

Wisdom and Knowledge

Bro. Lee Vayle - July 7, 1982

Shall we remain standing for prayer. Heavenly Father, we...we unite in the Name of the Lord Jesus Christ, ever thankful that You remembered us, that You called us, You chose us, and if there's going to be anything done, Lord, it will be You that is doing it, because we know that of ourselves there...we're just not in a position in ourselves to see anything come to pass which is worthwhile. Now, Lord, as we study Your Word tonight, we pray that It'll increase our faith by increasing our understanding, our knowledge, of the present hour and that which pertains to this... perhaps we've not known it before. We're anxious, Lord, for Your Spirit to help us in these things, and, bring us to that place, Lord, where the dead will come out of the ground, and then we'll be able to all be with You forever in the flesh. We commend ourselves, therefore, to You this evening. Anoint us, O God, that the speaking and the hearing, we'll be careful to give You the praise. In Jesus Name. Amen.

You may be seated. Well, it's... I guess in a way this is a first place since, I was here that I've gone any distance to preach. I enjoyed myself here last Thanksgiving with you and I wasn't too, what you might call like a saw log in the back when I got down here. By the time I got home it was worse than ever. So, I was kind of stuck at home and wasn't happy about traveling anywhere and I guess I didn't go anywhere till I drove about, oh, I guess about eighty miles one way to preach at Brother Miller's. So, I've really been nowhere at any distance until coming back into this area.

1. Now, I've been continuing to look in to the Word of the Lord as found in Ephesians, which has taken pretty well all of my time, and all of my thinking, and many hours of preaching. Beginning at verse 15 and chapter 1, reading...

- (15) Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,
- (16) Cease not to give thanks for you, making mention of you in my prayers;
- (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;
- (18) The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,
- (19) And what is exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
- (20) Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

(21) Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

(22) And hath put all things under his feet, and gave him to be the head over all things to the church,

(23) Which is his body, the fulness of him that filleth all [things with] all [things].

Now, that verse 17, what we're looking at again,

(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;

Now, that verse 17 is positively John, chapter 1 and verse 18.

(18) No man hath seen God at any time,

Now, that statement excludes the possibility of anybody ever literally seeing God, period.

(18) No man hath seen God at any time,

The only begotten Son, which is in the bosom of The Father, and that places is Him beyond the flesh so that, evidently, He who dwelt within the human flesh is now somewhere else. And It says, "He hath declared Him," or led Him forth by words, or brought Him into manifestation. In other words, there isn't any way that verse 17 of Ephesians 1 could possibly come into existence outside of a visitation in some form of the Logos. Also, in 1st Corinthians, the 2nd chapter, verse 11.

(11) For what man knoweth the things of a man, save the spirit which is in him? even so the things of God knoweth no man, but the Spirit of God.

So, we see here that if anything is going to come forth, 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 knowledge:

That that Spirit would have to be the Spirit of God when He deals in revelation concerning Himself.

2. Now, here's where the Trinitarians get all messed up. They're messed up from the first scripture in Genesis.

(2) And the Spirit of God moved upon the face of the waters.

Now, you tell me how a spirit can have a spirit. Does God have a **plethora of** spirit? Spirit of God. Well, as far as I'm concerned, he's differentiating as to who is doing the moving. And It tells you all things were made by Him.

(1) In the beginning God created the heavens and the earth.

So, you get a little phraseology at times that sort of makes people think, "Well, what was there, there besides God?"

Then you get an idea that God did some sort of creating and calls that creating to do something else. That's not true at all. It's just God in a form. That's all there is to it. There's only one God. And how He brings revelation is simply as Paul said, "No man knoweth the things of man, save the spirit of man."

Well, if I wanted to get a little bit further in my pronunciation of the same subject I would say, nobody knows a dog like a dog, nobody knows a horse like a horse, and certainly nobody knows God like God. There's no way. And since you can't see Him, and there's no way to contact, as far as you're concerned, then God's got to do something from His side to bring Himself down to your level. So, the Spirit of God bringing revelation, He's got to have some way to do it. And He tells you flat, it's always going to be by the Logos, which is God working in a way that He can communicate and work whatever work He wants to work.

3. Now, you'll notice that the terminology 'Logos and Spirit', is one which you sort of bandy back and forth. You... you can... it's the same term, the same understanding, for in John 4 and 24, which we're already quoting, God is a Spirit. There's nothing you can do about it, just acknowledge that God's a Spirit, because that's what He is. In verse... in chapter 16 of John 27, 28:

(27) For the Father himself loveth you, because (you've)) loved me, and have believed that I came out from God.

Now, that sounds like a lot of double talk. That's not a lot of double talk. Jesus is the human body of God, standing there like a human being, is setting forth the revelation of the unity. Certainly, He came out from God.

(28) I came forth from [God], and am come into the world: again, I leave the world, and I go to the Father.

Now, that sounds again like He's going to go to some particular place that He left and there's a separation there. He's not. He's simply telling you that - that He was manifested in human flesh, He's come... there's coming a time when He won't be manifested in human flesh.

4. Now, this Spirit that is none other than God Himself, moving in a way to impart the knowledge of Himself to the people, is designated, at this time, as the Spirit of wisdom and revelation. Now, that's not another spirit. That's a designation. That's God letting you in on something whereby you can place what He's doing at that time. It's just like when He was in

flesh. That was to redeem the world. Well, He's not coming' back in flesh to redeem the world, as far as redemption is concerned, through a blood sacrifice. When He comes back in flesh again He reserves... redeems the world by fire and renovates it; brings the bodies out of the ground, previously brings the Bride down here in a Millennium. He's still a Redeemer. (See?) Even in the New Jerusalem, when He sits upon the Throne, the Lamb, is always a memorial to the work of God in redeeming mankind. There will sit that Lamb upon the Throne.

So, when you speak of here the Spirit of wisdom and a revelation and a knowledge of Him, He's letting you know that there's a further revelation of God in a way that it hasn't been set forth previously, even though God always reveals Himself by His Spirit. It takes the Logos to do it. Remember again, we're talking in terms that is God's way of bringing Himself into revelation to the people. See, you just get used to terminology, that's all there is to it, because the word 'Logos' doesn't simply mean to convey, well, the word 'Logos', it means 'Word]', a Word expressed. Well, within the expression is the idea. So therefore, within the expression, whatever is to be expressed from God, God is in that Himself. That's why God was in Christ redeeming the world. But just get used to terminology, or you're going to find yourself out in the boondocks somewhere, and you'll end up thinking, "Hey, whether we got one God, two gods, or maybe just a god and a half, or God splitting himself into seven kinds of spirits." That's not so at all. No. All God's doing is giving us a revelation of Himself, a communication, an impartation, of something going on wherein there is a relationship and He does it in a certain way. And that's what we're talking about.

5. So, there's got to be the Spirit of God come into the Church, and it's one of wisdom and of revelation in the knowledge of Him. Now, you've heard me mention... I think you have, anyway, or maybe got the tapes, where I talked about this knowledge of Him, which is a very wonderful knowledge that has a tremendous influence upon the knower. It's a transforming knowledge, is what it is, and you can see in here, then, it's a knowledge from Him and about Him for a specific purpose.

Now, that's fine, and that's a hundred percent Scripture. Isn't anybody could argue with it. Bro. Branham made a statement in 'Daniel's Seventieth Week' that I believe is taken from this very verse. *"The Spirit of wisdom comes into the Church, to make known to the Church, by the revelation of the Holy Spirit,"* - Now, that's just exactly what that verse says - *"bringing the Church in and revealing what day we're living in. Just the same as Gabriel came to Daniel, the Holy Spirit comes to the Church in the last days, to reveal these great, deep, secret things."*

Now, see, Bro. Branham said here that this Spirit comes in at a special time, to do a special thing - to do special things - plural, and with It there will be deep revelation. And he said it's going to be as Gabriel came to Daniel, so the Holy Spirit will come to the Church in the last days.

6. All right, I want to go to a certain Scripture which really, definitely, talks about the wisdom and knowledge of God, which Bro. Branham is setting forth in his statements more than he's setting forth the Spirit of wisdom and revelation, delineating or declaring God Himself. They were going to look at, then, the historical aspects, although I'm more interested, myself, in

dealing with the personal. But I want to deal with the historical, because Bro. Branham said that was so.

Now, let me go over it again so you know what I'm saying. You may have to play this tape a couple of times to get this, but I really don't think so. We're too far down the line to not be able to pick things up pretty rapidly.

"The Spirit of wisdom comes into the Church, to make known to the Church, by the revelation of the Holy Spirit." In other words, when He comes in He's going to do this Himself. Now, "No man knoweth the things of God, save the Spirit of God." [1 Cor 2:11]

So, it's going to take God Himself to come down and do this revealing. Okay, *"Bringing the Church in."* Well, then the church is out somewhere. Well, what is this? Separation. Then what's the Church in that He's got to bring It in? Now look, He's not going to bring It into anyplace but into a relationship to Himself, because if He brings It into any relationship or any place but relationship with Himself, It's gone anyway. So, what in the name of common sense would be the use of God doing anything?

7. Now, if you don't understand what it means, God brought Israel out to put them into a place that was not the ultimate of a relationship with God and they went ...?... before they got there. Had to kill hundreds of thousands of them. He came to the place where He said, "Moses, stand aside and I'll just get rid of the whole stinkin' lot of them. And the Scripture said Israel saw His works, but only Moses knew His ways. (Maybe by Sunday night you'll begin to see some things on this, which to me are absolutely plumb out of this universe; they're right with the Word and what Bro. Branham taught.)

Though this Spirit of God comes into the Church, bringing the Church in to a relationship to Him. Now, that's obvious. What's He doing here? When He came down before Sodom and Gomorrah, He stood there with Abraham to bring about the promise and at the same time, to bring destruction. Remember the law I taught you of parallelism in the Bible, blessing on one hand, cursing on the other. You can't have it any other way. So therefore, God comes down amongst us in order to bring us in and revealing what day we're living in. I don't care whether the revelation the day you're living in precedes the bringing in or not. It wouldn't matter I suppose, chronologically, to any great extent, but I believe this is the right chronology.

Now, he said, *"Just the same as Gabriel came to Daniel, the Holy Spirit comes in the last days, to reveal these great, deep, secret things."*

8. Okay. We're going to take you back to Romans concerning this Spirit of wisdom, revelation and a knowledge of Him. Chapter 11, verse 33.

(11) O the depth of the riches both of the wisdom and knowledge of God!
How unsearchable are his judgements, and his ways past finding out!

Now, this verse relative to the wisdom and knowledge of God is a summation verse of literally, three chapters in the Book of Romans, wherein God's wisdom and knowledge is

punctually demonstrated to us, illustrated to the history of the Jew and the Gentile. You heard what I said. If not, let me repeat it back. I don't want to lose you.

Bro. Branham takes.... it's an historical statement concerning the history of the church, that Spirit that comes in the Church. This statement that I read in Romans is a summation, a conclusion, of God Himself in dealing historically with Jew and Gentile.

9. Three chapters. Hate to read all three chapters, but if that's all you get tonight you're well blessed. You heard the Bible. Beginning... [Romans 9:]

- (1) I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,
- (2) That (I've got) great heaviness and continual sorrow in my heart.
- (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 (Word. Now, I put Word in there instead of law on purpose), 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 forever. Amen.

That sounds like he's talking about the Gentiles. You see, the trouble is you get looking at the law and it blinds you, but the law never saved a soul. The law only pronounced the condition of man. But I want you to notice, those people had all of this, and under the fifth seal they still got it. Follow me? I'm a little dead tonight so I got to keep checking on you because, I got to know that you're not sittin' there dead.

- (6) Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:
- (7) Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called.
- (8) That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for seed.

"All that the Father has given Me will come unto Me." [Jn 6:37] Nothing to do with the flesh, except the flesh is a carrier.

- (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 by our father Isaac;

(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;)

10. Now, I don't care where you sit tonight, you cannot touch this verse and do violence to It at any way, shape, or form, unless you're an unbeliever. If you're full of the Holy Ghost, you got to say "Amen" to It, because It says the purpose of God stands according to election. In other words, God's purpose will fall flatter than a fritter if God didn't shore up every proposition in order to bring it to pass. And the way He did it was to do it through election. Okay.

(12) (But) it said unto her... It was said to her, The elder shall serve the younger,

(13) As it is written, Jacob have I loved, Esau have I hated.

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

Now, notice the question. If the purpose of God stands in election, is... doesn't that make God unrighteous to play sides?

Remember, I don't know, my mother always told a little joke, you know, in Canada we don't have colored problems up there... didn't have, because if you saw a black person come in you - you just about fainted and ran, because you didn't see black people. You saw a few Chinese, they're yellow. So, we had our jokes up there all the time. This is not a nasty joke. One that made the rounds up there, in respect that we were kids. And so, there was a baby, judging contest. And so, in this baby judging contest they were going to give an apple to the prettiest baby. Well, up there, you see, you might find one little black baby and one black mother and you have about all the rest were white kids, which didn't mean a thing, because color's nothing. The old joke was when the contest came on, they thought they'd be impartial and ask the black lady to judge, you know, the beauty contest so she gave the apple to her own baby. Well, that's what God did. [Congregation says "Amen"] It didn't have anything to do with color. Had to do with which were His babies. (See?)

11. Now, so you don't mind my little joke. It just kind of helps you to see, here, that that's what they're saying. (See?) You said, "Well, God should leave this up for grabs."

Well, God didn't leave it up for grabs. (See?) All right.

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

(15) For he saith to Moses, I will have mercy on whom I will have mercy, and I will (compassionate) whom I will (compassionate).

(16) So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

And the very guy that you think would be the last fellow to run, that would be the guy that God would make run. You look around tonight, I've seen this for every... many, many years, all my life. I think if I were to... if I were God, to choose between me and my brother, who is now deceased, He... He would have had to taken my brother if He wanted... He wanted the better of the two. Oh yes, Phil was a much nicer fellow than I ever was. I'm being honest with you. My wife won't think so, but she's kind of partial anyways. She's like God, she's partial. [Bro. Vayle laughs]

Sure, you look around and you've got relatives and you've got friends that... why didn't God save them instead of you? You see, God didn't have a flip-up. (See?) He said, "I'll compassionate on whom I will compassionate."

(17) For the scripture (This is THUS SAITH THE LORD, concerning) Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, that my name might be declared throughout all the earth. (Do you realize what he said then?)

12. All right.

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

(19) Thou will then say to me, Why doth he yet find fault? For who hath resisted his will?

(20) Nay but, O man, who (are you) that replies against God?

Now, you see, the fellow said, "If that's the case, there's nothing God can do about me if I duck out."

Well, if that's the case, what can you do about Pharaoh? Listen, Pharaoh was a sinner, but he didn't have to kill those kids. You're sitting here with converted sinners. You look in your own history, and everything you look back on, you didn't have to do, you did it cause you relished it. Sure. Understand what I'm saying now? "Not of him that willeth," yet you cannot lift your finger and say, "God's unrighteous." You can't lift your voice and say, "I know better than God." (See?)

Actually, this is something, according to Paul, that you're going to rejoice in. "If... Bro. Vayle, I don't have that nature, that would rejoice that I am saved, the other fellow isn't."

I'm not saying that. I'm saying you ought to rejoice that you're the one that God put His finger on. You're not responsible for the rest. Just rejoice that God chose you from the beginning. Get

so wisdomed up in the mind that you can't begin to let go in the spirit. I'm just trying to help you now.

- (21) Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?
- (22) What if God, willing to shew his wrath, (making) power known, endured with much longsuffering the vessels of wrath fitted to destruction:
- (23) ...he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, (Now,)
- (24) Even us, whom he hath called, not (now listen) not (as) Jews only, but also Gentiles?

13. Now notice, he said, "Has God cast away Israel?"

He said. "No way!" (See?)

They're in the election. What about the Gentiles? He hasn't got a separate plan for them. They're in the election. Jesus Himself was in the election. If you think He wasn't, how come He was born in the tribe of Judah from the womb of Mary?

- (25) As he (said) in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.
- (26) And it shall come to pass, that in the place where it was said unto them, (You) are not my people; they (will) be called the children of the living God.
- (27) Esaias also cried concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved; (See?)

Doesn't say they're all going to be saved, every single one, because they're not, every one, seed. (You see?) For he said:

- (28) For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth.

Now, he's telling you right there... you notice what he said? He said, "Israel can be as a sand of the sea, and I'm going to save a tiny remnant and it's going to be just bang bang." Three and a half years. Millions and millions of Jews and millions and millions dying without hope and without Christ. And perhaps, other millions, because I don't know the number, saying, "Because of Christ, get in the election. We're going to make it just as good as anybody." (See?)

14. Okay.

- (29) As Esaias said, Except the Lord of (the harvest) had left us a seed,
(we'd) been as (Sodom and Gomorrah).

Do you notice? Seed.

- (30) What shall we say then? That the Gentiles, which followed not after
righteousness, have attained to righteousness, even the righteousness
which is of faith.

See, Israel wouldn't believe.

- (31) But Israel, which followed after the law of righteousness, hath not
attained to the law of righteousness.
- (32) Wherefore? Because they sought it not by faith, but as it were by
works of the law. For they stumbled at that stumblingstone;
- (33) As it is written, Behold, I lay in Sion a stumblingstone and rock of
offence: and whosoever believeth on him shall not be ashamed.

15. Now watch, he said over here, "My conscience bears me witness. I've got evidence."
[Romans 10:]

- (1) My heart's desire and prayer to God for Israel is, that they might be
saved.
- (2) For I bear them record that they have a zeal of God, but not according
to knowledge.

Now, right there, it lets you know something. If you can have all the zeal in all the world, you can jump as high as any man jumps, and scream as loud as any man jumps, and you can shout and testify as much any man, you still missed it. Why? Because if you don't have the knowledge your zeal doesn't do you any good. Acting like a fireball doesn't make you a fireball. You can go out here, jump on the roof and flap your wings and crow like a rooster, you ain't no rooster, kid. You might be chicken-hearted, but you ain't no... come on, let's get that record straight.

- (2) For I bear them record that they have a zeal of God, (but they don't
have a knowledge.)
- (3) For they being ignorant of God's righteousness, and going about to
establish their own righteousness, have not submitted themselves
unto the righteousness of God.

16. All right, listen, what about the end time when, "He that is righteous is righteous still and he that is filthy is filthy still?" What if you're trying to do something about it? (Huh?)

- (4) For Christ is the end of the law for righteousness for everyone that believeth.
- (5) For Moses describeth the righteousness of the law, That the man which doeth those things shall live by them.
- (6) But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)
- (7) Or, Who shall descend into the deep? (that is, to bring Christ up.)
- (8) (What does it say?) The word is nigh thee, even in thy mouth, and thy heart: (which) is, the word of faith, which we preach;
- (9) ...thou shalt confess with thy mouth the Lord Jesus, believe in thine heart that God raised him, thou shalt be saved.
- (10) ...with the heart man believeth unto righteousness; with the mouth confession is made (to) salvation.
- (11) For the scripture saith, Whosoever believeth on him shall not be ashamed.
- (12) For there is no difference between the Jew and Greek: for the same Lord over all rich unto all that call upon him.

Now listen, let's get this straight: modern theology is only too happy with modern fundamentalism to put the Jew and the Gentile both under the bondage of sin, but they're not happy to put them both under the goodness of God through election. Why not? It's the same God. God put them under bondage of sin, but God put them under liberty of calling. Why say we believe in God if we liberally take the one and liberally throw away the other?

17. Now, It says:

- (12) ...there is no difference between Jew and Greek: for the same Lord over all is rich unto all that call upon him.
- (13) For whosoever shall call upon the name of the Lord shall be saved.
- (14) How then shall they call him in whom they have not believed? how they believe in him of whom they have not heard? how (are they going to hear) without a preacher?

- (15) And how they preach, except they be sent? as it is written, How
beautiful feet of them that preach the gospel of peace, and bring glad
tidings of good things!
- (16) But they have not all obeyed the gospel. For Esaias (said), Lord, who
hath believed our report?
- (17) So then faith cometh by hearing, and hearing by the word of God.
- (18) But I say, Have they not (all) heard? Yes verily, their sound went into
all the earth, and their words unto the ends of the world. (They say
that's the zodiac. I can't prove it.)
- (19) But I say, Did not Israel know? First Moses (said), I will provoke
you to jealousy by them that are no people, and by foolish nation
I will anger you.
- (20) Esaias is very bold, and saith, I was found of them that sought me not;

How can you be found of somebody that sought you not unless he sought you and found you?
A lot of guys wander out there in the desert and somebody comes by and say, "Hey, do you
know you're lost?"

He said, "I...Why... I'm sure, I ain't lost."

"Oh, you just tell me, then, how do you get out of the desert?"

"Well," he says, "come to think of it," he said, "I don't know. I guess I am lost."

Well, as It says here, God finds him. Then after He found him, he knew he was lost.
Something like that. Okay.

- (21) But to Israel he saith, All day long I have stretched forth my hands
unto disobedient and gainsaying people.

18. [Romans 11:]

- (1) I say then, Hath God cast away his people?...

Now, let's watch what we're looking at here cause this all has to do with those two verses.

- (1) ...God forbid. For I also am an Israelite, of the seed of Abraham,
the tribe of Benjamin.
- (2) (Jehovah) hath not cast away his people which he foreknew...

Now, you see the foreknowledge that he's talking about here, is not the historical knowledge of a fallen nation. It is the individuals within the nation. That's why there's only a 144,000, twelve thousand out of each tribe. All right.

(2) ... (Do you not know) what the scripture (said) of (Elijah)? he maketh intercession to God against Israel saying,

(3) Lord, they killed (my prophets)... thy prophets, digged down thine altars; (now) I am left alone, and they seek my life.

Now, this is a blanket coverage that this boy is talking about.

(4) But what saith the answer of God...

"Elijah, you boo booed. The nation isn't all gone. I've got seven thousand that haven't bowed the knee."

(4) ...I have reserved...

You go out to a restaurant, and you look around, and you realize that you're going to have a hard job sitting at the table cause you got a bunch of signs out there saying, "Reserved. Reserved. Reserved." And you don't know whether those are legitimate or they just want to fill a certain part of the house up. But this is legitimate! He's got His Blood tag on, because these are the ones He died for.

(4) ...I have reserved to myself seven thousand, who have not bowed the knee to the image of Baal.

(5) So then even at this present time (said Paul. And in this hour right today, in the Twentieth Century), there is a remnant according to election of grace.

(6) And if by grace, then is it no more works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.

19. What's he trying to tell you? He's trying to tell you if you're in the election, you got it made. There isn't one that's going to be missing.

(7) What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, the rest were blinded.

(8) (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

(9) And David saith, Let their table be made a snare, and a trap, a stumblingblock, and a recompence unto unto them:

(10) Let their eyes be darkened, that they may not see, and bow down their back always.

(11) I sat then, Have they stumbled that they should fall?

You say with a clobbering like that they're flat on their faces now. I got news for you: God forbid. He didn't wipe them out.

(11) ...rather through their self... rather through their fall salvation is come unto the Gentiles, for to provoke them from... provoke them to jealousy.

(12) Now if the fall of them be the riches of the world, diminish them the riches of the Gentiles; how much more their fulness?

Now, he's telling you flat, how much more their fullness is not to the Jews, it's to the overall picture of election. Some people look at this and they say, "Well, hey, I got that all figured out. That means there's a glorious, wonderful, hallelujah, banged up time coming for the Jews."

20. I got news for you. There is no hallelujah, glorious, banged up time coming for the Jews, but thorough, thorough, thorough, purging, purging, purging, and a 144,000 gets out and that's all. Israel's living in place, right today, of saying at night, "would God it were morning," and at morning saying, "would God it were night." There's a terrible time there.

(13) For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

(14) If by any means I may provoke to emulation them (of) my flesh, (that some might be saved.)

(15) For if the casting away of them be the reconciling of the world, what shall (be) the receiving of them, but life from the dead?

Now, a blind man is not a dead man. He's talking about the fact, here of the resurrection, when God brings them back, the enriching of the world begins and it starts with the resurrection.

(16) For if the firstfruit be holy, the lump is also holy:

And he's telling you, Jesus is the firstfruit and He came out of Israel. He wasn't a Jew, now, like you're going to put Him in the flesh, but He came from the tribe of Judah. He was the firstfruit, and it was identified with the race. (See?) And the same race, according to election, is Holy. In other words, it's going to make it. (See?) Root and branches are Holy.

(17) And if some of the branches be broken off, and thou, being a wild olive, wert grafted in among them, and with them partakest of the root and fatness of the olivetree;

(18) Boast not (thyself) against the branches. But if thou boast, thou bearest not the root, but the root thee.

21: Now listen, let's watch these arguments carefully, what's going on. Israel did their arguing, now the Gentiles are doing their arguing.

(19) Thou wilt say, The branches were broken off, that I might be grafted in.

(20) Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

(21) For if God spared not the natural branches, take heed lest (you) also spare not thee.

(22) Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, (and) if thou continue in his goodness: otherwise thou also shalt be cut off.

Now, he's telling you something, right there. See, He's going to... He treats both the same. There's no different treatment.

(23) And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

(24) For if thou wert cut out of the olive tree which is wild by nature, wert grafted (in) contrary to nature into a good olive tree: how... [blank spot]

(25) For I would not, brethren, that (you) should be ignorant of this mystery, lest ye (get puffed up and mess everything up); that blindness in part is happened to Israel, (**only**) and until the last Gentile comes into the body of Christ) the fulness of the Gentiles.

Now remember, the country of Israel, Jerusalem, is trodding down until the times of the Gentiles, which started with Nebuchadnezzar being fulfilled. That's geopolitical, this is spiritual. And they're back in the homeland.

(26) And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:

(27) For this is my covenant unto them, when I shall take away their sins.

22. Now listen, when was... you can put that in two places. The sin offering was made for them back upon Calvary, but there's also coming a time when God stops their national sin from taking them any longer. He said, "It's all up."

(28) As concerning the gospel, they're enemies for your sakes: but as touching the election, they are beloved for the father's sakes.

(29) For the gifts and callings of God are without repentance.

In other words, God cannot change His mind; He cannot change His plan; there is nothing to be done about this.

(30) For as ye in times past have not (obeyed) God, yet have now obtained mercy through their... (disobedience):

(31) Even so these also now not (obeying), that through your mercy they also may obtain mercy.

Now, he's telling you flat something here. Israel went off track, we got mercy; we go off track, they get mercy. They're in the election, we're in the election. In other words, the plan of God is a rubber stamp plan, and people can never understand it. Say, "Bro. Vayle, why would you say 'rubber stamp'?" I'm glad you ask questions, because it gives me a chance to answer them. I'm going to take you right back here and tell you what your question's all about. (Just can't seem to find the Book of Ecclesiastes.)

23. All right. Ecclesiastes 3 and 14:

(14) I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.

And he tells you right there flat, there's one way that God does things and only one way, and when you see that one way, you start getting reverent and fearful. God hasn't left you out here to do one thing in several different ways. He's got only one way of doing everything. As Bro. Branham said, *"If there'd a better... been a better way than the blood down there in Eden, He'd have had the better way. But,"* he said, *"since He started by blood, that was the best way, the only way of God, and it's the only way that's going to stand."*

(15) That which hath been is now; and that which is to be hath already been; and God requireth that which is past. (See, you can't change it.)

24. Now, [Romans 11:]

(32) For God hath concluded them all in unbelief, that he might have mercy upon all.

Now, that tells you why the law was given. The law was never given to the Gentiles, given to Israel, until the fullness of time came in, when the Son would be born. (See?) Now,

(32) For God hath concluded them all in unbelief, that he might have mercy upon all.

Now watch, in the inclusion of unbelief is the inclusion of mercy. When God let man sin, knowing he would sin, He said to Adam... the poor woman, Eve, fine lady, which Bro. Branham told us so correctly, she was not in the original creation. And when he asked God how come it was that way, God told him because it wasn't becoming that a son of God fall, so He took the woman and she fell. And you know something? It wouldn't really matter who or what fell, just get the principal. One thing had included itself. It's all God, because God is all Light. Once you inject that bit of darkness it's gone. That's why Bro. Branham said, *"One Word off is Satan's kingdom."* Though the woman fell - now listen - with the fall, there stood redemption.

So, It tells you here, "He hath included all in unbelief." Why? Because they're a bunch of lugs found, even dirty bunch of bums; stinking bunch of Jews, stinking bunch of Gentiles, put them all in hell and let them burn! That's not what He said! Then why do you and I try to do it? When are your thoughts and my thoughts going to be the thoughts of God? You know this is the hour for it? 1964 Bro. Branham said, *"Lee, I can't help people ...?... All my thoughts are of God."* He told me how hard it was for old thoughts to come in just one word, going in the house, could throw the thought away for one month. Don't ever think I'm trying to put myself in Bro. Branham's shoes. If you do you're nuttier than a fruitcake. I'll smack your teeth to the back of your head.

25. One day God said to me, "I don't want you looking out there and in the world, searching, seeing one word that has to do with the church, such as condemnation, judgment, those things. I don't want you looking around in the geopolitical world. I want you looking where only one thing, and that's My Word for you is Bride." All the thoughts of God are mine if I want them. And I'm trying to pass on the same understanding to you. It's time to realize what the Bible says and staying with It. Tells you right here,

(32) For God hath concluded them all in unbelief, that he might have mercy upon all.

And His mercy is billions of times better! than our unbelief.

26. Let me read to you over here in chapter 5, in the Book of Romans before I read those verses I want to get your attention on. And he says, verse 15:

(15) But not as the offence, so also is the free gift...

He said there is no comparison.

- (15) ...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 (overflowed) unto many.
- (16) And not as it was by one that sinned, so is the gift: for the judgement was by one to condemnation, but the free gift is of many offences unto justification. (Saying, "Little Bride, you never sinned.")
- (17) For if by one man's offence death reigned by one; much more they would receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

He says the same thing here! As Bro. Branham said, *"It may take a dirty woman to make the good woman look right."* So, you got the thing here.

27. Now listen, [Romans 11:]

- (33) O the depth of the riches both of the wisdom and knowledge of God!

That's Spirit that founded and produced this plan of God in election. He's here, this night, making choices. Blinding the eyes of the Gentiles, opening the eyes of Israel. That's putting... that's the historical thing that Bro. Branham was bringing to our attention. (See?) Okay. Reading again 28-32:

- (28) As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes.

How many can put that on the Jews tonight? Oh, we take that one part, because we've been taught to be Jew haters, and everything else there. Oh yes, "Concerning the gospel, they are enemies for your sakes." We make them as though they're our enemies. And oh, we get in Holy judgment for God... for them because of God. "Oh, those stinking, rotten Jews, oh those children crucified the Lord Jesus Christ," and we cannot hurl enough anathema's at them; we cannot think enough bad thoughts; we cannot put enough judgments upon them. But look what the Bible says: "Beloved for the Father's sakes." So here we are, excoriating those that got loves.

- (29) For the gifts and calling of God are without repentance.

God can't change one word, can't change one thing, can't change one ..?..., cause He can't change Himself. (See?)

- (30) For as ye in times past have not (obeyed) God, yet now have obtained mercy through their (disobedience):
- (31) Even so have these also now not (obeying), that through your mercy they also (might) obtain mercy.

(32) For God hath concluded all in unbelief, that he might have mercy upon all.

Why did God make you get in sin? Why did God make you have your problems? Why does God let this world mess up? It tells you right here. The only way it can work out, there's no other way, "For God concluded all, that He might have mercy upon you all."

28. In other words, God put every one of those, the elect, under the condemnation of sentence of sin in death and separation in order to have mercy, because He's full of mercy. How can He have mercy if someone doesn't need mercy? (See?) In other words, brother, sister, let us get this flat, this Spirit that comes into the Church is God fulfilling Himself. Did you hear what I said? It is God fulfilling Himself.

It's always, "Oh God, do this to me. Oh God, do that to me. Oh Jesus, help." Oh, shut up! And let God have His way for once. Let God have some glory! Let God have some honor! Let God have understanding! When are you going to start giving God credit and give Him His dues?

"Oh, we love to understand each other and if people only understood Lee Vayle, he'd be better off." Well, that's true. You'd likely take and bust my cotton picking head in.

"Oh, if my husband only understood me." Sure, you fathead, he doesn't make his breakfast.

"Oh, my wife should understand me." Sure, if you maybe you'd bring her some chocolates and kiss her a few times. Instead of being a sex ogre, go ahead and be a sweetheart ogre.

"Oh, nobody understands." Don't give me that crud. (Huh?) Telling we can't understand God? That God doesn't need fulfillment? That's what it's all about, to see attributes of God may come forth! He brought forth His plan. But nobody wants to recognize it. (See?) God came in our midst to reveal Himself, His purpose, His plans, that God might be fulfilled! You think God isn't fulfilled when the fullness of Gentiles come in? He's fulfilled! How could He not be when that righteous Blood was shed for those. They were... It was shed for Israel. God being fulfilled!

(33) O (he said) the depth of the riches both of the wisdom and knowledge of God!

Letting us right in on God's wisdom and God's knowledge. The very thing that Bro. Branham brought out, the very thing Irenaeus brought out. God being a Savior, it was necessary to predestinate a sinner in order to give God reason and purpose of being. God being a Father. God having qualitative the possibilities of being a Son, of a Husband, all of these things in God. So, God wrought them out. And at this hour, God is working out in finality the plans of all the ages, which is in election. (See?) That's what you're looking at, see, historical part.

29. All right, Israel's - Israel's blinded so that... so that we... Gentiles could come in. Okay. Let's take a look, now, at chapter 3 of the Book of Revelation, and see what the, Gentiles are into.

- (17) Because thou sayest, I am rich, and increased with goods (that's what Israel said, see?) and have need of nothing; and knowest not (you're) wretched, miserable, poor, blind, and naked

30. Okay. I'm going to take you back to chapter 9 of Romans again.

- (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,

Listen, they had all of that wrapped up in a bag, and they knew Christ belonged to them. And they stood there in their glory, and they crucified the Lord of Glory. They were blind. Now the Gentiles say, "We have the adoption, we have the fathers, we have the glory, we have the Word, we have the Christ." They're blind! God is turning back to the Jews. That's what that Spirit is here at the end time. The hour has come when God redeemed amongst the Gentiles and filled their quota. The last child in and being child-trained, and now God must turn to Israel. See? The fullness of the Gentiles, that's our stand; the fullness of Israel, that's their stand. But they got a political stand. Their political stand is... Israel's going to be trodden down. They have been, but at this hour, it looks very close that they've got their freedom. Now, this wisdom and knowledge is what we've been looking at.

31. All right, let's just take a look at Scripture and see how Israel's blinded, and wherein she was blinded. John 14: 9 - 15. And...

- (9) Jesus (said), Have I been so long with you, and (you've) not known me, Philip? He that hath seen me hath seen the Father; how (do you say) then, Show us the Father?
- (10) Believest thou not that I am in the Father, and the Father in me? The words that I speak I speak not of myself: but the Father that dwelleth in me, he doeth the works.
- (11) Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Now listen, He's trying to tell you something, here. He said, "Look, I know I blinded you by the fact that you're looking at a man." Now, that's one thing that Bro. Branham said many and many of times, and people just don't seem to understand, the blinding lay in the fact that it was a man.

Now, He said, "You can't believe me as a man. You haven't got what it takes, evidently, to separate, so therefore I'm going to tell you how you do it. You look at these works, and if you can find that the works that I am doing any man or men can produce, write me off!" But, He said,

"If I'm doing the works that no man can produce, tell me how it's being done. And if no man can do these works, I am not doing these works. Then who is doing the works?"

"Well," they said, "that's easy, the devil is." That's right. They're blinded.

32. John 15: 24 to 26,

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

(25) But this cometh to pass, that the word might be fulfilled that is written
in their law, They hated me without a cause.

You know, the Jews didn't like that. They said, "We don't hate you."

"For which work do you stone me?"

They said, "For a good work we don't stone you, but because of who you said you were."

That's a lie. That's a lie in the pit of hell, because they knew that no man could do those works and God had to do those works. Yet they said they knew Moses. How could they have known Moses and turn down Jesus. It won't work.

(26) When the Comforter is... when... when the Comforter is come, whom
(the Father will send... who) I will send unto you from the Father,
even the Spirit of truth, which proceedeth from the Father, he shall
testify of me:

Now, he tells you right here that the Holy Spirit is bound to testify. Now, how in the world is that Holy Spirit going to testify? It tells you over here in the Books of Hebrews, chapter 2, how great salvation there was.

33. And in verse 3,

(3) How shall we escape, if we neglect so great salvation; which at the
first began to be spoken by the Lord, and confirmed unto us by them
that heard him;

(4) God also bearing them witness, both with signs and wonders, and divers
miracles, and gifts of the Holy Ghost,

In other words, God proving His Own Presence and Word amongst them, and He says the same thing, what happens when the Spirit of God is given.

34. John 8:24.

(24) I said therefore unto you, [you] shall die in your sins: for (you)
believe not that I am...

"If you don't believe I am Jehovah made manifest, you're going to die in your sins." All they saw was that man. They couldn't see anything else.

35. John 8:56 to 58.

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

What day was that? Down there before Sodom and Gomorrah, God is a man, eating the flesh of a calf, drinking milk of a cow, eating bread. Then they said, "You're not fifty years old, and you said you've seen Abraham?"

Jesus said, "Truly, truly, I say before Abraham was, I am."

They said, "We got to get rid of Him."

36. Now notice... let me get back to Matthew 12. Maybe I'll read Matthew 12 ..?.. I don't want to keep you too long. We're getting... we're covering our point. 22.

(22) Then was brought unto him one possessed with a devil, blind, and dumb:
and he healed him, insomuch that the blind and dumb (saw and spoke).

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

(24) ...the Pharisees heard it, they said, This fellow doth cast out devils, but
by Beelzebub the prince of the devils.

(25) And Jesus knew their thoughts...Every kingdom divided against itself
is brought to desolation; every city or house divided against itself shall
not stand:

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

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

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

And so on. Now, 38 - 40.

- (38) (Then answered the) certain scribes the pharisees saying, Master, we see a sign from thee.
- (39) But he answered and said unto them, An evil and adulterous generation seeketh after a sign; there shall no sign be given to it, but the sign of the prophet Jonas:
- (40) For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

37. Now, compare that over to John 9. We're not going to read the whole thing, but you can read the whole verse. Jesus said in verse 3 concerning the healing of that man:

- (3) ...Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

In other words, the absolute proof of the things of Almighty God, and in that face of that miracle, and the answers and what took place, they still would not listen. They turned their backs upon God. Now, what we are seeing here, is that Israel turned down the manifestation of God, and the revelation of God in the hour that He proved Himself to them.

38. Now, let's go to Acts chapter 2. Now watch Him through the Holy Spirit in man. Now, in 22 to 36. You don't have to read it all either. We can read some.

- (22) Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as (you) yourselves know:
- (23) Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands crucified:
- (24) Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

And he put the scripture in there concerning it. And then he says over here in the 32nd verse:

- (32) This Jesus hath God raised up, whereof we all are witnesses.
- (33) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.
- (34) For David (himself) is not ascended into the heavens: but he (said) himself, the Lord said unto my Lord, Sit thou on my right hand.

(35) Until I make thy foes thy footstool.

(36) Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, (that you've) crucified, both Lord and Christ.

39. The third chapter, concerning the miracle at the gate Beautiful. Verse 13:

(13) The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified his Son Jesus; whom ye delivered up, denied him in the presence of Pilate, when he was determined to let him go.

(14) But (you) denied the Holy One and the Just, and desired a murderer to be granted unto you;

(15) And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

(16) And his name through faith in his name hath made this man strong, whom (you) see and know: yea, the faith which is by him hath given (this man) perfect soundness in the presence of you all.

(17) And now, brethren, I (know) through ignorance (you) did it, as did your rulers.

(18) But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

(19) Repent ye therefore, and be converted, that your sins may be blotted out,

40. Now, back to Matthew 11 and 27.

(27) All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

All right. They refuse the revelation, what we're looking at here, of the Father. They refuse every revelation that God gave them concerning Himself.

41. In the 13th chapter of Matthew, 14 and 15.

(14) And in them is fulfilled the prophecy of Esaias, which saith, By hearing (you'll) hear, and shall not understand; seeing (you) shall see, and not perceive:

(15) For this people's heart is waxed gross, and their ears are dull of hearing, their eyes they have closed; lest at any time (they'll) see

with their eyes, hear with their ears, should understand with their heart, and be converted, and I (will) heal them.

Chapter 15:, verses 7-9, Just taking rapidly.

- (7) Ye hypocrites, well did Esaias prophesy of you, saying,
- (8) This people draweth nigh unto me with their mouth, and honoureth me with their lips; (But they don't even know what they're saying. Exactly what It tells you.)
- (9) But in vain do they worship me, teaching for doctrines the commandments of men.

42. John 12: 37 to 41.

- (37) But though he had done so many miracles before them, yet they believed not on him:
- (38) That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? to whom hath the arm of the Lord been revealed?

Now look, it's the same story. The works were there. Why don't you investigate those works? See? Why don't you look and see wherein these works are there impertinence wherein you cannot back. (Yeah) They wouldn't do it.

- (39) Therefore they could not believe, because Esaias said again,
- (40) He hath blinded their eyes, and hardened their heart; they (could) not see with their eyes, nor understand with their heart, and be converted, and I should heal them.
- (40) These things said Esaias, when he saw his glory, and (he spoke) of him.

Now, you can understand what I'm showing you here tonight, that absolutely that Spirit that Bro. Branham placed in the realm of the historical. He said, *"That Spirit absolutely will come now into the world at the end time and He is going to place the Church."* He's going to give the Church a revelation, but primarily, it is a placing of the Church, bringing the Church in. So the Church must've been out. Now, Israel could have been brought in. They turned down the bringing in, in the time of Moses. They never got in. They turned it down in the time of Jesus. Now, they've got to come a time when they go in, because there remaineth a rest under the people of God, and that's not the rest of the Baptism with the Holy Ghost. This is that final rest. This is not the rest under the seven seals. This is when you go into the land which God promised Israel in the Millennium. And from that, into the New Jerusalem.

Now, Bro. Branham says that Daniel came to Gabriel and Gabriel said to Daniel, "Seal up the Book because the time is not yet."

43. All right. Let's look at It. The Gentiles are blinded as Israel was blinded. So therefore, there's got to come a time when God, in His mercy, has to close it all up and bring in the Gentiles and bring in Israel. In other words, there's got to be an unsealing.

All right. Revelation chapter 22. We'll go to the unsealing. Now, you're very familiar with this. Some of my...very favorite scripture. Verse 10:

(10) He (says) unto me, Seal not the sayings of the prophecy of this book:
for the time is at hand.

What angel said that!? The angel Gabriel came to Daniel and said, "Seal up the Book, Daniel, until the time of the end." And the time of the end had to do with Daniel's seventieth week, the cutting off of the Messiah in the middle of the week, and then going way down the road for three and one half years, a short work.

Now, he said, "You seal it up until that time."

All right. What's it supposed to do? It's supposed to bring in the Messiah! All right, watch.

"Go seal it up." Evidently, since the time of Daniel, chapter 12, and the time of Revelation, chapter 10 and verse 4, this Bible becomes unsealed as pertaining to that Messiah.

(11) He that is unjust, (is) unjust still: he (that's) filthy, ([is) filthy still:
he (that's) righteous, righteous still: he (that's) holy, (is) holy still.

Now,

(12) (Messiah), I come quickly; my reward is with me, to give every man
according as his work shall be.

Now, that's Spirit of wisdom and revelation, that Spirit of God, that is placing the whole plan of God, historically, stops history back in the time of Daniel.

44. But let's watch over here in Revelation 10 and 7.

(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,

Now, what time is that? When He that comes down, that One on the Throne, the Logos comes down, the Creator of the heaven and earth, because the Logos is the Creator, God in manifestation. God's manifesting Himself, comes down and swears by Himself, "Time's run out."

Way back there, the Book was opened, Messiah comes on the scene, cut off, Israel blinded, Gentiles come in, Gentiles now run their course, they're blinded, Israel's got to come back in, so therefore, the Spirit of God comes on the scene. And where He said, "Close the Book, " He says, "Open the Book." What's He doing? Bringing the Church in, letting her know the hour he's living.... we're living in. And at that time, that can only happen because Israel's in the homeland.

Now listen, in 1906 the ...?... the latter rain fell. In 1946, the angel of God came. Will it go as long as 1986? I don't know. We're at 1982. I'm worried about 1982 and a half. I don't know what's going to happen, because I'm not one to set dates. But believe me, I believe we're coming right on down to the end of the line. Right down to the end.

45. So therefore, we go back here in chapter 1 of Ephesians, and just see again what Bro. Branham said, and I'll let you go. He said, *"The Spirit of wisdom comes into the Church."* Ohhh, the knowledge and wisdom of God, see? Coming into manifestation. (See?) This is the hour that many people shall not die. Not a whale of a lot, but there'll be those that don't die. Now, *"comes into the Church, to make known to the Church."* Not to the world. No way. The angel of God came to Bro. Branham and said, "I give you a gift of healing to take to the world." The gift of healing was taken to the world, but the Message was taken to the Bride. (See?) *"Bringing the Church in and revealing what day we're living in."*

What day are we living in? We're living in the hour where the Gentiles must be blinded, Israel's in the homeland, the Gospel's got to go back to Israel. Oh, the mercy of God, all under condemnation, the plan of God through that the mercy of God shows forth.

Now listen, Bro. Branham said that former rain is just like Deuteronomy twice written. Old Bunyan brings out the thought, you don't believe the same as Bro. Branham did. He said under the first law there was nothing but curse, curse, curse; but under the second time given mercy, mercy, mercy. And Bro. Branham said, *"He's here in mercy and grace now, but the next time He comes, it's in judgment."* I preached you that series, here, on Elijah, must truly come from Malachi, showing you positively, He said, "I'm comin'! The first time I'm coming in mercy, I won't destroy; the second time I'm coming, I will destroy!" And He said, "There's just one season that I won't destroy cause I'm putting Elijah here."

46. Now, there's got to be a prophet somewhere, somehow, to send the wrath of Almighty God. I want to ask you a question: Is Israel back in the homeland? Then you better look around for a prophet to qualify. And if you can't see that William Marrion Branham was that prophet, well, that's fine by me. You're dead anyway. You're gone, you'll burn, and it's not, because Lee Vayle said so. Ain't got a thing to do with it. Showing once more the mercy of Almighty God. Because Elijah's in the predestination. The purpose of God would fail without it, without that election.

Okay. *"The Spirit of God Himself comes bringing the Church in."* Well, I ask you a question: What Spirit but the Spirit of God could ever bring anything in? Like William Branham said, *"I was just a voice of the One standing there."*

47. Now, "*just the same as Gabriel came to Daniel.*" He's letting you know that it's got to be the prophetic instrument that's involved here. There's no way it's going to happen otherwise. The Logos cannot deal any other way but through human flesh in order to communicate with human flesh. Now, let's face it. When He appeared in a Pillar of Fire, he had to talk to somebody. The law of God is whoever He talks to is the one that must communicate, so there will be a prophet at the end time, angelic visitations, see?

But remember this one thing: As it was in the days of Daniel, who had the Spirit of God within him and proven as to who he was by his ability with dreams and understandings. (See?) That was fine. But there is no mention whatever of Logos Himself, as far as I know, in the Book of Daniel. But at the end time It says there will be that Spirit. And at the same time, there'll be a prophet, an angelic visitation. I know people don't believe in angels. That's their tough luck. But at this very end time, the Gentile times run down, and the deep and secret wonderful things of Almighty God take place.

48. All right. This will bring us to the place for Friday, where we go to the next section, concerning the Scriptural revelation of the present historical hour, delineated in the Scripture, that the Holy Spirit comes exactly as He was foretold for this day, because we're dealing with the historicity of this of this. See, you get the picture to this point.

The quote, "*The Spirit of wisdom comes into the Church*", in order for Himself to give a revelation to that Church, for the specific purpose of bringing that church in. That'd be correct alignment, get in step, fellowship, one with God, the whole bits in there. And he said it's going to come just the same as it came back there. Now, you begin to line this up with our day, and you cannot get by the fact that there was a prophet, and that God Himself dealt with that prophet. So when that prophet said the same One, the day the Word is here, interpreting the Word, and you go back to the full understanding that that One that gave the Word was that One in human flesh that died upon Calvary, (the Logos) and that Logos gave that to Paul in the form of a Light, speaking lip to ear, that same God at this hour would use a prophet, (see) the same Logos to interpret the Word, when Israel is back in the homeland.

49. So, there you are, Bro. Branham said it and that's the truth of it. (Understand what I'm saying tonight?) Historical. Mercy is over. That's why he said when He comes, the temple fills with smoke, the Blood is no longer on the Mercy Seat. There is no mercy left, my brother, my sister. But that hasn't happened and it will not happen. Can't happen. Uh-uh. No way, until just previous to Christ returning with His Bride to recondition this earth. Why? Because the same God, rich overall, the grace and mercy standing in election, has to deal with those deeds. And He's doing it right now. You see the hour you're living in? Understand why there's a prophet? Understand why these things have taken place?

Just to help you, cause Friday night we're going to go into what you really want to know. And on Sunday, I'll tell you what's happening and why it's happening. But you've got to be convinced of one thing or you're never going to have any faith in this Message, that it gets you off the ground, that is you must believe that there was a prophet, and the authenticity of the prophet, the authenticity of the hour, and the authenticity of the Word. And you must be able to distinguish between the prophet and God, or you're an idolater. And you must understand there isn't one

person to follow. Not when the prophet's gone, not one person. The prophet goes, but the same Spirit is here, see? Closing this day out. The Lord bless you. I'm going to let you go. Let's stand.

Heavenly Father, we come to You again, thanking You for Your kind consideration of being with us, and love and mercy, for which we're very grateful, knowing, Lord, that there's nothing about this hour, nothing about this Message, nothing about the prophet that we can't trace right down in this Word as THUS SAITH THE HOLY SCRIPTURE; trace it right down, Lord, to where it is no longer a word, it is reality. No longer, Lord, where something's coming to pass, but has come to pass. But as the prophet so clearly said, *"All the time, looking back all the time, looking forward, not knowing what's going on,"* and said, *"I'm not riding the midnight trail, dreaming He's coming, I'm singing He's done already come."*

Lord, we believe that tonight. We believe the ends of the earth has come upon us, and we believe, Lord, as Your Own Word distinctly said, "Oh, the depths of the knowledge and wisdom of Almighty God, how unsearchable are His ways." How wonderful is the grace and mercy of God, that we can understand the revelation and mysteries and all those things of this hour, that bring You out, Lord, into the full focus of an unspiritual understanding; that we know our God and His ways. Lord, may we know them as we've never known them before. Father, You've told us and I know You speak to us as individuals, and it lines up every single time with what the prophet said. And he said what the Word says. It's time we begin to say what he said, because he said what You said. And stand with It. Not getting our own ideas. Not answering back like men. We're warned right in Scripture not to answer back like that. We've been taken away. How wonderful, Lord, You stand in that place, tonight. How wonderful.

Now, Father God, just pray the people now will understand the historical things, that we feel that they ought to know and must know, in order to know that which we can teach further upon, until, Lord, all the rest begins to fall into line as never before, knowing, Lord, in ourselves, we'll never ever... I don't know we'll ever cover it, Lord, I don't believe that. I don't know if billions of years will ever do it. But I'm satisfied this one thing, Lord, there is a further, deeper, richer, revelation in that which we have our hearts and minds upon at this hour. And it's going to, absolutely, be the transforming power of God within the Word. As Bro. Branham told us, Lord, everything in that Sixth Seal... that Seventh Seal is there to get us off this earth, put us in a Rapture. I believe that tonight, Lord. I'm just handing back to You Your Own Word; not trying to convince You, Lord, but let you know that Your Word's in my mouth and in my heart and in my mind, that I'm standing on that Word. Not as good as I'd like to, but You're helping me. You're helping me, Lord, and I'm encouraged to go on and believe as I've not believed before.

Now, Lord, bless everyone in Divine Presence here because we know You're here. We pray, O God, grace and mercy be found in their hearts and minds and lives, stimulated by the special blessing of the Holy Spirit. And Lord, I just can hardly wait for that day when that sweet Spirit moves in amongst us, when the gifts, as it were, put on the shelf, and the healing is amongst us, Lord, and every breach will be healed, every heart will be healed, every mind, everybody. Oh, what a day that is, Lord. And there won't be looking out of the corner of the eye. There won't be looking at anything that ..?.. There won't be anything in disorder or disarray, but all in the harmony and glory of God. And Lord, though we do think a lot of things on this earth coming to pass are very wonderful, associated with Your Presence here, I kind of think in my heart that this

will be that... the most wonderful thing could happen to human beings at this time. And I believe, Lord, that would absolutely bring the dead out of the grave.

Oh, those... those people that are coming down here with their spirit bodies, bringing those beautiful bodies out of the grave, change ours, and take us away. And we know this is the hour for it. So, we thank You for it, and bless Your wonderful Name.

Now under the King, eternal, immortal, invisible, the only wise God, be all power, honor and glory, through Jesus Christ our Lord, Amen. 'The Lord bless you'