

Does God Ever Change His Mind About His Word? #11

Explicit, Complete And Perfect Revelation
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#0292

Brother Lee Vayle

Brother Vayle makes pre-service comments.

01 Correctly, then perhaps then your thinking is of the Lord. I'm noticing something over here in the Book of Matthew, chapter 12 which we looked at last night and we saw where the Scripture is that Brother Branham said that Jesus was obligated to do for the Gentiles what he did for the Jews, for Israel, the elect, when he was here in the days of his flesh.

And of course, we showed you in verse 19 and 20 how that he didn't strive or cry or raise his voice in the streets, or the bruised reed he didn't break and the smoking flax he didn't quench. That didn't happen when he was here in his flesh. I mean he did everything that it says he wouldn't do. And this was talking to the Gentiles.

02 Now you notice, that the Mormons tried to claim that Jesus came over here to America and showed himself to the Indians and Joe Smith got a hold of an angel and his name was Maroni and he was full of baloney. You talk about a... even their historians will tell you it's a bunch of poppycock.

I mean it if there's anything at all, it's spiritism and it's the lowest grade there is. I mean, come on, I've seen spiritism a higher order than that. Know if you're going to fool anybody, hey, if you're going to get fooled, for heaven's sake, get taken by somebody that got [Brother Vayle makes sound] finesse. You know what I mean.

Why, yeah, some of you sitting here got more reason than others to know what I'm talking about. Yeah. Get taken by finesse. You know, actually, don't get taken at all and if you're elect, you won't be. If you get laid aside for awhile, come back rejoicing in God, Brother Branham said, "*The Word will always correct the error.*"

Now what I'm driving at here is we're going to get to it, see, you get two sermons in one. That's the way I catch up together over sixty sermons a year and give you several, this way, that way and you know, you got to kind of bear with me.

03 Okay, and in his name shall the Gentiles trust. Now we go a little further here, and we notice something very, very, very, very important. It says,



Matthew 12:22

(22) [And] then was brought unto him one possessed with [the] devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both [spoke] and saw.

04

Now remember, Brother Branham is the only man that came on the scene with true discerning of spirits and he stood there and I saw him do it, and you folk were not privileged, I wish we had a picture of it, if they had camcorders in those days it would have been great.

But he stood there and I saw him and my wife, she remembers it, she wishes she got there ahead of me, and he never prayed for the deaf and snapped his fingers, [inaudible] huh, huh, ... I do things like that. And you've seen it done. He stood there and commanded the deaf devil to come out and on more than one occasion said, "*He didn't come, he didn't have to ask.*"

He prayed the second time, he said, "*He didn't come.*" And he rose up, little man, "*He'll come this time.*" Boy, he came right out. The guy startled, you saw right there, what I have read in the scripture. You saw the actually ministry of Christ and you have never found one place in Scripture where Jesus had to do a thing a second time except on purpose with the eyesight.

They said, "We see men as trees walking." [Mark 8:24] It's the only place you're going to find it. This man Jesus had perfect authority because it was God in him doing it and God has absolute authority, period, no question mark.



Matthew 12:23

(23) And all the people were amazed and said, "Is not this the son of David?"

Isn't this the One? That was to come and do these things? Isn't this the great King we're looking for? Isn't this Messiah?" And if you want to know something that's, exactly, why the Jews and the Gentiles are all Christians.

Every single Jew is a Christian because the word 'Christian' and 'Messiah' or 'Christos' in the Greek is the same word in the Hebrew for 'Messiah', so if you're believing Messiah and believe in Christ, you believe in the same thing.

Now the trouble is the Jews have a different view of it. But back here was a good question, is not this the coming One? Isn't He here? The one we look for?



Matthew 12:24-25

(24) ...the Pharisees... said, This fellow [casts out] doth not cast out devils, [except] ...by Beelzebub the prince of the devils.

(25) And Jesus knew their thoughts,

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They didn't say this to him publicly. They were smearing him behind his back.

Now if you think that he couldn't look through those birds and read them like a bunch of goldfish in a crystal clear pool of water, or an aquarium with four sides of glass, you don't even know what I'm talking about, because I had that happen to me as I told you when I kidded Brother Branham, he looked through me, for about two solid minutes, and I learned

a lesson that none of you know anything about.

And I say that on this grounds, the Book of Hebrews tells us, I'll swing over here. It's in the 4th chapter, and the 12th verse,



Hebrews 4:12

(12) For the word of God is quick, and powerful, [that's the Logos.] and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and... joint... and marrow, and... [discerns] ...the thoughts and intents of the heart.

06

That happened in my life, it happened back here. Now he says here,



Matthew 12:25

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

Now you notice what he says here, he also uses the word 'kingdom' we use it 'every kingdom', 'every city', 'every house'. Now, he starts giving us the wide sweep of the complete territory and it's called a kingdom. Then he puts it into cities, then he puts it into houses. Right?

Now if he had just said 'kingdom', and then he said, 'city', you could feel pretty secure this morning, but I just may say some things that might not be too pleasing to all of us because we all live in houses. So now he's knocking on every door. He doesn't just come to the kingdom, He doesn't just come to a city, He comes to everybody in the city. Okay?



Matthew 12:26-29

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

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

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

(29) Or else how can [you] enter... a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

07

Now notice, where he starts with here, he starts... he takes it right back to the spoiling of the house. Where did Adam and Eve live? What was their house? The Garden of Eden. Where did Satan attack them? Right in their house. Huh? That's right.

Now we need to understand Jesus said, "In my Father's house are many mansions." [John

14:2] We're looking at the future, we're still looking at houses. As we see God judging Israel, He took them by houses, He took them by tribe, and then He took them right down to the house and then he took the individual.

08 Remember the time that it was Achan that took the Babylonian garment and the silver and the gold? And so they had to go and find the original tribe, I forget what tribe, Benjamin or somebody, for all I know, he got into idolatry.

Let's just blame it onto Benjamin. [Judah.] Can't remember. And they took him down, down, down, and said, "Alright, this is the fellow that did it."

Now remember also, in Israel's journey to the Promised Land when they sinned at Baalpeor what old Balaam got for committing adultery, fornication, idolatry, every spiritually wrong thing, spiritual incest, right down to the bottom.

And when one of the priests went into the tent and deliberately killed two people taken in adultery, God stopped the plague. Now what I'm looking at here, and trying to get to your attention is this that every single one of us in this building has something to do with the family. It has something to do with a house.

09 Now, over here in the Book of John, chapter 17, you can leave your finger there and as you do you go to Hebrews, the 11th chapter and in Hebrews 11th chapter, and though you go all the way back to the Garden where the home was broken up and you go to Cain and Abel where two brothers were broken up or one killed the other due to the influence of Satan.

And you come on down in the war of faith, you come on down to the place of Abraham which we are interested in, because he's our father as well as, the father of the Jews because in him shall all nations, or the Gentiles of the earth, be blessed.

And he looked for a City which hath foundation whose builder and maker is God, and here you see the family of faith of which Jesus is speaking when He's praying in the Garden of Gethsemane, going right back to a Garden again to bring the family back to the Tree of Life, "That they may all be one as though Father art in me and I in Thee, that they all may be one in Us, that the world may believe that Thou hast sent me."

Now above that he said here,



John 17:19

(19) ...for their sake... I sanctify myself, that they also might be sanctified through the truth.

10 Now, Brother Branham used a very particular statement, when he said, "*I must consecrate myself for the visitation of the angels.*" Now the visitation of the angels literally brought Christ back to earth, that's the Judge, you'll see His picture on the wall there.

Now, you'll notice that Jesus actually sanctified or consecrated himself for the truth that all of the people may be in this one family, which they are, for it says over here, in Hebrews concerning the ones that have gone on before us, and came up in the first part of the first

Resurrection, 'and all these, having obtained a good report though faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect.

11 Now at the very end time here we are looking at a perfection that God has set forth for us by Grace. And we'll talk about that this morning, I think we'll have time to get in that, when we get to Brother Branham's message.

We're looking at the idea and understanding of grace that God had already or Christ had already sanctified himself and consecrated himself to that particular end, because this was the part of God's program and you notice, that when the Lord descended with a Shout, it was the One that came down off the Throne, not the One that stepped onto the Throne when the One off the Throne came down, Brother Branham is saying, Revelation 5:1 same Revelation 10:1.

That One came down to set the Church in order, and the Church coming in order, and you've heard me talk about families. All the time I'm talking family this morning so get your thoughts all collected which I know you have.

Here it is, He said, "I'm praying now for these that will be as evidently marked for glorification as those previously have been marked and will soon come into glorification because I am going to be raised the third day."

Now this is the prayer of intercession, in 17: where he said, "Let the cup pass away but if not," he said, "if not, it's fine by me." He said, "I'll go through this." Looking now at the same thing that at the end time there would be the second part of the first Resurrection, to bring us all into this complete unity which he is speaking of here. All right.

12 Now let's go back again. If we have a kingdom, we have God's kingdom, we have Satan's kingdom, we've got two cosmos, the cosmos of God, we've got the cosmos of Satan. We've got the world of the godly, we've got the world of the ungodly.

Each is made up of families. Every kingdom, bar none. So what I am saying this morning? I am saying this, that every single home has a problem due to each one of us being a different personality, different frames of mind, and if strife is in the home, the strife will come to church, can't help it. If the strife is in the home, the strife will be in the city, right?

Now you can't deny that because the major problem today in America is family. And I think we better admit this, that the blacks are way ahead of the whites in admitting that family is the whole problem.

Every place you turn you'll find the sociologist, the political leaders of the Afro-Americans admit 'family' but the white man doesn't. How come? Good question. They duck it. See the minority has always been right, never the majority.

13 In this message so-called, we have preachers who divide homes, think nothing of it. In my books, there's not a place hot enough in hell for that thing in my book. Maybe God hasn't put some marriages together, that's not the preacher's business.

What about some of you whose homes are secure? How much praying do you do

together? How many questions have you settled before you go to bed, so the sun does not rise on a day of strife? We wonder why the kingdom of God is not here in strength and in power.

It's as simple as A-B-C. It all starts in the family. And the family units come to church and make another family. And all the families of God come together and make a Bride. And I'm not scolding anybody, but I'm just bringing out some truth this morning.

How important it is to make sure that our spirits are right within our homes, that we understand the Word. The Word that applies to the head of the house, that's the male, the Word that applies to his wife, which is equally a head of the house, and equally important in the sight of God, because that person has a different job entirely.

And as I've always said, "A knife and a fork are equal, as long as you use them the way they were intended to be used." Adam and Eve were equal in the Garden. God gave them co-equality through the Blood of Jesus Christ, we have the co-equality again today as both of them keep their separate positions and do that which is beneficial for the home.

14

So what I'm saying this morning is, "Listen, I appreciate the fact you come here and if I were sick and almost like a brass doorknob, you know how to pull out the Word. And I depend solely on you for the gift to operate. I cannot operate it myself."

As Brother Branham said, "*No man operates the gift himself, it's got to be operated by those who are entitled to the gift with any gift I have is not for myself, it is for the people.*"

Now that's wonderful, I appreciate that. But there's something even beyond that for ourselves as individuals and Brother Brooks has been covering a lot of this in his messages, which makes it very important.

And that's this family unit and a good family spirit to inculcate within the home a blessed Spirit of the Lord Jesus Christ. And we cannot do that of ourselves, we already have it but you see, there is the interference of Satan who wants to come in and be disruptive. That is his job, to make everything disruptive which... we recognise that.

We recognise in this hour in which we live, already the Gentiles, that's you and me, are going on to victory. I don't care what's happened to our family's lives, it doesn't matter about those things.

It matters particularly those of us who are born again and in headship that's father and mother in the family. That's what really counts. And if they are standing there solid, we can't account for our children when they get a certain age. Come on, they're out of our hands. You got to turn them over to God.

But that doesn't mean for one minute the family is not truly dedicated in the hour to the principle of what Jesus himself said, "That they all may be one," and when you look at the heroes of faith and God having reserved this for us, he's talking about you and me and the family of God and very shortly we are all going to be together.

Now he says here, "They all may be one, that the world may believe that thou hast sent me."

15 Well, I tell you what, the world... the world... the cosmos of the devil is never going to see this. Even the foolish virgin is not going to see it until it is too late, we understand that. But the cosmos of God can actually see and understand a unity within the church that comes from a unity within each family.

As the church believes the Word and each family applies that Word, and I've been negligent myself, but we do pray together. My wife and I have been doing it for many years. We prayed with our children. We read the Scripture. Where those children are today is something that I have no... I cannot answer for.

And I do not answer for because my answering days are over. But we can from this point on, enhance the lives of ourselves within our homes, we can bring that same spirit to church where family becomes even greater because we have the promise for it and remember, Christ has already set Himself, God Himself, has set Himself to this task of bringing us to a beautiful family relationship.

16 Now I want to compliment you upon the fact that you as a people I believe have a beautiful relationship in this church, a family relationship. And I believe the one reason for it and I believe it's in the hearts of all of us who believe this Message as we believe It, that we know that if God doesn't do It, it's not going to be done.

We've learned to put our faith in this Word. We've learned to put our faith in the understanding of Who is here, how He came to whom He came, and how the Word comes to us. We become a literal family on that basis.

Now to begin to keep our own spirits under the spirit of God, what will that do for this church? I believe that's what Brother Branham meant when he said, "*Oh, that sweet Spirit of Christ come into the church.*" And he said, "*It's coming more and more into the church.*"

In fact when he used the statement '*coming more and more into the church*' he meant literally that very Presence we talk about that is here right now, the Pillar of Fire leading us to the Millennium. And you see what I'm saying, bringing that understanding in our homes.

17 Look at the model many people have on the walls, Christ is the unseen guest in this house. He's the head of the table. You know something, to everybody else that is a myth but to the people who believe this Message. They alone understand the reality of the Presence of Almighty God who's come to lead us into the Millennium.

All around us can be hopeless and decay but we have a family unit here and as this becomes more persuasive in the home, and frankly, I've seen the need in our home more than ever because my wife and I both have not been feeling good. And I can see the tremendous change in her because of the suffering she goes through. And it's very, very real and of course, become very tragic to me.

And I said this morning, "Hey, we got to watch ourselves or we're going to be snapping at each other."

Because if I feel rotten just don't be around me. I'm kind of like a bear that got his foot caught in the trap and I want to swap the trap and anybody that comes near me and you know you can pretty soon find at my age it's quite easy, now at your age you say, "Well, hey,

it's easier for me because you know, you're past a lot of things." Oh fap! That is a ridiculous assessment.

Everybody's got problems, you've got problems, I've got problems. I'm just using mine to let you know how they come into our home. And I know you many times in your home. But it is so vital for the husband and the wife and the family to begin to get Christ centralised because hey, it's going on anyway.

Brother Branham said, *"If we're not Bride, there's a Bride out there somewhere and by the grace of God won't stand in her way."*

I can't believe for one minute that you people here aren't part of the Bride of the Lord Jesus Christ. Say, Brother Branham said, *"There's three kinds of believers."* Sure, that's true. Maybe when it started there was three kinds, but we can believe for the others there is just one. Just one kind, would it not the Word of God separating anymore but the Word of God bringing you together.

18

So that's what I wanted to bring you this morning to let you understand, I know everybody's got problems and because I see ours in our home more clearly than ever before, so many things can rise up through sickness, injury, lack of sustenance in various things.

Hey, remember this, everybody goes through the problems but make your family Christ-centred by the Word of the Living God. Put more effort in it. Put more time into it, the family. See.

If Bob's been instructing, doing a great job. Put more... put more of everything into it. Watch what begins to happen, I believe the sick will be healed amongst us, I believe He has risen with healing in his wings, and I believe as God say, "Hey, listen, my kingdom is broken down into cities and then goes right to the houses."

Now this morning what is my house like? I pray and I say, "Lord, may people come in here and know the Presence of Christ." And I say, "Oh Lord, they ain't going to find It, I can tell you that right now." I answer my own prayers. I answer my own questions so many times.

And I know you do the same way. But look it, let's move on with serious contemplation into this understanding, its' family, city, kingdom. You got to begin at the level of the home, the church onto the Bride and fullness.

End of pre-service comments.

[Congregation sings: Only Believe.]



Shall we pray.

Heavenly Father, we remember only too well the prophet who was always aware of Your great Presence, so many times he did not see the revealed Presence by the Pillar of Fire but he recognized if You were here and You had not left nor were about to leave, even though you took your man which we know the prophet went, but the Pillar of Fire, your Presence here Lord, to lead us into the Millennium.

Help us to be more and more aware of that, Oh God. We're very prone Lord, when we're going down the road if we see a police car we... even if we're not breaking the speed limit, we tend to brake, we tend to be frustrated by these things Lord, and yet there's a greater Presence than simply a policeman or some worldly authority, some tax collector, some other thing Lord.

You're here and we ought to pay the more earnest heed about that very Presence just like you told the Pharisees that they were very good at tithing, but they didn't go to the weightier matters of the law which is the true revelation of the Word of Almighty God. God's side of the coin, God's side.

Here we are today Lord, with Your full revelation manifesting Yourself, Your Name, fulfilled Your Word in our very presence, how then we ought to honour Your Presence and know that since You are here, all these things are possible which we believe, literally means as it was in the days of Mary to actually bring the Son of God in flesh upon this earth, which would be Emmanuel, God with us.

And we know Lord, that that's here at this hour, we've seen the truth of it and we may we walk now in that light and... and in the solemnity and the sobriety of it even as the prophet did and our own degree of apprehension and revelation in Jesus' Name we pray,

Amen.

You may be seated.

01 Now, I believe we're at number 11 this morning, on Does God [Ever] Change His Mind About His Word? And in our observations in number 10, that's last night, we found on page 24 that Brother Branham again was likening the encounter with Balaam and the Moabites with Moses and Israel as a very pertinent and perfect type of today as we exit denominations on our way to the Millennium, even as Israel exited Egypt on its way to the Promised Land, of course, which was temporal.

Now during this time of their journey as pilgrims and sojourners they had no roots in Egypt, they had no roots on the road, Israel was roundly hated by the denominational Moabites and so with us today. As a people, as Israel, was a people they were not numbered with the nations and consequently because they were undenominational they were looked down upon with great suspicion.

You know when you don't understand certain things, you become really suspect. This even goes so far as to races. Just because you're not of that certain race, right away there's a fear comes in. The difference always brings in fear. And it's strange, but it's true.

And Israel was different and the Moabites being denomination, they got very frightened. And they wondered what would happen to them if this thing really was something to be reckoned with, where did it put them if these Israelites were right and they were wrong?

And so you see with all those questions in their mind, they had to do something, and of course, when those questions were in their minds naturally, they did the wrong thing. They backed away from It, took a look at It, said, "Let's get It." Yeah, the squeeze could still come down. It will come down.

The Moabites like Balaam, though worshippers of God, and very fundamental, this is their trouble, could not see the promise of God for that hour vindicated before their eyes, proving their non-spiritual election. See, they were different.

02

Now listen to what Brother Branham says about Balaam on page 25, paragraph 124.

[124] *He failed to see that smitten Rock and that [smitten Rock, of course, was looking ahead to Christ being smitten, the] brass serpent, [the healer] [The] Pillar of Fire. [the One who stood in the judgement as the Judge and took the consequences for their sin.] [Balaam] tried to judge them from a moral standpoint.*

In other words, by their works. Now let me read it again. And I'm going to read something and correct the punctuation for you.

[124] [Balaam] *failed to see that Smitten Rock...* [Balak failed to see it, too, the whole bunch.] *That brass serpent, that Pillar of Fire. He tried... he tried, [it didn't work,] to judge them from a moral standpoint. He failed to see the higher calling of God.*

Now the translators of this put a period there. I refuse to put a period there. Let me read it the way it's written, the way he said it and as far as I'm concerned.

[124] [Moab epitomised by Balaam] *failed to see the higher call of God, by grace, and by election they were in that line, [of grace] and with God's Word.*

And notice that grace and truth always come together. Grace and truth comes by Jesus Christ. You cannot have grace without having truth and you cannot have truth without having grace.

And you cannot be in the election which absolutely is one of grace without truth. So Balaam and the Moabites and the Midianites and Balak, they failed to understand that the purpose of God lay in election. And only through election can we stand.

[124] [Now,] *and when he wanted to curse them, God said, "Don't you do it, they're Mine. Leave them alone! Don't you touch them."*

03

Now, watch how that works out today in 2 Thessalonians. Now Paul is saying here in verse 5, 1st chapter.



2 Thessalonians 1:5,4

(05) [Of] which is... manifest... which is [the] manifest token, [they're being persecuted, they've being... they've got tribulations.]

(04) So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that [you] endure.

Now notice, that persecutions are not necessarily tribulations, although literally any persecution is a tribulation. But you notice there's lots of things in there that we can have

tribulations about. You know that causes problems. But there's persecutions, definitely here, because of who they are, just as it was at the time of Moab.

This is Alpha, now we're down to the Omega which is the manifest token of righteous judgement of God. The righteous judgement of God, that you may be counted worthy of the kingdom of God for which you suffer, that's taken from Romans 8. If we suffer with him we'll be glorified with him.



2 Thessalonians 1:6

(06) Seeing it is a righteous thing with God to recompense tribulation to them that trouble you,

04

He said, "You get your day from them and then they get their day from you." So just turn the other cheek for the time being, God still is a God of an eye for an eye and a tooth for a tooth. He has to be, He can't change.

The only thing is He does it in a different way. One time you could look forward to Christ by pots and pans, you don't dare do it anymore. The principles never change, oaths never change, covenant never change, promise never change, nothing ever changes with God.

There's changing circumstances, changing people, this, that and the other thing but there's one straight line and God's in that straight line.



2 Thessalonians 1:7

(07) [Now,] and to you who are troubled rest with us, [relax. When?] when the Lord Jesus shall be revealed from heaven with his mighty [messenger, his] angel.

Now that didn't take place back there. It took place today. There's the picture. Well say, "I don't believe in that picture." Well, who cares? I believe in it. You don't have to.

05

Then it says here in verse 10,



2 Thessalonians 1:10

(10) When he shall come to be glorified in his saints, and to be admired in all them that believe... in that day.

In what day? When he shall be revealed from heaven with his mighty angel. Now, a lot of people say, "Well, hey, that's when he comes back in Revelation 19." Wrong! In Revelation 19, he comes back with the Bride.

This is not the Bride. This is the Appearing, the Parousia. Oh, let's take time and I'm... I'm not going to preach an hour and a half, when the light goes on we'll take a few more minutes and get out of here. I promise you tongue in cheek.

Brother Brian gave me this last night on the Parousia. I don't know where he got it, but it's good. In these places the New World Translation renders Paramia as 'be present' or 'present himself' from the contrast that is made between the presence and the absence of Paul, both in 2 Corinthians 10:10-11 and Philippians 2:12.

We've already read this and know this. The meaning of Parousia is plain, also, from the comparison of Parousia of the Son of Man with the days of Noah. And in Matthew 24:37-39 it is evident that this word means 'presence'.

Liddell and Scott's a Greek-English Lexicon gives us the first definition of Parousia. The English word 'presence' likewise, the TDNT, Vol.#5, page 859, states under the heading, The General Meaning of Parousia denotes especially, presence. That's active presence, that's actively there.

06 So, if He's actively here what would He do? He would do exactly what He did when He was here in the flesh. You say, "Well, this might not mean 'the flesh' of presence, of spirit." Well, if it doesn't mean 'spirit' it's the same thing regardless.

Well, what did He do when He came back and visited the people after his resurrection? He broke to them the Word of God. And He brought to them the things concerning the kingdom. And He did the very things there before them. You think he went out and caught those fish? Hogwash, I bet He created them.

He went to the bakeshop and get some bread. Let there be bread! Any man that can multiply loaves and fishes, before five thousand people and three thousand people, and they saw it, and made a note of it. Oh hey, don't tell me He couldn't say, "Let there be bread. Let there be fish."

That makes me think, maybe, we'll eat created fish in the Millennium. I don't know. Save you from killing a poor fish. You know, just leave your minds open. People, you get these iron heads. You know what iron heads do? They make Hitlers, want to kill everybody.

07 The word 'parousia, presence is different from the Greek word 'eleusis' meaning 'coming' which occurs once in the Greek text, Acts 7:58. The word 'Parousia' and 'Eleusis' are not used interchangeably.

The terms Paramia and Parousia are never used for the coming of Christ in the flesh. And Parousia never has the sense of 'return'. I think it's the word 'Parousia.' Because it's put in the Greek there.

Let me see if it does? Yeah. I'm not a Greek student. The idea of more than one Parousia is first found only in the latter church not before Justin [inaudible] a basic prerequisite for understanding the world of thought of primitive Christianity is that we should fully free ourselves from the notion of more than one Parousia. I tell you, it's just one and that's it.

08 Now listen, concerning the meaning of this word, Israel P. Warren, DD, wrote in his work, 'The Parousia', Portland Maine, in 1879 on pages 12 to 15.

"We often speak of the second advent, the second coming, etc., but the Scripture never speaks of a second Parousia. Whatever was to be its nature it was something peculiar

having never occurred before and being never to occur again. It was to be a presence differing from and superior to all other manifestations of Himself to men.” (That’s Epiphaneia.)

“So that its designation should properly stand by itself without any qualifying epitaph other than the article ‘the’ which is ‘t-h-e’ , the presence. From this view of the word it is evident I think, that neither the English word ‘coming’ or the Latin ‘advent’ is the best representative of the original.

They do not conform to its etymology, they do not correspond to the idea of the verb from which it is derived, nor could they appropriately substitute it for the more exact word ‘presence’ in the cases where the translators use the latter, nor is the radical root of them the same.

‘Coming and advent’ give most prominently the conception of an approach to us, motioned toward us as ‘parousia’ that of being with us without reference to how it began or got there.” (Lord appearing suddenly to his temple.)

“The force of the former ends with the arrival, that of the latter begins with it. These are words of motion, this is of rest.” (Rest with us.)

“The space of time covered by the action of the former is limited, it may be momentarily that of the latter unlimited.” (That’s exactly what Rotherham said of Parousia.)

“Had our translators done this with the technical word ‘parousia’ as they did with ‘baptisma’ transferring it unchanged or if translating use it, it’s exact etymology, etymological equivalent ‘presence’ and had it been well understood, as it then would have been, that there is no such thing as a second presence, I believe that the entire doctrine would have been different from what it is now.

The phrase ‘the second advent’ and ‘the second coming’ would never have been heard of, the church would have been taught to speak of the presence of the Lord as that from which it hopes were to be... as that from which its hopes were to be realised whether in the near future or the remotest period that under which the world was to be made new, a resurrection both spiritual and corporeal should be attained and justice and everlasting awards administered.”

09

That’s exactly what we preach and here this guy a hundred years ago said it. The same as Rotherham said it, also, Bower on page 63 states: “That the parousia became the official term for a visit of a person of high rank, especially kings and emperors visiting a province.”

Didn’t Jesus say kingdom, city and house? Matthew 24:3, as well as, other texts in 1 Thessalonians 3:13 and 2 Thessalonians, we were all through this you know in a word study many years ago. What was it? [19]8].

And the word ‘Parousia’ is referred to the royal presence of Jesus Christ since his enthronement as a king in the last days of the system of things. Where’s he supposed to be now? On the throne. Very, very good. All right.

10 He says here, "Now don't touch it!" and we were reading from 2 Thessalonians here, of this One who comes down and He is judging and notice, it's just like the White Throne, that's exactly why Brother Branham put this and the White Throne together, even though, we know White Throne, we're standing before It, actually because time and eternity blends.

We swing right to It, like a twenty-four hour gap. He made the Judge the One and the same. And it's as it were 'the dividing of sheep from goats'. And you can see it right now, because it is the Word that is making the difference.

And the prophet said, quoting from the Bible, the book of Acts: "*That He'll judge the world by One, Christ Jesus.*" And he said, "*Who is He but the Word.*"

And you know that a judge has to judge by statutes, commandments and ordinances, that which has been duly set forth by authority as to be what is right. Then everything else has to come under the standard.

11 Now, this being... now this being and watch it, as sheep from goats, you are looking at a division of lineage. Sure. Sons and non-sons, daughters and non-daughters. You're looking at the Bride. You're looking at the very definitive because not every son and daughter of Adam is in the Bride.

They're only guaranteed the Resurrection, and the second Resurrection the rest come up. And there again you see a division as the sheep from goats. And it only says 'as of'. And it doesn't say... but it does show he set forth the lineage, shows you the understanding that Brother Branham brought out here for us which nobody else ever brought out in the radical manner that he did, because Brother Branham was vindicated.

12 Now notice in here, it says, because the... our testimony among you was believed in that day. In other words, there's going to be the very testimony of the apostle Paul. And what was Paul's testimony? I never got this from anybody, but the Presence of God Himself. Vindicated.

Now we showed you vindication all through Scripture. It's in Ephesians, particularly, it's in Romans, it's in the book of Acts, it's also in Hebrews. Right down the line, you'll see Paul completely vindicated for the Word ministry that he brought forth and what we have now to... in this very day.

13 Now, he says here, "In this day of the Presence of the division where God is on the scene as Judge." Now remember, the presence of a judge judging does not necessitate an immediate execution of his judgments.

Now right away, people say, "Well, if that's the way it is then you watch it's got to happen, bingo." It doesn't have to happen, bingo. For as it was, 'in the days of Noah', over a hundred years. The judgments of God are sure. He takes His time implementing what He says.

As Brother Branham said, "*When God said, 'Let there be light.'*" [Genesis 1:3] *It didn't necessarily mean that there was light instantaneously.*" It could have come a million years afterward. But the point is, once it was handed down there is no way the Word of God could come back to God unfulfilled.

Because He said, "My Word cannot return unto me void." [Isaiah 55:11] So what we have here whether anybody wants to admit it or not is the explicit complete and perfect revelation that Paul had in this hour.

14

Now, in 2 Thessalonians 2:13. Well, we could go to verse 11 [10].



2 Thessalonians 2:10

(10) ...they [do] not [have any] love of the truth [in verse 10] [otherwise] they [could get] saved.

But if there's no love of the truth they can't get saved. Salvation is by grace. And you can prove it. You got grace by the fact of being one with the Word, where the truth is.



2 Thessalonians 2:11

(11) ...for this cause God shall send... strong delusion, that they should believe [the] lie:

Now where is that taken from? That's taken from Matthew 24, where the false prophets come on the scene, "Oh here's the anointing. Here's what's true. Here's what's right." He said, "Don't believe it."

At the time of His Presence, you and I enter into rest because we don't have to run here and run here and run there, we know what is vindicated and how God does it.

15

Now you don't have to have any great happy feelings about it, although we should have. I'm going to tell you something, you don't have to jump up and down and scream and cry and clap your hands because the sun's going to rise tomorrow morning. Because I'm going to tell you flat, it is.

You say, "How do you know?" Well merciful heaven, you can't be that dumb? Certainly the sun is going to rise tomorrow. And if Christ took us all home tonight, it would still rise tomorrow. And not only for three and a half years but a whole lot more.

The sun stops rising after the Millennium, the White Throne, got a different picture, transformation of universes and everything else. They all go through transfiguration, final baptism coming forth into the Resurrection and glory.

But you better believe, the sun is going to rise tomorrow morning and don't try to stretch a rope across it to stop it, it'll just burn your rope up. Remember that old fable, kid's little story, sure you remember all those gunky things we... they're cute.

16

God sends strong delusion. How could God send it? He's talking right here about Balaam, a prophet of God. Man ordained by God, genuine gifts, wrong lineage. You couldn't even make this guy, foolish virgin. You know why? Because he fights Israel and dies. Foolish virgin come up having been good to the Bride.

That's what the Bible said, you better be careful how you entertain strangers, it might be an angel unaware. Why he said, this happened in old times. Look at the widow. Elijah came by. She was blessed of God. Elijah came by another widow, blessed of God.

The centurion came by and he said, "Hey, I understand authority. You don't even have to come near my place. Just say the word."

Why, he said, "I've never seen faith like this in Israel. Your servant's healed."

So the old boy goes down and said, "When did the servant get healed?" He said, "I figured, that's when I talked to him." You talk about a man that had spiritual guts. He had something more.

17

Now notice, see, these people believed the lie. What's the lie? "You shall not die, because you've changed the Word of God." Hogwash! If you've changed the Word of God, it is no longer the Word of God therefore, it is death and not life because the Word of God is Life.

Never forget, Rhema-Logos. Never forget, Life-Spirit. Right. Words that I speak are Spirit and Life. So now you got Rhema-Logos Spirit Life. What is Rhema-Logos Spirit-Life? Number four, four is deliverance. You got the thing right today. Now it said, ...but, now watch,



2 Thessalonians 2:13-14

- (13) But we are bound to give thanks always[s] to God for you, brethren, beloved of the Lord, [Now that's elect.] because God has from the beginning chosen you to salvation through sanctification of the Spirit [even] belief of the truth.
- (14) Whereunto he called you by our gospel, to the obtaining of the glory of... Jesus Christ.

The man that wrote this also wrote concerning... he's writing concerning us and you take this over to 2 Corinthians 3:18 into chapter 4 and you got the very same thing, that the glorification comes through the ministry of the Word. It's got to. You understand why it's got to? Because God's got to say it.

And how do we know God says it? Because it's vindicated. Yeah. Yes sir. You can give your body to be burned now, it's going to pay off. You give your goods to feed the poor, it's going to pay off. You can speak with tongues of angels, it will pay off.

No problem, as long as you're with the Word. No problem. These guys outside the Word, they're the ones that got a problem. See.



2 Thessalonians 2:15-17

- (15) Therefore, brethren, stand fast, and hold the tradition, [Now that doesn't mean traditions like the tradition Jesus said, "by your tradition." Paul is saying, by the tradition meaning 'that which he hath said that you] have been taught, whether by word, or [by] epistle.

(16) Now [the] Lord Jesus Christ himself, and God, even our Father, which hath loved [you], and... given us [an] everlasting consolation and good hope through grace,

(17) Comfort your hearts, and stablish you in every good word and work.

18

Isn't that the same that Brother Branham said, after he had broken open all the Seals by the power of God and we're standing there and waiting for the... waiting for the imminent physical return of the dead and we caught up and all.

And didn't he say now, *"That this all spread before you, just go out and live good Christian lives."* That's what Paul said. Now that you've got it, just go on out and live good lives. That's what he said. Establish in every good work. Be nice. Be kind. Be good. Be cheerful. Do something for somebody. Be family.

You actually, you know, let's face it. A lot of you folks sitting here either, you are already or you will be having more spiritual children than physical, I'm in the same boat. I count some of you my spiritual children.

Not that we don't love our children, we do. You're bound to. But where's real family? You got to say these things because it's the truth. Jesus said, "Who is my mother? ...who's my brother?" [Matthew 12:48]

You think we're going to say something different and get away with it? You got to be kidding. Little, simple things like this mean a big difference in our lives, because it is in simplicity, God reveals Himself in simplicity. All right.

19

Now you see, these people cannot believe in election by grace that's based upon a true revealed Word. The Baptists and Presbyterians, a lot of them and maybe some of the Brethren will tell, "Hey, you, we believe in election..."

But you try to put it right back there where the Word of God put it in Ephesians and where Brother Branham put it, *"That we were a part of God, we were seed, showing them how serpent seed had to be, in order for God to be just, and bring out of one lump His own and leave the rest go."*

You think they're going to believe that? Why you kid yourself if you believe in a God who actually predestinated a people to a Lake of Fire. Bible distinctly said, "Hell was made for the devil and his angels." [Matthew 25:4]

The devil came right in through a beast and he cross-bred until you got a serpent seed today where the people are natural brute beasts, and I want to tell you something there is... if the people today on the streets are not natural brute beasts, I don't even know what I'm talking about. See. Now they never understood it, they couldn't accept it.

20

Now notice, the next paragraph.

[125] *...so the men turned around, [that came to Balaam and he wouldn't go with them and they went back to King Balak.] Now watch his denominational headquarters though when he gets back there. They sent a more influential group. [Now] this time they might have*

been... instead of just regular laymen, they might have been doctors of divinity [who came] this time. They might have been bishops, or... state presbyters... He sent a better group, a little more influential group, somebody that had a... better education and could lay out the plan to him better and could make it reasonable.

Now, there's only one group of people I can think of here that takes this in today. I don't know anybody in the organisational realm that actually took up any correspondence with Brother Branham in his ministry outside of the Full Gospel Businessmen.

Now remember, the Full Gospel Businessmen had a little trick, like these birds we spoke of last night on television and it's called 'm-o-n-e-y' based upon 'g-r-e-e-d'. And everybody likes m-o-n-e-y even if he's not g-r-e-e-d-y, he could even be generous.

And the Full Gospel Businessmen had one testimony that hoodwinked everybody and caused the people to come running, hoping that they could get these fine people to dish them out something, whereas these fine people with their fine feathers got the crew there to milk them and to bilk them and their testimony was always something like this.

Now notice, "I started as a poor boy under a cow milking her and I came up to where I'm a great businessman, bless God, for God has blessed me and my potatoes until I'm a millionaire. Now wouldn't you love to come to Christ to get all the money like I've got?"

It's exactly what they put forth. Don't tell me because, hey kid, I was there and the main reason I turned away was because my stomach revolted. And it didn't take long to revolt me because after I attended about the great meeting in Chicago and they got my name down there because you know, you had to register and all. They sent me a letter asking for money.

I said, "What in the world goes on here? They're the guys with the money." How they do it? I've been giving twenty percent off the top for thirty years or better.

21

Now you could talk to Perry Green about that bunch, he knew them. He was with them and he said, "Lee, what they do, they sell what is known as 'sky blue stock.'" I said, "What in the world is that?"

"Well," he said, "I could do it quite easy because," he said, "there's a fellow down in Texas, I think it was, or Arizona somewhere, who got into raise... growing lemons.

And the idea is, there's a very good market for lemons and lemon juice. So all you got to do is get up before the gullible people and let them know you made an awful lot of money in this lemon juice business and if they want to buy in, of course, they can buy in. And the thing is nothing but a 'shell game' because it's just a shell."

You know what a shell is? Well, it's a business, don't you, it's a corporation set up that's legally set up, that could be nothing. It's merely a shell. There's nothing there but a shell. And they've got stock that sold, maybe penny stock, they've over-evaluated.

Well, all the people come running because they think this lovely tongues talking guy that foams at the mouth and spits around, I'm not kidding, it happened right in Denver. I know... that's Clifton Ford. I know what I'm talking about. I was there.

The same bunch of guys bilked Bank Woods out of twenty-three thousand dollars. That's why God wouldn't let them have the gusher. It was in Kentucky. Because when Bank Woods took his paper to the lawyer, he said, "This ain't worth the paper it's written on."

And they nearly got Banks' money as an investor, so they'd make millions, that's your Full Gospel Businessmen, a bunch of lousy, rotten crooks, the majority of them, from what I've seen, anyway.

22

Now this bunch of people had Brother Branham and I think the only reason they really had him outside of a guy like Carl Williams was as a drawing card. Now he said, "*I'll stay with you until you organise.*" Now the whole bunch were Trinitarians and Brother Branham knew the Trinitarianism was idolatry.

So one day I get their little Full Gospel Businessmen's magazine and on the back like every other denomination, it says you got to believe in a trinity. So you know Lee Vayle, he is no respecter of persons, I wish I were really, because it would be better for me and everybody else, myself, especially.

And I don't even respect God as I should, to be honest with you, so why should I respect man? I loved Brother Branham. But I said, "Brother Branham, read this." Because I knew what he said. He said, "*When they organise and declare themselves as an organisation by virtue of what they put down as to what they believe,*" he said, "*I'll leave them.*"

Well, I found they did it and I was going to make sure that Brother Branham either left them or ate his words, one of the two. I was nasty, I wanted to find out he'd do about it. We had breakfast. It was in San Bois, on Speedway.

No it wasn't Speedway, it was the other one, on Miracle Mile. Sat right there, I said, "Here, read this." He read it and said, "*May I have it?*" I said, "That was the general idea." The last bunch, the big shots, the millionaires, the president who believes in a dead man who had no vindication, Charles Price.

I believe Charles Price was born again, a fine man of God but his doctrine was wrong. He wasn't for this hour. Like everybody that has a ministry, they invariably start teaching because they think they're authorities, because they have a little ministry.

23

You notice I stick to Brother Branham's, I don't teach my own. There's a big difference, kid. You better believe it. Because I've prophesied, done a lot of other things, they've been true. I've had true discernment, not a hundred percent because no one but a prophet like William Branham could have that.

But you see they thoroughly misread William Branham, the same as this bunch thoroughly misread Moses. And notice, who was the one to misread him? To begin with the highest authority in the land, then in a political move, brought in a religious person.

What are they doing today in the world? They're kissing the pope's toe and his toe isn't worth kissing. What makes people go to him and bow? He ain't nothing, but a nothing! What has he ever done?

He hasn't stopped a war yet. He sure engaged enough of them. What's he done for

humanity? Nothing! He represents the filthiest thing under high heaven. He represents what all went behind him.

And don't tell me he doesn't because when Jesus stood before Israel, he said, "This generation will receive all the curse from Adam... from righteous Abel all the way and then he says concerning the end church, the very same thing."

Why any man should respect him knowing the history of religion is more than I know and they all go running, running, running. And even receive, and receives men that are atheists. Oh come, come, come, he's got something going for him and it ain't God.

Let's face it. You say, "Brother Vayle, you're bitter, vitriolic." Well, thank you, that's a compliment.

24 And now 126.

[126] *See, that's what Cain did. He reasoned. That's what Korah did. He reasoned. It's not he that reasons. We cast down reasonings, we believe God,...*

So therefore, God is not in any process of reasoning.

Well, I'm going to reason about that flower. I'm going to get my microscope, I'm going to break it all down and I'm going to get my acid solutions and I'm going to break it all down and I'm going to study, I'm going to peer, I'm going to look and I'm going to look and I'm going to come up with something. Yup.

You come up with nothing. Because you can't see life, only the manifestation of life as it has something to clothe itself and that's merely clothing.

Why bother reasoning? Jesus said it perfectly, "What are you reasoning about?" He said, "The lily of the field it doesn't spin, it doesn't toil, it doesn't beg, it doesn't lay up a harvest, yet Solomon in all his glory was not arrayed like one of these.

Don't you know that you're better than that? I've got something better for you. Reasoning was not involved. I don't have to reason about that flower.

He said, "Now just a minute, Brother Vayle, in the original that flower was teeny and small and this is a beautiful big thing that we developed."

God said you could do it because He said take control over nature. But let's see the birds that control nature in the limited way that they can do it, create something.

25 I still can't get over it, the stupidity of so-called great minds that say, "Well, there's protein there. Give it a chance it will come to life." Oh God. Then they make mock of the Mohammedans having a white horse outside the tomb, waiting for Mohammed to come back. Well, bless God, wasn't he protein? Well, come on. Aren't you protein?

You know how much protein you really need a day? What is it, four and a half grams? Is that right? About four and a half grams, that's all you really need. What do you weigh? A hundred and forty-five pounds and he only needs 4.5 grams or 145 pounds.

Rusty you weigh more than that, you only need 4.5 grams. They say per day is what you need is essential things is what you get your carbohydrates and those things broken down too. But actual protein, I think, you need very, very few grams. A teeny bit of fish, then you get your complex carbohydrates. But we are known, actually, protein.

And they say, "Protein? Got to be life?" Well, that's true. If your protein has been touched by the Holy Ghost, you'll be back. You're coming back anyway, just depends in what shape it is.

26

[126] *We cast down reasoning, ...no matter what anything else says, we believe God. We don't reason what God says. You can't reason with It. You have to accept It by faith. And anything that you know, you don't have to reason anymore. [Huh?] I don't know how He does it, I just believe He does it. I don't know how He [keeps going to...] I don't know how He's going to keep that promise, but He said He'd do it, I believe it. I accept it on the basis that I believe that it's the Word of God.*

You say, "Well, you can't get by with that." I don't know how I'll get by with it, but he said...it." So say it.

I remember my Baptist pastor told me,... "Why, Billy, you'll preach to the post in the church. Why, do you think anybody'd hear a thing like that?"

I said, "God has said so."

"How are you going to, with a seventh grade education, pray for kings and preach around the world?"

[127] *"I don't know how I'm going to do it, but He said so, and that's good enough for me." See? He said so. I don't know how it's going to be done."*

He said, "Do you think that people in this great, educated world, that you're going to stand up against on this subject of Divine healing and so forth, do you think they'll believe that?"

[128] *I said, "It isn't for me to know whether they'll believe it or not," I said, "It's my duty to preach it. That's what He told me. He said, He'd be with me, ...He told me what it would do." And it's exactly just exactly what He said it would do. "First, take ahold of their hands, ...it'll come to pass that you'll even know the secrets of their hearts." And I've told you about it, and it happened that way. How does it do it? I still don't know how He does it. It's none of my business... it's just done, it's just done.*

Now, page 24.

[126] *You can't reason with It. You have to accept It by faith. And anything that you know, you don't have to reason anymore.*

27

So let's just go to the Scripture and then we close off with this Scripture I'm going to read it to you and it's enough. All right. You're tired and you don't know how tired I'll be tomorrow.



Romans 8:18-21

- (18) For I reckon that the suffering... of this present time are not worthy to be compared with the glory which shall be revealed in us. [Now if the rabbi had read that and believed it, he'd know all the answers.]
- (19) For the earnest expectation of... creat[ion] wait[s] for manifestation of the sons of God. [Sure!]
- (20) For... creat[ion] was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,
- (21) Because... creat[ion] itself also shall be delivered from the bondage of corruption into the glorious liberty [or the glory of the liberty] of the children of God.

And that's in 2 Corinthians again, that verse, chapter 3:18, until chapter 4 and I can prove it.



2 Corinthians 3:22-24

- (22) For we know that the whole creation groaneth and travaileth in pain together until now.
- (23) And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, [Now what's the first-fruit of the Spirit? Spirit of resurrection, the same One that raised him from the dead.] waiting for the adoption, [that is] to wit, the redemption of [the] body.
- (24) For [Now watch!] for we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for [it]?

28

Oh, I hope I have a watch. I got a watch! I don't have to hope for it. Oh, I hope Norman gives me a tie pin. Norman gave me a tie pin! I wasn't even asking for it or hoping for it, he got it anyway.

I was hoping to go down to Schottensteins, that's my favourite store, that's where the bargains are and pick up a pair of Bally shoes. Not ballet like dancing tutus, you know. I'm talking about Bally. B-a-l-l-y, Bally shoes made in Switzerland, France, you know they're worth, a couple of hundred bucks a piece but I want them at my price.

So I keep looking, got them for seventy-nine bucks. I was hoping, hoping to get a pair of those shoes, hoping to get the colour I wanted. I wanted the grey. I got them. I saw them. You want to see them? I can bring them to church. You come to my place I might even wear them for you. I think I have already worn them here already. Yup. I have.

I went into Toronto hoping to get a pair of Bally shoes there, in their marked-down stores, seconds, I got a hundred and thirty-five dollar pair of shoes... thirty nine bucks. You think I'm going to pay a hundred and thirty-five dollars? You got to be nuts. Why? I'm giving you a point. I was hoping when I saw them and bought them at my price, I'm not hoping anymore. See?

29

Now, Brother Branham said, *"We accept it by faith."* Now, faith, hope, manifest love. Faith brings hope which brings the manifestation, which in turn brings Him, proving who It is. Now, what you see here, why we're saved by hope. But if you see it, it is no longer hope. You have passed from faith to knowledge.

Now this is what vindication is all about, but if you're not seed you won't see it because Brother Branham categorically said the truth. He said, *"They failed to see the Smitten Rock, the brass serpent, the Pillar of Fire. And they failed to understand it was grace and grace is by election."*

And election goes to predestination which means there's a people there that inherit the things of God purely, because God wants to give it to them, the same as He gave it to Adam but this time, no strings because even the devil is bound by lack of... by a chain of circumstances, no strings. You got glorified bodies.

How can this knob up here hope for a drink of water? It will never need a drink of water. My body won't respond to sin when I'm in the Millennium, there's no sin to respond, there's nothing in me to respond to it. See, that's the soul down in here. That's why the soul never sinned in the first place.

30

Now, let's keep reading.



Romans 8:25

(25) But if we hope for that [which] we see not, then... we with patience [do] wait for it.

How can you wait for something to come to you on the grounds that it will come to you without the 'will come' faith? Now Abraham knew he was going to have a son by Sarah.

When God came down in his presence that time and stood there He said, "You're going to have a son by Sarah." And she laughed up her sleeve as Brother Branham said, but she had a hole in the elbow so it came out. And God said, "Why does Sarah laugh?" See.

Now notice in verse 26.



Romans 8:26-27

(26) Likewise the Spirit also helpeth our infirmities: [that we know not,] for we know not what we should pray for as we ought: but the Spirit itself make[s] intercession for us with groanings which cannot be uttered.

(27) And he that searcheth the heart... knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

31

Now that same spirit is Hebrews 4:12, the discerning One. Now the thing is His Presence alone can bring this to pass and bring it into manifestation. And when It's manifested what is said in Scripture which we by faith hope for, which means 'earnest expectation', will bring the manifestation and the manifestation comes, it's no longer faith and hope.

In other words, it's finished because you've got it. So when God took William Branham off the scene that's it, from then on the Pillar of Fire takes us to the Millennium. Our Joshua is the Holy Spirit Himself like our Elijah, the Lord Jesus Christ Himself. Not man, God, but it comes by a prophet.

So, and anything that you know, you don't have to reason about. Now right. Now compare this what we're talking about to Ephesians 1:17, now notice what it says in Ephesians 1:17 that goes all the way to 23.



Ephesians 1:17-18

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

(18) [Your] eyes of... understanding being enlightened, that [you] may know what is the hope of his calling,

32

The earnest expectation, which we have by reason of faith that this is the Word of God, comes into full view. Now it says here, you no longer hope for it when you got it. Now nobody even knew what you were to hope for and that is the passive faith we're talking about, the revelatory power of God.

And Brother Branham explained and he said, "*The Spirit of Wisdom and Revelation comes into the church revealing the deep secrets of God in the hour in which the church lives.*" And notice, when that comes in, when we receive that which is in here we believe and we don't even know what we're believing.

And the Spirit of God alone can bring it to pass. We read that in the 8th chapter of Romans, we don't even know how to pray. God Himself is moving through His own Word and He tells us here at that time we'll know the exceeding greatness of God's power according to that power which he raised him from the dead and will now raise us and seat us with him.

You see what I'm trying to get across to you. We've always believed but we didn't know what to believe. We said, "That's part of it, I don't understand it, but it's true." That's faith, now comes hope, earnest expectation.

Who did it come to? It came to the apostle Paul, it came to William Branham, and it took the Presence of God to do it, right down the line.

Now with that also, you go to 1 Thessalonians 4:16, and that tells you positively, "We know the Lord himself shall descend from heaven with a shout, with the voice of an archangel trump of God." That sets everything in order to meet him in the air, corporally.

This also is the Presence, it tells us here who... this is our faith, it's going to happen, but nobody understood. So what happens? The revelation comes, that turns into hope, earnest expectation. And the prophet brings it all to our attention, absolutely vindicated, that He is here doing these things.

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Now, let's go to 1 John, I hope you follow me, because all these things run in continuity, there's no Scripture that doesn't run in continuity. Why? Because it is a body of life. If it weren't a body of Life, then it would be a different story.

Now watch, in 1 John, 3rd chapter.



1 John 3:1-2

- (01) Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew... not [him].
- (02) Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is.

The complete unveiling which tells us in Ephesians 1:17, now then you understand why Brother Branham says, *"I don't know how He does it, I don't even care how He does it, He has done it."*

And when He has done it, according to what God brought him, according to the Word of God, you know that that is right and there's no place else to go.

Now that's what I call solid rock foundation. You know why? Because a rock doesn't get up and run around. Truth is like a rock, it doesn't run around, it just sits there. A lie runs around. Oh, boy, does it run around. It will run you around until you are dead. See.

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Now he said, listen again. You have to accept it by faith and anything that you know, you don't have to reason anymore. Now listen, reason is in direct antithesis to faith, but when faith explodes into reality and proven that this is the promise made evident, it's over.

Why? Because God has fulfilled His Word. And His now... His Word now can return to Him because It's been fulfilled. Up until that point, it is void.

In other words, void of fulfilment. And if it never got fulfilled then it wouldn't be the Word of God. And he said, "My words shall not return unto me void." But he said, "You've made every promise in the book void by your traditions, your interpretations, your reasonings."

And they know Deuteronomy 18 tells you how that you go beyond reasonings. A prophet comes on the scene, God backs him up and says, "This is It."

From that time on, it's over. Yet you can't get people to believe It. They're still looking... what about the few that believe in young Joseph? They're trying to make Joseph Branham, some kind of prophet. Forget it.

He's a prophet but that's the end of it. He's the kind of prophet that apostle Paul said, "If any man thinks himself to be spiritual prophet, let him acknowledge that the things that I write are the commandments of God." [1 Corinthians 14:37]

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So he said, "I don't know how He's going to keep that promise. But He said He'd do it." I believe it, I accept it on the basis that I believe It's the Word of God. Now just a minute, there's a lot of things in this Bible here that you can accept and you don't understand it.

Now what if then you looked at and your understanding was contrary to what God's understanding was? Where does that leave you? That's why John the Baptist came, to give understanding. That's why the Spirit comes in Ephesians. That's why William Branham came with the Message that foreruns.

William Branham was not the forerunner. Although it's true in a sense, he was. It was this Message is going to bring Him down to earth here and get us out of here.

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So here Brother Branham is telling all about himself in this Message here – Does God Change His Mind About His Word? And the answer is, absolutely, there is no way that God is going to change His mind about His Word, His covenant, His oath, His promises, His precepts, His laws, His statutes.

There is no way that God could change that and still be God, there is no way, and every single Word that He has written has got to be brought to pass and the understanding at times can only come, absolutely by a vindicated prophet.

And that's Alpha and Omega, you never see it fail. If it took a prophet to start it, it's going to take a prophet to end it. And Paul laid that all out in front of us and people don't want to believe it, they just go right on by.

And I'm going to tell you flat, I wouldn't see the things I teach here today from 2 Thessalonians except for one thing, the prophet gave us the keys, he gave us everything we needed.

No way would I have ever read the Scripture the way the Scripture is written, I'd of had my own understanding, my own idea, my own commas, my own interjections, my own interpretations, but when you've got a vindicated prophet to go by, you don't have to worry any longer, because the same God that gave it through prophets, is the same God here that is interpreting and has interpreted to us.

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When Brother Branham comes back you better believe it's all over because what he'll have to say is just the same as Jesus came to his few disciples, those eleven that were left and consorted with them and fed them, spoke to them concerning the things of the Kingdom, how all it's going to be done, don't ask me.

All I know it's going to be done because the Bible, Brother Branham said his ministry perfectly parallels, even to preaching on souls which are lost already, that are now in prison. I even saw it on TV women dressed like cats with those eyes. Never missed a trick. Are we going to miss anything? Not if we stay with this Word.

Never mind the reasoning, just put it all back on God, the way Brother Branham said. He said, "*I've brought this out,*" he said, and I know that people thought he was boasting, a little Kentucky hillbilly trying to make something of himself, he said, "*The greatest message that I've preached, you've been a good class.*"

And he said, *"I just put it all on God."* I know people sat back and said, "Well, you poor little jerk, huh, puffed up little nincompoop. You think you opened those Seals. Phht. You don't know nothing." Vindicated.

Oh, brother/sister, when he let us know, God in Simplicity. He ended up the series by saying, I've preached it not even knowing how simple it was, just today I can see how simple it is, God proved it. Shut-up and sit down. Listen to what God's got to tell you."

Let's rise and be dismissed. Dinner afterward out yonder.



Heavenly Father, it's been great to be with Your people this morning, and get here with them, looking into the Word that You gave us through Brother Branham that Paul said, was going to have to come, that because in this day of that Appearing, there would be definitely this Message of Paul, as a testimony, and we believe It is.

Not as we would have thought it, but thank God, and thank you Lord, that it was according to You and what You wanted and now we know and there's nothing to reason about any longer, nothing to compare actually, because this is It.

Father, help us to stand with that, we know we're very edgy about this very thing because within ourselves we feel that we're insufficient, and that's no doubt the exact truth. But help us to get our eyes above it where in You, our sufficiency is of You.

And we are to the place of that sufficiency now, because it is the end. And when the end comes the sufficiency is there, it has been sufficed, you've been sufficed, and we have been too. The spiritual food in due season and these things open to us.

Comfort each heart today Lord, let everyone of us know that we are Your children, we are Your sons and daughters, may our very lives be affected within the homes, in the working place, out in the world, wherever you are, every single day and moment, in the church here, under Your vigilant eye, O God, brought up as calves of the stall, You have risen with healing in Your wings.

Spirit of God amongst us in all His sweetness, healing the sick amongst us, bringing us new vitality, especially in the realms of that manifested faith in which we have... with which we are literally walking because it is evident that these things are of you Lord.

And we speak to You in the name of the prophet that represented You, we are talking to You Lord, the God of William Branham, the God of the Bible, the God that spoke to Moses, came down and in through Jesus Christ, our blessed Lord, who died and rose again, came to the apostle Paul with that Word for the Gentiles, and then brought It back to us in Its Revelation, the same God.

Lord, we can and do accept that today. Help us now to have hearts that are thoroughly enlarged to receive the fullness of the life within it that the body also may follow. And unto Thee, we shall give Thee honour and glory for Thou art worthy in the Name of Jesus Christ we pray,

Amen.

'Take the Name of Jesus with you.'

