

Questions and Answers #9

*Passive and Active Faith
Salvation Is All of God*

Heavenly Father, as we come in Your Presence tonight to study Your Word, we pray that you'll give us real deep understanding, that we might know, not only whereof we speak, because many could memorize many things, yet be drawn away of their own understanding, in the sense that they would not know how to apply it, but yet, they could speak it quite clearly, just as the serpent did in the Garden of Eden. But Lord, we want to have the truth tonight, and we pray that it should be rich and real and life-giving and mean something in our lives, Lord, to change our very beings, from inside and out, knowing that the inner man must be fed and renewed day-by-day, while this outward man is perishing.

Help us, Lord, to put the time and the faith and the interest on that which is necessary upon the inner man, because we know that is what really counts, because the outer man will go, and yet has that promise coming back in the form which is the glorified form of the Lord Jesus Christ, that we know nothing more about the inner man, Lord, having to come back and then acquire a better position than which he has sought for and lived in in this earth here. So, we know, Lord, that the main structure of our life here is the spiritual man. And we pray that that man may be fed tonight, and we can only be fed, Lord, with Your help. I cannot do it; no man can do it, but Your Spirit can do it. And yet, You will use men to do it. Help us tonight, in the name of Jesus Christ, to fulfill Your Word. Amen.

You may be seated.

1. Now in response to the question to explain active and passive faith, we want to know immediately that this phraseology is not raised either in the Bible or by Bro. Branham, but it is an attempt by me to clarify the Biblical subject of grace and works and thereby, clarify Matthew 7, which deals with the anointed ones at the end time. So, we're going to deal with that question as liberally as we can tonight, and intensively, although, I don't say how intensively it will be dwelt with, but we'll do the best we can. The understanding is, then, to differentiate between the two, to have a true understanding of grace, faith, and to understand, as we said here a while ago, grace and works, and also to have a better understanding, if it's necessary, of Matthew 7, where Bro. Branham brought us 'the anointed ones of the end time'.

2. So, starting with Bro. Branham's teaching on Mt 16:13-19 wherein he shows us that faith, in reality, is a revelation from God, which faith has its origin in God alone, and in no way, in any shape or form, is a product of the mind, soul, spirit, or heart of man or counsel of men, but is given individual men entirely, at the will of God, apart from the will of man, to whomsoever God wills. I teach that this faith of God, this revelation of God, from God to man, is passive faith, wherein man contributes nothing.

Let's go over that again, because it's a long, involved statement, but it's very accurate from my point of view. So, starting with Bro. Branham's teaching in Mt 16:13-19, which we will read shortly, wherein he shows us that faith.... Now, when you're talking about faith, the thing is, what do you believe? So, there it is. Now, I've said many times to people, especially on the phone, if you've been taught that a cow, which has horns, cloven hooves, eats grass and grains, has a stomach inside whereby it digests the food, chews its cud, swallows it down again, further digestion, has another four teats, gives milk, and goes moo... Now, if you've been taught all your life that that is a horse, that's a horse. I'm sorry.

You say, "Bro. Vayle, it doesn't work."

Don't tell me it doesn't work! You Trinitarians, if you're here tonight or are hearing my voice, you have no conception of God except the Trinitarian doctrine. You Jesus-Only are the same. And you're

both wrong. And you can't be right, because you can't change your minds, or you won't change your minds. So, the thing is, what is faith anyway? Faith is an 'eternal destiny concept'. So, when you talk about faith, you better know what we're talking about. See?

Let me start again. Starting with Bro. Branham's teaching in Mt 16:13-19, wherein he shows us that faith; and that faith was a revelation of Godhead and the Son of God: Thou art the Christ; thou art Messiah, the Son of the living God, period. And upon your faith, this revelation, I will build my church and the gates of hell will not stand against it.

3. Okay, starting all over again. Starting with Bro. Branham's teaching on Mt 16:13-19, wherein he shows us that faith in reality is a revelation from God, which faith, or revelation, has its origin in God alone and is in no way, in any shape or form, a product of the mind, soul, spirit, or heart of man, or counsel of men, but is given to individual men entirely at the will of God, apart from the will of man, to whomsoever God wills.

Now, that's a definition. That is the definitive. I teach that this faith of God, this revelation of God that is given by God Himself, which cannot be conjured up in any way, shape, or form, by any one in any way, but can be abused once God gives it—entirely distorted, this original faith of God... (I threw in the word 'original', because that's in the Bible: the faith once delivered, once and for all delivered to the saints: original faith.) This once-and-for-all-faith delivered by God, as from God, this revelation of God and from God to man, is passive faith, because man contributes nothing. He is simply a blank screen upon which the light from the projector shines through the film, and he receives through the light the picture, so that they become one.

4. So, we read Mt 16:13-19.

(13) When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? (Well, he tells them right there: he's the Son of man. But, watch the answer he gets back.)

(14) And they said, Some say that thou art John the Baptist: (Well now, that's very strange. Did they mean the spirit of John the Baptist, or are these a bunch of reincarnationists?) some, Elias; and others, Jeremiah, or one of the prophets.

(15) He saith unto them, "But whom say ye that I am?"

(16) And Simon Peter answered and said, "Thou art the Christ."

Not the Son of man. Now, watch this: not the Son of man. Now, Son of man's a prophet, right? Son of God is superior.

So, Jesus said, "I'm the prophet."

Peter said, "Yeah, you're the prophet, all right. But you're sure more than that. You're Messiah. You're the Son of the living God." "Oh, God, why did I say that?"

You say, "Oh, Bro. Vayle, I don't think Peter..."

I think he did. I think he did. I think Peter literally heard himself say it. I've got no proof. But I think he did.

(16) Thou art the Christ, the Son of the living God.

- (17) And Jesus answered and said unto him, (Happy are you. Fortunate are you. Blessed are you. Grace has fallen upon you. The favor of God is with you Simon son of Jona. Notice, he answered him back. Peter said, “Thou art the Christ, the Son of the living God.” He said, “You are Peter, son of Jona.” He said, “You’ve honored me; I’m going to honor you. You picked me; I’m going to pick you. Or, you’ve defined me; I’m going to define you. You’ve honored me; I’m going to honor you.”) flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Now he said, “You’ve recognized me as **the** Son of God; I’m recognizing you as **a** son of God.”

And, how in the world are you going to have your Godhead all mixed up and say you recognize the Son of God, and he’s going to in turn recognize you? Here is the proof. If he did it this way, he’s got to do it that way, Bro. Branham said. And we’re dealing with the vindicated prophet. We’re not dealing with a bunch of men’s ideas here.

- (18) And I say also unto thee, That thou art Peter (a little pebble), and upon this rock I will build my church; and the gates of hell shall not prevail against it.

5. So, when Bro. Branham categorically said, “The greatest revelation under the Seventh Seal, and all the seals was: There is one God,” there it is: the understanding of Godhead, because without the understanding of the Godhead, there cannot be any worship, and that is absolutely proven by the fact of the Scripture, that there was no worship of Almighty God, except through the recognition of the Son of God from the moment he was baptized in the River Jordan. You trace your history. The bruised reed he broke; the smoking flax he quenched. Show me any acceptance of the Jews by Jesus Christ, until in the Great Tribulation he appears to them, and makes himself known with the Gentile Bride in the palace of the King. You can’t find it. They’re gone—all except for a tiny remnant, until the Fifth Seal. And a few, who by Divine grace come in, where the middle wall of partition is broken down, and the church is no longer Jew or Gentile; it is Jew and Gentile. You have a mixture.

The next verse says:

- (19) And I will give unto thee the keys of the kindgom. (Now, built upon revelation, the keys of the kindgom could be nothing more or less than the continuation of what was structured as the foundation, because the church as the unified whole of one substance... 1 Corinthians 12 says so, so don’t try to change It.) and whatsoever thou shalt bind on earth shall be bound in heaven: (But that’s not true; It doesn’t say that. It says, whatsoever shall have been previously bound, you now have the right to use it. Now, what was bound on earth at that time? “Thou art the Christ, the Son of the living God:” Godhead and Son, which was the revelation. And the verse goes on to say:) and whatsoever thou shalt loose (And there again, it’s also whatsoever shall have already been loosed.)

And there you’ve got Seven Church Ages with definitive revelations, seven messages under seven messengers, while the church comes and goes, falling into the ground and coming back to headship.

Right today, we can all say, if he were standing in our presence... What would we say, if Jesus stood here in the flesh, and he said to this congregation, “Who do you say that I am?”

What would you say? Answer me back. Come on. [Bro. Vayle asks congregation to repeat with him.] “Thou art the Christ, the Son of the living God.”

If you can't see that, there's something wrong somewhere.

6. To show the perfection of Bro. Branham's teaching, we go to 1 Corinthians. First of all, we go to Galatians. That's better, because there's the starting stone. Now, remember; Bro. Branham said, "*The church needs to get back to Pentecost.*" All right. We're all going to run around, scream, holler, speak in tongues, prophesy and everything else. No, no, no, no, no. No, no, no, no. Pentecost is where God came down Himself originally and gave a part of Himself to the people sitting there. But there wasn't any Word. So, now you want to go back to Pentecost? That's where the Pentecostals are today.

Do you know the history? Well, their history starts, a great deal in Azusa Street where a certain minister of the Gospel, very wonderful Christian brother, had a great big cardboard box, and he would crawl in that and pray, pray, pray, pray, pray. I think his name was Seymour. That's fine to pray, but prayer without the Word is an abomination. And it's especially an abomination when you pray and you turn down the Word. Parum came on the scene out there in Oklahoma, I think it was, and he asked a bunch of Pentecostal boys he said in college. He said, "Now find out what the baptism of the Holy Ghost is." They came up with the historical chapters of the Book of Acts, which is not the truth. The truth is over there in John, he shall teach you all things. He's the teacher. So, they took that.

So, if you're going to go back to Pentecost, and you think Bro. Branham told you to go back to Acts 2:37-39, then Bro. Branham was a hypocrite and a liar; because he said, "*Ephesus returned.*" And he said, "*Just think, how wonderful, the same Pillar of Fire that brought the Word is here revealing It.*" So, William Branham put himself with Paul and with Moses.

7. So, let's go back to Pentecost. Let's go back when God's Presence is here, God Himself, still dividing Himself, baptizing His people with His own spirit, and here teaching us. Now we're back to Pentecost.

8. You have to take everything Bro. Branham said and put it in context. And you cannot do that outside the Bible, because what is, has already been. So, you've got a guide. Now Gal 1:11-24 distinctly tells us:

(11) But I certify you brethren, (Now the word 'certify', now 'I'm telling you the truth'. I'm raising your hand, brethren) that the gospel which was preached of me is not after man.

(12) For I neither received it of man, neither was I taught it (by men), but by the revelation of Jesus Christ.

So, here is where Paul's faith is.

"Paul, what is your faith?"

That's the revelation.

"What is your revelation?"

Of Godhead; put beyond that, the doctrine. That's my faith.

That's the faith once for all delivered to the saints, and that's the faith of which the Bible said, "Shall the Son of man find faith when he cometh?" And he was already there, so the Son of man is coming again. Will he find the body of true doctrinal faith (Because that's what it means.) or the true revelation? And the answer is, "No. He will not find it." Because in 2 Corinthians 11 and before that—Revelation 2, the church was already off-keel and going in the wrong direction.

(13) For ye have heard of my conversion in times past in the Jew's religion.
(Now this conversion here is the baptism of the Holy Ghost. Jesus said

to Peter, "When thou art converted, strengthen thy brethren." Remember, Bro. Branham said that's the baptism of the Holy Ghost. How that... In other words Paul's sealing. He said, How've you've heard of my sealing in times past in the Jew's religion.) how that beyond measure I persecuted the church of God, and wasted it.

And he called that 'God'. He would call that 'the baptism of the Holy Ghost'. He would call that 'the life of God'. He would say 'This is it'. Hey, isn't that what the Nazarenes and Presbyterians are doing? And the Nazarenes, Bro. Branham saw the pastor making love to a corpse. If that isn't the most hideous thing that I've ever heard in my life... Just think about it.

- (14) And profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.
- (15) But when it pleased God, who separated me from my mother's womb, and called me by his grace, (Now, watch that.)
- (16) To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:
- (17) Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.
- (18) Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.
- (19) But other of the apostles saw I none, save James the Lord's brother.
- (20) Now the things which I write unto you, behold, before God, I lie not. (The same man said, "If any man think himself to be spiritual or prophet, let him acknowledge that the things which I write unto you are the commandments of God.)
- (21) Afterwards I came into the regions of Syria and Cilicia;
- (22) And was unknown by face unto the churches of Judea (And so on and so on. And we go and to hit the second chapter.)
- (1) Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.
- (2) And I went up by revelation...

God revealed something to me. Now I'm going to tell you something: that revelation is still faith; because, you see, he was operating by faith. When this revelation came, he knew this is what he would do; this is where his confidence was. He said, "I can prove it to you." to this point: He knew it was God. Then, a little flutter came in, and he said, "Hey, they were with him, there with Jesus. I'm going to go up and check it out."

God said, "Go and check it out." See? So, he goes up. You have to lay it all out there.

- (2) ...and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

Now, how sure was the Apostle Paul of everything to make that statement? He said, “I faced the Pillar of Fire face-to-face, right here.” Come on, look at the picture.

9. You say, “I don’t believe that man could have had one doubt. I believe you’re nuts.”

You’re not going to sit here tonight and tell me, “Oh, Bro. Vayle I got this great mighty faith. I don’t waver one little bit. You know, I don’t have one bit of trouble”?

You have problems. Everybody does. Remember, our faithlessness makes all the more clear His faithfulness. When it’s “Live, die, sink, or swim,” your wavering, your thoughts, don’t mean one thing. The point is, what have you got? Is it real? If it’s real, it’ll take you over. You won’t take it over. That’s where these active faith birds go haywire; they want to take things over. The true people of God let God take them over. We’ll get into that before we go too far. All right.

10. We go to 1 Corinthians. And in 1 Cor 2:1-16 Paul said:

- (1) And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.
- (2) For I determined not to know any thing among you, save Jesus Christ, and him crucified. (Now, why? Because that’s the whole principle of salvation, the washing by blood, the atonement.)
- (3) And I was with you in weakness, and in fear, and in much trembling.
- (4) And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: (Sort of like Abraham Lincoln and Douglas. Wasn’t Douglas the guy that debated him—the guy that talked for two hours, so flowerly and fluent and everything else? And Lincoln got up and about four minutes gave the greatest speeches in the history of mankind. Well,...)
- (5) That your faith should not stand in the wisdom of men, but in the power of God.
- (6) Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nothing:
- (7) But we speak the wisdom of God in a mystery, even the hidden wisdom.

Now, watch; we speak the wisdom of God in a mystery. Now Bro. Paul was telling us that he speaks the wisdom of God. He’s going to bring the Word clear to you, everything you possibly need. But there’s still going to be a great element of the mysterious, where you’re going to have to fall back on vindication. Huh? Oh, these Pentecostals. Oh, these guys, these latter rainers that got it all and have nothing. In fact, they’re so far in the debt of God, they’re so far in the hole, it’s pitiful. They’re to be pitied. And to weep over them would be no sin.

- (7) ...which God ordained before the world unto our glory. (Before the world. In other words, every single word and every single person before the foundation of the world is in here. That’s in my notes. I didn’t know this is where it was.)
- (8) Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

- (9) But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.
- (10) But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. (Yeah, that's a very profound statement. God's spirit searching His own depths to prepare for you and me something. The very bounds of Godhood and Godhoodedness plum to the depths.)
- (11) For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

11. Let's put it together. It takes the spirit of man to communicate. Without it, you have nothing. Now Paul said:

- (12) Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. (He said, "God searched my spirit. That same spirit searched God's spirit. I've been given words to tell you what it's all about. I want you to listen to them.)
- (13) Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teaches; comparing spiritual things with spiritual. (In other words, comparing the Word with the Word; and you'll see It runs in absolute continuity.)
- (14) But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: (In other words, that spirit that Bro. Branham talks about, that's strictly allowed of God but is not of God. And it can only deal with a human. And, what you see, your senses, your body takes, it takes to your mind by your spirit and goes down to your soul. Let's see what happens to it.) neither can he know them, because they are spiritually discerned.
- (15) But he that is spiritual judgeth all things, yet he himself is judged of no man.

In other words, when you have the spirit of God, completely renewed, your conversion, full of the Holy Ghost now, like Paul, is genuinely full of the Holy Ghost. Not a spirit of organization, now, or denomination, but you've got the Spirit of God. "He that is joined of the Lord is one spirit." No man can judge you.

12. Now Bro. Branham said, "*You can't judge a prophet.*" And you can't. But It also tells you here this prophet says that no man can judge you. In other words we're looking once more at the fact, (Call it abysmal if you want; it doesn't matter what you call it.) it's a one-to-one revelation. And it doesn't mean that we all cannot have the same revelation. It just means that you individually have to have the revelation from God.

Now some people take and run with this and say, "You can't give a man a revelation; so therefore, shut up."

That is the most asinine thing I've heard in all my life. Then, why didn't Jesus shut up? Why doesn't everybody shut up? I can tell you what that person has got in mind: He wants to sell you a bill of goods. Now me, I'll talk and talk and teach and teach. I don't care two bits or two cents if anybody takes it or not. Why? Because it's not my job to care. It's not my job. You know when you have the Word of God in your mouth, (We'll talk about that.) and you're talking to somebody, you are no more nor no less than the herald. And Bro. Branham talked about the old system of governments in England: "*In my father's house are many mansions;*" and he said, "That's not a big apartment house." He said, "There's various houses of the stewards and a house of the Jones, I guess, and the houses of this guy, whatever they are."

John and Betty [McRae], you know more than I know about it any more: all these houses. It means a great nation with all these lords and nobles and all these houses. See? He said, "My Father's house are many nations."

Now there, then, if you see this particular instance, you go back in history, and you see where the king would send out a herald. And, as he came to the castle walls or the houses, you know, big mansions, he'd blow his trumpet and throw the writ over the wall and hurry down the road. Now, if you wanted to pick it up and read it, fine. If you didn't, it'll lay there; but you were responsible. And that's how everybody is with this Word in their mouths. You're not going to make anybody believe anything. It is not your job to make anybody believe anything. In fact, within the church, after the first or second admonition you reject as a heretic. Why would you waste more than a second time talking to a sinner? Now Bro. Branham brought that out. I brought it out to myself many years ago, when I said, "My heavens, folk, don't you realize this Word of God is so powerful? You don't need to shout and shout and shout and talk and talk and talk to somebody to try to convince them, until you're blue in the face, and they're blue in the face."

You only end up in what they call "the proof-text, salvation Christian."

They say, "Hey, you believe the Bible?"

"Oh, I believe the Bible."

"Do you believe Jesus died?"

"Yeah, he died."

"Who did he die for?"

"I don't know."

"He died for you."

"He took your sins."

"Well, if Jesus took your sins, where are your sins?"

"Oh, they're on Jesus."

"Shake my hand. You're saved."

Forget it. That's no revelation. That's Billy Graham. Nor do you tell the Catholics: "You preach the same gospel we preach." I think he does. Same Trinitarian dogmas.

13. Now, let's go back to Galatians 2, and all this is for a purpose. And he says here in verse 20:

(20) I (have been) crucified (Not "I am crucified." "I have been crucified.")
with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the

life which I now live in the flesh I live by the faith of the Son of God,
who loved me, and gave himself for me.

He said, "I live by the faith of the Son of God. I live by that revelation." Who art Thou Lord? I am Jehovah-Saviour. And he goes to the desert under the presence of the Pillar of Fire, where God reveals the very one that the Jews killed was their Messiah and He had indwelt him. That's why, always, Paul said, "Blessed be the God and the Father of our Lord Jesus Christ." If he did not have a definitive revelation of God and of the Son, he never could have said that. If he'd have been oneness, he would have said, "Blessed be God, who is the Son."

Now here's the point: If you believe that, as Jesus-Only, no matter what I quote, you can't hear me quote it right. There's no way you can do it. You know why? Because you're pregnant with a false seed, and there's no room in the womb for anyone. Now normally speaking, and this can never happen to a Christian. In the world it could. You could get two seeds in a womb from two different men. It's proven time after time after time. But not in the mind. And, if you ever have the right Word, the womb of the mind is sealed up. If you have a wrong word, you can have a dozen illegitimate rascals running around in there, and you won't know who you're serving, or why you're serving, or what you're serving.

He said, "*I live by the faith of the Son of God who loved me and gave himself for me.*"

14. Now, compare that over here to the Book of James, because we're going to go back and forth on comparisons. And It says over here in James 2:

- (1) My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

So now, James is corroborating here. This is exactly why Paul said he had the revelation of Jesus Christ and pins it down on him. And he's not Jesus-Only. He's not making one God, in the sense the Jesus-Only do, ignoring the Son or ignoring the Father—trying to make him one, where Jesus is his own Father, and the Father is His own Son. It doesn't work. I can give you those Scriptures in Galatians to show you how they work after a while. We'll get to that another time. So, here we're looking at this revelation.

15. Now, let's go a little further, and we'll go right to 2 Thessalonians, and we'll see something here that's a real eye-opener. Because It says in 2 Th 3:1-2:

- (1) Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:
- (2) And that we may be delivered from unreasonable and wicked men: for all men have not (the) faith.

It tells you right there. At the end time, it's so sparse—eight people made the ark. Because, remember; the church is built upon the definitive revelation. Just keep these things in mind; because look, we'll bring them all together, if you can stick with me and understand where I'm going.

16. We now go to Acts 13. We all should know this, because I've used this many times. And in verse 48:

- (48) And when the Gentiles heard this, they were glad, and glorified the word of the Lord: (Didn't glorify God now; they glorified the Word of the Lord.) and as many as were ordained to eternal life believed.

They got the revelation of the Word. Paul taught it. How many caught it? See that's the question. That's the question. "As were ordained." If you weren't appointed to it, you wouldn't get it. Jesus said to

the Pharisees that my Word can have no affect upon you, because you've got no place in you for my Word.

Now, if you came to my house and said, "Lee, I'll tell you what, I've got five tons of coal."

I don't have any place for your five tons of coal. What do I want with your five tons of coal?

"Well, hey, it'll do this. It'll do that."

Oh, come on.

"Lee, when you put it under pressure, you can turn it to diamonds."

I say, "Shut up and get out of here. I don't have any room for your coal."

That's what they did with the Gospel. They don't have any room for it. There's nothing there to take it. That's what these pseudo-scientists are doing: pouring water on a rock, and pretty soon we're going to have life.

Hey, by the way, did you know that they're proving now that the Sphinx actually must have predated the flood. They said the winds and the sand is what destroyed the Sphinx. And they've proven now, sand and wind doesn't do it; it's water. Where did the water come in the Sahara Desert? Did you remember Bro. Branham say that Enoch made the pyramid? Do you know that's general understanding of certain people? So, what's the Sphinx? The original lion head. They've got a pharaoh on this one I guess.

So, you're finding some very peculiar things in nature. But that doesn't matter. The point is that you're never going to tell people anything they don't want to hear.

17. Now, let's go over here to 1 Peter. And this is where you've got to believe Bro. Branham; and yet you don't have to, because this is the Scripture, whether you want to believe It or not. But the point is in 2 Peter 1, Bro. Branham taught on the stature of a perfect man. And he says in there, verses 1-7, Simon Peter, a servant and so on.

(2) Grace and peace be multiplied...

(3) According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath (given) us to glory and virtue:

I want to ask you a question. Where did he get the knowledge of him? You know where they got the knowledge of him to begin with? Huh? What did Jesus say in Jn 14:12? He said, "These aren't my words; they're the Father's Words." So, who gave him this? Who gave him this knowledge? God. The Holy Ghost gave him this knowledge.

(5) And beside this, giving all diligence, add to your faith...

Now there's number one. Add to your faith 'virtue'. So therefore, there is a definitive faith that we start with—the definitive revelation. Now Bro. Branham said these are birthed into you by the Holy Ghost. So, everyone of these things here, then, must be something you are made aware of by the Holy Ghost, because they are not yours, they're in the Holy Ghost. And these are the things that you truly look at rather than gifts. Because in here, there are no mistakes. But with gifts there are multitudes of mistakes. This is something over which you have no control. This is the life of God working in you. Gifts you don't have to have the life of God at all in you. Just keep these things in mind as we get more and more into it. Now It says:

- (5) ...add to your faith virtue; and to virtue knowledge;
- (6) And to knowledge temperance; and to temperance patience; and to patience godliness.

Remember, brotherly kindness is the seventh one. So, what's all this love people are talking about? Brotherly kindness is sticky nature. "Fish hooks on the elbows," as Bank Woods used to say. Where Bro. Branham said, "You're not just the sweetest people on all the earth to each other, but let someone get in trouble, you'll sympathize and try to help them and all. So, brotherly kindness, add love. Love is number eight, which is the Capstone, which is God Himself, the Holy Ghost Himself, God coming down and sealing in the Bride to present it to Christ. Actually to present it to Himself, where it becomes 'my sister/my spouse'—all these types and things. We'll get to know more of that.

Now, so in here you see where we have the revelation, because... Now this is Peter writing this. And it was Jesus who said—and, remember; God was in Jesus when it was said—and Jesus had permission to say it, or he couldn't have said it: you know, "Flesh and blood have not revealed this unto you, but my Father which is in heaven," right down the line. Now he said, look, "Add to your faith virtue." What's the foundation? Faith. From the same person, the same substance, and you're coming up, up, up, up through Seven Church Ages to the very end. Okay.

18. Now we go to Ephesians. Passive faith, revelation: Eph 2:8-9.

- (8) For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.
- (9) Not of works, lest any man should boast.
- (10) (Because) we are his workmanship, created in Christ Jesus unto good works (Notice the part that was created unto Christ Jesus was gone to good works. You don't create sons; they're born. What's put into them, is put into them whatever how God wants to do it in various ways, so he can bring out what God wants. So, there it is.)
- (8) By grace are ye saved through faith; and that not of yourselves: it is the gift of God.
- (9) Not of works, lest any man should boast.

Now this is the key verse—what we're looking at. Because, what does It say here? "By grace are ye saved through faith." In other words it is grace that allows you to have the revelation—gives you something when you say, "This is it! This is my rock! This is my tiepost! This is what I build upon! This is my life! This is it! I will not veer from it. I give myself over to it."

And this faith, this revelation, has to be so mighty, till at the end time it approximates the water flowing out of the eastern gate that is no longer water to even swim in; it is water that carries you over. That's going to happen. And it's going to be, when it shall be neither light nor dark.

Are you catching what I'm saying tonight? Now I hope you are, because right now I'm going into the spiritual as much as I possibly can to let you know something: it will be neither light nor dark, but at the evening time it shall be light. You will get by. You will get by. But, if you think you're going to turning the world upside down, "Hallelujah, glory to God," I got news for you: the great sign has already come.

When Matson Bose talked to Bro. Branham, he said, "God had revealed to him," (That's Bose.) "that Chicago would be shaken." And Bro. Branham said, "*It's already been shaken.*" But right here we're

looking at: “By grace are ye saved through faith.” See? Now, what is he talking about? He’s talking about coming in, going through, and going over. The whole thing. This is the process.

19. Now we stop here and go to Eph 2:1-7.

- (1) And you hath he quickened, who were dead in trespasses and sins;
- (2) Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children (That’s the sons.) of disobedience. (There’s two spirits mentioned there, you see.)
- (3) Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. (Now, that doesn’t mean sexual exploits. That means that you just didn’t have any time for God: building houses, creating dams, making airplanes, atomic bombs, and seeing how far you can go.)
- (4) But God, who is rich in mercy, for his great love wherewith he loved us,
- (5) Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved.)

He threw that in there. Why? Because, hey, “Oh, I was once a great sinner. Oh man, you should have seen what I was like. Oh, I was horrible, but I pulled myself by my bootstraps. Look where I am today.”

Paul throws that in and slams them. He said, “Listen, just a minute. What God did for you, don’t you ever dare try to take credit. Salvation is of the Lord.”

That should be written across there behind the pulpit, the same as “Be Still and Know That I Am God.” I would write under that “Be Still and Know That I am God,” “What for,” and “What Are You Going to Learn?” Not sacriligious; just to open your eyes. What is “Sit still,” and “What are you going to know?” Okay. So, then It says here:

- (6) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.
- (7) That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

Didn’t I tell you what the Millenium is all about?

“Oh, Bro. Vayle, I believe that’s just Seven Church Ages.”

I don’t. I believe ages is ages. That’s Seven Church Ages. That’s the Millenium that goes right to New Jerusalem; anything beyond that is still there. So, I haven’t been teaching you anything wrong. I’m teaching right with the Scripture, right with Paul, right with God Himself. And that’s a nice place to be. But Peter said, “If any man speak, let him speak as the oracles of God. Let him be the mouthpiece for God; or shut up and sit down.

- (7) That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

The same one by whom He created the worlds. By whom, the same one, He saved us. By the same one, by whom, He maintains us. By the same one, by whom He takes us through. By the same one, who will be there, the Lamb, between us and God. Why would you want to get rid of Jesus and be Jesus-Only? Why would you want three gods, when one is more than enough? You see, I'm trying to show you: If your minds have not been renewed, there is nothing you can do about it. If this, to you, is as an ice cream cone, all your life, to you, it's an ice cream cone. To me, it's a pretty blue-colored pencil, and I'm right. All right.

So, here we find these seven verses preceding verses 8-10.

20. (8) For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
- (9) Not of works, lest any man should boast.
- (10) For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Now, listen; It says "grace." Now, walk, grace from God, now walk. Before then, you didn't have a walk. Before then, you just obeyed the lust of the flesh, sensual, which doesn't mean you're out there committing adultery for heaven's sake and knocking down poor little old ladies. It just means that you've given way to reason, and you're living just a life that's sensual in the fact that everything around here you're just going with it, instead of going introspectively and moving toward God, feeding the inner man. You're even warned: If you eat too much, put a knife to your throat. In other words, don't even get carried away, like the Cretians slow bellies, beasts, slow bellies. Now, listen carefully to verses 5-7.

- (5) Even when we were dead in sins, hath quickened us together with Christ.

"Quickened us together with Christ." "Quickened us together with Christ," together with Christ, together with Christ. And raised up together, raised up together, raised up together; seated in heavenly places in Christ Jesus. Now, see, if you're simply sensual, you can't buy that. Because that is a revelation from God as to your actual standing before God. And, whether you know it or not, you've been raised with him and together with him in heavenly places. And you might not believe this, but that's right here on earth, at this time, in a church like this. Because we're just like Bro. Branham's church. And he said his meetings were heavenly places. And, if we are in Christ Jesus, which we are, we are in heavenly places; and the word 'heaven' means 'the place of elevation and authority'. So, we read five and seven.

- (7) That in the ages to come he might show the exceeding riches of his grace

Now, hold it; I thought we saw His grace. Remember the old guy on the radio who used to say, "You ain't seen nothing yet!" You know why? We're not in the position to receive it. Daddy Bosworth and men like him, blipped in and out, from one level to another, from earthly senses to heavenly senses. Bro. Branham called it the "Beyond the curtain of time." Went out, came back; went out, came back.

And today, in this hour of time and eternity mingling, there are two more people who did that: Bro. Davis, down below us, and Bro. Lee Miller at the same time is doing it today. He comes and he goes; quoting Bro. Branham, seeing Bro. Branham.

You say, "I think maybe that that's just..."

Just hold it right there. I'm talking about it and explaining it to you. The inner man. The inner man living, while the outer man's dying. The outer man's dying. It's too late for food. No more time for medicine, but lots of time for God.

If you take a picture of Bro. Branham, one he had supernaturally, and you saw that—like a death head and a emachiated figure standing... I think it's out here somewhere. We should put it on the wall. There it is over there, under that light. You'll notice that the man in the front, I think it is, or the one behind, (I'm not quite sure.) looks quite plump and younger, but the one behind it is like a death head. And that is the outer man perishing and the inner man being renewed: the grace which is now and is to come. And we'll talk about more as we go along.

21. So, all right now. We have read Eph 2:1-10. And you've listened to me, and you heard what I had to say about It. So, all right. Let's go to Eph 1:19 now and read.

- (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 the heavenly places, (Now, remember; this precedes what we have already read.)
- (21) Far above all principality, and power, and might and dominion, and every name that is named, not only in this world, but also in that which is 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.

So, what I'm saying here, is that verses of chapter 1:19-23, is exactly chapter 2:6 and 7: "And hath raised us up together and made us sit together in heavenly places in Christ." Now, let's keep reading:

- (7) That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.

Now Seven Church Ages have gone by. Seven Church Ages of revelation and grace have gone by. We are now to the area where Bro. Branham compared us to Joshua, which is a day of special grace. And we're back to Ephesus. And, as he said, and it's so clear, these verses that I read concerning... And it starts right over here in Ephesians 1: "who hath blessed us with all spiritual blessings in heavenly places" and so on. That is the start. That is the negative. And, as we move from age one to age seven, we are now in the very presence of God and His picture taken, and knowing, with Israel back in the homeland, according to Romans 11, it's resurrection time.

22. So therefore, time and eternity have mingled, and mortality and immortality is going on right now, in somebody. Will it be your children sitting here? We've got families here that were brought up in the Word. Without mentioning names, I'm very, very, very proud of them—and their children. And I couldn't have any doubt in my heart at all, but what they will positively be in the Resurrection and Rapture, having fully obeyed the Word; young men that stayed virgins; young women that stayed virgins. And that's the key, because infidelity and rottenness is idolatry. So, if you're into the type...huh? You're rotten, or you better check your soul out and repent and try to get right with God. But I cannot see for one moment, that I've got young people sitting here, married now—I don't have any doubts in my mind that you've come from the negative to the picture; just like on that wall, there's a picture of death giving way to life and immortality. Here's a picture of the devil's power giving way to the power of God. God taking back His kingdom for His Christ and for His people. Scientific.

23. We see actually, the negative, the plan, the Word—seed, the revelation laid out. Then, we see the building in, and we see the seed begin to grow. And, when we do, we see the multiplied seed, so that

where He is, we've got to be also. It's not just a promise of "Where He is, I'm going to be." That's ridiculous. **You've got to be; "I can't miss it. I can't get away from it."** You'll understand more as time goes on what I'm trying to tell you from my heart and what I know. It's over. It's "You is, or is you ain't" Right, Frank [Proctor]? I think you know that statement. A bird is a bird is a bird is a bird.

Look, let's face it. I can take any form of life there is and feed it the wrong chemicals. It doesn't change the life; but, my God, what a monstrosity can come forth for the body. And that's what you're looking at. Don't ever, ever, ever, ever deny the purity and wonderment of God Himself within the church. But I'm talking now of God in our midst, and we're born again. I'm not talking some Latter Rain, claptrap, balderdash stuff that, you know, "We all got a part of God, and we're all going to perfect each other. We're going to do this."

What was my definition tonight? about revelation? 'You ain't got nothing to do with it, except to receive it'. And, if you ain't got the place to receive it, you ain't going to get it.

So, we see here, what God put in the negative, the blueprint, and the great Architect, Photographer (whatever you want to call Him), is bringing it forth to the New Jerusalem, we risen with him, he on the throne, we like him, attendants and so on, and the Pillar of Fire above the Throne. So, okay.

24. Now, watch. What brings us to Eph 1:19-23--which we read: "What is the exceeding greatness of His power" that takes us right to the Rapture, right up to headship, right up where there's nothing left: the whole Word of God is fulfilled, the body's all in, Word upon Word, it's all done...? What brings us there? It's simply this: Eph 1:17-19.

- (17) That the God of our Lord Jesus Christ, the Lord 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 ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,
- (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.

In other words the full effect of the Resurrection can only come after there is a revelation. Why? Because the whole thing is revelation, and revelation is faith. How could you have faith for a Rapture, if you didn't have the Word for it?

Brother Branham said, "*The Bride is waiting for the revelation of the Rapture.*"

Then, she's waiting for rapturing faith. And that only comes by God Himself vindicating Himself to you and me, wherein what is what? I'll tell you what is what. "That the God of our Lord Jesus Christ, the Lord of glory, may give unto you the spirit of wisdom and even revelation in the knowledge of Him: the eyes of your understanding being enlightened." So, what is it? The great revelation of the end time under the seals is: "There is one God."

"Oh, I'll look for this and that."

Well, keep looking honey; be my guest. You want to know how to make soup out of meat bones? Just get some meat bones and throw it in the pot.

"Oh, Bro. Vayle I'll look down here, and I'll look for ox tail and, you know, little rabbit hoof..." Well, rabbits don't have hooves but, oh well.

Listen, this is not a joke, it is the mentality of so-called Christians. They can no longer see black and white. At evening time it shall be light, though the age itself is neither light nor dark. It's fumble, fumble, fumble, fumble, guess, guess, hope, hope, want, want, wish, wish. Uh-uh, not to the Bride. "It shall be light...."

25. So, this is what brings us Eph 1:19-23. It is the negative has been developed—revelation. Now, notice very, very particularly, verse 19:

19 And what is the exceeding greatness of his power to us-ward (What's the next word?) **who believe.**

Who believe what? What I just read. When God comes down, declares Himself, shows Who He is, vindicates Himself, demonstrates Himself, "*The same Pillar of Fire that brought the Word is here revealing It.*" We come back to Ephesus. A special time of grace. We're crossing-over. Separation time has come. The same Jesus who had an exodus from Israel, (And we're talking about Jehovah now.) the same One has brought us out of the churches into an exodus, a special time of grace, going over. And 'grace' is what? 'Unmerited favor'. What is revelation? Given by God, without anybody asking for it. God coming down currying favor, winning the favor of the Bride, showing her Himself, any gifts, and what lies ahead through revelation.

And she said, "That's it."

Yeah, she may take a beating, but that's it. You follow me? "Who believe!" I say, are you a believer? Now, you can't call yourself a believer; there's no way you can call yourself a believer, unless you believe this. I mean, you can say, come on, say what you want. I don't care what you say. I don't care what I say. That's got nothing to do with it. It's those who believe this! And, who's a believer? A man with a revelation. Ah-ha! Now you can have any revelation you want. But, what's the right one?

I'm going to tell you something. If you don't think that this is a very special day of grace, that God should come down and make sure that this end-time Bride comes in, there's something wrong with your thinking. There's something wrong with you as a Christian. There's something radically wrong. Are you a Christian? Are you born again? In other words, are you locked up to this? Now, if you're locked up to it, you better believe, just for your peace of mind, that this is a very special day of grace. Huh? Certainly that's right. Okay.

26. Now, listen; Eph 2:8, "by grace ye are saved through faith," is for this day, because we are linked up in the second chapter to the first chapter. And this is where the "seating in heavenly places" has now become visible to you and to me. Now it will be partly visible to every person that departs this life and goes to the other side. But, remember; Bro. Branham's vision was, "*You cannot see Jesus.*" So, the seating in heavenly places is the promise and the potential, and today it is on the way to the place where, for some of you sitting here, it will no be longer potential. You won't have to cross over and be someplace else. You'll be changed right here, and your bodies glorified and caught up by the spirit in our midst, which is Elohim-Jehovah, or Jehovah-Elohim. And there in the air, your Word body, (which was waiting for you, but you didn't get to it, so it's going to get to you) will catch up to you; and then, you'll be there at the Wedding Supper.

27. Now, notice carefully; we read in Eph 1:7-10, the genesis of the Bride.

- (7) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; (Grace and blood go together, making it possible to have a fulfillment.)
- (8) Wherein he hath abounded towards us in all wisdom and prudence.

Now, that's going to tell you something. At the end time you're going to learn to appreciate the Blood like you never did before. And you're going to find out that the Blood perfects the Bride along with the five-fold ministry in the Word. So, there's plenty about the Blood at the end time. All these folk worrying about the Blood off the Mercy Seat, this and that, and the other thing, you've better remember to just watch your peace, and don't run, and run, and run, as though you're going to find out some very special thing.

- (9) Having made known unto us the mystery of His will, according to His good pleasure which he hath purposed in Himself: ("That He 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 It tells you here, right here, "He purposed in Himself;" and, if we were in Him, even to the extent we died when he died, there's no way that purpose is not going to be fulfilled and everybody that's in Jesus Christ. And everybody in Jesus Christ will believe this Message; therefore, those that do not believe can not be in Christ, because they are not believers, because It says 'you who believe'. And it's laid out here what you believe. This pertains particularly to this Age, for only this Message has life.

Now, if you don't believe the map is fixed so that north is at the top of the map and south is at the bottom and west is to the left hand side and east is to the right hand side, you're going to read your map so wrong, you're out here going to be out of the state and in the wrong state before you know it. You'll be in Pennsylvania instead of Indiana. So, you better watch it, see.

28. So, we read in Eph 1:7-10 the genesis of the Bride, who is in Eph 1:19-23: "what is the exceeding greatness of his power to us-ward who believe." What is He doing? He's putting into effect everything He said over here. So, the full effect of the whole Gospel is this hour. That's why Bro. Branham said, "*O what a golden age. What an hour to live in!*"

I used to dispute that, but I agree with him. I'm a hard head; he's a soft head and a soft heart. I'm a hard head and a hard heart. So, you can't... Don't feel bad; we're two different people. See? The fulfillment in 19-23, and you know what that..., and in Eph 1:13: "In whom you also trusted, after that ye heard the Word of Truth." You heard the Word of Truth, which is not of man, or of men--original, vindicated revelation. If it took it then, it's going to take it now, or you're not going to have it.

So, my question is, do you believe the Word's vindicated? Are you really standing on It? Because vindication means there is a God. There is a God, and this is that God, and there ain't no other God.

29. Now, listen; "in whom you trusted after you heard the Word of Truth." What is truth? The Gospel of your salvation. If it isn't true, you got a phony gospel. They had a phony gospel in 2 Cor 11. In whom, also, after that ye believed... In whom, what? Christ, Messiah. Ha-Ha! Now Trinitarians and Jesus-Only: You haven't heard the truth. You haven't got a gospel. What are you trusting? You're trusting a bust. Your boat will never get you over.

Bro. Branham said we're on a boat. "*The stabilizers are locked in. We're cresting every wave.*" I hear the foolish virgin are going to die like dogs in the Tribulation. I hear the rest are going to burn in the Lake of Fire. I hear eight people make the ark.

"In whom you heard the Word of Truth the gospel of your salvation." See, Paul preached it. "In whom also after you believed, having heard..." you were sealed with that Holy Spirit of promise. One, two, three. Repent, be baptized, full of the Holy Ghost. Why would you repent? Because you heard! Why would you get baptized? Because you're told to. You heard. Sheep hear the voice.

I never heard a farmer taking a sheep and putting him into a cow dip to get rid of the the warble fly. Anybody a farmer here that knows about sheep? I don't know about sheep going through dips. Cows do, but not sheep. Sheep get baptized in water, having changed their minds. The Holy Ghost comes in. It says so. Word upon Word; line upon line.

30. (13) Ye were sealed with that Holy Spirit of promise,
- (14) Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

And, if you've been baptized with the Holy Ghost, the Baptizer's going to come down at the end of the age, cap it all off, develop the full negative, put the whole spiritual now into a material concept, because it's got to go there—all the Bride glorified just like Jesus Christ, old and new testament saints all together, one big happy family at the Wedding Supper. Okay, I read it to you. "After you heard the Word of Truth," and the Word of Truth is the gospel of salvation. Just as Paul preached it—nobody else. That's the way it is.

31. Now, let's go to Romans 10. Because we have to work this thing right down the line. And It says in verse 17:

- (17) So then faith cometh by hearing, and hearing by the Word of God.

That's identical. Paul never said one thing to the Romans he didn't say to the Ephesians as though they were different. They said the same thing. Now, listen; Eph 1:13 is Rom 10:17, and Rom 10:17 is Mt 13:18-23.

- (18) Hear ye therefore the parable of the sower.
- (19) When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catches away that which was sown in his heart. This is he which received seed by the way side.
- (20) But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receives it;
- (21) Yet hath he not root in himself, (Ah ha! The good soil and fertilizer's not there.) but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. (That's your make-believer. He says, "I knew there was nothing to it," and walks off.)
- (22) He also that received seed among the thorns is he that hears the word; (There's more about the unbeliever and make-believer than anybody.) and the care of this world, and the deceitfulness of riches, choke the word, and he becomes unfruitful. (That's your two unbelievers there, the two kinds: the make-believer and unbeliever.)
- (23) But he that received seed into the good ground (the good ground, the good ground) is he that hears the word, and understands it:

Oh, they love to quote Bro. Branham so "You don't have to understand it, just hear it." But Bro. Branham also said this very thing I'm reading to you: to hear is to understand. Do you understand there's one God? Why is there only one God? Tell me. Why does the spirit of God come down in the last day? Tell me. Give me some answers. You're supposed to know this Message and understand It.

32. Now It says, “which also beareth fruit.” Fruit. What fruit? Fruit for the last day. You don’t have any other message but the last day Message. That’s what you’re supposed to have, because God comes down again, and we’ve got Pentecost. We’ve got people full of the Holy Ghost waiting for God to come down in a prophet like Paul. Now we’re back to Pentecost. I wouldn’t get any amens from another group of people in the world beside our group.

(23) But he that received seed into the good ground is he that heareth, (even understanding the Word, which also bringeth forth fruit. Hundred, sixty, or thirty. Okay, let’s not stop there.)

(37) I know you’re Abraham’s seed, but you seek to kill me because my Word has no place in you.

What did Bro. Branham say? You have the properly fertilized ground; you drop the seed in there; all it takes is sun and rain. Bingo. It’s gotta happen. It’s got to happen! Listen, **because he is, I am**. Not, because I am, he is. That’s stupid evangelism. That is stupid crass, ignorant, rotten, stinkin, devilish evangelism. It’s because he is, I am. Not because I am, and he came... “Oh, yo yo, yo. Isn’t my father nice? See, I’m his son; I make my father...”

O, good grief! To hear is to understand—a personal revelation. It’s not taught to you as a revelation, but brought to you as the Word, which, if you have ears to hear, and when the revelation comes and you turn it down, and you despise it, then you qualify for Jn 15:24:

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

Do you realize everybody, but the Bride and a few foolish virgin, hates God.

And they say, “O I love Him, I love Him, I love Him, I love Him, I love Him. We all got love, and we love each other. Love, love, love.”

Well, you do what you want with it. I just read you the Bible.

33. You know something? Bro. Branham never quoted this verse; he just said where it was. I don’t know one place where he quoted it. He just said, Jn 15:24. It’s the same verse that he said, “If I had not come and spoken unto them, they had not had sinned, but now they have no cloke for their sin.” How do you think they become wretched, miserable, naked in Laodicea, except for God coming down in a prophet. Tell me? It was here, then it’s gotta be now! If it was under Jesus’ age, and He, God, had to be there in human flesh, then God had to be now, in Laodicea, in human flesh. And they’re naked! That’s why he said, I’ve come to dress a Bride. If **the** sword of **the** Lord... Why, that’s the Word! “Bring on your holy vesture with the Word of God standing by!” Dress a woman with a sword? You undress her with a sword. Sure, you do. First of all you gotta undress her, then you gotta dress her right.

Now, where are your rotten miniskirts, slacks, and slits up your sides and backsides and frontside, and your open berths and everthing else? A woman types the Church. What kind of women are typing the Church? Shall I look at you women tonight. Can you bear to stand a little scrutiny, like in the old church?

You know the old church used to have the... Ever been in these old churches? No, I don’t think many of you have. But, if you do, you’ll find a kind of a crow’s nest in that corner, and you’ll find a crow’s nest in this corner. And the preacher goes up in one crow’s nest and looks down: there’s a bare bosom through there, he can peek right through your cleavage. If your skirts are above your knees, no problem. Maybe God’s crow’s nest is a whole lot better than the preachers’! Anyway. Don’t think I’ve gone to meddling; I’m not meddling. All right.

34. With Matthew 13 in mind, and emphatically realizing that Jesus the Christ, who set himself forth in Jn 14:7-11, is telling you that he was the Christ, that God was in him, that God did the works, and when you saw him, you saw the Father: That's God in manifestation, God appearing in mighty signs and wonders in a human vessel. Brother Branham said that God would manifest in human flesh again, according to Matthew 12, absolutely, absolutely, absolutely, absolutely, Jn 14:12. You can't get away from it. All right. With Matthew 13 in mind... Remember, Matthew 13 in mind, understanding. You see?

The people that say you don't have to understand, you just believe. You talk with them, and they got they're own understanding, which is contrary to yours, and they don't want you understanding out there. I talked Presence to one guy for many many years; and Peter Klassen saw him not long ago. One of his friends put Peter on the spot. And he asked this guy that I know, and he said, "What do you think about the Presence?"

And he said, "Sure, I believe He's here with all of us."

Now they got him in the church. A guy came here in this church and preached "He's in the church."

He ain't. Understand? My question is: What do you understand?

"Why, I understand there's a Son of God, but he's comatosed."

My lawyer went to sleep on me, Frank [Proctor]. O, what a great... Frankly, I wish that most lawyers did go to sleep. They'd do their clients a favor. All right.

35. With Matthew 13 in mind, emphatically realizing that Jesus the Christ, who set himself forth in Jn 14:7-11, is the one giving these parables, or these Word pictures of spiritual truths, is the same one... Now hold it, in Rev 1:1-3. Now, come on; let's go back.

- (1) The revelation of Jesus Christ which God gave unto him. ("The revelation of Jesus Christ." In other words Jesus could not unveil anything about himself, unless God gave him permission and the ability. And, has he changed? The answer is 'no'.) to show unto his servants things which must shortly come to pass and he sent and signified it by his angel unto his servant, John:
- (2) Who bear record of the Word of God and of the testimony of Jesus Christ and of all of the things that he saw. (Parables, parables, parables, parables. Word picture, Word picture, Word picture, Word picture. Right? Well, come on. Message to every single church, Seven Church Ages, and a bunch of Word pictures.)
- (3) Blessed is he that readeth, and they that hear the words of this prophecy and keep those things which are written therein, for the time is at hand.

It isn't that at all. It doesn't say that. It says "for the time at hand." Now, what was "the time at hand?" It wasn't back there where John saw the vision. No, way, shape and form. Because the vision was in many parts for seven solid Church Ages and went right up to the New Jerusalem. So, it wasn't at hand--not at all. It says that it "is at hand." It doesn't say that. It was the vision "at hand." In other words, what this is all about...

Now you will notice in there, It says, "Blessed is he that readeth," (And I like the word 'kai' to be a preposition.) even "that hear the words of this prophecy:" even that understand them. But they weren't given to be understood until the last Church Age, when Rev 10:1-7 becomes Revelation 5, which becomes Eph 1:17, or 15-23, which becomes 1 Th 4:16, which becomes Malachi 4, which become a lot of Scripture which a lot of people don't believe in. So, It says here, here.

36. Let's read on.

- (4) John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne. (You know, the pope, the so-called vicar of Christ, they claim the same thing: one down, one up; one down, one up; one down, one up.)
- (5) And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, (Now I want you to notice something here: We're talking about God, and we're talking about Jesus. We're talking about Seven Church Ages, the spirit of God in Seven Church Ages.) Unto him that loved us, and washed us from our sins in his own Blood, (You can put that two ways: You can put that 'Jesus'; you can put that 'God', because Jesus was the blood of God. When you have the redeemer in the flesh through Jesus Christ, he's your wash; he's also the one who washes you, too. But, let's go further.)
- (6) And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. (How much is that fulfilled? You don't get much argument on that, that that's a future thing, although Peter could actually sustain that as present also.)
- (7) Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.
- (8) I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. (And that lets you know that there's a continuity in God, that Godhead is so bound within Godhead that He cannot change, any way, shape or form or time. Then, how could God become His Own son? He indwelt His son, just the same as He indwells me and you who are sons, but not in the same measure, to the same extent, for the same purpose. It's every man in his order, and according as God ordered it to make up that body, with Christ, the Head. Okay.)
- (9) I John, who also am your brother, and companion in tribulation, and in the kindom and patience of Jesus Christ, was in the isle of Patmos, for the word of God, and for the testimony of Jesus. (Okay. Why was he there? Why, because he identified Jesus as the Christ, and then took the Word that he was given.)
- (10) I was in the Spirit on the Lord's day, (Now Bro. Branham said He hasn't had His day until now, this is the Lord's day. When has He had His day? He's coming to His day.) And heard behind me a great voice, as of a trumpet,
- (11) Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book.

Now, watch this business here. And I want you to notice very, very carefully, He said, "I am Alpha and Omega;" I am the beginning and the end; I, which was and am to come. He doesn't say anything about the middle. Huh? Do you notice that? Alpha—Omega. Okay, let's read It again. He said up here,

what is He up here? “From Him which is, and which was, which is to come.” But down here He said, “I am Alpha and Omega.” And Bro. Branham said, “*It really doesn’t matter what’s in the middle.*” He watched Genesis and Revelation; He watched the beginning and the end. Right?

37. Now, how was the church started at Pentecost? Through the washing of the Blood, God could come down Himself, baptize a bunch of people, then bring a prophet on the scene, God manifest in flesh, bringing the Word, veiling God while the Word was in him, God to the people, while he was bringing the Word. Paul again, when God left him, the Word delivered. Right? That’s it. God in the prophets. You can’t bypass the Bible, brother/sister, and you can’t get by a vindicated prophet explaining. So, shut up, sit down, listen, and say “Yes, yes, yes, yes, yes, I love it!” Of course, you’re a bunch of hypocrites; you won’t. I’m not mean. Listen, I’m reading my own heart; God knows.

When Bro. Branham preached on the Rapture, when he said, “*The shout is the Message,*” I said, “Bro. Branham, I’ve heard you say a lot of strange things. This is the strangest. I don’t think I can take it.

And inside I heard myself say: “But, when was he ever wrong?”

Amen. That’s the Shout; that’s the Message. Now, if you haven’t got the same spirit I’ve got, forget it! I mean, honest-to-God, forget it. I mean, we’re not talking on the same depth. We’re not talking on the same level. We’re not talking man-to-man. I’m not trying to hurt anybody’s feelings. I’m trying to help you. Get rid of your inhibitions and all this junk you’ve got around here. This is it! At least say it and stand before God, without being a hypocrite and in the shambles and face a greater judgment.

Or, like the foolish virgins say, “I’ve missed it! I won’t miss it now; I’ll die no matter what happens.” We’re talking as dying men to dying men. I’m Alpha and Omega. I’ve told you before: if a board is consistent, and it’s oak at both ends with no changes, it’s oak in the middle. So, now he says, “I’m gonna repeat myself!” Why do you think Bro. Branham kept saying, “*Alpha and Omega, Alpha and Omega, Alpha and Omega, Alpha and Omega!*” Why, it’s the same reason Lee Vayle is doing it; because it’s Alpha and Omega! It was and it is; it was and it is; it was and it is. And all the way through He was, but they couldn’t tell it. It wasn’t vindicated. They struggled. God saw them through. But in the end time, this is different. We’re going to have a Rapture, brother/sister; we’re going over. Okay. We’ll read a little more now.

38. (11) I’m Alpha and Omega the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

(12) And I turned to see the voice that spake with me.

“I turned to see the voice.” See? ‘Hearing’ is ‘seeing’. God spoke to Samuel, and that’s all He did; He just spoke. And He said, “Go tell Eli the vision.”

“Well, Lord, I didn’t understand anything.”

But **you heard it!** So, when I hear Bro. Branham, I saw everything Bro. Branham saw. When I hear John understand, I saw everything that John saw. I did. I did! So did you. Hearing is seeing, and seeing is hearing.

“How, Bro. Vayle?”

Same way, same spirit. Just two different organs. Right? Right. See, scientific. It’s not hard. Simple.

(12) And I turned to see the voice that spake with me. And being turned...

And he said, “And being turned...” This has a supernatural element. John is taken by forces beyond him. This is not unusual. In Matthew 16, I guess it is, when Jesus took Peter, James, and John up to Mount Transfiguration, the Bible said he literally lifted them. They rose against gravity. They levitated. John moved. Oh, what a beautiful atmosphere—not creepy, not clammy, like these people that we know. But beautiful, wonderful.

39. Now, listen.

- (13) And in the midst of the seven candelsticks one like unto the Son of man, (Not so: one like unto ‘a Son of man’. The Greek does not say ‘**the** Son of man’. It’s more like ‘a’ Son a man.) clothed with a garment down to the foot, and girt about the paps with a golden girdle. (Now, what is a Son of man? Now, you know that a Son of man is a prophet. See? He is a prophet. Now, from here on in... I better read some more.)
- (14) His head and his hairs, were white like wool, as white as snow; and his eyes were as a flame of fire;
- (15) And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.
- (16) And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword.

I want to ask you a question: If He had a right hand, did he have a left hand? Huh? He had to have a left hand. He ain’t some half-baked cripple. You can’t have a high priest that even has his whiskers out of trim. He’s got a left hand. Left hand, right hand. Hmm? Now, what do you think is in His right hand? Well, He had seven stars. Nothing in His left hand to balance it... They ain’t even there, the others. “Out of His mouth went a sword,” and the sword had... Because He had a left hand, which is judgment against the wicked; righteous judgment for the saints. He completely denuded the Laodicean church and clothed a Bride.

Do you know that we stand clothed to the righteousness of God tonight? No longer naked, no longer in idolatry and those things today?

- (16) ...his countenance was as the sun shineth in his strength.
- (17) And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last.

Now you notice later on, way down in the book, John admits that he’s not talking to Jesus. So, what I’m looking at here, (And this is Lee Vayle...to understand what I’m saying.) is this is liken unto ‘a Son of man’—a lot like Daniel saw. And a Son of man is a prophet. Now, from here on in, we find that this is like Matthew 13: a bunch of pictures, literally parables. But not as in Matthew 13, where the giver of the parables stood there and explained it. Now, if the giver of the parables is the explainer, you tell me how the Book of Revelation can ever be explained outside of a prophet, a Son of man, God manifest in human flesh, giving us the explanation. It cannot be done!

The most boring things in the whole world are when you hear these big-mouthed pseudo-teachers get up and try to show you how Revelation and Daniel coincide; and they’re a billion miles off the mark. I started hearing this nonsense when I was about twenty years of age. I went to sleep on the bird. His name was Gortner. He was the grandfather of Marjoe Gortner. That explains a lot. It explains more than I want to talk about.

40. Now the key verse, I would say, lies in verse 13: the Son of man, which is a prophet. Now, what did Bro. Branham say the prophet was, which I just quoted? The prophet is, what? The Word of God manifest in human flesh. Right?

You say, "Well, I don't believe that, because, you know, ho ho, my my my, my, my, you see, Bro. Vayle, God would never do that with a man."

How do you know? When did you talk to him last? You don't even know God. I know Sammy doesn't remember, but his dad, Joe Raczkovi, and I had just talked, about a day before, that Joe was tackled by a puffed up Pentecostal Latter Rainer who said he believed this Message. He was surrounded by his cohorts, or at least one of them. And I just quoted to Joe where Bro. Branham said, "*The prophet is the Word of God made manifest in human flesh.*"

And this guy was so mad at Joe, he said, "You know, Joe Raczkovi, I had a dream last night."

He said, "Yaw, tell me about it."

He said, "There was a snake in my dream, and you were that snake."

And Joe said, "Brother, I had a dream last night, too. I saw the Lord Jesus Christ, and He said, 'Joe, what do you want?' And he [Joe] said, 'Jesus, I just want to be like you.' Brother, you have your dream about snakes. I will dream about Jesus."

They went on, and Joe stood up for the prophet, and the Word finally came to... He said, "I believe Bro. Branham." He said, "The prophet is the Word of God made manifest in human flesh."

"That's of the devil," he said. "Blasphemy, blasphemy!" he said.

He said, "Just a minute, I'll tell you where you can read it yourself."

He opened the book, and he looked at it. Huh?

What do you believe now? Are you gonna dream about your snakes? Be my guest. I can't say I've ever dreamed about Jesus. I don't believe I ever have. But neither do I believe that I've dreamed about snakes. The prophet is the living Word of God made manifest in human flesh.

41. So, with this in mind, we find Revelation 1, all the way through, is actually John telling you a great deal about Ephesians 1.

- (17) Cease not to give thanks for you, making mention of you in my prayers;
That the God of our Lord Jesus Christ, the Father of glory, may give
unto you the spirit of wisdom and revelation in the knowledge of Him.

Now, how are you going to get that without a prophet? Tell me. How you gonna do it? If you don't have a vindicated prophet, the whole thing is up for grabs, and you come like the Jehovah Witnesses, who come very close to Revelation 3, when It says concerning Jesus, over here, when It says that he is "the beginning of the creation of God."

And they say, "God created Jesus, and he created the world."

And they're one hundred percent wrong. Because Jesus was not created; he was born. That would take a vindicated prophet to prove it, in the light of that Scripture. Brother Branham said, "*That's the beginning of God creating Himself into the form of human flesh.*" Now you can take that a long way, and I've taken that a long way; because, when He has a living body down here, the body of the Lord Jesus

Christ, that's God creating Himself again in the form of human flesh, in a condescending manner, which we'll get into later on. So, all right.

42. Here we find John augmenting, what we read here, at the time of the Rapture, at the time of the Laodicean church, which is most important to us; because Revelation verse 6: "And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever" combines us with him and that would have to be, as I see it, in the stature and the position. Because, when we are in complete union with him, you will find that It says here, that "the exceeding greatness of..." Well, first of all, "the hope of his calling, and what the riches of the glory of his inheritance in the saints..." And then, we see "the exceeding greatness of power which was wrought in Christ" and can only be wrought in us at the time of the Resurrection, and this is Resurrection/Laodicean material.

43. Now this is my understanding. I'm trying to make this as contemporary as I can. And, according to Rev 3:21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne," is actually end time also. And it's a promise for the future, but that promise only comes into light at the end of the Laodicean Church Age, which is what we see in Ephesians 1, 1 Thessalonians 4, Malachi 4, and so on, right on down the line.

So, what we're seeing here, then, is a chronology that time is our hour; as Bro. Branham so often stressed, you have to have the Scripture in the right time slot, or you're going to have a problem.

44. Now everything I have brought you is passive or a contributed, God-given revelation wherein we stand. Now that's Mt 7:24-29.

(24) Therefore whosoever heareth (That means 'to understand'.) these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.

Now I know the 'doing' there would seem to be a strong indication that this is works. But, what are the works of God? To believe on the Lord Jesus Christ and him who He has sent. That's where you start. So, if you try to superimpose works where they don't belong, you're going to have a great big fuss.

You're going to say, "Well, my God, I lived a good life. I didn't smoke. I didn't drink. I didn't mess around. Lord, I didn't curse. I paid my tithes. I did this. I helped widows. I went to prison. I did this. I did that. Lord, you've got to believe I am one of yours."

He said, "Forget it. I even cast them out when they raise the dead and heal the sick. So, what are you talking about?"

You can't do it! You must stay within the structure. Grace is grace! Works is works! Faith is revelation. And, remember; there is a work of faith, which **is** work, which is to bring your mind down, down, down, down, bringing every high, (as Paul says,) thought into captivity to Christ. As Paul says, superimposing the Word of God upon your thinking. That's the works. The hardest work you'll ever do is the hardest work I did. It was very easy. Brother Branham was right. That's all. Okay.

45. (24) I will liken him unto a wise man, which built his house upon a rock:
(Now the thing is this:)

(24) Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.

Now, what did that man build from? He built from the blueprint. Was the blueprint his, or was it God's? So therefore, your life is going to be built upon the Word of God. What does the Word of God say? Repent and be baptized right. The Word of God says 'you've got to have revelation'. So therefore, we're looking at... Now:

- (25) The rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

Was is the rock? The rock foundation of revelation. Why? Because faith... By grace are ye saved through faith. And faith is a revelation. You can't believe, unless it's given to you to believe. You can't do it. Predestination.

- (26) Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

Why? Because he didn't listen to the Word of God. Listening to the Word of God is the most important thing you can do. If you don't think it is, then, why was it that Eve went hay-wire? How did Adam get out of harmony? How come Cain spit in the face of God? How come Abel died for the Word of God? How come Isaiah was sawed asunder? Jeremiah thrown into prison? Philip stoned to death? Paul beheaded? Peter crucified? Tell me.

It's the same as they said to Jesus, "Hey, raise all the dead. Empty the graveyard. Hallelujah! Give us wine by the tubfull. Give us bread. Give us oil. Give us this; give us that. Oh, we love it. But, shut up when it comes to the Word."

You get the point. Okay. The Bible says we stand in grace by faith.

46. Let's go back to Eph 2:8-9.

- (8) By grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

Now this was a puzzle to me for years, because it seemed to spell redundancy in an unwarranted repetition, as if over-explaining or emphasizing a point already well-known, which, in other words, is this: "By grace are ye saved through faith; and that not of yourselves:"

So, the man is saying, "Look, I'm giving you this red crayon here. Here you are. Thank you. Now, remember; I gave it to you. Now that's nothing to do with you. Nothing to do with you. Get the point. Nothing to do with you. I gave it to you."

What's with this guy? What's with this guy? That guy don't know what he's doing with that. That's kind of a... Man, that's a little bit weird. It took me a long time to finally realize that what he was saying is this: "By grace are you saved through faith; and that not of yourselves:" The principle does not lie in a redundancy. The emphasis on grace, not being of oneself or a society, carries with it a warning and an advisement. The warning and advisement is understood by finding out what grace is. Grace is 'graciousness', which means 'merciful, compassionate, condescending to the end of taking one's place', you know; it's like 'standing in for him'. And that's what Bro. Branham kept saying, *the condescending God; God condescending*. You see? .

47. If you listen to the prophet, you'll finally understand your Bible. You'll finally understand that God condescending was grace. It wasn't that just God said, "Well, I'm going to get you off the hook. You know that I'm going to do something nice for you. Hey, you're naked; I'm going to clothe you. You're thirsty, I'll give you water."

That wasn't it at all. It was God condescending—coming down to our level. Coming down, literally, becoming one of us. Joining in with us; taking upon flesh. All of these things, that God did, within His Godhoodness that in His great wisdom, by Him giving, bringing us forth as His children, working with us, would bring us to a place far beyond expectation or anything that anybody could ever possibly give us. And this would all be because God, as a gracious Father, and still being God... Never forget that He's God: "Blessed be the God and Father." It's never 'Blessed be the Father.' Never. Never. Never. Although

that's true. It's 'blessed be *God*, and He's my Father.' Respect. You know, love, consideration, proper attitude.

So, God now was telling us, "Look, understand this: The grace I'm giving you has nothing to do with you as a person, or a society, or what anybody could ever think. The grace that I have, has its own limitations, its own values, its own substance, its own essentiality and intrinsicity. And so, therefore, if you would know anything about it, you must know about this grace from me. And, remember; don't ever get it confused in your thinking. Don't ever get to thinking it has anything to do with anybody but me. And, don't ever get to thinking it's anything but what I give you, because I want to give it to you on the conditions of which I give it to you."

48. Now, that's what I finally came to understand after looking at this thing for about thirty solid years. So, grace is merciful—mercy, compassion, condescending, to the end of taking our place and absolving us. You know. So, grace is 'graciousness' in the Bible sense, because it is the grace of God; specifically, it cannot ever be taken from or added to, and has no origin or ending outside of God Himself, and is solely at His Own sovereign Will as to whether it is given or not, as proven conclusively, in Romans 9, when He talks about Ismael and Isaac, but particularly the twins, which would be Esau and Jacob, and then, the divergence of the two vines, solidly apart: Pharaoh and Moses, so that He said, "I compassionate who I compassionate. In other words "My grace is to whom I give it, and you can't say one thing about it;" and the vessel cannot say, "Why do you not compassionate me?"

He said, "How can the vessel properly say in any way, shape or form, to the potter, 'Why hast thou made me thus?'" In other words, grace cannot be questioned! "I have unquestionable grace."

49. How far does it run? It runs as far as David: "Thou shalt not covet thy neighbor's wife." He did. "Thou shalt not commit adultery." He did. He enjoyed doing it. He lavished the thoughts of coveting his neighbor's wife upon himself, and no doubt he justified himself by saying 'Uriah's a Hittite. This is a little Hebrew girl. She should have been mine. Well, she's as good as mine; I'm the king. So, nuts to him. I'll just get rid of the bird.' He got her pregnant, killed the husband. And, when David in holy dudgeon rose up about the little parable the prophet Nathan brought him, and said, "This rich man had one little yew sheep, little lamb, he cherished in his bosom—that's all he had. Played, loved... His life centered on that little sheep. The man next door with a thousand sheep, hundreds, came by killed it, took the little lamb and killed it and fed it to his friends."

And he said, "That man shall die!"

Oh, man, was he torn up, and he... Oh, brother. You talk about self-righeous dudgeon.

"Thou art the man. You're forgiven. You're still prophet-king. You will pay a price, because my grace does not go to allowing you to get away with anything in this life."

So, you think you can presume? There's your eternal security gone down the drain right there. There's only one eternal and secure person, and that's the lamb of God, for whom the shepherd died. Little lambs for whom the shepherd died.

50. Romans 9 also shows divine favor of condescension was designated before the birth of these people and the foundation of the world even as we read; predestinated to certain ones only. Thus, grace and predestination are one with each other, and a child of God is a child of favor. And therein lies eternal security.

Now, do not forget that, in Adam, all died. And in that state of spiritual separation, we have all added our own sins to Adam; because, according to Romans 5, we have not sinned after the similitude of Adam; we've done our own sinning. And we're not bombed out of here because of Adam's sin; we simply die. We're judged because of our own. But, because we are children of God's grace, God sent and

gave His Only-begotten Son as a propitiation for our sins, and we are no longer dead in sins but alive unto God and raised to His Presence and throne by being a part of His body, waiting down here in the negative to get up into the positive.

Thus, we see grace bestowed upon grace, or favor and blessing upon favor and blessing, like a pyramid with Christ in the Resurrection at the top, and we in the Resurrection with Him. This brings us back, then, to Eph 2:8-9, of which I was speaking: “by grace are ye saved through faith.” Paul emphasizes by repetition that grace is not of ourselves. It is not a pronouncement of our own, which we declare or place ourselves in favor with God. Forget it. People talk about grace: “Well, I’ve got grace. I can go to God.” Can you? Not unless He calls you.

51. Thus, we see there is a warning and an advisement about this doctrine and our relationship to it, or it’s relationship to us there. Here is what I am saying: I’m giving you Gal 2:21.

- (21) I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

That’s what he says. Now, this is a culmination of Gal 2:1-20, but I’m not going to read It. I’m just going to read 20.

- (20) I have been crucified with Christ: nevertheless I live... (Well, that’s great. How did you get crucified with him; and then, how did you get alive? You didn’t do it. God did it.) nevertheless I live; yet not I...

Who said so? He said, “Christ lives in me.” Who said so and on what grounds? How did you get him to do it? What did you do? What magic word did you speak? Hey, Paul, where did you come from? What have you got going for you? How can you talk this way? Now he said:

- (20) ...but Christ lives in me: and the life that I now live in the flesh I live by the faith of the Son of God.

What it that? That’s the revelation of the Word that Paul believed, vindicated this had to be true; and this is why Bro. Branham constantly said, “*Let every man’s word be a lie, but let mine be true.*” And he linked that to God, but to himself also. Now:

- (20) ...the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

That’s grace. That’s grace. Because he says up here, “*I do not frustrate the grace of God.*” How do you frustrate the grace of God? You disbelieve Him! Because the only sin is unbelief. Everything else is a manifestation—a demonstration of it. There’s grace.

“Now, Bro. Vayle, I have been crucified with Christ. Wow!”

Bro. Branham said, “*I was represented in him. When he died on the cross, I was there. I was in him, literally atoning for my own sin.*”

“Oh, don’t say that Bro. Branham! Now, look Bro. Branham. Now, hey, hey. We can believe a lot of things, and you’re a great man of God. You live a wonderful life. Everything you say comes to pass—go wow!”

Yeah, wow! That’s the whole thing. If you think that William Branham was a little bit hairy in his doctrine, you just wait a little bit till I find it, and I’ll read it to you.

52. 2 Corinthians 5:20.

(20) Now then we are ambassadors for Christ, as though God did beseech you by us: (As though God Himself were dealing with you, though I'm dealing with you, and God's in me.) we pray you in Christ's stead, (Ah, here was the vicar of Christ.) be ye reconciled to God.

(21) For he hath made him to be (a sin offering) for us, (The one who had no sin himself.) that we might (become) the righteousness of God.

I am the righteousness of God. I dare you to say it. That's grace. That is grace. And sin and the burden of sin and guilt cannot lift without the revelation of the Word of God. By grace we stand in faith. And, put it all together: you have grace, truth, faith. And the whole thing is a revelation, not of you, but of God and what you are, because of what He is, and what He does. And He relates it all to you and to me. And now that is passive faith. For you don't have one thing to do with it. Not one thing.

You say, "Bro. Vayle, I received it."

Tell me why you received it. He made you to receive it. You no more talked to your mother and dad to bring you forth in this world. If you could have, you would've told them, "Hey, drop dead." I ain't coming."

Let's face it. Why do you then try to work this out? Since when do you, then, think you got something to do with it?

53. We go to Galatians 3.

(1) O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

"Evidently set forth." Manifestation. Vindication. He died; he's risen from the dead. "I'm going to prove it to you. Come on young man. You've got no ear drum. I'll pray for you right now."

New ear drum. Who did it? You think that's not the way it was done?

How come Bro. Branham in India... They all sat there. Christians and Mohammedans and God knows what—every kind of a believer. Mohammedans and Hindus and Buddhists and Taoists and everybody. And the man with his eyes completely gone, but looking at the sun, he said, "*Come on. Pray for this man in the name of your god, and see his eyes come back.*" And he'd go to them. "Oh" he said, "*You've been mighty talkative till now. Come on, do it!*" "Well," he said, "*What if I pray in the name of Jesus Christ, to my God, and his eyes come back?*"

They said, "Go ahead."

And his eyes came back. 'Evidently manifested'. Faith is the evidence of things not seen. Your faith that God gave you, will put you right in the Resurrection, in the Millenium, in New Jerusalem.

(2) This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

In other words, how come you got full of the Holy Ghost? Because you heard the Word of God. There's a place in there for It. The Holy Ghost came in. You don't have to tear around, jump up and down, and scream, everything else. That's why it's Word upon Word, Word upon Word, Word upon Word.

- (3) Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

You know you're not carnal, if you're spiritual. If you're spiritual, it means you're full of the Holy Ghost.

"Well, Bro. Vayle, I'm so carnal."

Oh, shut up. Sure you're carnal; you're an idiot, such as like me. Merciful God, you don't leave this body when you get born again. You get under your body; you hold it up; get it off of balance. Trouble is everybody's body wants to get their spirit out of balance. That's why you got all of this adultery and messing around, and women lib, the biggest farce in the world.

This fellow, Sole, he's a black brother, I call him black brother, he's a very conservative, very outstanding man in my books. And he began going into all the words that today that are literally oxymorons in a sense of the word.

And he said, "Look at this word: 'woman's liberation'." He said, "That term is ridiculous! Women are more unliberated than any time in their lives—more under domination of men, sexually and every other way, than they ever were."

I always did like the guy, but I loved him after he said that. See? People don't believe what God said. If we believe what God said... But we're in the flesh here, by God's grace, to learn, and there's no further learning period except in a higher realm, in the Millennium; then, later on, because of all the ages to come. But the thing is... And we're not talking ascended masters, we're not talking reincarnation, and we're not talking transmigration, until you finally get into nowhere. We're talking about being in the presence of God, and fit, wonderful citizens, all by grace; yet we can add to it to a degree. And the big degree is where you and I cease to fight the genuine, true revelation that we got from God. And by ceasing to fight it; I mean we stop fighting against it by saying opposite to God. Okay.

54. Read on.

- (4) Have ye suffered so many things in vain? If it be yet in vain. He therefore that (ministers) to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

Now, that's not just talking in tongues and praying for the sick. This goes back to Deuteronomy, because that's where the law is. Right? Read the Bible the way It's written. Huh? It didn't say songs; It said law. Deuteronomy 18:

- (6) Even as Abraham believed God, and it was accounted to him for righteousness.

Now we're going right back down to Genesis. And, what is that? Face-to-face with God. Right? And Paul was and William Branham was, and now we are. Because why? We see by hearing what he saw. Look, if Bro. Branham said we were little Messiahettes, (We're already called little Christians.) can't we be called little prophets? Well, we're the children of the prophets. Dogs bring forth dogs, prophets bring forth prophets. You know I'm talking, you know, in our order; come on, in our order. The Bible speaks of the light of the sun, the light of the moon, the light of the stars, and they're in their order. But they're all light, but they're all different light. But they're all light.

- (7) And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

(8) So then they which be of faith are blessed with faithful Abraham.

So, Christ is of faith, and we're with faithful Jesus, with faithful Paul, with faithful William Branham, with faithful God. We all share the same revelation.

55. Hey, it's simple. How can I talk to an atomic scientist, if I don't know the first thing about atoms? Blaa! How can I talk to God or His sheep, which I believe you are, if I don't know God and His language? So, all right. Faithful Abraham, faithful Jesus, faithful Paul, faithful God, right back. All had the same revelation. All had the same understanding. Do you think for one minute that science can go forward with everybody disagreeing? No way, shape and form.

Where's Peter [Gatchell]? Not around? Well, we got Rusty [Evans] back there. He's a chemist. Okay, Rusty, if you disagreed with a bunch of guys that were right, where would that put you? Nowhere. You'd be out in the boon-docks. They'll likely fire you. If you're going to do something in the company, if two chemists get together, if you're going to work with somebody, you both got to agree that two certain things will make one certain thing, or you'll just stand there and fight.

Well, that's the way it is with God. It's just that simple. It's just that simple! It's just that simple!! That's why I go to Paul sometimes and some questions come in, but this was a good question tonight. It gave me a chance to expound on some things. So, here's what I'm saying: Gal 2:21 is the culmination of Gal 2:1-20, which is the culmination of Gal 3:1-9, which I read.

56. Now the net result of these scriptures is this: we are the seed of God, and therefore, the recipient of God's favor: the only recipients there are. We went astray. There again, as objects of His favor, God passed over our sins, in and through the atoning blood of Jesus. Again, we now have a high priest continually keeping us in eternal favor. See? Right to this very age, and we got the revelation for this age to get us through.

Therefore, the lesson is this: salvation is all of God, by God's grace. And He, and He alone, is the author, and provider, and donor, and keeper—the Alpha and Omega—and continuously so. And we are (Now, listen; this is all hyphenated.) the do-nothing-in-any-way-to-inherit-or-work-for-it-seed. Huh? Did you get it? Well, here's the kind of seed we are: we're do-nothing-in-any-way-to-inherit-or-work-for-it-seed. Hey, if that's not love, you tell me what it is. Actually, it's a little bit over-doing it, what we would say, as humans. Now God does exercise tough love, but this love is something we need to know more about. And this seed are the donees as flowers who receive the sun and rain and exist thereby, with no effort on their part, but by the grace of Almighty God.

57. Now we go a step further. In spite of the fact that grace by faith is the all-inclusive, eternal purpose of God from eternity to eternity, as referring to the seed-children of God, what is the definite as pertaining to these children of God, because of such as given by God? The answer simply lies in Rom 10:6-17. Now, let's get into this, because now we get the part that you are going to have to understand where I've been coming from for a long time. Now here we are, these do-nothing-for-it inheritors. The spora, the seed-flowers of God, this part given of God Himself (We're a part of God.) in these human vessels. Romans 10:6.

(6) But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

(7) (Say not in thine heart,) who shall descend into the deep? (that is, to bring up Christ again from the dead.)

In other words you're arguing. You're rebuffing it. Your own thoughts are coming in. You're replying against God. You're challenging vindication. You're stupid. That was nicely said. I could've said more.

- (8) But what saith it? The word is nigh thee, even (coming from thy great and wonderful brain.)

Shut up! It doesn't come from your brain. You're a baby. You're on a mother's breast. You'd love to get to the nipple and get some milk. You can't even do that. All you can do is squall and hope your mother can feed you.

I'm going to rub it in. Don't worry. The word is **nigh** thee. How close. Where are words anyway? They're so close to your mouth; but, when they come out of there, they're not even in your brain. They don't belong to you. You had nothing to do with it. You didn't ask for it. You wouldn't if you would have had the chance. It's just a mess—blob.)

- (8) ...That is the word of faith which we preach (You don't say nothing, except I said it first.)
- (9) That if thou shalt confess with thy mouth the Lord Jesus, ("Ah yes, the third person of the trinity. Hallelujah. No, he's the second, I beg your pardon. Oh, that's the Father.")

Come on. Is your mother and father's blood thicker than the blood of Jesus Christ? Your sonship? Belong to your parents? I got a whole family of kids out there that believe just like I do. Oh, I feel like shouting! How about you? I could just go around here screaming and tearing the place up. I feel so good inside. This ain't mine. It's His. He let me have it. My, keeper of the gates of the temple, so to speak.

No wonder David said, "Man," he said, "I'd sooner be a doorkeeper in the house of God, than this... If I can just to get to be a doormat in the house of the Lord. Hallelujah, just get anywhere near there. A little bit of dust on the curtains." Yet we're told to what? To enter his gates with thanksgiving, his gates with praise, shout and glorify the Lord, you'll confess with your mouth the Lord Jesus. Do you think they're going to confess with the mouth our Lord Jesus? Come on. Eight people made the ark.

- (9) And believe in his heart that God hath raised him from the dead, (Him, this one you're confessing. This one this prophet told about. That's the one.)

"Oh, it really doesn't matter, Bro. Vayle. The thing is, that you can't just go by name what it is they're worshiping. You asked what they said about the Mohammedans, too. Allah. Last I heard that was the name of a Devil, and they gave it to God. Maybe I was misinformed. I'd liked to find out for sure, but it doesn't really bother me. It's of the devil anyway. Mohammed ain't coming back on a white horse. Ho, oh brother, that'll be the day.

58. Now, listen and believe, God has raised him from the dead. On what authority? How do you know that he's raised from the dead? You could believe it and find it held through the ages. But now we know he's raised from the dead, because he's doing the same things he did before: Matthew 12—one hundred percent. And this time the bruised reed he does not break, the smoking flax he does not quench, but in judgment, the sword in the right hand, judgment in the left hand, he came down, and he said, "Bride, you never did it; you're coming in." Now, come on.

- (10) For with the heart man believes unto righteousness; and with the mouth confession is made unto salvation.

- (11) For the scripture saith, Whosoever believeth on him shall not be ashamed.

Not ashamed of what? For the first time you know he lives, and this is the truth! And you'll never be humbled. You'll never need to worry: "O, God, do I believe right?" You won't have to worry you are right.

59. Now, do you see what passive faith really is? You believe it, and you see it, and you don't even say your own words. "Say what I say; don't add, don't take, don't fuss, don't fume. Say it."

Now here's how you do it, you receive it and you say it. And the first thing, it's real. But, if you don't do this, you'll sit there, umph, umph, umph. You'll be messed up like the pig in the gutter, even though you are a sheep. And I've seen sheep in pig pens, and they act just a lot like pigs. Oh, yeah. I won't read any more of that. But I will read over here in Rom 1:16-17.

- (16) For I am not ashamed of the gospel of Christ: (Why not? Because) it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

It's the power of God unto salvation. Healing; reconciliation; being placed where you ought to be; reconciled to Almighty God. It's wonderful. Eternal destiny all worked out. On what grounds?

"I've got the right revelation. I know, because it's vindicated."

Hey, you can't have it better than that! Well, can you? I don't know that you can.

- (16) ...to the Jew first, and also to the Greek.

- (17) For therein is the righteousness of God revealed from (revelation) to (revelation): as it is written, The just shall live by (their revelation.)

If you don't have it, you're dead. See, that's how it is in that allegory that I brought out to you, which is an extended parable, which is something with a lesson. Our mother, if we have one, which we do, is New Jerusalem, which means the seed has to come right down, planted in a Bride, all the way down. We're Bride Church. We don't belong to a Hagar. No way; no way, shape, and form. This is the same as John 3, and we read it many times: Jn 3:17-21.

- (17) For God sent not his Son into the world to condemn the world; but that the world through him might be saved. (What world? The world of the righteous. That's the only one that got saved in the days of Noah. The unrighteous world never did get saved. If there's... Listen, if there's a world, there's got to be two worlds. If there's a kingdom, there's got to be two kingdoms. Everything is twins. So, the world..)
- (18) He that believeth on him is not condemned: (He that believeth—believes what? What did he believe? That's your revelation.) but he that believeth not is condemned already, (Believes what? The vindicated revelation.) because he hath not believed in the name of the Only-begotten Son of God. (Therefore, what is the name of God? The name of the Son of God? The revealed Word. It's not too hard to believe.)
- (19) And this is the condemnation, that light is come into the world, (Light. The truth. The Word. But men didn't like that. They perverted it with their evil deeds. Their deeds became evil. And so on, and so on and so on. (All right.)

60. Now I hope you have noticed that we have introduced some new material: Light or revelation, revelation and deeds. Here is passive faith: revealed faith. Here is active faith, because grace by faith actually will produce some works. And which it does, it produces, first of all, a testimony. And our testimony is true. And we've been anointed to believe correctly. We've been anointed to speak correctly. And the word 'anointing', as I told you, is only about six times in the Bible—very few places. And it indicates, as far as I can see, a position.

So therefore, when you have been positioned in the body of Christ, by the rebirth, having gone through the processes of water; and what God put you through because you are seed, now you positively are a witness to Almighty God, and you will declare the true testimony of the Word. And that is the only hope you have of anybody knowing that you are really born again. That's right. That's your only hope, because you can have a hypocritical love. And that hypocritical love is what you see all over the world. You pretend you are what you are not. And you're so wonderful, so loving, and so this and so that. And you lie like a trooper. I know people who claim they got all this wonderful love to be perfectly fine. They lied to me four times in a row. No big deal. I've been lied to more than that in a row. Maybe I'm guilty myself. I don't think so.

So, there is your passive faith brought out.

61. Now your active faith; there is an activity because of grace, which is something that you do, because you are a Christian. So, let's go back, first of all now, to 1 John 3. And 1 John 3 we read what I've read many, many times to you, but I'm reading again, because we must look at It. Beginning at verse 7:

(7) Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

Now, right off the bat, It tells you right there that they that are born again, they that are children of God, they that have the revelation, they are going to do righteousness. Well, let's be very, very honest. There is no way you can ever do righteousness without a distinctive revelation of what righteousness is as concerning you and your performance as toward God. There will be the involvement of your fellow man; that is true. But, what does your fellow man amount to, except your involvement with God first. With no involvement with God, it doesn't matter what you do with your fellow man. That's proven by Hitlers, and Stalins, and Genghis Khans, and Tammerlanes, and who-knows-what.

(8) He that committeth sin is of the devil.

That's unbelief right there. Now, remember; if you're going to be patterned on the devil, the Scripture distinctly said, you were perfect in all your ways, until iniquity was found in you. And iniquity actually means to bend the Word. Now, don't make any ideas of about what the devil did, of any type of seduction, or any type of misdemeanor, or anything of the world. Just get your mind focused on one thing: What the devil did was, he perverted the Word. What did the devil do?

[Congregation answers, "Pervert the Word."]

That's all he did, right. How did he do it? He spoke it, right? Fine. He got it out of his own head, or someplace. Right? That's exactly right. Then, don't try to fool with it. You see what I'm preaching tonight? You get dangerous when you, on the edges you want to put some ice. You want to put some... Listen, you know something? Pound cake is wonderful without anything put on it. Merciful God, why do you want to put everything else on it for? Next time, you'll put ice cream on your hamburger or something. You see what I mean? It's so asinine. When you bring it down to even your food, you say, "O God, what do I... Where are my brains anyway? Do I have any?" All right.

- (9) Whosoever is born of God (No.) he that commits sin is of the devil:
(changes the Word) For this purpose the Son of God was manifested,
that he might (bring to nothing) the works of the devil.

Or he might bring to pass the annulment, publicly, of the devil's word, the devil's lie. In other words God's Word vindicated shone, and here was the devil's lie. Now, what do you want? That's why Jesus said, "If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father." [Jn 15:24] Is that right? Do you see what I'm trying to tell you? It is so simple what I'm telling you. So simple! Perverted Word; the devil's perverted Word. The devil's lie was exposed when Jesus stood there, when God through him spoke and manifested; the same thing in our hour. Okay.

- (9) Whosoever is born of God doth not commit sin; (He'll never pervert the Word. John says so in his epistles right here in the second chapter.) for his seed remaineth in him: and he cannot sin, because he is born of God.

In other words, can God pervert God's Word? Foolishness! Repulsive to even think about it. Don't even think about it. Well, isn't that where most of us stand?

"Oh, maybe God's changed His Word. Maybe God won't give His Word to me. Oh, maybe God won't; maybe God won't."

Looks like a bunch of Parkinson's diseased people with Alzheimer. Yeah. A seed can't do it. If I'm a seed, I can't do it. I can't do it. But there are going to be millions claiming that they can't do it, and they've already done it; because a deluded man is deluded. (You can't change him, because he's deluded.)

- (10) In this the children of God are manifest, and the children of the devil:
(There's your evidence. The baptism of the Holy Ghost and who you are.) whosoever doeth not righteousness is not of God, (Now it's thrown in here.) neither he that loveth not his brother. (That throws everybody for a loop, because there are interpolations in here. And the interpolations fool you, but look down below, and notice what It says about Cain and Abel:)

- (12) Cain...slew his brother. (His brother's) works were evil. (Cain was evil.)

- (13) Marvel not, my brethren, if the world hate you, (So, would a seed hate a seed? Ridiculous! Ridiculous. But, who comes against you? The world. Okay. "The children are manifest.")

- (11) For this is the message that ye heard from the beginning, that we should love one another.

That's not the message I heard in the beginning. The message I heard: "In the beginning was the Word, and the Word was with God, and the Word was God." That's my message. This is just character reference. This is not definitive. Brother Branham categorically said, as a prophet, "God vindicated the Christian Science--could show one hundred times more love than you could show. So, what are you going to do about it?"

Say, "Oh, Bro. Branham you're a big fat liar. Forget about you, because I know better, hallelujah; I got this revelation. I'm going to perfect myself and everybody else by my love. And you watch the Bride do so and so. Amen, amen, amen."

Sit under a ministry for fifteen years, and still don't know what I'm talking about. How many have sit all these years and don't know what I'm talking about? Where have you been? Where have I been? What's going on? Just trying to get you to listen. Just trying to get you to prick your ears up.

62. (12) Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil.

What did this man do? He killed his brother. The evil work was not killing his brother. Don't think for one minute it was. It wasn't. The evil work was trying to worship God outside the Word, because the Word of God was: "Slay the lamb, slay the lamb, slay the lamb." But the Word of God later on also was: "Bring a first fruit offering."

That's how Satan came to Eve. He said, "Yea, hath God said you shall not eat so and so?" And then, he brought some word that she didn't even know.

"Why," he said, "listen, you're eyes shall be opened, and you will know as gods knowing good and evil."

And God came right behind and said, "Ah-hah! Their eyes are opened. They know good and evil."

Huh? How would you like that, friends, tonight? I tried to teach you all this while, the Devil can take God's Word, even before a Christian even knows it's in the Bible, even had an understanding, and present it to you. That's what happened in an Irvinite meeting in London years ago. In a dark room a woman fell in a trance, and she spoke in tongues, and she brought all about this Rapture business. It's all wrong. The Bride was waiting for it. And the Devil came in, womp! You got it. It could've have been, what...? I don't know, Bride or not. That's between them and God.

So, there it is. [13] "Marvel not, my brethren, if the world hate you."

So, this Cain was a brother of the world. He was a brother of the flesh. He was just like Ishmael. He was just like Esau. You know something? Esau came from...Who? Two people God ordained to come together: Isaac and Rebekah. But he got some wrong genes somewhere. The physical genes he got, but the gene of God he did not get. No way. Somewhere, it was a hybrid.

63. Now Paul knew this only too well—what we are talking about. We are talking about passive faith. We talking about active faith. But the passive faith is the big thing, because you and I are concerned with the passive faith. The active faith is fine, but it is not the criterion. See, that's the thing you're looking at. The criterion is the Word of God and your stand and my stand on this foundation and the character which will come out of it. But even the character is not the criterion.

I've met people who are Indians—east Indians. I don't know if you knew too much about that Frank [Proctor] or not. But over in Trinidad, I have met east Indians who are not Christians to my knowledge. I've never met more beautiful people in my life. I know a Baptist brother who became independent from Chattanooga, Tennessee, who went to India, and threw away his faith entirely, because he saw Indians who were sweeter and lovelier; and actually, you could use the word 'Christ-like' (That's a lie from the pit of hell.) because of their sweet, loving nature. I still try to tell you folk, the serpent did not rape Eve. He talked her into it. And she was only too happy to oblige. That's the power of word.

64. Paul says in Acts 24:14-15.

- (14) But I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

- (15) And have hope toward God, which they themselves also allow, (Now, notice. They believe the same thing.) That there shall be a resurrection of the dead, both of the just and unjust.

And they believed also Isaiah 53. They know it's there, but they haven't got the revelation. So, what is the difference? Revelation. Revelation!

That's why you find the Book of Revelation dealing with Christianity. It does not deal with the Buddhists. It does not deal with the Mohammedists. It doesn't deal with the Taoists, the confuscians, the philosophers. It doesn't deal with this. It doesn't deal with that. It deals with Christianity—the little mustard seed that's spread all over the whole world. And Christianity controls the whole world, because America's a Christian nation, and we have the dollar.

And now we're watching China. Will China devalue? Will they go the way of Indonesia and Thailand, Taiwan, the whole bunch? If they devalue, watch the markets go bang—unless somebody pumps the money in or somebody does something.

And I just hear them screaming for the antichrist, "Hey big fella, hey the man that can solve all of our problems. Come on. We're waiting for you."

And the pope says, "Ohhhh, here I am."

Well, praise God. If it's going to come, it's going to come. And it is going to come.

65. Now, since we've read these verses, we find very clearly that the Pharisees believed in the same Scripture as Paul. But they had no revelation of them. Therefore, their faith was vain, as It says in 1 Corinthians. (Anybody getting tired? You can go home. You don't have to come back. You can sleep tomorrow.) It says here in 1 Corinthians 15:

- (1) Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; (Wherein you stand. Huh? No place else. If they haven't got it, if that's not their foundation, if that's not their tiepost, if that's not their all-in-all, forget it. Now, watch.)
- (2) By which also ye are saved, **if** (He's talking to the whole church now, not individuals.) you keep in memory what I preached unto you, unless ye have believed in vain.

In other words you've put something to it. Yeah. You listen to the Devil, and he changed it.

These people here were believing in vain, and you know what they said? The Resurrection is past.

66. Now we go a step further here. Here we see in the Gentile church, the serpent seed, Phariseeical manner of worship; lifeless, revelationless dogma. In 1 Cor 15:12-19:

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

Come on now; let's get down to the nitty-gritty. Here's the Apostle Paul and the Corinthian church; they've gone to seed on gifts. Everybody's yapping. Everybody's talking. There's... It isn't that the things in themselves are wrong; it's that they were doing them wrong. Do you understand what I'm saying? That's what this thing is all about. So, now, here they are. They're all messed up. And they say, "Hallelujah, Jesus rose from the dead. But there's no resurrection. It's already over."

Hey, if he didn't raise from the dead, and the Resurrection isn't yet to come—or he did raise and there's no resurrection—what's the use of him dying? What's the use of him raising? I'm just trying to show you: You can take any Scripture you want and mess with It, until you become so stupid that you still read: "There's one mediator between God and man, the man Christ Jesus," and you still read It "the God, Christ Jesus," though you swear it's a man Christ Jesus. And you're swearing wrong, because you know it's a God. And a cow's a horse, because you've been taught that that's a cow—that a horse out there with horns and a big flat nose and goes 'moo', gives milk.

That's a horse! You know what that is? You're deluded.

67. Now Bro. Branham took the delusion one step further, to insanity. The world's insane today. I won't read any further. You get the picture. 1 Corinthians 15:12-19.

(20) "But upon you Christ was risen." He met him near Damascus and was with him in Arabia. That's Gal 1:11-12, preached with vindication, which I read, and 1 Cor 2:1-5. Yet denied any authority of gifts in the church, as in Matthew 7 and in 1 Corinthians 12, 13, and 14—especially chapter 13. He stood right with Christ with gifts. That's active faith.

68. Jesus said in Mark 16, "Go into all the world and preach the gospel..." Oh, let's go to It, because I'm not good at quoting anymore, like I once was. I don't even care about it.

- (15) Ye that go into all the world, and preach the gospel to every creature.
(Not teach, but preach.)
- (16) He that believeth and is baptized shall be saved; but he that believeth not shall be damned.
- (17) And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;
- (18) They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

But in Matthew 10, I think it is, he tells them categorically, "Go out and heal the sick, raise the dead, do everything else." And they do it by the power of God, and they can go to hell. Why? Because they're plum off the Word.

69. So therefore, passive faith is the thing, and it controls active faith to be blessed by God; because your active faith, to worship God, will be exactly like Abel's or exactly like Cain's. It depends on your revelation. And you will do according to your revelation. And, if your revelation is really keen, the things of the Word will appeal to you, and you'll say, "That's the way to go." And you'll do it. Now, if you've got a real revelation—"Thou shalt not kill," you'll take that revelation right. "Thou shalt not covet." You'll take that right. Thou shalt not do so-and-so. You'll take whatever It says right. But without the distinctive revelation, you'll have a job. And even with the distinctive revelation of those things, because you're in the flesh, you'll still have a job. And the next thing, then, is to realize that you are dead to those things. That's the next big thing—the big one. And you're back to the mind again, where I was talking about, where they think I'm such a mental person.

But I'm going to tell you one thing: I agree with Bro. Branham; I need to have my brains baptized with the Holy Ghost a thousand times a day, if not twenty thousand times. And so does everybody else, whether they admit it or not. And that goes, first of all for the doctrine; because without the doctrine, if you have the traditions of men, which can be based solidly upon the Word of God—because Israel's were—but be off even one Word, that means condemnation and death.

70. So, we're looking now at this point, at both kinds of faith. And the active faith will destroy you completely, because, like the Devil, you can take anything that God has given on this earth, or in the realm of the spiritual, and destroy it—even to using gifts of the Holy Ghost. What more personal can you get with God than using His gifts? Paul never said use gifts. He said, 'Don't just utilize the life; let the life utilize you.' Now you want to get the real nitty-gritty. I'll be back to my notes in a minute.

71. But, let me get you this, in Ephesians, so you really understand what I'm saying. In Eph 3:20 Paul says...when he talks about the great riches of God, being in the family of God, Christ dwelling in our hearts by faith through the revelation of the Word, the Word there, rooted and grounded in love, comprehending the breadth, the depth, the length, and the height, knowing the love of God that passes knowledge. In other words you're living a life which is impeccable, a life which is in the spirit, a life which will keep under your body. You're living, crucified with Christ.

(20) Now unto him that is able to do exceeding abundantly above all that we ask or think, (and that's) according to the power that (He, Himself, God, put in us and uses. Now you're right, and not before.)

This is why Bro. Branham categorically said, "Sure, I could heal you. What if I took away what God did not want? What if I did what God did not want me to do?"

These people are always doing what God did not want them to do, because you must know the mind of God—you must be led by the Word.

I cannot go too deep into this, because I am not a prophet. I cannot tell you the things I would like to tell you, because I do not have the ability. All I know is what I'm telling you here, that you must stay with the Word of the living God.

72. Now, these people... Paul denied the authority of gifts and stood with Christ in Matthew 7 and the Book of Corinthians. But he stood with what I am telling you here: crucified with Christ, nevertheless living. So, we are seeing active faith. Now, here is our point. Passive faith is of God or the Devil. Take your pick. Take your pick. With the Christian, Bride, non-Bride, world church, church of God, whatever... With the heathen anything goes. But most of it is built upon the Scripture in the heavens, which is the Zodiac. You can take your pick of God or the Devil, because that's how it started in Eden. And, do not think for one moment that the Devil is not a master theologian. But everything is with a twist. And, remember; when you get a knife in your ribs, the twist is the coup d'état. And that's what the Devil does: everything with a twist.

73. Active faith is of God and can be used of the Devil. The Devil cannot give a true revelation. It's not in him. But he can use any gift of God in any power of God, because my Bible tells me, all power is of God. We saw that in Cain and Abel. We see that of the anointed ones at the end time. The test is the Word. People are going around trying the spirits, trying the spirits, trying the spirits.

Active faith is of God and can be used of the Devil, positively. The anointed ones of the end time are doing it. The test is the Word, and it is not the test like by the spirit.

I'm going to tell you something: You can always tell the spirit by the Word, but you can never, ever do the opposite. You've got to give the spirit the Word test, brother/sister. You've got to. You cannot give the Word a spirit test. There is no way you can do it, because Paul himself said so. He said, anyone that thinks that he's got the spirit of God, or he's a prophet, he'll acknowledge the Word test.

I just say one thing: "Bring your Bibles." I don't care who the preacher is. I don't care if he's a doctor or anything else. I'm not boasting, I'm just saying bring your Bibles. Let's stand here and take what Bro. Branham said and trace it down to the Word of God. Everything I've told you tonight, I've

taken right to this Word here, and I've taken you right to Bro. Branham. You find one place I haven't done it, you come to me, and I'll find it, because it's in here.

74. The test is the Word test. That's what Paul said: "I'm giving you the Word test: are you a prophet? Are you full of the Holy Ghost? I'm giving you the Word test."

Huh? Then, anything outside the Word test is not with proper worship. Now you can get by, if you're a seed of Adam, through God, coming down—foolish virgin. But you'll never be a Bride. No you won't. No, no. Don't even try to think it. It's the Word test.

I've even been called a denomination. When have I called a meeting and had preachers around me to listen to me? I can stop my tapes tomorrow, and they'll beg for them. You know why my tapes go out? I'll tell you why they go out: because they beg for them. They begin getting them here and begin getting them there, and pretty soon they're the rottenest tapes in America.

And I said, "Merciful God, if the people are begging for junk, I'll give them a good grade of junk."

I didn't believe it's junk then, I don't believe it's junk now. I believe it's the truth. So, I started making some decent tapes. I might cut the tapes tomorrow. I'm not sending tapes out or anything else. Throw it out the bar. Throw it out the door. Wreck this stuff. I'm not trying to get a following and denominate. Forget it. But I'm tired of all this muck and junk and the stupidity that people throw around the country as though they could say a thing is the truth.

You stick with this Word tonight, you'll live lives that are at least fairly decent, actually very decent. And, don't cover up with the Word. I'll cover confession sometime. We'll talk about that, too. Give it the Word test.

75. All active faith that claims the promises and uses the name of Jesus must be Scripturally-oriented and guided. Now I know that Paul the apostle said, whether he's preached with contention or preached correctly, at least he's being preached. I agree that's true concerning this Message; I concur with the Word of God. But Paul did not say, "That's wonderful. They'll all get it. They'll all make it." He never said that.

It is absolutely true that the virgin, Bride church has always been within the world church, and the world church has always survived on the living Word of the living Bride from the living God. And there has been a fruit born which looks very, very good and hath been derived from that life. And you've seen gifts and everything else; but that does not make it right. That does not make it Bride.

76. I am not talking tonight to a world church, or even to foolish virgin. I am talking, hopefully, to a wise virgin—to a people truly full of the Holy Ghost, who will give the Word test, who will try to walk uprightly, who will know that, though the conduct and morals are great things and greatly to be prized and to be praised... I understand that. But the Gospel is not a set of morals, because even the heathen, without the Gospel, without Christ, have morals. As Bro. Branham said, *"I can bring you the hottentot of Africa, who's got a thousand times more morals than you people in America know about."*

So, what about your morals? You should be moral. I should be moral. We should be upright. The first thing that Paul says to the Ephesian Church, and he says, *"Lie not one against another."* The first thing he says is stop lying. He said, and James said, *"How can a mouth bring forth bitter water and sweet water?"* How can your mouth be full of the Word of God and the same time, some other kind of word—even to the extent of blasphemy. You can't do it. There's a narrow way. I'm not against that; I'm for it one hundred percent. I wish mine was a thousand percent times better, motivationly, every other way.

77. But the point is this, what I'm telling you: Satan started the whole thing by perverting the Word, and it's still a perversion. It is still a mess. It is still too bad. And, remember; the last two messages I preached I showed you that the god of this world is Satan, and he was created to lead in worship, and that worship was directed toward God, and he directed it away; but it was still worship toward God that he was directing. And the point is, as soon as they went off course of that Word, the worship, then, was in vain.

And they're doing the same thing today. And they're using the name of Jesus to heal the sick and to raise the dead, and it is in vain. And God said, "*I will not hold him guiltless who bears my name in vain.*" That word is not 'take the name in vain': 'O, curse God and use the name in a vicious manner.' It isn't that at all. It's bearing that name and saying, "I am a Christian. I am a Bride. I am a true child of God. I am this."

And you're off the Word? Come on. See? And yet, you can raise the dead and heal the sick and be an absolute Judas. So, there is a definite passive faith.

78. And that is what I'm telling you: the revelation is the thing that we're built upon. And out of that comes the refinements. Out of that comes the attributes. Out of that comes the walk. Out of that comes the other things. And I am certainly, brother/sister... I would be anxious, except I know better now; I would love to see the gifts in order in the church. But I will not put my hand on it. I have nothing more to do with it, because I cannot. I wouldn't know what to do; I wouldn't know how to do it. I cannot do it. And so, I am bound to one place, and you are as far as I know. We're bound to the Word of God. And, as Bro. Branham said, "*Why would you settle for anything, which is a substitute or a counterfeit, when the heavens are full of the legitimate and full of the real.*"

I will not argue the point. I will not even discuss the point. I do not know what all he had in mind. I only know this, that he said, "Now the Bride is in the position. We need only to lie in the sun and ripen." And, do not even pervert it like men do and say, "He didn't say, 'lie in the sun and rot.'" Brother Branham never said it; then, why should I even put that in my mouth? He said, "*Lie in the sun and ripen.*" But he also said, "*Live good Christian lives.*" And, what is required of thee, O man of God? Nothing but to do good, live justly, walk uprightly: what Bro. Branham said.

That's the closing, and that's what I see. And I've tried to bring to you the active and passive faith.

79. So, where are we tonight? Our passive faith is perfect, and we confess it, as in Malachi. Those that came together were not praying; they were talking. That's what they were doing. It was pleasing to God, and what can be pleasing to God other than His Own Word given back to Him? As I mentioned in 1 John, we are anointed; we are positioned to do it. Then, why should we not be doing it? Why should that not be foremost? Why should not be that which raises in our heart and exhilarates us and gives us our energy and gives us our power: piling Word upon Word?

And, remember this: Bro. Branham said that the Spirit is in the Word, and piling Word upon Word; and my Bible distinctly said that the belly should be satisfied with the words of your mouth—with the increase thereof. And, when we say a thing that goes out of our mouth, those words that are put in our mouth, they go in our ears, are caught by our spirit through our brain, taken down to our heart, we speak them, and they come out, and they're magnified. It's bigger and better. We say it again. It comes down; it comes out. We say he is the Son of God; he is not God the son. He is the Son of God. I know he is the Son of God. The Bible said, listen what It says here. And pretty soon, you **know** he's the Son of God!

You've got to talk this Word. You've got to have It in your mouth; because the Word was put in your mouth. Do you understand what I'm saying?

So, the only guard we have is the revealed Word. It's the only way to go. So, we stay with It. When in doubt, leave it (the doubt), until you know that Word of God, especially with this hour.

I've kept you a long time; I'm sorry, but I'm not sorry. Because this is one message that I couldn't stop in the middle. I could, but I wouldn't. I'm not going to apologize. It's late; that's fine. We still have foot-washing, and that's it. We're going to have communion. Let's bow our heads in prayer.

Heavenly Father, we come to you at this time, knowing we still have time left here this night—late service. We cannot apologize, Lord, for staying too late, because sometimes we have to. And therefore, Lord, we just thank you we have the strength, the energy; we also have the will, we have the patience, and those things that are represented here in your people—the meekness and those things, Lord—to sit with the Word until we have come to a conclusion and see where It has fallen, which It has fallen in pleasant places, and stays in our hearts and minds, knowing that at least now we have the rudimentary groundwork, that we know what it is that the prophet brought us which was the revealed Word for the hour.

Now, Lord, we do know that there is much left to do to live this godly life that the prophet told us: *"We should live godly lives."* Help us, Lord, now, from this point on, to concentrate upon the fact that there is our ability that lies within us, to be truly crucified to the world and the world unto us; because that's what it is anyway. It's not just one way crucifixion. It's a two-way crucifixion, Lord. We don't want them, and they don't want us. That's the way it goes. Help us to realize that, Lord, and therefore, to be consistent with your Word, as godly people; because they don't want us, they don't want our ways, and we don't want them, and we don't want their ways, Lord. It's a done thing. It's a gone condition.

Help us, therefore, Lord, to just simply walk in the Light, walk softly before you, walk in love toward one another, which is the way we're going, at least brotherly kindness, which is our hour here, Lord, to be very discriminating and yet very kind and very good. And to do those things that befall upon us to help our brothers, whatever the requirements are, according to Scripture, and just living in this area, Father, walking softly before You.

We just ask You to help us to realize that, because that's what it takes, the realization, because already we have within us the power of God, (We know that.) all those principles within us to go ahead and do it. It's just now, Father, the understanding or the impression thereof, the weight, Lord, of Your Spirit upon us, to help us to realize as never before, the day is fast coming to a close. It is this hour in which it is neither light nor dark, but there is a light for us, and now that this life and this whole age is ending, it'll all be over. We won't have another chance. We won't have another time to glorify You here in the flesh. We won't have another time, Lord, to bring ourselves in subjection to realize that we have been crucified with Christ, nevertheless living. And those things, Lord, which could come in and through us, there won't be another opportunity. It'll be another day, another hour, another condition.

Help us to know that, Father, therefore, to set our hearts in whatever might be accomplished in these lives. We pray, O God, that it shall be accomplished, because we know time has run out. Time has run out. Perhaps it could be like Sampson, as Bro. Branham preached, "One More Time Lord". I knew he knew time would run out. And, if he knew time would run out, how much more for us? We would give You glory that way, Father; we really would.

Forgive us for our problems, our faults and those things, Lord, wherein we're wrong, saying wrong things, and doing anything wrong, Father. Help us to be really right with You and using Your strength as never before to glorify Your Name.

In Jesus' Name we pray. Amen.

[Communion service follows.]