

Easter Seal #03

The Resurrection Amongst Us Today
April 03, 1991
#1591

Brother Lee Vayle



Shall we pray.

Heavenly Father, we are grateful that we have this opportunity to come into the house which You've provided for us. Yes Lord, You've provided all things for us, even as the parable went forth that all things are ready to come to the great marriage of the son and the woman that the fathers have put forth.

And there were those that came and those that didn't come, and when those that did come that were really to the feast, You gave them garments, and all things were propitious to the outworking of that great event, and we believe that's happening at this time Lord, that there is a great event at hand, already progressing, and we have all those things Lord which are vital to this event.

So Father, we just thank You for what You've done for us, knowing also Lord that You sent John the Baptist to make ready a people prepared for the Lord, the same thing in this hour.

So help us to get our minds on that and rejoice Lord, that we've heard Your Voice, and by grace we'll continue to hear Your voice, and lift up Your great and holy Name, and walk in the light as You're in the light, and have fellowship one with another, and the blood of Jesus Christ, God's Son cleansing us.

May You receive glory tonight, for Lord, because that's what we really desire, take everything else out of our minds, we'll give You the praise, in Jesus' Name.

Amen.

You may be seated.

01

Now we're on number 3 of The Easter Seal, and remember last Sunday as a part of our reading, we came to page 9, paragraph 36, where Brother Branham actually defines the resurrection, which Easter Sunday types.

It's only a type, it's only a memorial, the resurrection itself is real. So it doesn't matter whether it's given a heathen title or not, we're not worried about that, we're worried about the actual spirit or the truth that is extant.

Now he says what Easter Sunday is to do is to tell us, is to tell, to show, and to prove that Jesus is risen from the dead, and that He Himself not only is alive, but that He lives here and is living in us. And notice that in 36 then, he says:

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[9-1] *Notice, the very essence of this resurrection... [in other words, what the resurrection itself is all about, what it essentially is,] is to tell, to show, and to prove that Jesus has raised up from the dead. He is not dead; He is living. He lives here. He is [with] us. "I'll be with you, even in you. A little while and the world seeth Me no more. Yet ye shall see Me, for I will be with you, even in you, unto the end of the world."*

And this corresponds perfectly with Jesus who said, "I am the resurrection and the life, and he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never perish, believest thou this."

And that is the essentiality of the resurrection that absolutely through this great event, Christ in us, the hope of glory, guaranteeing every single thing that God poured into Him for us in particular.

02 Now only a prophet with the actual vindicating power of God could speak of actually proving what he has just said here, because he says to prove. Now he's not speaking then in terms of an Easter meeting per se.

He is speaking in terms of an Easter service, which involves him in particular, because he says here that this actual Easter Sunday, this actual resurrection, has within it, by virtue of the fact that Jesus rose, they prove, you can tell it, and you can show it, He is here, He is in us, and this is the truth.

Now you'll notice that this absolutely coincides with what Brother Branham said concerning the words of Jesus, "In that day you will know that I am in the Father, the Father in me, and I in you." And he said that took place at Pentecost, and then it takes place in this hour, and it takes place at the White Throne.

So as you see this statement here of fact, this definition, and you realise that Brother Branham is talking to a mixed audience, he is speaking to Full Gospel Businessmen, he is addressing Pentecostals, of which there are some people there who follow this Message.

This will go entirely over their heads, and yet he keeps dropping something in, in this message, so that if there is somebody there who is of the election, then this will begin to call them out as a shepherd calls the sheep, the deep calleth unto the deep, the eagles begin to gather, and so on, as we see this in his message.

03 Now we're going to keep reading along till we come to 41, we won't do too much more explaining the other paragraphs, we'll start talking at 41.

[9-2] *Now, as Christians...*

Of course this is born again, and yet it's not necessarily born again in the sense that you can make a claim that you are a real Christian without being born again.

[9-2] *Now, as Christians, we all claim He is alive, or we have been quickened from death unto life by His Spirit. [Now the claim could be "I have been quickened," but it doesn't mean that it's true. It means you're just making a claim.] And if we haven't been quickened, then we have not been made alive.*

And so now he's saying here that there are people who call themselves Christians, are not alive, they merely make the claim, because they have not been truly quickened. And he says,

[9-3] *Now, we're going to break into this subject, the Lord willing, and kinda teach it for a few minutes: how that are we quickened and we can be sure that this is the truth?*

Now here again you find that he's bringing out the fact that he'll be able to prove the actual resurrection of Jesus Christ, which he's talking of now is the quickening one who is here to quicken the people, and you can be sure of the truth.

Of course that means positively that there are those who then can say, "Well I know that I know that I know," and the others will only be able to say, and they will not say it of course, "Well now I know that this is true.

And of course, I'm not a part of it, but I know that I can be a part of it," and they're not going to say it, they're going to say, "Well, he's a nice guy, but he's a stupid sort of a crank, and I think he's an exclusionist, and so we just look at him and say, "Well he's got a great ministry," and never mind what he has to say."

And that's what really happens in this man's ministry and has been happening all along.

04 Now he says:

[9-3] *If this isn't truth, what I'm fixing to say, [now he's going to say something and he's fixing to say it, and he said, If it's not the truth,] then I'm one of the most foolish people in the world. I've given my life for something that there is nothing to, and so have you. But if it is the truth, then I owe everything that I am. I owe everything that I could be to the cause for which we're standing. I think we must not lose our enthusiasm.*

In other words then, if the resurrection is thus and so, it behoves me to take my stand with it, to cast my whole lot upon it, and then go with it and see what it can do consistently as concerning myself, because I have a hope it will even do far more, for which I am watching.

Which is going to take you of course, if you have a Rapture at this point and you don't die, it will be immortality, if you do die, you'll come up in the resurrection, and together with them you'll go in the Rapture, because that's what this is all about.

Now you notice the Apostle Paul also said the same thing. Since Alpha's Omega, and the same Pillar of Fire that brought the Word to Paul is here revealing it, then William Branham could say none other than to stand with the Apostle Paul, who said, "If there is not a resurrection," then he said, "in this life only we have hope, I am of all men most miserable."

05 So the Apostle Paul was speaking crucially and critically of the reality of the power of the resurrection which he knew by vindication. And also the fact that definitely there was going to be a resurrection and that he was a part of it, there already has been a resurrection, and he will join it in the second half of it.

So he says here:

[9-5] *As I see Easter approaching...*

Now Brother Branham's looking down the road preaching this, ahead of the services that he's going to take later on, the actual Easter.

[9-5] *As I see Easter approaching, it does something down in me, as I know that that is that day that the thing was sealed forever in the sight of God.*

So now right now he's got here that every single promise from Eden onward, every single thing is fulfilled in the resurrection.

And so therefore now Christ being that Resurrection, He here in the midst of the people, and filling the people, absolutely vindicated as to the truth, is setting a record for two thousand solid years ahead, roughly two thousand solid years, which cannot be gainsaid.

[9-6] *Now, we notice it is the same Spirit that raised Him from the grave that is dwelling in us.* [Now how does he say that? Because that is what the Scripture says, that's what's testified to by Paul as being the truth that Jesus set forth.]

[9-6] *Now, how could that be the Spirit that raised up Jesus, from the dead dwelling in us?* [Now he said, "How can it be?" What is the definition, what is it anyway, what's it all about?] *It is the Spirit that quickens. It's not the Word that quickens; it's the Spirit that quickens the Word, or gives the Word life, gives It wings to fly, gives It access. It's the Spirit that does that.*

06

Now Brother Branham without a doubt is referring here to the fact of the token.

When he said to the people, and he used the illustration of Moses, when they took the blood and placed it upon the doorpost, and the Rabbi said, the one Rabbi, "Now I know that Moses is exactly right, I know that's the thing we ought to do, that is certainly scriptural, it ought to be obeyed," then he doesn't do it.

Then he gets to the place where a couple of women are beginning to discuss the possibility of something that is intriguing, and one said, "Come on, let's just go out tonight. It's all right, we'll go out tonight."

And the one person says, "No, I'm not going to go out, I'm under the blood, and I'm going to stay there, because absolutely that is right."

And the one woman said, "Well sure that's right, that's great, the blood's there, I got no problem there, but actually come on, let us go out."

And he said, "No, you are not going to entice me."

And so you're looking at people here who can acquiesce to what they believe is truth on the grounds that there's something in them is sympathetic to it, they can accept it as a face value, but they cannot accept it as a life value.

And they'll go along and say, "Yeah, that's right, that's the way it should be, yes, amen, I'll go along with that," but they don't. They stop short, as the Scripture said, "Why did they not enter in? Because of unbelief."

And the unbelief, I want you to notice, took place after the exodus from Egypt, through signs and wonders and miracles, through the Red Sea, the destruction of the Egyptians, the feeding of manna, the clothes never wore out, the feet never got sore, no one I guess even needed a bath, everything was really wonderful.

And yet in spite of that they did not go in because they did not believe the evidence that God gave the twelve people to bring back.

07

Now remember those twelve people, only two of the twelve, were faithful to the evidence that came back though the rest were part of that evidence, in bearing the big grapes and all the things, and they said, "Well then look at the land, it's just overpowering. It's just overpowering."

And that's what people look at this Message. What Brother Branham presents as a reality, it is overpowering, and you're in Hebrews 6, let me read it to you, because you know my memory is not that good, and I don't care if it isn't. I got a book here to read out of. And it says:



Hebrews 6:4-6

- (04) [It's] impossible for those who were once [for all] enlightened, [they see something,] tasted of the heavenly gift, partake of the Holy Ghost,
- (05) Taste the good word of God, [even] the powers of the world to come,
- (06) [They will] fall away...

Now see this is what you are looking at, and here's where people believe there's such a thing as backsliding and falling away to condemnation, that's a lot of hogwash! They were presented with reality, right by God Himself, and the things of the future Kingdom, and they said, "Hey that's great," and walked right away from it.

They never had a part in the first place. They never believed in vindication. What was Moses' trouble? They didn't believe that he was the prophet! So Korah, Dathan and Abiram came by and it was easy to fool the people.

Because they weren't believers either, some little strumming strumpet like, I guess I could use that term irreverently of Miriam, whamming on her tambourine, doing her fandango dance, and even praising God all the time and denying Moses.

Do you know why she denied Moses? She was too familiar with him. And that's what happened to America. Where one sign in the heathen land would turn thirty thousand people, thirty thousand signs in America doesn't turn anybody. That's our trouble. We're too familiar. And yet not familiar enough. It's not real enough.

08

Now he said:

[9-6] *Now, we notice it's the same Spirit that raised Him from the grave is dwelling in us.*

Now, how could that be the Spirit that raised up Jesus, from the dead dwelling in us? It's the Spirit that quickens. It is not the Word that quickens; it's the Spirit that quickens the Word, or gives the Word life, or gives It wings, gives It access. It's the Spirit.

So they say, "Well we believe the Word of God, but we don't believe this Word here that's vindicated, we have our own revelation, we have our own understanding, and that's the way it is going to go.

So the Word without the Spirit is not living Word. It's not that it's not the Word of God, but it's the Word that has not been charged with life or infused with life.

And so in other words it's only a philosophy, and it produces Satan's Eden, because remember Satan's Eden is based on religiosity, which is so-called Christianity. But it is still a dead word. Now quickened Word is the revealed Word of the hour and it brings life.

Now that's Brother Branham's definition. A quickened Word is the Word of the hour that's been quickened and manifested to be true.

09 Now remember this. You simply cannot find every single age that has what Brother Branham is talking about. All you can find is the Alpha/Omega principle.

As I've said many, many times. If you are coming all the way and you got a piece of wood, and that's all there is, it's just a piece of wood, it's one continuous piece of wood, and it's oak at the first of it, and it's oak at the back of it, it's oak all the way through.

And so therefore you have that which started under Paul, and it's ending in the same way it started with Paul, then there is a church goes all the way from Alpha to Omega, and you can do what you want about it.

You can look it in the face, and you can lie, you can become denominational, and you can say, "I don't understand it, therefore I don't take it," you can do what you want.

The prophet distinctly said, "It doesn't matter so much what lies in between, but you watch Alpha and Omega." You look at what the beginning is, and when you see the beginning at the end, you know it's over. And you know that the thing is true! Because specie cannot change. Darwin proved it!

You can get white pigeons, and you can get brown pigeons, you can get any kind of pigeon, but you turn them loose, they go right back to being a slate grey. They go back to their beginnings.

No matter how you hybridise and what you were, because original Word is spoken Word and original Word is true Word. And that's exactly why science and no one can ever produce a specie when it goes out of existence. See?

10 All right, now we go to [paragraph] 41.

[9-7] *Now, the wheat alone [or by itself,] is just a wheat, [Now he's talking about us,] but when the quickening life gets into it, into the wheat, then it gives it life. And we which were made in the image of God, and now dead in sin and trespasses, [must be given] some way*

that God can get this quickening life into our mortal bodies.

Now he said:

[9-8] *I'm talking about the body.*

Now he's coming right down here to the fact that this life is amongst us and this life must be instant, in us. Now you know that Brother Branham is dealing with this subject as a vindicated prophet.

Now I realise that you can sit here and you can think, "Well Brother Branham is like any other preacher, and Brother Branham is just talking to these people here, bless your little heart, and he's just using the Word of God like anybody else, and isn't he nice and he's talking." You got to be sick!

He's not talking like any other preacher! He's talking as a vindicated prophet, period, or he ain't worth the salt that's found in his body, whether you could season a hot dog with it or not is beside the point. Because he is not true to his office, he is not true to God.

11 Now let's get this straight. Over here in Ephesians, and there's some people don't believe in a five-fold ministry, they're screwed up so I haven't got any time for it. But let's get it over here in Ephesians 4.

And he said here, he said:



Ephesians 4:4

(04) There is one body, and one Spirit, even as ye are called in one hope of your calling;

Now he said there are other callings! You've got a calling, which is your true vocation, and it's hooked right up to God. And your calling is as definitive as God Himself and is irrevocable and is none other than God! Because if God's not in that thing, the same as God Himself is in Himself, you've got problems.

For it says:



Ephesians 4:4

(04) There is one body, and one Spirit, even as ye are called in one hope of your calling;

Now if you've got some little hit and miss kind of a calling, if you've got some little tiddlywinking over here that fails one time and is fine another time, then you've a God that Himself is tiddlywinked, and He fails sometime and other times He doesn't. You've got a God that vacillates.

You've got a God that's a two-faced God. He looks in and He looks out and He does what He wants to do, and you don't know what He's going to do. So you haven't got any stability. See?

That's why the other day we were talking about the becoming God and the fact of what Jesus was to us, He is become to us righteous, in sanctification, in justification, He has become to us the resurrection. And He stands right there as the becoming One to you and me. Now he says the same thing.



Ephesians 4:4

(04) One body, one Spirit, even as ye are called in one hope of your calling;

Now look where he puts the hope of your calling! He puts it above God Himself! In other words God Himself becomes entirely expendable, if He could be expended, He becomes a hundred percent the Guarantor, even above Himself, the Father for His children!

“Well bless God, you know, He's a nice God, but He could do this, He could do that...” He cannot do anything other than what He is! And His 'Isness' is His faithfulness! He said, “You're engraved upon My palms!” You're part of His thoughts, you're His attributes.

12

Now let's keep reading.



Ephesians 4:5-12

(05) One Lord, one faith, one baptism,

(06) One God and Father [or God Who is the Father] of all, who is above all, and through all, and in you all. [And what are you going to do about that?]

(07) But unto every one of us is given grace according to the measure of the gift of Christ.

(08) Wherefore he saith, When he ascended up on high, led captivity captive, gave gifts unto men.

(09) (Now that he ascended, what is he first [went down]...

(10) [And then he went up, and now he came back again,] that he might fill all things.)

(11) And he gave some, apostles; some, prophets; and some, evangelists; some, pastors and teachers;

(12) For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

In other words, He gave that in line with, contingent to an actual part of He Himself outworking Himself with His Own children!

So all right. How in the world are you going to tell me that William Branham, absolutely vindicated prophet of God is some ho-hum individual? See nobody believes in his stature.

We don't even believe in his stature.

How can anybody who doesn't take every word that Brother Branham says and look at it believe in his stature? Or somebody said, "Well you look at this as though it's the Word of God."

Well if a prophet hasn't got the Word of God, and isn't the Word of God, what is this all about? I'll tell you, you've got some big mouth individual who wants to be somebody, lead people astray.

13 All right, he tells you this now. Now he says here,

[9-7] *...this quickening life... And we which were made in the image of God, now dead in sins and trespasses, [must be given a] way that God can get this quickening life into our mortal bodies.*

Now how does he do it? He does it on the ground of a ministry that is predicated upon that which has already been fulfilled in Jesus Christ, because that's what Paul says in 2 Corinthians.

There's a ministry there. And that's what we read of here in this particular area, that's going to bring us right up unto Christ, where the actual fullness is manifested.

Now he's talking about our bodies. He's talking about the part that is going to be entered into by God in order to quicken that mortal body, because we are three-fold, and a resurrection is in store, and the resurrection concerns the body!

Because as far as the soul is concerned, it never was lost from God in the sense that it was lost as people think it is, because the soul never died. The soul can only die when it's cast into hell and the body will die with it when there's annihilation there.

But the soul of the individual that came from God where that gene is, that was the one that was away from God.

Now where did it depart from God? In the Garden of Eden when it was in confined in a human body, that's where the thing went haywire. Now Adam and Eve were not allowed to be immortal in that particular condition. So now there's got to be a condition laid out where they never have to die.

Now he said right here, this is you're looking at the basis of it. You're looking at your body; you're looking at what has to happen in order that you know positively you will be immortal.

14 All right, let's read the Bible for it. He reads in Romans, but let's go further.

Let's go to Ephesians 1:13.



Ephesians 1:13-14

(13) In whom ye also trusted, after ye heard the word of truth, the gospel of your

salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

- (14) Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

He says the baptism with the Holy Ghost is your sealing in, that you are a part of this physical resurrection, that starts in a spiritual resurrection, that admits you right back to God! That puts a seal on you that you are a child of God! That that gene is there. See?

- 15 All right, we're talking about the body. The quickened Word, the revealed Word of the hour. Now, we'll get into that hour stuff later on.

Now notice in [paragraph] 42:

[9-8] *Jesus was the Word. Do you believe that? John 1, "In the beginning was the Word, the Word was with God, the Word was God. And the Word was made flesh and dwelt among us."*

Now Brother Branham categorically says in another place, *"If you make Jesus the Word, you've got three gods."* So what is he saying here? His doctrine is not transgressing the true doctrine. So he's talking about the body. And Jesus was the body. And what was he the body for? He became the body for God!

So that's why he says here, *"Jesus was the Word."* Now, in other word, that which was to be manifested to come forth. Now what did he come forth for? What was the purpose? He's telling you, that God could indwell him.

So let's go and find out if I'm telling you the truth.

[9-8] *"And the Word was made flesh and dwelt amongst us."*

Now how in the world was it made flesh to dwell among us? Easy. God Himself became flesh through Jesus Christ the Lord being born of a virgin and God indwelling him.

- 16 Now we're going to read right down to paragraph 48 without stopping, so we'll get the picture.

[9-9] *Now, as the promised Messiah, He quickened every Word that was prophesied that He would do: healed the sick, and how He would be born of a virgin, [Brother Branham got that backwards, how he'd be born of a virgin, heal the sick and so on]. He was the Word manifested here on earth, but He could not do this just as a man. It took the Spirit of God dwelling in Him to quicken those promises.*

[10-2] *I hope that we get real clear now. Jesus, being a Man Himself, the body; but it took the Spirit in Him: the Spirit. "It's not I who do the works; it's My Father that dwells in Me. He's the One that does the work." Jesus Himself was the Word, because He was... Before God... [Now Brother Branham is stuttering here, so don't worry about this.]*

This is a bad word to use, and I hope you take it right before a crowd, but He was

predestinated by the fore-knowledge of God, [see his language is garbled, we'll change it around,] how God's plan was to be, that He would send a Redeemer, and the Redeemer could be His only Son. So, that he was God's promise all the way from the garden of Eden, that Jesus would be here.

So, that was God's promise rather all the way from the garden of Eden.

17 [10-3] *Here He was, as a Man borned of a virgin. But it took the Spirit of God to quicken that Word to Him, and He was the Word quickened, the Word quickened for that hour.*

[10-4] *The time had come when you had to have a Redeemer. The law had failed. Other things had failed. Now, it takes a Redeemer, and He was the promised Redeemer. He was quickened by the Word of God.*

[10-5] *Now, if that same Spirit that was upon Him to be the Redeemer in that age, that we have accepted... Now, the promise of in this last days of what would take place, if you become part of that Word, you are redeemed with Him; because the same Spirit that dwelt in Christ is dwelling in you, quickening your life to this age. And it will also in the end time quicken your mortal bodies, resurrect them, bring them up again. That takes the gloom away when we look at it that [way], and that is the truth.*

[10-6] *In Romans here, Paul has proved it to us. "If the Spirit that raised up Jesus from the dead dwell in you, It will quicken your mortal body." This is the same Spirit that raised Him up that quickens the true believer to Eternal Life. The Spirit that raised up Jesus from the dead dwells in the believer, quickens the believer to Eternal Life.*

18 Now let's go over it. Because there's certain things we're going to have to look at very carefully.

Now he said:

[9-8] *I'm talking about the body. [And he said,] Jesus was the Word... "And the Word was made flesh and dwelt among us." [We're talking about a body right here. We're talking about Jesus and his own flesh, in his own body.]*

All right, let's go back up at 43.

[9-9] *Now, as the promised Messiah, He quickened every Word that was prophesied that He would do:*

Now as the promised Messiah, He quickened every Word that he was promised to do. Now what did he mean, he quickened the Word? I thought the Holy Spirit quickened the Word. Now it said Jesus, we're talking about the body, the promised Messiah, quickened every Word. Now what is he saying?

[9-9] *...He was born of a virgin, healed the sick, all that, made true.*

So what he's actually telling you here is that this body, through the quickening power of Almighty God, actually made the Word come to life. He was born of a virgin, he healed the sick, he raised the dead, he did everything that was said about him.

Now then when you look at John the Baptist, you can understand that this happened to John the Baptist. John the Baptist manifested every single Word that he was supposed to manifest. And he could only manifest what was in the Word already said about him.

And so therefore when he manifested that Word, it proved the Word of God was absolutely quickened through and in this person, and he was that person that was spoken of, and he was that Word made flesh at that time, or that hour for that purpose.

So John could say, when he said quoted himself concerning Isaiah 40, he said, "I am the Word of God for this hour made flesh under these particular conditions, because this is what the Bible says." And you can't gainsay it; you can't get away from it.

19 All right, now as we are looking at this, we want to understand that Brother Branham in his role of the prophet vindicated as speaking of vindication, is now speaking in terms of the Holy Spirit in Matthew 12, where we understand Messiah, because that's exactly what he is.

Will come forth now in the form of the Holy Spirit amongst the Gentiles, and do exactly what he said he would do, and he's done it, which is according to Ephesians 1:17, which is also according to 1 Corinthians 15, and he says, in 20th verse,



1 Corinthians 15:20-23

- (20) But now is Christ risen from the dead, and become the first-fruits of them that slept.
- (21) For since by man came death, by man came also the resurrection of the dead.
- (22) For as in Adam all die, even so in Christ shall all be made alive.
- (23) But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his [presence].

Now, he was literally present according to Ephesians 4, when He went down into hell, led captivity captive, ascended with them, and came back in the form of the Holy Ghost, and He came back after the Apostle Paul, time with him in the desert, and established a ministry.

But at the end time He comes back once more in a Pillar of Fire to a man that is now Elijah for this hour, which is William Branham.

20 So all right, you'll notice what it says here:



1 Corinthians 15:23

- (23) ...they that are Christ's at his [presence].

So it's a Presence at the end time nearing the resurrection! So you see the Son of man ministry that has to come before there is a resurrection, proving the Presence of God, and proving the Word of the hour, which alone has life!

Now I know that this is a lead balloon to everybody but us, because nobody believes anything about the Word of God except it's all got life, hallelujah because I've got it. Hallelujah, hogwash.

They don't understand the Bible that distinctively says, "If I had not done the works no other man did, they had not sin, but now they've both seen and hated both me and my Father."

And they'll tell you right to your face like the Church of Christ, who makes healing of the devil, who makes God a devil, and say, "Hallelujah, I love God, I love Jesus, I love Him!" And they talk and they, "Oh God, I'm sorry if Jesus died, Jesus you died for me, I'm so sorry!"

21 Listen to me, God's Word said they hate Him! You do what you want, I'll kick this pulpit over and walk out of here and never see you again. Because I'm sick and tired from centre to my belly button, both ways. Because people refuse to believe the Word of God.

They got their own, they say, "Well I don't hate," and you're a liar and the father of a lie, and you came right from the heart of the devil. Don't you tell me opposite to the Word of God. Don't you try to make somebody a Christian, full of the Holy Ghost; it comes against the Word of God.

This church is not built on that hogwash, clap trap, balderdash, the lie of the devil. See?

Jesus said, "They've both seen and hated me and my Father," and you're going to tell me different? Brother Branham vindicated, used that very Scripture, but he just said John 15:23,25, whatever it is, he did not quote it.

When I found it on my own and realised he'd used it, just putting it down, it is positively the truth that you are looking at.

22 So he says here:

[9-9] *Now, as the promised Messiah, He quickened every Word that was prophesied He would do:*

What about this hour, when He appears to the Gentiles in the form of the Holy Ghost, He quickens every single Word!

In other words, the Spirit of God Himself, the One that was in Christ doing the works, is here doing the very same thing and proving the Presence of Almighty God, and the truth is. And yet you go all through the country, every time I turn around, I find somebody says, "Well Lee Vayle's telling a lie.

Don't follow what Lee Vayle says," and I'm following the prophet. And who's wrong? I'm not worried about the White Throne, why? What's the worry? You say, "Well, you defying God?" No, what can I do? I can't defy God, I'm stuck!

You know people don't understand they've turned a corner. Everybody sitting on a fence, except a few folk that want to get down to the brass tacks. See? All right, listen.

[9-9] *He was the Word manifested here on earth, but He could not do this just as a man. It took the Spirit of God dwelling in Him to quicken these promises.*

23

Now listen here, let me get this flat. If all the prophets worked up to Jesus Christ and it was prophets and prophets alone, then what works back from Him to this hour? Prophets. Because He's the centre of it. See, people don't want prophets, they want their own way. "Well our little society believes other words."

That bunch of fish-faced Dagan god worshippers up here in Ohio, and Ohio is where it was, Brother Branham knew in his hotel room there in Hamilton, I guess, not Hamilton, but the other place just up there, you know what it is.

Not Mansfield, but doesn't matter anyway, he was there, near Chautauqua, the whole bit, and here's Du Plessis and Gordon Lindsay saying, "Well now Brother Branham's a prophet when he discerns and tells you things, but when it comes to the Word he's no prophet."

And they stand before the whole world, and tell the world, they just show their ignorance! Then we're supposed to be not nice, because we say, "Hey you guys, you're wrong!" Why do you think I'm hated? Because I won't go to these guys and kiss their feet, and say, "You're right!"

But they think it's great to call me wrong. I can tell you, I can call them right back. If I don't know who's selling out in this Message by this hour, I sure got no brains at all, spiritually speaking. If the first church age could tell who were false apostles, are we supposed to be so dumb we can't tell?

Come on, don't be sick and ignorant, brother/sister, get with it. See? Who did the quickening? God did. Who quickened Balaam's donkey? Well say, "An angel did." That's true. But Who quickened the angel? So go down.

24

Now all right:

[10-2] *I hope that we get this real clear now. Jesus, being a Man Himself, the body; but it took the Spirit in Him: it's a Spirit. [Now he's bringing it right down to the man part.] "It's not I who does the works; it's My Father that dwells in Me. He's the One doing the works." See? [Now that's very true. You get your picture there then. Now notice,] Jesus Himself was the Word, because He was... Before God... This is a bad word to use, I hope you take it right before a crowd, but He was predestinated by the knowledge of God, how God's plan was to be, that He would send a Redeemer, and that Redeemer would be His own Son.*

Let me tell you something here. I can revise this by just leaving out, "He was God," or something like that, but let me just give you an idea.

Let me read it this way: "Jesus was the Word, because He was predestinated by the foreknowledge of God, according to the redemptive plan of God, that God's Own Son would be the Redeemer."

25

Now I can say it that way. Or I can say, "By the foreknowledge of God, Jesus, who is God's only begotten Son, was predestinated to be the Redeemer, and thereby fulfil God's plan of redemption. This makes Jesus the Word." Why? Because He is the manifestation of what was there to be.

In other words, He had to become the human form of the written or omniscient Word of God that took its form in a plan. And it had to come forth in a man, because there had to be a Redeemer, and the Redeemer was a man.

I could also say, "God by His Own foreknowledge, predestinated His Son Jesus to be the Redeemer, and thereby fulfil God's plan of redemption," of which Irenaeus said, "God being a Saviour, or a Redeemer, it was necessary to predestinate a man who'd require saving or redemption, to give God reason and purpose of being."

Which simply means for God to fulfil that of Him which was His omniscience, which included foreknowledge! Brother Branham said, "*God never had any further thoughts, they were all in Him. He just took His thoughts and laid them out.*"

So that's what Brother Branham is saying here, and he knows the Pentecostals hate the word 'predestination', so he said, "*I'm going to call it foreknowledge,*" and everybody got happy! Well all right, that's great! I simply don't like a certain type of food.

You know Little Abner, he went down there, he had you know, skunk hollow. So it seemed like some of them liked to eat skunk. So maybe I'd grind up a skunk and I called it, you know, quail or pheasant and you'd like it. That's Pentecostals.

You just take the word predestination and call it foreknowledge. You don't know the truth, you just eat it? Well he proves they'll eat anything. What if this gets to the eagle in the barnyard after awhile, and we'll find out who eats what. See you keep those things in mind.

26

Now:

[10-3] *So then, that was God's promise all the way from the garden of Eden, that Jesus would be here.*

So you could read it this way, "So then, he, Jesus was God's promise, which is true, all the way from the Garden of Eden, that he would be here." See, he was already written about in heaven and had to be revealed on earth.

Now [paragraph] 45:

[10-3] *Here He was, [and this is the same as paragraph 44. This is this one promised. And here He was,] as a Man borned of a virgin. But it took the Spirit of God to quicken that Word to Him, and He was the Word quickened, the Word quickened for that hour.*

Now notice Brother Branham using the word 'hour', and when you talk about the fact that a man that is quickened for that hour, you are talking about a role, and you're talking of specific things said for that hour, and for that role, and it couldn't be for any other time!

Then what are you going to do about Matthew 12, and put it way back in the time of Jesus, you become a complete fool! And I can prove it by the fact as the Scripture says, "He shall not raise his voice in the streets, he shall not strive, he'll not break the bruised reed, and he won't put out the quenching flax."

He did that in Israel, he raised his voice, he caused a ruckus in the temple, and he cut the religion off. Then you read that any hour outside of this, and you read it apart from a vindicated prophet, you are stuck!

So he talks about roles. He's talking about Scripture for the hour. And that's what it is, and that's what he means quickened, it means it is manifested that it is for this hour. Now remember, this hour is the same as that hour! Which was what?

Paul looked back and proved that hour of manifestation was correct! So therefore William Branham has to stand as Paul and look back at that hour and prove it's correct, and it's the same hour that he said about, "I'll be in you, and you in me and you'll know it."

27 Now did you hear what I just said? Because I made a very important statement. Paul had to look back, and he was thoroughly vindicated in doing it. And he could strike it, and he could say, "He is the resurrection and life!" See? And it was vindicated through the Pillar of Fire bringing the Word!

And at this time, being Omega, William Branham had to stand there, and he took it back two thousand years, and he said, "*If He's risen from the dead, and He's amongst us, He'll do the same things now in the Holy Spirit that He did in the flesh!*"

Now people say I don't think I can take it. I don't care two bits what you can take, take it or not. I'm supposed to be real sweet and try to convince you. I've been doing that for eight solid years, you'll understand, almost eight solid years and better. It's more than that, started back in 1980; hit the thing in 1981 strong, going from 1977.

From '77 to '91 is 14 solid years, and people still don't know anything about the Presence. And I'm glad they don't. You say, "Brother Vayle you're a skunk." Yeah, and I thank you, but a very nice skunk at that. I'm going to tell you they are not supposed to know about it.

28 All right:

[10-3] *Here He was, as a Man born of a virgin. But it took the Spirit of God to quicken that Word to Him...*

Why? Because he was a prophet as a man! Came down. Became the prophet, and no prophet could escape, he had to have death, crucified in Jerusalem, and something like that, and he was, killed in Jerusalem.

[10-3] *...and He was the Word quickened, the Word quickened for that hour.*

That role. What's he talking about? He's talking about the very fact that He was the literal manifestation that He being the Prophet was God manifest in human flesh.

That He was the Word of the hour manifested, the living Word of God to the people, and Jesus had to be quickened. Then if He was quickened, what was He quickened with and we

in turn are quickened with the same thing.

[paragraph] 46:

[10-4] *The time had come when you had to have a Redeemer. The law had failed. Other things had failed. Now, it takes a Redeemer, and He was the promised Redeemer. He was quickened by the Word of God.*

29

Now what's he talking about? He proved that He was the Redeemer! What's He proved today? That He's amongst us! What is He proving? He's proving 1 Thessalonians 4:16, Jesus does all three things in descending, that's Spirit, that did the work, that made Him what He was, which is Elohim!

Came down here with the Shout, the Voice and the Trumpet, that He is the resurrection amongst us, proving it! A Pillar of Fire right there, scientific picture.

Do you think Pentecostals believe that? Well they believe some little short-haired slack-dressing floozy running up and down, banging her tambourine, living in adultery, to both the Word of God, to God and her own husband! "Oh that's all right! That's all right."

Listen, I know you Pentecostal bunch; don't try to tell me, I was amongst them for years! They're as rotten as the Baptists and Presbyterians, if not a whole lot rottener. What age did God ever speak of as chaff, wretched, miserable, blind, naked, and act as though they're rich, increased in goods and don't need a thing?

Talk about God and can't recognize Him. No difference between them and the Church of Jesus Christ, except this one difference, they're going to account to a whole lot more. Don't tell me, I know my Bible. Those that knew much get many stripes.

30

All right. The living Word of God or the living Word of the present hour now fulfilled in Him, or fulfilled Him, showed Him there, and came forth through Him. Okay. God Himself in the hour, the role.

[paragraph] 47:

[10-5] *Now, if that same Spirit that was upon Him to be Redeemer in that age, that we have accepted... Now, the promise of in this last days of what would take place, if you become a part of that Word, you are redeemed with Him; because the same Spirit that dwelt in Christ is dwelling in you, quickening your life to this age. And it will also in the end time quicken your mortal bodies, resurrect them, bring them up again. That takes the gloom away when you look at it that way, that is the truth.*

Now he's quoting there, "You that are troubled rest with us." Now he's garbled here, but what is he saying?

Now this is what he is saying, according to what I see it: if the Spirit that made Him Redeemer two thousand years ago, and they accepted Him, and thereby became a part of Him, if you accept Him today, in His role of this day, you will be part of the resurrection and consequently the Rapture, and what is that role? Son of man!

Outside of us nobody even knows a thing about that! And they don't care to know! You know why? Because there's nothing in them that wants to know. They're back in their dead world where they're living in there, see? They don't understand.

31 Now Brother Branham said, *"If you take Him today as the Son of man, and you understand the ministry, and you understand Who is here, and why He is here, and what He is doing, then He has become the resurrection to you, and not only are you quickened spiritually, showing you're a son of God, but you're quickened as to immortality!"*

Now that's what he says! And he's vindicated in saying it! Do you understand vindication? Somebody's Bride somewhere! This whole church may miss it, but somebody's not.

I've got news for you, as far as I'm concerned that somebody better understand Presence and maybe a whole lot more than you and I do, and with a whole lot more worshipable attitude, a whole lot more sincerity and sobriety, a whole lot more humility, whatever it takes, but I'm going to tell you one thing.

If you don't believe that one came down in our midst, Brother Branham, he said, *"My ministry is to declare He is here,"* and God does not vindicate a tired old Message, you better believe he's talking, which he is talking about, 1 Thessalonians 4:16, the Lord Himself descended, and he said Jesus does all three in descending.

32 They don't understand, "The Lord said to my Lord," even God said to His God, they don't, they just said, "Uh-uh-uh, can't be," like a bunch of seals, "uh-uh-uh, give me a fish, uh-uh-uh, give me a fish."

They'll spin a ball on their nose and go through their circus act. I'm going to tell you one thing, I'm not a trained seal, I believe I'm an eagle, and I want some fresh kill. I want some so entirely different from the stuff they ever taught, I want to get away.

You say, "You just want to be different."

"Amen, you're right, I want to be different!"

You say, "What if it sends you to hell?"

Well at least I go to hell different. At least I don't turn to the Halloween party, every one wearing some kind of a mask of a clown, all clowns looking alike, a bunch of clowns acting alike.

At least I want to go thinking I'm dressed as an eagle. I know people don't like the way I preach, who gives a rip, I don't say I like it either. But I get to the point, I hope.

Now he said, *"Right here this equals rapture."* This equal rapture. What he says right here.

If the Spirit that made Him Redeemer two thousand years ago, those that accepted Him in that role, became a part of Him, and are now completely redeemed as according to truth, and they will rise in the resurrection, so if we accept Him in His role which He is today, we're a part of that resurrection too and even the Rapture through immortality without even dying.

33

Paragraph 48:

[10-6] *In the Romans here, Paul has proved to us.*

Paul proved what? Anybody can talk, anybody can write a book. But you can't prove a book by a book. See?

How about Newton's so-called law of gravity, he didn't really have all the figures there, Einstein had them better than he did, and even he didn't know for sure, because who knows what gravity really is, they just got an idea. They're pretty close to proving certain things with it, but nobody really knows.

What are those forces? What about this, how did Paul prove it? Paul proved it by vindication. How did they know Jesus was what he was? He said, "The Father in me doeth the works!"

And what do you think Paul's going to say? "The Father in me doeth the works!" What's William Branham going to say? "*The Father in me doeth the works!*" And there's gonna be a proof!

Now you and I don't stand back and say, "Well bless God, the Father in me doeth the works." What works? "Well I do works of love." I can get a Hindu better than you. "Well I'm a militant soldier for God." I can tell you right now Saddam's more of a militant soldier for Allah than we are for God.

So I can't understand about people, no. They don't understand this thing about war, everybody keeps on saying, "Well you know the thing is this, you know we've got to negotiate."

How do you negotiate murder? How do you negotiate rape? What are they talking about? You see how stupid they are?

Oh God have pity, they're going to have Jesus coming down and say, "Oh poor lovely people, I wouldn't ever allow you to burn, no matter what you did, you bunch of homos and the rest of you, I would never, I'm a great God of love."

Want to read what He said? He is the God of love. You bet He's a God of love; He's going to rescue this earth, rescue His Bride, come on, come on, come on, what are you talking about? Somebody doesn't... I don't know. See, it's all double-talk. All double-talk. This is not double-talk, he proved it.

34

Now here's what he proved:

[10-6] *"If the Spirit that raised up Jesus from the dead dwells in you, It will quicken your mortal bodies." This is the same Spirit that raised Him up that quickens the true believer to Eternal Life. The Spirit that raised up Jesus from the dead dwells in the believer, quickens the believer to Eternal Life.*

All right, now it is the same Spirit today as it was back there, and we are quickened to both

eternal life and the resurrection, Brother Branham's saying the same thing he said up here in paragraph 47.

Now how could Paul prove to those people the truth? Well this young kid was listening one night and he fell asleep after Paul's long dissertation. He fell down a story, and he broke his neck, Paul goes down and raise him from the dead.

Now you break your neck, you're dead, you're dead. A broken neck, that's dead on arrival. That's bad. DOA. He raised him. What about the time the asp bit him, the adder bit him, and so on.

35 Now we're going onto 49, that's another little new series part here.

[10-7] *There's only one life, one Eternal Spirit, one Eternal Life, and that is God. God alone is Eternal. And then we, being His children, are a part of Him;*

Now that's a blank statement taken from the Word of God. Which rests upon vindication! Because where the prophet is vindicated for one thing, he's vindicated for all things! Because he can only say the words of God which are put in his mouth.

I know people think, "Well a prophet can say just anything." You know, you got to be sick. Merciful God, you got to be sick. Why do you think this Bible... and then stand up and say, "Well hallelujah, I believe the Word of God word by word." You believe your own ideas, word by word.

You see the fallacy brother/sister? It's all or nothing! One word off, bang! One word added, gone! Say, "Well I don't think it should be that rough." Well why don't you bring God down and club Him to death or something?

How would you know what you brought down, if you brought Him down? He's Spirit, no man can see Him. Then what are people dealing with? They're dealing with the god of their own imaginations. Ha! See what I'm talking about?

36 [10-7] *Then we, being His children, are part of Him; [well you have to be, aren't you part of your parents?] that is, the attributes of His thinking.*

That's what we are, which means a part of Himself. We are a part of Himself and His plan of outworking Himself! You think that's not true? When you have kids which are part of you, what do you start to do right away? You start to train them! And of course you train them wrong.

That's true, you can't help it. It's not in you. What does the Bible say about God? Every child He brings forth He trains! Now it said, "Moses knew His ways, the people didn't, they only saw His acts." So what does God begin to do with His children?

Give them the Word, the Word, the Word, and show them that that is the right thing, that is the true thing, and that is really the image of God, or they begin to see God through His Word. So you got the same thing right today.

37 All right, ...let me read again:

[10-7] *There's only one Eternal Spirit, one Eternal Life, that is God. God alone is eternal. And then we, being His children, are part of Him; that is, the attributes of His thinking. [We're part of His thoughts, part of His plans, part of everything.] The thought is expressed, and it becomes a word.*

[In other words, when this thought of God, which is written down, His plan all blueprinted up here, He starts putting it through Adam right on down here, now you come out in your own hour, now you're the part of the Word expressed.] *Then each individual in here who possesses this Eternal Life was before the foundation of the world in God's thinking.*

Well that's exactly true. They all where Word there, but there was no material to make them materialise. No. So what does He do? He makes the earth. He makes everything ready for them. That's Ephesians 1. Before the foundation of the world we were in Him, and the world was only created and made for us, and we come out of it.

38 Okay, paragraph 50:

[10-7] *That is the only way it could be, because you are an attribute. [Now he's giving us a definition here. That is the only way it could be, because you are an attribute.] That is an expression of a thought has become a word, and the word has taken life, and it's eternal. And this is the reason we have Eternal Life.*

[11-1] *In the same principle that the great Son of God, [that's under Melchisedec now,] the Redeemer... We became sons and daughters of God through the same Spirit, by the same foreknowledge of God.*

Now he's telling you this time, he's not saying Jesus is the Word, he's telling you definitely that God is the Word, the great Source, and now everything in Him comes forth as Jesus came forth!

The only difference was, as Brother Branham said, we bypassed our theophonic form. And he called it little Jesus', little Messiahettes. Little Mrs. Jesus' and so on.

[11-1] *We become sons and daughters of God through that Spirit, by the same foreknowledge of God.*

What's he saying? God is bringing forth sons and daughters, the genes of God; we're in the mind of God. Like Peter says, "Gird up the loins of your mind." We're in the loins of God's mind. Now notice he is preaching to Pentecostals and businessmen, and they don't understand this. You see?

39 Let's go over here to James 1:18, and let's find out if Pentecostals believe this, they bypassed this all the time, they couldn't get it. In verse 18,



James 1:18

(18) Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

And you know what they say there? They take that to Peter, and they try to make there's a certain time when you make a decision that you want God, and that's it. Now you become a son of God. How could you become a son of God? That's like a chicken that said, "I'm an eagle, I'm an eagle, I'm an eagle."

And the eagle says, "You're an eagle?"

He said, "Well now I don't see how he can, because I'm an eagle."

"Well I'm an eagle." He goes, whap, and the chicken's dead.

So we're coming back on white horses with Christ, what do you think is going to happen to the chickens? I'm not blood thirsty; I'm just asking you a question. I don't know; I'm not blood thirsty.

I just want the truth, what's going to happen? See, people don't believe the Bible, they don't want to believe the Bible, I'll tell you why, because the Bible becomes too deep and too rough for them! See? They don't want the Bible! They say they do but they're liars, they don't want the Bible!

They want their own creeds and dogmas, which an abomination to Almighty God, you see? That's what he says right here. Now that's the only way it could be.

40

Now what he's talking about right here is back from paragraph 10. Only one eternal Spirit, one eternal Life. He's telling you, you say, "I've got eternal Life"? You always had it! You always was! That gene! You were born with it!

And death is separation from God, the Holy Ghost binds you back to God, proving it by the fact that you did come back to Him and you came by the Word! Now how many people are coming by the Word today? As it were in the days of Noah! Come on. People don't understand the evidence, Brother Branham said it.

Now he said you had this life before the foundation of the world, because you were in God's thinking, and that's eternal. Anything about God's eternal, everything about God's eternal. Do you understand what I'm saying? Everything about God's eternal, His omniscience, His omnipotence!

People muss it up, the devil musses it up, the devil never was a part of Him, the angels weren't a part of Him, they're creations. But everything that's part of God is eternal, period!

And anything with a direct association by virtue of the fact of creation, or whatever, will in itself be eternal, by virtue of the fact that it's a clothing of the eternal! And they call it immortal. But it's not eternal on the grounds that it always was. All right.

That's why Adam's body could die, everything could die. Couldn't be eternal, but by virtue of the fact of restoration it will be eternal, in other words it will last as long then as that which is there now to make it last. It's immortal, that's the word we should use.

41 He said that's the only way it could be. Why? Because you're an attribute, you're a part of God. An attribute, what is that? That's an expression of a thought. In other words, an attribute is what attributes.

In other words, it's a part of it! What's the attributes of a fish? What a fish is! What the components are, what it all is.

What's God? Spirit! Eternal! Then whatever you are has to be that! A portion, not a figment, but a portion! A part of a man's mind is not a figment of his mind. A figment is what the mind can produce, but it's not the mind. We're not looking here at aberrations; we're looking here at a part of the mind.

[10-7] [We are therefore attributes, which is] *an expression of thought... That's the reason we have Eternal Life.*

[11-1] *In the same principle [Melchisedec, principle,] that the great Son of God, the Redeemer... [Same thing. All came the same way, except he didn't bypass his theophonic form.] We become sons and daughters of God through the same Spirit, by the same foreknowledge of God.*

42 What's he saying here? The same as in John 1! And the Word became flesh and dwelt amongst us! And so we become flesh and dwell with each other, then the great One comes down and dwells amongst us.

And at the tail end He stands amongst the Bride and He sings praises unto God, and He says, "I'm not ashamed of all these people, though I could be, but how can I be when I'm the same source they are?"

In other words, he doesn't say, "Oh I lift Myself up, hallelujah, and I'm the great Son, and all you little sons, oh my, I just don't know why I can associate with you bunch of creeps." We're creeps all right, but He's not ashamed.

Now that wrenches your guts. That wrenches your mind. You say, "Well if I was Jesus, I'd be ashamed." You're a liar. He ain't Jesus anyway. He's not ashamed, why? Because it's one source.

And He's telling you something, "If I wasn't that only special one of a kind, I could have blown it too!" But He couldn't. Why? Because He's predestinated, then are you going to blow it? You say, "I already blew it." You got a Redeemer, and He doesn't blow it.

You're looking here at God doing what God wants and believe me He's going to do it. So therefore as with Jesus, we were in Him, out of Him, manifesting Him as it says right here, now we are a sort of first fruits!

In other words of the same sored! We should be like Him, because we'll see Him as He is, we take the same figure and all.

43 Okay, now.

[paragraph] 51:

[11-2] *Look at the millions on earth that didn't receive it when Jesus was here. But how thankful we should be this morning to know that we have the direct evidence of the Bible proof that we are included in that great resurrection morning coming, that great Easter. We have the earnest of it right now in our mortal bodies.*

[11-3] *The predestinated ones are the first, of course, to be quickened, when the Holy Spirit comes to [lay] claim [on] His own.*

Now, see? What's he saying here? Well you could read this in paragraph 52, but what he's actually saying here, he said:

[11-2] *...we have the direct evidence and the Bible proof that we are included in that great resurrection morning, that great Easter.*

You know, if you didn't understand something behind this, this is ridiculous. He's got some charismatics sitting there that don't know split beans from buttermilk. No doubt some Catholics that speak in tongues and honour the pope and say, "Hail Mary, hallelujah."

Just as full as idolatry as they can be full of idolatry, blasphemous, using the Holy Ghost to a wrong end. And here stands this man amongst all that crowd there, and there might not even be two real believers in the whole meeting, and he said, "*How thankful we should be this morning to know that we have a direct evidence.*"

44

What's he doing? He's thanking God that he knows! And just hopefully somebody else catches the light. Paul the Apostle said, "I thank my God!" He stood there as a first fruit. He stood there knowing the truth vindicated.

And this man stands there vindicated and they don't know it! Because they don't know 1 Thessalonians 4:16! They don't know Matthew 12! They don't know Ephesians 1:17! They don't know Luke 17:30, Matthew 24:24 and all the rest, they don't know it! They think they do but they don't.

And they say, "Hallelujah, I spoke in tongues, I did this and I did that," not knowing that Judas himself, as son of perdition, paralleling Son of man, did the very same thing and then betrayed Jesus Christ with a kiss.

With an evident love! "Oh I love the Lord, hallelujah, Jesus I love you!" And the Bible says they hate God and His Son.

Do you think God cares two bits for your testimony tonight? Ha! You could be a liar and the father of lies sitting right here lying in God's teeth and everybody else's teeth, "Well bless God, I've been a wonderful Christian this week, and I've done this, and I've done that, and I've praised the Lord, and I lived so and so." Yeah.

And a bunch of Nazarenes did that and the guy told me, he said, "Yeah," he said, "my brother-in-law's a Nazarene, and he'd steal the gold out of your teeth."

Get up and say they're sanctified and have incest right in the home. That's religion. Come on man, you either a duck, chicken, eagle, what's going on? I'm not mad at anybody, you people, I'm just bringing the question out here, let's look at it.

Now as we look at the thing here, “*We’re thankful we got the Bible proof,*” what’s the Bible proof? Son of Man. Same Pillar of Fire that came down, doing the same works, proving who it is.

45 [paragraph] 52.

Now he said:

[11-3] *Now, there is a great statement; [see? The predestinated ones are the first, now he’s talking about the predestinated ones right here. Now that’s a great statement;] and I want my minister brothers to try to understand this.*

In the beginning, that great Spirit... He wasn’t even God. He was only the eternal One. [Because] “God” is an object of worship. [And there was] nothing there to worship Him. There were no angels, no anything, just God alone. He alone and eternal. But in order to be God, there had to be something to worship Him. So He created Angels, and beings, and Cherubims, and so forth to worship Him. His great plan began to unfold.

[11-4] *But remember, you in the statue that you are in this morning, if you were not in His thinking, you are not now. [If you weren’t then, you aren’t now.] There is some part that is in you that’s eternal; and eternal only belongs to God.*

Now he uses the word ‘statue’, now what is a statue? Well the statue cannot be the word he really means, because statue means ‘to form something by carving or casting’. Well we weren’t carved, and we weren’t cast. We came out of Him. So that’s different.

46 Now you could use the word ‘status’. Remember you in the status that you are in this morning, the ranking, or where you are in nature, and all the other things. Or you can use the word ‘stature’, which I believe Brother Branham from previous sermons, The Stature of a Perfect Man, is using.

Now the word ‘stature’ means ‘development’ or ‘growth’, or the ‘elevation that has been reached’. In other words stature has to do with what you might call a norm, which is not a good word, a principle, a standard that you can measure against. So you’re looking at a measurement.

So he said, “*You that are in the certain stature, or this certain measurement, which equates to this hour and this role what you are looking at.*” He said, “*I want you to know this, that if you were not in His thinking then, you are not in His thinking now.*”

47 So therefore, no matter how you qualify or qualitate yourself, or how you place yourself, or what you say about yourself, if you weren’t back there in Him eternal, before there was a beginning, in God Who alone is eternal, before He wasn’t even God, then forget it!

Now that’s going to boggle your mind right there. Now that’s what Paul said. Now Paul, Paul, Paul, how are you going to make it stick? “Vindication,” says Paul.

That’s why Brother Branham had to come, open the Seven Seals with the Seven Thunders! Or there is no way you would have a gospel that you can’t add too, or cannot take away.

In other words, that which is perfect is come, and the word 'perfect' means absolutely concluded, polished, finished off, you cannot add to it or take from it.

48

Now he said, *"If you are in this stature."* If you are in the place today where you qualify yourself as part of the firstborn to receive immortality if you live, or come out of the grave if you die, and you will make the Wedding Supper, then you have already got it made on the premise, the true principle that you already were in Him, because sons and daughters of God have to have their origin in Him, the same as cats don't bring forth dogs and dogs don't bring forth cats. Because all nature comes in continuity.

[11-5] *In God was His thinking of you sitting right where you are now. [Now this is bringing it down right now, can you take this thought?] In His thinking I stood in the pulpit this morning, because He's infinite and knows all things. Therefore, He could tell the end from the beginning, because He is eternal. And you, being a son of God or daughter of God, then you were in His thinking at the beginning.*

And you're sitting right there in the pew. That's what he said other times. Do you think people can take it? Do you think they can take that He knew every flea and how many times he'd bat his eyeball and how many it would take to make a pound of tallow?

Now He knew because He was eternal. He had every thought, He knew everything, He saw it... now remember Brother Branham said, *"Foreknowledge goes into election, and election goes into predestination."* Don't forget it. So don't get your own little crazy ideas, you better follow through by Bible.

49

Now:

[11-6] *Then when the Spirit came... You were on earth, walking around here [in the centre]; way down in your [heart] there is something. [In other words, you're walking around here, and down in your middle being, down in your heart there's something going on.] You didn't know what's taking place, but you were hungry. [In other words the deep calling unto the Deep.]*

[11-7] *I heard the Presbyterian brother, I heard the Baptist, talking about back there, He was a Freewill Baptist, preaching where he can—my fellow brother. [Because Brother Branham's a Freewill, I guess, I don't know, missionary, whatever.]*

[11-8] *There is something in you, something you never put in there. It's something that you couldn't desire to be in there. It's something that's contrary to your nature. It's the foreknowledge of God taking place.*

50

In other words, that in you if there's a call, and you know something is really real, you're looking for it, you want it, there's something in there, the deep calls to the Deep, where did it come from? It came from God.

[12-1] *God's Word, as Jesus, was born the Son of God to be Emmanuel, [which is] God's full expression in a Man...*

Now he's taking you right back to God, the Son of God, because the Son of God, the

fullness, came out from God, you were a part, and you came out from God, He was manifested in His hour in flesh, you're manifested in your hour in the flesh, each of you have roles. Now:

[12-1] *God's Word as Jesus.*

Now God's Word, as Jesus, of course is Hebrews 1.



Hebrews 1:1-2

(01) God, who [in many parts and many ways] spake in time past unto the fathers [in] the prophets,

(02) Hath in these last days spoken unto us [in] Son...

Now he's telling you right there the beautiful complete truth of the whole thing. He's saying, "*All right, a Word came forth through the prophets.*"

And that Word which is spoken Word, God in them finished up in God in His only begotten Son, which was the fullness of the Godhead manifested, which made it Emmanuel, which is God with us! Not God in us now, not even God over us now, God with us.

And the day would come when it would be God over us, God with us, and God in us. And that's right now. See? That was back there in Paul's day, well in Jesus' day.

51 Now he said:

[12-1] *God's Word, as Jesus, was born of God to be Emmanuel, [in other words, the] expression... [And the expression was God, was what? The fullness of God in a Man.] He found Him in perfect obedience down at the river of Jordan, being baptised by that prophet.*

What prophet? By John. Now notice in here there's a progression of becoming. See, progression or the becoming of God. See? God becoming according to man receiving and becoming. Now inherent as to man's part.

In other words, man's part can only be because he was inherent in God. Because if he wasn't inherent in God, and remember the sower went forth sowing, and it was people, and the fellow that followed behind was the devil, you've either got to be sown of God or you are of the devil!

52 Now I'm sorry but that's the way it goes. That's a me and that's a you. You ain't going to fool around and say, "Well bless God, I just, you know, I'm a goat, you know, hallelujah, but I'm turned to sheep, bless God, I was a dog, I went to being a sheep."

Now that's nuts. That's as crazy as science that says, "Hey there is no God, but we're looking for life, and there's no such thing as life by spontaneous generation, but we're looking for it anyway."

You know that science is crazy? You know science is crazy? Come on. They can't argue anymore, they can't talk anymore, they're gone, bluey. That's why there's AIDS today, they're rotting. They got it coming to them. Don't talk to me about being sympathetic.

Sure I'm sorry, hate to see it happen, all those things, but I'm going to tell you what, if it came to pass because what God said would come to pass, they did it, I am not going to stand up here and judge God.

May sound tough and may sound hypocritical, may like... I had a screw loose, I'm a rotten dirty dog, call me anything you want, I am not going to go against the Word of God, the Word of God said it, I'm going to stand with Him. And that's all I'm going to do, it's in God's hands, not mine.

53 All right, we just finish this one paragraph. Now he said here:

[12-1] *He was found in perfect obedience down at the river Jordan, being baptised by that prophet. And as soon as He obeyed Him and walked out of the water, the heavens opened to John, and he saw the Holy Ghost descending from heaven, and saying, "This is My beloved Son." Perfect obedience, the Spirit sought Him out in obedience.*

Now I want to ask you one question. Based on what Brother Branham said, how obedient is water baptism? That's what Brother Branham called it, obedience. Then can you and I do any less and want any more than just being baptised in the Name of the Lord Jesus Christ for the Holy Ghost to fall?

Once you have the revelation John had, this is that one. And you believe this is that one. You believe the prophet vindicated told you the truth, took everything Paul said, and stood right there and said, "*Now listen you Pentecostals, in the Name of the Lord Jesus Christ, you must be baptised, 'THUS SAITH THE LORD'.*"

And he said, "*Jesus never gave an altar call, he gave a water call.*" And he every time said, "*The water's open.*"

54 Now there's your importance tonight about the baptism in the Name of the Lord Jesus in water. You say, "Well Brother Vayle, I just think Brother Branham made a slip of the tongue putting such importance to it."

Well that's nice of you. I always knew you ate puke, but I didn't know you eat it around here. Not being smarty pants right, just telling you the truth.

See simple things are always in, little things always fool us. Little girl said, "Master, if the prophet had required some great big thing, wouldn't you have done it? Then why don't you do the little thing and get healed of your leprosy?"

He said, "Honey, you've got it right, I'm going to go down there and do it." And he got healed.

Water baptism showed the obedience. Why? Because God came down manifesting. All you got to do is believe this Message, take that vindication, stand right there. And you think God's not going to do the rest? Come on, there's something wrong with us, brother/sister.

Let's rise and be dismissed.



Heavenly Father, we want to thank You again for Your kindness to us Lord, which You've shown us. And we praise You, my God, for Your grace and mercy. We ask You now Lord, to bless the people very, very much.

And I trust Lord that they can be blessed, because as far as we know this is the Word that the prophet is bringing us, because we must always remember Lord, at least I feel I do, and if I'm wrong, you're going to have to correct me Lord.

But I feel this man standing here before this people was preaching as a vindicated prophet and they were missing it, and by the grace of God we cannot miss it Lord, because we know that Paul himself set forth his vindication, his proof, and there's no way Lord this man could stand here and not be vindicated some proof, so that we could believe and see the role in this hour.

And we come before You Lord, with all our hearts, and we know that absolutely Thou art the Lord God of William Branham, to Whom we are praying, and You absolutely did prove and vindicate Yourself, and You showed this Word Lord, we believe it with all our hearts.

And if everybody turns it down Lord, I pray that we are those who will not turn it down, we stand right there with the Word, and say, "Amen and amen," to every single word, knowing it is the truth, and as we look Lord You'll break it upon our understandings.

Now only one thing we ask on top of that, seal it in our hearts so strong Lord, that we cannot get away from it that we become absolutely bond slaves to the Word. You know Your Own prophet said there were those, who said, "I've served my master all these years, I don't want to be anything but a slave anymore."

And so he said, "All right, put your ear against the door jamb," they took an awl and they made the little hole in the ear, and he said he'd never be anything but a slave.

Now Lord God you know that we have not wanted that, we have put our ear Lord to Your door, as it were, because You said, "Behold I stand at the door and knock, and if any man hear, I'll come in and sup with him and he with Me, we'll talk and have fellowship."

And by the grace of God we put our ear to that door and You put the awl through our ear, that we have become a slave to this Word Lord, and our wombs of the minds are completely shut up to anything but this Word.

Now Lord let the child come forth in our minds, the man child, the Christ child, even Jesus Christ completely formed in our hearts, minds, so that these bodies and being thoroughly subject to that Word, Lord God in heaven, in spirit, and in word, and in deed, come right up unto You Father, or whatever it is that You want.

We can even put it that way Lord, that whatever You want Lord, somehow we want, happy to have, and You bring it to pass by that seed which has been watered within us.

Father we commend every single person to You again tonight, heal the sick amongst us Lord, and put above all that sweet Spirit of Jesus Christ and that real desire for the love of

the Word and standing with it Lord until it actually as it was back in the hour, we know it's not going to happen Lord that way, but spiritually it can, that even the doors begin to sway, and it's just a great move of the Holy Spirit, God that's what we're praying for.

And if we don't see the doors of this and the pillars of this church move, that's all right, let the pillars of our heart and the doors of our heart sway with the strength and power of God as we rejoice in Thy great Presence Lord. Fill us anew with the Holy Ghost as we pray, O God.

Let us come to the full understanding as even as the prophet said in this hour, that in that day we know that You're in the Father, You in us and each every one of us in together, as John himself said, "If we walk in the light as He is in the light, we have fellowship one with another, the Blood of Jesus Christ, God's Son, cleansing of all unrighteousness."

These things we pray Lord, ask in the Holy Name of Jesus Christ.

Amen.

'Take the Name of Jesus with you.'