

Things That Are To Be #8

Living Oracles

Back to Being More and More Word

April 17, 1994

Shall we pray? Heavenly Father, we know the prophet stated to us, and we know it's an unequivocal statement, that in this hour You are currying favor with a Bride; and may we also then, Lord, curry favor with You by responding, not as they did back in Your day when You were incarnated in flesh, and the Pharisees, and even people who said they believed and witnessed this and that, Lord, turned on You, but may we now have favor from You, Lord, by receiving every single thing that's happened in this hour—not only the divine manifestation and vindication, but the divine revelation, bringing us the Word, Lord, and believing It as never before, looking forward to the glorious transformation which will come, therein knowing and thereby knowing that no message and no word outside of this Word has Life in it. We, having It, therefore, then we have Life in us, even the life of the Father, which is manifested through and in and through the Son in this last hour manifested by way of a prophet, who stood by while You did the works.

Help us to walk in the light, Lord, as You're in the light, having fellowship one with another, the blood of Jesus Christ cleansing us from all sin. We give You glory in Jesus' Name. Amen.

You may be seated.

1. Now we are into “Things That Are To Be #8.” And last Sunday we found Bro. Branham teaching on predestination in a manner that is only vaguely suggested in the accepted version of sovereignty. By this we mean that those who accept the predestination of the individual child of God are happy to speak of foreknowledge and election and predestination as a correct Bible doctrine but hardly ever—if ever at all—take the child of God back to being a seed of God and a part of God from the beginning, wherein it is seen that the very person or that which is the Life (That's the person or the life, see.) to manifest in flesh, are actually persons, and actually we're eternal beings, because they were (or he was) a part of God that came down from Adam by natural election.

2. Now this is the thing you're looking at where people accept the doctrines of Calvin, as in contradiction or in contrast to the Armenian doctrine, wherein people do speak of sovereignty, but they only speak of it in the sense of God choosing and God knowing, and therefore God, Himself, is apart from it and not the actual progenitor. They believed that the rebirth is what separates you, and thereby, you are that predestinated son on the grounds of whatever they have in their minds. I hardly know anymore.

But this is a great fallacy. The truth of the matter is that God chose, before there was a speck of stardust, and the choosing was actually those of His Own. And the whole thing is a matter of predestination, which is a matter of natural predestination, as well as election and foreknowledge. So,

they have them hopelessly mixed, and that's what we're looking at. We're looking at God having His plan and His way come down starting from Adam.

3. Now Bro. Branham used the illustration of Levi to back this up; Levi being in the loins of his great-grandfather, Abraham, and actually paying tithes, though Levi himself was not yet visible. Now, of course, this is certainly something which they would have a terrible, terrible time to understand. How in the world could God be utilizing His Spirit in that particular way, so that It individually is so connected in such a carnal act of sex and so on, and a birth. And they can't understand that, because everything focuses upon a rebirth to do right, wherein my understanding is: unless you're Seed, you don't get reborn. You see? Even at the White Throne, the foolish virgin, which also descend from God through Adam—they're given eternal life—so, therefore, there must be, then, as it were, the baptism with the Holy Ghost at that particular time. These things I do not understand completely, but I certainly do go along with them.

4. Now, since Levi was in the loins of his great-grandfather, Abraham, at that particular time he was invisible and not manifested, but he was actually there. And to be there, he had to be back even yonder. So, we now go back from Abraham, and we go back to Adam; and from Adam we go directly to God. For God breathed into Adam the breath of lives, and he, Adam, became a living soul—not just a soul, but 'living soul', because the breath of lives was in him.

Now the breath of life, then, positively shows, as Bro. Branham said, "*The children were not to have become by sex to begin with. They're to come by the Spirit of God.*" Now, if he contained the breath of lives within him, that same breath, then, would be able to accomplish through Adam and Eve what God would want without that particular male intervention through the flesh. Now, they would come to it eventually, because that was all part of the plan there.

5. Now, notice: Adam 'became'. It does not say that Adam suddenly 'was'. It says he 'became'. So, Adam was already there.

You say, "That is true. He was there in a spirit form, and Eve was there in him also."

But the point is: where were they before then? Because, you see, part of this is creative, and part of this is not created. So, when we're looking at the gene of the soul, you can understand that Adam really became Adam at that particular point. The rest of it was merely a matter of creation and a matter of forming, but the true Adam would have to come forth at that particular minute. Then to become something, you had to already be. Like the word 'became flesh'. It already was there to become.

6. Now Bro. Branham, then, immediately spoke of Jesus, who was pre-existent with God; and then, this Jesus became flesh. Now we looked at the fact of coming on down. We go to Genesis, and we link this right up to Jesus also. In Genesis 2:

(7) The Lord God formed man of the dust of the ground, and breathed in his nostrils the breath of life; (or the breath of lives) and man became a living soul.

7. Now you'll notice over here in the Book of Luke, where we have the genealogy. We've read this many, many times. Luke 3:38; and It says:

- (38) Which was the son of Enos which was the son of Seth, which was the son of Adam, which was the son of God.

And so, what you're looking at there, you say, "Well, I'm going to leave the word 'of son' out." Well, you got every right to leave it out, but you will notice in here, then, that It says, "which was of Mathusala, which was of Enoch, which was of Jared, which was of Meleleel, which was of Cainan, which was of Egos, which was of Seth, which was of Adam, which was of God." And so, you see, it's 'of'.

8. Now you notice the whole thing is carried down by the male. And, remember; the male is no different from the female. The male and female aspect was completely created by God in order for propagation. Now most people forget that, because with human intelligence, you go screwball, because you become 'reasoners'. And the funny thing is with reasoning, you cannot actually keep a true line. Now, if you're talking of horses, you're simply talking of horses. Now, do you automatically, when you talk of horses, say, "Well, I've got to think female horse; I've got to think male horse." No, you just say "horses". But, when it comes to mankind, people don't want to think that way. They want to think, "Oh, human—male-female, male-female." Hogwash! Huh-huh. No way, shape and form. It's **life**.

And, when God breathed into Adam the breath of lives, (And He wanted propagation.) He had to have a male and a female to propagate that Life which came from Him. And, don't you talk to me about a God having a male and a female spirit, because even in the Resurrection, they're neither male nor female. You've got your organs, but they're useless when it comes to propagation. You won't be influenced by them. Your pleasures will not be carnal. They'll be pure. It won't be sexual.

9. I'm not hitting on sex and saying it's an impure thing. It's a righteous act under the laws of God in marriage, but it's very, very temporary. How temporary that is, you find out as you grow older. The Holy Ghost only runs out at the last time. Sex runs out a way ahead of it. So, why deal with sexuality? You see what I'm saying? The whole thing's a farce. They're just not understanding.

This is why there's so much trouble in the church and always has been—the differentiation between the two. There's no male and female in Christ. The Bible says so. When you carry that too far, then you get women preachers, women deaconesses. Forget it. You sure messed up, because that spirit is in a woman, and that spirit is in a man, and they've got two separate offices. This is why people are all messed up in their theology. It never will get straight. There's no way to get straight. You know why? Because they don't take it back to the pure Word.

Take it back to the pure Word. Everything goes back to the pure Word. And, when you go back to the pure Word, that's when you get understanding; you get grace; you get the things of God. That's why you've got to let your thinking go. You let your thinking come in here, and you'll mess up worse than Hogan's goat.

10. Now Bro. Branham, then, immediately, as I said, spake of Jesus Who was pre-existent with God, and this Jesus became flesh. So, let's go to John 17 and just check it out. And in John 17:24:

- (24) Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world.

(25) And O righteous Father...

That's not it. It's in here, concerning the fact of what God had given Him before the foundation of the world—the glory that He shared with the Father. It's all through this particular Scripture in here. And the point I'm looking at is to bring this to Philippians 2, wherein Bro. Branham tells us that we came the same way. He doesn't use that Scripture. We came the same way, but we bypassed that form that was able to take up and receive the glory of God and be glorified with God. [Phil 2:5]

- (5) Let this mind be in you, which is also in Christ Jesus
- (6) Who, being in the form of God, thought it not a prize to be grasped to be equal with God:
- (7) But he made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men:
- (8) And being found in fashion of man, he humbled himself, and became obedient unto death, even the death of the cross.
- (9) Wherefore God has highly exalted him.

So, what we're looking at here is what Bro. Branham brought out that this pre-existence was in Almighty God, even as we find the same pre-existence was in Jesus concerning the measure and the position that He took—which is not our measure and not our position.

Thus God Himself became flesh; but this means Jesus, the Word, became flesh; and God, thereby, dwelt in flesh, for God indwelt him.

11. Now then, the Bride, all of which is Seed and pre-existed as Seed, became flesh in their allotted time and times. And they are like Jesus, except for bypassing their spirit or Word-body, which He had and thereby had remembrance, which we do not have. Thus, Jesus and the Bride, which is his body (Now, watch: Jesus and the Bride, which is his body...) are all of one and are one. And, as Jesus lived by the Word, not the creed and dogma, so must the Bride to be the Living Word of this hour.

12. Now we're going to go back, then, to page 11, and we start reading to recap:

[33] *Now, if we are those attributes of God, (in other words, we're Seed from God—we're attributes) we cannot live by creeds; we cannot live by denominationalism; we must live by the Word, because the Bride is a part of the Bridegroom like any wife is a part of her husband; therefore, we must be that Word-Bride. And what is that Word-Bride? The manifestation of this hour—the Bride. Not a creed or denomination, but a living oracle of God, (in other words, the living "THUS SAITH THE LORD," the Word that came right from God) a living attribute of God displaying to the world the attributes of God in the formation of the Bride that's to be expressed in this hour wherein we are now living.*

Now, for Bro. Branham to say that to that mixed crowd there, will become a witness in the day of judgment against them, but is our food at this particular time—our necessary food to take us into the Millennium, which we'll look at, I trust, as time goes on.

13. Now, let's just think of the phrase "if we are those attributes of God." Now the word 'attribute' in the dictionary would be 'that which attributes'. Now, 'to attribute' is not 'to contribute'. We do not contribute to God. For 'attributes' Bro. Branham used the word 'genes' or 'a part of'. And the genes, of course, are the determining factors of what will come forth from the life into a manifestation.

Now, as the individual in conception, gestation, and future manifestation, does not have a thing to do with the original product, but does have something to do as the product, itself, so it is with us. We have nothing to do with the initiation and the coming forth. We do have plenty to do with what we are supposed to do. And, remember; we are fully equipped and able to do what we're supposed to do, because we have both a passive faith and an active faith that this might come into being.

14. Now in this paragraph 33 Bro. Branham is coming from his talk of God preparing everything, so that what is here at this moment is actually that which is prepared. He is saying that we didn't come here by chance. So therefore, the body of Christ, the Bride, is not here by chance. It's all pre-prepared. Now, if you read the Scripture, there is no way that you can doubt that, because that's in Luke 1, Romans 9 and further, which I trust we'll read.

15. So, he says, "*These attributes, in order to survive, in order to develop, in order to come to the place of accepted manifestation, they have to live.*" Now they got to have something to live by, because the kingdom of God is not meat and drink. "The body is more than raiment, the life is more than meat." You got to go back to fundamentals, where Jesus said to Satan, "Man shall not live by bread alone." He didn't say, "They wouldn't need bread." But the most important thing (And that's a lesson in the physical.) is that, if you want to have plenty of meat or plenty of bread—as people call 'moolah', 'dough', 'money', 'penga', whatever you want to call it—John has a Word for it: "That you may prosper and be in health as your soul prospers."

So, Jesus was not denying the necessity of bread for the body, but He was denying the fact that bread for the body would take precedence over bread for the soul. And He's talking about real Life, because when your life leaves this body, it goes marching on to some destination. And He says, "The Words that I speak are Spirit and they are Life." Bro. Branham used this a great deal.

So, he's talking about the attributes, the Seed, or the children of God. Now, remember; these do not contribute to God; God contributes to them. And they must come to the place where, having their senses exercised unto righteousness and living by their active faith, they will stand forth as truly manifested children.

16. Now, notice what we're looking at here is not just a prefigure, though it is a prefigure of the Bride in the sense of what Bro. Branham is saying here. Now I've lost you there, but just stick with me. Now these are those attributes of God.

[33] *Now, if we are those attributes of God, we cannot live by creeds; we cannot live by denominationalism; we must live by the Word, because the Bride is a part of the Bridegroom...* Now, he's putting the two together. Like would beget like. God

begets the Bridegroom; God begets the Bride. She's a part of the husband having come from the same place the husband came from. *Therefore, we must be that Word-Bride. And what is that Word-Bride?* Now, watch: *The manifestation of this hour—the Bride. Not a creed or denomination, but a living oracle of God. Watch now. A living attribute of God displaying to the world the attributes of God in the formation of a Bride that's to be expressed in this hour when we're living.*

17. So, he tells you right here there's a complete, absolute, vindicated way that you can tell if you're Bride. Now you can be a creed or a dogma, and you can be living it, because you've got a soul and a spirit, but denomination can't bring forth that manifestation. Now I read It in John 12 to you and showed it to you. "For what good work do you condemn me?" They saw the mighty works, and some said, "This has got to be God," but they couldn't stick with the Word. They went to the creeds and the dogmas. They went to the organization. See? Then, what was the manifestation? The manifestation was God in human flesh! (See?) to bring forth the Bride. Where did Jesus come from? From God! Where does the Bride come from? From God! Then, does not God come on the scene and tell us who's Bride in this end time?

"Oh, I don't believe, Bro. Vayle."

Then, drop dead! I'll be glad to bury you and meet you in the General Resurrection at the White Throne. No problem. No problem at all. Now I'm not talking as though some of you are in that category, but I'm not God. I don't know. Unless you're sitting on a fence and haven't had enough hard evidence... I want to get you off the fence. You're on one side or the other side. So, he tells you. See?

[33] *The manifestation of this hour (There is a manifestation.)—the Bride. Not a creed or denomination, but a living oracle of God, a living attribute of God displaying to the world the attributes of God in the formation of the Bride that's to be expressed in this hour wherein we're now living.*

18. There's a manifestation. Now, what is that manifestation? Well, let's face it. The Bride in this hour is going to go up in a rapture, or we don't know what we're talking about. It starts over here in Ephesians 1:

(17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.

And that's above and beyond the baptism with the Holy Ghost, which they already had!

19. Now Paul has already delivered to this church every single thing that God gave him, according to Galatians. And he says in the Book of Acts, 20:27 "I have not shunned to declare to you the full counsel of God'. I'm absolved from the blood of everybody, so don't even look at me. Now I'm free. I don't owe anybody anything from this point on." See? It all falls back between you and God. And yet, he says here, "The eyes of your understanding being enlightened." The baptism will not do this. You needed to get this in order to receive what this One has to do for you. Just like you got to be Seed and an attribute of God for the Holy Ghost to even come upon you. Now you're going to get watered by a Word at the time of the Word in the latter rain—when the Word of God is going to be completely harvested. You get what Joel said, "That which was in the beginning in the first." Like the Book of Deuteronomy, "Twice given," before the Promised Land. Right?

- (18) The eyes of your understanding being enlightened; that you may know the hope of his calling, the riches of his inheritance in the saints, (and from that on:)
- (19) And what is the greatness of his power to usward who believe, according to the working of his mighty power,
- (20) Which he wrought in Christ, when he raised him from the dead.

In other words the same thing is going to happen to us—Resurrection! Catching up! Wedding Supper! Coming back to take over!

20. Now, there's got to be a manifestation for it. Huh? Absolutely. What is the manifestation? Well, the manifestation... We haven't got to it yet, but part of it is over here in Ephesians 4, a true five-fold ministry under a prophet, under the Holy Ghost Himself to perfect the saints, to get them ready, see, until they come to complete headship--the Bride completely finished. You're now to headship. And Bro. Branham said, "*Headship has come.*" Now, where does that come from?" That comes from Matthew 4 and 12 [See paragraph 26 below.] Now we've read it so many times, we're just going to go on.

21. [34] *Martin Luther could not express the attributes that we express.*

Why not? Because it wasn't time! The whole Word of God wasn't fulfilled. He was only the fifth age. There are six and seven to go. Termination unto destination cannot happen until age number seven. And at that time the whole thing screams out in mysteries: Seals, Thunders, Presence, Appearing! Nobody wants It. They want creeds and dogmas. They're happy with it, because they think God is going to listen to them.

"Oh, we're going to pray, pray, pray, pray. Hallelujah!"

Why don't you shut up? I believe in prayer. We're not praying against God. Even a stupid kid, I mean even bird-brained person, knows there's no use praying, "Oh, God, change the geography of Ohio. Make Cincinnati the capitol," because I like it better anyway, and I put that down on my paper.

Or go to your chemistry. I forgot, what's peroxide? H_2O_2 ? Oh, my goodness; I put H_2O_3 . Whew-whew-whew! Lord, change it! And blow the universe up? You got to be nuts!

You say, "Bro. Vayle, changing that O_2 to O_3 would blow the universe up?"

Yes! Yes! Because nothing's stable anymore. Kind of gets you, doesn't it?

Kind of gets you thinking about taking a Word and adding a Word at this time. H_2O_2 —that's hydrogen and peroxide, isn't it? At least they told me it was. I bought it for that; and it is.

22. [34] *Martin Luther could not express the attributes that we express, because that was in the beginning, the resurrection, like the corn of wheat that went into the earth. Now, he's going to explain this...how it works.*

[35] *Now, we'll quote this again. You've probably read that book—the German making fun of me that I was a fanatic of all fanatics. He was absolutely against everything that's called God, and even made fun of God. He said, "A God that could open the Red Sea, ha, ha, and take people out then and sit on His hands, set His hands across His tummy and let, through the Dark Ages, all those people die and suffer, and those little children being eaten by lions. "Well," they said, "if that's God, who needs Him? Ha!"*

[36] *You see, the whole program, the whole church is built upon divine revelation. Jesus said in Matthew the 16th chapter, "Flesh and blood have not revealed this to you, but my Father which is in heaven has revealed this to you." What was it? A revelation of who He was. "And upon this rock, I'll build my church and the gates of hell cannot prevail against it." See? The revelation of Jesus Christ in this hour, (That's the hour back there, also the hour here.) not what He was in another hour, but what He was now. 'Was now' should be 'is now'. ...what he was back then and what He is now. All right.*

23. Let's go into this: what was He back there? Well, let's start at Matthew 16, and I really don't have to read it, but:

- (13) Whom do men say that I the Son of man am? (Now, watch: this is the Son of man. This is prophet. This is days of the Son of man. This is corroboration of Him Who Moses spoke of.)
- (14) And they said, Some say you're John the Baptist: (Boy, that's a wild guess.) some (said you're) Elijah; and others Jeremiah, or one of the prophets. (What were those guys thinking of? Merciful heaven. The point is this: they didn't say it. The people around said it, so they brought all the tales back.)
- (15) He said, "But who do you say that I am?"
- (16) And Simon Peter answered and said, Thou art the Christ (You're Messiah, the Anointed One.) the Son of the living God. (Or he could have said this: "Thou art the Messiah, being the Son of the living God," which simply means there's no such thing as Messiah, unless He's the Son of the living God. See?)
- (17) And Jesus answered and said, Blessed art thou, Simon Barjona: (Son of Simon. I'm Son of God, and you're son of Jonas, rather.) for flesh and blood did not reveal it to you, but my Father which is in heaven.
- (18) And I say unto thee, That thou art Peter, and upon this rock I'll build my church; and the gates of hell shall not prevail against it. (Now, he's giving him a part of the revelation by calling him 'Peter'—petros, or rock.)

(19) And I will give unto thee the keys of the kingdom (and so on).

24. Now, let's go to Galatians and see what He was back there. See? We've got to see what He was. Now, this is after the Resurrection, and we're looking at it. Galatians 1:11-12:

(11) But I certify you, brethren, that the gospel which was preached of me is not after man.

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

25. All right. In 1 Cor 3:9-11 (And we've read this before. We don't need to go into it again.)

(9) For we are labourers with God: ye are God's husbandry, God's building. (God's field of sowing.)

(10) According to the grace of God which is given unto me, as a wise master, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon.

(11) For other foundation can no man lay than that which is laid, which is Christ Jesus.

26. Okay. And 1 Cor 14:36-37:

(36) What? came the word of God out from you? or came it unto you only?

(37) If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write are the commandments of the Lord.

Now, that goes way back for that day, which he certainly was: the revelation of that hour. That's what we are looking at. But, what are you looking at today? Well, you're looking at today something entirely different, because It says in 2 Th 1:7-12:

(7) And you that are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

(8) In flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ:

(9) Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

(10) When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

- (11) Wherefore we also pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power;
- (12) That the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

27. Now, with that, we've got to go back to Matthew 12, which we said we would look at again. And in Matthew 12 we're looking at--beginning at verse 15. This is a miracle ministry that took place.

- (15) ...Great multitudes followed him, and he healed them all;
- (16) And charged them that they should not make him known:
- (17) That it might be fulfilled which was spoken by Esaias the prophet, saying,
- (18) Behold my servant, who I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment 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, and smoking flax shall he not quench, till he send forth ('hurl forth', I guess) judgment unto victory.
- (21) And in his name shall the Gentiles trust.

28. Now I want you to notice something here. I want you to go back to Isaiah 42 from Matthew 12. And in Isaiah 42:

- (1) Behold my servant, whom I uplift; mine elect, in whom my soul delights; I put my spirit upon him: he shall bring forth judgment to the Gentiles.
- (2) He shall not cry, nor lift up, nor cause his voice to be heard in the street.
- (3) A bruised reed shall he not break, a smoking flax shall he not quench: he shall bring forth judgment unto truth.
- (4) He shall not fail nor be discouraged, till he have set judgment in the earth: and the coasts shall wait for his law. (And so on.)

Now I want you to notice something here: that this is not Isaiah 61, so let's go back to Isaiah 61:

- (1) The Spirit of the Lord is upon me: (The Lord God is upon me.) because the Lord hath anointed me to preach the good tidings unto the meek; he

hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

- (2) To proclaim the acceptable year of the Lord.

Now, that's fulfilled in Luke 4, and that was fulfilled when He was here upon earth. Now, that was then, but that's not now. That's taken place. What is now? Isaiah 42 is now, and there's a big difference. And you try to tell that to people. They can't take it! Now, why can't they take it? Because they can't see vindication. They don't understand how God does it. So therefore, the report is unbelieved. Their eyes are closed. Their ears are closed. Their hearts are closed. And this puts a double seal upon it. This seals out everybody in unbelief, and seals in those that are the Seed of God who can take it, because there's something in there that can take it.

29. Now, with Isaiah 61, which we read, we go to John 14. Now I trust I'm not walking on thin ice at all here, and I'm telling you the truth, as much as I know. Now, look at John 14, beginning at verse 7:

- (7) If you had known me, you should have known my Father also: and from henceforth you know him, and have seen him. (He said, "I'm telling you something. This point you're getting the truth—to see me is to see the Father. To know me is to know the Father. To see the Father is to see me. To know the Father is to know me. Now, take your pick.")
- (8) Philip said, Lord, show us the Father, and it sufficeth us. (That will fill me to the top. That'll take care of me. I'll be satiated; I'll be overflowing.)
- (9) And Jesus said, Have I been so long with you, and you have not known me, Philip? he that hath seen me hath seen the Father; how do you say then, Show us the father?
- (10) Don't you believe that I am in the Father, and the Father in me: (One person as to manifestation in flesh.) the words that I speak unto you I speak not of myself: but the Father that dwells in me: he doeth the works.
- (11) Believe me I am in the Father, the Father in me: or else believe me for the very works' sake.

Then, He goes on and makes a future prediction—a prophecy: "There's going to be somebody that does even more tremendous works than that, that's going to prove the very same thing."

30. Now, what I'm looking at is this: John 14, by Jesus' own words, fulfilled Isaiah 61 at that time: "The Spirit of the Lord God is upon me; because the Lord anointed me to preach good tidings to the meek; sent me to bind up broken-hearted, to proclaim liberty to captives, open the prisons to those that are bound; to proclaim the acceptable year of the Lord." Okay. Now, remember; He said, "I am not doing it. My Father, He is the One Who is doing it."

31. So, let's go over here—Isaiah 42:

- (1) Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; (Remember, Peter quoted that. Jesus, elect, according to God, was in the natural election—ran right through the tribe of Judah, right on back, by the flesh.) I have put my spirit upon him: and he shall bring forth judgment to the Gentiles.

“I put my spirit upon him. He’s going to bring forth judgment to the Gentiles.” Now the judgment is not to curse them or to hurt them. He’s going to come and make a pronouncement concerning their welfare, the same as He made a pronouncement concerning the welfare of Israel; and He can’t do it except Isaiah 53. There’s got to be a report.

- (2) Now, he won’t cry, lift up his voice...
- (3) A bruised reed, won’t break, smoking flax, not quenched: till he bring forth judgment unto truth. (Remember, He’s the God of the ‘amen’, the God of the truth.)
- (4) He shall not fail nor be discouraged, till he set judgment in the earth: (We’re going to wait for Him.)

32. Now, my point is this, when we read a little further. And I’m going to correlate John 14 with Colossians 1. [Col 1:15-19]

- (15) This one who is the image of the invisible God, the firstborn of every creature:
- (16) For by him were all things created, that are in heaven, and that are in earth, (things that are) visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:
- (17) And he is before all things, and by him all things consist.
- (18) And he is the head of the body, the church: which is the beginning, the firstborn from the dead; that in all things he might have preeminence.
- (19) For it pleased the Father that in him should all fulness dwell.

You follow me? Well, we’re looking at this here then. We’re seeing what He was. We’re going way back to what He was. We’re going back to what He was two thousand years ago. We’re bringing Him up to this point where He is today.

Now, from Colossians here, we go to Col 2:9. And in Col 2:9: “Now, all fullness of God dwelt in Him.” Therefore, we find Bro. Branham talking about that Light forming. That was the Logos; that was the Son. Substance of substance, any way you want to put it.

33. Now, what we’re looking at is this, as I posed the question this morning, before we took the service: if seeing the Son is to see the Father, then, is it not true that to see the Father is seeing the Son? Then, all

right. Is it not completely true, then, at the time when that One, God, went back to a Pillar of Fire, and He said, “Saul, you’re persecuting me?”

He said, “Who are you?”

He said, “I am Jesus Whom you persecuted.”

And yet, we know positively that Paul had a complete and perfect understanding of the Son as against the Father, and knowing that the Son was of the Father. And he’s the one that brings the truth out here: that all of these things were done according as Bro. Branham said them. And he said, “The Son, the Light formed, that Son, talking to the Father... He said, “Let...”...in other words, the Word coming through Him, “Let there be light,” whatever it was, and he describes perfectly the Son being the center of all formation and creation and His burst of energy exactly as Dr. Merkel does; and yet Merkel is only a theist, because, get this: He’s a Jew that’s a Roman Catholic. And the reason he’s a Roman Catholic is because he married a Spanish girl in Mexico, and she’s Catholic. And so, you see, Catholicism and Jewry coming together.

I think, perhaps, he’s the most brilliant man who’s ever lived or is living at this time. Ask him any question, and he’s going to... He’ll answer your question concerning biochemistry and all these things. And also, he makes it very, very pointed that that Life, that I was speaking of, can become male or female. Are you following me? Well, we’re looking at this here then. We’re seeing what He was; we’re going way back to what He was. We’re going back to what He was two thousand years ago. We’re bringing Him up to this point where He is today.

34. Now, from Colossians here, we go to Col 2:9, and in 2:9: “For in him dwelleth all the fulness of the Godhead bodily.”

Now you’ll notice in here a little difference: “For it pleased the Father that in Him should all fulness dwell.” And he’s talking about creation and everything in the world. There’s nothing that isn’t subject, but it’s all subject through God; and it’s still being subject, because God is here bringing everything in subjection to Him.

35. Now, over here, what’s he talking about? “In him dwelleth all the fulness of the Godhead bodily.” That’s a different picture again. That’s something God Himself is doing on grounds of redeeming His Own children, forming a Bride and manifesting that Bride in this hour through the works that are being done. And God is doing the works, because God always did the works. If God did the works through Jesus in John 14, and He’s the same yesterday, today, and forever, how can He change and still not be doing it?

And we’re not Jesus-Only. Jesus-Only gets all messed up on this. He’s not His Own Father. Bro. Branham said, “*Now there’s two of them.*” Now, your Jesus-Only people deny it.

They said, “Lee Vayle is preaching two gods.”

If I’m preaching two gods, then Bro. Branham has got me preaching two gods. The Pillar of Fire, then, doesn’t belong there. But It’s there; so therefore, he’s right. And he’s not preaching two gods, because he said so. He said, “*We’re not trinitarian; we’re not oneness.* Yet the oneness claim it. And I

only know two oneness preachers this time who aren't oneness now. The rest of them are still oneness, as far as I know. I haven't talked to them all, of course.

36. But I want you to see this. See? The revelation of what He was. What is He now? Now, remember; God manifesting Himself through bringing to pass His Own Word: interpreting It by bringing to pass and manifesting It.

[36] *The revelation of Jesus Christ in this hour—not what He was in another hour, what He was now, or is now. The Bible expresses it's growing in the Bride to the full stature.*

In other words the revelation is a growth. It's a light that is based in the Word that comes through the Word to manifest the Word; just the same as you came from God, you've got to be manifested here. Now you're incomplete. You and I are a mess. That's why we have a mediator and an intercessor. But there's coming a day when we're going to be changed. And in that change, we go to further sanctification. We don't stop. There's a manifestation of the Bride that goes on to the Millennium. Don't ask me about it. It's there, because Bro. Branham said so. Because, if it's here, it's got to be there.

37. Now he said:

[36] *The Bible expresses it's growing in the Bride to the full stature; therefore, if the corn of wheat of Christ had to fall in the ground, so did the Bride have to fall in the ground through the Dark Ages.*

Now the theologians don't believe that! Yet Paul said, "Christ has left behind a measure of suffering."

"Well," they say, "bless God, that's an individual thing. That's for Paul, and that's..."

Now, see? They're all crudded up. "THUS SAITH THE LORD"—prophet. God Himself revealing Himself through the prophet, Son of man, bringing the same One that trod the earth here without being in the physical body—which is on the throne—into complete manifestation; seeing the Father, seeing Him. He's the Shepherd; the Sheep hearing His voice. It never has changed. His voice always was the voice of God. So, leave it there. Don't make a big, fat mystery out of it.

38. Now Bro. Branham tells us:

[36] *The Bride has to fall in the ground through the Dark Ages. Any grain that goes in the ground must die or it can't reproduce itself. Now, how is it going to reproduce itself? By dying, so the new body can come forth. Bro. Branham said, "There's a new Bride forming in 1955" or '56; I forget which. And the church that He established, (That's 'alpha'.) on the day of Pentecost by sending the Holy Ghost had to suffer martyrdom and go into the dirt, into the earth in the Dark Age to bring forth again in the age of Luther and come out in full stature, (That's 'omega'.) of the bride of Christ in this last day. And we studied that in Ephesians 4.*

Now, Paul says that. Bro. Branham reiterates it.

39. Let's see if we can find this in 2 Pet 1:14. Peter speaking: "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ has showed me."

Now he's saying the same thing as Paul. Well, I'm just using that as an illustration. See? That tabernacle had to be put off. The Bride had to go down. See? There's no other way.

[37] *Therefore, the Bride in the Rapture will come forth, and there it's all preplanned by God, all backed up. From the beginning, He knew every man, every place, who would...everywhere they would sit, knew all about it. It's all preplanned. God knew it would be here, and when He made it that way so that when we get there-- He's gone to prepare a place for us... Now, when we get here in this last hour, the part that Christ is playing now, the position of the Bride in it all, when we get there, it's all prepared like even this night is prepared. Like this hour is prepared, for the Bride, in which the manifestation comes, so you know that this Message is forerunning the literal meeting in the air of the Lord Jesus Christ with His Bride. And it's proven by vindication.*

40. Now this Message rests and falls upon that: vindication. It's either true, or it's a lie. Is there going to be a Rapture wherein our young people, not the old ones...? There's no type for it. All the type goes to those who are brought up in this Word, piling Word upon Word, and will be standing here at the end time. The others will go down in the dust and come up again at the prepared time that Almighty God has set forth.

41. Now the people will not believe the sign of which we're speaking. In Lk 12:30, "For all these things do the nations of the world seek after: and your Father knoweth that you have need of these things."

Now he's talking in the natural, the same as Bro. Branham did. Your parents had everything prepared for you. There's nothing on this earth that was missing that you needed. Even the fish with the fin, it had the water to swim in. Before we were made, everything was here propitious. So therefore, everything is more than propitious for this hour. If God so designed food for the sparrow and clothing for the lily, how much more, oh ye of little faith.

42. Now the point is: we've come to the place where we don't need any faith! No!

I have said, "Two and two made four."

Oh, boy, did it take faith that 2 and 2 made 4?

That's right. When vindication comes, it's no longer faith; because what the eye sees, it no longer hopes for; and that's hope, which is a step beyond faith. Faith, hope, love. And, when you see hope, the next thing is Love, which is God Himself. It's no longer omniscience and omnipotence. That's all taken care of. Now it's Love—God Himself—and a special day of grace. That's in the paradox to take us in.

43. Don't you see what I'm trying to tell you? We're getting back to being more and more Word. We were Word to begin with, clothed in flesh, which is full of disbelief and feelings and everything else. But in there is a spark to believe God. And now at the end time and full maturity with headship, we've

become one with the Head. Not with the shoulders. Not with the middle. Not with the knees and down through the feet. It's water to carry you over; waters right up here to the neck. The Head's doing it.

Bro. Branham said, "*The last moving part of the body is the eye.*" From there on, what? Stillness of the mind. The mind doesn't move. The mind, through the eye gate, has perfectly seen; through the ear gate has heard; through the Holy Spirit, brought it together in revelation. And now the peace of God reigns and the love of God reigns, because God reigns.

And the Bride hasn't learned to sit steady with it. They're still sitting on a fence. Jump here! Jump there! You wonder why I'm going crazy? I thank God Bill Branham is not here to go crazy. He went away and left it for me, I guess, and some few faithful preachers. I hope they're sharing it, by the grace of God. But it drives you crazy when you hear people pulling all kinds of stuff, saying all kinds of things. Where is the maturity?! Stand still and see the salvation of God! There it is.

44. You're so scared. You back away from the Promised Land. Coming to church doesn't even mean too much. It's true. Funny thing... Can you get it on your own? If you can't get it on... Why aren't more people here who say they really believe? What's this lukewarm condition going on? I commend you insofar as I can commend you; and, how you're rearing your families, that's marvelous. But, just always remember in mind: the life is more than meat, and the body is more than raiment. And the revelation of this Word and the eating thereof, and the living, is a million times more important than anything in this world will ever give you.

45. Now, paragraph 37: "*Therefore, the Bride in the Rapture will come forth, and there it's all preplanned by God.*"

In other words he's telling you: there won't be one person in there that doesn't have the wedding garment, that hasn't come to the Word, and come to the heavenly places in Christ Jesus—which is what? Let's go back to Ephesians. I want to read It; and hey, look, if you're coming just to hear me, forget it. I love to have you come and all, but look, let's not get Lee Vayle all mixed up in this thing, because it's pretty easy. [Eph 1:3] "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places."

Bro. Branham said, "*That's right now.*" It was back there; now, it's now. And I'm going to tell you something: it's greater now than it was then, because they only had a promise. We don't have a promise anymore. We've got reality. This is the God of reality. Before Jesus came, He was only a promise, but oh, what a promise. Then became reality. He said, "I am the way, the reality." He said, "I'm the real. I'm the thing." Has He changed? Absolutely not. It's the same right today.

46. Now, if the Son manifested the Father, is it wrong for the Father to manifest the Son? Put that one down, too, and think about it. See?

[37] *The Bride in the Rapture will come forth; it's all preplanned, all backed up.* And he's talking about this hour, the Bride manifesting. It's all backed up. Here's vindication. They don't believe that. *From the beginning, He knew every man, every place, where they'd all be—all preplanned. God knew it would be here, and when He made it that way so that when we get there--He's gone to prepare a place.* In other

words that proves the Rapture one hundred per cent. Now, just like this hour's prepared.

Well, the point is this: what do we care about a prepared hour if we miss it? Huh? Now, that's what you're looking at.

47. So, let's go to the Book of Luke. I told you we'd get there—Lk 1:17 concerning John the Baptist, who had the spirit of Elijah upon him for the third time, and now William Branham for the fourth time.

(17) And John the Baptist (the Elijah of the third time) shall go before the Lord God of Israel in the spirit and power of Elijah, to turn the hearts of the fathers to the children, even the disobedient (That's those that don't know any better.) to the wisdom of the just; to make ready the prepared people.

So therefore, there's a prepared hour, and there's a prepared people. But the point is: are the people ready? Not until Elijah comes! Because John only did half of it. The heart of the children must be turned back to the fathers. And it's the same process, bringing in the true revelation of the presence of Him Who will tell it to us, vindicated through a prophet. Now, don't tell me anything different, because I'm telling you the truth.

48. [38] *His great foreknowledge...* That's the great, prophetic mind of God, His great, prophetic mind, the knowledge which must come to pass. ...*tells Him all these things by foreknowledge.* In other words Bro. Branham is saying 'omniscience'. Foreknowledge is part of omniscience. That's the whole thing, see? Now there's a bit of garble in this. He's garbled here, but it comes out okay. Just listen: *He's omnipresent because He's omniscient;* (Now that's true there, but he doesn't go far enough.) *omniscient because He's omnipresent. Therefore, by His foreknowledge...* (Now he breaks it up.) *Now, He can't just be like the wind over the earth, because He is a being. He isn't just a myth; He's a being.* (In other words this is not pantheism.) *He dwells...even dwells in a house. He dwells in a place called heaven; and therefore, by His omni...* (Now see, missed out there.) ...*being omniscient, knowing all things, then He is omnipresent because He knows all things.*

And, what he actually says in another place is the truth. "*He is omnipresent, because He's both omniscient and omnipotent.*" So therefore, it is needless to be omnipresent. As the Presbyterian Church defined it so beautifully, "God is not omnipresent, but all things are present to Him," or "God is not present to all things, but all things are present to Him." So therefore, that is omnipresence. The point is: there are three things: omniscience, omnipotence, love. Without that love, that nature, forget the other two. You can be a Joe Stalin, a Hitler or a devil. But, when you're love, you got no worry. Now, that's the thing right there that amazes us all, because God is Love and God is Holy Spirit; so therefore, the Holy Spirit is that Spirit of Love, and He comes through the channels of the Word.

49. A lot of people want me loving things that God doesn't love. If you think God's a person that says, "Now, Lee Vayle, I'm going to tell you something: you do as I say, not what I do."

I'd say, "My God, Sir, You never allowed us to do that with our kids! You told us if we got mad at our kids," (Because when we're mad, we beat them.) You say, "you don't do that."

"No, don't do that."

"Well, am I supposed to love what you don't love?"

I'm not trying to give myself a place to hate people. I'm just trying to let you know something here. You've got to go by the Word, and so do I. There's too much flip-flop and fooling around with what is love and what is peace and what is this and what is that. Let's get to the Word and find out! And, if it kills us, bless God, we'd better get killed. If it skins us, bless God, we'd better get skinned. And, let me tell you flat: If Bro. Branham said...

They said, "Bro. Branham, you're going to ruin your ministry preaching that way."

He said, *"Let me tell you something: Any man that doesn't preach the Word better have his ministry ruined. And, if this ruins mine, let it ruin it."*

Boy, I like that fellow. He's just as powerful now, being dead, because he's still that prophet. And we believe it.

50. [39] *Now, consider how you grew from your birth.... When you were born and presented into this world, God knowing that you were going to be here in this earth, and you grew from birth to maturity. Things that seem so strange to you in your young womanhood, boyhood, as children, now become very real. You couldn't understand it when you were a child, but now as you become adult, you begin to understand and find out that everything was just set right. It really means something to you now.*

Now he's talking about this hour in which we live and the revelation and the role of Christ, what He is now, not what He was back there. So, you can put the two together, you find out the truth. And, what's he telling the people? This is the hour of adoption, maturity, adulthood. And he said, *"Now you look back and you can understand, because you are adults, what I'm preaching and what's going on."* Ha! Like a lead balloon with most of them.

51. What's he telling us? 1 Corinthians 13. Even big shots don't understand this one, let alone who knows what. Now, in verse 8:

- (8) Love never fails: whether there be prophecies, they'll fail; tongues will fail; knowledge will fail, vanish away. (Why?)
- (9) Because we know in part, and we prophesy in part.
- (10) (Now:) But when that which is perfect is come, then that which is in part shall be done away.

In other words there's no more future. There's nothing to look forward to. It's all here in our lap.

52. Now, what's the promise of this hour? Resurrection, Rapture, Wedding Supper, coming on back. Now, what's in the Millennium you just got to wait for. The promise is the Tree of Life and when the Seals are opened and the Thunders have thundered. That's what you're looking at.

In other words, for this hour the whole Bible concerning redemption of the Gentile church has run out, and we're betwixt and between, where time and eternity is mixing, and we're going to get out of here. The time has come, (I'm not saying it's here in the sense of its fullness.) when repentance will not do anybody any good, as to getting baptized in water and a rebirth. Forget it. It's all over. The Bride's made up. You can't add one. You can't take one. There's no way you can do it. That which was in part—Seven Church Ages—is over, because seven is perfection. God's in three's, and seven is perfection. And perfection means you can't add or take from it. If you do, it's all over, you ruined it, and you can't be a part of it. In other words the full Word of God comes to its fullness. Headship has come down. And Bro. Branham said, "*Headship is here.*" The final Message has come. The Word of God is clear. We are in that hour, and people do not believe it.

53. Now, let's go to Hebrews and see what It says in Heb 5:11-14. Before that, he's talking about Melchisedec, the high priest:

- (11) Of whom many things are hard to say, and hard to be uttered, you are dull of hearing. (Doesn't say, "You're not hearing; It says, "You can't take it.")
- (12) For when for the time you ought to be teachers, you have need that one teach you again the first principles of the oracles of God; (the "THUS SAITH THE LORD"), and you are become as such as need milk, and (cannot take) strong meat.
- (13) For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

Notice, he can't handle the word of righteousness. That tells you right there: Righteousness has a Word. Unrighteousness has the wrong word. Is it clear? It can't be clear. I've been preaching this for years. Ever since Bro. Branham passed off the scene, year after year I have defined 'unrighteousness' and 'righteousness' and brought it right down to exactly where Paul brings it here. And he says, "He's a babe."

54. (14) For strong meat belongs to those that are full age, (That's this age.) even those who by reason of use have their senses exercised to discern both good and evil.

That means we look back on history, and we can put it all together by the prophet, and say, "This is it." Stand with It. There's no future. There's no history.

People say, "What if you're wrong?"

What if 'you're wrong? What makes you think we're wrong? The vindication's there. Everything stands on that. Did God, or did not God, manifest Himself? Then, which God manifested Himself? See?

Let somebody bring forth the evidence. They can't do it. The Lord God of Moses and of Paul is here, leading His Children to the Millennium; and He stood with William Branham, and there's the picture. You can say what you want.

You can say, "Well, bless God, I don't believe it."

Who's asked you to believe, anyway? Nobody's going to tell anybody to believe. If they don't hear the Voice, that's your business, not somebody else's. See? All right.

55. Now, remember; this hour here of full maturity goes to Hebrews 6, which says, "Leaving the doctrine of the logos of Christ." Leaving the fact of the flesh! Well, if you leave the fact of the flesh, where are you going to turn? To the Spirit. Who was in Him? God! Elohim, the Father. Who's here now? Elohim, the Father. Bro. Branham said so. So, they tell you the Lamb came down. What are they talking about? They're Jesus-Only and don't even know it. If they're that.

56. See, the Logos. This is where we stand. The fan is in His hand, thoroughly purging His floor—thoroughly purging it. What's a floor? It's what you stand on. See? Way, way back there is a platform, and they went out of control. The apostles, those original twelve—of course, one, Judas, hung himself. Then, they elected another guy to come in. He wasn't the one. The twelve of them didn't understand what Paul understood. Peter tried to get a Greek circumcised. How much understanding did Barnabas have, even though separated by God? Was he kind of like Pharaoh, separated by God to put a test on Moses of the hour, which was Paul? How many people were separated today to try to foil Bro. Branham? How many people are separated today to try to foil you and me?

They say, "Well, bless God, you guys..."

As long as we don't make ourselves despised, because we're despicable, that's a different story. Then, we got it coming. But, if we stand with the Word of God, that's a different thing entirely.

57. "Thoroughly purge the floor"...going to clean the foundation...give us an absolute new revelation...not a new one, but the correct one...the one for this hour. See?

Now Bro. Branham said, "*You're growing up, and you look back, and you begin to see things, and it begins to fall into place.*" He's talking as the historian. And, if we're part of that group to whom he's speaking, everything begins to fall into place, because we believe it by vindication. Then, watch the Spirit of God water it till it comes into a harmony and an understanding, and you're no longer children. You know how to see things and put them together according to God's Word.

58. [40] *So it is in your spiritual birth. You do things that you don't understand... You're a little baby, and come to the altar and give your life to Christ. You do such strange things. You wonder why you did it. But after while, when you mature, as matured Christians, then you understand it. See? There's something picks up and you see why you had to do it.*

Now he's talking right there: predestination. You're looking back, and you realize something was doing it; something was drawing you. See? In other words there was a root there, and that root had to come forth; even though in dry ground, you just waited for God to sprinkle the Word on you, and you

watch It come forth. In other words the Sheep hear the Voice; and the little eagle that is in the chicken pen hears the scream of the mother eagle, and it rises. Each church age is maturing, until this end is finished.

[40] *Your natural birth types your spiritual--how it fitted you. In this life as you grew, everything fitted right in, because you were made for that. Wasn't it a strange thing the night you staggered into the mission, the tent meeting, the little church maybe on a corner, something, the preacher preached on a certain subject, and you just fell right at the altar? See? God knew that before the foundation of the world. See? It seems strange to you why you did it then, but now you understand. You knew what happened. And so fitting to you in this life and will be also in the life that is to come. See? Fits this life and the life to come. Now, remember that. Don't forget that: Deuteronomy 6. This world and its life seems to advance as you mature. Everything seems to go right with you.*

59. And so, you see the world in decay. You see the glory of God coming. You see every single thing. And, if you come to maturity—as Bro. Branham propositions the people, that they are now at the place of maturity—you can follow this.

It's not simply, as Spurgeon said, "Open the church door, enter whosoever will. Whosoever will may come," and over the altar, when you're born again, the sign says, "Elect of God Foreknown." It's not just that. It's taking that right back to the concept, the gene, the seed, the soul in God, seeing where we stand today, seeing how the Bride came out of the earth, having been buried in the Dark Ages, seeing how the little shoot came up and went to the next stages, until the age of the pollination of the Fifth Church Age. See? No, it was the Sixth Church Age, the spreading of it. And then, the Seventh Church Age—the chaff.

And everybody said, "Oh, we got wheat."

But they didn't have wheat. You know when you have wheat? It's when God Himself comes to gather. Until that time, no. In other words the original seed coming right back in a Bride. An original seed sown in Adam coming right back completely fulfilled—a marvelous Bride coming up—the elect of the Lord Jesus Christ.

60. [41] *I don't believe that a person just happened to be here by chance. Now you think, when you came into the world, everything had to be prepared for you... I don't hardly believe that how we could think that a God could prepare all those good things for us would not be trusted to put our trust in Him, if He brought us in this chaos that we're in now and prepared the good things of life for us here, how much more will we trust Him to prepare the good things that are to come, the eternal things. It seems, I say, very strange.*

Now, how in the world can Bro. Branham say this without vindication?

You'd have to say, "Well, it takes a kind of a blind faith."

That's true. That is true. Always we've learned to look up when all these things come and take place. "Look up, your redemption draws nigh." But, how about those people that don't believe in vindication

and the Word of God fulfilled as God wants to fulfill It? What is their looking up going to do for them? Huh?

Hey, look, if you go, and you're a little kid, and you're searching in the drawer for the candy bars, and at one side of the drawers, where the candy bar is, there's a piece of soap, and little greedy-tot reaches in there and gets the soap instead of the candy, you know what happens.

And that's exactly in this hour. They're reaching for a non-existent promise. They're reaching, hoping it's the true promise, but it isn't. It's a hunk of soap. And you know what they call a guy that's very fluent with his tongue, and he's very slick? He's called 'soapy'. That's why they call the governor of Michigan "Soapy" Williams, because he made soap, and he was soapy—a dyed-in-the-wool liberal.

61. The church is full of liberals that think they can twist the arm of God and say, "Well, this is the way I see it. This is the way it better be."

Well, that ain't the way it is. I want to tell you flat, the Rapture and everything was one hundred percent different from the way I thought it. The Appearing was one hundred percent different.

I followed along with all the rest of these birds, "Oh, the Appearing's the Rapture."

And I had no reason to say it, and it didn't even look as it was. But I could make it fit, if they made it fit. Hallelujah! I just fit right along with it. And then, I found out it was different.

Now, forget it. Once bitten, twice shy. Once organization, forget it. They'd better have another monkey to play their organ. I'm not going to do it. No, I'm not a darlin' guy, I'm a Jesus Christ guy. And I've got an evolution they don't know about. And you've got an evolution they don't know about. Right? And the evolution is the unfolding plan of Almighty God for a Bride, which Bride we are; and we're coming into His glory.

62. Now Bro. Branham absolutely says right here what I preached in a sermon down in Venezuela, and that was, "Listen, if we want to prepare for our children, if we want the best, if within our power we could do those things which are completely gratifying and right, would we not do it?" And the answer is "yes." And, if we, being evil, know how to give good gifts, how much more will God give the Holy Ghost and good things to His Own Children? He's proven it by vindication.

Brother/Sister, listen to me. Vindication is everything! It's the same as those powerful microscopes they've got today, able to magnify sixty thousand times or better. It doesn't matter what it is. They can magnify it and bring it right under your eye and say, "Ha, ha! We thought this, but it's not right. It's this." The Word of God came under God's magnification, and we know what It is.

63. Now I'm going to stop here, because Bro. Branham illustrates about heaven. Now I can't promise Wednesday, but I'll do my best, because... I knew we wouldn't get too far, but I wanted to bring this all out to you, because what comes to my mind, I want to bring to you, believing that from this Word we can see through... Not that it comes to my mind, and I go to this Word. No, no. What's in this Word, and then filters to my mind, I want to take it back and see if I'm running concurrently and running with It; and not only running with It, but being a part of the divine flow. That's what we want.

Let's rise and be dismissed at this time.

Kind, heavenly Father, we want to thank You again for Your mercy and grace and trust, Lord, that even though some things may be belabored, and some things aren't too easy to understand, still a little mysterious to us, yet they're not all that mysterious, because we're looking at that which is vindicated and that which is said here. And we believe, therefore, Lord, in the preplanning, which we know to become under Your omniscience and Your omnipotence to the place where every single Seed is in divine order, which would certainly have to be, and the church is in a divine order, and Your Bride even now is in a divine order. And she'll continue to be, until that order be completely consummated, and we're out of here, Lord, immortal, into Your Presence, in the great reincarnation. What a fabulous thing to know at the Wedding Supper, and every tear dried, and all these things, Lord, which we have looked at and wondered at in the sense of that, oh, my, we just come to a place of greater glory, and we know we'll praise You as we never have before. We know that, Lord.

And yet, today there's a place of praise and glory, which we should enter into, every one of us, knowing positively we're back to Ephesus. We've made the turn. Alpha is Omega, and Perfection has come. Headship is here, and we're just waiting for the little minutia—the little things to fall right in line, little jots, little tittles, little commas, little breathing space here and there, Lord, but it's going on a great pace, and one of these days soon, we're going to see the complete manifestation.

Lord, help us to just live in that holy expectation as never before, knowing this is a vindicated hour, and we are a part of it. We give Thee glory. Now, unto the King eternal, immortal, invisible, the only-wise God, heal all amongst us and keep us to that great day, giving Thee praise and honor, as You are worthy. Amen and Amen.

“Take the Name of Jesus With You.”