and that's when that spirit takes over."*

8. Now, I want to explain to you, that's why Mr. Clinton believes in abortion. Because his Baptist pastor told him correctly that that means 'to breathe', and, if the fetus hasn't breathed, then you could abort. But you see, that man didn't tell the whole truth. What started it? See? That's why Bro. Branham could tell that Mormon, *"You'll see that baby in heaven."* See? So, they don't understand it, and that's why a woman wrote a book, and she said, "Well, Rev. Branham believed in abortion, because he didn't believe the baby was alive till he came forth and breathed."

Now, you see, she was just mouthing off. Say, why did... Well, I won't answer her. I'm not a nice person, so I'll let somebody else that's nice answer her. But you see where the world is so mixed up?

9. Now, let's go here to...and see what Bro. Branham is talking about, and why he introduces... Well, he couldn't help it. Look! There's no way that he wouldn't introduce predestination when he was talking of the spoken Word is the original Seed, then you know that something went against the original Word. And when it did, it has to be a form against a form, which is a spirit against a spirit, which means a body against a body. The spirit of God against the spirit of Satan and the animal against the human race—See?—the battle taken up in the Garden of Eden. Brother Branham tells it. Okay.

10. It would have to be something that God, not have interjected in His Word, but the Word naturally and normally followed because the Word of God can't fail. If God spoke it, it's got to be manifested. Now, a lot of people don't understand that because much of the manifestation may be beyond our own ability to see until God gives us the opportunity. But don't you ever fail to believe for one minute that this Word of God will ever fail, because It's sent forth to accomplish what He wants to accomplish, (That's predestination.) and believe me, He's going to get it. So, Bro. Branham has to introduce this. Okay, let's read in Rom 8:28.

(28) And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

Now, notice in there, the loved ones of God, the ones that love God, are those that are called according to His purpose. Now we'll hit the purpose over there in Ephesians after a while.

11. Now, watch; part of the purpose is detailed here as to its outcome—its outworking on earth.

- (29) For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren. (Now, watch!)
- (30) Moreover whom he did predestinate, them he also called: (Now, there's election.) and whom he called, he...justified: and whom he justified, them he also glorified.
- (31) What shall we say then to these things? If God *be* for us, who can *be* against us?
- (32) He that spared not his own Son, but delivered him up for us all, how shall he not with him...freely give us all things?
- (33) Who shall lay anything to the charge of God's elect? *It is* God that (says I am righteous.)

Now, how can you lay anything to the charge of anybody that's righteous? especially if God says so? Then you are pitting your judgment against God's judgment, God's understanding of His Word against your understanding of His Word, your ideas against His ideas. Now, who's going to stand?

Well, let's bring in the council, the pope, and the Sanhedrin. Won't do you any good because the death angel is already standing there, and they can't even see him. And they're dealing with death. How are they going to see life, when they don't know how to deal with it? Now, the dealing with life is through the Scripture which has been vindicated. Right? Okay.

12. Let's read in [Romans] 9.

- (1) I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,
- (2) That I have great heaviness and continual sorrow in my heart.
- (3) For I could wish myself were accursed from Christ for my brethren, my kinsmen according to the flesh:
- (4) ...to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises;
- (5) Whose *are* the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.
- (6) Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

Now, watch what he's telling them here. He said, "You make a claim through your genealogy which is genetics, the beginnings. You're laying a claim here through the flesh," but he says, "For all are not Israel which are of Israel." In other words, every son of Jacob is not necessarily of Jacob, meaning the

same seed that he himself is before God, by foreknowledge, election, predestination. Now, you can't say he's not a seed. He is a seed, but not that seed. You follow me? That's what he's saying here.

13. (7) (Now) neither, because...are they the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.

Now, there again, Abraham had many sons. What did he have? about ten children by Keturah? Sent them gifts; sent them away. What did he have by Hagar? A little, unholy blasphemer, still messing things up. You can't say he's not a child of Abraham, but that's not the seed because, though he came through Abraham, the seed that produced that Son of God is...You can't tell whether it's going to be of God or not. Only God knows what that true seed of His that came from Him because the whole blood line is mixed up.

- (8) That is, They which are the children of the flesh, (Now, there you are getting it.) these *are* not the children of God: but the children of the promise are counted for...seed.

14. Now you know, as well as I do, that this fellow, Paul, was a fabulous person to whom God came and he understood what John said in the Gospel of John [Jn 1:11].

- (11) He came unto his own, and his own received him not.
- (12) But as many as received him, ...gave he (them the authority) to become (or to be placed as the children of God, to) *even* to them which believe on his name:
- (13) Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Now, that's just not simply a born-again experience, although you could count it that. I'm looking back to the place where, though it came from the flesh, that is, it came...I beg your pardon, through the flesh, it was not of the flesh; the seed was actually a little part of God. Brother Branham said it, "*Amen, you got to believe this or you're not in the message.*" And this is one of the toughest things that Bro. Branham ever preached, was predestination. And this is what people turn down wholesale, and they still don't believe it because it goes against their sense of justice, equity, and righteousness.

15. Hey, look; if I was a law unto myself, and I had a lot of money, and I had a lot of animals, and those animals were exotic, even to the point of extinction, (Now, remember; I'm sovereign. The law can't touch me.) and you stand back, and I begin killing those animals and laughing...You know something? "Mind your own business. I'm sovereign; I do what I want. Don't stick your nose in and tell me what to do."

That's the way people are when it comes to the things of God. They don't understand sovereignty. Keep your nose out! You ain't got a think coming! Whoo! I hit it again.

"Oh, Bro. Vayle, you nasty man."

Wouldn't it be nice if we came to the place where we didn't have a think coming? Wouldn't it be nice to really put on the whole mind of God? You can't. You know, you can't...c-a-n-t; you can't. You can't do it. No, that's why you've got an Intercessor. But you can believe. Now, you could see me doing these so-called, treacherous things, because they're mine, under my authority, and you can't touch it. You can see me do it.

You can say, "Well, they're his; he's got a right, too."

Now you see, you're getting on the right track now. You're getting on the right track. This is where sovereign... This is where the word 'God' really begins in its meaning 'sovereign', 'sovereign', 'sovereign'. And worship of a sovereign God excludes anything and everything but how He said we could do It, or how we could qualify.

You say, "Bro. Vayle, that sure leaves me out."

That's exactly right. By leaving you out, He puts you in. The one minute you got one oar to row this boat, you know what happens? God puts His oar in the boat, and you watch what happens. You just spin around with one oar; you spin around, (Oh yeah, I know.) and the whirlpool gets you.

16. Now, It says: [Romans 9]

(8) ...but the children of the promise are counted for...seed.

Now, what is the original promise in all this tough, tough world that started there in the Garden of Eden? Now, watch! "Be fruitful and multiply," was not a promise. It was a command. Where was the promise? The seed of the woman—Right?—so, the children of the promise. They that come under this seed—Right?—and no other seed. Yeah, we're really separating everybody, aren't we? Seed from non-seed. All right. Just keep that in mind.

(9) For this is the word of promise, At this time I will come, and Sarah shall have a son.

Ah, ha. And Sarah couldn't have any children. So now we got a perfect type of God intervening. And what is this child? And this is a seed-promise child, who is now a type of the real one. Now, remember; this is a real one, too. But this real one needs redemption, where the really real One is the Redeemer. Okay. Now, we're getting some thoughts.

17. (10) And...*this* (also); ...when Rebecca also had conceived by one, *even*... our father Isaac;

(11) For *the children* being not yet born, neither having done...good or evil, that the (promise) of God (Oh, a promise of God? Promise of God? Promise of God. Yeah. It's the promise of God. It's just a purpose.) ... the purpose of God according to election might stand, (That's the promise; that's the purpose, because the purpose is the promise)... according to election might stand, not of works, but of him that calleth.

(12) It was said unto her, The elder shall serve the younger.

(13) As it is written, Jacob have I loved, ...Esau have I hated.

(14) What shall we say then? *Is there* unrighteousness with God?

In other words, is God simply flaunting His authority? Is He now doing something that's contrary to what He's supposed to do in conjunction with man? On the contrary, no! He is doing exactly what is necessary to keep His contract with man. Right? It's the only way to understand It. No unrighteousness.

18. (15) For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

(16) So...*it is* not of him that willeth, nor of him that runneth, but of God that shews mercy.

- (17) For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and...my name might be declared throughout all the earth.
- (18) Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.
- (19) Thou wilt...then say unto me, why doth he yet find fault? ...who hath resisted his will?
- (20) Nay but, O man, (You ain't got a thought coming.) who are you (to) reply against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?
- (21) Hath not the potter power over the clay, of the same lump to make one vessel unto honour, ...unto dishonour?
- (22) (And) *what* if God, willing to shew *his* wrath, and...make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:
- (23) ...that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,
- (24) Even (unto) us, whom he hath called, not of the Jews only, but also of the Gentiles?
- (25) As he says...in (Isaiah), I will call them my people, which were not my people; and her beloved, which was not (my) beloved.

So, you're seeing here, you're not looking at physical seed that came from the body of Abraham as though that is the determining factor. You are looking at the seed of God that came through a carrier. I should use the term 'you are looking at the 'life' of God that came through a carrier'. And in Abraham were two carriers: one which would bring forth a son of God and one which would bring forth those which were not sons; one which could bring forth the purely elect, first-born, wise virgin; others, it could bring forth the others—it could bring forth the foolish. In there was all three, because he was a carrier of every single one. So, you are not looking now, then, at what the flesh produces. You are looking at what God produces, though it be produced in and through flesh.

Now, did you catch what I said? You are looking at the seed or the life of God, what God is producing, though it must come through flesh. That's why you can look at yourself and know that you are a son of God, no matter how rotten you look to yourselves or anybody else. You've got that fifth ring of light. Don't worry if you're going to get off the ground in this last day standing right here.

19. Now, [Romans 9]

- (26) And it...come to pass, *that* in the place where it was said unto them, You *are* not my people; there shall they be called the children of the living God.
- (27) Esaias also cried concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: (Notice that: multitudes and multitudes, but a tiny little bit going to get saved.)

- (28) For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.
- (29) And as Esaias said before, Except the Lord of (the Harvest) had left us a seed, we had been as Sodom and...Gomorrha, (which was burnt up. Nobody got left. Of course, we know what came out of there: old Lot and his daughters.)
- (30) What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. (That these then are faith children. They're not flesh children. They're faith children.)
- (31) But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.
- (32) Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;
- (33) As it is written, Behold, I lay in Sion a stumblingstone and (a) rock of offence: and whosoever believeth on him (should not perish)...

And what did Peter call this Rock of Offense? The Word. In one case here this is the Word manifest in flesh; the next case it is the Word not manifested in flesh, but vindicated—vindicated Word, and you receive It by faith. All right.

20. Now, let's read here. Brother Branham says on page 34...got to read fast.

[34-4] *Predestinated: all sons and daughters of God are predestinated. We'll get to the Scriptures after while...Ephesians the 1st chapter, 5th verse. All right. We are predestinated. Why? Christ is the original Seed, and this original Seed was predestinated by the foreknowledge of God, knowing that the fall would come, and predestinated him to take our place. You get it?*

In other words, look, if anybody can admit that this is the plan and purpose of God, recognizing the Lord Jesus Christ as Savior, that that was his lot, and he was predestinated to it, then can you not recognize the rest concerning yourselves? See, that's it. And people won't. They'll go so far as to say, "Well, I believe this one was, and this one was, but we weren't. See, the others were there as examples, and now we follow the example."

Oh, come on! Have you ever seen two parents bring forth a very beautiful baby? And the father has, or the mother has a nice, auburn-haired child, and that little—you know, the child is now auburn haired from the father having the nice, auburn hair; now you're sitting here and you're both black as coal. Now here you got two people as examples: you've got this auburn-haired fellow and this dark-haired woman, and the little baby has auburn hair. Now, what chance have you got of having an auburn haired baby by their example? You see what I mean? It just doesn't work that way. Predestination is the law. It's not one or two people that have something from God, then you come along behind and you can copy it and use that as an example, or you can aspire to it. Forget it! The Bible itself said, "Jesus is not ashamed of us because we're brethren due to one source." [Heb 2:11] Now you see what I'm talking about?

21. Okay.

[34-4] *Now, God, knowing that the fall would come, ...predestinated him to take our place. You get it? All sons and daughters of God are predestinated. "But" you say,*



*“Would He condemn something?” No, sir. You’re here as a free moral agent, but the reason that He knew, ...being God, the infinite One (...I spoke to you about), He foreknew everything that would be. He knew who they were.*

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

[35-2] *Now, no wonder I believe...the 12th chapter of Saint Luke (I believe it is). ...(I got it written down here...) “They got eyes to see...ears to hear... Isaiah well spoke of you. Isaiah foresaw you.” See? ...there they were sitting there with ears, eyes, and everything else, but yet they can’t see. Why? They are a repellent to the Word of God. Then Jesus said, “Oh, you hypocrites. You are the children of the devil and his works you do. Then condemn me,” and He said, “refuse my ministry...” ...show me where your ministry’s producing the full Word of God, as His was. (Now, Bro. Branham is using that for vindication.)*

[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. That’s how sex was given—why it was. But what caused the hybridizing, bringing death? Now, we’ll get to that the afternoon when we talk about...the two wombs. ...*

[35-5] *Now, notice. Now, in this God foresaw and predestinated a world of sons and daughters.*

He had to. He had to because that was the command. They were to do it for Him. And they got it all messed up. But the plan of God must come to pass and, therefore, these are predestinated, because there’s a whole bunch out there that are all messed up. Now, he doesn’t look and “I’ll take this. And I’ll take this. And I’ll take this.” No! No! No! Those that were in Him, those are the foreknown ones, and they are going to come because the sheep hear the voice. They come back to their Father.

22. [35-4] *Now, He commissioned them. ...what caused the hybridizing? Bringing death. Okay.*

[35-5] *...Now, in this God foresaw and predestinated a world of sons and daughters. He predestinated them to be there. (That’s right.) And because of hybridizing, disbelieving God’s Word, caused a hybridizing, God’s put it right back again that you don’t have to be hybrid any more; you can come right back to the original Word and be a son of God...like you were supposed to be at the beginning. (How’s that? By being born again.)*

[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?*

In other words, a strain is where you get like a potential strength or potential weakness or something in there, you know, that carries on down through the years.

23. [35-6] *A son will kind of impersonate his father, or the mother, or the grandfather, or the grandmother. That’s the strain in the family. (Something inherited, see? A*

characteristic, a natural one, tendencies.) *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, but being that you came the way you did, you're subject to the fall. But being that you are predestinated you hear the Word of God...It brings you right back where you were predestinated.*

Now, what Word is going to bring us back to the Garden of Eden? This Word today, when the Seals were opened, Rev 22:10, you go right to the Tree of Life.

[36-0] *Amen. Never saw that before. Brings you right back ...What makes you believe the Word of God and turn down those other things (like creeds and dogmas)? It's because... There's something in you. (You've got that strain, you see?) Way back yonder you were...made to live...forever. (But something came in. Now you're going back to what you were predestinated to.)*

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

[36-2] *Here it comes: "All that He foreknew, He's called; all that He has called, He has justified; and all that He has justified, He...glorified!"*

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

[36-4] *...there's a crop out there; the only thing I'm doing is seining. (Well, it's a mess of fish and a crop, kind of two different things. He's got his metaphors mixed there, but it's all right. We understand that. He's out there fishing.) I'm just throwing it out there and see where it goes.*

Remember; when he came back after a trip, he said, *"America's all seined out."* He said, *"I went back and forth across America, maybe fifty souls came to the altar. How many were saved? I haven't got a clue; maybe none."* Okay.

24. [36-4] *...there's a crop out there (and I'm just trying to bring it in). I'm just throwing it out there and see where the net goes. If they repell it, the grease of the muck of the world, denominations throw it off, I can't help it; but if there's one out there that can absorb it, he will turn to be a son and daughter of God just as sure as the world ... because it's predestinated. (Not so much 'he's going to turn to be'; he already is. It becomes manifested that he is by receiving the Word.)*

[36-5] *That's the reason God could work His works through Jesus; he was a predestinated Son. He was the Lamb slain from before the foundation of the world! Before a hundred billion, trillion, million years...that we saw in Genesis 1:1 spoke of awhile ago, he was right then predestinated to take His place. Amen. (In other words, to be what he is supposed to be.) That's the reason the will of the Father he did. He was the Word made manifest. And every one of the other sons will have the same manifestation, and that's the ones that are predestinated.*

In other words, you've got to go right to the Word first. And remember; Jesus was the only one that lived It. But you got to go to the Word first—passive.

25. [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 in Hebrews the 11th chapter, said they wander about in sheepskins and goat skins, ...were destitute, ...afflicted, ...tormented; of whom this world is not worthy...!"*

*Amen! Had nothing to eat, ...run about, ...dug out, ...persecuted, ...sawed asunder like Isaiah was and many of the others... Paul speaking of these men. Who..., he said, spoke of, sawed asunder? Isaiah, the prophet, predestinated even before the world began. He should've come through the womb of Eve. But then he came through the womb of a woman; his spirit had to come here to be a witness.*

And what's he talking about? The spirit that was in Isaiah; that part of that portion of the Word, the full Word came through the womb of Eve.

26. [37-1] *So Jesus...also came for a witness of the death, burial, and resurrection that man will die, but live again through Him! For he is the Seed that has to come up (in other words, be raised in the Resurrection). Amen. Hope you see it.*

In other words, if we are the same, we will rise with him. As Paul said, (I brought it in the Easter message, [4/11/93]) "If predestinated, as God raised him, he'll raise us up with him and present us."

[37-2] *All right. Predestinated as He was, makes the Word-Seed flesh in you, His church. God's Word... You say, "Sure, Brother Branham, every Word, I believe It." Then don't back up when you get your traditions. See? Stay right with that Word, and stay with that; watch what happens. Say, "Oh, Lord, I believe It. Send the Holy Spirit."*

Now, that's how you get the baptism with the Holy Ghost. Not like some people say you do. It's believing the Word of God. If you believe It, He will send the Holy Spirit. That's why you're baptized. Bro. Branham himself conferred, he agreed that you do two things, and God does the third. You repent and get baptized and God does the filling.

27. [37-2] *Say, "Oh, Lord, I believe It. Send the Spirit." Then watch. Then if He goes on bearing record, then you know you got It. Not by some sensation—the devils do that; not by some miracle—the devils do that; but by your constant belief in the Word of God and the life you live, never denying anything. All right. That makes the Word become flesh (See?), flesh and the same water Spirit.*

In other words, the same Spirit is watering you as you go on. And Paul speaks of being constant with the Word in different places.

[37-3] *Now, wait a minute. I can't pass this by. See, Jesus was the seed of Abraham, fleshly speaking... 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? (Faith life.)*

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

[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, that seed of Isaac, finally fell and died. It backslid and hybridized... We'll get to it 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, Abraham ...See and look, 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...there. Oh, me, wouldn't that rip these denominations to pieces? ...It sure would.*

Well, the point is: Bro. Branham vindicated that, and it didn't rip the denominations; just set their hearts against it. But he was telling the truth: if they could see it, it'd rip them right to pieces.

28. Now, you see, speaking of Abraham, It says in Romans 4:

- (13) ...he should be heir of the world, *was* not to Abraham, or...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 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 which also is of the faith of Abraham who is the father of us all.

In other words, he's our father on the grounds that it's a spiritual seed. It's of faith. It's a faith seed, and that responds because that life is in there. If the life isn't in there, it's not going to respond.

- 29.
- (17) (As it is written, I have made thee a father of many nations,) before whom he believed, *even* God, who quickens the dead, and calls those things which be not as though they were.
  - (18) Who (when hope was gone, hoped on in faith,) that he might become the father of...nations, according to that which (is) spoken, So shall thy seed be.
  - (19) And being not weak in faith, he considered not his own body now dead, when he was...a hundred years old, neither yet the deadness of Sarah's womb:
  - (20) He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;
  - (21) And being fully persuaded that, what he had promised, he was able...to perform.
  - (22) ...therefore it was imputed unto him for righteousness.

That's what you're going through right now. You're going through right now, at the end time, the same as Noah went through. Everybody turned on God, but Noah and seven more people. Seven more people! Listen, if churches and people don't go through testings and trials, you are not children of God; you are not believing the message, period. There's something wrong. Every child must go through training. And what is the training? Training always has to do with obedience. Which way are you going to go? See? That's where Eve made her mistake. She did not believe.

30. [38-1] Now, *if the truth of even marriage and divorce was only brought out in its Light that it's in here in the Bible, it'd break up every church in this city, or any other city, trying to get back to it. They're both sides wrong. I can prove it by the Word. They're both wrong. All right. Whether a man should do this...or a woman...do 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." Why, they'd just fuss about it; they*

wouldn't believe it. If they was borned to eternal Life, they'll believe the Word. That's right. If they don't, God will manifest Himself to them. If they don't believe it, ...they won't believe it; that's all.

[38-2] Let's get this straight. *Let's get...this first. We might get to that later sometime, but let's take care of this first and see why we must believe these things, how we got to believe them.* (That is, absolutely, have to believe them.) *You must believe them. If you don't, you're lost; you certainly are.*

[38-3] "Believe what, Brother Branham? You as a person?"

[38-4] *No, sir, not me. You believe me... I'm saying the Word. I'm not putting anything here. I'm just telling you what the Bible says about believing this Word. And that's what I've done is try to believe that Word just the way It's written. I don't add anything; I don't take anything. I just read It just the way It is and believe It just like It said. And by the grace and help of Almighty God, He...confirmed It, and I ask anybody to disprove It. Now, you on the tapes, come do that. Tell me one time I ever told you anything that was wrong...it didn't come...or it didn't come to pass. Tell me anything any time that God never confirmed and worked it just exactly according to the way it was said.*

Now, Bro. Branham is identifying his own discourses on doctrine with vindication knowing that he cannot tell you a lie. He's under control of God, as he himself said, "*I am a person who has been put into a tube.*" And this affected him in his own private ministry outside of discernment and those things in a public meeting where God was showing the people that this was a vindicated Word. He said, "*I am...I don't like it,*" he said, "*I should learn to use my faith more, as a person, just the same as you.*" But he's proving here that he is vindicated to say what he's saying, and he's teaching on predestination. And if you can deny that Jesus is the Son of God...And the only way you can deny it is by denying your own predestination. Because the very minute that you deny his, you deny your own.

31. See, you've simply got to say, "Here was a great one. Here was a fine one," and you know what happens right there? You don't have a sacrifice; you don't have anything. You blow it. And you blow the promise of God. You blow the commandment of God. Don't you understand the sin came by man and death, thereby came also the Resurrection of the dead by a man? See, you read...Look! Look over here in Romans 5.

- (12) Wherefore, as by one man sin entered into the world, and death by sin; ...so...passed upon all men, for...all have sinned:
- (13) (For until the law sin was in the world: but sin is not imputed when there is no law.
- (14) Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the (likeness) of Adam's transgression, who is the figure of him that was to come. (Now, notice the figure. Two headships: Adamic and Christ.)
- (15) But not as the offence, so also...the free gift. For if through the offence of one many be dead, much more (through) the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded to many. (Man. See?)

So, what are you going to do? You deny his, you deny yours. See? Brother Branham put us right on the spot.

32. [38-4] *All right. Predestinated as he was, makes the Word Seed the same water on what? (In other words, now you got this one that died, and his life Blood...his life came back from the Blood as water. All right.) Predestinated as he was, makes the Word Seed the same water on what? This church today is a Bride predestinated? Did God say He would have a Bride without spot or wrinkle? Then it's predestinated, isn't it? See? Well, Christ was predestinated. He was a Royal Seed of Abraham, and what did it do? When the Spirit came on Christ, he bore record of the Word of God, and when the Water, Spirit, falls on the Word Seed, the Royal Seed of Abraham's faith in God's Word will produce the same kind of crop.*

All right. What's he saying there? Right. To me, he's talking about vindication again. He's just telling you flat: when the time comes for Jn 14:12 to be exemplified and brought out, it will come to pass. You don't need to worry. When it's time for immortality, it's going to come. And this is it. When it's time for a Resurrection, there's going to be a Bride without spot and without wrinkle. It's predestinated; you can't change It. All you got to do is look in the Word, and see what God says about It, to see where you stand with It. And if you can stand with that, you know that you're one of those sons. If you can't...how many people can't take predestination? It violates their sense of justice: Why should God take this one? Why should God take that one? Well, you don't understand Godhead.

33. [39-1] *Say, "I don't believe that." All right. Let's find out. Let's go now and see; ... are we Abraham's seed? Genesis 17. Go back in Genesis and get the 17th chapter. I'm leaving a lot of these things off here, but I'll hit some of them in here, because some critic might come along and say, "I don't believe that," so we'll just place a little bit in there so he can stop...from saying it. All right. Genesis 17:7.*

*And I will make thee exceedingly fruitful... (That's Abraham's seed, his children down the road.)... and I will make many nations... (Gentiles and all) and kings come out of thee. ...And...establish my covenant (Now, watch.) between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.*

Now, you know, by going to the Book of Revelation, you see that happen because that's the New Jerusalem, the holy City, and you can see those nations bringing their glory in. You can see the whole picture. Now, the point is, what are you looking at? You are not looking at the flesh, although it's got to come through flesh. You are looking at that promise Seed. Now, the promise Seed-Word, "Be fruitful and multiply," lay right within them, and they did it, but they started wrong. And then It says, "Replenish the earth," and that also lay within them, but it was done wrong. So, what happens? You have it now being done right through death and resurrection where the Seed and all of his brothers are populating the earth and in final authority. Now, that's predestination.

And you can't be predestinated unless you're called. And you can't be called unless you're foreknown. So now, that takes the whole thing back to God and His sovereignty. Now then, what is the earmark? What it always was. Eve did not listen to the Word and take it to heart and say, "This is that, and there's nothing else. I don't have a think coming." Poor old Adam, he knew he didn't have a think coming, but that was his wife, and he played God. And the same thing happened to Abraham when Sarah laughed. Brother Branham tells you flat, "God couldn't kill her; she was a part of Abraham." So now you got more hybridization.

34. There's never a place where the Word of God isn't one hundred percent pure, and over here, eighty percent, ninety percent, even ninety-nine percent pure but still wrong. And the biggest lie of all is ninety-nine percent. It's like Ivory soap; it floats, but you better watch it floating—two spirits. See, the soap is full of air; we're full of spirit. That's right. Those other guys out there, just full of hot air. They haven't got it; they haven't got the Word. No. They may think they're floating, but they're never going to make it. They can't.

35. [39-2] Now...*What is the seed of Abraham now? Not his flesh. Paul said...that a Jew is outwardly... That's a Jew is...not a Jew, necessarily...inwardly. See? What is the seed of Abraham? (Now, watch!) Those that believe the whole Word of God regardless of what denominations or papa or mama...*

And he said anything else which you can add in your own language, any circumstance that says opposite, is a lie. Every word opposite, every person opposite, every circumstance opposite, is a lie when confronted by the Word. Why? Because only the Word is going to stand. That's why you must believe to begin with all your heart and mind and soul. You've got to start at that point. Then you don't have a thought coming. You just try to zero back to God's Word; zero back and see what He wants and what He says. See.

36. Now, listen again.

[39-2] *What is the seed of Abraham? ... Those that believe the whole Word of God regardless (and you can stop right there, but he defines it)...what denominations or papa or mama or anybody else says; or anything manifest, no matter what; (the false anointed ones, forget it.) they believe the whole Word of God.*

In other words, they don't add or take from It. Because if you take from It, It's not whole, and if you add to It, It's not whole. Some people have an idea, you can add to It and get away with it. That's not bad, but It's no longer whole. It's no longer perfect. To add one word... Now, listen; to add one word is to start all over again and to start wrong. That's what happened to Eve. She added one word. She started all over again. She started wrong. So now God's got to start over again, so He can undo what is wrong. Now, you're to the place where we're ready to go back to the Tree of Life in the Garden of Eden, which we are right now in Its very Presence.

37. Again:

[39-2] *What is the seed of Abraham? Who are they? Those that believe the whole Word of God regardless of...anybody or anything, in contradiction to It, never adding or taking from It.) God said, "I'll establish my covenant right now (or predestinate) this covenant with thee and with the seed in each generation after thee that will believe it." There you are—seed of Abraham. Now, you say... Now watch, God said, "I will establish it with the seed and with nobody else."*

[39-3] *"Well, ...Brother Branham, that gives everybody..." Now wait a minute. Let's go to Ephesians now, ...in the Book of Ephesians, ...we're going to start at the 1st chapter of Ephesians. ...read a little bit...and...see what It says there. ...*

*Paul, an apostle... (What is 'an apostle'? "A sent one."... Paul, is sent by Jesus Christ... (Is that right? "By the will of the Sanhedrin?" No. ... "By the will of Lutherans? No.)*

*Paul, a sent one of Jesus Christ by the will of God, to the saints... (Who is it? To everybody? No, sir. Everybody can't take it. That's*

*right.)... to the saints who are at Ephesus, and to the faithful in Christ Jesus...*

Now, that word ‘and’ in there is a Greek word that is ‘kai’: k-a-i, or ‘kai’. Whichever way you want to pronounce it, I don’t know. It can also be a preposition meaning ‘even’. So, It could read this way. “To the saints which are at Ephesus, even to the faithful in Christ Jesus.”

38. [40-1] *Those that are already in there, that’s what I hope I’m talking to in this congregation this morning: those that are already in Christ Jesus.*

Now, what did Bro. Branham say about it? He said, “You’re in heavenly places right now as you listen to this message.”

And remember; he also spoke of the one that was invited to the wedding and did not get a garment and was sitting there for the wedding and the supper to take place. And the person came by and identified the person and said, “How did you get in here without that wedding garment?”

And he said, “Well, I just thought it looked good. I just came in and sat with the bunch. I heard there was an invitation going on.”

“Well,” he said, “get out into outer darkness, into the Great Tribulation.”

39. Now, Bro. Branham said, “*I’ve been sent to dress a Bride.*” When the Word of God came, the Sword, he said, the Sword of the King, “Why,” he said, “*that’s the Word of the Lord. Bring on your holy vesture with the holy Word of God standing there.*” He said, “*Let me find that woman who is of such character, she’ll stand still in the waters of separation to hear the message and be dressed by it. And those that wash their robes are not washing in the blood, but they’re washing in the life of the spirit of the Word and their robes, and the Bride now is all beautiful within and without, all glorious.*”

You say, “I don’t think I qualify.”

Well, you better start thinking what He said about you; you’re going to put yourself in a bad place. That’s not humility, you know, to make God a liar. That’s the pride of the devil, the arrogance of hell, and we’ve got to get over that kind of stuff.

40. [40-1] *Now...That’s what I hope I’m talking to this congregation this morning: those that are already in Christ Jesus. Now, that’s where this is... See, you can’t tell...those—those babies out there about it. (Bro. Branham learned that from God. You can’t teach Pentecostal babies doctrine or spiritual things.) They can’t eat meat; they have to drink milk. (Now Bro. Branham is talking about meat right here. And remember, meat has to do with Melchisedec, as well, in the 5th chapter of Hebrews.) Now... They’re stunted, see?*

Their growth is stunted. They’re not growing up into Christ according to Ephesians 4. They can’t grow to the head. They’re stunted because milk won’t do it. That’s why you only take milk for so long. See?

41. [40-1] *They can’t eat meat; they have to drink milk. They’re stunted. See? ... remember, they can’t have strong meat. ...*

*...the faithful in Jesus Christ;*

*Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. (All right.)*



*Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us... (Now, he's talking to the church now. This is not the outside; just the church)... (Of course, it's the true church, the born again.) with all spiritual blessings in heavenly places... (like this morning, those who love it.. just eating it up.) ...heavenly places...See?*

*According as he hath chosen us...*

*Did we choose Him? (Uh, uh.) "Oh, Brother Branham, I beg your pardon, I did." Not... According to the Word, you didn't. Jesus said, "You never chose me; I chose you." Oh, yes. When did He choose...? When did Jesus say He chose the church? Before the foundation of the world—even as David said, "Blessed is the man whom Thou chooseth and causest to approach unto Thee.") [Ps 65:4]*

*According as he hath chosen us in him...*

*At the last revival the doctor So-and-so had? No, no. You might read that in the creed, or a text book, but not in this Bible...this One....*

*According as he hath chosen us in him before the foundation of the world,...*

*When were we chosen? At the last revival? The night we got saved? Why, when there wasn't a world, there's no stars, ...no atoms, no molecules, that's when we were chosen. Amen. Oh, don't let me get started preaching on that. I'm just trying to explain something... All right..*

*...before the foundation of the world, that we should be... (What? Members. "No, ... Oh, after we are saved we just do as you want to." No. ...)... we should be holy and without blame before him in... (Membership? Oh, no. It's love isn't it?*

Now, Bro. Branham, according to my understanding, never did read this right, but he reads It right here under anointing.

42. Now, they tell me according to the actual Greek, It says over here, "according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him." There should be a period there. "In love having predestinated us..." Now, watch! He says the same thing here. He stops right at predestination. "We should be holy and without blame before him." And he doesn't continue. He said, "*It's love. Isn't it?*"

See, I want you to understanding something. He could appear to make a mistake one place according to what you and I think, turn right around and the Word of God correct him right back to perfection. Because that's what it is. It's in love. Esau have I hated; Jacob have I loved.

He said, "I've loved you."

They said, "Wherein hast thou loved us?"

He said, "Was not Esau, Jacob's brother? And Jacob have I loved, and Esau have I hated." Predestination. See?

Now, the predestinated Word brings love. And if that predestinated Word of this hour is in you, then you've got God's love in you. Then how can you not help love each other?

43. Now, where does this congregation stand this morning, when men go behind my back and deny the very things I'm preaching here and want to split a church?

You say, "Well, Bro. Vayle."

I never kicked anybody out. I just told them, "Hey, you don't agree with me, you're trying to teach me, just leave me alone. So, I don't want you in the meeting."

Now they can always come to Grace Gospel Church when I'm not preaching, but they forget one thing. They say, "Just a minute, you remember they should come before the church, and Bro. Branham said, *You just pray, pray, pray*, unless they're in gross immoral sin.

I'm going to tell you what Bro. Branham also said: "*If you're not happy with that pastor, get another one.*" If you ain't happy with your teacher, get another one. Well, they didn't do it, so I dissolved the relationship. If they ain't going to make the Word of God work, I'm going to make It work. But I want you to see something here. And get this picture and get an understanding with all your heart: that love of Almighty God is stipulated as to what It is, where It's from, how It works, who gets It, and It's not up for grabs that you and I can interpret It anyway we want It and call that love.

44. Now, let me get right back to the original quote. Brother Branham said, "*How can you that believe this Word not help but love each other?*" Now, if you love this Word, and I'm supposed to be giving It, how can the man say he hates me? I'm quoting right here. He said, "I loathe the teacher, but I love the teaching."

Now, we're still... Remember, you're Grace Gospel Church. Don't want to hurt anybody's feelings, I'm still Grace Gospel Ministries, because these tapes are going out all around the world. In more places than you'll realize they're going out, and they're being spread. And they're hanging on this for dear life. And when people around here are thumbing their noses and criticizing every single thing that's done as though they know a whole lot better than I do, and can do a whole lot better, then why aren't they doing it. They're out there, people phoning me, writing me letters, that make you people cry. And I stand back and I say, "Lord, if you can use a goof-off like me, you could use anybody, and You do."

But when you aspire to these things, you are a million miles off base. And I will not listen to anybody but the headship that God sent through a man, and that headship, the Holy Spirit, being here and revealed in His Word. I've an obligation to do it. And my obligation is even right in this to every single person: I would not tell you a lie for anything. I believe what I believe and, if there's anything I find—just like the prophet... It takes me a whole lot more time... I'll come back and tell you where I've been off of that Word.

I corrected a while back, maybe two months ago. I found one little thing I said that was off. I brought it right back and told you. Hey, I can be off, but if I am, the Word... Remember; the Word always corrects the error.

45. And Bro. Branham absolutely, right here [paragraph 42 above], he could not help himself. He had to stop right here. It's in love that we're predestinated, because that is the Scripture. Well, come on, doesn't Romans 8 say, "Who shall ...?" Oh, come on, let's go back to Romans 8. I don't want... I don't want anybody to miss anything on predestination I can possibly bring to your attention and show you how you are affected right now, because you are affected; you cannot help it. Now, after teaching predestination right to the final core... And what does It say in verse 33?

(33) Who (dares charge me before God?)...

In other words, it is God who justified me. In other words, who says I'm guilty? God declared me righteous.

- (34) Who is he that (condemns me to death?) (No way.) *It is Christ that died, ...rather, that is risen again, ...the right hand of God, who...(is now making) intercession...*

In spite of the fact that I cannot even live it. I believe It, and I'm maybe doing my dead-level best coming ninety-nine percent close to it. I've got an intercessor Now, watch!

- (35) Who shall separate us from (that) love of Christ?

What love? Predestination. What do you want for a nickel? What do you want for a nickel?

46. Now, let's go a little further. Go right back to what Bro. Branham said, "*How can you not help but love each other you that love this Word?*" Am I getting home to you? Then listen; what kind of love do you want out of me; do I want out of you? You know why I brush off compliments and everything else? I don't need any. He is the Author and Finisher of It all. He's the gracious and good God. If we're allowed a little part of it, just that He allows it, and let Him give us the accolades if we're going to get any.

I was just thinking the other day, and I shouldn't tell you about my thoughts because it takes away from Bro. Branham's thoughts, and my thoughts aren't important. But, as a little child I used to go pick flowers and things and be nice to people. Up in my teens I did the same thing. I was nice to people. I didn't even want anybody to thank me.

You say, "Bro. Vayle, people want to thank you."

Yes, I know they do. But I didn't want any thanks. You know why? Because I felt I just wanted to do something, and I'm trying to show you here from what I believe is right. There's a naturalness in us, and should be amongst us, that we're not looking for thanks, although it is right to thank people. And if you're not thankful, you'll murmur and you get into a mess, but we should be living such lives now that we're not looking for thanks. We should be normally operating as though who love each other, and just flowing together, and it's not, "I'm doing this and you thank me," or "I've done this and you thank me," although that is there. That's underneath. It's just because, "Hey, we want to do it," and it's natural. It's something flowing.

47. This is what Bro. Branham said about Jesus: He was predestinated. He couldn't be anything but what he's predestinated to be. He couldn't tell that woman anything but what he told her at the well. He couldn't deal in the temple with those sharks, except what was in him to do. But you see, he wasn't hindered by his flesh like you and I are, because he remembered the glory that he came from. We don't remember a thing about it. Oh, how different we'd be. Like Bro. Branham, when he saw what he was up there, he said, "*I could never be the same again, never, never. Could never be the same.*" What a fantastic thing. But we're walking by faith, and I'm telling you, there should be something which is more natural, and God-natural, and God-human, because He became human in us, to just flow together—not expecting, and yet if the expectation is there, we fulfill it. God anticipating our needs; the Pillar of Fire above the throne of the Lamb, "before they call, He answers." He's doing the same thing now.

That's why Paul said, "We all ought to be teachers. You're still little babies getting some milk." He said, "I'll like to teach you some real, good, strong Word." Like I said this morning, and I mean it, you sisters, if somebody says to you something that's off the Word, say, "Hold it right there. Hold it, please; not another word. You're wrong, sister. You're wrong. I've got to tell my husband." You don't have to tell your husband everything. If there's a mouse in the house or a snake or a cockroach, you don't wait

till the husband gets home. Eve didn't wait for Adam; she just should have rebuked the old boy right there.

48. The Bible says, "Every man loves a woman." Sure he does, but he ought to love her like his own flesh. How much do you love your own flesh? Do you want to escape the trials of this life that are coming upon the earth—all these things? Hey, just be alert. You're not being unkind. You're not being crude. You're not being rotten. Why do you think I preach the way I preach? Hey, listen; I'm fighting for my life, whether you know or not. Don't you come and tell me something. If you find me off the Word, that's fine. We can sit down and talk about it. But you go behind my back, it's going to be murder. Get up here and prove it. I can preach [unclear word or two], "Bro. Vayle, you're preaching two gods."

They ain't got a clue. I'll bring Dave Pollard here if I have to. ...like Jesus-Only. You let him tell you. He said, "Over eighty percent of the Branhamites are Jesus-Only and don't even know it." They've taken their shortcuts. Next thing is female Holy Ghost—everything else.

Now, listen! I'm before the White Throne whether I want to believe it or not. [Bro. Vayle's hand is raised.] I speak from my convictions what I see in the Word. Don't want to hurt anybody. That's not it. But my ministry to you is like I said awhile ago. I'm not expecting a lot of thanks or anything else. I just want to deliver it to you, what I believe God has delivered to the prophet and I see what he's saying and try to break it down more and more to you. It's just a natural thing to do. Not expecting anything, except what? Your enthusiasm. What do I mean by enthusiasm? Your believing; your believing! But if I'm wrong, of course, something will tell you in your heart. Or if I express it in a wrong way, you might want a little better expression.

49. Anyway, listen; "we should be holy, without blame, before Him. In love having predestinated us..." Having what? Notice, he said:

[41-0] (... in love!. (Now, notice it again:) *I'm just cutting up I guess now. All right.*)... in love having predestinated... (See, he couldn't get off the Word if he tried it.)

You know, I listen to the radio every now and then, and I like, much to my disgust at my own self, I like NPR. I don't like their politics. They're all left-wing liberal, just like all politics are today and all newsmen. They love a lie and tell a lie. They even make the GM trucks, blow them up, and claim it's something else. They're all liars, the whole bunch. Anyway this guy was telling how he was in this show in Egypt, and they had camels, but they did it in Spain. They took it to Spain because it was easier to film there. And this one guy to ride the camel he had himself tied on so he wouldn't fall off. Then he drank enough liquor to blow his mind. When it was all over [Bro. Vayle chuckles.] he was still on the camel, but hanging upside down. [laughter]

Now, let me tell you something: I admire that. That's what you and I ought to be when the Holy Ghost...get on the camel, tie ourselves on, get so full of the Spirit, the worst that could happen, we could be upside-down, but we're going to make it to the crossing line! Yeah. So, tie yourself on this morning, brother/sister, and be drunk on the Spirit; in other words, highly charged and *highly stimulated*, as Bro. Branham said. Because the angel of God said, "Don't you dare deny the stimulation of that wine." Oh, brother/sister, if the stimulation lies in the Word, it doesn't lie in your feelings. Those fun feelings are all right, because it's that good feeling of having believed. Okay.

[41-0] ... predestinated...unto the adoption of children...by Jesus Christ to himself, according to the good pleasure of his will...

50. Now, I'm going to quit right there, and before I do, I'm going to skip over here. I made some notes. Now, we're predestinated Bro. Branham says unto the adoption. Now, the word 'adoption', of course, is in Eph 1:5, and It says here:

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

Now, the word 'adoption' comes from two words. The real word is 'huiiothesia,' something like that it is pronounced, which is 'the placing of sons'. So, the first word is the word 'son', which I think is that word 'huios' or something like that, and the other one comes from the word 'thea' which means 'to place as in a horizontal, passive position'. So, what you're looking at, then, is God coming on the scene and doing everything for you and you doing nothing except receiving It. Because the placing means, number one, I'm a son. And if you are, then God will do the placing. And when He does it, you're placed like logs, passive on the ground—not people standing upright. No, that's where they get confused about the placing of sons. They think that they place themselves as sons. They do not place themselves. They do not choose themselves. They do not foreknow themselves. They can't predestinate themselves. It's a matter of God doing it all. Now, you must believe that. You must believe it.

51. The greatest believers were the old Puritans. They had down Calvinism right, which Calvin himself didn't have down right. They had it much more perfect. That died with the legalism under Luther. But the pendulum must come back to the original. And you cannot change the original Word which goes back in Genesis, "Be fruitful and multiply, and replenish the whole earth." It had to come through human instrumentality, but they went into sin. So, the Seed will now come and do it, and He did it by his death and his Resurrection and He's keeping on doing it, till the last one is brought in and the curtains run down. That's predestination. And if you think only the plan is without the people, you are a little ridiculous, because that's exactly saying the house is built only by the fact it was drawn and drafted by a master draftsman. Well, it doesn't have any timbers; then you don't have a house. Right?

Predestination.

That's enough for this morning; our time's run out anyway. So, put the word 'here', and we'll continue no doubt, on Wednesday, as far as I'm... As far as I know I'll be back Wednesday, and we'll continue on predestination. Let's rise and be dismissed.

Gracious God and eternal Father, we look to You this morning now for Your blessing upon this Word, which we have in our minds, that It might go down deep within our hearts, Lord, and we may have a very severe operation, Lord, where You, by the surgical processes of the two-edged Sword, literally chop away all unbelief and all doubts and all fears and anything which is contrary to the reception of the Word of Almighty God, which the prophet laid out so perfectly this morning, which he did many years ago, but we see it so perfectly that it is, absolutely, love that brought about predestination. And we know right in there, Lord, that he's telling us very flat, that You are a God, as it were, completely tri-partite, omniscient, omnipotent, but love. And we see Lord, the wisdom, the omniscience. We see the omnipotence, and we see the love, and the only way we can see it, and we admit it is the truth, by predestination, the Word of God—Your Word Lord, coming to pass exactly as You said It, and here It's in Its last stages to a Church, soon going back to the Jews, soon the Tribulation, soon the blessed Coming with the saints to take over the kingdom, to erect the marvelous temple, to walk once more upon this earth, further going on. And, Lord, it's going to be so wonderful, that in that place of further sanctification it will answer those questions, Lord, and the hearts cry and everything, Lord, that's here in a Word form at this moment, waiting for Its further manifestation and articulation which is by predestination.

Father, help us to receive that this morning and to leave here with the joy in our hearts, not just the grace, Lord, but although that is there, too, and we admire it so strongly, but we know it is by grace, but to have this joy, and this love in the Word that overflows to each other, where now, Lord, we look each other in the eye; and the hand shake and the embrace does not cover anything, Lord, nor does this flesh cover anything. It is no longer a mask, it is no longer a hypocrite, it is no longer the unreal, but is definitely the real, where nothing anymore deters from this Word but instantly come to grips with reality, the decisive judgments of the hour, that we stand with this Word for one reason, not to aggrandize ourselves Lord, but the reason is, we're predestinated to It—that It finds Its full predestination in us, even as the prophet said, *"In this day, this hour that I'm in the Father, and you in me, and I in you,"* the blessed union going on right now—the invisible union—of this Word becoming flesh, and the flesh becoming Word. What a marvelous thing is going on in people's lives. Lord, help us to realize that this would be an absolute impossibility except for that Word that must come forth, bringing It out of the good ground that it is sown in, the planting of God.

Father, may we embrace the truth and embrace each other in It, and that naturalness Lord, I've been praying about and seeing it, and I so desire, and little children have it. Father God, let it be manifested in us in this last hour. If it be a hundred and fifty, two hundred, it boil down to fifty... How much, I don't know Lord, but somebody, I believe has got to have it, Father. Let it be we this morning who are gathered here—flower garden of the Lord—bringing forth in the last hour.

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

"Take the Name of Jesus with You."