

Spirit of Wisdom and Revelation

Br. Lee Vayle – April 9, 1982

Shall we pray. Heavenly Father, we thank You again for the time of fellowship You've allotted to us in this hour, for time has not completely run out, but we can come together, worship Thy great and Thy Holy Name. And we're happy for that. We ask You, Lord, now to anoint the ears that hear and bless You, Lord, You'll have to anoint me in speech in order to bring forth that which You have shown me in Scripture, which is by The Lord, concerning the Word that has been vindicated in this hour. We commend ourselves into Your care tonight knowing that You heard us and are helping us. In Jesus Name we pray, Amen.

You may be seated.

Now, whoever's regulating the amplification, I'm going to do my best to keep my voice down tonight because I don't know why I've, ah, seem to have problems with my throat. It'll go - It'll go away later on but at this time, I'll have a little trouble so I'll just try to keep as low as I can and that way not sort of put a strain on myself.

1. Now, ah, I read to you the other day from Ephesians and I gave you Brother Branham's quote, which I would believe is the, ah, quote that belongs to that Scripture from "Daniels Seventieth Week."

"The Spirit of wisdom comes into the Church, to make known to the Church, by the revelation of the Holy Spirit, bringing the Church in and revealing what day we're living in. Just the same as Gabriel came to Daniel, the Holy Spirit comes to the Church in the last days, to reveal these deep... these great, deep secret things."

Now, what I read here in Ephesians was, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you." That's the Ephesian Church, not the individuals. The spirit He was giving the individuals was already given to them individually in verses 13, 14, and 15.

(17) ...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:

And you'll notice at that time, the specific understanding in verse 18 was to be accrued unto them, and in verse 19 the resurrection would follow that particular knowledge from that particular Spirit. So, as Brother Branham said, *"The Spirit of wisdom and revelation"* - that's what we're talking about - *"comes into the Church."*

Now, we showed you that this was an historical aspect, ah, that we were going into. In other words, what time would this Spirit come into the Church? And, what would be the reason? One of the reasons? And he said, *"Just as Gabriel came to Daniel."*

Now, that lets you know that, ah, this would be at the end time when that which was sealed up, ah, to the Jews and consequently to the Gentiles, would be released. And also, we showed you that this Spirit of wisdom and revelation in a knowledge of Him, ah, was here because it was that Spirit of wisdom and knowledge wherein the plan of God stood in election, both for Jew and Gentile. And, ah, you had to see from Scripture how that the courses of both under election would run out. So, it was this Spirit that would be given to the Church at the end time. And when it was, it was designating that the course of history had run out, that this was that spoken of in the Scripture, the end of all things has come up before Him as in the Book of Gen...of Genesis at the time of Noah, that which is also spoken by Him who raised His hand and swore by Himself that time should be no more. We saw that on Wednesday night.

2. Now, we're going to further look at this Scripture because Brother Branham makes some pertinent statements concerning the Gentiles, that at the last day of The Lord Jesus Christ in Spirit form would deal with the Gentiles as He had dealt with Israel. So, we're going to read from "The Feast of The Trumpets", chap... verse... um, paragraph 2, beginning on page 35.

"But the prophet said, 'The Son will not shine through this day; it'll be a day of gloom.' They've had enough Light, like a real rainy day, they could join churches, and believe the Lord, and things like that. But, he said, 'In the evening time, the clouds will move away, the denominations will fade.' And the same Gospel, the same Word made flesh, as He promised in Luke 17:33. The same Gospel, with the same thing, would take place in the evening time, just when the shadows are getting low. The same Gospel, the same Christ."

Now, look, you're, ah, perhaps not thinking the way I'm thinking. I'm thinking, as I read these verses, same Gospel, same Word made flesh; same Gospel, same thing; same Gospel, same Christ. See, there's where my emphasis are: the same. We'll go into this a little later on at the end of the message.

[2 Corinthians 11:2]

- (2) For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.
- (3) But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.
- (4) For he that cometh preacheth another Jesus...

Now, do you believe that happened? If you didn't you don't belong here. You don't belong anywhere. I'm just being honest with you. You just don't belong, because they preached another Jesus.

- (4) ...or receive another spirit

Now, you say, "That couldn't happen."

Then Paul's a liar, and you're wonderful. No, Paul wasn't a liar. The guy that believes different is a liar. Another gospel, which is another word. At the end time, same Jesus, same Word made flesh, same everything. You follow what I'm saying now?

3. Alright. If you're not used to my style of preaching, it's all right, I don't like it myself too much either. I make my point by sarcasm. If you don't like that then you better get a hold of God and blame Him because He was sarcastic and so was Jesus and so was Paul and so was Job. I'm not advocating sarcasm, but you can only get your points across many times by sarcasm. And I am not sarcastic with you. It's people I'm sarcastic with, principles that people endorse, and then they got the nerve to sit around as though they're spiritual. Hog wash. Worse off than the Roman Catholic Church. Alright.

"Same Gospel, same Christ that lived in the flesh back yonder at the beginning, on the eastern people, shall live again in the Western people at the end time. 'It shall be Light in the evening time'."

That's that Spirit he's talking about in "Daniels Seventy", which I'm talking about in Ephesians 1:17.

" 'All Scripture is given by inspiration,' and cannot be broken."

You didn't even know there was a Scripture there on this subject that could be broken, hey? Don't feel bad, I didn't know either. Not that I was supposed to know, but I'm that smart.

"The big Fifty days has passed over. The Pentecostal feast has passed over, seven sabbaths; until the trumpets, a type of the Seventh Church Age. Remember, remember, the... under the Sixth Trumpet, the Jew... Are you listening? Under the Sixth Trumpet, the Pentecostals reject the Bible; the lukewarm, not only the Pentecostals, all the rest. The world church rejects Christ and He is put on the outside. And in the same Trumpet... or same Seal, rather, when It was opened, to show Jesus on the outside of the church, trying to get back in; at the same time, the Trumpet sound for the Jews, and the Jews, and the Jews recognize the Atonement."

Now, he's just giving you Scripture on what actually happens at the end time, under what part in the Book of Revelation.

"The Holy Spirit has been bound by these denominational rivers, almost two thousand years, but is to be loosed in the evening time, by the evening-time Message. The Holy Spirit back in the Church again; Christ, Himself, revealed in human flesh, in the evening time. He said. He promised it."

Where'd He promise it? Where'd He promise it? You think this man knew the Bible? Or did he not know the Bible? Now, Brother Branham can't bring something out of thin air. He condemned himself on the Seals, when he categorically stated that under those Thunders, which literally were the Seals revealed, It was not something to be added to the Bible, It was already in the Bible. It remained there as the revelation yet to be brought forth.

Alright, he said, *"There was three stages of it, as I said. The martyrs age...martyrs...age for martyrs; and the stage of reformers; now the calling out time."* Calling out time? Is that Bible?

"When finished, at Laodicean Age, according to Revelation 10, the mystery of all the Bible would be known to the Bride. Is that right? Revelation 10. Now listen close. Bride, called out by the Word; Christ Himself calling out the Bride, making plain Hebrews 13:8, 'the same yesterday, today, and forever. He that believeth on Me, the works that I do shall he does also.' " Singular. Remember, singular. Not plural, singular. *"Luke 22"...no, let me see, "Luke 17:30, also Malachi 4, Hebrews 4, all these Scriptures that's promised, this is to be between the Sixth Seal and the Seventh."* Of course, he doesn't mean that that would be chronological, necessary, the way it's put in the Bible there.

4. Now, we'll go to page 39 because I don't intend to read everything in here. That's not my purpose. I just want to read a bit to get you to understand why I'm preaching the way I'm preaching.

"Look, I want to say one more thing. Closely now; don't miss this. How striking! From the seventh angel's (that's the messenger of the Seventh Seal) Message...Revelation 10, was the Seventh Seal, to the Seven Trumpets, between those two times..."

O God, how can we say This, to make the people see It?

It's between that Sixth Trumpet... Sixth Trumpet, Sixth Seal sounds at the same time. And between the Sixth Trumpet and the Seventh Trumpet, there is a prophet to appear before the Gentiles, to call the people back to the original Pentecostal Doctrine; and the two witnesses of Revelation 11 appear to the Jews, to send them to Jesus, while the Church is being taken up. All of them, prophets! The Word of the Lord cannot be broken. It won't be denomination!

Read in your Book here and see if that between the Sixth and Seventh Trumpet isn't injected in there, with the Jews being called out between the Sixth and Seventh Plague, we come over to that hundred and forty-four thousand, which was between that. Do you remember? Between the Sixth, the Fifth and Sixth" - he's sort of batting it back and forth is because the memory's not so good - "Between the Sixth and Seventh Seal, there was a calling of a hundred and forty-four thousand."

Now, that's where it's placed in the Bible, because between the Sixth Seal and when It simply mentions the Seventh Seal as silence in Heaven, the chapter that...are concerning the calling out of the hundred and forty-four thousand in there as an interpolation, it is... he is not talking chronologically here.

5. Look, there's only four Seals that run chronologically. One, Two, Three, Four. The Fifth, with the Jews under the alter in election, run concurrently, not necessarily extensively with all four, but mostly with the Fourth, where the Jews are persecuted unto death at the end time in - in mass of numbers.

Alright. The Sixth Seal begins under the Fourth when the-the two hundred thousand devils are loose at the river of Euphrates, which come upon the Jews, that took place under the Fourth Seal, more particularly under Hitler, Stalin, than any other time in history. So number Six is under the Fourth Seal. Seven is purely revelatory with the coming of the Lord, spiritual and physical. And remember, in the One coming, "I come and I do not smite; I come and I do smite."

Seal number Seven is also under number Four. And you can understand that because Four is deliverance and there's only four beasts, there are not five. So, Four - One, Two, Three, Four - is chronological, and that's the extent of time. Time runs out under the Fourth Seal.

6. Okay. So, therefore, when you read "The Feasts of The Trumpets", keep that in mind and understand that what Brother Branham was saying here is terribly hard to understand unless you yourself can pick up the chronology and remember the various things that he says that will give you the understanding that I have given you tonight, concerning those four Seals.

"Then, between that, there was to be a seventh angel's Message, that has been preaching and condemning the Pentecostals. And Jesus had been put out; wouldn't have no co-operation with nobody, be on the outside, rejected. The Bible said so." Well, you know that because that's Revelation, chapter 3. "For, it's Christ made manifest among us, Jesus among us all, made manifest in the purity to His Word, making It known. And if that's...

This is not just make-up, friends. This is THUS SAITH THE LORD, the Scripture."

Now, look, I believe exactly what he said. And with the help of God, I'm going to prove exactly what he said. If the Holy Spirit does come into the Church, it's the last time. He does come to the Gentiles to do the same thing He did for the Jews.

7. Alright. I'll take you, first of all, to the Book of Acts, the 3rd chapter. Now, It says in the middle of verse 19, where there should be a period:

(19) ...when times of refreshing shall come from the Lord.

(20) And he shall send Jesus Christ, which (was appointed) unto you:

But It said, "Hold it. After this great revival, which is a healing revival" - now, I've taught that many times, how it is - "that Jesus is to come physically, but even then, He cannot come physically until there's a restoration..."

(21) ...of all the things, spoken by the mouth of all (the) holy prophets since the world began.

Now, notice, in conjunction with this coming - not the former coming where Peter, here, is talking about the Just One that was denied and crucified and God raised up - but he's talking about the day when He must come as King.

- (22) For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you:

Now notice,

- (23) (It'll) come to pass, that every soul, (that) will not hear that prophet, shall be destroyed from among the people.

That did not take place in the time when Jesus was here in the flesh. But it has to take place when He is here at an end time. And you'll notice, how the emphasis is on the prophetic ministry of Christ - a prophet.

- (24) Yea, and all the prophets from Samuel that follow after, as many as has spoken, have likewise foretold of these days.

What days? The days in which Jesus was here in His flesh and the days when He is here, and It says nothing about His flesh because this takes place just before He comes in His flesh. Now, don't get your minds made up you're going to throw that back in the days of Jesus because you're going to get all balled up, because He came as the Lamb to deliver and not to destroy. And He said, "You can say anything you want against Me, but when the time comes when the Holy Spirit is here, one word is blasphemy and you're all finished."

See, He's not talking about the historical period when He was back there in the days of His flesh. He's talking about these days here. (See?)

- (25) Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

- (26) Unto you first God, having raised up his Son...

And that word actually is the word for resurrection, raised Him in a resurrection.

- (26) ...sent him to bless you, in turning away every one of you from his iniquities.

8. Alright. They saw, in their day, that Christ was raised. First of all, raised up amongst them as a human being, a prophet, the Lamb of God; God manifested in flesh, raised up. Then God raised Him from the dead. And they never saw Him raised from the dead. They saw the evidence of Him being raised.

Now, the same promise is given to us that He'll be raised up amongst us, evidentially, with full evidence that the last time because "Unto you **first**."

Now, he didn't say, "Unto you God raised Him up."

He said, "Unto you **first!**"

So, therefore, there's got to be at least a second.

Alright. We see then, the...not only the possibility, but the certainty, that something very definitive and fantastic concerning Jesus Christ Himself, the Holy Spirit, will be in our midst at the end time. And at that time there will be a restoration which will allow Him Who was incarnated to incarnate Himself once more and come back and take over His Kingdom.

9. Now, that you may know that this is a definitive move of the Holy Spirit, given to the Gentiles, we'll go to the Book of Matthew, the 12th chapter. And they are ..?.. before you. 15 - 21.

(15) But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

(16) And charged them they should not make him known:

You know that that same miracle happened in our day, where there wasn't one miss when Brother Branham prayed for multitudes, there wasn't one person healed... not healed, rather, not one person missed. But anyway, we're looking at this picture, here, two thousand years ago.

(17) That it might be fulfilled which was spoken by the prophet, Esaias, saying,

(18) Behold my servant, whom I have chosen; my beloved, whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgement to the Gentiles.

Now look, in a Jewish setting, in the flesh, coming to Israel. "He came unto His Own and His Own received Him not." (See?) Either He was in the world, the world was made by Him.

Now, It says right here, when He came to Israel, having healed the multitudes, that the witness of God to Him next the Gentiles. Now, you - you follow what I'm saying? If you don't you're going to get mixed up. Now, let your own thinking go because you've been taught a lot of goofy things about this that aren't true. And I will show you some of the things you've been taught after a while that are not true.

Alright, continue to read.

(19) He shall not strive, nor cry; neither shall any man hear his voice in the streets.

(20) A bruised reed he shall not break, (the) smoking flax he shall not quench,
till he send - send forth judgement unto victory.

(21) And in his name shall the Gentiles trust.

10. Now, I'm going to take this back to Matthew 42 in a moment, but first of all we want to note some things here in Matthew 12. One, we first note that the setting that demanded that this placing of an Old Testament prophecy concerning Christ. In other words, there's an Old Testament prophecy that demanded a fulfillment and a placing. It was concerning Christ.

Now, notice... we'll notice the context, the placing. Verse 9. Now here's verse 9 - 14, is what brought out this Old testament placing of fulfillment of prophesy.

(9) And when he was departed thence, he went into synagogue:

(10) ...behold, there was a man which had (a) hand withered. They asked him,
saying, Is it lawful to heal on the sabbath days? that they might accuse
him.

(11) And he said unto them, What man shall be there among you, that shall
have one sheep, and if it fall into a pit on the sabbath day, will he not lay
hold on it, and lift it out?

(12) How much then is a man better than a sheep? Wherefore, it is lawful to do
well on the sabbath days.

(13) Then (said) he to the man, Stretch forth thine hand. And he stretched it
forth; and it was restored whole, like the other.

(14) Then the Pharisees went out, and held a council against him, how they
might destroy him.

Notice especially verse 14:

(14) ...the Pharisees went out, and held a council against him, how they might
destroy him.

Destroy means "to ruin" - death and punishment. So, we get the picture, the council to destroy him.

11. Okay, who are they? We go back to John, the 8th chapter, and we begin at verse 37.

- (37) I know (you're) Abraham's seed; but (you) seek to kill me, because my word (is) no place in you.
- (38) I speak that which I have seen with my Father: (you) do that which (you've) seen with your father.
- (39) They answered and said, Abraham is our father. Jesus saith, If (you're) Abraham's children, (you) would do the works of Abraham.
- (40) But now (you) seek to kill me, a man that told you the truth, which I have heard of God: this did not Abraham.
- (41) (You) do the deeds of your father. Then they said, We be not born of fornication; we have one Father, even God.
- (42) Jesus said, If God were your Father, (you'd) love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.
- (43) Why do (you) not understand my speech? even because (you) cannot hear my word.
- (44) (You're) of your father...(you) are of your father the devil, the lusts of your father (you) will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he (speak of) a lie, he (speaks) of his own: for he is a liar, and the father of it.
- (45) And because I tell you the truth, (you) believe me not.
- (46) Which of you convinceth me of sin? And if I say the truth, why do (you) not believe me?
- (47) He (that's) of God heareth God's words; (you) therefore hear them not, because (you're) not of God.
- (48) Then answered the Jews, and said, Say we not well that thou art a Samaritan, and (has) a devil?
- (49) Jesus answered, I have not a devil; but I honour my Father and (you) dishonour me.

- (50) And I seek not mine own glory: there is one that seeketh and judgeth.
- (51) Verily, verily, I say unto you, If a man keep my saying, he shall never see death.
- (52) Then said the Jews, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep - (ah) - my saying, he shall never taste of death.
- (53) Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?
- (54) (And) Jesus answered, if I honour myself, my honour is nothing: it is my father that honoureth me; of whom (you) say, that he is your (Father):

12. Now, this...that's getting pretty close. What if you had a controversy and claimed you were born again and a prophet came on the scene, and the Spirit of God came on the scene, fully vindicated, and said something opposite to what you're saying. Where would you stand? That's a sobering thought. Everybody says, "Well, I-I'm right."

I-I'd like you to come up here and just prove one little thing you're right about. Just give me one little sign. If you can mouth off - I can make you so happy and mad, tonight, you'll spit in my face. You ain't got nothing. You don't believe it? Come up and try it. I know because I can prove it. You'll sit there, you're so sweet and so wonderful. Let me cross you on your doctrine. Well, I'll tell you clear up that I can cut like a barbwire. Not that I intend to. I don't even have to, I can get people riled up. Just because somebody says something doesn't make it right. See, that's where the Roman Catholic church is, and the Protestants, the whole bunch of them, Pentecostals especially. Because they say it doesn't make it right. Here's God Himself, in human flesh, arguing with people that are religious.

"Well", they said, "we're Abraham's seed."

He said, "Sure, I know you're born after Abraham's physical flesh. But," He said, "you're not Abraham's children. If you were," He said, "you'd know what I'm saying." He said, "No place in you for the Word."

Now, you think they couldn't quote the law of Moses back to Him, left, right, and in-between? Well, there was a Jew up in Canada. He was the biggest ...?... whore monger I guess under God's creation. But he knows...he knew the first five Books and all the law and all the prophets. He knew just about the whole...the whole Old Testament back and forth, he'd quote It for us. What did that do for him except condemn him?

13. Well, I got your attention. Let's keep moving.

Now, He said:

(54) ...of whom ye say, he is your God:

(55) Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

(56) Your father Abraham rejoiced to see my day: and he saw it, and was glad.

(57) Then said the Jews unto him, Thou art not fifty years old, and thou hast seen Abraham?

(58) Jesus said, Verily I - verily, I say unto you, Before Abraham was, I am.

(59) (And) they took up stones to (stone) him: but Jesus hid himself, went out of the temple, going through the midst of them, and so passed by.

14. Alright. Now, let's go back to Matthew 12 again because that's what we're talking about. Now, you see, they wanted to kill Him; they wanted to destroy Him. They took their little ..?.. word against a vindicated Ministry of which Jesus said, "If I had not done the works that no other man did, they had not sinned, but now they've both seen and hated both Me and My Father."

People sit here tonight, maybe you know something about the church of Christ, they hate anything to do with divine healing, yet they say they love God. They're liars, and the Truth isn't in them. Come on, let's just nail her down. They're going to nail you high to the wall anyway, so you may as well get ready for it, because they've already blasphemed the Holy Ghost.

Okay, we're talking about Matthew, here, 15 and 16 again.

(15) ...when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

Now, that was... that was absolutely every person was healed that came in that group.

(16) And charged them that they should not make him known:

Alright. This is followed by Matthew: 22 - 30, the same chapter.

(22) Then was brought unto him one possessed with a devil, blind, and dumb:

and he healed him, insomuch that the blind and dumb both spake and saw.

(23) And all the people were amazed, and said, Is not this the son of David?

(24) ...when the Pharisees heard it, they said, (now that's...that's making Him the Christ, see? The...) This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

"Why," they said, "there's a lot of devils and this is the biggest devil of the whole works, because He just runs every devil in the country. It's the biggest devil of all. You're looking at the biggest devil of all," they said.

(25) And Jesus knew their thoughts and said, Every kingdom...

Notice - 'kingdom'. "Well, if He's the big shot, then He's the king of the devil."

(25) ...Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

(26) And if Satan cast out Satan, he is divided against himself; how (can) his kingdom stand?

Let me ask you a question. If you're born again and God loses you, where is His Kingdom? He ain't got one, if God saves you to boot you out. Now, you legalist, we're going to take... not... we're not just going to wash your hair tonight, we're going to cut it off to wash it. Where do you get that nonsense? Legal non-nonsense.

(27) ...if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

(28) But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Now, that's what He says. One of the marks of the presence of the Kingdom was the casting out of devils. But it didn't mean that the people would understand it! You hear what I said? Taking devils under control will be the earmarks of the Presence of the Kingdom, but it didn't mean that people would understand it.

(29) Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

(30) He that is not with me is against me; and he that gathereth not with me scattereth abroad.

I don't believe Jesus said that to be making up a little bit of wry humor. Or, is this put in the Bible as simply filled space? I believe It's true. You're either for or against. There's no neutrality. How could there have been when He stood there in His aweness, majesty, and dignity, performing those deeds and taking power and authority over the devil. (See?)

15. Alright. Now, getting into our verses of Matthew 12:17 - 21. Taking this slow. We'll be here a long time. It's about a five and a half hour sermon cut down to two, if I can manage. So, that's still a couple hours, and an hour and a half the other night.

Alright.

(17) That it might be fulfilled which was spoken by Esaias the prophet, saying,

(18) Behold, my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgement to the Gentiles.

(19) He shall not strive, nor cry; neither shall any man hear his voice in the streets.

(20) A bruised reed shall he not break, (the) smoking flax shall he not quench, till he send forth judgement unto victory.

(21) And in his name shall the Gentiles trust.

Now, especially verse 18 - especially the last part.

(18) Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and **he** shall show judgement to the Gentiles.

Now, this shows the same One manifested and revealed in Israel is to have a Ministry to the Gentiles. And notice, the emphasis is on the Spirit as pertaining to the Ministry. "I will put my **spirit** upon him". You reckon that when Jesus died, and before He was flailed with crucifying, do you reckon that the Spirit of God left Him? It did in the Garden of Gethsemane - Spirit of God left Him.

16. Now, are you thinking enough to get my next thought? What was He up until the time of the river Jordan, when God came in and filled Him fully with Himself? Well, He was a man. He was a man two times in that span.

Now, therefore, my point is this: did He need to be literally God manifest in flesh - with the emphasis on the Godhead - to be the sacrifice? I'm just going to let this sit - sit...the question sit there as rhetorical for the season. I'm trying to show you something here, that at this point He is already differentiating between the physical and the Spiritual, and it is not the physical that pertains to the Gentiles, it is the Spiritual that pertains to the Gentiles.

"Unto us a child is born, unto us a son is given", was not given to the Gentiles, although they come in on It. He came unto His Own, and He was born into the tribe of Judah to set up a lineage of foreknowledge, election, and predestination. And He's always called the man, Christ Jesus. But what I'm trying to set up for you, here, is to get your understanding straight. Flesh to Israel - Spirit to the Gentiles, and this One here that had the Spirit upon Him would spiritually minister to the Gentiles, but to Israel He ministered physically. "Behold the Lamb of God that taketh away the sin of the world." You follow what I'm saying?

17. Alright. Jesus said, "Other sheep I have which are not of this fold. Them also must I bring."

When did He bring them? Not in the physical form. He had no contact with them. The other sheep of the other fold are the Gentiles, and they come under the Spirit.

Now, verses 18 - 21:

- (18) Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgement to the Gentiles.
- (19) He shall not strive, nor cry; neither shall any man hear his voice in the streets.
- (20) A bruised reed he shall not break, (the) smoking flax shall he not quench, till he send forth judgement unto victory.
- (21) And in his name shall the Gentiles trust.

Alright. Listen, I want to ask you a question. Is this Scripture authentic if this belongs to the Jews? Now, don't look at me sort of dumb. Look at your Bible. You got your Bibles with you? I want you to think. If this describes Jesus amongst the Jews, I am a red-headed, pileated - there's such a thing - wood pecker, because He did side with the Jews! He took... He'd show with them in-in language, in debate. He took a whip made out of cords, and beat them out of the temple. The next, did He cry or did He not cry? He cried at that great day of the feast and said, "If any man thirst, let him come unto Me and drink, and out of his belly shall flow rivers of living water. This spake he of the Spirit, which was not yet given."

Did He lift His Voice in the streets? He preached in the streets! And this doesn't have a thing to do with the Jews [Says it with sarcasm]. Understand what I'm saying? Or do you? If you don't want to let anybody know but me that you're not getting it, wink. I want to ask you something. Listen again. Did He strive with the Jews? Well, if beating people up isn't striving, and He that argued with them and telling them they're of the devil, and rebuking them on every turn, I wonder what striving is. If crying isn't raising your voice, tell me what it isn't. If preaching in the streets isn't making your voice known, tell me, what is it?

(20) A bruised reed he shall not break...

A reed is a form of support that a shepherd or an older person might use. Now, when that reed gets old, it gets brittle. And if it breaks, it'll pierce the hand. He's telling you, here, that He will not withdraw support from the Gentiles, but when He supports them He'll support them all the way through to the end.

The burning, smoking flax is the little plant that contains oil that's placed in the window to guide the children or the ...?.. to safety. There's a residence there; there's someone there to help you. And if someone doesn't keep the oil in the vessel and keep the flax clean it'll smoke.

18. Remember what the Spirit says under the Seals, that you must not destroy the oil and the wine, that little tiny measure. So, here's the picture of the Church Ages. The Spirit of God dealing with the Gentiles. And it'll look as though there was nothing to Christianity. It would look as though the hope, the revealed Word, all those things are gone, but He saves the remnants.

All through seven Church Ages there's the remnants. And that God, the Holy Spirit, is our refuge and our hope, our only ..?.. And I don't care how smoky and how murky things look, how dark it is, "At the evening time, it shall be Light," because He will not destroy either one.

And It says, "In his name shall the Gentiles trust."

Notice, in verse 21, the Gentiles... to the Gentiles It is only a Name to trust in, thus the man of the Name is not there; Spirit of the Name is there. (See?)

19. Let's go to Acts 13:44 - 49.

(44) ...the next sabbath day came the whole city together to hear the word of God.

(45) ...when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken (of) by Paul, contradicting and blaspheming.

(46) Then Paul and Barnabas waxed bold, and said, It was necessary the word of God should first (be) spoken (unto) you: but seeing (you) put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

Now, notice...I want you to notice, It says, "The word spoken that you may have eternal life."

Now, brother/sister, when you talk about dealing with the Word that brings Eternal Life, what are you dealing with? Pure, unadulterated Word of God. Let no one sit here, tonight, to think that Eternal Life is in any word, but the truly revealed Word. And by truly revealed Word, I mean anybody can pick up the Bible and read It, and thoroughly, 100 percent, misunderstand It.

(47) For so (saith) the Lord... For so hath the Lord commanded us, saying,
I have set thee to be a light of the Gentiles, that thou (should) be for
salvation unto the ends of the earth.

Do you realize that verse of Scripture puts man in a most tremendous place. Yet, if it weren't for the apostle Paul, the Gentiles would not have Light and salvation. You say, "Brother Vayle, I just don't see how that great God would possibly depend upon a man."

Then you don't know the first thing about God, do you, honey? Admit it, you're not even saved. I hate to cut like this, but it's the only way I know how to get people's attention; get them smartened up. If the prophet had to hue them out of the rock, and it's getting rockier all the time, don't think the teacher's going to use a cream puff, because he ain't. And I don't mean I'm stand alone as one teacher in the world, nobody else. I'm just... I know my ministry.

Look, God used Paul.

(48) And when the Gentiles heard this, they were glad, (that doesn't make anybody a
pope - don't think so) they glorified the word of the Lord: and as many as were
ordained to eternal life believed.

Now listen, if they weren't ordained they never would have believed. This is one verse that the legalists cannot get around. I don't care how many translations you get, It all reads the same, "As many as were ordained believed." If they weren't ordained to eternal life, they didn't believe, period.

20. Alright. With that we go to 2nd Corinthians, the 5th chapter, and verse 16. This is one we've all quoted many times. At least we all know It.

(16) Wherefore henceforth know we no man after the flesh: yea, though we
have known Christ after the flesh, yet now henceforth know we him no
more.

Then what are you going to know Him after? Spirit of God. That's all.

Now, let's just look a little more closely as we go along at these verses. If that means we're going to keep going back and forth, over and over them, until we get everything out of them we can possibly get out of them.

21. We go to Matthew 12 again. We look at, ah, verse 18, that last part I suppose, of what we're going to look at, more than anything. Um...

(18) ...I will (pour)...put my spirit upon him, and he shall show judgement
(unto) the Gentiles... judgement unto the Gentiles.

Okay, 20 b - the last part:

(20) ...he (will) sent forth judgment unto victory.

That's also for the Gentiles.

Now, in verse 21:

(21) And in his name shall the Gentiles trust.

This which He does will place preeminence in His name, and that Name will be the standard, unto which they cleave as the ultimate.

22. Now, we're going to go back to Isaiah 42:1-7, because the translation from the Hebrew to the Greek leaves much to be desired as to a better and definitive understanding. The first seven verses:

- (1) Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgement to the Gentiles.
- (2) He shall not cry, nor lift up (his voice) ...nor lift up, nor cause his voice to be heard in the street.
- (3) (The) bruised reed he shall not break, smoking flax not quench: (until) he bring forth judgement unto truth.
- (4) He shall not fail nor be discouraged, till he set judgement in the earth: and the isles shall wait for his law.
- (5) Thus saith the Lord God...God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:
- (6) I the Lord have called in righteousness, and will hold thine hand, and keep

thee, and give thee for a covenant of the people, for a light of the Gentiles;

- (7) To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness (and) out of the prison house.

Now, take verse 1. This Messiah to Israel - because that's where He goes; that's where He's manifested - is going to bring forth judgement unto the Gentiles. Now, that sounds like punishment but that's not so. Judgement means verdict, decree, or divine law. The sense of this word, or meaning, or usage is one - to bring matters to the rule, that is to be the filter of it, (see), to know just what it really means. Secondly, could minister justice as a magistrate. So, you can see there, it doesn't to Paul, ah, set forth anything which is a judgement unto perdition, but it is certainly, ah, something that - and not just something that sounds like but that really is - He is talking about the revealed Word.

Now, let's just go to see if we can see that ourselves in the Scripture, by letting the Word interpret the Word. In verse 6:

- (6) I the Lord have called in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

Now, this has nothing to do with Him as a physical being of a person. The giving of a covenant, when a covenant is made, it is usually made in writing, it is verbal; something must be said as per an exchange of understanding, where people can come to an agreement. And It says, "For a light to the Gentiles," so therefore, Christ comes to the Gentiles and He definitely is a-a Light.

- (7) To open the blind eyes, to bring out the prisoners (of) the prison, and them that sit in darkness out of the prison house.

23. Now, just hold your finger there if you want to look for Scripture. And we're going to go back to the 26th chapter of the Book of Acts, and we'll read starting at verse 16. Now, this is where this Light... this Voice, ah, talks to Paul, here.

- (16) But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and (the) things in which I will appear unto thee;

Notice, He's going to appear unto him in future.

- (17) Delivering thee from the people, and from the Gentiles, unto whom I now send thee,

- (18) To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, inheritance among them (that) are sanctified by faith (which) is in me.

Now that-that could sound like a healing ministry but it's not. It's a revelatory ministry; It's a revelation of the Word that is fit to the Gentiles. Now,

- (19) Whereupon, O king Agrippa, I was not disobedient the heavenly vision:
- (20) But-but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.
- (21) (And) For these causes the Jews caught me in the temple, and went about to kill me.
- (22) Having therefore obtained help of God, I continue unto this day, witnessing both to small and great - witnessing both to shall and great, saying none other things than those which the prophets and Moses did say should come:
- (23) That Christ should suffer, he should be the first that should rise from the dead, and should shew the light unto the people, (even) to the Gentiles.

Now, notice, this takes place after the rising from the dead. And He was raised unto Israel first, and proven to be raised by manifestation of signs and wonders, God bearing them witness. (You see?)

- (24) And as he thus spake for himself, Festus said with a loud voice, Paul, (you're beside thyself; much learning (has made you) mad.
- (25) (And) he said, I am not mad, most noble Festus; but speak forth the words of truth and (sobriety).
- (26) For the king knoweth of things, (for)...before whom also I speak freely: for I am persuaded none of these things are hidden from him; for this thing was not done in a corner.
- (28) (And king) Agrippa said unto Paul, thou almost persuaded me to be a Christian.

Alright, we are back in Acts 13:46-49, previously. We don't have to read It again, but that's where Paul was given the commission, under the authority of the prophetic Word of Almighty God, to turn to the Gentiles.

24. So, the man Christ Jesus in flesh was to Israel, but to the Gentiles It is the Holy Spirit revealing the Name and all that lies in the Name because He is His Name. What is His Name? Jesus, Jehovah Saviour. And that's what we're looking at when we look at Ephesians 1:17 and 18.

Now, we do not know Jesus historically. There's no way. We know Him spiritually. To the Jew, as a man; to the Gentiles, a revelation of the man by the Spirit; to Israel, a man; to the Gentiles, a Light.

25. Now, let's go back to Isaiah 42 and 1.

- (1) Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: (and) he shall bring forth judgement to the Gentiles.

Now, the revealed Word to the Gentiles - that's the Alpha. That's exactly what He was to be, the revealed Word to the Gentiles. He comes as a Light, and the Light brings forth the Truth of the Scripture. Okay, we go to verse 2.

- (2) He shall not cry, nor lift up, nor cause his voice to be heard in the street.

And 3 - 6:

- (3) A bruised reed shall he not break, smoking flax not quench: (till) he bring forth judgement unto (the) truth.
- (4) He (will) not fail nor be discouraged, till he have set judgement in the earth: and the isles shall wait for his law.
- (5) (For) Thus saith the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth (forth) breadth unto the people upon it, and (the) spirit to them that walk therein:
- (6) I the Lord have called thee in righteous, (I'll uphold) thine hand, keep thee, and give thee for a covenant of the people, for a light (to) the Gentiles;

That, to me, is - is a... are the-the church ages, ah, that follow.

Now, in verse 4, "He shall not fail nor be discouraged, till he have set judgement in the earth." Alright, to 'set' means to establish what He brought forth in verse 1. Now, what He brought forth there,

- (1) Behold my servant, whom I uphold; mine elect, (Now notice, He's called His elect. Christ was in the election) in whom my soul delighteth; I put my

spirit upon him: he shall bring forth judgement to the Gentiles.

That's exactly what He's going to do. He's going to bring forth that Word so the Gentiles will be set in order. Now, when did He do it? Never had. Now, you see, we're talking of the people. They never were set in order, because in the first church age the Word of God began to drift into, ah, a desecration by the people so that the Truth was lost.

Now, what He brought forth then, in verse 1, absolutely that is going to be confirmed and is confirmed as that Word. Now, when He sets that Word - and He has to set that Word - as in Revelation 10 and 7, from Revelation 10 and 1.

26. Now, let's...now, I hope you're following my chronology here, because my chronology is based upon what Brother Branham asserted. That One that appeared in Israel absolutely must appear to the Gentiles, and He will, but He will do it in the form of the Holy Spirit, but it will be that same One. And He will do it at the end time. It will be just as definitive as it was to Israel. And the definitive to Israel was: He spent three and a half years making Himself known, and the Ministry was cut off. Now, that doesn't say a thing to the Gentiles in three and a half, but what we're looking at is something which is absolutely in a parallel that is truly as definitive as it was to Israel because if He was raised up unto them, He must be raised up unto us, what He was to Israel. And remember the setting was, back there, in that miracle Ministry of absolute authentication that He was that One, He cannot be less in this hour than that One, if there is something there.

27. Okay, let's go to Revelation 10:

- (1) And I saw another mighty (messenger) come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, his feet as pillars of fire:

Now, that's the same One sitting on the Throne, in the 5th chap... the 4th chapter of the Book of Revelation. It's the One that's got the Pillar of Fire... the One Who is the Pillar of Fire; It's the One Who's got the rainbow. And it says, right here, that He comes down on the earth as Pillars of Fire. Now,

- (3) (crying) with a loud voice, as when a lion roareth:

But the verse I'm looking at is in verse 7:

- (7) But in the days of the voice of the seventh (messenger), when he shall begin to sound, the mystery of God should be (completed, perfect, and run out), as (God) hath declared the (good news of the Gospel by) his servants the prophets.

So therefore, we see here, a mighty Messenger coming down from Heaven, coming to earth in the presence of a prophet. Time is running out, it's all over, and every mystery and the Gospel runs out. (See?) At that time, He will establish to the Gentiles. In other words, irrefutably - in my understanding - irrefutably proves that He is that same One. And it's proven to the Gentiles, not to somebody else. Now,

of course, it doesn't mean the Gentiles are going to believe it, any more than the Jews believe it. Let's be sensible.

28. Now, notice in 42, verses 5-7, this One.

- (5) Thus saith the Lord God, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and (the) spirit to them that walk therein:

That's what... just exactly what Brother Branham said. God gives a spirit to everyone that is born; it is allowed of God, but it is not of God.

- (6) I the Lord have called thee in righteousness, and will hold thine hand, and keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

Notice what He said He's going to do. That One would be absolutely sustained and perfected by Him. And remember, His resurrection proved His death; proved that He was that worthy One, because It says death could not hold Him. There was no way. I-I don't care if He was killed - and I'm not-I'm not for one minute obviating the power of the-of the atonement. In fact, I started with the atonement that here was a man, and you can obviate the Spirit because he was that body prepared and God came into him, and that same Spirit left him in Gethsemane.

Now, you're looking at a very special body, a very special man, but you're still looking at a man. Now, that's the One that God upheld. (See?) And He was given to Israel in the flesh. (See?) That same One. Of course, his flesh is going to be King of Kings and Lord of Lords, and so on. But, in the interim, He is given to the Gentiles as a Light. (See?)

29. Now, the point is, I want to ask you a question. If that is the same One that did the miracles, that cast out devils, that He ..?.. the setting of Isaiah 42, when is it to happen when the same things happen again to prove He's that One? Well, It tells you. It has to do with His Kingdom.

- (4) He shall not fail nor be discouraged, till he have set judgement in the earth: and the isles shall wait for his law.

Tells you right there, as Paul says in Ephesians, "He hath made them both one" - One body. And They'll be in the Millennium; They'll be there together. Every single elected one is going to be there.

Now, It says at this point, here, that absolutely He is going to "set judgement into the earth, and the isles shall wait for his law". Absolutely, they are waiting for that One to come forth in flesh, and reign over the whole earth. Now, what One? That One that appears in the Spirit at the end time.

30. Okay. We might also read Isaiah 49:1-7. Not just trying to get a lot of Scripture in here, but I like this portion.

- (1) Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.
- (2) ...he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;
- (3) And he said unto me, Thou art my servant, O Israel, in whom I will be glorified.
- (4) Then I said, I have laboured in vain, I have spent my strength for nought, in vain: (for) yet surely my judgement is with the Lord, and my work with my God.
- (5) And (he said)...And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.
- (6) And he said, It is a thing that thou (should) be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, (and) thou mayest be (that) my salvation...be my salvation unto the end of the earth.
- (7) Thus saith the Lord, the redeemer of Israel, and his Holy One, to whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, he shall choose thee.

Now, you can see Israel turned Him down. You can see the whole history here. Yet this same One is to be a Light to the Gentiles. Now, what we're getting across to you is that He never does appear to the Gentiles in the flesh. It's in the Spirit. (See?) But you got to look at the-the ways that God did His great works all through the Scripture, which we're looking into.

Now, we're looking into the fact that at some time, some time God, as the prophet said, is obligated and must cause Jesus to appear amongst and do amongst the Gentiles what He did in Israel. And you

get...and if you're following me tonight, with even a half a mind open, and I'm sure you got your minds open, you can see that the very, ah - Brother Branham called it panoramic, I don't like calling it that - the very setting wherein He was manifested to be that One in the flesh, will require the same setting in this hour to prove He's that one in the Spirit, because remember what It says. It is coming the hour when that Light will demonstrate that He is that One in whom the Gentiles trust. And it is He Who is here to set up His Kingdom.

Now, I don't know if you caught that when I read all these verses of Scripture. I'm trying to bring them to your attention.

Now, in Isaiah 49, again, 1-7, which I read.

- (7) Thus saith the Lord, the Redeemer of Israel, and his Holy One (or his Holy One), to whom man despiseth, to him whom the nation abhorreth, a servant...to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee.

31. Now, that's because He is a Light. Now, how is-is His Kingdom established. Now, let's go to 1st Corinthians 15, and we'll see exactly how this takes place. Aright. Verse 50:

- (50) Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

How is He going to get His Kingdom? How is He going to be worshiped? There's only one way. That's in a resurrection unto immortality.

32. So, notice, [Isaiah 49:6]

- (6) ...It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be (to) my salvation unto the end of the earth.

And what comes out of it? The resurrection. So, I'm placing, and I'm not simply placing this Light at the end time, previous to the resurrection. That same Light that appeared to the apostle Paul, absolutely will be the same Light that comes at the end time. I'm not saying It didn't come at the first. What I'm saying, here, is that when He appears to the Gentiles, as that Light, the raising up of a Kingdom, it is... it will have to be just previous to the resurrection.

33. Now, we're not through talking on this subject yet. Let's go back to Matthew 12. Just keep your thoughts in order the best you can. I know it's a little bit difficult, maybe, but we got other Scripture to go into. But I want to deal with this more than any other portion. The 14th verse:

- (14) Then the Pharisees went out, and held a council against him, how they might destroy him.

Alright. That's the Alpha; now watch the Omega. And I won't take time to read this, but in the Omega you will find Revelation, chapter 13. You read it to yourself. You know what we're looking at. This is America - thirteen calling, thirteen everything, raising up an image to the beast, which means that America that came away from Europe to destroy from her midst the Romans Catholicism, which was in her, to have a system which would be the void of the church corruptions and organization, finally comes to doing the very same thing in America, here, by bringing the Protestants together to put a man as her head. The American council of churches and the world council of churches. And in here, you will see that the mark of the beast takes place, and there is a complete repudiation of Almighty God.

34. Now - I just left that sit there - back to Matthew, the 12th chapter, 15 - 21.

(15) (And) Jesus knew it, he withdrew himself from thence: and great multitudes followed him,

(16) And charged them that they should not make him known:

(17) That it might be fulfilled which was spoken by the prophet Esaias, saying,

See, in other words, they could not possibly have Him in the revelation as a nation because the revelation that went to nation was to the Gentiles by the Holy Spirit. Alright. Reading down to verse, ah, 21.

(21) And in his name shall the Gentiles trust.

We read It sufficient. You know It. All these years from the apostle Paul, until now, there has been no Voice of the Bridegroom. There is a promise of revelation, but none since the Bride went off course, in 2nd Corinthians 11 and 4, which I read to you at the start of the message. Things just drifted, or as the prophet said, they guessed at it, but nothing came of it. But watch in verse 20.

(20) A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgement unto victory.

Now, that's what we're looking at, tonight. And, the Omega, the 20th verse, promised that 18: "He shall show judgement", is going to be fulfilled. Now, watch what I'm saying, here.

(18) Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgement to the Gentiles.

That is absolutely ...?... that is given as a promise, that that judgement, the revelation, the-the Word set in order to the Church, is going to be theirs. Now, notice, It says here, His ministry will not be one of a personal identification, but when He does come, "The bruised reed He shall not break, the smoking flax he shall not quench."

35. Now, you know what Brother Branham taught in "The Seven Church Ages." The little light all but went out, the little needle all but dwindle, the little oil was all but gone, the bread was all but dissipated; there was hardly any one thing left, and yet God had charged, "Don't you dare allow that to go and, ah, completely finalize - be gone," It says - now watch - "till he sends forth judgement unto victory."

Now, He promises you, here, the state of man will be dangerously close to being broken, but He won't allow it. The-the revelation of the Word of God will be dangerously close to be absolutely nothing anymore, but it won't happen, (you see?), till He come and set it in order Himself. And at that time, there will be a trust in His revealed Name. (You see?) There will be a trust.

Now, I ask you a question. What was the revelation of this hour? There is one God... what... and His name is One. These verses here are what came into magnificent display at the end of the age under a prophet. So many people were not aware of it, as I myself would never have no more known these verses, here, than nothing except just led to them by the Lord in revelation.

Now, as I've said before, verse 21 stresses the Name; stresses illumination of the Name, through six church ages. That Name, to begin with, was known but became almost totally unknown, until the very end of time. And in the sixth age, at the end of it, there was a glimmer of hope given concerning that Name. But under the seventh age, is when the Name would be known.

36. Now, Matthew 19 again...rather 12 and 19.

(19) He shall not strive, nor cry; neither shall any man hear his voice in the streets. (And so on).

37. Alright. Um, let's go back to Revelation; to the Laodicean Church Age, because that's what we got to deal with. 20 and 21:

(20) Behold, I stand at the door, and knock: (and) if any man hear my voice, and open the door, I will come into him, and sup with him, and he with me.

Notice, He stands at the door, and knocks. He's not lifting His Voice, He's not striving, there is nothing He is doing. He's just there. The gentle knocking at the door. And He says, "If a man open the door, I'll come into him, and sup with him, and he with me." And then It says:

(21) To him that overcometh I will grant to sit with me in my throne, as (I'm overcome), and set down with my Father in his throne.

Now, notice what we're looking at, here. We're looking at the fact the establishment of the Throne on earth. Now, you're putting it together. I hope you are, because it is my understanding, here, that it is at this time that this happens, the Kingdom is in our midst, without observation, and It is coming as a Light, will establish the Gentiles in the Kingdom.

Now, you say, "Well, why in the world is that necessary?"

Well, why in the world is not necessary? Now, you see, I asked you a question. Now, if you caught my question, and if you heard what I read a little while ago, you got the answer.

38. Let's go back to 1st Corinthians 15. Now watch, beginning at verse 20.

(20) But now is Christ risen from the dead, and become the firstfruits of them that slept.

(21) For since by man came death, by man also came the resurrection of the dead.

(22) For as in Adam all die, even so in Christ shall all made alive.

(23) But every man in his own order; Christ the firstfruits; afterward they that are Christ's at his (presence).

Now, who's going to be present for the resurrection? That One that took upon Himself a human form. Now, watch carefully.

(24) Then cometh the end, when he shall have delivered up the kingdom to God. When does that Kingdom start? It starts in the Millennium, right?

Alright, you'll notice that those who are raised are already guaranteed a part in the Millennium.

Say, "Well, all it takes then is a resurrection."

You made a mistake. You didn't listen to what I read. [1 Corinthians 15:50-51]

(50) Now this I say, brethren, flesh and blood cannot inherit the Kingdom of God; neither corrupt (can incorrupted).

(51) Behold, I shew you a mystery; We shall not all sleep; we shall all be changed,

39. See, you're looking...you are looking at the Light that establishes the Kingdom. And the Light is not to the dead. They've already gone on. "The bruised reed he did not break; the smoking flax he did not quench." They got just enough to get them into the rebirth and into the Kingdom, (you see?), based on the fact of being born again, but there's not one thing said about those standing here, are in that position.

Now, there is the where... there is where the Light appears to the Gentiles; where the Voice is not raised, where there's no striving, no arguing. He just simply stands at the door and knocks, and the

knocking is a revelation; the revealed Word in our midst, and He is there for the purpose of establishing His Kingdom.

40. Now, let's go back to Matthew again. Now, I'm repeating myself in various ways in order to see this as full as we can. In verses 9-14, He went out of their synagogue, He healed a man who had a withered hand. And they said, "Just a minute, You're working on Sunday. We just don't allow anybody to do anything on a Sabbath day."

So, He deals with them, and when He deals with them, the Pharisees held a council so they might destroy Him. Now, Christ busted wide open their traditions and works and so did the prophet. So, a council was formed to kill the man of the Name.

41. Now, in this hour, Brother Branham had a vision. It was a man striking a woman with a triangular club - like a split log which has three sides - and he said, *"That was my father, but it wasn't my father; that was my mother, but it wasn't my mother."* And he said, *"What it was, was the organization run by the denominational heads, and every time the woman was trying to get a revelation of the Name and one God, the denominational organized husband beat her down,"* (see?) - forming a union.

And you can't go anywhere, at this hour, and find any group of people that cater to Christian religion so that they would lift the burden of finances to the procurement of necessary equipment or merchandise, for what they make you sign a card that you believe in one God who is a tri...who is a trinity of a Father, and a Son, and a Holy Ghost.

Now, you just try and find any organization anywhere, because I know what I'm talking about. They have made organizations to supply churches with-with the, ah, equipment and things that they might want for missionaries that might have certain things that they need on the field, for ministers who might need certain things, ah, pertaining to making their work easier. And they have made it possible to discount, but you've got to sign the card that says you're a Trinitarian.

Now, the Roman Catholics will allow people to be married before they're altered, even if it's a Protestant. They didn't used to be for it, but the Catholics said, "We made a mistake. As long as you're baptized in the Name of the Father, Son, and Holy Ghost, which is our baptism, you can stand there because you're one of us." See, you got it.

So, therefore, you have the image forming the council to come against the Name of the man, the same as they came against the man with the Name. Now, when's that going to take place? It's only going to take place in the end time.

Now listen, why did they come against the man of the Name? Because He produced the power in the Name. Now, just think for one minute, that they're going to come against the Name of the man if the power hasn't been there? Now, I said a little while ago that Jesus healed all the people at a certain time. This happened in Brother Branham's ministry several times, that when people came, there wasn't one person there wasn't healed. And you can't find that record anywhere, except at this end time. And the records that happen to live parallel.

42. Now, remember, let's get this flat, that the apostle Paul, the one with whom God dealt, was called a Light unto the Gentiles. In other words, he stood in a formidable place of that One that God was using in the Presence of the Spirit.

Now, how could a man be a Light? There's only one way a man can be a Light and that is he will inform the other person concerning certain things, and in this case, the information will be about God Himself because the Scripture said, "The spirit of wisdom." And Brother Branham placed the Spirit of wisdom and revelation in a certain defying period of history. And the apostle Paul did the same thing. And when that Spirit came, there would absolutely be the definitive revelation of Him Who is God. And that revelation would constitute the Light. And remember, Jesus is the Light and He is the revelation of God. And remember, - Now, let's understand this very, very, clearly now - in Him was Life and the Life was the Light of man. That separates it.

So, hope that you're beginning to see what I'm driving at, at this particular time.

Now, it all started back in 1933, in June 11th, as Brother Branham was baptizing the seventeenth convert.

43. Now listen, Jesus Name, revelation, brought the mighty miracles of Matthew 12:22-23 ..?.. They brought deaf and dumb, and they were healed. Then it brought the rejection of verses 24-30. And now, today, it is the death plague of Egyptian separation of Matthew 12:31-37.

(31) Wherefore I say unto you; All manner of sin and blasphemy shall be forgiven unto men: but blasphemy against the Holy Ghost shall not be forgiven unto men.

(32) And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, (nor) in the world to come.

Now, listen, there's only one other place in the Bible that makes these dire statements, and that is, "He that addeth a word shall have the plagues added; and he that takes away shall have his life taken out of the Book of Life."

44. Now, there's only one way that anybody could virtually and positively blaspheme the Holy Ghost, and that is when the irrefutable, incontrovertible evidence has been placed before the people that this is that One and they reject It, and say it out and qualify It as being of the devil. That is the one time that that...that the people will fall into the harm of the unforgivable sin.

Now, it happened back there under the apostles because theirs was the pure God; they had the Gospel, they had the Name, they had everything just exactly right. But there never was a time since then that that

Light would be irrefutable. Men looked at it, and there was just enough Light there, where a man could...or strength, where a man could lean upon it and not break ...?... There was just enough Light in the smoky condition that man could get by, but at evening time it shall be Light, (see?), when He hurls forth judgement unto victory; when He has a magistrate. And remember, Brother Branham saw Him as a Judge. When He as a Judge will come, and set the Word in order, properly defined and interpreted, so that His rama... legal ramifications can be brought to pass.

- (32) And whosoever speaketh a word against the Son of man, it (will) be forgiven him: (True) but (when you speak) against the Holy Ghost, it shall not be forgiven him, neither in this world, (nor) the world to come.

Now, remember, brother/sister, if it hadn't been for the Son of man, had not been for the Son of man revelation, they never would have come to the place of blaspheming the Holy Ghost. Did you hear what I said? It was the Son of man revelation. "He that speaketh a word against the Son of man, this revelation here," He said, "what I am giving you, concerning Me proven to be that One by My ministry." Now, He said, "Alright, you're...that, ah, you're getting away with it now, but there's coming a time when, positively, once that is over, once the proof has been fully vindicated, and the Holy Spirit begins doing these works, there is no time that you will ever be forgiven."

45. Alright, we're reading then, down to, um, really must be further...verse 33, here:

- (33) Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

Now listen, let's get a picture here, now. When He spoke to these people under the conditions which they were, He lumped them all together as a tree. One tree, one fruit. What about the day when the Protestants all come together as one tree, one fruit; and then the Catholics come together, one tree and one fruit. He that makes the tree good.

- (34) O generation of vipers, how can ye, being evil, speak good things? for out of abundance of the heart the mouth speaketh.
- (35) A good man out of the good treasure of the heart bringeth forth good things; an evil man (with) evil treasure bringeth forth evil things.
- (36) But I say unto you, That every idle word that men shall speak, they shall give account of in the day of judgement.
- (37) For by thy words shalt thou be justified, and by thy words thou shalt be condemned.

Now, you notice right here, brother/sister, that the whole thing fell back in disrepute upon them because of their evil testimony, because they did not have the revelation. And He said, "By your words you're justified, and by your words you are condemned."

46. Alright, let's just find a little bit about that in Malachi [3:16].

(3) Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written (out) before him for them that feared the Lord, and (they) that thought upon his name.

(4) And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son...

When did that happen? Under Elijah's ministry. He said, "I'm coming, and I won't condemn because Elijah's there." But, He said, "After that's over, I'm coming and I will condemn."

Alright. Now, you see the - the death plague of Egyptian separ... of the separation from Egypt. Blasphemy... blasphemy against the Holy Ghost because they have denied the evidence that this was that One and therefore, they will consequently blaspheme the Holy Ghost, even as Eve blasphemed Jesus Christ our Lord.

47. Let's keep reading. Down to 38.

(38) Then certain scribes of Pharisees answered, saying, Master, we see a sign from thee.

(39) (And) he answered and said, An evil and adulterous generation seeketh after a sign; and there shall be no sign given to it, but the sign of the prophet Jonas:

(40) For Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

(41) The men of Nineveh shall rise in judgement with this generation, and condemn it: because they repented (not) at the preach...they repented at the preaching of Jonas; and a greater than Jonas is here.

Now, listen, Jonas simply stepped out of the mouth of the whale, of course, and then they - they believed in the God of the sea, so therefore, they accepted him. I understand that very perfectly. But notice, they repented simply at preaching. And a greater was there than just a preacher.

(42) The queen of the south shall rise up in judgement with this generation, and condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and a greater than Solomon is here.

Let's keep reading.

- (43) When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and (finds) none.
- (44) Then he (said). I will return (to) my house from whence I came out; and when he is come, he (finds) it empty, swept, and garnished.
- (45) (He goes out, and walks with himself) seven other spirits more wicked than himself, (shall) enter and dwell (within) the last state of that man is worse than the first. (And) Even so shall it be unto this wicked generation.

Now listen, He's not talking about a man getting in sin, here, and getting messed up. He's talking about that generation. Now look, He starts with a tree, and then He tells you every single person in that generation is going to have to account for what's comes out of his mouth, what his revelation is. Then they say, "Alright, you're going to give us a sign."

And He said, "There is no sign given you, but the sign of the prophet Jonas."

Now watch, the sign has to be the sign for that hour. And when that sign for that hour comes, there isn't another sign. And you can want all the signs you want, but He says that, at that time, that you are required in judgement. These will rise up against you who have no sign. And you're going to be condemned.

Now listen,

- (43) When the unclean spirit is gone out of a man, he walk(s) through dry places,

Alright. Seventh church age of Gentiles, God gave a revelation. And at the end of the time when they turned down the revelation, that age was in worse shape than it ever was. Every age went through the same thing. So shall it be with this wicked generation. Turn... you see... follow, now, carefully. Every generation had a revelation. When it ran its course, that generation was in worse shape than it was to begin with. The second generation starts - that is the second church age - the life we sinned. Now, you got all the hangers on from the first church age coming up into the second church age, and you got a few out of them. Now they're seven times worse.

Now you got those coming up from the one, two, and three, because they're coming up. The same spirit, the same bunch, they keep coming up, just like those four great nations of the four beasts come right on down from Babylon, right on down to Rome today.

Alright, the first church age reproduces its rottenness in the second church age. The second church age reproduces one and two in the third. (See?) Then one, two, three, into four. One, two, three, four, into

five. One two, three, four, five, into six. One, two, tree, four, five, six, into seven. Seven devils. This age is the rottenest age. (See?)

Now, even thus it'll be.

(46) While he talked to the people, behold, his mother and his brethren stood without, (wanting) to speak with him.

(47) Then (he) said, Behold, thy mother and thy brethren stand without, (wanting) to speak (to you).

(48) (And he said), Who is my mother? and who are my brethren?

(See?) I ask you a question. Can the church ever produce Christ? There's no way. Denominations never did it. His mother, His father, and the rest, all stood there as products of that generation in that hour. And that's going to be the same thing in this hour. How can this seventh church age, seven times rottener than all ages combined together, how is it going to produce Christ? There is no way. Christ must produce Himself. (See?)

48. Alright, let's look at Israel. They had their seven church ages so rotten, yet they were supposed to be the holiest, they were supposed to be the best. Brother Branham said the holiest people, the holiest city, the Holy God, the holy everything. They crucified the Lord of Glory.

Now, "Because thou sayest thou art rich, increased in goods and don't lack a thing, and yet knowest not they're wretched, poor, and miserable, blind and naked." This age. "I'm outside the door." They put Jesus out. What was He? The man. Now, what do they put out at the end time? They put Him out as the Spirit.

Now listen, how can you put something out if you don't know it's there? Put the cat out. Didn't know I had a cat. How am I going to put the cat out? How are you going to put Him out if you don't know He's there?

See, we're trying to get across to you, that Brother Branham said, "*In the Bible, here,*" he said, "*THUS SAITH THE LORD, the Holy Scripture, absolutely, Christ will appear to the Gentiles; at the evening time it shall be Light.*" And He is a Light to the Gentiles. (See?)

Now, remember, He will not break that reed, He will not cause the lamp to go out **until** He establishes; until the Light proves that He was the Light all along. You follow what I'm saying? Proving that He was that Light. Didn't Jesus prove that He was that Logos that followed Israel? Certainly He did. What about our day? He's the same yesterday, today, and forever. He will prove Who He is, and He proves Who He is. (See?) Alright, it all ends at this particular time.

49. Now, that Light, ah, separates the Bride. We go to Matthew 12:46 - we read it - to 50.

(48) ...Who is my mother? who (is) my (brother)?

(49) And he stretched forth his hand (to) his disciples, and said, Behold my mother and my brethren!

(50) For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister,

Now, notice, what is the will of God? To believe the doctrine. You cannot establish and never have been able to establish the principle of the programs of works to identify yourself with God. There is no way. The identification lies in the Light. See, walking in that Light; understanding the Light.

50. Now, Matthew 24:23 - 27:

(23) Then if any man shall say, Lo, here is Christ, or (lo) there; believe it not.

(24) For there shall arise false Christs, (even lying) prophets, and shew great signs and wonders; insomuch, were possible, they shall deceive the very elect.

(25) Behold, I told you before.

(26) Wherefore if they say, Behold, he is in the desert; go not forth: in the secret chambers; believe it not.

And listen.

(27) For as the lightning cometh out of the east, and shineth even unto the west; so shall also the (presence) of the Son of man be.

Now, you notice right here, there is a presence of the Son of man, and that's what He called Himself, "Thou art the Christ, the Son of the living God." And He said, "You can speak a word against Me at this time, as Son of man, because I'm here in the flesh."

But hold it, He is not here in the flesh. He is a Light. And this Light comes at the time others come, only He precedes it, because you can't have a false prophet until there's first of all a true prophet, because a false prophet is one who is off the Word, and a true prophet is one who's on the Word. And you cannot have a false unless you have a true, because if you didn't have the true, and you had a false, the false would be true, because that's about a counterfeit. You can't have a counterfeit unless there's a genuine. But if there's no genuine, the counterfeit is the genuine because it's the original.

Now, He says right here, there is going to be this problem of Light. Now, that...remember, back there they couldn't identify Him. They said, "Alright, this is not that Seed, this is the other seed. He is casting out devils by the kingdom of Satan, and He's the big wheel in the kingdom.'

He said, "You get away with it right now, but the day is coming," He said, "when you won't."

Now what... now listen, what was it that provoked them to say it? The mighty miracles. Now, they could get away with it then, but when He does it over here they can't get away with it, because He's talking about the same thing, because attributing to Satan, the works of Almighty God, and making Jesus the anti-Christ, making Him Satan, an incarnation of the enemy, making Him that wicked thief, positively was based upon the miracle Ministry that He had. They saw the miracle Ministry and Jesus said they both hate...they both hated Him and His Father.

So, therefore, now, at this end time we see there's the Light will return.

51. Now, we keep on reading over here. 40 and 41.

(40) Then shall two be in the field; one taken, (one) left.

(41) Two grinding at the mill; one taken, and the other left.

Now, that is not the Rapture. That is the separation, because the Rapture does not follow at that time. The Lord is delaying His coming.... delaying, and so on down the line.

Alright, I think I read sufficiently over here in Matthew 12. I'm going to just...look, I got pages and notes, here, just weed this back and forth, but I'm not going to weed it back and forth anymore. I think you get the understanding of what we're talking about.

52. Let's go now to Luke the 17th chapter, because that follows over here in Matthew the - the, ah, 24th chapter. Now, look at It. In verse 20.

(20) ...when he was demanded of the Pharisees, when the kingdom of God should come, he answered (unto) them and said, The kingdom of God cometh not with observation:

In other words, It'll come and you can't see It come. It'll be there and It won't be one thing to commend It to you as per it coming, but when It's there somebody ought to know that It is there. You mean to tell me the Kingdom of God could come and nobody know it? Well, It says right here, It can come and nobody know it.

(21) Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is (amongst) you.

Now, what He's telling them right here is, "Look, It's going to be under your noses. And if you're not given the ability to see It, you're not going to see It."

Now, do you understand what I'm saying? Now, listen, this... the Gentiles are to be established by the Light of the Holy Spirit at the end time. And It can come and nobody know it, cause He's talking about Himself! He said, "It's here right now."

You understand what I'm talking about. I'm talking about a Kingdom that is here that is not yet established, but It will be established. Now look, there can't be a Millennium until there's a resurrection. And the resurrection does not affect the living. They do not get resurrected. They got to get changed. (See?)

53. Now, therefore, the Light does not come to the dead. Their light was okay to get them the bruised reed, the smoking flax, got them there, but that won't put the Kingdom in! It won't bring back Christ. You see where Brother Branham's just saying, *"They're not going to get Him back to denominations, creeds and organization. Why,"* he said, *"there's...where there's not enough power amongst the church in faith,"* he said, *"they have a little bit of healing these days,"* he said, *"How are you going to get a resurrection? How are you going to get a rapture? But,"* he said, *"those Seals opened, gave the Bride everything to put her in a Rapture."*

The Light has come! And it's the Light that sets an order! You understand what I'm telling you? Shout, Voice, Trumpet. Christ Himself using a prophet. Christ Himself, the Light. (I'll talk about this Sunday night more) The Light shining on the people. The people receiving revelation. They are now ready for the Rapture, the resurrection, because they without us cannot be made perfect, signifying a perfection among the Bride. "That which is perfect has come." Showing all things are at the end now.

54. Now listen, we're here. We're at that very place.

(21) Neither shall they say, Lo, here! or, there! for, behold, the kingdom of God is (in the midst of) you.

They looked right at Him and said, "That's the devil." They looked right at Him and said, "That's only a man." They looked right at Him and said, "Well, He sure ain't Moses and He sure ain't Abraham. I can't figure that guy out." They looked at Him and they said, "Well, I tell you what, everybody's got an idea, everybody's got an opinion. The whole world's gone nuts after Him. Well, I'll tell you one thing, if we don't get rid of Him, we'll have no place in the Kingdom, so let's get rid of Him."

And He's under their noses. And then they said, "Now, look, there's no use you trying to look over here, or run over there, or any place else, because He's right here."

How come these goof-balls ran Israel? Supposed to believe this Message? How can a person be born again? I'm asking some questions right now, because I'm serious. How can anyone say he's born again and start looking every single place but under your nose? (See?)

"I got to run to Tuscon."

Run to Tuscon.

"I got to run to Jeffersonville."

Run to Jeffersonville.

"Well, the Pillar of Fire was down there in the Colosseum, or something, in Houston."

Well, run to the Houston... run to Houston. Go ahead. I'll tell you one thing, you'll run and trip over yourself and I'll tell you where you'll end up at. The thing you're looking for, you've done missed. (See?) The screen does not run around looking for the light, the light hits the screen.

Now listen,

(22) he said unto disciples, The days will come, when (you'll) desire to see one of the days of the Son of man, and (you'll) not see it. (Now listen)

(23) they shall say, See here: or, see there: go not after, nor follow them.

Now, He's telling you how it's going to come.

(24) For as lightning, lighteneth under one part (of) heaven, unto the other part...shineth unto the other part; so shall also the Son of man be in his day.

Now listen, He's already having His day here and they can't see Him. Now, He said, "I'm going to have another day." And they won't see it.

(25) But first he must suffer many things, and be rejected...

Now, He tells you that sometimes after His death and resurrection, because that's when it's going to be, the days are going to repeat. Then, He tells you the hour. "As it was in the days of Noah. As it was in the days of Lot."

In verse 30.

(30) Even thus it shall be in the day when the Son of man is revealed.

And He said it's going to be the same thing at the time of the Gentiles because Noah was a Gentile. Sodom and Gomorrah were Gentile. That's the same hour that calamity is predicted; the same experiences that took place.

55. In 9 - 14 in chapter... of Matthew 12, that brought about 15 - 21, that brought on from 21 to the absolute separation, is the same thing happening right now with the Presence of the Holy Spirit in the form of a Light; that that Light is the manifestation of Life.

You follow what I said tonight? Brother Branham's right. The very same One that came in flesh to Israel, is the same One that's amongst us right tonight. And as He was His Own prophet in human flesh. And that's what got it in dutch, because He was that revealed Word and explicitly did He reveal it for that hour and they said, "Kill him."

And it's never failed to be the same pattern. They said, concerning Paul, "Kill him, then we'll get rid of ..?.."

And the day will come when they'll say, "Let's kill this bunch of goofballs and we'll get rid of that crazy Jesus stuff that they teach."

Because you have got to be illiterate in everything of the Spirit of God if you do not understand in this hour, there is another Jesus that is not the original. There is another spirit that is not the original. There is another word that is not the original. The Church is, therefore, on three counts which makes perfection, even as God Himself comes in threes. They're idolaters and of the devil. And you can place yourself either place you want, tonight, because by your words you're justified, and by your words you are condemned, once His Ministry has been proven amongst us.

56. I wanted to take this Scripture to let you know, brother/sister, that you are not walking in darkness. There are too many people who take this Ministry, this Message of Brother Branham's, and it is simply ..?.. I've said before and I'll say it gain. If I was a community preacher, I would endorse everything that Brother Branham said and I would preach it, as a local community church. It would cause some trouble, sure it would. But I'd be satisfied that I had the cream of the doctrine; that I have the depth of the understanding, that I stood in a place unique because I cut across every Christian religion that there is, and came up with an answer that any man looking at could be satisfied at least in the mental. And I believe today they're many people amongst us who have nothing but a stipulation of the mind, a stipulation of their own spirit, and they have looked at this Word in the light of that which is intriguing. They don't look at in the Light of an absolute vindicated **THUS SAITH THE LORD**. A Life that brought forth a Light, making the Life that shone Light.

And you wonder why my ministries changed and why I am changed, because I do not preach word, I preach Life. Wait till Sunday morning, what this is all about. I'm not - Sunday night - I'm not trying to raise your expectation because preaching this last time around, I'm simply off my own feelings. I'm preaching more or less off the top of my head, when usually I go a whole lot deeper. But it's the same Word, whether I preach off the top of my head, the tip of my tongue ...tongue, or the bottom of my heart. It makes... stays the same Word.

57. This Word is Life because when Moses brought that Word the Egyptians died. When Jesus was the incarnated Word and He fulfilled His mission in the flesh, Israel died. Under Titus, all but a few, the elect, those ..?.. and got away. And let me assure you that Brother Branham was not lying. Let me show you from Matthew 12, that's the secret, that that's that secret chapter in this Book, open tonight, where Brother Branham said, yes, the last plague was spiritual death and sold to this generation.

You tell me why? Because under Moses, Logos was there; under Jesus, the Logos was there; under William Branham, the Logos was there. This is that hour of the complete, irrefutable proof, that that One

Who was once in flesh is here amongst us in Spirit, proving Who His is to establish His Kingdom, and because the King is here - not physical flesh, but Spiritual - the King is here. The Kingdom is here. (See?) And people will look here and they'll look there. But, I want to tell you something. If you missed what's under your nose, you missed It all. Don't run around looking, brother/sister, it's too late.

I've never run, looking. I'm not standing up here boasting, but I've never been a man to run to look. Oh, I've gone ..?.. a couple of things. I don't look now. Pictures don't intrigue me. Miracles don't intrigue me. There's nothing intrigues me, except this Word, because here's where the Life is. (See?)

58. We have passed... we have passed, simply, from what some people will call a diatribe, or some would call an exposition, depending on their nature - call it anything you want, but as far as I am concerned we have passed from this being a recorded Book of what has gone by, and what is to go by, to a reality of what is happening now, and time has run out. We're no longer looking at pages here, brother/sister. I'm not. I'm no longer looking at this Book for a degree of knowledge. Nope. I look at It as Life. No longer do I expect, for one minute, to go down to the store - I never did, of course - expect to go down to the store and buy a pound of gravel and sew it to get radishes, and carrots, and onions. I get the seeds wherein the life is, to get my radishes, carrots, and onions.

And this is no longer a Book that I look at as though there's something in here that I may satisfy my curiosity or indulge my desire for knowledge. It has one meaning: Life. That's all, just Life. That's what It is. I believe with all my heart the Kingdom is here because the King is here.

I'm not looking for even manifestation of that Kingdom. I don't have to. Why should I? See, a lot of folks, today, are looking for manifestations in the sons of God. They're looking in the wrong place. The fullness is in the resurrection. You've seen your last sign. I'm not going to argue with anybody. The prophet says you've seen the last sign. Why are people looking for ..?.. Why would you look for that when you want Life? What good would it do if you go out there and turn the world upside down with miracle after miracle and end up false anointed? Now, they don't have Life. False anointed don't have Life. They're producing miracles.

59. Remember, it's a showdown as Israel came out of Egypt. Brother Branham said Moses went down there and said to Pharaoh... asked the Pharaoh, he said, ah, "God told me that... to-to come here and to let the people go."

"Well," he said, "I don't know you ever heard in any kind of a God. What are you talking about?"

"Well," he said, "I'll show you a sign or two."

Moses showed the sign. In fact, the Pharaoh said, "Well," he said, "Magicians, you come over here and let's just see what we can do about this and this." Magicians produced the same signs.

But in this age, they can impersonate it. He said any genuine gift. You see, I'm not-I'm not interested in looking anywhere. I'm interested in one thing - Life. (See?)

I told you. Few months ago much of the people misunderstanding what I'm really saying because, look, I could be dead tomorrow morning. I'm not interested in the resurrection. In the other church ages, Jesus said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

But that's not said for this hour. It said for this hour, "Whosoever liveth and believeth in me shall never die."

Do you believe this? Then how can you believe the other if you believe this? You say, "Brother Vayle, you're contradicting yourself."

I am not contradicting myself. You just don't see what I see. You're still back there under the wrong promise.

"This generation shall not pass away, till all these things be fulfilled."

I am a part of that generation that shall not pass away, shall not taste the death. Now, If I do taste death, that's okay by me, but I can't hold to that other promise because I'm living in this hour, and this hour is Life, not death!

60. Alright, did you hear Him lift His Voice in the streets? Did you hear Him scream and strive? You never saw Him. How did you know He was there? The same Spirit was in Jesus. "Which of you can convince me of one word, show I've missed one place of not fulfilling the Scripture? One word, I'm out." He said, "You showed me you couldn't do it."

That was that Light. That was that ...?.. on the western sky. And He was raised to the Gentiles and appeared amongst them exactly as the Word said, exactly as the prophet taught. And you look at organization and denomination, you see why I fight so hard for the local ...?.. church? That no man can look through any man in this hour.

61. The closest you can get to any type of leadership and that is strictly one with the Word, that's the local pastor. And he doesn't have any rabbit's foot that a lot of preachers try to use, and they say, "Well, he's ordained to see you through."

Let me tell you flat, if Jack Bell goes off this Word, he will never see you through. He can scream and jump up and down and talk in tongues and ...?.. and strut, and pull every deed in the book, but if he's off this Word and he knows this because he... I-I wouldn't say this to any... well, I wouldn't be scared to say it in front of any preacher, wouldn't bother me any, but I particularly like to say it in front of him because I know he stands just where I stand. He doesn't have a rabbit's foot. When he was ordained to see you through, it meant that he was responsible for you. He didn't have a rabbit's foot. Obey them that teach you the Word of God, have any authority over you. "Feed My sheep...rule My sheep, feed My sheep." That's

where he stands; that's where I stand. There's nobody going to see you through, as though that person could see you through.

He is here to establish and bring to pass His Word. And He's given faithful ministers in the body of Christ. Sure He has. He's given them gifts and callings. Not to make room for them - that'd be a lot of Hogwash, giving them any preeminence - but to make them fully utilitarian and useful to the people of Almighty God, that they might be those who help and aid; who can be, as it were, sub-shepherds under The Shepherd - very sub by the way. Sub, sub, sub, type. Nobody's a great person among His, cause the Great One is here.

See, we're not dealing with anything other than Himself, God. Brother Branham said, "*He's obligated to do it.*" You know why? Because It said in the Word He did.

You understand tonight, now? I hope you understand if you've never understood the Scripture where Brother Branham said, "*He will come to the Gentiles in the Spirit as He came to Israel.*" And He did it. And though they cannot crucify His flesh the second time, they will crucify to themselves afresh that very One.

The Lord bless you. Let's rise.

Heavenly Father, we took a long time tonight, and we knew we would, weaving back and forth, and back and forth on Scripture because they must know, Lord, not only through the realm of the generosity of Your Spirit that gave them signs to show the prophet was right, and there was in this evidence, not just the feasibility of what he said true, but we knew it was true. But Your Own prophet said, "*Once you see this Message, that's all you'll see in the Word.*"

And, Lord, I believe tonight that it was necessary to show, in that Word, those things that the prophet said, laid out before us, that our faith - although it's wonderful to know that the prophet was here and we're so grateful, and to know that the Word was demonstrated, but now, like the apostles, we can say, "Now, for ourselves we have seen It and do believe and It does something for us."

And Father, if that's been accomplished tonight, my visit here has been more than productive, it has been blessed of You. And I pray to that end, Lord, that it has been blessed with You so that they can and do say, "We believe Him but now we have seen for ourselves the very Scripture that He brought to our attention, which were filled in our presence." And if this is true, then how much more is true His Presence is here, the Kingdom of God is in the midst of us. We have seen It and rejoice and are glad because we are a part of that, for, Lord, we know the Kingdom comes without observation to cause most, there's got to be somebody here that's elected to see It. We believe we're a part of that, tonight.

We're so grateful, Lord, that You have not left this to the winds of those men who might come together - one, two, or maybe dozens - and try to set something in order. We're grateful, Lord, that we are not at the mercy of our own imagination. But, Lord, we are in the mercy and the pleasure of You Yourself, Who gave us the ability by grace to see what was in this, our hour, and to know It and to be a part of It, is our revelation.

And we believe, therefore, Lord, we are part of that Kingdom. Father, we're anxious for that day to come when the gifts as it were, were put on the shelf, and that sweet Spirit of God come amongst us, and there won't be one person that's sick, one person infirm, Lord, knowing it's pointing even more and more to the resurrection.

Heavenly Father, we look for that. In the meantime, Lord, we know that man has the ability, tonight, to bend his faith towards Your Word for help, even as man has the ability when the ground was cursed, and was bringing forth the nettles, the stinging things, and more rocks than fertile land, more salt water than good water, and yet You gave, although the earth was cursed, You gave man the ability to draw out of that soil against the perversity of nature, a living. And, Lord, I believe right tonight there's people here can absolutely receive many, many things in this life, by faith in You and by constantly drawing strength from You, Lord, can be instructed and guided in the things of this life, Lord, so that there... though there are trials and tribulations and much perverse that's even in nature, we're able to draw forth, O God, and live in a place of victory, a place of strength, Lord, of stamina.

We believe that tonight, Lord. We don't believe your people were meant to sort of float along at the mercy of things and conditions. I believe, Lord, with all my heart, though I might be seeing a lot of things kind of late in the day to do too much about them, I see, Lord, very clearly, that we were not left at the mercy of anything, no way. Though all these things we hear, thank God there is ability through Jesus Christ, our Lord, to be more than conquerors.

Lord, if there's an eye dim tonight concerning revelation, I pray that that eye will be open. I pray, Lord, that if there's anyone misunderstanding, not understanding the direction we're pointing, the way we're going, that, Lord, You can wake them up at two in the morning, as You woke me up for a certain point I had to know. And like a voice, tell them exactly what they need to know because You're not my God tonight, any more than what's their... You're... their God. I'm believing for them, Lord, tonight. The same as I believe for myself. The same, Lord, as I believe what this Scripture has done for me, Lord, what's going on. And what It has done for men all through the ages, but especially in this hour, unto immortality.

Lord, whether I stand here or not in that day, I'm claiming the Word of this hour tonight, and may there not be one person who stands infirm in their faith, but believes the same promises. We... we're looking at that tonight, Lord, as never before, and unto the King, eternal, immortal, invisible, the only wise God, therefore, be all-power, and honor and glory, world without end, and especially, Lord, may you receive glory and honor from us, who believe in this hour. In Jesus Name, Amen. 'The Lord bless you.'

You're walking in the Light? Now, you see, you can't-you can't say for one minute that you're not walking in the Light if you got some Light, tonight, on the hour in which you live and what's gone on in your day. If you got a little bit more Light and understanding how the prophet could positively say, it's in the Bible, here, that He's got to do for the Gentiles what He's done for Israel, nail it right down to this hour, well now, you-you simply cannot be walking except in more and more Light.

Now, the Bible says, "The path of the righteous shineth more and more to the perfect day." I believe that. I believe it with all my heart.

"Well," you say, "well, Brother Vayle, what about there, back in the days of the apostle Paul."

We've got a revelation of this hour they couldn't have in their hour because Paul prayed that the Spirit may come and reveal those things but he couldn't do it just... except before the resurrection. This is that hour. You say, "Well, we're going to be a puffed up bunch of people."

No way. Say, we're going to get preeminence. No way, doesn't give you preeminence. Just gets you out of here; gets you out of here. Then you'll find out if you're preeminent or not. That day when your presentation comes, whether you got this kind of crown or that kind of crown, that kind of thing and that kind of thing, but in the meantime, brother/sister, let's get this and understand, we're walking in a greater Light.

As Brother Branham said, that that glory would pass away as glorious. what about this Glory? What about It? Going to take you right into immortality. Well, I want to get you people all revved up about immortality. Now look, I'm telling you flat, I could die. I could die tomorrow. Sure, no problem. In fact, you could guess by now I'd like it. Get out of here. This pestilential existence I have isn't anything to ride home about. But - but I know this one thing, that I-I cannot, honestly, look towards death at this hour. And I'd like to. I hope I can. Hope I can do it because it doesn't mean a thing if I die or live... or stay here because there's no preeminence or preference.

But look, brother/sister, let's get this flat, there will be some standing here who shall not taste death. And there isn't one person who knows who it's going to be. You better believe tonight. I wouldn't...I don't want to hear one word about...unless you understand my own stand what I'm saying, I don't want one person to ever talk about dying. Now, I can do it for one reason. I've got something from the Lord and a revelation you don't have. So, I know what I'm talking about. But, I tell you, even with that revelation there's something so overpowering that there's no way I can stand here and say that I'm going to die. I can only stand here and say, "I'm going to live."

Now, I'm talking in puzzles, and you got to forgive me. I'm just sorry for you if you can't figure the thing out. You listen, you obey me anyway, as those that have an authority over you by the Word of God. The mysteries have all been revealed in this hour. "Flesh and blood shall not inherit the Kingdom of God." Let's get that flat. "We shall not all sleep," (see?), "but all be saved in a moment." (see?)

"He that liveth and believeth in Me," - What? the Light that came, - "shall never die."

Now, I-I hate to take away the thought of you nice people having a nice funeral, people crying all around you, Brother Bell saying some nice things that whether he means or not, he'll say it anyway. You ain't going to die. That's right. I'm not lying to you. I'm sort of teasing you a little bit.

But once you know, "He that liveth and believeth in Me." He said that when He was with Israel, walking down that road. The same One that said it, is saying it here, tonight, "He that liveth and believeth in Me shall never parish." Do you believe that? Now, come on, we're getting right near home. I'm testing your faith tonight. See, you're looking at yourself, so, ah, look all

you want. They will...they won't stop you if you're part of it. It won't take you there if you're a part of it. (See?) It's looking at Him, because He's going to do it. (See?)

How do you think... how do you think Mary and Martha felt that day He said that? You think they felt a little bit funny? They felt funny when He said, "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall live."

"Did you believe that?"

She said, "Yeah, I believe He'll come back down the road somewhere."

He said, "Hold it. I'm talking about now."

She felt kind of funny. Do you feel a little funny? That doesn't change the Word. A lot of Marys and Marthas? Who said ..?.. they didn't? Did it happen back there? Will it happen here? Will this generation pass away? Are there those standing here will not see death? Where's it going to happen? Houston? Let's run to Houston. You ever hear about the man that ..?.. got killed by a lion? Even so, Lord Jesus. You like ..?..

Okay, let's go sing "We'll Walk in the Light."

Why He is Here # 5 (Presence)

'The Judge Standing Among the Bride'

Final Proofing needed

Bro. Lee Vayle - October 24, 11982

...which You've have given us to worship You believing that it is in Spirit and in Truth, Lord, to be here and a partaker of the full council of Almighty God. To give them the pre-eminence even as this is right at this hour for You desiring to bring Yourself to us in a way that we can apprehend You come by revelation. And then through that revelation we give You pre-eminence, and then we get right back to Headship, back to the Garden where it was supposed to be in the beginning.

We thank You for that, Lord, we really appreciate it, and we believe this is in the process now of just getting ready to turn the corner, if that corner has not already been turned into the Resurrection Itself. So, Father, we just commend ourselves to Your grace at this hour, knowing that You are that great Creator, and about to create again bodies to come out of the dust, and clothe men and women to bring them to that place, Lord, which was in Your thoughts in the beginning. So, we're grateful we're part of that today. We declare ourselves to be a part of it in this great unity wherein we stand, that we and the Father are one, Lord. We say that, we believe it, and You know our hearts, Lord, that they are open before you. And that's been proven this late hour, we don't have any doubt that. Our hearts, Lord, are one with Your Word by grace, in Jesus' Name we thank You. Amen. You may be seated.

1. Now, before we get into the message, and I want to tell you that I've got to sort of go back on my word from last Sunday. I'm not going to get to what I wanted to today, we're going to take more time in coming to the place where we present Him in the light of 'The Judge standing amongst the Bride'. We're just taking further aspects to see just where we'll go. Now... we're a little group here and (you know) it's very friendly little group the way the church is even. It's kind of like you're sitting in my lap, and I'm sitting in your lap and that's nice. So, the preaching is not like I'm preaching so much as we're having a conversation.

Now, you say, "Bro. Vayle, it's a one-sided conversation. No, the Holy Spirit is talking to you like He's talking to me. It's a three-sided conversation. It's not one of these just...(you know) and then again I'm just thinking I get your stool one of these days. You bring it over, and I'll sit up here, and so I can kind of lean over the pulpit like a desk, and just talk with you. Because sometimes there's things I want to tell you that I feel you ought to know in the sense of how myself am feeling out toward this subject.

2. Now, I mentioned sometime back, (just a couple of weeks ago) that I felt the great possibility of having turned the corner into the Resurrection, or as I previously stated the gravitational pull, the Spirit leaving the Word. In other words, the Word having run Its course as to the Message, and the usage of It is now coming to the place where the Bride will be transformed as the dead come out of the ground. But before they can come out of the ground, that Word has to be in a position so that the Word in is becomes flesh. (I wonder if I got that sort of written down here somewhere. I never know what I write down, but I write things down somewhere, but I'll get it to you later on.)

Now, what I'm trying to get is this: two or three years ago, (was longer than that now, several years back) back in '75 actually what it was, I was as I told you sort of moody and puzzling as to Bro. Branham's statement that the Message was so simple It was going over people's heads. They're passing It by, and I said, "Well, the way these preachers are writing in-between the lines, it would take a telescope to take the fleas on Mars, to give you the revelation that the preachers are trying to give you, because it is so...Bro. Branham said, "*Gummed up.*"

Now, because I resented what was going on, and spiritually so, one day a voice said to me, "The Resurrection proves His death." And I've never ever heard anything like that ever expressed in my life, or having read it to my knowledge. And so I said, "Well, that sounds like there's something to that." And that evolved the series of 'The Blood', wherein I saw things that I don't know that were ever printed or said, at least I don't know of any books that are extant at this hour, that said some of the things that were said and gone into, because of what came to me.

3. Now, the other day, (maybe three weeks ago) well, let's go back further. In-between that series of messages, and what I happening now you remember that it also said the church will go either forward or backward, depending on their understanding of the series I was teaching. The theme of which was, 'the vertical to the horizontal'.

Now, the vertical to the horizontal is a term where I don't know where I got it. I might have got it from business magazines, I might have got it from a sermon, I might have got it originally. I don't it's original. But, the idea is that the Spirit of God coming down moves from the vertical, (from Him) to the horizontal, which is out here in the world, in the Bride, every place else.

Now, how that Spirits moves will depend upon in whom It is moving, and for what reason It is moving, and furthermore, whether anyone will try to stop that moving. Now, we've got a couple of engineers here, especially we've got Dave. So, what if Dave's got a job as an engineer at Wright-Patterson, and people start coming by and say, "Well now, Dave the thing is we need the floor swept, sweep the floors."

Now, you say, "Well, he should prove that he's humble in doing it." He's stupid to do it. He wasn't called to sweep floors, he's an engineer. Now, see the reason I hit that that hard is, you go to ministries. Now, ministries are millions and millions of miles above engineers. Because engineering is strictly in the carnal, the same as every other job in this world is in the carnal, and it's all got to go. But there is a calling in the Holy Spirit that cannot be shaken down. That's in every single one of us. See, now the minute a ministry is interfered with somebody is going to get hurt, and there's a lot of people hurt, because ministries are interfered with. Now, you know what I'm talking about, it's too late to fool around. I'm telling you flat, what happens. (See?)

4. Now, let's go further, He began dealing with me, the next subject was as Bro. Branham said, *"Always looking forward, always looking back, never know what's going on."* Now, I have never deliberately sought God for these things. If I were to **seek** God, I would disobey the prophet. He said, *"The harder you try the further you get from it."* And the time you think you've got it, that's the time you haven't.

Listen, that does not obviate the fact that you've got to get it, and you'll have to know that you've got it. Now, come on, he didn't say one thing to mess us up and leave us in a never-never land of the hodge-podge. Goodness me, we've had that for six thousand years, forget it! You're coming to the "place of face to face, and known as you're know." [1 Cor 13:12] "No more children tossed to and fro, with every wind of doctrine and cunning, and sleight of fancy of men," [Eph 1:14] and the devil and all these things. We're coming to a place of knowledge.

5. Now, I went along and enfolded you the best I could, grouping and feeling and letting you know that there was certain things in the atmosphere, as you'll recalled, I brought back. I was in Canada, and it came back, and I had felt that we were...with possibility of moving. Even then five years ago, (about four, five years ago) from the Word of the mechanics into the dynamics, which would bring the dead out of the ground, which is the corner I'm looking. You see, always looking at that corner.

Then, I began looking at it and studying with you, showing you what He is doing now under the precept of when He came down, (that Jesus had climbed on the Throne) the process now is all things under His feet. Because remember, the Head of the Church is Christ. And the Head of Christ is God. And God owes Jesus a debt, and that debt is to bring everything back to the Millennium with the last Adam is our Head, the Bride and Groom in the Millennium.

6. Now, I said, "Well, it's possible we're right in here now to the place." I preached four times or so to you, and I suddenly realized that we don't look in the heavens as signs, because you see, when I came back, I preached that and Bro. Gene came to me and said, "Lee, did you know the astronomers have found a star that's standing still?" And I said, "No."

So, what I was...we're wondering where we standing still? Were we with the Message as to the mechanics had we moved over to the dynamics? Well, I thought maybe the best we could be doing would be either standing still, or moving, because the gradational pull is equal on both sides. Well, when he said the star was standing still, we'll you know that old trick, (you know) you take a balloon when you were in school, a special they had in physics class. And they'd blow it up, and then they'd hold both ends and let it go and the balloon go putt, putt, putt, up and down, didn't go anywhere. Because it had (you know) equal force, two forces in equal direction. If they would have had four, (you know) balanced off even more.

But the star is standing still because the forces are there, that kept it there. Now, I haven't heard of that star, and I care less. But, I began thinking, well maybe God is showing me things in the heavens, because Bro. Branham said, "Things in heavens, then in the earth..." and then so on. Well, then He showed me, He said, "No, you missed it. I don't want **you** looking at anything in the heavens, because it's not for you, it was just for that one time to start you moving. It's not in the earth, (at least that's my understand of that) it's in the Word." (See?)

Now, we keep looking at the Word, and I've been looking at the Word, and looking at the Word. And then He said one day, "I don't want you looking at anything except what's the Bride." Not even in the church out...I've known as I said Bro. Branham has said that, but he did. "Not out there, nowhere." **Got**, get to the Word.

7. Now, what I'm leading and taking my time is this: the other day it suddenly came to my mind out of the blue. And what came to my mind will disturb, (...?... really, because it shouldn't) but could disturb the people who have a wrong understanding of Godhead, (that's one group) and a wrong understanding of pre-eminence and worship, and some of these things that you just might not get what I am saying as I caught it myself.

Now watch: I ask you a question, and listen carefully and think. Exactly what did Jesus intend to do when He came here? And your major answer is, "As John the Baptist, behold the Lamb of God that takes away the sin of the world." And you come right to the point of Redemption by Blood. And that's interesting. And I believe, that's truth. He came to do that.

And you know, if you believe that too strongly you begin to throw everything else out of balance. Because that's one thing, the main thing, but you're missing it. So was I. Now, you see where your minds are going right now? Your mind says, "Well, is he preaching heresy, what's going on?" See, my mind doesn't question, because right away when I know He speaks, I know there's something to It. (See?) And I knew there was something there.

And what there was there is this: (now let's watch carefully) from Abel (in Hebrews 11) right up to mentioning Samuel, David, Jephthae, Barak and the rest of them, Rahab, and right on down the line. Those Old Testament Saints, now ask you a question: what did they have to do with Jesus' coming in the flesh and dying? They're already dead.

Now, listen carefully: then the Blood wasn't atoning for them as It atones for us. There's a difference. (See?) Now, you just let your minds go a bit. What did He come to do for them? Death is separation, right? All right, death is separation. Now, upper and lower Sheol is in one

place, Luke 16 shows you that. It's a vast gulf, but it's in one place. That's why spirits could come back before the New Testament. They're moved, they're in different places now, upper and lower. Don't have upper and lower anymore, they're way apart

8. Now, He died upon Calvary. And they're in prison separated from God. (See?) Now, the shedding of the Blood meant that He had to die in order to get to them. Because He couldn't get to them physically, He had to get to them spiritually. Does your mind begin to pick up a little better now? So, when he came to die on Calvary, and you look back in the Old Testament, now He's the same yesterday, today and forever, [Heb 13:8] what He does never changes. He was involved in coming not to die, to raise the dead. But He couldn't raise the dead until he died. Now, does your mind begin to function now? He never just came to die upon Calvary. He came to get those dead out of there. (You follow what I'm saying?) It's abstract, you understanding what I am saying? Now, if you don't, go over it in your minds again.

It's hard to tell you these things, because look, I'm only looking at them now, they'll start coming out in messaged after message, because I know what I'm talking about. He came to do many things. (See?) Of which the death, the shedding of Blood was the prerequisite, the great prerequisite, (or the great need) but He came to get them out. And the shedding of the Blood didn't do it. (You follow what I am saying?) Because they never popped out of the grave, because He shed his Blood. (You follow me? You get it.) He had to go and get them. Now, He's the same, "yesterday, and today, and forever," and He's got to come and get us. And it was in the Spirit He did it, and He'll do it again. Now you see, this is where this is coming from.

9. Now, if you understand then what I am saying, a lot of this which I feel will be coming, and I don't know what all is going to come is based upon the premise: that He is everything. And He is doing it all. And it is not functional as in one aspect. It is functional in the whole, and I don't care if somebody did die, and rise again if God wasn't in it. It wouldn't mean anything. Because salvation is of the Lord. (See?)

Now, you're getting to understand grace better, and understand sovereignty, and understand yourselves. Take a good look in the mirror, and spit in your face and forget it. And look it to Him. Because you ain't getting nowhere unless He does it. (See?)

Now, I don't speak to you as a prophet, I don't even know if I'm a teacher. Bro. Branham never said I was, he said, "*You have a gift of teaching.*" That gift maybe a lot different than people think for this reason: it will see the Scripture in the light that a prophet brings it. He'd have to bring it first. But it'll got into the prophetic, and the prophetic 'psalm' is, Jesus Who is this King of glory. And the King of glory is coming up to the gates of Heaven, having led captivity captive. (See?)

10. Now, the Blood opened the door, but He had to do it. The Blood opens the door, but He's got to convict you. The Blood opens the door, but the Spirit has got to bring you step by step, justification, sanctification, baptism with the Holy Ghost sealing you in. God is doing it. So, I'm not taking from the Blood, I'm just showing you this, that you can't get lopsided with God. The revelation is a complete revelation as to redemption. And the redemption was already played out fifty percent, (actually...I'm going to leave it at fifty percent, because there's more than two parts to the First Resurrection.) Hard to explain, the first half has already taken place. Call it a half, it's really not, Old Testament Saints. Number two comes us. Number three comes the two witnesses. Number four comes the 144,000. They're in it, but they're not Bride.

So, you've got...you have got literally twenty five percent over with at least when it comes to chronology, and fitting in of the pieces in the chronology. But really, it's fifty percent over. (See?) You understand what I'm driving at? You have God to see, that what's many people the fundamentalist sees. He does not see what I am telling you, because he says, "Well, hallelujah, the Blood was shed." And then he thinks there is a normal sequence because of the Blood, which is not true. The normal sequence is sovereignty and what He did back there, He's going to do again.

11. So, there was the apostles, the one's waiting, and they were standing there; they saw the dead come out of ground. Yep! I don't know how many they saw, but they saw them. They saw Jesus. Now, the same thing with us. We'll be standing here, we're going to see the dead come out of the ground. Now, you tell me how come they come out of the ground? It wasn't because of the Blood. And yet it was because of the Blood. But the Blood didn't do it. But the Blood did do it. (See?)

In other words, it's basic, redemption is basic what you have always believed, but you haven't gone far enough, (you see?) to interrelate until you become right at home with grace and sovereignty. You become relaxed. See, that's why I like what we got here. We're just like family, sometimes it's worse than family. [laughter] But, it's that way. So we can talk to each other. And I get time that you can sort of get me your responses back, I can look at your faces and what have you, and get your responses back.