

Easter Seal #16

Children Of The Resurrection
June 29, 1991
#2991

Brother Lee Vayle



Shall we pray.

Gracious Lord, we welcome Your Presence, knowing that it is true that You met Paul on the Road to Damascus, and revealed Yourself that You are Jehovah of the Old, Jesus of the New, and the prophet said the same One is here, the same One that came to Paul in the Pillar of Fire to bring the Word is here revealing it, we believe that.

You've manifested Yourself to us, we know that it is Your Presence, fully identified, we understand that Lord, not as we want to understand it, believe enough as we want to believe it, and have this full assurance not as we want to, but Lord as You want us to have, we believe we've come to that place and shall go even further by Your will and Your directions.

Fill us more and more with Your Holy Spirit by the Word piled Word upon Word until we become truly identified as Word members with that great One Who is the Word. Help us tonight in our studies. We'll give You the glory, in Jesus' Name, we pray.

Amen.

You may be seated.

01

Now we're up to number 16 on Easter Seal, and we're taking a little more time as usual than we really wanted to, and we're up to page 33, but before we begin reading on page 33, we want to repeat some of the things that we've gone over.

Number one: Brother Branham used the word 'Easter' interchangeably with resurrection to the extent every time he said 'Easter' he was really calling it 'resurrection', because he was making the point that as all Christians were celebrating Easter, they were consciously or unconsciously setting aside that pagan celebration date in commemoration to the resurrection of Jesus, wherein God not only raised him from the dead but also brought forth all the Old Testament predestinated ones to that resurrection.

So even though it's a pagan festival, a pagan time of commemoration, it is actually now commemorated to the time when Jesus rose from the dead. And of course we don't accept anything to do with the commemoration to the pagan rites, we honour that special day and every Sunday we offer that same day in commemoration to his resurrection.

So number one is a word is used interchangeably, in fact Easter is resurrection. And of course you know why he's doing that, is because the people simply aren't catching on to that fact.

They're so used to the same paraphernalia that they use at Christmas until Santa Claus is

far more important and Rudolf the red-nosed reindeer, than either Jesus Christ or the attending angels. So with resurrection is actually what he's speaking of.

02 Number two: he advised us that this is the first half of the resurrection, that's back there, which was prophesied especially by Job and by later prophets, in fact they all spoke of it, and it was this resurrection two thousand years ago was the anti-type of all that had been typed by the quickening power of God in and through the lives of such men as Abraham, Isaac, Jacob, Joseph, Elijah, Elisha, and others.

In other words, he is saying that if this same God that was doing all these things back there, manifesting Himself in power through the prophets who would declare something, it would come to pass, or come on the scene and perform some great work to the people then would know that that is God.

And what Brother Branham is saying here that all of these things were building up to the grand finale or the grand climax, like in the role of a play. And of course what you want is the ending, what does this amount to? What is all this acting about? Like the grand finale.

03 So now it was all pointing to the resurrection and this is it. So therefore you cannot point to anything else, anymore than everything pointed to the birth of the Lord Jesus Christ, there had to be death and resurrection. So the great thing, although the great thing is the birth, we appreciate that.

We also appreciate the death. But if it weren't for the fact of the resurrection, the birth and the death would not be truly consequential. So you see as you look forward to it, you look back to it. And it's in a three-fold of course, birth, death and resurrection, you look back, but that's the grand finale, so to speak.

And remember it's the first half, that's the beautiful part. And I don't think you'll find that in very many books of theology. They know it's there, but they don't really say it, and Brother Branham said it. Of course he would.

04 Number three: It was made very clear to us that all these manifestations he found in the Scripture were performed by the Spirit of God, the great Quickener Himself, and that all of these events, though manifested by and through individuals, especially prophets, was actually the church coming up from Eden where death started, to the resurrection where death was conquered and God Himself Present took over and brought forth immortality.

So what you're looking at, what was interrupted, and I told you before how I marvelled at how Brother Branham said, "*What Eve did interrupted the plan of God.*"

And when I told you how it was when I first heard the word 'interrupted', I thought, "Now Brother Branham is not well educated and he could be using that word a little wrong." But you know how long will it take you to smarten up and know he knew what he was talking about?

The word is a hundred percent correct, it was interrupted. And what was that interruption? That was done to bring death, to stop this man from immortality. But notice how that God glorifies everything.

What started out in corruption, that is corrupting, devil corrupting the Word, and putting Adam and Eve unto the bondage of death, God not only reverses this, but magnifies it tremendously, so that even though they die He will raise them! And yet if he'd have lived and walked on he could have just walked into immortality.

05 So here's the picture then of the church coming up.

And what is Brother Branham saying? When you see these things coming up through Scripture, and you see the Scripture fulfilled, which was prophesied, especially New Testament now, going to the second half, and you see the second half come into view, the church has come up.

As where Paul said. And you know what he said in Ephesians 4 here, and might as well read it, because I'm going to read it anyway. And it says here that the ministry was given by these people he mentions; watch, verse 15,



Ephesians 4:15-16

(015) But [holding] the truth in love, may grow up [unto] him [not into him now, they're already in him. But grow up unto him] in all things, which is the head, even Christ:

(016) From whom the whole body fitly joined and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

And Romans tells us, when the fullness of the Gentiles come in, now not the times now, but the fullness, that's the whole Gentile church, the Bride, is brought in, even as Jesus headed that first half of the first resurrection, God having raised them, so now God will raise a New Testament group and take them up with them to the Wedding Supper.

Already Headship is here. See? Just like it was back in the days of Paul.

06 Okay. Number four: After making so much of the Old Testament illustrations, and constantly referring to the genuine resurrection seal of its day, he poses a question: do you wish you were back in that day because of all we have read that led to the actual resurrection event?

Now he knows that people might think, "Well we're just looking at that back." No, there's plenty to look forward to and in this hour. Now we find this on page 33, which he asks that question, 179 paragraph, which we're going to read again and continue.

But as we do start to read it, we must never forget that Brother Branham is not only constantly referring to the second half of the first resurrection, not simply implying its imminence, but categorically stating we are actually in the resurrection itself, why?

Because the One that was here in flesh was standing there and said, "Destroy this temple and in three days I'll raise him up and I'll bring all the rest out with Me." See? Now you've got to understand what we're talking about. The same One is here. So therefore you are in the resurrection.

07

All right, again now, never forget that Brother Branham not only constantly referred to the second half of the first resurrection, and he's not simply implying its imminence, but categorically stating we are actually in the resurrection itself for Christ is again proved risen from the dead and the great Quickener Himself is here and further, since He anointed Jesus with the life of the Word of promise for that hour two thousand years ago, and it was fulfilled, in that he raised the dead, the body is anointed with the same life of the Word of promise for this hour.

In other words if he was anointed, like I brought out May's vows, to buy her husband, if that was anointed, then what about the Bride for this hour? Well Christ is not anointed to raise from the dead, he already was anointed to that end.

Remember the woman that took the alabaster box and anointed him? Well you can't anoint him over again to raise from the dead. So what is it? It's the body. Come on! Didn't the anointing flow over him?

Look at the high priest, when they anointed him, how good and how precious it is for brethren to dwell together in unity, it is like the ointment, the anointing ointment that flowed over Aaron's head and all the hair and made the hair one mass, and the beard one mass, one hair, and flowed over his whole body.

08

Now the Head already was anointed and gone through it. But this body hasn't. But it is anointed at this hour for the resurrection. Because if she's His body, member of His member, and there was even left behind for her, like the Apostle Paul mentioned and he mentioned especially apostles, come on, not only the apostles suffer.

You read the story of the Fox Book of Martyr, and what is that? The word 'mirror', Martyr's Mirror, I think it's called, 'a mirror', back there in the times of the persecutions, great big thick volume, I got it at home, and in there you can see individuals, a woman testifying to Christ, they cut her breasts off, and rip the womb open, had to throw the baby to the pigs.

They'd take others and put them in a sack of leather with serpents and throw them in the water. Did everything under high heaven. The church, if the church was anointed and left to fill up the sufferings of Christ, it's the same body that rises in glory! Understand what I'm saying?

You've got to identify and recognise it. The church has come up! See? It's right to Headship. And people don't understand today – well they don't want to understand. You'll find when we come to Toronto, you'll hear some things there, I'm read verbatim out of books, and really float you away.

All right, since he anointed Jesus with the life of the Word, a promise for that hour two thousand years ago, "Thou not leave my soul in hell, neither suffer thy holy one to see corruption," the Bride is anointed with the life of the Word of promise for this hour.

And as Christ and the Bride are one, she must come forth in the resurrection and go to the Wedding Supper.

09 All right, we're going to go back to 179 on page 33:

[33-1] *They had that genuine Easter Seal.*

In other words, it's the same definitive Spirit. No different. The Spirit that moved upon the face of the deep, and said, "Let there be light," and there was light. Divided the waters from the waters, put the sun and the moon and the stars in the sky, it's the same One that raised him.

[33-2] *"Well," you say, "I wished I lived back in the Old Testament." Wait a minute. In I Thessalonians I want you to read. "I would not have you ignorant, brethren, concerning those that sleep, that you sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again the third day (not make-believe now, but we believe it), even so them that sleep in Him will God bring with Him." [Or bring forth with Jesus.]*

[33-3] *The New Testament saints with that quickening power shall resurrect also at His second coming, just as sure as the Old Testament saints with all that quickening power upon their bones, translations, powers, and so forth showed of God. Those prophets, whom the Word of God came to, they resurrected with Him on that resurrection morning. [And even those that weren't prophets did.]*

10 So all right, Brother Branham here is teaching the Presence, and he didn't go to the next verse, he would have read, "The Lord Himself shall descend from heaven with the Shout," the Message, the commandment, the commands, the putting the church in order.

And remember church order is by the Word, it is no where else than by the Word. You go back to the Old Testament; Moses built the church according to the pattern that he saw in the mount.

And the church is built today, a hundred percent as it says right here, upon the foundation of the apostles and prophets, and then it says in here, these are men with gifts, five-fold ministry comes in, and they become actually the voice of the Holy Spirit to the people and together they go forward.

That's why Brother Branham could say, *"If you stick with your pastor, he's ordained to see you through,"* but if he's not a true pastor, he's a phoney baloney, he'll see you through all right, you'll go through right the gates to the wide open pasture of Satan.

Obey them that have the rule if he teach you the Word of God. And what Word is that? That's got to be the true Word.

11 So here we see here Brother Branham in paragraph 179, the Word of promise is guaranteed and constantly typed, and God is here Himself to give us the Message of the last hour and to raise the Bride from the dead, and when they come forth He's going to change the living. See?

And how do we know this? Because the same Pillar of Fire that came to the Apostle Paul that brought the Word, that same Apostle knew, the same as Jesus taught, it was down the road. But there were certain earmarks and things that would be evident to let you know that it was time.

And the time is now. Because there couldn't be a Rapture, there couldn't be resurrection until the opening of the Seven Seals and the Thunders, there's no way.

Because it's only in Revelation 22:10, when the Book is unsealed that the separation takes place, the filthy are filthy, the righteous, righteous, the holy, holy, and right down the line, the separation, and you'll find them coming right to the Tree of Life, the next one goes to the tree of Life.

They that wash their robes have the right to the Tree of Life. Couldn't happen until that time.

So now Who's going to do this? God's going to do it! How's He going to do it? Ah-hah, everybody is going to second guess just exactly as the Pharisees and say, "Well if He doesn't do it this way, then I won't take it." Then don't take it. Just that simple.

The same people, if they said, "Now listen, I'm not going to take an American hundred dollar bill because it's the same colour as a one dollar bill." Well you just give me all the hundreds you don't want buddy. I don't care about the package.

In other words, whatever God wants is what God wants. Just be grateful. Well you can't get there ungrateful. The Bible says they weren't thankful. You're not thankful for what God does? What can He do? He can do nothing for you.

12 Now let's read the 181, we'll start there.

[33-4] *[It was] the promise of God, that everyone that is in Christ Jesus will also come with Him in His resurrection: the quickening power of God upon the bones.*

And if there's no bones there, that's all right. They even be dust and ashes and gas, it won't matter, once it's been touched by the Holy Spirit, it's all got to come back together again. Why? Well you can see the type in every member of Christ coming together.

So if every member of Christ is coming together, we're bone of His bone and flesh of His flesh, eyes, well not eyes particularly, that's the work of a prophet.

When you get down, hands, feet, those parts of the body, then when it comes to you and me, if we're full of the Holy Ghost, the Spirit of God bringing together the entire body of Christ, the Bride, certainly the same Spirit will bring every one of our atoms and cells back.

Sure, you can't have it otherwise. Otherwise you'll certainly break type and you can't break type.

13 Now it was the promise of God way back there, it's the promise of God now. Two thousand years back. Today. The quickening power shall raise up the saints, just the same as the Old Testament bunch were raised up at His second coming.

Now you notice right in there I'm looking at the fact of the coming and Presence of Jesus literally standing there with that group that comes up because God actually raised them.

Now remember Jesus was dead in that tomb for three days. Body didn't corrupt but He was dead there. The Spirit of God or God Himself raised him. Now who's going to do the raising today? God.

He's going to bring them forth upon earth and we're all going to ascend to meet at the Wedding Supper, and there we crown Jesus Himself King of kings and Lord of lords because He has now been reincarnated by Almighty God Himself. So the quickening power is here, the dead will be raised.

14 Now watch, he's drawing a conclusion, and remember, as he draws conclusions, the conclusions are always number one: look at me and my ministry that's entirely identified by vindication, then you take it from there in its proper understanding and revelation concerning yourselves.

Because no Christian and no church can arrogate to itself what a prophet has not said. As Brother Branham clearly said, "*You can neither worship or serve God apart from a prophet.*" And anybody that says different is a liar, and any preacher that says different doesn't believe the Bible.

And anybody that doesn't quote even me right isn't even going to live to be happy about it. So a lot of people don't quote the prophet right. They don't quote me right; they're never going to quote anybody that preach the Bible right, right. There's no way.

15 Now watch what we're going to read. Now he says talking about this resurrection, that positively happened back there, proof positive it is happening now, he says:

[33-5] *No wonder we lay hands on the sick. No wonder we love one another. We're brothers and sisters. We shouldn't hate one another because we're corrected by the Word of God. We should love one another and have respect one for another. You know, if you don't, it won't help you.*

Now I tell you, the punctuation here could be wrong. You could put different punctuation in there. Can you tell by the rise and fall of his voice? I don't necessarily know that you can. See? Say:

[33-5] *We shouldn't hate one another. [Period.] Because we're corrected by the Word of God, we should love one another.*

Anybody got these except me? How many got them? Anybody here got them? Good. Take a look at it. They have written here:

[33-5] *We shouldn't hate one another because we're corrected by the Word of God. [Period.] We should love one another and have respect for one another.*

What if he didn't say that?

[33-5] *We're brothers and sisters. [Period.] We shouldn't hate one another. [Period.]*

You say, "Well they got a because there." So you can start your sentence, you can start, "*Because we're corrected by the Word of God, we should love one another and have*

respect.” And that’s the way I’m going to read it, because that’s the way I can see this. So let’s take a look at it.

[33-5] *No wonder we lay hands on the sick.*

16

Now Brother Branham categorically said that is a Jewish custom. The Gentiles really don’t have to do that. And he wanted the people to believe without hands being laid upon them and they could receive healing. But if I put this all together:

[33-5] *No wonder we lay hands on the sick, no wonder we love one another, we’re brothers and sisters. Therefore we shouldn’t hate one another. Because we’re corrected by the Word of God, we should love one another, and respect one for another. You know, if you don’t, it won’t help you.”*

So what I’m looking at here is the family touch and the family connection as the mother or father, but particularly the mother lays her hand upon the brow of a child to soothe it, and we know what that touch of affection does, it literally causes a response.

And so he’s speaking here now of the proper laying on of hands. And the proper laying on of hands is because it is done in love and is not simply a function laid down in the church. Although it’s good. No problem if you do it. But you do it because there’s compassion.

And Brother Branham had such compassion for the sick, that when he first started in 1946, he drained himself to the extent he had a nervous breakdown. Even clutching a pillow, praying for it.

A child with crossed eyes evoked such sympathy, because his own little daughter died in such pain with her eyes crossed, he wept bitterly every time he saw one, he was impelled, literally compelled, he couldn’t stop himself from wanting to pray and see that child helped.

17

So he’s talking about a compassion, and compassion is doing the will of God, is what he said. And this is the will of God.

So therefore he’s saying here now listen, *“At the time of the resurrection and the appearance of the great Resurrector Himself, we positively can lay hands upon the sick and it’s something different from what has been going on and is going on. Because it is amongst us.”* He’s not talking to the world now so much.

Now he says, *“No wonder we love one another.”* Now no wonder we love one another. To me it would be better really if he put, *“We love one another,”* first and then put the hands. But he’s talking I believe concerning himself.

That his praying for the sick was not simply a commission of a gift to go to the world, but he loved the people. And he never refrained from praying for the sick.

So now he starts off this with vindication. The vindication is his great and tremendous ministry of discerning and miracles and all those things. And then he brings in, *“No wonder we love one another, we’re brothers and sisters.”*

Now how in the world do you know? How do you know? Now he said, *“We shouldn’t hate*

one another.” Period. “Because we’re corrected by the Word of God we should love one another and have respect one for another, or you know it won’t help you.”

18

Now let’s go back to 1 John, and see exactly what this man is talking about. And we’ve gone over this time after time after time. Verse 8.



1 John 3:8

(08) He that comitteth sin is of the devil; for the devil sin[s] from the beginning. [Now remember sin is unbelief and all the things that we do are attributes.] For this purpose the Son of God was manifested, that he might destroy the works of the devil.

So what is the work of the devil? To sow unbelief! What did he do in the Garden of Eden? Sowed unbelief. How did he do it? He added a word. He literally took away and added. Changed the whole meaning again. Now:



1 John 3:9

(09) Whosoever is born of God doth not commit sin;

In other words he does not perpetrate an act of unbelief. When the prophet comes on the scene, he said, “This man knows what he’s talking about, you cannot worship and serve God outside of a prophet, this is how the Book was written, and if a prophet comes on the scene he’ll know what’s written.

Hallelujah I’ll listen to that man. That’s all for me. Now if I don’t understand, it’s still perfectly good, he’s right, I’m wrong.”

Ho-ho-ho, where do you see attitudes like that? Come on, in denominations? No way. Wait till Friday night, come up and hear it, I ain’t going to tell you. Why should I? Spill the beans and have to preach the same thing.

Listen:



1 John 3:9

(09) Whosoever is born of God [whosoever is a child of God doth not give way to unbelief. This is doctrinal, this is the passive.] for his seed remaineth in him:

Remaineth in him? He was born that way! And he can’t lose it. If you had representation then, you got it now, and Jesus said, “My sheep hear my voice and I don’t lose one of them. I lay down my life for them, my Father’s greater than all of them.”

And he said, “No man can pluck them out of my Father’s hand, because that’s where they are.” So he’s telling you here.



1 John 3:9

(09) ...and he cannot sin, [he cannot perpetrate an act of unbelief, it isn't in him! He's a believer in what? The Word of the living God.] because he is born of God.

19

Now notice, seed and birth and cannot sin! What does it mean 'be born'? Well you're begotten by your father but you're born through your mother. It takes the two of them. So therefore when you're born of God, something had to come out of God.

So all right. And that's the seed. And the proof of being a seed is that you will not commit this unbelief.

Now:



1 John 3:10

(10) In this the children of God are [made] manifest,

They're proven to be children of God. "Oh I speak in tongues, Brother Vayle, I'm manifested. Listen, I want to tell you hallelujah, I just got down and I grovelled," and one woman she said she snotted and that was God, well her language wasn't of God.

I can say some pretty brutal things right now, but I ain't going to. Here's what it says! Do you believe what it says? Herein you show you're a child of God! Come on.

For the first time, can you all say amen? Thank you, see I don't ask for amen's because it bugs me when people talk. I want to do the talking. That's all I can do. Not because I'm paid for it, that's my ministry. It says:



1 John 3:10

(10) In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, [now it says,] neither he that loveth not his brother.

20

Now we're talking about what Brother Branham said in paragraph 182, so we're referring to the Scripture. Now watch:



1 John 3:11

(11) For this is the message ye heard from the beginning, that we should love one another.

Now this is the socialisation! This is the fraternisation! This is the attitude! This is what I try to invoke in this congregation, for somebody, for God's sake, to chuck you under the chin, to pat you on the back, to lift you, to hold you! I don't mean to be rough.

I'm hoping before I die or leave for someplace that I'll see a people here with such love toward each other! I don't care if you sin, you will sin! What are you? A bunch of goody-goodies? Oh don't give me that...

Not for fifteen seconds. I know you like I know the palm of my hand. Like I know myself. But there's nothing wrong with somebody trying to be nice. Even if it's just superficial, at least you create an atmosphere.

Understand what I'm saying here, this is the atmosphere we're talking about, based upon the vindication! And what's the vindication amongst those people that are the true seed of God?

They know that you cannot worship and serve God except through a prophet and they know that the prophet said, "*You cannot love God and serve God except through loving His people and serving His people.*"

I may sound like I'm terribly mad and disappointed, I'm not. Look, just bear with me, I'm old and crotchety and if at seventy-seven you haven't got the right to be grouchy and oomphedy [Oxford Languages] and what have you, and not be despised, they say, "Well he's old, you know you got to humour him," so humour me.

And Paul said, "Bear with me."

21

Now listen, we're reading:



1 John 3:12

(12) Not as Cain, who was of that wicked one...

Now the manifestation between the two is not what they did at that point, but one believed God, the other didn't! Not didn't believe in God! Even jackasses believe in God. In fact, a true jackass out there, he believes in God more than the jackasses that are spiritual, so to speak. And the jackass is a hybrid.

All right, the manifestation, Cain was not of God! What did he do? He rose right up against the man that had the Word, and said, "Look bud, I don't care if there's any kind of proof under high heaven you're vindicated, I'll give you."

Now let's go a little further. If Abel would have said, "Well Cain let me tell you something, I believe you're right, and I'll just forget the sacrifice."

I want to ask you a question, could he do it? No. Could Cain stop killing him? No. Say, "Brother Vayle."

I'm going to prove it to you, if Cain is of the devil, get this flat! After the White Throne, after the second resurrection, Satan and his gang, all resurrected, come against the holy encampment, and they say, "Let's get them, let's get them, let's get God!"

Well you believe me or don't you believe me? Well, what's the truth? Some stupid little sermon?

22

Years ago I told my wife I'm going to go back to the United Church. I've got to preach, I'll preach. Not those Pentecost's or anybody else, drop dead. I'll be a nice guy. You think I couldn't? You're looking at a guy that loved old women, not because they gave me cookies, I loved them.

I picked flowers for them. I'd go out in the meadow as a child and wonder about God. Yeah, hard-boiled, yeah. You get that way. You're not born that way necessarily. I'll go back and I'll be polished. You think I couldn't be polished? Come on.

I spoke such fluent perfect English I'd get a hundred percent. Don't kid me, I could write blank verse or anything else. I was told by my teacher, "Son you can write a hundred percent in your tests."

I could be polished and suave, you don't believe it, ask my wife, she'll tell you, she lies, just like I do. I just threw that in to relax you. No, it's the truth.

Why am I preaching tonight the way I'm doing? I can't be that kind of a person. "Well Brother Vayle, I think it wouldn't hurt you to be a little more polished." It's your business, why don't you go someplace else?

It won't hurt my feeling as any. I'm not the keeper of your soul. The minute I preach the full Word of God I'm free from your blood, brother/sister, every one. You say, "You're grinning about it."

No, I'm just being sarcastic. I'm trying to make my point. And the whole counsel of God has declared there isn't one person's blood on my hands or anybody else's.

[33-5] *No wonder we lay hands on the sick. No wonder we love one another. We're brothers and sisters.*

23

Listen:



1 John 3:12

(12) ...wherefore slew he him? Because his own works were evil, and his brother's righteous.

As this two men worship God and one man was unrighteous and what he did was evil! Now Brother Branham says, "Every man comes to church not to be worse but to be better."

But my brother, as the Apostle Paul said, he said, "When you come to church you can leave in worse shape than when you came." What's worse shape? When you sit here and don't believe, you go away smug with your own ideas.

You're going to try to make a Pentecostal make the Rapture, and Brother Branham said, "They won't do it."

"Well hallelujah, Brother Vayle, I've got the Word." Give me one 'THUS SAITH THE LORD',

you know one thing about the Word. I've still got my hangnails come up here and heal them. Fap!

You know something? We ought to praise God day and night with screaming's unto Him for His mercy He ever allowed us to sit under a prophet. To hear his tapes, to read his books. Yeah. They're evil! Then he said:



1 John 3:13

(13) Marvel not, my brethren, if the world hate you.

And Cain hated what was supposed to be his brother! So Cain was of the world and the whole world lies in the lap of the wicked one! And that's serpent seed. And they are absolutely make-believers or unbelievers, the two kinds, just the same as the believers are wise and foolish virgins. Sure.

24

Now he says here:

[33-5] *No wonder we love one another.* [Now you say, we lay hands on them, because] *we love each other. We're brothers and sisters.* [We're part of the resurrection, part of the body, the great our Father is here.]

We shouldn't hate one another [no!] because we're corrected by the Word, we should love one another and respect one for another. You know, if you don't, it won't help you.

Now listen to me, I've told you all along when I preached the whole series on love, I'm going to talk about that up here in another title, some more love up in Toronto, want to come along and hear it? That's part of Friday night.

It's going to be called Potpourri. Different things going to bring to your attention. Some are mind boggling, some just plain sense in the Word.

25

Now listen, we're reading this here. And I've said I preached the whole series on love and I still wasn't satisfied! Until I remember Brother Branham said, "*The conduit of the Holy Spirit is the Word*"!

And the Bible says, "The love of God is shed abroad in our hearts by the Word", so therefore you cannot have the love of God outside of having His Word in your heart, and that Word must be the truly revealed Word of God so you worship in spirit and in truth!

So I talk in tongues. I have talked in tongues so many times in my life, and I don't mind if I talk in tongues again. But you can do it without the Holy Ghost. Devils can talk in tongues. Now devils cannot heal the sick, but they can be anointed like Judas was. We'll talk about that too.

Friday night may be a two hour message, I don't know. I don't know what it's going to be, I don't know. But it will be the last kind of that type, as far as I'm concerned, because I'm getting out of here. By the grace of God somehow or someday, I believe, I hope anyway, I can't believe, I don't know.

Now you see, because we're corrected by the Word of God and have the correct Word, therefore there is no place in us! To have hate. Now you can make mistakes. Mistakes are sins, let's face it. But you can repent.

26

So what I'm trying to say here is what Brother Branham said, "*Piling Word upon Word will bring you to that state of perfection where God has entire control of your life.*" And there won't be the hating.

Now a lot of times we're just nervous and irritable with each other. I never get really mad at my wife; I get irritated because the way things are. She's different nationality than me, in fact her own Nazarene preacher told her, "Don't marry that guy, because hey, you're different nationalities and you'll never make it."

Well he's the liar, we made it, we make it really good. But she's got a Norwegian background, where her reflexes aren't like mine. I mean my reflexes are like dynamite. They are, I got tremendously fast – not any more, but I always had them.

So I don't get mad at her, I get mad at conditions at times. Then I say, "Well I shouldn't even get mad at conditions." But she's got a right to get mad at me for my condition too. It's a free country. See?

But I'm going to tell you, love in Christ doesn't over just look that, it puts the brakes on. Because the Word teaches us be kind, respectful, and put the brakes on for each other.

27

Now it says here:

[33-5] [Then] *because we're corrected by the Word of God, we should love one another and have respect one for another.*

Many marriages don't have respect, and if there isn't respect there isn't love! Brother Branham hooked the two together. Actually respect is abasing. Now it says:

[33-5] *You know, if you don't, it won't help you."*

Now what is he talking about here? He said, "If these things are missing," like the Apostle Peter said. He said, "If these things be in you," he said, "you know that you have a portion down the road."

As the angel of God, the message came forth, "Because you have done this, you have a great portion waiting you." The man was sold out to the will of God.

So what we're looking at here then at this time of the Exodus, we are the children of the resurrection, and we have this not as a threat, but remember every correction must be a promise! Because Brother Branham said, "*What God commanded, then He must make a way for it!*"

When He said, "Be ye therefore perfect," that's Matthew 5:48, he said, "*God must make a way for it, and He did by the blood of Jesus Christ.*" And he said, "*How can you call a saint a sinner when the blood of Jesus Christ scatters sin until there be no evidence of it?*"

28

Now He's made a way to bring the flesh under control by the Holy Ghost. The Easter Seal, we're going to read, we're going to go to Luke. I hope you understand what I'm saying so far. I never get finished preaching. I'm going to get nervous pretty soon, taking all this time.

Luke 20, and I think it's verse 27, I hope it is anyway.



Luke 20:27-36

- (27) Then came to him certain Sadducees, which deny there is any resurrection; they asked him,
- (28) Master, Moses wrote unto us, If [a] man's brother die, having a wife, and he die without children, his brother should take his wife, and raise up seed unto his brother.
- (29) There were seven brethren: the first took a wife, died without [a child].
- (30) Second took her...
- (31) Third [and fourth, and right down the line, and nobody had children by her.]
- (32) [Then] the woman died.
- (33) Therefore in the resurrection whose wife of them is she? for seven had her to [be the] wife.
- (34) And Jesus answering said unto them, The children of this world marry, and are given in marriage:
- (35) But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:
- (36) Neither can they die any more: for they are equal unto the angels; and are the children of God, being children of the resurrection.

Now hah! Then what was the thing that God had in mind when He had you as His baby? The resurrection. Every thing I've proved preached for the last years here, I've taken one sentence and show you. Omega. Children of the resurrection.

29

In other words, the body is anointed to the resurrection. Therefore the body, today, the whole Bride of Christ, which is now in the resurrection, in the Presence of her Creator, her Maker, her resurrection, He is saying through the mouth of William Branham the prophet, *"No wonder we love one another."*

Because we are children of the resurrection, in the resurrection! And you cannot be a manifested child of the resurrection unless you are in the resurrection! How can I ride a horse if I haven't got a horse to ride? Right? How can I be in a resurrection and a child of it, if it's not going on? Well you say, "Potential."

This is not potential! Not any longer. The Bride's anointed. Brother Branham said the Bride is anointed; the body is anointed to it. Yeah. The seed's been sown. God's Word said, "When I send My Word, My Word shall not return unto Me void."

But it will accomplish to the end whereunto I've sent it." Why has He come down? To have a resurrection. How is He going to have it? The very steps the prophet outlined for us.

30

Now he said, *"If you don't, it won't help you."* In other words, he said, *"You just take all these things here, and you figure you got them, and you turn down the Word of the hour, the truth of the hour,"* he said, *"you're just anointed. Not going to help you a bit."*

"In vain do you worship Me having for commandments the traditions of men." It isn't He said, "You won't worship me." He said, "You'll do it, but it won't do you any good!"

Go to church! You'll be in maybe worse shape than you left. You know you can leave here in worse shape too, actually people leave here in far worse shape most time when they come in first time and all, they walk right out.

They don't know what I'm saying, but they'll tell somebody else what I'm saying. They haven't got a clue. Like the stupid woman said, "Brother Branham believed in birth control because he said the baby's not alive, it's jerking muscles and nerves until the life comes in."

But she didn't know he told a Mormon guy whose wife's baby died just before it was born, stillborn, and he said, *"You'll see it in heaven."* He didn't tell the Mormon he'd be there. He said, *"You'll see it."* Yeah.

Oh they got all the answers, ha! "I know one thing, I know it all." Oh brother, I don't want to show my contempt, but the point is this: hey, just because they're sucked in doesn't mean I have to be.

Just because they've blasphemed doesn't mean I have to. Because they're ridiculous toward the things of God doesn't mean I've got to succumb. We're separated, brother/sister. See?

"It won't help you," he said. Vindication merely points you to the right thing. To recognize in this hour what is going on. Actually is to recognize yourself.

31

In Matthew 16:1-4.



Matthew 16:1-4

- (01) The Pharisees also the Sadducees came, and tempting desired him he [should] shew them a sign from heaven.
- (02) He answered and said unto them, When it is evening, ye say, [The weather] will be fair: the sky is red.
- (03) In the morning, It will be foul weather: [because] the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but ye [cannot] discern the signs of

the times?

- (04) A wicked and adulterous generation seek[s] after a sign; [there'll be] no sign given [to you, except] the sign of the prophet Jonas. And he left them, and departed.

What is he saying here? He's saying that you can know if you're a child of the resurrection or not! Say, "Well Brother Vayle, I don't think you read that right." Well I know you didn't think that, but I made you think that, because I want to read it again.



Matthew 16:1

- (01) The Pharisees also [came] with the Sadducees, and tempting desired that he shew them a sign from heaven.

Now who are the Sadducees? They don't believe in a resurrection. And the Pharisees do, but they didn't.



Matthew 16:2,4

- (02) He answered and said, When it is evening, [you'll say, The weather is fair, and so on, so on and so on.]
- (04) [You] adulterous generation [now watch]; no sign given it, but the sign of the [resurrection].

Now what is the sign of the resurrection.? Brother Branham said it's prophesied of him for the Gentiles. That he will do in the Holy Spirit what He did back there in the days of the Gentiles.

And there's some more news for you on Sunday morning. I'm not advertising to get you there, I'm just saying that. Because some of you, some of you, you know – well you know what I mean, I hope your attitude's not that, "Well, you know..."

32

Hey, I'm not going to just go up there and talk for the sake of talking. Because that's not the point. I can stay home and feel a whole lot better. You know I'm even taking cortisone right now to make sure I feel good enough?

And I don't like drugs, but if it makes me feel good, for the sake of the ministry I'll take a barrel of them. On the Name of the Lord Jesus Christ, and if He honours it, fine, if He doesn't honour it, that's His business. After all, He made all the moves so far, I should make a few moves myself.

All righty, here's the point. In these people here, there were those who were able to discern, and they wouldn't! You know why? Because Jesus gave His Own signs, and they wanted their own sign.

Like the Church of Christ. "Well, what we meant Reverend Branham is we'd cut the girl and

then you'd heal her." That was greater than the girl being healed by a profound miracle that shook the town, because the Church of Christ was going to tell him what to do.

Let me tell you, William Branham preached in William Branham Tabernacle, but William Branham Tabernacle doesn't tell God any more than Grace Gospel Church tells God. You bet.

Don't worry, there's some good people there as well as rascals standing there, and the good people got it, and the rascals turned it down. See?

33

All right, now. [paragraph] 183:

[33-6] *There's a little fellow sitting right here under this church now.*

Now Brother Branham is going to illustrate respect and love, and the laying on of hands. Now watch what happens.

[33-6] *A few days ago... That little man. Little old boy had a cancer on his ear, and he wouldn't say anything about it. He's working up there at the house. [That's Brother Branham's.] I'd been on a hunting trip with him, up there with the Mosley brothers and Brother Dawson. We were up hunting. And Brother William's son... [that's Earl.] I happened to look over on his ear, [That's this boy he's talking about,] I saw his ear all swollen up. And I said, "What's the matter, Donovan, that ear?"*

[33-7] *And he said, "Brother Branham, it's been there a long time. I don't know."*

[33-8] *I just caught him by the hand. That was a big cancer on his ear. Never said one word, just held it. It was off my brother. In a day or two there wasn't a scar even left of it. It was his respect [and] the God of heaven by His quickening power that killed that cancer and spared the life of Donavon Weerts back there. That's right.*

34

Remember Brother Branham said in Florida, when I was there and had him for a meeting, he came to me, and it's on a tape, "If you only knew who I am, you'd all be healed." Respect, proof of the resurrection.

[34-1] *What are these things? Look here, people here in Phoenix. Look at the people that have believed this. Look at the people who have this, that lay their hands upon you.*

Now he's bringing in here positively all the false anointed, Oral Roberts and Hicks, and the whole bunch of them. Because they're Trinitarians.

Believing in three gods and praying in the Name of the Lord Jesus Christ, which is one God. And the great revelation in this hour, there is one God and you baptise in the Name of the Lord Jesus Christ.

Now he's talking to them, and he's also talking at the same time to those who are positively true believers. You say, "Why?" Because that's what the crowd is! They're mixed! And remember, William Branham's great ministry that God gave him is found in Acts 3.

The quickening by the Presence of God, which he said was a healing revival that had

started under him and had never stopped. Now with this in mind:

[34-1] *What are these things? Look here, people in Phoenix. Look at the people that have believed this. Look at the people that have this, that lay their hands upon you. Watch what happens. It's quickening power. "These signs shall follow them that believe. If they lay hands on the sick..." The quickening power...*

35

Now watch, he swings it to people like Donovan Weerts. The majority of people were not like Donovan, although at the end time, it filtered down to where only those that believed Brother Branham wanted to be around him, because all he had left seemingly was discernment, which they didn't care for, who needed it?

"Give him a jolt of power, let's get healed. And the Doctor? Ha! Forget it. Let's all love Jesus." Which Jesus? They had a false Jesus back in the time of Paul, how many more have they got now? Who knows. I don't know.

[34-1] *That quickening power, eagle to eagle, something is going to take place.*

Now Brother Branham is talking about what? Himself. So eagle to eagle he's letting you know that the promises of God, especially healing, are the children's bread, though anybody can have it. And it comes as a witness against him in that day.

The same as those that said, "Have we not prophesied in thy name and cast out devils, and done wonderful works?"

He said, "I never ever knew you."

It becomes a testimony against them. How many people were healed in Brother Branham's – Thursday night I'll likely talk a lot about my relationship to Brother Branham. The Lord helps me I'll bring up a lot of things to tell you.

What happened in meetings, where the meetings were truly of God, where men prepared their hearts and all, and you saw the response. And where those who didn't, you saw the strangest things.

36

Now we're reading further. Sweet Spirit of Christ amongst the people. [paragraph] 185:

[34-2] *Now, an eagle to a buzzard won't work.*

Now is he talking about simple healing? Why, he said awhile ago, why he said, "A prostitute come in and get healed while a dear saint of God doesn't even get touched. Because she'll believe just like that. But that dear old saint has seen so many healings and heard so much, she's sort of befuddled or he's befuddled."

The more signs that you see, actually the less you're apt to believe. Why? You know why? Because if it isn't applied in the right way, it becomes too common. Becomes just something passing around like the movement of air under fans or something. But he said:

[34-2] *An eagle to a buzzard won't work. (Like he prayed for Donovan.) Eagle to eagle rises from the barnyard to the heavenlies.*

Now he's going back to the Word. Because the eagle scream calls the little eagles, the great Screamer, the great God, the great Eagle in the form of the Holy Spirit, coming through the Word, screams and the little baby eaglets, little chicks, whatever they are, they're not chickens, but what the eaglets are called, baby eaglets, they hear and right away they want to rise. In other words, right away they recognize resurrection.

And if he's a real child of God, they know there's a resurrection. They know absolutely.

[34-2] [They] *rise from the barnyard to the heavenlies.*

37

What is he talking about? The food. No more food that comes in a manure pile. No more the chickens eating oats out of horse droppings or the wheat out of cow droppings. That's the same as vomit. Because vomit is partly digested food and so is the whole grain that comes out in the stool is also partly digested.

So no matter how it's presented, all tables are full of vomit. The eagle isn't interested. What is partly digested food? It is the Word of God over the ages that has been taken and the life has gone out of it, it's no longer fit for consumption. It is passed away because it's been fulfilled.

I know people don't want to believe that. But I want to ask you one question. Has the second half of the first resurrection been fulfilled? No, it hasn't been, so then it hasn't been! And when it's been, will it then be fulfilled again? No! The life is out of it.

Let's take a look at the life of Jesus upon Calvary, it will never, never be fulfilled again, because the life is out of it! Yes, the life is out of it, it went where? To you and me. You can't have cross crucifixion again.

We'll talk of some of that too, coming up. Just pray the Lord to quicken the day to twenty-eight hours, that's all. Bring your lunch.

38

Look at here:

[34-2] *"These signs follow them that believe," when they're both in belief.*

As Brother Branham said, *"The sweet Spirit of Christ in the church and all be healed."* I believe the sweet Spirit of Christ is here tonight. What's wrong with us? We just don't believe the rest of it.

We don't make it a full application of Word upon Word. We're still looking too much to personalities and our differences rather than the Word to heal us! We're blaming everybody and everything for everything going on! We're soon going to have complexes and everything else here before it's over if we don't watch our step.

I'm telling you the truth. Instead a Word to Word, don't muff it! That's why I said, listen, you leave me alone in this pulpit and don't get in my way. I'll answer to God for my ministry if I've got one.

And you know something? What I'm preaching, I'm believing, that if He doesn't do it, it

isn't going to be done. And if He doesn't do it by the life in this Word, I haven't got a prayer. And if it's not by grace, it isn't going to be by disgrace. If it's not through revelation of the last hour of that life flows then I'm finished.

You say, "What if you got the wrong one?" I've just done my best, that's all and my best is no good anyway. I can pit my worst against His worst, and He ain't got no worst, His is just the best.

Brother Branham said he looks at this in this Easter Seal, he said he sees Christ. There's many things we could say, but I'll get the picture here see?

39 Now:

[34-3] *See that same quickening power of God represented in these two prophets, Elijah and Elisha. Notice, the same word, one of them is catch up and the other one is caught up: now catch up and caught up. [Two different things.] He was caught up with him; catch up...*

What does that mean? Come abreast. They without us cannot be made perfect. This is what I see in this verse, what he's saying here. In other words, there's already been a first resurrection and we're going to catch up to it.

As they were caught up, we'll catch up to it. Hey it's all one big Wedding Supper as far as I know. I don't know if there's two Wedding Suppers. I know there's a great to-do in heaven, according to Psalms, "Lift up your heads oh you gates, for the Lord of glory is coming with His first part of His Bride."

Hey, here's the first bunch in. And they just can't wait for the second bunch to come in. And those that are there now are anxious to get down here and be with us when we're changed, then we'll all go up. See?

[34-3] *...meet them in the air; being caught up [that's together with them the Bible says,] in the air.*

[34-4] *Notice, a bird has to have two wings to balance itself. Isn't that right? [That's a fact.] Elijah was a translated wing.. Elisha was a resurrection wing. See, both of them representing the saints that are living and the saints that are gone. [Of course on Mount Transfiguration it was Moses and Elijah.]*

Listen:

[34-5] *Remember, quickened to see past the curtains. How these people were quickened back there to look past the curtain and see down in this time.*

40 In other words, some looked two thousand years down; some looked three thousand, four thousand, five thousand years down, longer. And they saw all this coming down and they glorified God, and then they saw these others coming. And they glorified God all the more.

[34-6] *Those prophets... Look at Paul. He said in the last days how these people would be acting and calling themselves Christians. He was a prophet, full of the quickening power,*

he foresaw it to come to pass.

Now Brother Branham is once more talking about himself, don't worry. When he talks about Paul, and Paul said, "Now, I'll show you a mystery, behold, we shall not all sleep, we'll all be changed, in a moment twinkling of the eye, the last trumpet shall stand," right down the line.

"For this corruptible must put on incorruption, and mortality immortality. So when that's brought to pass, death swallowed up in victory, oh death where is thy victory, oh death where is thy sting?"

Right down the line. "The strength of sin is the law." But there's no law against, you're under grace.

Paul saw it, he saw himself in the resurrection, saw it all, and Brother Branham is here, and he said, "*The same Pillar of Fire that brought the Word is here revealing it,*" and he laid down conditions of the Rapture when he said it in Shreveport, Louisiana, on the last Sunday of the 1965, Thanksgiving series.

He announced that he would be preaching the conditions of the Rapture, and when he got to Yuma he called it The Rapture, but you'll notice it's the conditions of the Rapture. Of course everybody wants to say, "Well hallelujah you know, Jesus doesn't need Elijah, and all that stuff is for the Jews."

41

I can tell you this flat. There's no man living unless he searches the Scripture, can tell me why Jesus needed John the Baptist. Just go look it up, you can't. Because the Bible said that John the Baptist shall go before the Lord God of Israel, and the Lord God of Israel didn't need John the Baptist.

Oh yes he did, because the Lord of glory, His Name, and His great omniscience backed up by omnipotence was at stake, because that was the perfection of God's Own essentiality and His wisdom. You say, "Well I don't know if I could take it." The Bible said you won't.

The natural man receiveth not the things of the Spirit of God. So now how are you going to have manifestation, you're a child of the resurrection, and turn down the prophet and the vindicated Word, because he's talking about himself.

[34-6] *He was a prophet, full of the quickening power, he foresaw it come to pass.*

And you'll notice in here, I won't get this far tonight, but Brother Branham will ask you a question again, "*When did I ever tell you wrong? When did it not come to pass?*"

Say, "Well you know, yeah, you know." What kind of answer is that? But that's what they go. Well don't – come on, you know better than that, you know they go that way.

[34-6] *We believe that, don't we? [I hope everybody did. Paul] received quickening power.*

The same Pillar of Fire that brought the Word is here revealing it. There it is right there. Can you really believe that? Don't feel too bad. Don't feel too bad. At the hour of his resurrection they were so happy to think they were believing.

And the strange story is they've said, "He's risen from the dead, the tomb is empty, and now the strange story is that he's risen from the dead." You say, "aint dead?" No, he said, "Oh fools and slow of heart to believe the prophets, never mind the fact that I am risen." Do you follow me? "Never mind the fact that I am risen."

You are reflecting upon the integrity of God, when He sent vindicated prophets to tell you this would happen! So you're turning me down, you've turned the Word down. When you turn the Word down, I'm nowhere near round."

42

I can prove it; do you want me to prove it? Oh come on, I've proved it so many times this is chicken play, children's play, duck soup. Look it, John 3:



John 3:16-17

- (16) For God so loved the world, he gave his only begotten Son, whosoever believeth in him should not perish, but have everlasting life.
- (17) For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Now listen:



John 3:17-19

- (17) [He] sent not his Son to condemn; that the world through him might be saved.
- (18) He that believeth on him is not condemned: but he that believeth is condemned already, [now watch,] because he hath not believed in the name of the only begotten Son of God. [Now what hasn't he believed that condemns him?]
- (19) And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds were evil.

You're right back to Cain and Abel! What were you expecting? Now I know I preach [inaudible] but you should be feeling so good about now and everything I said just roll off your backs, say, "Brother Vayle, that's right, that's the word, hallelujah, what you say is true, but my I believe, glory to God."

Not like the guy, brother Vayle, "We believe, we believe!" Last I heard, he was believing something else.

43

See that's why I don't like a lot of emotion, a lot of yelling and things, because you block it out. What's in your heart tonight, what is really there? Can you follow me and understand? I understand where the calluses are, look I got them myself.

I know where the hives are and the shingles and the bruises, look I've got it myself. I want to tell you, my eye doctor, and he's a good one, he cannot tell why I can see so good,

because I've got macro degeneracy. I should not have sight worth a plug nickel here, and he stands back and he laughs.

He just looks at me and he grins. He said, "I can't figure why your eyesight is so good." And I could say, "Well I think maybe because I'm an eagle." That's right, he can't figure it. It's getting better. Why not? I believe it's the truth. Better sight all the time, trust inwardly anyway.

Here he said:

[34-6] *...don't we? He received quickening power.*

Now, 190:

[34-7] *Look at the quickening power today...*

Ho-ho! Listen, these people looked past the curtain of time. These people foretold. These people discerned.

[34-7] *Look at the quickening power today foretelling things without one event missing. Not one time does it fail.*

44

Now listen, what did Brother Branham talk about when he said, "*Not one time does it fail*"? We're over here in the Book of Hebrews 4:12.



Hebrews 4:12-13

- (12) For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, [even] the joints and marrow, [even] is a discerner of the thoughts and intents of the heart.
- (13) Neither is there any creature that is not manifest in his sight: [you couldn't hide if you tried.] but all things are naked and opened unto the eyes of him with whom we have to do.

How do you know? Except He send somebody. Now watch, listen, he's talking about them not entering into rest at the time of Moses.



Hebrews 4:11

- (11) Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

When Moses stood there vindicated, said, "Na-na-na, we can't do it."

Now the same man rises up here, William Branham, prophet of God, and it says here this is the hour you enter into your rest, when the Word of God is so quick and powerful, sharper than a two-edged sword, piercing to the dividing asunder of soul and spirit, joint and

marrow, discerner of the thoughts and intents of the heart.

Enter into rest. Why, this is it. You say, "Well I'm not going to go take the land. Why it can't be now, it can't be this." Prophet said so. A child of the resurrection deny it?

45 Hey man look, I've got this cheap Casio watch, it's a good one too. Actually it's better than the most expensive watches that I ever had. In fact a guy gave me a real expensive watch and it wasn't worth a plug nickel.

Another guy gave me a less expensive watch; it wasn't worth a plug nickel. This about nineteen bucks, if it's that. Good watch. Now am I going to say, "Hey, I'm not wearing" – oh boy, what time is it? It's getting on there isn't it? It's 8:40.

I'm wearing this Casio, so I'm not going to say, "Hey, this Casio watch is not a Casio watch, it doesn't say 20:40, the 29th day and 50 seconds past the 40 minutes." That's what it says.

What about this man here with his ministry to turn hearts? Yeah, what about it? You say, "Well, you know, you know, you know, you know." No, you don't know. That's Bible! Fulfilled. That's the oath! Not the promise. That's the oath! That's the swearing, when God swore by Himself! That's right. He never fails.

[34-7] *Look at the quickening power today foretelling things without one event missing.*

Say, "Well Brother Vayle, what kind of quickening power is that Brother Branham?" He told you what it was. Same Holy Ghost that raised the dead.

The same God that raised Jesus is here, and Brother Branham said this was the last sign the church would see! Discernment. Sarah in the tent. Abraham outside the tent. God's back to Sarah.

46 And remember, in 1965, in Jeffersonville, William Branham stood on the platform, and there was a crowd behind him and a crowd in front of him, and he deliberately turned his back on somebody and discerned perfectly.

Of course they said, "Oh look at that guy imitating Jesus, look at that guy imitating God, who does he think he is, and [inaudible] because I'm such a wonderful person." Shew.

If I called you by the name of a disease, and I think you know what disease I'm thinking of, that would be a compliment to have that kind of a spirit. If you can't guess it, it's AIDS. And how do you get AIDS? By adultery. And what is adultery? It's idolatry in the Word of God.

Oh I know people don't like my preaching, I'm too tough, you can go if you want, it doesn't matter to me. I'm not trying to send anybody away, but look I'm not going to change my style, because listen, if you don't hit them with a four-by-four today, they get nothing.

And then they don't necessarily. Brother Branham said, "*I hold the nose, and squeezed and nudged it down their throat, and they spit up in my face.*" Not you people, but understand what's going on.

[34-7] [Not missing] *one event. Not one time does it fail. Quickening power: not the power*

of a man, the power of God, the power, [now listen,] the abstract of Easter...

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The documentation manifested, there is nothing against your title! You know really, we should be screaming and running around this building. I admit it. I've preached too hard to let my heart go as I ought to. I admit it. I wouldn't lie to you. What's the use? It's all in record anyway.

Very couple next half a second we'll be up there, and twenty-four hours later at the White Throne, so what's the big deal? "Oh he's lying to you."

But Brother Branham knew better and he could explain it, so maybe God will forgive me. It's power of the resurrection, the abstract of Easter. He said, "*This is the proof that there is a genuine Easter, a genuine resurrection, not some myth, not some goddess, not some rabbit, not some eggs, not some formula, but God on the scene to resurrect!*"

Proving it, that's what he's telling you here. And the abstract is here, Brother Branham explained that in the Seals, the book that came down. He said, "What is an abstract?" That's not in the Bible.

Neither is deed. Testament is. Same thing. What's the abstract. The abstract's exactly what I told you people, Jesus Christ was the only testator, the only man that died leaving a will that rose again to come back and see that his heirs got what he promised them, what he laid up for them. God is here. God is here.

[34-7] *...the resurrected Jesus has sent back the abstract to guarantee us that we're already quickened with Him. [This is the proof of the end time.]*

[34-8] *Remember [written in] the little book, the Business Men here...*

What time we got? How much? That's more than went past the time. Tomorrow morning we'll read where Brother Branham talks about the Curtain of Time, and that's all we need to talk about.

All right, let's bow our heads in a prayer before we change the order of the service.



Heavenly Father, we want to thank You again for Your goodness and mercy to us Lord, wherein You helped us in the message that the prophet gave and we're not unhappy that You slow us down to take a lot of time with these things, but Lord we are very unhappy with ourselves in the sense that we don't really keep them to our heart, and keep them always before us like the burning coals upon the altar, feeding always the lamp, so the light doesn't go out.

Now Lord, you promised in the last day for the church, the bruised reed you wouldn't break, and the smoking flax you wouldn't quench. Now if that's for the church, that's for me as an individual, and the people sitting here that claim Your Presence, and claim Lord to be a part of this Message.

That is for us tonight, and we claim it. We therefore also claim O God as never before that the Spirit given to us not only teach us all things, but bring all things to our remembrance Lord, and not just at – I don't would say at a special time Lord, because every minute is now

a special time, for Your Own prophet warned us that we could be taken up so much outside of the Word and not with the Word, that we could actually find ourselves in a position we don't want to be in, I think that was hinted at least, but he's fearful Lord that the Bride would have this experience which I think he also mentioned to one of his friends, was like wandering in the wilderness.

And I know that that's whether he said it or not, that would be a pretty good example, a pretty good illustration. And Lord we would ask You to hold us from this. And if this is not the time yet for the complete opening of the eyes and the resurrection, as it was with those on the Road to Emmaus, Lord may it soon come, may it soon come Lord.

And yet Lord, I don't know what we're going to say, because we know that Your Presence was manifested in the days of the Son of man, then the prophet left, and we haven't seen that since he left, which was the last sign.

So Lord we should we really be on our way, except this be an hour of such utter darkness and blackness, and yet Lord You're bigger than all.

So here we are looking tonight Father and pleading with You that You would actually illuminate our minds and our hearts to such an extent that we can sit down here and stand up here, do what we want, and be children of the resurrection.

Cull all of these things out of our heart O God, in the Name of the Lord Jesus Christ, we pray. Give glory to Thyself O God for Thou art worthy, and Lord we would in our sane moments, and we trust this is one of them, to honestly, sincerely, and reverently, I mean it Lord, honestly give Thee glory with all of our hearts, minds and bodies, as Paul said, absolutely Lord, which is a reasonable sacrifice, to give ourselves to You.

Knowing therein and doing it, that perfect will of God, growing up as Brother Branham said. Father these things are in there, and I don't believe it's enough just to long for them, and having seen them, as so truthfully, even the song writer talks about Beulah Land, longing for it, but Lord we're at the place where we should know we're part of it.

Joshua and Caleb did, and no doubt those under twenty, all the rest died off, those under twenty, they were just girding up their garments and pulling up their pant legs to go across Jordan, anyplace else You wanted them to go, they were ready to go.

We know a few wanted to stay on the other side, that's all right. We're not interested here though Lord, we want to go on to Thee, we want to go opposite, we want to go in.

So that what means tonight, I don't know, except just praying Lord that that Word somehow begins to just circumcise the heart and mind of unbelief, and rip out every root of ignorance, anything that is minutely off the Word, until Lord we come to Your mind, not like the prophet, but according to what You brought the prophet within our own dimension. That's all we ask.

Healing and these things Father we thank You for, we know they are minor, yet we ask for them too, that Spirit tonight Lord by us putting aside every spirit of envy, jealousy, evil imaginations, anything at all Lord, to get it out of our hearts, so we stand with the Word and make that the full criterion of everything. Forgive us for our predisposition Lord, for all the things we get into.

We realise Lord that as long as we live we have problems, we're not too concerned about them though we hate them, our big concern Lord is for this Word and the life in the Word to so fill us that those other things simply die off and they're gone.

So we commend ourselves to You tonight now as we further approach You, as we take a look at Your Word and enter into Communion Service.

In Jesus' Name, we pray.

Amen.

[Brother Vayle continues with the communion service]