

Suffering by Grace

Good Friday

April 9, 1993

Let us pray. O God of all grace and goodness and mercy, we are delighted that You've made Yourself known to us, even appearing in this last hour, vindicating Your Presence, giving us Your Word by Your channel of a prophet, Lord. We appreciate that so much.

We want to thank You for Your Word, Lord, being made real to us, being made alive, a Message in which there is life, and which Message is in us according to the truth as given by Paul and now revealed in this last hour. We appreciate and thank You for it.

May Your Name be great amongst us and may You be revered, and may there be no great one here but You, Yourself. May Christ be glorified. We ask You to help us to this end. In Jesus' Name, we pray. Amen.

You may be seated. (Looking around, I didn't spot Bro. Guenther. Ah, yes, at the back, I see. Very good.)

1. Now tonight, the message on Good Friday, which is a Good Friday message, is entitled, "Suffering by Grace", which would be a more illuminating title to say, "Suffering Conferred by the Grace of God". Now I think that perhaps the most of you, at least, I suppose, the most of you were with us last Good Friday, and those who had the tapes will recall that I spoke on the total responsibility of God, that is, concerning redemption, wherein we saw that God who is utterly and infinitely sovereign was also absolutely and totally responsible as pertaining to His sovereignty wherein we saw that His unerring plan of redemption, restoration and consummation—in its three parts of foreknowledge, election, and predestination; and in all three parts, God was in infinite control, working out all our redemption and destination, in a totally responsible way as its Author and Finisher, Himself, bringing it all to us, and us all to God's ultimate.

Now that's quite a long statement, and you'll notice I read it carefully, and I not just presumed; but I see this in the Scripture as to be absolutely correct, that the sovereign God always was, always will be, in absolute control, and there never was any 'hit and miss' program, there was never any chance of error, there never was any chance or opportunity for a slip-up in the sense that God could not cope with whatever was there, whoever was there, whatever the conditions.

2. Now tonight, I want to look at another subject that may not have come before your minds, even as in our last Crucifixion Day message, which did not, I believe, come to you until we presented it to you, and we were able to use the finalizing quote of Bro. Branham, proving our point where God took total responsibility for His Own. He said, "*Little Bride, You are the perfect, righteous, sinless Bride of the Lord Jesus Christ. You didn't even do it in the first place. You were trapped into it.*" And with that thought you can see that God did take a total responsibility and is even now taking total responsibility, and nothing is going to go astray. Not only will He not lose one of us, but each one will be brought to his proper position, which God has predestinated him to.

Now you understand, of course, there's a little leeway in there where you and I may accrue rewards and those things which can be given unto us, even as it is said, "Let no man take thy crown."

Now I want to read in Hebrews 2, to get our text, so we will then be able to proceed. In Heb 2:9:

(9) But we see Jesus, who was made a little lower than the angels.

Now you notice the part of being ‘made’ there. That’s not the fact that he was born. That’s actually taking from the fact that he was born the position he held, and then, he took another position, as it is mentioned also in Philippians. You must never, ever allow the Scripture to even seem to think to you that It contradicts Itself. I believe the prophet showed us that so perfectly, and as we study his messages word-by-word we see how fantastically true that is.

(9) But we see Jesus (tremendous revelation) who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

Now you might just have hardly, or barely, caught the thought that I want to bring to you tonight, when I brought it out in a couple of messages ago, maybe three messages ago, where I mention here that Jesus Christ was not able even to give himself over to Almighty God for the purpose of suffering as though he, himself, instituted it and authored it. It was by the grace of God that he literally tasted death for all men.

3. So, we’re looking at that tonight. So, we read It and look at It in, perhaps, a different light than what most people read It. And usually in reading this Scripture and talking about this very subject, “the grace of God and the life of Christ”, we think that this verse is saying that the grace that Jesus received from God, his Father, enabled him to suffer and taste death for every son. Now I’m sure that’s true; I do not minimize that it’s true. But I believe I see something else here in another and a greater dimension. And Weust says It, perhaps a little better: “But Jesus, made a little lower than the angels, with the design that he, by the grace of God, should taste death for every man, we see crowned as victor with glory and honor because of the suffering of death.”

Now I can believe that this verse of Scripture is telling me that the grace of God is to you and me—which it is—in that God allowed Jesus to die for us. And I think most people believe that part of the verse, as I’m bringing it to you, to be very correct. But that raises a question with me: “Can it truly be grace on God’s part that He designs Jesus to suffer for us, for now Jesus is paying a price that does not seem right that the Father should require him to do that, when we are the sinners and ought to pay our own price?” In other words, why would it require the grace of God? Jesus would require his own grace.

Now, remember; I am not a Trinitarian. I do not believe in three gods or two gods. I believe in one God, and I believe in the understanding of God, Who has a Son, the Only-begotten, the Original, and we — many, many, in fact, millions—could be millions in number. So, we’re not looking here, in my estimation, what most people look at. I’m looking at something just a little bit different.

4. So, here is what I’m saying as another viewpoint, and what to me is the correct one, or, at least, more correct than the others, or shall I say, more illuminating as to the plan and purpose of God, even at this very hour.

So, we’re going to start looking at the Scripture; and I hope we can do this quite rapidly, because I have quite a bit of Scripture. In Ephesians 1 you will notice here that this hour we are talking about the power that’s in our midst by the Holy Spirit, the One that is here to bring on the Resurrection and is looking back at the time of the original resurrection of Jesus Christ. I said ‘original’, because He’s risen amongst us again; but not according to the first, but, absolutely following the first. We’ll see that if I talk about that Sunday morning. We’ll see that.

But anyway:

- (19) And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power,
- (20) Which he wrought in Christ, when he raised him from the dead.

Now this one, you could say in here, this one who was crucified upon the cross to pay our sins and go through the whole formula and, then, come and say, “God raised him from the dead and set him at His Own right hand in heavenly places”... because that’s exactly why he died for you and me. We understand these things.

- (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 the world which is to come:
- (22) And has put all things under his feet, and gave him to be head over all things to the church,
- (23) Which is his body, the fulness of him that filleth all in all.

5. Now that is a most tremendous position that this one never asked to be placed in, but he was given it. Now, let’s keep that in mind. We go to Col 1:12-23:

- (12) Giving thanks unto the Father, which hath made us meet (fit, and also within that category, see? He’s... It’s just like the help-meet that Adam got in Eve, which was his own specie. See? The recognition of who and what. All right.)
- (12) Giving thanks unto the Father, who hath made us meet (who hath made us the kind of people) to be partakers of the inheritance of the saints in light:
- (13) Who hath delivered us from the power of darkness, and translated us into the kingdom of his dear Son:
- (14) In whom we have redemption through his blood, even the forgiveness of sins:
- (15) Who is the image of the invisible God, the firstborn of every creature:
- (16) For by him were all things created, that are in heaven, and earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:
- (17) For he is before all things, and by him all things consist.
- (18) And he is the head of the body, the church.

Now, listen; Colossians is saying the same thing as Ephesians. But, notice; the wording is a lot different. But that’s all right; just let that go.

- (18) He is the head of the body, the church: who is the beginning, the firstborn from among the dead...

Now, notice; there's another type of firstborn here now. This is from the dead.

(18) ...that in all things he might have the preeminence.

(19) For it pleased the Father that in him should all fulness dwell.

6. Now, notice also in Philippians, and that's in 2:5-11:

(5) Let this mind be in you, which was also in Christ Jesus:

(6) Who, being in the form of God, thought it not a prize to be grasped and retained.

In other words he gave up his status of equality with God and emptied himself.

(7) But made himself of no reputation, and took upon himself the form of a servant, was made in the likeness of men:

(8) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

(9) Wherefore God hath highly exalted him, and given him a name which is above every name:

(10) That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

(11) And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

7. Now, in the light of these Scriptures, it is not difficult for me to see the attitude and understanding of Jesus Christ as he entered into his self-sacrificial ministry, as revealed by Paul in Heb 12:2.

(2) Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Now this, to me, is identical to the Old Testament prophecy concerning the messiah who would suffer and die, to give us legitimacy and to give himself that exalted position, where there is no name higher in heaven. Actually, you understand, that his Name was called Emmanuel, which is 'God with us'. We'll just delete that for the time. We'll hit it in a few minutes, or whatever time we have.

8. Isaiah 53, and we're looking at 10-12.

(10) Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

Now, when the Bible says here, "pleased the Lord to bruise him," it wasn't God just beating him, and beating him down, and whacking him and saying, "I'll just take it out on him." That's not true! God was pleased with this one so he could accept this one. And, how do you think he was acceptable? On his own merits? No! On the merits of the One Who begat him. Grace! See? Grace. We're talking about grace. Now:

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

Why? What I read in the New Testament tells you where the satisfaction is—and not only was he satisfied, and is satisfied, and yet to be satisfied, but God Himself is satisfied. This is what is known as the satisfaction of Christ—paying that full price.

(11) ...and by his knowledge shall my righteous servant justify the many; for he shall bear their iniquities.

(12) Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; (We'll reign and rule with Him.) because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors.

9. All right. Now we turn to Philippians again, and we can see what I believe to be exactly what we're working on here to bring out, as best we possibly can, and Phil 2:9-11 again:

(9) Wherefore also God hath highly exalted him, and given him a name which is above every name:

(10) That at the name of Jesus every knee should bow.

What is Jesus actually called? That word is 'Joshua', which means 'Jehovah-Savior'. Actually there are eight titles, compound titles. The one that everybody leaves out is Jehovah-Sanctifier. Isn't that strange? Jehovah-Sanctifier. Why don't they tell us the whole story? So, all right, Jehovah-Sanctifier.

(9) Given him a name above every name:

(10) ... every knee should bow, of things in heaven, and things in earth, and under the earth;

(11) That every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Now, notice that: what a tremendous thing here that "every tongue should confess that Jesus is Lord to the glory of God the Father." On what condition? See? Now we're talking in terms of sovereign God. We're talking in terms of nobody, but nobody, twisting God's arm. We're talking of that One, Who, alone, was there before there was a speck of stardust, or there was one atom. There was no creation whatsoever dwelling in that thick darkness, which no man can approach unto, or find his way in, and, if he got his way in, somehow he'd find a Light that he couldn't approach unto. First of all—wham! Darkness; then Light. See? You can't find your way through it; and when you get to It, it won't do you any good.

And here is that one now that has confessed that he is Lord to the glory of that God, Who is the Father of the Lord Jesus Christ, and also ours.

10. Now, let's go to Hebrews 2, and in Hebrews 2, reading now, 9-13:

(9) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

In other words the grace of God was there—not simply enabling him, but, actually, the One Who allowed that this should happen. See? That’s what I’m looking at.

- (10) For it became him, for whom are all things, and by whom are all things, in bringing many sons into glory, to make the captain of their salvation perfect through sufferings.
- (11) For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,
- (12) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.
- (13) And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

11. Now, let’s go to Hebrews 3:

- (1) Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus;
- (2) Who was faithful to him that appointed him, as also was Moses faithful in all his house.
- (3) For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.
- (4) For every house is builded by some man; but he that built all things is God.
- (5) And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;
- (6) But Christ as a son over his own house; whose house we are, if we hold fast the confidence and rejoicing of the hope firm unto the end.

12. There we see grace again. Now, let’s begin by going to Revelation 5.

- (1) And I saw in the right hand of him that sat on the throne a book written within on the backside, sealed with seven seals.
- (2) And I saw a strong voice proclaim with a loud voice, Who is worthy to open the book, and to loose the seals thereof?
- (3) And no man in heaven, nor in earth, nor under the earth, was able to open the book, neither to look thereon.
- (4) And I wept much, because no man was found worthy to open the book and read the book, neither to look thereon.
- (5) And one of the elders said unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

- (6) And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

See, those seven Spirits came forth in every age through seven messengers: first was a prophet, number seven is a prophet, and all the Word is right there fulfilled and all us little Words are manifested.

- (7) And he came and took the book out of the hand of him that sat upon the throne.
- (8) And when he had taken the book, the four beasts and the twenty-four elders fell down before the Lamb, every one of them with harps, and gold vials full of odours, which are the prayers of the saints.
- (9) And they sung a new song, saying, Thou art worthy to take the book, and open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation:
- (10) And hast made us unto our God kings and priests: and we shall reign in the earth.
- (11) And I beheld, and behold the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousands, thousands, thousands;
- (12) Saying with a loud voice, Worthy is the Lamb that was slain to receive power; and riches, and wisdom, and strength, and honour, and glory, and blessing.
- (13) And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb for ever and ever.
- (14) And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

13. Revelation 14:1-5:

- (1) And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.
- (2) And I heard a voice from heaven, as the voice of many waters, and the voice of great thunder: and I heard the voice of harpers harping with their harps:
- (3) And they sung as it were a new song before the throne, and before the four beasts, and elders: and no man could learn that song but the hundred and forty-four thousand, which were redeemed from the earth.

- (4) They are they which were not defiled with women; for they are virgins. They are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, (Notice, “redeemed from among”.) being the firstfruits unto God and the Lamb.
- (5) And in their mouth was found no guile: for they are without fault before the throne of God.

14. Revelation 15:1:

- (1) And I saw another sign in the heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled the wrath of God.
- (2) And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having harps of God.
- (3) And they sang the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; (we sing that) just and true are they ways, thou King of saints.
- (4) Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. (And so on.)

Now you'll notice in there that here is that King, that great and marvelous King. Okay? And you'll notice what I'm dealing with at this particular point is the marvelous position that has been attained by this one that suffered. There is no time that you can ever delete the Lamb from every portion of this. That's why you'll always notice that though we have no memory of things on this earth, that finally passes away, when every tear is swept away, you're going to find this: the Lamb—signifying the one who died for us, the sheep that went astray. You never, ever get rid of the wounds of his hands, the marks in his forehead, and in his side, and the feet. It never, ever leaves. He is that Lamb, and he is worthy. He shed His Blood.

Now, notice: look at all the accolades. Look where he is. Look what the Bible says about him: and, remember; this was written in the Old Testament and completely foreknown in Almighty God before even that Son came forth, already. So, you're seeing what we're looking at here, as I mentioned to you, the full responsibility of sovereign God. He stands behind His Word, because He is the Word, and He makes It manifest, proving Himself to be exactly what He said.

This is the hour in which we live. It is absolutely fabulous.

15. So, we're looking at the King—It says, “King.” King of the Saints. Yes, that's exactly true. All right. Let's go back, then, and we look at the Book of Isaiah, and we see that which was written concerning him before this one came down into a human form. And It says, Isa 9:6:

- (6) Unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.
- (7) Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it

with judgment and with justice from henceforth even for ever. (The jealousy of the... (That's the zeal. It really means the 'jealousy,' God jealous over His Own Word, God jealous to perform what He said He'd perform, all of these things. God jealous.) The jealousy of the Lord of hosts will perform this.

16. All right, now. Let's go and begin to see some things in the New Testament, and we follow through on this one that we know to be this exalted one according to the Scripture, and in Mt 1:18-23:

- (18) Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.
- (19) Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.
- (20) But while he thought on these things, behold, the angel of the Lord appeared and said to him in a dream, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.
- (21) And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.

And, how did He do it? He did it by His death and His resurrection, especially the death, is what we are looking at.

- (22) Now all this was done, that it might be fulfilled, spoken of the Lord by the prophet, saying,
- (23) Behold, a virgin shall be with child, shall bring forth a son, and they'll call his name Emmanuel, which being interpreted is, God with us.

17. Now we go to the Book of Luke, and we see some of the same things again over in the Book of Luke; and It says in Lk 1:26:35:

- (26) And the sixth month the angel Gabriel sent from God unto a city of Galilee, named Nazareth,
- (27) To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.
- (28) And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

Now you notice the grace extended to her. She didn't ask for it. If she'd have asked for it, God would have shut her out. She wouldn't know how to ask anyway.

- (29) And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.
- (30) And the angel said unto her, Fear not, Mary: for thou hast found favour with God. (Grace)

- (31) And, behold, thou shalt conceive in thy womb, and bring forth a son, you'll call his name JESUS.
- (32) And he shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David.

Now, remember what the prophet has said, "Even a sword shall enter your own soul because of this Son's death. You're going to suffer because of him." Didn't just suffer in childbirth, but she suffered because of what happened.

- (32) He shall be great and called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:
- (33) And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.
- (34) And then Mary said, How shall this be, seeing I know not a man?
- (35) And the angel answered her and said, The Holy Ghost shall come upon thee, the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

You notice they call 'that holy thing'. You couldn't call Seth; you couldn't call Abel a 'holy thing'. He could be born innocent, but he couldn't be called 'holy'. Notice how he was conceived. It kind of takes you back to the Garden of Eden to what Bro. Branham said. Right? Okay.

18. Let's go to John 1, and now begin to see some more of this. We see Jn 1:29-34:

- (29) The next day John sees Jesus coming, said, Behold the Lamb of God, which takes away the sin of the world. (Redeemer.)
- (30) This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.
- (31) And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.
- (32) And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
- (33) And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.
- (34) And I saw, and bare record that this is the Son of God (not God, the Son).

Amen. That's true. All right.

19. Let's go a little further. Let's go now to Mt 17:5, if I have these right; if I haven't, we can miss a few, don't worry. I should have had them all written down, then I could just read them to you. Matthew 17:5, and, yes, It says:

- (5) While he yet spoke, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; (or pleased to dwell) hear you him.

20. Now, let's go further. We go to Jn 3:16:

- (16) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

You notice how we're following all the Scriptural law?

21. Now, let's go to Acts 2, and what we're looking at here is this One Who suffered. Remember, the prophets foretold the suffering and the glory that should be revealed. All right. Acts 2:22-24:

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

Remember, Bro. Branham, they asked the question, "What does it mean when he said, 'He who has seen me has seen the Father?'"

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

How do you like that one? You see, it's not William Branham that said, "THUS SAITH THE LORD," and these things happen so perfectly. Well, who was it? It was God in him.

You say, "You mean God, the Father, came into that man?"

Well, you don't believe your Bible, if you believe anything different. Same thing today. He's the same "yesterday, today and forever," and alpha is omega. We'll see some more things yet.

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

Now, how was all this done? Predetermined by God that He should be that One. Now, just stop and think awhile tonight. Don't raise your hands, please; but, how many really believe that you're a son of God: you've got a part of God in you? Wouldn't it have been great if you'd been singled out to be that one? What did it? Sovereignty of God. Grace of God. "This is my beloved Son." And, what does He do? He stands in the midst of all the other sons. And you have your measure of grace, and I have my measure to be where we are, as Bro. Branham one day said, "*I was ordained*"—predestinated—"to be up here preaching tonight, while you sat there to listen." It was morning or night, (I forget which.) but I was there, and I agreed with him one hundred per cent. I was happy I was included. See?

- (23) By wicked hands have crucified and slain:

- (24) Whom God has raised up, having loosed the pains of death because it was not possible that he should be holden of it. (Now, verse 32)

- (32) This Jesus hath God raised up, whereof we are all witnesses.

- (33) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

- (34) For David, himself, was not ascended into the heavens: but he himself said... (but he didn't say... Now David is not the one that ascended, that's doing this. That's what this Scripture is really trying to tell you here.) The Lord said to my Lord, Sit thou on my right hand. (It was merely David prophesying it.)
- (35) Until I make thy foes thy footstool.
- (36) Therefore let all the house of Israel know assuredly, that God hath made this same Jesus, that you crucified, both Lord and Christ.

Now, do you mean to tell me that they could've crucified him outside that God allowed it, and God predestinated it? If you don't see that, then you don't see how God raised up Pharaoh, and you're still saying, "Why doth yet God find fault?" You see, you're still kicking without a knowledge of what Bro. Branham said, and that's why we're talking about predestination at this point in sermon #20, as we took 19, in the series of "Spoken Word Is Original Seed". And there are more people balk at and flounder and leave this Message over predestination, or never understand it, than you can believe. Now I can tell you that, because I've very closely associated with all this from the time that Bro. Branham brought up predestination, and we put it in the book in the way he wanted it. All right.

22. Now we're looking, then, at what we see here, what was predestinated concerning Christ. And you cannot say he wasn't predestinated, because Peter says he was elect. Now you can't be elect, unless you're foreknown; and there's no way to be elect without being predestinated. So, all right, we're looking at the picture, and I hope you're following.

23. Now, notice in Rev 13:8, and that's, you know, what I think we're going to go to here. This is a tricky one nobody likes—not 'nobody' likes, but a lot of the world doesn't like:

- (8) And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

See? Now there you're looking at. Now, notice Rev 13:8, and we hold this in mind as we look into the same grace of God that allows us the same privilege of suffering for His Name's sake and enter into our glory, which is His glory, shared with us and all of it of God. Now, notice what It said here, "names not in the Book." Then, there are names in the Book, and they're the ones that are going to reign and rule with Him and made as priests and kings of God; and we shall reign in the earth.

Now, notice what you're talking about: you're talking about predestination. Now, brother/sister, when you talk to predestination to me, you are talking about grace. You are talking about God foreknowing you, the sovereign God.

24. So then, we read, as we have read Rev 13:8, and we recall again Isaiah 53. So, we quickly go to Isaiah 53, because I can tell you right now, I can't repeat It for you. But here's what It says in 11-12:

- (11) He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; (that holy One, righteous) for he shall bear their iniquities.
- (12) Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death: and he is numbered with the transgressors; and he bare the sins of many, and made intercession for transgressors.

Now that's exactly what you're looking at in Hebrews 2, when He stands there before God, glorifying God with His brethren. So, we see here that Isa 53:10-12 draws out the perfect revelation of Rev 13:8, which we read here in the Lamb's Book of Life.

25. Now we're going to get right into the study and transfer this over to you and to me. You're going to see this suffering by grace or suffering conferred upon us by grace, because it is all a matter of God in His marvelous grace. And I hope we can draw something of this to help us in our lives in these closing days. Now, it's in 2 Tim 1:8-12.

- (8) Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God.

Now right here, let me just throw something in—in my mean, rotten way. What's with these preachers who don't dare quote Bro. Branham over the pulpit? We've got them, honey! I won't send them to England, Geoff [Hall], you'd only send them back. One went to Australia and blew about it. Let me read it again:

- (8) Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God.

Now, what's the power of God? You can say, "Christ is." That's true; but, let's go further. It's the Holy Spirit.

- (9) Who has saved us, and called us with an holy calling, not according to our works (grace) but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

Now, where was it? Before. You didn't have a thing to do with it; so, therefore, you couldn't ask for it, you couldn't demand it, you couldn't twist God's arm. He allowed it; He gave it—freely. All right, let's keep reading.

- (10) But is now made manifest by the appearing of our Savior Jesus Christ (That word sounds good, 'appearing,' doesn't it? Who appeared just recently? And Who is here? See?) who hath abolished death, (about to finish the whole job) and brought forth life and immortality to light... and brought life and immortality to light through the gospel:
- (11) Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.
- (12) For the which cause I also suffer these things: nevertheless I am not ashamed.

Remember, Bro. Branham preached, "Ashamed of Christ"? What was the 'ashamed' part? The Word. "Oh, you Branhamites." And these preachers can't even talk about Bro. Branham. They can't make the quotes. Well, I can say this before the glory of God, and I hope it's for the true glory of God, "We take his sermons, word by word, over this pulpit, or we're not interested." That's where we get our joy—our 'stimulation'—as Bro. Branham called it; only he used a better word; he called it, 'steamilation.' Yeah. Don't try to hang on the chandeliers, unless you're truly 'steamilated;' then, I'll allow it.

- (12) For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.
- (13) Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.
- (14) That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in me.

Where are you going to keep that 'good thing' that's in you? What is it the Pharisees lack? A place for the Word, and, consequently, the Word. Brother/sister, don't you see what's going on, how Bro. Branham has taught us so flawlessly?

26. Let's go to Philippians now. We go to Philippians. Now Paul is telling you to suffer here. He's telling you, and he's showing us something about suffering. And Phil 1:27-30:

- (27) Only let your behavior be as it becometh the gospel of Christ, that whether I come and see you or else be absent, I may hear of your affairs that you stand fast in one spirit, with one mind striving together for the faith of the gospel; (the true revelation)
- (28) And in nothing terrified by your adversaries: (They'd like to make me bow to them, wouldn't they?) which is to them an evident token of perdition, (coming against the Word? Perfidious people? That word 'perdition' actually means 'hell' as far as I can understand the translation—token of where they come from and where they're going.) but to you of salvation, and that of God.
- (29) For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;
- (30) Having the same conflict which ye saw in me, and now hear in me.

27. Does that make sense? Let's go to 1 Corinthians. Let's just see if the Bible said It, brother/sister. I'm not trying to weave some mystical, mysterious thing in here. Don't think I'm trying to make some new light, as though Lee Vayle knows something. I'm just trying to tell you what the Word of God says, as I see it here. 2 Cor 1:3-12. All right:

- (3) Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;
- (4) Who comforts us in all our tribulation, that we may be able to comfort them which are in the same trouble, in any trouble, by the comfort wherewith we ourselves are comforted of God.

Isn't that a beautiful Scripture? It's no tongue-twister or Philadelphia lawyer. It's just the truth.

- (5) For as the sufferings of Christ abound in us, so our consolation also abounds by Christ.

The tougher they get against you with the Word, because you believe the Word, the stronger you stand; and the more consolation, the depth of your perception of the revelation deepens—more commensurate to that which is in Christ.

- (7) And our hope of you is steadfast, knowing, that as you are partakers of the suffering, you're also of the consolation.

What about the end time? "You that are troubled, rest with us." Biggest and best of all.

- (8) For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:
- (9) But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead.

Sink or swim! We haven't had the 'squeeze' yet, but I believe we're going to have it just like this. Then, where you going to stand with the Word now, if you can't stand with the Word right at this moment, and you think I'm preaching two gods and all kinds of slop that you think I'm preaching? because you would do that, honey. Don't fool with me. I'd like to bring a former Jesus-Name preacher here just for fun. I don't mean the word for 'fun'; I'd be very serious. Let him talk to you as he talks to me on the phone, maybe 40 minutes at one time.

He said, "Bro. Vayle, let me tell you something: over eighty percent of the Branhamites are 'Jesus-Only' and don't even know it, because I was one of them."

They don't understand the supreme deity of the Lord Jesus Christ through the Incarnation and the Judge that Bro. Branham revealed. Yet they spread their perfidious doctrine, and some are so glad to eat that which is tainted and full of death. Now, listen:

- (9) But we had the sentence of death in ourselves, that we should not trust in ourselves (live, die, sink or swim) but in God Who raises the dead."

Now, listen. That's the first apostle, and William Branham was the last prophet-apostle. He called himself a missionary, which is an apostle. You know that, don't you? Huh? Okay. (End of side one of the audio tape.)... Let's see what we come up with. All right. The end time, then, is even greater than the beginning.

- (10) Who delivered us from so great a death, and doth deliver: in whom we trust that he will deliver us. (Sure—through the power of the Word, the Life in us transforming us.)
- (11) And ye also helping by prayer for us, that the gift bestowed upon us by the means of many persons may be given to many on their behalf, (and so on and so forth.)

28. Now, let's go to Philippians again. I come back to Philippians in some of these on purpose; but now this time, Phil 3:7-11:

- (7) And what things were gain to me, those I counted loss for Christ.

- (8) Yea doubtless, I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.
- (9) And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:
- (10) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;
- (11) If by any means I might attain unto the first resurrection from among... or the resurrection out from amongst the dead, (which is the First Resurrection.)

The same thing, brother/sister, is applying today, and I hope that we are beginning to see it. All right.

29. What we are saying or pointing out is that, even though it takes the grace of God to face and endure suffering, that is not the emphasis, as I see it. Let us look at it from this viewpoint: to enter into and literally share the glory of God in its highest and most spectacular and powerful manifestation, is utterly unthinkable, even if one were allowed some trial or test to prove worthy of an opportunity to aspire to it.

Now, you say, “Well, Bro. Vayle, couldn’t that be so?”

NO! I want to shake you. **NO!** How can you attempt to aspire to something that God doesn’t want you to have? The aspiration is the ultimate! And there’s a path that every Christian’s foot must tread, even as Jesus. As it’s grace that starts you, and grace that finishes you, it’s grace all the way; and it’s God’s grace that we’re allowed that path that Jesus’ feet trod on the road to Calvary—as Paul and every saint must tread. It’s grace that allows us to suffer for His Name. You know why? Because it’s grace alone that allows us the revelation of faith, which is that Word. You can’t get by it, brother/sister. It’s all grace. And if we should be happy and rejoice in the grace that allowed Him to die for us, then we should be happy to rejoice in the grace that allows us to suffer.

And we’re going, “Whump-whump-whump; uh-uh-uh; oh, my-my-my-my!”

There’s something wrong! But I’m going to tell you something: stick with this Word. It’ll be all right. Yes sir, It’s the only hope you’ve got, brother/sister, because faith is a revelation. You see, I’ve read these scriptures; I’ve emphasized certain words. You’ll get it back on the tape. All right.

30. Listen: we could never aspire to it. It has to be there for us. That’s grace. That’s grace. I’m going to tell you something: everybody’s talking about birth control. Let me get this flat: God is the only one Who has perfect birth control. Let the world have its rot.

Remember that, though God is the Father (emphasize the word, ‘Father’) of our Lord Jesus Christ, and also our Father (emphasize the word, ‘Father’), we must realize fearfully and reverently that the Scripture never refers to the ‘Father and God’ of our Lord Jesus Christ, but always as ‘God and Father.’ We can’t just call Him ‘Father’ and bypass His ‘Godhood’. Just keep listening. Thus, the Sovereign God, though not aloof from His children, never allows His Fatherhood to take precedence over his Godhood, as though His children can be presumptuous concerning Him, or persuade Him other than His Will or direct Him in any form.

It is always, “Blessed be the God and Father of our Lord Jesus Christ,” even though the Son had to come forth first from the Father to worship His Father as God. Yeah. ‘God’ is an unlimited term, but

‘father’ is not an unlimited term. God is completely sovereign, but fathers are not completely sovereign. They have limitations, and, though they would do their best, they cannot do it. So, it’s always, “Blessed be the God and Father of our Lord Jesus Christ,” Who is our God and our Father, leaving Him in the position of complete sovereignty; and therefore, anything which is done is at His Own behest and His grace—marvelous grace. And you should understand that by the fact that we are like one bolt of cloth laid out, and the tailor puts the pattern upon it and snips around the pattern, and that which is a remnant is also virgin—but foolish virgin, where this one, according to pattern, is a wise virgin. Show me where that is anything but grace. You can’t do it, brother/sister. Listen carefully and take heed: Sovereign-God was before Father-God, and always He is sovereign-God and never changes, though His ‘Father’ attributes defer to grace as He deals with us in love. In other words they are there in the Father, but they had to be in God.

31. Now it is this grace of God, or the God-given privilege that is given us, even as given to Jesus Christ, that we might bear a cross and suffer with him and, eventually, be glorified with Him. You see what I’m trying to show you? Sovereignty is nothing but another word for grace! And in sovereignty you have foreknowledge, election, and predestination. You have the conception, which lay in Him before there was a speck of stardust, and see the ultimate. And, what I read in Revelation is marvelous. And, do you know something? We’re going to be a part of it, a part of it by grace. It is given to us, not only to receive Christ and rejoice, but also to suffer with Him. That is a privilege granted us. The world does not have that privilege, brother/sister. They suffer, but in vain. They die in vain. But our sufferings are a rejoicing—or they certainly should be. Plainly, it is a privilege given by grace to fill up the sufferings of Christ and receive the certain and sure coin to the realm of glorification. Notice how Paul puts It in Heb 12:1-17:

- (1) Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lie aside every weight, and the sin, (which is unbelief) which so easily besets us, and let us run with patience the race that is set before us.

Now, how can you be patient in a race? Gear down! Gear down! He’s trying to tell us, “Gear down! Rest! while you labor.”

- (2) Looking unto Jesus the author and finisher of our faith.

And, if He’s the Author and the Finisher, (That’s Alpha and Omega.) and, if that’s the truth, remember: as Bro. Branham said, “*It doesn’t matter so much what’s in the middle as what’s at both ends,*” but I’m just going to change that around. As I said, “If I’ve got oak at this end of the board, and it’s one board, and oak at that end, and it’s one board, then it’s oak in the middle. But, it tells you right here, it’s leaving a little bit out of the middle—‘author and finisher’—what’s in between? Oh, yes, don’t forget that. Now, let’s read what’s in-between.

- (2) (Endured the cross, despising the shame, and is set down at the right hand **of God. No!**) ...Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God.
- (3) For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.
- (4) You have not resisted unto blood, striving against sin.
- (5) And have you forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

- (6) For whom the Lord loveth he chastens, and scourges every son he receives.
- (7) If you endure chastening, God deals with you as with sons; for what son is he whom the father does not (train and) chasten? (Correct)
- (8) But if you be without correction, whereof all partakers, then you are bastards, and not sons. (In other words you've got life. Sure.)
- (9) Furthermore we have fathers of our flesh who corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?
- (10) For they verily for a few days (corrected us and) chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. (Suffering will do for you and me what nothing else will do—the correction.)
- (11) Now no correction for the present seemeth to be joyous, but grievous: nevertheless after it yields the peaceful fruit of the righteousness unto them that are exercised thereby. (It makes you strong.)
- (12) Wherefore lift up the hands which hang down, and the feeble knees. (In other words, tell the people, “Hey, don’t get scared; don’t get out of the way. Come on, buck up! Face it!”)
- (13) And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.
- (14) Follow peace with all men, and holiness, without which no man shall see the Lord:
- (15) Looking diligently lest any man fail of the grace of God.

Fail of what grace of God? Fail in those trials, fail to take them up, fail to walk, fail to stand with the Word. Oh, so many men are scared. The congregation get...

“Oh, we can get more people. Don’t talk about Bro. Branham.”

I’ll talk about him till they empty the church! You think I couldn’t preach to a chandelier? Well, my wife’s new name is ‘chandelier’. She’ll sit there; she’s my best fan, my best... I don’t use the word, ‘friend’. She’s my wife—the best part of me; so, she’ll sit there. She’s got the ears, and I got the mouth, (good combination) so she can hear me preach. If anything happened to her, I could take a tape recorder, get on the phone. Sure, let’s face it.

- (14) Follow peace with all men, and holiness, without which no man shall see the Lord:
- (15) Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;
- (16) Lest there be any fornicator, or profane person, (such) as Esau (whom God hated) who for one morsel of meat sold his birthright. (He couldn’t take it; he couldn’t tough it out. He wasn’t predestinated to it. They say

the 'going gets tough, the tough get going'. That's Scripture. I can prove it by Hebrews 11.)

- (17) For you know how that afterward, when he would have inherited the blessing, he was rejected.

What blessing? The promise of the land—reigning and ruling—which signified the Millennium! And then, over there in the throne room—New Jerusalem—with the King of Kings and Lord of Lords—oh, brother/sister, what are we looking at tonight? Then, It goes on:

- (18) For you are not come to... (He sought it with tears. There's no use. This is Hebrews 6. No room for repentance.)

Because, why? Next, you notice, It speaks of New Jerusalem, the Bride: She's not that way! As Bro. Branham said, "*She gets her purging right down here.*"

Don't believe that Roman Catholic doctrine of hogwash. No!

32. Romans 8. If I haven't got time to finish, I'll just give you all these scriptures, and you can figure it out for yourself. It's as simple as A-B-C, now that I give you the clue. Romans 8:14-17:

- (14) For as many as are led by the Spirit of God, they are the sons of God.
- (15) We have not received the spirit of bondage again to fear. (No, you haven't. You've been given a spirit of love and power and a strong and a sane mind.) For ye have received the spirit of adoption, (the spirit of children, the placing of children) whereby you cry, Father, Father.
- (16) The Spirit itself beareth witness with our spirit, that we are the children of God:
- (17) And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be we suffer with him, that we may be also glorified.

You say, "Just a minute. Isn't that a condition?"

Not exactly, it just lets you know that, if you're not taking up your cross and following Him, it's pretty sure you're a bastard. Let me tell you something: if you go the way of the bastard, and you're a true child, God will whip you around to the place where you'll only be too glad to suffer. I went through it. I quit preaching, because it was just too hard. Now I give people a hard time. Why shouldn't I? Are you going to get me away from the Word? A lot of people try. Yeah. I don't care what they say. I can talk right back. I warn you: you throw a spitball, I'll spit on it and throw it back at you. And it'll be twice as bad. I mean, I tell you my dirty nature. Some of you guys hide behind. You're so sweet and so lovely. Don't give me that stuff! I know you! Don't give me that stuff. Yeah, don't give me that stuff. I'm not talking to you people here; I'm talking to guys outside, actually; you too, where it applies. Okay.

33. Matthew 10:37-39:

- (37) He that loveth father or mother more than me is not worthy of me: he that loveth son or daughter more than me is not worthy of me.
- (38) He that taketh not his cross, and follows after me, is not worthy of me.

- (39) He that findeth his life shall lose it: he that loseth his life for my sake shall find it.

Live, die; live, die; sink, swim; live, die; sink, swim: There you are. I can't understand a man that hates that. I'm glad to be committed! And I'll tell you why: Bro. Branham said, "*Everybody, but the Bride, is crazy.*" They're committed to insane earth. I'm committed to the paths of glory. Where are you going?

34. Luke 24. I know you're coming along. I just say these things. Lk 24:26:

- (26) Ought not Christ to have suffered these things, and enter into his glory?

And I can take that word, 'kai' ('and') and I can change it from a conjunction to a preposition, and I can read it this way; (And it's twisting it just a little bit, not much.) but, listen:

- (26) Ought not Christ to have suffered these things, 'even' to enter into his glory?

Why? Because that's the way He did it! That's the predestinated way of God. Oh, don't lose sight of the goal, brother/sister. Let's go to Hebrews 5. Oh, there's just so many, many Scripture I'm trying to show you. Hebrews 5:7-9:

- (7) Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;
- (8) Though he were a Son, yet he learned obedience by the things he suffered.

How in the world can it be said about that one, who, of his pre-existence, said, "Lord, God," He said, "Father, remember me and give me back the glory I had with You before the foundation of the world." Look at yourselves; look at you and me tonight. Did we not have the same? Is it not true—when "all the Sons of God were there, and the morning stars all shouted for joy and clapped their hands,"—weren't we there, too, though we don't remember it? Then, are we going to have another path different from his?

- (9) And being made perfect, he became the author of eternal salvation unto all them that obey him. (And walk the same path, take up the cross.)
- (10) Called of God an high priest after the order of Melchisedec.

35. Now, let me read the first six verses:

- (1) For every high priest taken from among men is ordained for me in things pertaining to God, that he may offer both gifts and sacrifices for sins:
- (2) Who can have compassion on the ignorant, and on them that are out of the way; for that he himself is also compassed with infirmity.
- (3) And by reason hereof he ought, as for the people, so also for himself, to offer for sins.
- (4) And no man takes this honour unto himself, but he that is called of God, as was Aaron.

- (5) So also Christ glorified not himself to be made the high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.
- (6) As he said in another place also, Thou art a priest forever after the order of Melchisedec.

Now, listen to me: he was ordained to it, and he's there! And, what was his path? Also ordained! How was he ordained? By grace and the foreknowledge of God blueprinting, and this was also blueprinted, and he never turned It down.

36. Now 2 Tim 2:7-13:

- (7) Consider what I say: and the Lord give thee understanding in all things.
- (8) Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:
- (9) Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.
- (10) Therefore I endure all things for the elect's sakes, that they also may obtain the salvation which is in Christ Jesus with eternal glory.
- (11) It is a faithful saying: If we be dead with him, we shall also live with him:
- (12) If we suffer, we shall also reign with him: if we deny him, he also will deny us:
- (13) If we believe not, yet he abideth faithful: he cannot deny himself.

What's he trying to tell you there? You'll make it, if you don't take the path of glory, which is the path of persecution and all these things that Bro. Branham has pointed out, and Paul points out. You'll still make it; but, what kind of shape will you make it in? God will just clean you up and take you off the earth. The fact that you're here right today proves God is not going to clean you up and take you off of this earth short of this period. You could die, like me, and go to the ground and all, but there's people standing here who aren't going to die. I believe that. Our kids are coming up the way they should come up.

37. 2 Corinthians... I think I've read... I think 2 Corinthians. I've gone into it one time...2 Corinthians... We won't take that one. Let's go to Philippians. And I've taken Phil 3:10 already. And remember; the 'out resurrection' is all of grace, and so, therefore, the sufferings that abound are also of grace.

38. Now, as we close, I want you to note: this message is not one about existentialism—born to suffer. No! Suffering is not an end in itself, anymore than 'Jesus died' was an end in itself. The Life shed came back to water the Seed, and that same Water is spoken of in 2 Tim 1:7-12:

- (7) For God hath not given us the spirit of fear; but of power, and of love, and a sound mind.

Now: no fear—strength, love... What is that love? It comes out of the Word. As Bro. Branham said, *"How can you not help love each other, you that love this Word?"* Yeah. Just think it over. I won't... Pass on it; talk about that. I can say a lot of things.

- (8) Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God: (Hey! You're more than able to overcome, like Joshua.)
- (9) Who has saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

And the Scripture says, "You can suffer with Him the same as Jesus, Himself, suffered and enter into it; and that's by grace! Can we see tonight it's the grace of God, the love of God, the goodness of God, that allows us to go through trials and tribulations, and aches and pains, and some disorders? Not that you can't get healing and all. But we are here, in the sense to go through the fires of refinement, because it is good for us.

- (9) ...(But) which was given us in Christ Jesus before the world began.

So, therefore, brother/sister, this whole thing we're talking about is foreknown and predestinated according to foreknowledge. Yet people can't stand up. They can't stand with the Word. They get jittery, itchy. They can't do it. Notice:

- (11) Wherefore I am appointed a preacher, and an apostle, a teacher of the Gentiles.
- (12) For the which cause I also suffer these things; nevertheless I am not ashamed:

Ashamed of Him, ashamed of Him; ashamed of the Word, ashamed of the Word. He is the Word. They can't get it. Anybody...

"Oh, everybody can talk about Jesus, hallelujah! Oh, we'll talk about Jesus. Hallelujah!"

What about the Word? Ha! Oh, brother. Can't you understand, brother/sister? A vindicated prophet is on the scene, and they just pass it by like nothing.

- (12) For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.
- (13) Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ.
- (14) That good thing which was committed unto thee keep by the Holy Ghost which dwells in thee.
- (15) This knowest, that all they in Asia are turned away from me; of whom are Phygellus and Hermogenes.
- (16) The Lord give mercy unto the house of Onesiphorus.

He doesn't say 'mercy' to these other guys. When they turned, that was the end of them. Anybody can quote Bro. Branham from "Church Order" and put a wrong meaning on it. Oh, yeah, they get away with their sins, their clap-trap and balderdash, to stick around and impregnate people with a false pregnancy of sin and hell. Then, expect to forth bring Christ in a resurrection, immortality? Forget it.

39. The Holy Spirit waters only His Own Word. Can you not see that, brother/sister? The same water is spoken of in 2 Tim 7:1-12. I just read It. It is not a spirit of fear, but of power. The baptism with the Holy Ghost is a spirit of power—dunamis—the power to bear and to overcome, as It says over here in 1 Corinthians 10. And you’ll notice the beautiful thing... I’ve spoken of this before, and it is absolutely true. Make no mistake about it. In 1 Cor 10:13:

- (13) There hath no temptation taken you, (no testing, no trial) but such as is common to man: but God is faithful, who will not suffer you to be tempted above what you are able; but will with the temptation also make a way of escape, that you may be able to bear it.

And It tells you right here, the way of escape is bearing it—because you’ve got what it takes to do it. Oh, these preachers that can’t stand for the Word—little jellyfishes.

40. The early church knew full well the privilege of suffering for His Name and for His Word, for we find that in the Acts 5, where the men were put in prison. They were put in prison and said, “Don’t you dare preach anymore. Don’t you heal the sick. Don’t you talk about this One. You’re making us nervous! You’re doing the same things that man ahead of you did! And you’ve got us all upset.” So, they threw them in jail and beat the tar out of them. Listen to verses 40-42:

- (40) And to him they agreed: (That’s Gamaliel.) and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.
- (41) And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame in his name.

Grace. Grace! Privilege. Privilege! I’ll take the way with the Lord’s despised few. “I’m going through, Jesus. I’m going through. I’ll pay the price, whatever others do. I’ll take the way with the Lord’s despised few. I’m going through, Jesus. I’m going through with you.” We’ve got the power; we’ve got everything we need!

- (41) Worthy to suffer shame for his name.

Oh yeah. Are you ashamed today? The trials have come. Are you counted worthy? Listen, brother/sister, through grace you’re counted worthy as being a Bride of Christ, to escape all this that comes upon the earth, when the church is purged, the Jews are purged, and the world is purged. That’s right. Are we worthy tonight to take it? Oh, no, they’ll sit there and be so grouchy—can’t stand it.

41. Back in the days of His flesh He spoke to His disciples in Mt 11:28-29. I used to memorize that at one time, I guess I could still remember It:

- (28) Come unto me, all ye that labor and are heavy laden, and I will give you rest.
- (29) Take my yoke upon you, and learn of me; I am meek and lowly in heart: and you’ll find rest unto your souls.
- (30) For my yoke is easy, and my burden is light.

And you will find this, when you go God’s way! It’s that way when you try to go your own way: it’s too heavy to bear. Oh, yes, we know that, and tonight we hear Him call to a Bride, “Behold, I stand at the door and knock; and, if any man hear My Voice, I’ll come in and sup with him and he with me.” And,

since He is still Heb 13:8, and Heb 13:8, what He depicts, He is still calling the fellows to the fellowship of suffering, which followed his confession of faith: he was not ashamed of the Gospel. Christ wasn't ashamed of His Message, neither was Paul, and neither are we. And, if that Voice, that One, is knocking at the door and wants fellowship and communion, it is a fellowship and communion based upon going without the gate and being ostracized, kicked out of the fellowship of lodges, and standing apart and bearing the shame of the Word that has been vindicated.

Now you and I can't understand that. I recognize you can't understand it, because I can't understand it. What's to be ashamed? It's the one source of rejoicing I'd have is His blessed Word. You look at my life: It's goofy and messed up. You look at me: I'm as ugly as sin. I've got nothing to boast about. My language is horrible; I don't give a rip anymore. If you don't like it, it's your tough luck. Don't hear me; don't hear the tape. Buzz off! It's a fact. You're not part of me anyway.

You say, "Well, man, you'll rip up some wheat with the tares."

I got news for you: can't be done—not at this late date; unless you're a bunch of chicken feeders. Eagles like hot blood, raw meat; not this junk they feed—this pap out there.

Paul was not ashamed anymore than Christ was. Christ was not ashamed of His Word. As he suffered outside the gate and took up his cross, thanking God for the grace of God that he was counted worthy of the cross, and, as Paul, and all the other apostles did, likewise, it behooves us this day of the Crucifixion to remember that the pain we bear now is not worthy to be compared with the future glory which shall be revealed. But, what a shame there is to be like Esau and miss it, refusing the manifestation of Sonship; in other words, instead of standing straight up, every man in his own order like a mighty army ready to the Rapture, crawling around, debasing yourself like some little worm. We might have been worms, brother/sister, but this is the hour of the butterfly.

42. Let it be that this Good Friday commemorating his death, which may be our last for all we know, be a day of consecration to take up our crosses and follow him, and him especially for the Word, for which he suffered and died, and so did all the apostles, and so did every first-born saint, like the second age, the age of the face of the calf, they sacrificed everywhere, blood flowing everywhere. I've stood on the bridge over there in Belgium and saw where they threw them off the bridge. They cut their heads off and rolled them in the water. And the funny thing was: that's the only picture that didn't turn out in the film. I don't understand. We had a whole roll, but that was gone. Maybe somebody took it out of town, because they knew what I was doing. I don't know. Even the devil doesn't like to know about the martyrs. You know the word 'martyr' is? It means 'witness,'—martyrian: it means 'witness'; and, if you got to give your blood as a witness, that's no big thing.

Can we in the last hour hope to escape the net of God's grace that calls us to suffer a while with him, and then, be glorified together. Soon 1 Th 4:16 will all be fulfilled—the Message has already come forth. Soon the Voice of the Resurrection will bring the people from the ground, and the Trumpet will call to catch us away to the Wedding Supper. And that Spirit that's in our midst will be incarnated—reincarnated (incarnated to us), and we, at the Wedding Supper, will crown Him 'King of Kings and Lord of Lords' and share in His glory because of the gift of God's grace, that we, like him, could count ourselves as sheep for the slaughter, ready to lay our lives down, to put all in all upon this Word.

43. But, let me tell you something, brother/sister: if you're ashamed of this Word, and you're not fully dedicated, you think that this merely trained you to know the real thing when It comes along, like some people were saying here, let me tell you right now, you are ashamed! You are not part of It. You have not learned "live or die," because you're saying right now, "Oh, I could live down yonder."

It's either now or it's never! Go away whichever way you want. Oh, yes. It does take grace from God to suffer, but it also is grace that allows us to do so and share in His glory. And it was grace from before the foundation of the world in the very eternity that gave it to us all.

So, let us rejoice and be glad that the Lamb has not come with another message, but it's the same Message. And I recall the opening of those Seals as Bro. Branham brought them, and he told how that bleeding Lamb came from behind the throne and took the book from the hand of Him that sat upon the throne, God—very God—His Own Father and our Father. He opened the book and handed it back to Him. He was a bleeding, dying Lamb, as it were, that was able to do that.

And I think of Bro. Branham, that same one who lost his wife, a little child, and, as he went down the road, dying within his own heart concerning his family, the treachery of life, what he was suffering—had suffered—and was suffering, he recalled the time the senator said, “Billy, what do you think of Jesus now?” And he said, “I love Him more than ever.”

Brother and sister, that is what we're talking about. That is what we're saying today. It may be superficial upon our hearts at this time, it may not sink past our tongues or into our minds a little way. But one day what I'm saying is going to call deep within our hearts before we get out of here. And we will find that tremendous peace of Almighty God, that love of the Lord Jesus Christ, that fellowship of His suffering, the entering into His glory, which is already starting and shall not fade away.

Let's rise at this time and be dismissed.

Heavenly Father, we want to thank You for Your love, mercy and grace. And I pray, heavenly Father, that, as we talk about that love, mercy and grace that has been given in this hour, we'll enter into the grace of the fellowship of Your suffering. It is a grace, Lord, that You've allowed us to suffer.

We see people out there dying of cancer. We see them in the world on drugs. We see them suffering—falling in the ditch. We see those with AIDS suffering, their flesh rotting upon their own bones, and we see poor little kids that didn't have a thing to do with it, and they are dying with AIDS, too, their flesh rotting upon their bones in misery and horror, O God. We see what sin and degradation has done. We see the suffering, and it's useless, and we see it, like Peter, which we could have read tonight: if we suffer because we've sinned and do wrong, break the laws of the land and do this, that and the other thing, there's nothing... We deserve anything that falls upon us. We suffer for righteousness. We stand with You and Your Word, Lord. We stand out like a sore thumb, unmistakable. We know it's “live, die, sink or swim.” We're one with the Word that was vindicated in the life of a prophet. That's what we stand on—not ourselves, nor glorify any man in any way, shape and form, but make Thee great, O God. “Live, die”—all we're centered on, centered on Thee, Lord. Now we know we can be moving in a right direction.

Help us, Lord, from this moment on to get rid of all these little, literally puerile, things in our lives; they are so miserable that Paul called them ‘dung’. Help us to get rid of it all, Lord. Lay our hearts and our lives bare with the pure Word of Almighty God, the sprinkling of the Blood, the power of the Holy Ghost, in constant regeneration, bringing us right into this blessed hour.

We believe there'll be a Rapture. Someone's going to be in It, Lord, and may it be that we'll stand here unashamed, unafraid. And, when suffering comes, let it be to the purifying of these lives where the Word has more and more power. We can see it, Lord, as these things come, we get weaker and weaker, but the Life in us gets stronger and stronger. Oh, how marvelous to know this is how we overcome; the bearing and the whole thing lies in this Word, Lord.

Help us get back to that hour, Lord. We're getting to the truth of the hour, which is here today. And, God, we'll thank You for It, because we know there isn't any other way. And, Lord, where we have not rejoiced, help us learn to rejoice. Father in heaven, help us.

And we know our prayers cannot go unheard tonight, because You are in this very thing: foreknowledge, election, predestination, even to the path of righteousness, which shineth more and more unto the perfect day. The Light, the Word, a light and a lamp to our feet, to walk in the way, to take up the cross and follow—all of these things, Lord, we spread before. And, may there not be one heart of us, Lord, that does not go deeper and deeper in this Truth, higher and higher in the blessings of Almighty God, and then, stand before You, Lord, stand before You with the fullness of this Life that we can attain to and share in that glory, Lord. Not someone taking our crowns, someone taking something else, but, Lord, having shed all these things which hinder us, taking on the fullness of God, walking in the Light as You are in the Light, to come before Thee.

Lord God, it's a big order for such a short time; but, if You don't do it in us, and we receive it by grace, it isn't going to be done. May we be impressed tonight that there are two sides to every coin, and this is one side of grace that many men do not consider—that it is Your grace that we enter into the sufferings and into the glory by the One Who set that great example, Who is our Life.

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

“Take the Name of Jesus with You.”