

Things That Are To Be #14

Word Upon Word

Romans 9:1-10

Romans 5:12-6:10

May 28, 1994

Shall we pray. Heavenly Father, we're grateful for Your Presence and the ability You've given us to come together at this hour, having previously foreknown us and also granted us, through the power of repentance, Lord, and especially in this hour when it means so much to us.

And, Father, we're glad we're committed to You this hour by the Word which thrills our hearts to hear people sing, even with spiritual understanding and spiritual emotion concerning the fact that they've committed their souls and their lives unto You. But it's greater than ever in this hour when we know the committing is one by vindication, and we're grateful for that, Lord. There ought not to be one person amongst us with any doubts whatsoever. There ought not to be any feeble ones amongst us. We all ought to be strong, just marching down to that river, crossing over into the Promised Land—some standing here, Lord, who'll never see death, never taste it, but going right on up. We believe that, Lord, and we thank You, my God, that promise is here for those which Bro. Branham speaks tonight in this message, and they already have received every single thing they need to walk over to that great land.

We thank You for it, Lord. May our service be blessed tonight, not only in worship, but in the wisdom and revelation of Yourself coming forth in the message delivered to us. In Jesus' Name, we pray. Amen.

You may be seated.

1. Now we're on number 14 of "Things That Are To Be", and from our reading of "Things That Are To Be", and dissertation number 13, we found Bro. Branham speaking on the child of God being predestinated according to the Bible. But we found his understanding of the subject was far from what many people teach on the part of redemption which pertains to the security of the believers. And we want to look at that tonight, and, as we look at it, we want to look at two portions of Scripture which are quite long, but we're not going to worry about that. We always take our time so that we don't waste the messages that Bro. Branham brings us. All right.

2. In Romans 9, Paul is speaking here concerning predestination, and he said:

- (1) I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,
- (2) That I have great heaviness and continual sorrow in my heart. (Now, this is a very strong pronouncement that Paul is making concerning himself relative to the people with whom he was a part and from whom he came out. Now, he said:)
- (3) For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:
- (4) Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises;

- (5) Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen. (Of course, the Jews did not believe that One that came was the fulfillment in that person of the Scripture that Paul is mentioning here.)
- (6) Not as though the word of God hath taken none effect, For they *are* not all Israel, which are of Israel. (Now, that's true. Jesus called them 'serpent seed'—a bunch of them, majority.)
- (7) Neither, because they are the seed of Abraham, *are they* all children: (That's right. We know that we have Ishmael and Isaac in there.) but, In Isaac shall thy seed be called.
- (8) That is, They which are the children of the flesh, they *are* not the children of God: but the children of promise are counted for the seed.

3. Now, you keep that in mind as we go into predestination, where we talk of the one lump, because this is exactly how the children of God are coming—through natural election. Every child is not going to be a child of God. No way, shape and form. You can have maybe a family of nine or ten and there might not even be one that has come by the flesh, is nothing but a child of the flesh—has nothing to do with God. Then it may be several in one family are already predestinated. Now, watch; for he says here:

- (9) For this *is* the word of promise, At this time will I come, and Sarah shall have a son.
- (10) And not only *this*; but when Rebecca also had conceived by one, *even* our father Isaac; (Now, you notice in there: two children by one father, one mother.)
- (11) (For the *children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth;)
- (12) It was said unto her, The elder shall serve the younger,
- (13) As it is written, Jacob I loved, Esau have I hated.

4. Now, let's just stop right there and think of something. Now, what did Paul say in here? "I say the truth in Christ, I lie not, my conscience bearing witness in the Holy Ghost. I have great heaviness, continual sorrow for my brethren. I could even wish myself accursed, because they simply don't see what I see." Now, watch: "Who are Israelites; to whom pertaineth the adoption (spiritual), and the glory (more spiritual), and covenants, and giving of law, and service of God, and promises." Now, what is he saying here? He's talking about worship. He's talking about relationship to God and worship, and he said, "All this is sitting right there."

5. Now, but he says, "This is terrible that they actually crucified the Lord." But I want you to notice something he said, "There's a physical Israel, and there's a spiritual Israel." And now, he said right here, "I'm not only going to talk about Isaac, who was predestinated, and Sarah and Abraham, who had to have their bodies changed back so that they could have that child, but," he said, "I'm going to go further now, and I'm going to show you one father and one mother who brought forth twins." Now you look at those twins: "They were conceived by one, our father, Isaac." Now, watch: "And the children being not yet born, neither having done good or evil..." Okay.

6. What am I thinking about? I'll put you on the spot. Whenever I mention 'good and evil,' what am I talking about? [Someone from congregation responds, "Worship."] Huh? Very good. It is worship. What

chapter of what book? Huh? [Another response] No, that's all right, but that's not it. Very good. What does the Book of Genesis go to in the New Testament? Huh? 1 John 3, good and evil. Right? So, what's he talking about? He's talking about worship. They have not even come to the place where they could worship God, but they will worship God, and one will do it in evil, and one will do it in righteousness. Right? So, keep all your principles in your mind as you read Scripture. Don't let your principles duck you for one split second. I know it's not easy, but the Holy Ghost is a mighty, wonderful teacher to bring everything to your remembrance, if you want it.

Now, here's what he's talking about worship: the presence of God, God's children, which, as Bro. Branham is talking right tonight in this message here, "Things That Are To Be"—the mansions prepared for us. Right? All right.

7. Now, we're looking at this. They haven't even come to the place of worship. They haven't come to the place of even attempting to serve God, but notice: They are in line to do it. And right here you have your two vines. Right? You have those that worship, not according to truth, and that means by the revelation of the truth. Even as Cain—"Thou has rightly offered, but thou has not rightly divided; therefore, has thou not sinned." And Paul says, "Rightly dividing the Word of truth." Now, they're dealing with truth. They're dealing with vindication, but there can be a wrong division. That's why you hear people say, "Oh, I believe in the presence of God. He's been here all the time!" Not the way He is now, because they forget Bro. Branham categorically said, *"Just think...the same Pillar of Fire that brought the Word to Paul is here revealing It."* And he said, *"When God saw His children in sin—Adam and Eve—He did not send an archangel; He did not send an angel: He Himself came down. So today..."*

8. Now you try to tell me that's for two thousand years, and I'm going to tell you something: you better go home. You better not leave this building before you repent, because you're wrong. You're dead wrong. And when you're wrong, you're dead. And in the end time you're twice dead. You know why they're twice dead? Plucked up by the roots... You're before the White Throne. Malachi 4.¹ Are you following me? Do you understand where we're putting it together? Huh? Some of you don't look too bright. All right. Malachi 4—"Leaving neither root nor branch," and Bro. Branham said, *"See, there is not any eternal Lake of Fire where you suffer eternally, because even the root and branch are completely burnt up."* And he said, *"Categorically, that was the White Throne."* Twice dead. What was the last plague that hits the world? Spiritual death. Right? Okay.

What I'm trying to show you here is that the Word of God in Itself is one fabulous Seed that has a thousand facets, and every one comes together in perfect symmetry, perfect balance, because it is that Word of God. See? No matter where you look, this is a perfect Word and a perfect Message.

9. So, It said: "The children being not even born!" One's got a strike for him; and one's got a strike against him. One's going to make it, and one isn't. Now, the very best that this brother of Jacob—Esau—the very best he could be would be a foolish virgin. But Bro. Branham went along with the King James version—not "Esau have I loved less"—but "hated."

Now, why do I go along with Bro. Branham? Because It says, "Neither having done good or evil!" See? You've got your two vines. Now, watch: "That the purpose of God according to election." Now, watch: the purpose of God according to election, see? The train that runs down by the river; not the train that runs up above the river. So, he's using a phraseology. It's got to be according to election—a choosing.

10. "Not of works, but of Him that calleth." Now, watch: the calling will determine the works. The foreknowledge will actually precede that, because it's foreknowledge, election, predestination. "But of him that calleth; It was said unto her, 'The elder shall serve the younger. As it is written, 'Jacob have I

¹ ? (1) For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

loved, Esau have I hated.” Why? Because the deeds of one are evil, and the deed of the other is righteous, and it is in the Book of Genesis, as the brother said here from the congregation. That’s exactly true, and you’re going back to Cain. And we’ll go back tonight, if we get time—in Bro. Branham’s message.

11. How much time we’ve got doesn’t matter. We want to look at this.

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

Now, there can’t be, because God is an object of worship, and being completely sovereign through His omniscience and His omnipotence—His creative power and all, He can do exactly what He wants. Now, will there be, then, an act that God will ever Himself do apart from His Own Word? Never! He can’t do it. There cannot be unrighteousness with God.

You say, “Well, this has to do with picking people.”

Just a minute. What are they being picked for? Huh? Tell me. Worship—service. Do you think God is going to make a wrong choice? You think God can do something wrong? Ever go outside of His Word? It’s impossible. Because, you see, if He judged back there according to His Word and will judge the world in righteousness by One Christ Jesus according to the Word, and as Paul says, “My gospel,” (And that’s by vindication.) how can there possibly be a misstep in the judgment of God Himself? He is righteous. All His ways are perfect.

Now you can see right here from what I’m saying, isn’t it marvelous that you and I have Jesus who has become our righteousness, and we stand in God’s righteousness, not imputing works to us or iniquity or anything else. It’s marvelous to know that we have this complete link with God by our union. See? That’s what It says: We become the righteousness of God by our union with Him.

12. So, when Bro. Branham talks of these things, you can see the intimate relationship and the marvel of everything he says in this sermon, and people sat there blind.

(15) (Okay.) For he saith to Moses (Now, what did he saith to Moses?), **I will...** (He didn’t say, “Moses, what would you like?” He didn’t say, “Moses, how would you like to go down to Egypt?” He said, “Moses, you’re going down, and I’m going down with you.” See? Now:) I will have mercy on whom I will have mercy, and have compassion on whom I will have compassion.

Now, what did Bro. Branham say ‘compassion’ was? Doing the Word of God. So, God has compassion, and that compassion must be in this Word. That’s why I’ve kept preaching. I don’t buy this stuff called ‘love’. It’s got to be from this Word! And if it isn’t identical with It, what’s in our hearts and what wants to come forth, there’s got to be a discrepancy, as Bro. Branham called ‘the seed of discrepancy.’

13. (16) So then *it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy. (Certainly. These weren’t born to even have a will to acquiesce or disagree. So, “it’s not of him that willeth or of him that runneth” because this takes place before there’s anything to will or run.)...But God that showeth mercy.

Now, notice right in here: there is a quality in God which is called ‘mercy’. Now, how’s He going to display mercy, unless there’s somebody there that requires mercy? Now, here’s where we get the illuminating factor of God that Iraneus preached and Bro. Branham was so strong for. Bro. Branham used to call it “*Deep calleth unto Deep*.” The little boy chewed the rubber on the bicycle pedal, because he needed sulphur. If there’s a need in here, there’s an answer out there. Deep calling to Deep.

I took the Christian Science attitude for years, and my answer was “There’s no such thing as a problem without an answer, because if there’s no answer, there’s no problem.” And, therefore, a problem only means that you’re looking for the answer, because the answer is there and the problem is good for you, because there is an answer, and God wants you to have the answer, which you wouldn’t have without a problem. Philadelphia lawyer, my foot!

Iraeus said, “God, being a savior, it was necessary that God predestinate a sinner in order to give Himself reason and purpose of being.” And this is what you’re looking at. So, God was a God of mercy before mercy was needed, and therefore, He predestinated. Now he’s telling you where all of His virtues and His innateness, where it flows to. Like I tell you time after time: everything is in threes: omniscience, omnipotence, love. So, all right now. Within that nature of love... And you have to admit the way we are, there has to be the strain of mercy. Well, the point is, if nobody needed it, what have you got it for?

14. This is where I find that this message is a total killer, and many people misunderstand when I say, “Under my ministry—which I base upon Bro. Branham’s, and I believe is identical to it, except on the grounds I use more Scripture and take more time—you can literally die under this ministry of this Word, because you don’t go way back what’s in the heart of God.” You don’t go back where Bro. Branham preached and showed by absolute vindication he knew what he was talking about. God, being a savior, He had to predestinate a sinner. God, being a healer, He had to predestinate a sick man. God, being merciful, He had to predestinate someone who needed mercy.

This is why he said these people didn’t understand, they said God was like Buddha with his hands across his big, fat belly and looked down at the little children and women being ripped up and killed. Just stood back and watched. And Bro. Branham said, “*They didn’t understand God. They didn’t know His nature.*”

15. Now, you think of these things when we begin to talk about your soul getting a nature. You didn’t catch me, did you? You’ll get to it. You’re going to find out in your soul has a nature, and if your soul is a gene from God, you’re one with this Word. And, how will you have love or anything else outside of this Word? You can’t do it. You and I can’t do it. This may sound a bit abstract. It is not abstract, because, when you begin to consider these things that Bro. Branham brought and laid before us, you’re absolutely vindicated. You begin to say, “Well, just a minute. It’s all cut and dried.” And you don’t perceive the omniscience, and the omnipotence comes out of love. And you’ll waste away and die. They do it. Don’t tell me they don’t. I know better than that.

Of course, they say, “That’s because you have merely a mental revelation.” That’s a lot of hogwash. I’m going to tell you flat: It’s got to come by your mind, otherwise each one would be a brainless idiot at birth, and who would lead us? Study your Old Testament and you will find that God could not have a priest—and we will be priests and kings unto Him—who had any one thing wrong with his body. And the mind is far greater than the body.

16. So, I want you to just watch that with me as I go through... [Romans 9]

(17) For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, (Now, listen; I read this purpose here a minute ago, “Having done any good or evil, that the purpose of God according to election might stand.” So, God’s got a purpose, and it stands in election, and God has a purpose here, and He raised up Pharaoh, and Pharaoh’s a devil! Pastor Pharaoh, the serpent seed.) that I might show my power in thee, and my name might be declared through all the earth. (Boy, is it.)

(18) Therefore hath he mercy on whom he will *have mercy* (on him), and whom he will he hardeneth.

Oh, oh, oh, oh! God says “He hardens.” You know how He hardens them? He’s showing mercy to one and not to the other fellow. Have you ever felt jealous because somebody else got a healing and you didn’t? Ever felt jealous because somebody gave something to someone and didn’t give it to you? Oh, come on! We all go through it. Are you being tested? Am I being tested? Little bit of Pharaoh? Huh? Hardened. He got hardened, because He showed favor or mercy to Moses.

For everyone that receives mercy, I would say there are millions out there who cannot receive it. They weren’t meant to. But God will be glorified just the same.

17. Now, watch:

- (19) Thou will then say to me, Why doth he yet find fault? (Why doesn’t He just... Hey, listen. Why doesn’t He get off my back? Why is He on my case? What’s going on anyway? Where is His fairness? Where’s all this talk about God being good, God this, that? Now, watch Paul:) Why doth he yet find fault? For who has resisted his will? (Nobody. Because it’s all going to come out in the wash.)
- (20) Nay but, O man, who art thou that repliest against God? (Now, there’s your answer. Omnipotence, omniscience, and yet love.) Shall the thing formed say to him that formed it, Why hast thou made me thus?
- (21) Hath not the potter power...(Doesn’t God have the mastery over the whole human race of clay? Now, remember; the word ‘Adam’ actually means ‘clay’—red clay. It’s clay; we come from the ground. We are a lump of clay, come out of the ground.) the one lump, a vessel to honour, a vessel to dishonour.
- (22) *What if* God, willing to show *his* wrath, and make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: (Now, listen; He’s doing that now. Bro. Branham categorically said, “*There’s billions here for cannon fodder...for the atomic bomb.*” What is God doing right now? See?) What if God, willing to show his wrath, and to make his power known...

And He’s going to, because He’s coming back after the great tribulation, and even during it, is still known. Because, remember; they won’t repent. They’re gnawing their tongues in pain, and they’re screaming and cursing God, “Hide us from the wrath of the Lamb.” No repentance; there’s nothing in there to repent, but they’re worshipping just the same. They know God; they understand now. They’re forced to it. Where are all your goofy scientists now, (See?) your smart theologians, what have you, that denied it?

18. Now he said:

- (22) ...Willing to show *his* wrath, and make his power known, endured with much longsuffering the vessels of wrath fitted to destruction.

Now, notice; they are fitted to destruction, and in the Greek, this says, “They fit themselves to it!” But when you get down here, you’ll notice, “That he might make known the riches of his glory on the vessels of mercy, which **He hath afore prepared!**” And that’s what John saw when he came on the scene: The vessels were prepared, but they weren’t ready. Now God has always had his prepared vessels. But, until this age, they weren’t ready for immortality and Resurrection and Rapture and Wedding Supper and coming back, because it wasn’t time. And all that time God suffered. In other words, He allowed. See? Now, He says here:

- (23) That he might make known the riches of his glory on the vessels, that he had prepared.

19. Okay. Why don't we read over here in Ephesians: [1:17]

- (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:
- (18) The eyes of your understanding being enlightened; that you may know the hope of his calling, what the riches of the glory of his inheritance in the saints. (And then the Rapture after the Resurrection. See the complete dovetailing?) [Romans 9:]
- (24) Even us, whom He has called, not of the Jews only, but also the Gentiles?
- (25) As he says in Osee, I will call them my people, which were not my people; and her beloved, which were not beloved.
- (26) And it shall come to pass, in the place where it was said unto them, You *are* not my people; there that (you) should be called the children of the living God.

Now, notice; "the living God." And, you know, that terminology 'living God' is very, very valuable, because God is already living. Why do you call Him 'the living God'? Because He is the God of the living, and He's intrinsically bound up with you and me, His children. And He's the same way with all nature, because He's going to bring it all back. You cannot... You cannot afford to misplace these things.

- (27) Isaiah also cries concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:
- (28) For he will finish the work, and cut *it* short in righteousness.

Now, listen; there, again, He's going to cut it short in righteousness. He's going to bring a people right into the full understanding, respect and cooperation with the Word and worship.

20. Now, just a minute, "That they may be one." And Bro. Branham said that was his prayer, that we may be one (He'll talk about it here.) and that day when "I'm in the Father, You in me and I in You," and he's talking about that. And, remember now; it's in Hebrews. Well, let's just swing there. I'll flip to it right now, and It says: [Heb 2:12]

- (12) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praises unto thee.

So, what have you got here? What I'm trying to show you in this is that at the time there's a remnant, which is in this hour, He's going to cut the work short in righteousness, which means the definitive revelation bringing us into the perfect position of the bride of the Lord Jesus Christ—and it's a quick work. And if you take fifty years against two thousand, it's a very quick work. So, we're in the process right now.

21. Look, he started it in righteousness; it's got to finish in righteousness, and we're speaking absolutely in terms of Jesus, the centrality of the whole universe and history, because he stood for those that would come up, and he stood for us who would come after. As I've said many times: "Only one person ever lived it, and that was the Lord Jesus Christ," but we believe it. If we believe, we're considered one with him. [Rom 9:28]

- (28) ...(And He'll cause a short work:) because a short work will the Lord make upon the earth.
- (29) As Esaias said before, Except the Lord of (the Harvest) had left a seed, we'd have been as Sodom (and Gomorrah). (Now, remember; that's the burning! So, there is a remnant in this hour before the burning.)
- (30) What shall we say then? That the Gentiles, which followed not after righteousness... (Well, they had their own system...my heavens.) have now attained to righteousness, even the righteousness which is of faith (which is a true revelation of God, the people of God, the relationship, the worship, the oneness.)

22. And, remember; the omega is what I just read: standing in the midst of the church, everybody praising God, and He not ashamed of us, because we are of one source. Now, listen, that one source gives you the truth. God, being a savior, He had to predestinate a people—a sinner-people—which require salvation. God, being a shepherd, He had to predestinate a sheep-like people, in order to be a shepherd. God, not being a wolf, He couldn't have anything to do with wolves. “Depart from me; I never knew you.” Understand what we're saying?

- (31) But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

So therefore, Israel followed a law, and that law was not the truly revealed Word of Almighty God. So therefore, they could not attain to that righteousness, which is of the Lord. You'll find that in chapter 10. And It says here, [Rom 10:3] “For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.” So, therefore, It says:

- (31) But Israel, which followed after the law... (You see?) hath not attained to the law of righteousness.

They had a law, which they were following, but they didn't have the law in their hearts. And, what is that? That the law of the Spirit of life in Christ Jesus wasn't there. If it had been there, they'd have recognized Him and followed Him. That's with this Message. It's as simple as A-B-C. If you're ordained to It, you're not going to miss It. And if you're not ordained to It, you're not going to get It.

- (32) Wherefore? Because *they sought* it not by faith (you see, by works), but as it were by the works of the law. For they stumbled at that stumblingstone;
- (33) As it's written, Behold, I lay in Sion a stumblingstone and a rock of offence: (In other words I'm going to lay out something here that you're not going to believe. You won't like it; you don't want it. But if you believe, everything's going to be fine. Now, that's 1 Corinthians 1 and 2. You can read It yourself.) and whosoever shall believeth on him shall not be ashamed. (All right)

23. Now we're going to go with this to Romans 5, and we'll start reading in verse 12.

- (12) Wherefore, as by one man sin entered the world, and death by sin; so death passed upon all men, for all have sinned:
- (13) (For until the law sin was in the world: but sin is not imputed when there is no law.

- (14) Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, (which) is a figure of him that was to come.
- (15) But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which* is by one man, Jesus Christ, hath abounded unto many. (Now, I want you to notice: he's a man. You're not talking about the Cloud that followed and the Rock that followed. You're not talking about that. You're talking about the man here, the man that's on the throne, the one that's called the Lamb—the bleeding Lamb.)
- (16) And not as it was by one that sinned, *so is* the gift: for the judgment was one to condemnation, but the free gift *is* of many offences unto justification. (Think of David.)
- (17) For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Christ Jesus.) (It's out of your hands.)
- (18) Therefore as the offences of one *judgment* came upon all men to condemnation; even so by the righteousness of one *the free gift* came upon all men unto justification. (That means you're completely free: never did it in the first place.)
- (19) For as by one man's disobedience many were made sinners, so the obedience of one shall (make the same) many righteousness. (Now you say, "You're perverting Scripture." No way. The Bible says, "As in Adam all die, even so in Christ all are made alive." If you were in Adam, which was in actual processes that God laid down, you're alive.)
- (20) Moreover the law entered, that the offence might abound. Where sin abounded, grace did much more abound:
- (21) That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. (Now, watch:) [Romans 6]
- (1) What shall we say then? Shall we continue in sin, that grace may abound?
- (2) God forbid. How shall we, that are dead to sin, live any longer therein?
- (3) Know ye not, that so many of us are baptized into Jesus Christ were baptized into his death?
- (4) Therefore we are buried with him by baptism into death, that (as) like as Christ was raised from the dead by the glory of the Father, even so we should walk in newness of life.
- (5) For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:
- (6) Knowing this, that the old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

24. Now you'll notice right in here: the baptism with the Holy Ghost that Bro. Branham said literally gives us something commensurate...or like in that area... Let's face it; we're not talking now of you and me having the root of sin taken out, we just standing here, kind of like motivated by the Holy Ghost, kind of zombie controlled or Pinocchio controlled by somebody controlling us. We're not saying that. Bro. Branham categorically did say, "*The baptism with the Holy Ghost makes up for the fact that we bypassed the Spirit or the Word-body.*" We came down here in flesh to be tempted. And that temptation, which is in us and in the soul, is that choice to do or not to do, and the five senses in here (And he talked about it.) just give us havoc. It causes problems; drives you crazy. You don't know which way to go. See? All right.

You've got a big problem there. That is true and nobody denies that. But the fact of the matter is: with the baptism with the Holy Ghost, you're in a resurrection, waiting for the complete change of your resurrection, waiting for the fullness of your adoption when you get your new body. Now Bro. Branham said all those things. Don't worry about them; just believe them. Now he said here:

- (5) ...We're (raised) *in the likeness* of his resurrection:
- (6) Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.
- (7) For he that is dead is freed from sin.
- (8) Now if we be dead with Christ, we believe that we shall also live with him:
- (9) Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.
- (10) For in that he died, he died unto sin once: (and) he liveth, (and) he liveth unto God.

25. Now, what am I using all this Scripture for? Because there are people in the world today, and they say, "I believe in predestination. Oh, I love it. I think it's marvelous." Now, with predestination comes eternal security. Now, many people in predestination turn to being hard-shell or exactly why Bro. Branham said, "God raised up Luther with sanctification, because Calvinism under Luther had gone to seed, where they had what you call 'antinomianism', which means: They said, "If you're predestinated, you don't need to be born-again. You're going to make it anyway." So, they bypassed what is known as the 'means'.

"Well," they said, "Jesus died. His Blood's on the mercy seat. Hallelujah! Sins' forgiven."

And they would say, the best they'd say, "Why, I have a reason of hope."

But to be born-again, forget it. They bypassed the means. You cannot do that. You must be born again. You must be full of the Holy Ghost.

Now the Baptists came by, the rest of them—not hard-shells—and they turned around and said, "Hey, bless God, I can do what I want! Hallelujah! 'Cause now I'm born-again, eternally secure."

Hogwash.

26. Now I know that Dr. Rice did not mean it the way people took it, and the big argument came on with predestination and eternal security. And he said, "Look, I want to tell you what," I can't remember his words exactly, but being strong on eternal security, he said, "If the Rapture took place, and I was in the arms of a harlot, God would snatch me out." Now, he shouldn't have said it, but in a limited sense, that is

a hundred percent true! But it's ten to one, if He's going to snatch you out of her arms at the time of the Rapture, He'd likely take a rock and bust your head in a few times to smarten you up.

Rice was trying to make a point, and he shouldn't have made it that way, because it tells you right here, "If you're born, baptized with the Holy Ghost, you have died to that and now you're risen in Christ and you won't do those things!"

"I can do what I want. I'm born-again. I'm eternally secure."

You're a liar. You never were born again. And I'm not pointing my finger at anybody here. That's just about those that taught those things.

27. So, I've read all this Scripture, because Bro. Branham brought this out here. I'll read my notes again and show you. For our reading in this sermon, in our dissertation, number 13, we found Bro. Branham speaking on the child of God being predestinated according to the Bible...according to the Bible. But a lot of other guys, "I-I-I got the same Bible. I read It the same way." Unh unh.

But we found his understanding of the subject was far from what many people teach on the part of predestination which pertains to the security of the believer. You see, the security of the believer lies in one fat seed! You are either seed, or you are not seed! That's what it is. And we were put here in flesh to be tempted and tried and Adam fell and every one in Adam died. Now, remember; Eve was in Adam. Yeah. They all died. But even so in Christ, all are made alive.

So, we see this Scripture here to show predestination, that if you're seed, you are going to make it, and you're going to make it according to the law of the Spirit of life in Christ Jesus which absolutely denies the lust of the flesh and worships God in Spirit and in truth, and has a testimony that can stand against the world. So, all right. That's what Bro. Branham taught.

28. Now I remember very distinctly when they came against Bro. Branham that time, and the man came to him and said he was going to prove that he was of the devil. And it was a Church of Christ guy. You better believe that's the bunch; they've just got that spirit of hell on them, and a lot of them can fool you as though they love God. They don't, because my Bible said, "If you make Jesus a non-healer, you make the devil a healer; you make Jesus the devil, you hate Him."

You say, "Well, I stand with the Word of God."

Don't tell me your mushy junk about how you love-love-love. Give it to somebody else other than Lee Vayle. Don't give it to me. I'm like the fellow that said, "Listen, don't you tell somebody that needs something, 'Be ye warmed and fed,' and don't give them something." You know what? I had too good a supper, so I won't vomit. I wouldn't like it if I did, but that stuff makes me vomit. You don't say, "Be ye warmed and fed and do nothing." Now, remember; the minute you give him that food and that clothing, that's the end of it to him, but you've opened the door to treasures in heaven and the blessing of God, even earthly. And if you can't handle the unrighteous mammon, don't think for one minute you're going to handle the heavenly—the true riches. You can't do it.

29. Who's got the gold? Rome. You think they've got any heavenly manna? Any riches to riches? Come on! I feel so sorry for Jackie O—Mrs. Onassis. She didn't need to die the way she died, in my books, but she had to. Because, you know why? She's part of the establishment with the medical doctors, the cancer society, that has more people working for it than even people that had cancer—that takes billions of dollars and give nothing in return. And she couldn't try other types of natural medicines.

Maybe I'm judging her too harshly, but I'm going to say the next thing: How much hope did the pope give her five minutes after she left her body? Yeah. Yeah, they say, "Be ye warmed and fed," then give them nothing. How they take the money, going to pray you out of hell. I've got no faith in anybody

going to try to pray me out of hell, if he can't keep me out of hell in the first place, because I've got no faith he's ever going to do anything for me.

30. Now we've read the Scripture. In summation, concerning these two sets of Scripture, we see that predestination does not bypass the means of salvation and neither does it annul the responsibility to obey the Word of God, but only, mind you, in truth and reality and by the power of the Holy Spirit.

Now, putting these two sets of Scripture together as to the passive and active faith, we can begin to see a newborn babe growing up unto a mature Christian of the full stature of Christ by adding Word upon Word upon Word, until the adult is completely, perfectly Spirit filled and has come to the place of perfection. And, remember; the perfect are those who were initiated into truth. Now the point is: What is truth? Only vindication will prove it. We are the only people who can qualify with the first century Christians with Paul that we have been initiated into **the** truth, and we are now perfect. Of course, the word also means 'polished', 'finished off', 'nothing more to be added'.

31. Thus, after Bro. Branham has preached with very strong emphasis on a Christian life, not only as to behavior and what we are all inclined to endorse as moral conduct, but also in a Christian's dress, (It doesn't matter how you dress and whether you put goo-gas on, or this or that or the other thing. "Why, what's that little sweet spirit inside? Hallelujah." Hogwash! They reject it.) He lays their discrepancies upon a lack of true baptism.

"Bless God. You can't tell that woman's got the Holy Ghost or not by looking at the way she dresses."

Now, that's partly true, and I'll tell you why it's partly true. She may have been taught wrong. But when the Light strikes, if she doesn't change her dress... What then?

32. Many a sister has been taught wrong. Some of you women sitting here—you older ones particularly—know full well what I'm talking about. You were actually born again, but you didn't dress right, any more than my wife did. She looked her prettiest... I've got to admit it. Years ago I had a beautiful green slack suit outfit I bought her. Her blond hair was down to her shoulders. She'd come by the office where I worked, and the men in the office, their eyes would bug out.

"I didn't know you had such a beautiful wife!" I said, "What do you think? You don't think a guy like me would marry somebody that wasn't beautiful?"

Yeah! I argued with Bro. Branham. He'd just grin and say, "*Well, stick around us long enough; you'll let your hair grow.*"

And I told different brothers with me over here in Troy one time, I said, "I'm going to tell you guys something..." [Audio tape is turned over.] I said, "Bro. Branham is too great a man of God, too great a prophet, to deal in tiddly-wink things. If he said, 'Women shouldn't cut their hair,' there's got to be a reason they shouldn't cut their hair."

33. But I knew I wasn't going to force my wife. No, she's got to have something inside her. She saw Bro. Branham before I did, and she fell in love with the ministry (the whole thing so...) and hoped she could just maybe, just maybe, by some great, extraordinary miracle and act of God, some special dispensation of the Holy Ghost, maybe just get to Jeff [Jeffersonville IN] and put her feet on the sidewalk.

How many times have you been to Jeffersonville, Alisen, and put your feet on the sidewalks, under the same table with Mede and Bill?

So, I said, "All right. Look, kid, here's what it is. I don't believe Bro. Branham's a tiddly-wink prophet, some kind of a fool. You do what you want about your hair, but I don't think you should ever cut it again."

She never cut it again.

Another man told his wife the same thing. She let her hair grow. The third man loved short hair. You think a woman looks feminine...? Oh, let's go vulgar and call the world, call it what the world is: 'sexy', as a differentiation between male and female, when you see the attraction thereof. If you think the hair looks good short and makes her look that much more ravishing, I guess you and I don't agree, honey. Forget it.

So, she let her hair grow. This other guy, he liked the short hair, and I won't tell you what happened to him, but it wasn't nice. He got completely deceived, and his wife, I guess, if she's living, she's still there with the Pentecostals. All right.

34. Let me tell you this then: He lays their discrepancies, their lack of proper dress, the cutting of the hair, and all those things to the lack of the true baptism with the Holy Ghost. For when the Light strikes, they're going to change. For a true baptism would bring forth the dress and the behavior and no hypocrisy.

Now, you may wonder why I can make this statement here. Let me tell you about a man that suddenly realized he should pay tithes and didn't pay tithes. So, one day Bro. Branham gets a check in the mail, a money order for fifteen hundred dollars. Right away he gets on the phone, he said, "Brother," he said, "tell me, why did you send me this fifteen hundred dollars?"

"Well," he said, "Bro. Branham, I just learned last week," he said, "how to tithe. I never knew you were supposed to tithe." And he said, "Now I want to catch up and make up."

He said, "I'm sending the money back. What you were ignorant of is not held against you, but now you know. Start paying your tithes from this day on."

35. So, women, perhaps you want to do what some girls do. They've been advised by certain lady, "I want to tell you how it's done." I won't tell you who told it, but she said, "Here's what you do. You get so many permanents—your hair gets so crispy, you can just break it off at the bottom, and you'll have short hair." Yeah...yeah...yeah. That's like going down to the bar and dancing with filth and sluts and slime instead of dancing in the Holy Spirit, maybe out there in the desert somewhere. Now, you can do that. You can dance unto God, but you can sure dance unto the devil and dance plumb into hell.

36. We're going to start reading now. And this is... We got through what we're talking about, so here I'm going to read a little bit, and we'll go right on. I'm going to re-read paragraph 83 on page 26:

[83] *Therefore, if you've tonight, just come and said, I offer Jesus Christ my life," and you've never received the Holy Ghost, come into It! Now, watch: You must do it! You must grow into It! Ask God to pile word upon word like that until you become the full stature of a son of God or a daughter of God.*

In other words you'll quit dressing, (the women, the way they are) quit cutting their hair and doing what they're doing. And the men will line up also. This is not just a man's religion. He cracks the whip, and she's got to dress this way and that way like a big smart-mouthed woman Brethren preacheress. When she was accosted about her dress, she said, "Listen here: I'll dress like Martha when you dress like George!" Ha! Big joke! Oh, words of such wisdom. Oh, such pearls...of cow manure.

I fooled you. You didn't think I was going to say that, did you? Yeah. She was revered. "I'll dress like Martha, when you dress like George"—of course, Washington, you know, the first lady and the first gentleman. She was so far from George and his wife, Martha, she shouldn't even use their names.

37. Now, what does Bro. Branham tell you? He doesn't say, "Go to the altar," and you think you get the Holy Ghost by this and this. He said, "*What you do, you grow up into it to the full stature, the fullness of the Spirit.*"

[83] ...*Taking the things of the world... 1 John says, "If you love the world or the things of the world, it's because the love of God is not even in you."*

Now, right there, when you talk about that, you are talking about righteousness and unrighteousness. Why? Because the person that loves the world is unrighteous, and the person that doesn't, is righteous. And righteousness had to do with worshipping God according to a true revelation by the Holy Ghost within you. Follow what I'm saying?

Then, how in the world can anybody love the world or the things of the world, which means Bro. Branham at this point is equating, because this is religion we're talking about. This is Spirit; this is worship; this is the heavenly community—the Fatherhood of God and His children—we're talking about, and all that pertains to it. And he is literally equating cosmos to the person or calling him part of cosmos, even no matter how diligent or how diligent she is, in attempting to worship and serve God until your mouth is so small, [Bro. Vayle makes dainty eating sounds.] that you can only eat peas, one at a time. You're just so meticulous, and you never say the word 'gosh', because you know, if you even said the word 'goodness', you'd be criticized; you'd be condemned.

38. You know what I'm telling you? There's a true Church, brother/sister, a true Bride, and I don't care what else you...what they say, or what anybody else says, he says right here, "*If you love the world and the things of the world, it's because the love of God is not even in you.*" And he's talking about the baptism with the Holy Ghost. Now, remember, the love of God shed abroad in your heart by the Holy Ghost, and if you don't have the Holy Ghost, you don't have that love. And if you don't have that Word, you don't have the Holy Ghost! That's what he said right here.

Hey! I'm in a good mood for a fight. Any man or woman stand beside me right now and prove me wrong from what I just read. Come on! I challenge you. Because you don't even follow me, do you? You want me to go over it again? Huh? I got a bunch of wooden Indians sitting here.

39. Let me go over it again

[83] ...*Come into the Holy Ghost! You must do it! You must grow into It!*

How do you do it? By piling Word upon Word upon Word. So, if you don't get Word upon Word upon Word, you don't get the Holy Ghost. Right? Huh? Okay. Then, if you don't get the Holy Ghost, you love the world. Right? You get it this time? I'm a nice guy. Come on; be sweet. I have to teach this way. There's no other way I can teach it. If I don't teach it this way, I don't get it; you don't get it. See? You people are all fooled. You think I knew this ahead of time. I didn't know this ahead of time. It's your faith that does it.

See, I want to show you the tremendous ability that lies in a prophet. That's why some people got carried away and made him God. He's not God. He's God to the people though. He said:

[83] "...*It's because the love of God is not even in you.*" And if the love of God is not in you, the Holy Ghost is not in you, then the Word is not in you, then where are you at? You're right back where Eve was when she got from behind the Word...right where Cain was—and Cain was serpent seed. And he was a twin—two separate

fathers. Holy mackerel! That's a bad one. *You've been deceived. You got the love of the world there, and it's deceived you, and the devil has deceived you by piling things on there and showing you.*

40. So, the devil says, "Come unto my church; pile on word, pile on word, word upon word, word upon word, word upon word." Aha! Now, more of the spirit of hell, more of the spirit of hell, more of the spirit of hell. Huh? You don't like that do you? That's nasty. What's he talking about? You tell me what he's talking about. They've got the wrong word in there: short hair, high heels. How many of them say, "Well, if I don't wear those high heels, I'm fat and dumpy." Well, a poor camel, he's big and humpy! and he's God's creature, and he ain't fussing.

"Well, Bro. Vayle, I've had these so long now, I simply can't do without them, or my feet hurt."

Boy, those are the best excuses I've ever heard in my life.

"Oh, I buy them..."

Say, "Yup-yup-yup-yup!"

If I said, "Yup-yup-yup-yup-yup," I'd be a deceiver. These are kind of hard things to say, you know, but the point is this: If I don't say them, then I'm condemned. Bro. Branham said, "*Somebody has to tell them.*" The last thing he told me... One of the last things he told me, except of the fact that I knew that he had no fear, (Love had cast out all fear.) and I'd complained that I was preaching too hard, and he said, "*It's too late. Somebody's got to tell them.*" It was too late for him, because he'd soon be off the scene.

41. Well, I realize that Bro. Branham did everything in such profound love. Hey, listen, please understand that I'm not like Bro. Branham. I could be up here just giggling you for the fact I like to gig people with this Word. I could be a hypocrite doing it. My motive could be wrong. I could be using a club and be a hypocrite, but I'm not. Because, if my wife tried to have high slippers, which she can't wear anyway, I'd break every one of them. If her ankle got broken in mid-process, that's her tough luck. Because I can say this: She's not going to wear them. She's not going to cut her hair. There's no way. If she did, we'd have to separate. And if I go down the drain, I told her, "Listen, hon, don't you ever follow me, if I'm wrong." We've got an understanding. We both face God on our own two feet. I've got to give an account for her, but she can't give an account for me. I've got to give an account to this church. See?

42. [83] ...*You've got the love of the world in there. It's deceived you. The devil has been piling things on there and showing you* 'his interpretation'. I put that in there, because that's what he's talking about.

He's got to be talking about that there, if he's talking about the truth up here. He's making a comparison. He's showing one against the other. What am I supposed to do? I'm going to stick with the Word. And if I didn't stick with the Word, you people wouldn't be here. Huh! Do you think I'm that stupid? I'm not stupid. I'm not nice maybe, but I'm not stupid. So, he said:

[83] ...*You can't follow that. You cannot take one word of God out of the Bible!*

You see, that's your weak link. You take one brick out, the whole building would fall. You see, when you talk about taking one Word out, you are speaking in terms of a logjam, and a logjam is where they floated all the logs down the river until they jam, and there's a log in there, known as the key log, and you get that one key log out of there, all the rafts float down again.

So, there is in this Scripture something far more desperate and tragic concerning men's lives—one word—that one word in a key log, and you watch, your whole thing bounces up. The whole thing breaks

up and goes floating down. Good for a logjam, but not for me and you, honey. You can't take one Word out of the Bible.

43. [83] ...*What caused the first sin? Not just a big point blank lie, but because Eve misconstrued (the devil did it to her) one word. One word broke the chain, and Eve refused to take one word. That was the beginning of the Bible. Jesus came in the center of the Bible; and He said, "Man shall not live by bread alone."*

What's he telling you? Jesus looked back and interpreted the scene in the Garden of Eden. He said, "Take heed... Take what the world eats." Hold it right there. What was the first sin? Sex. What is the world eating today? Sex. They're telling every kid, and they taught him: "Hey, you're entitled to it. You've got the hormones. Now is the time." But they say, "Have safe sex. Watch AIDS." [Bro. Vayle sighs in exasperation.] Oh, God.

I told a joke one time to Bro. Branham, and he wouldn't let me finish it. I won't tell you what it was. He looked at me, and he sneered. He said, "*Lee, you know better. You're a man.*" Do you hear what I'm talking about? You men know what I'm talking about. You women know also. There's no such thing as safe sex that you give any adolescent or anybody else.

Word upon Word. One Word. And then, you know what word they've added today? Safe. It isn't. They're liars. I'd keep my kids out of school. I'd chain them up, I think, if I had to; but you can't do that.

44. Eve listened and Cain took over as a priest of Satan worship, and they worshipped God. But Cain was Satan's priest, just like Judas was an emissary of Satan, though he worshipped God. This is, without a doubt, what Cain did: He became that priest.

[83] "*Man shall not live by bread alone,*" said the one that came in the middle of the Bible, "*but by every word that proceeds out of the mouth of God.*" That's the entire Word of God. Do you believe that's the revelation of Him? The entire word of God.

So, therefore, Bro. Branham is telling us flat: the entire Word of God, Word upon Word upon Word, full of the Holy Ghost, full of the Holy Ghost, up to the stature of the perfect man, complete, full revelation, and we're full of the Holy Ghost. Now we're completely sealed, and we're in perfection.

45. How could there be a true Bride with the ultimate in seven ages, unless this came upon us? Now I've just read what we read last week, so we start today.

[83] *Then in Revelation 22, Jesus came to John on the Isle of Patmos. And Jesus said: "I Jesus have sent my angel, my messenger, to testify of these things. (See?) Whosoever shall take one word out of it or add one word to it, I'll take his part of the Book of Life."*

Now I like what Bro. Branham said here. Now he's talking about the One that appeared. Said, "Now, I'm Jesus. I'm sending my messenger to give you all these things." And then he takes this one verse at the tail end of Revelation 22, and he said, "*This is what it's all about, because when this Message is*

brought at the end time”—Rev 10:1-7², which is also Rev 22:10-14³—he said, “You take one Word, and it’s all over; add one Word—it’s all over. You can’t do it.”

46. Now, remember; he’s talking to women and men. He’s discussing conduct and the deep things of God, because you cannot discuss the deep things of God without a deeper conduct. And I don’t mean mysticism. That’s the biggest bunch of jerk stuff in the world. If you’d have had Bro. Geoff Hall talk about one of... You could have Bro. John; he’ll tell you what went on in England there: homosexual pervert and a Pentecostal pervert—putting everybody under bondage, didn’t know left hand from right hand. You know something? Whom the Son sets free, is free indeed. Not the kind of junk that people try to put in this message. Bro. Branham wasn’t that kind of a man. Listen, I lived with him; I worked with him.

47. [83] *A lot of them say, “Well, I believe Jesus Christ is the Son of God.” That’s all right. Then add the rest to it.*

Now, Bro. Branham doesn’t say that Jesus Christ is not the Son of God, that Jesus Christ is God Himself. He does not say that. He agrees a hundred percent that Jesus Christ **is** the Son of God. Add the rest. Well, the rest to some people is: He’s on the throne—comatose. That’s a lie from the pit of hell. What good is a person comatose that’s supposed to be your mediator and intercessor? What good is a doctor comatose who’s supposed to give you the right pills at the right time? Pheugh! [Bro. Vayle sighs.] Good Lord! How many of you women...? Well, I would not ask that question. because you might agree. How many of you women like your men comatose? You might say, “Well, Bro. Vayle, wouldn’t I love it, at least for a little while!” Well, the men could say the same thing. But that’s a question. It’s ridiculous!

48. [84] *You say, “I’ve been justified. I gave my hand to the minister. I believe in Christ.” Then you’ve got to be born again! No problem there. You must be filled with the Holy Ghost!*

How? Word upon Word upon Word upon Word. See? And, remember; the Word upon Word is in this last hour, and Bro. Branham is speaking concerning himself and his vindication to the Bride. He said, “*I believe I’m here to dress a Bride.*”—Put on the wedding garment. Just keep adding on as you keep going on. Ha-ha! Now, see many people don’t think they’re going on.

Have you added tonight to your own thinking?...to your own soul?...to your own intrinsic makeup concerning your fellowship with God?...with Jesus Christ?...with His brothers and sisters down here?...that you’ve learned the principles now, and you are more assured, because you know more? You have piled Word upon Word, and you are more full of the Holy Ghost now than you were when you came in here. And I bet ninety-nine percent of you will deny it. And I’m just as bad as you are. Because we’re not thinking. We’re not thinking; we’re not believing. We hear all these things and say, “Well,

² (1) And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: (2) And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, (3) And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. (4) And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. (5) And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, (6) And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: (7) But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

³ (10) And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. (11) He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. (12) And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. (13) I am Alpha and Omega, the beginning and the end, the first and the last. (14) Blessed are they that do his commandments, [wash their robes] that they may have right to the tree of life, and may enter in through the gates into the city.

isn't that nice? Isn't that nice? Isn't that nice? That's a beautiful theory...beautiful theory...beautiful theory...; down the road...down the road... Huh-uh. Now, now, now, now!

I am more full of the Holy Ghost tonight than when I came in here! And as I go into this Word, I'll be more and more full of the Holy Ghost. You say, "I don't think it computes."

There you are! You don't believe a vindicated message! So, let's all get drunk. We'll all go and get drunk. Booze is not that expensive that we can't buy enough to get drunk. Yeah. After last night you're bound. You know, say, "We'll never do that for Vayle again." My Lord, he preaches worse than ever. Give him roses, what does he hand us? A bunch of bricks.

No, I'm handing you the Word of God. You are more full than you were fifteen minutes ago. I'm going to keep on reading, and you'll get a little bit more, because he says that.

49. [84] ...*You're growing in the stature of a son and daughter of God. My! God is able to prepare us and to give us that craving in our lives that we want to see something.* Now, he said, "If you're predestinated, you're going to want to see something and Deep is calling to deep." Now, he meant... Now, watch how he talks to the people: *How many in here want more of God?* They raise their hand—everybody. *Why, it goes to show there's more for you.*

Now, let's watch, though....my notes, I've appended. But they turn down the very truth that would have quenched their thirst, one of which was, "Put your dresses on; let your hair grow; get your high-heel slippers off; and the gunk and goo off your face—the mascara and the eye shadow and all that crap!"

"Well, Bro. Vayle, that's just something on the outside."

I ask you a question: How many men picked their ties tonight? and put them on? Come on. Raise your hands. You don't have to slouch. That's it. I did, too! And you know how it was done? Something inside of my body! Yeah! It looked through my eyes and said, "That's a green suit. Better get a green tie. Oh, a little bit of red. Hah." Well, I got fooled on the shirt, though. Well, that could be an off-white. If you have a white shirt, you should have a little bit of white in there.

Who did it? I did it. Who's 'I'? The gene from God, if I have the right soul.

50. So, all right. Did they, then, turn their dresses to the right things? No, turning it down brings a seared conscience, and they don't even realize that, because their conscience is seared, they have a filthy spirit on them.

So, once more, how about my teaching of you: the gals that wore the split skirts at the back? Bro. Branham said, "*Don't show your knees.*" See, he thought that was the front of the knee. What about the back of the knee? The front of the knee is not perversion. That's just human lust. The back of the knee, my dear buddy-buddy-buddy, that's a different picture. That's filth.

You say, "Vayle, you sure gun for people."

Well, you present a beautiful target. You ask for it. And I can tell you one thing: I've watched their lives, and you see where they go. Men who lie will steal; they'll revere money. They'll go to sex.

Do you remember what I told you about reading a Veterans of Foreign War magazine? You remember how I told you when East Germany, which was Germany, of course, all of Germany... The Russians came in, and the big-wig Germans took the planes, and they tried to soothe all the staff and everybody—women and men there—and they said, "They'll be planes to get you out of here," knowing there wouldn't be planes. And the Russians started coming. And what did the men and women do? Now,

get this flat. They took their clothes off and committed every sex act they could. You know why? Death was staring them.

51. This is why you have got the filth you've got in the world today, and these women that take their clothes off and act the way they do, contrary to Bro. Branham, that spirit cannot be of God. Listen, I don't care what you tell me. I don't care. Listen: I've got to face my wife; I've got to face my sisters; I've got to face everybody. And I blaze over these things. Why? Because I'm a goody-goody? Oh, for Pete's sake, I'm not a goody-goody; I'm a slob. I've had as many filthy thoughts and ideas as any man living could have, because I'm a very fast thinker, so I've got a whole lot more than most people. So, don't put me down as some goody-goody, pointing a finger. And it's the easiest thing in the world to say, "Listen to the prophet and know what he says to do." See? He said.

[84] *...It goes to show there's more for you. See? You're craving it. Your little birth pains...watch: your little birth pains are coming on. See? Coming up to the stature. See? You need more, so you can be happy, and free, and watch that word—I used it—perfect. I beat him to the punch. No, I didn't; I just had to use it there. We got to be. Like the little germ of life being in the bosom of God, just like to the germ of life in the bosom of the mother.*

Bosom of God? Well, we'll talk about that a little later.

52. Now, watch; paragraph 85: "God growing..."

Remember; Bro. Branham used the word 'becoming'. That's why I use the word 'becoming'. Bro. Branham was criticized, being a very poor speaker, but I think he was wonderful. He used that word 'becoming', because God is 'becoming', and you can see the becoming God from Genesis right to Revelation, and you can see what He finally becomes, all through the Book: Pillar of Fire over the throne of the Lamb and the Bride all around Him—the becoming God. Listen:

[85] *And God's growing... Listen, God's growing, He's becoming and going...gone to prepare the place for us, the eternal place with Himself, not a place where you're in a pesthouse, dying, in sin, adultery, and filth of the world here. If your mind's on that, it shows you have never come in contact with God.*

Now, remember; he's been criticizing the dress and all those things. And he said, "That woman doesn't know that she's a prostitute...a filthy spirit on her. She might have been true to her husband, but she's committed adultery with every man that looked at her."

I remember the first time a little Baptist preacher, Bro. Nunn, left Red Deer, Alberta—up in Canada—and that man was a fine man of God, a Baptist, and they voted in a young couple. And the first thing, he's preaching a modern gospel, because that's what they wanted. And now they're going down the street, and she's in shorts—bicycling down the road. And everybody going...eyes sticking out like...you know—committing adultery with every man that looked at her. Oh, you filthy men! No, you filthy women. Now, hey! I didn't write the Bible. I wasn't vindicated! I'll tell you one thing: If I preached vindication, you better listen. See?

53. Now, he said here... Where am I now? Page 28. Okay. Now, he said:

...If that's on your mind, it shows it never has come in contact with God. Do you think they liked...those Pentecostal women liked what he said? Now, listen, he's been hitting the dress code. See. You're worked up. It's all emotion. You got a mental elusion. Not a spiritual revelation, see? You just joined a church, and you're saying, "Well, I belong to this. My mother belonged to that." That might have been all right in your mother's day, but you're living in another day.

Now, you see, what you're looking at every single time is: You don't stop with Jn 3:16; you go on. "And this is the condemnation..."⁴ in spite of the fact that God has made a way that there cannot be any condemnation, yet there is condemnation, because the way of God was a sacrifice to clear you and put you in a position with that Word that you could go on with that Word, and the Holy Ghost given to make sure you got It all. So, they don't want It. See? Now, that might have been all right in that day.

54. [86] Wesley's message would never be the same as Luther's. *He just couldn't take Luther. Luther believed in justification, he went to seed at the end, but Wesley had sanctification. That's a good, clean life. Pentecostals came along; they couldn't take justification and sanctification, it was time for the restoration of gifts. Now, we're going from there. See? The three stages of the vine coming up. First, it's a little blade, Luther came up from reformation. All right, that was the stalk. Watch nature; God and nature works in continuity, because God is in nature. Because He's controlling it, that's what he's telling. He controls it according to what He is. Huh? What can you control anything according except what's in you? according to you? or what you've got to work with? So, God is going to control it according to God. Then next came the tassel, the pollen, the Methodist age. Then came the Pentecostals. Oh, my, just so perfect. See? Just like the grain of wheat looked like it's a perfect grain of wheat; open it up; there's no wheat in it at all. It's a shuck, it's a carrier, but that Life is working on through. See?*

Now, that's what you're looking at. In other words, here "it's working on through." What's it working through to? It's working through to get the perfect seed that God put there. Now, notice when you leave here, you go to your Spirit or Word-body. When you come back, you pick up your mortal flesh. Now you're there. It's worked through to that. Adam and Eve aborted it; they put in an interruption. He wanted to go to the Tree of Life and become immortal. No way! You blew it! Now, you've got to wait the next turnaround. Now, what happens? You don't go to immortality. Immortality comes to you. Ah-ha! Big difference...big difference.

I want to ask you a question: how did any man ever come to God? Hogwash. God comes to man. He said, "You never called me. I called you." See?

55. Now: "Through the walk, the perfect one, for the perfect place." And Bro. Branham said, "That place is perfect, and we've got to be perfect." So, there we are, and as you look back on Luther and Wesley, organized, as Bro. Branham said after three years, go back, you'll see that the most that could come out of that would be a foolish virgin. Okay.

Here's where we quit tonight. When we get back with you Wednesday, if we do get back then, we'll take two more paragraphs, or whatever. I don't know. Let's bow our heads in prayer.

Heavenly Father, we thank You now for the time we spent here, realizing, Lord, if we have been speaking truth, and the truth, then, is in us, because we receive It, and we certainly do receive It in the mechanical, and You gave It by vindication, and, having received It then, Lord, it's up to You to water It—which You have said You would. So, we believe tonight, contrary to our own feelings, contrary to our own thinking, contrary to everything that's about us, (except that little seed within us) we know that we are more full of the Holy Ghost tonight than we were before we came in. And there is a progression, there is an upbuilding, an edifying, until we come right to Headship, which we know is going to be when we stand with You in the midst of the church, singing praise unto Almighty God, and we all recognize our source and our positions within it, and then on and on to the great beautiful time of the pyramidal city, the New Jerusalem, Who really is our Mother, coming to shelter us and just make everything the way we truly desire.

⁴ (19) And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

And, Lord, we truly desire these things, and if we don't desire them enough, then I pray, Lord, that You will be good to us and cause us to flee from anything that is against what we are looking at tonight from a vindicated prophet—your wonderful Word. And, Lord, help us, therefore, then turning as never before to the full truth and the context thereof, until we are more Word, Word, Word, and Word, piling, until it is all Word, and no part of the kingdom of Satan, no part of cosmos, but unadulterated, pure spiritual worship in truth and in love, because that's got to be in us. We know it is, Lord, because the Holy Ghost is there in the Word and that Word is coming up.

And, Lord, we know, we really believe, and maybe we're just going by feelings. We hope not, but we believe, Lord, and somehow feel within our depths of our soul that there is a greater love and a pervasive love, one toward the other, until there is a union and a bonding and a binding together we have not had previously, and going on to higher heights and deeper depths in Christ. This is our desire, Lord, to look at each other and see the true transparency of life, to love each other and know that we are part of each other and a part of Him, even God Himself and the Son, Who have visited us so remarkably, especially in this last hour.

So, Lord, as we further continue with footwashing and communion, may it be done according to truth. In Jesus' Name we pray. Amen.