

God Assuming Total Responsibility

1 Shall we pray. Heavenly Father, we pray that You will help us tonight to be very calm and quiet within our souls. Lord, and though expecting, we realize that that is always a spirit amongst us and we're grateful for it, Lord, because it draws on the Word. But we pray that it might even go much deeper, that expectancy of Word may turn into the reception of the Word, the understanding, the true revelation and knowledge of the Lord that gives us the life that our soul desires to place us high above the things of this world, giving priority to that which is not of this world, but is a part of a duty or grace and Your mercy.

Help us to be one, Lord, with the author and with the message of the author and one with each other in love. Even as the prophet said, "How can we not help but love each other?" And that goes, of course, right back to you all. So how can we not also help loving You? When we also love the Word and Lord, we see that makes us all Word together and our love all right, permeating through it all. Help us to come to that place tonight, Lord, that just simply receive it to believe it and know that is true, not according to reasoning or any physical evidence that we want to put our trust in, but the actual reality of the Word of this hour vindicated to us. In Jesus Name we pray, Amen. You may be seated.

2 I want to bring a little message tonight on God Assuming Total Responsibility, on Calvary. Now, it is a fact that the words "responsible" and "responsibility" are not mentioned in the King James version. You got a Strong's Concordance you'll find that to be true. Search as you may, you will not find the word "responsible" or "responsibility" mentioned in the King James version. But it is also a fact that they are more than implied; they're emphatically referred to, though not by name, when we refer to both God and man.

That Jehovah is a very responsible God, can not be denied by reason of His immutability and both His essentiality and purposes. You know, of course, that when one can not change his mind or his very being, there is no way that he can not be responsible by virtue of the fact, if he can not change it, then there is no way he is not responsible. Because what you see then, you're running absolutely true to kind. So God is responsible by His very nature of being and how He actually demonstrates that being.

Now, we just recently finished a series, showing extensively and conclusively that God can not change His mind about His Word. And even demands that we put aside all notions of we, ourselves, changing that Word by even one word, comma, jot or tittle. Proving that we also are required to be responsible, and must respond to that responsibility or face the consequences. Which are not punitive as though God were vindictively angry at us and demanding upon the flesh, but that there is no way a broken word of responsibility can function to achieve the desired purposes or promises of God for us.

3 See? You can see now that man is held responsible. There is no way that he is allowed a dubious privilege--if you want to call it that--of not responding to the word of responsibility. And it's not that God is angry with that person per se. It is simply that there is no way the promises of God can actually be given to the person who would change one word of it. So, there's no way a broken word of responsibility can function to achieve the desired purpose, which are the promises of God.

And thereby, it is not that we can make God faithless, or change. That is, we could change the Word, or try to do something about it, but you can't make God faithless, or change, or irresponsible concerning His Word, but that we, ourselves, are hurting ourselves. And some even end up destroying themselves, 'cause the Bible says that you

take one word away, your name goes off the Book of Life; you add a word, you get the plagues.

And as it says, also, in the book of 1 Corinthians, 11th chapter which we'll go into tonight on the basis of communion. That there are people who deny their responsibility to the God who's responsible--especially to His own Word, to Himself--but they reap a havoc. Now Malachi 3:6, God says, "For I am the Lord, I change not; therefore you sons of Jacob are not consumed." So if God were to suddenly become irresponsible, if at any time God did not maintain His integrity, His responsibility, it is said here that the sons of Jacob, which are Israel, (which, of course, in Israel you get all your types of relationship to Almighty God) they would be consumed.

4 And in Jeremiah 1:12, He says, "I watch over my Word to perform it." Now to watch over His Word is simply what it says, to keep an eye on it. God keeps an eye on His Word; it goes out; it's to accomplish whereunto it was sent; and He keeps His eye on it to see that there is no interference of any consequence that could stop that Word from coming to its full fruition.

Now, over in Hebrews the 6th chapter, verses 13 and 14, it says here, "For when God made promise to Abraham, because he could swear by no greater, he swore by himself." Now God did not place a responsibility for His Word upon somebody. He placed the responsibility upon Himself and He swore by Himself, because He could swear by nothing greater, "Saying, Surely blessing I will bless thee, and multiplying I will multiply thee."

And then in 16 and 18, "For men verily swear by the greater: and an oath for confirmation is to them an end to all strife." Now, what He's saying there in plain English is that this person here entering into a covenant, or pact, or oath, with somebody else, is assuming the absolute responsibility of keeping that covenant and carrying out the act, his life depending upon it. He puts his life and everything he has upon the line, because of His Word. "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath:" Now God can not change or His Word change, and that should be sufficient.

5 You know, if you take a piece of gold, and you know the atomic structure of gold, and it's different from silver, and there's no alchemist or any genius who can turn the gold into silver, or vice versa, you can look at that thing and say, "This is static, this is foundational, this is rock solid, this can't change." Now that in itself is sufficient. The Bible doesn't say it is. God now takes that which is absolutely sufficient, that can never change, and then He adds Himself to it. Two immutable things, and He gives it to the heirs of promise, and it's absolutely impossible, therefore, for God to lie, for God to change; there's no way now that God can dodge this. Understand what I'm saying?

Now we really don't, because we're just a bunch of pikers. Ever since our parents were born, and we were born, we've broken our word to our kids and... Let's be honest. As far as integrity is concerned, we don't even know the meaning of it. We--let's be honest. Let our hair down. We are looking at something here that is absolutely foreign to us, unless God gives us some revelation. And yet it is so simple.

Just the same as, (here's the chemist, call him an alchemist if you want to) back to the old days, when they thought they could turn base metals into rare metals. And let's say the fellow had the power to do it, and he stood there and he gave you the authority and you were a very strong, temperamental, hot-headed type of a bruiser, kinda built like a Sumo wrestler and the strength of Goliath, and he said, "If I change this tin into gold, you can just take your sword to lop my head off." You say, "I'll be glad to." That could be done.

6 But you see, we're not dealing with those things which can be done as though any thing can be done to undo or to negate this responsibility. He says, "I'm taking it." Nothing will change it. So, wherein God, willing more abundantly to show unto the heirs of His promise, He overdid it. He said, "I'm placing myself on the line with my Word, and if that Word fails, I'm gone. You do with me what you want, you take over."

Now, come on, I'm telling you the truth tonight. Do you think God would actually talk that way to us? You say, "I don't believe it, Bro. Vayle." Then you don't believe the Scripture. You're not following the Bible. God put Himself on the blocks. You say, "Ho my, wouldn't I wish Uncle Sam was like that, or the hotshot Magulahen up there in Canada. Brian Maguley, wasn't he, huh? Or just one guy in the IRS, or the preacher. Oh yeah, got a response on that one.

Now, "that by two immutable things, in which it is absolutely impossible for God to lie or change, we might have strong consolation, strong consolation." That means, an utter consolation. How do you console people? You console them because there is something awry or amiss. There's something grievous. There's something there which is not good.

7 Now that reminds me of 2 Thessalonians, when in the end time, "You that are troubled, rest with us when the Lord Jesus Christ shall be revealed from heaven with His mighty messengers, In flames of fire taking judgment." You that are fleeing for a refuge at this hour within the Presence of Christ that some people, who say they believe this message, make it merely a doctrine and say, "He is here, so what?"

He's here, having sworn by Himself, He would come and console us. And the two immutable things, God and His Word, making Him the responsible God. He's on the scene. You say, "Different from Abraham?" You are kidding yourself. When are we going to wake up and realize the truth? This is no different from Abraham. This is Genesis 19 again, which is Hebrews 13:8, which was proclaimed by him, the vindicated prophet of God, surrounded by the mighty messengers.

8 I'm not just yelling and saying these things because they're nice to say. I'm saying the truth. I've got no axe to grind with anybody. If they got one to grind with me, forget it. We just throw them and their axe out because they're of no consequence.

(18) Two immutable things, in which it was impossible, therefore making it absolutely impossible for this to go awry, giving us strong consolation, we who have fled for refuge to lay hold upon the hope set before us:

(19) Which hope we have as an anchor of the soul, both sure and stedfast, which entereth that within the veil;

(20) Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

Now it says all of this thing in here is now centered in the fact of Good Friday, and Easter morning. Right? Absolutely. God responsible. God responsible, the responsible God. "I am taking full responsibility, said God, it is out of your hands." So, might not be in the King James version, but it sure is here.

All right. It is very evident that responsibility is actually faithfulness. He is the faithful God. Not as faithful to us, though that is true, but faithful and true to himself, and therefore to us. Understand what I am saying? Well it's simple as ABC. If He's not a responsible God, what does it mean?

9 Well, I'm not a responsible person. I can come along and say, "Well, now, here's Bro. Gael down here, I'm going to give you a million dollars tomorrow, you know. I'm New Loony in the Boony up here." And I say, "Now I know that some of you folk here don't have it too easy, and I'm going to give you all cars because I know some of your cars are, you know, going, put-put-put-put-put-put-put-put." I'm not a responsible person. I'm a nut.

A responsible person means, that he is going to do what he said. He is responsible. He takes it in his hands and he sees that it is done and you are the beneficiary. Uh, so we're looking at it.

Now, over here in Psalm 89. And as usual, we don't finish things as quick as we want, because I promise I'll read my notes and not comment, but you see, I'm not a responsible person. Read my notes and comment, might as well, you know.

- (1) I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations.
- (2) For I have said, mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.
- (3) I have made a covenant with my chosen, I have sworn unto David my servant.
- (4) Thy seed will I establish for ever, and build up thy throne to all generations.
- (5) And the heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the saints.

10 And then it says here:

- (6) For who in the heavens can be compared unto the Lord? who among the sons of the mighty can be likened to the Lord? (And so on and so forth.)

You see right here, you understand there is responsibility. And then in Isaiah, Isaiah the 11th chapter and somewhere around the... What is it? Beginning at verse 1, I suppose, somewhere in there.

- (1) And there shall come forth a rod out of the stem of Jesse a Branch brought of his roots:
- (2) And the spirit of the Lord shall rest upon us, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;
- (3) And shall make him quick of understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

Now, you see. Notice now, this is a prophecy concerning Emmanuel. God in flesh. Now knowing what is said about Him, could He ever say any thing different from this? No, because He is the responsible God. See, if you ever understand the phonetic structure of the Bible and understand the doctrine, you will never make a mistake. All right, He can not change.

- (4) But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.
- (5) And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.
- (6) The wolf also shall dwell with the lamb, the leopard shall lie down with the kid; the calf and the young lion and the fatling together; the little child shall lead them.
- (7) The cow and the bear shall feed together; their young shall lie down together: the lion shall eat straw like the ox.
- (8) The sucking child shall play on the hole of the asp, and the weaned child put his hand on the cockatrice' den.
- (9) They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

11 Now you see, there is, what He's doing there. And that's the covenant, it's not going to change. Let's go back to Deuteronomy. We want to read these as quick as I can, of course, because we just continue along the idea we have in mind. And it says in the 7th of Deuteronomy 7 and 9.

- (7) The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

(8) But because the Lord loved you, and because he would keep his oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of the bondmen, from the house of Pharaoh king of Egypt.

(9) Know therefore that the Lord thy God, he is God, and faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

(And right on down the line.)

Okay, with that, we go to 1 Corinthians. We're just going to see the faithful God here. See? That--He doesn't have to give reasons. He's just faithful. And then whatever comes out, is it. See, we should learn to come to the place where we just believe this Word, 'cause He said so. You know, like little children, that's what you've got to do to inherit the Kingdom of God. A little child believe his parents. At least until he gets wise to them, which is a sad, sad commentary on life. That's what happens when you tell kids about Santa Claus and all that stuff, you know. Never lie to a child.

12 All right. In 1 Corinthians the 1st chapter and verse 4.

(4) I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

(5) That in every thing you are enriched by him, in all utterance, and in all knowledge;

(6) Even as the testimony of Christ was confirmed in you:

(7) So you come behind in no gift; waiting for the coming of our Lord Jesus Christ:

(8) Who shall also confirm you unto the end, that you may be blameless in the day of our Lord Jesus Christ.

(9) God is faithful, by whom you were called into the fellowship of his Son Jesus Christ our (God, look it) our Lord.

So you can see, what I'm showing you is the responsibility that absolutely lies here. Now in 2 Thessalonians, notice, God is responsible. He's not just making a promise. "And now you glom onto to it, you glom onto it, now come on, come on." He is not doing that. He's the responsible God, the Father to His children. That's how you get predestination. Responsibility. Bringing a child in the world, just bringing him in, is irresponsible. Responsibility is bringing the child in, knowing the child must be reared according to truth. And remember, there's no child of God that doesn't get reared according to truth. So you got to watch these things.

Okay, where--where--where does it say? All right, 2 Thessalonians the 2nd chapter, 3rd chapter and the 3rd verse. "But the Lord is faithful, who shall stablish you and keep you from evil." Doesn't say He's going to keep evil from you, going to keep evil from you.

13 Then over here in 1 Peter more scripture, just quickly, and it's the 4th chapter and the 19th verse, and it says, "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." What's he saying? God made you, God's going to take care of you. That's exactly what the Bible says in Colossians, "Who creates all things and sustains all things." Said, "He's your creator." What have you got to worry about? Why do you think He made you? To throw you, spin you off in space? See what we're looking at?

Okay. Let's go a little further. I just quoted Colossians, about that one on the Creator, but let's go back to Colossians so you know just where it is. It's the 1st chapter, Philippians--Colossians, over here 1:16 and 17.

(16) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

(17) And he is before all things, and by him all things consist or are maintained.

Responsibility. He took it. Now, with that we go to Revelation the 3rd chapter and in verse 14. We know that one.

(14) Unto the messenger of the church which is in Laodicea write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; the faithful and true witness, the beginning of the creation of God;

14 Now, with that, we go plumb over here, we go to, let's see, the 19th chapter of Revelation and look what we find out in the 11th verse.

(11) And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. (And the Bride is with Him, coming down to take the earth over.)

Now this shows you very, very sternly and correctly in scripture, that God is faithful, which means He is responsible. A responsible person is a faithful person, and an irresponsible person is a faithless person. A faithful person is responsible, a faithless person is irresponsible. Understand? That's perfectly right.

All right, from just these few verses of Scripture, it's clearly seen that the essence of all life, past, present, future, depends upon the fact that Jehovah is a responsible God, and thereby faithful to us. Not only is Jehovah responsible, but man was created to be a responsible person. He was made to be a responding, a responding, responsible, responsive person. To respond to God and thereby become truly responsible.

15 See where reasoning came in? When you bring in reasoning like Cain, you're no longer responsible to God. You're irresponsible. You're not responsible to God, you've left Him. See, you understand faithfulness, responsibility, the very same word. You know, now, he was made to be a responding, responsive, responsible person, to respond to God and thereby become truly responsible, and thereby, he would become happy and one with God.

Didn't Bro. Branham say this was the hour of becoming one with God by His Word? And that day you'll know I'm in the Father and you in me and I in you, he said that took place at Pentecost, takes place now and under the White Throne. Right, that's what he said. Every son of God is a Joshua in his own right and to his own degree as we find over here in the book of Joshua, chapter 1 verses 2-9.

(2) Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

(3) Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

(4) Even from the wilderness of Lebanon to the great river, the river Euphrates, the land of the Hittites and unto the great sea toward the going down of the sun, shall be your coast.

(5) There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

(6) Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land which I swore unto their fathers to give them.

(7) Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right to the left, that thou mayest prosper whithersoever thou goest.

(8) This book of the law shall not depart out of thy mouth; for thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous,

and then thou shalt have good success.

(9) Have not I commanded thee? Be strong and of a good courage: be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

And the--what everybody says, "O my God, O my God, oh how am I going to do it, how am I going to do it, how am I... O God, O God, O God." Well, shut up. Just do it. A willing mind is all there is to it. Because He said, I will make it effective. He never said for you and me to make it effective. This is the biggest perpetration of hell upon us, we've got even this very hour. We think we're supposed to put something to it, and Bro. Branham said that's where man has always failed, he always wants to put something into it. Stand back. He, himself said, "The greatest gift I've got is to get out of the way." Oh boy, if I could just get what I'm talking about, I would ask God to shoot me by sunrise, I would be the happiest person out of body you ever saw. I would do a jig faster than any angel.

16 So let us consider some Scripture concerning the responsibility of man to God, to God's Word. And notice, that correctly responding to it, fulfills his obligation of responsibility. And thereby, he is truly faithful and make straight paths for his future, like you see right in here concerning Joshua. There was nothing that Joshua was obligated of himself. God just said, "Listen, you keep that Word in your mouth, keep it in your mind and you go right down the line, knowing I am faithful". And he said, "You watch how I bring it to pass." See?

God is not a God of vicissitudes. It is sorry to say that in most instances, if not all, man has failed to respond. For no man ever lived that Word and was truly a hundred per cent responsive to his responsibility, save Jesus Christ our Lord. He's the only man ever lived it. The only man that took the responsibility.

17 Now we go back to the very beginning, to the dawn of creation of man. And there in Genesis we find God said, "We're going to make man in our image and he will have dominion over the fish of the sea and everything else." He's going to replenish the land, all of those things, then He puts man in a body. Then He puts a woman in a body. And here they are now in the garden of Eden. And what happens? Well, all right, there's a fall takes place. And after the fall we see (they having failed God), we see in Genesis the 4th chapter which is maybe the better place to go, then go back to Genesis 1, which I briefly mentioned. But in Genesis 4:3-5, it says here:

(3) And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

(4) And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering:

(5) But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

Now here's one of them. Took on the full responsibility of simply taking the little lamb and killing it and offering the sacrifice and sprinkling the blood. And the other fellow would not do it. He refused to respond. He was not responsive, so therefore, he was an irresponsible person. And right today you can see some of the most responsible people in this world are irresponsible to the revelation. And yet they say, well, my God, look at their works, look at their love, look at this, look at that, they must be right. They are not right. Because like Cain, they have wrongly divided. So let's get an understanding, who's responsible, who's not. The responsible person is the responsive; you're responding to it. You're saying yes to the Word of God. See? He would not do it, he refused to respond.

18 Then notice 6 and 7. "The Lord said to Cain, Why are you angry? Why is your countenance fallen? Hey what's with you anyway?" See? Now this fellow says to God, he said, "I want to put something into it. Why should you call all the shots? I've got something to say about this thing, too." Well God said, "Okay, admit it you do. You have offered well, no doubt about it, but you have not rightly divided. Therefore your sin remains."

Now you come to the place where you rightly divide. In other words, you have an understanding of the true doctrines of the Bible.

This fellow was offering, but would actually be tantamount to a firstfruit offering if there was a firstfruit offering at that time, which, no doubt there was something like a firstfruit offering. And he was bringing the fruits which could be considered only after the blood sacrifice where the responsible God had done the one thing that was going to clear the man, so now he could start on his path. Now this fellow wants to be a Christian, he hasn't even started, he's not even born into Christianity. Can't say he's not born and can't say he's not worshiping, but he's completely...

Now listen, God is not against the guy. He said, "Listen, why are you angry? Come now and let us reason together saith the Lord. Don't you know, Cain, that you're hurting yourself?" Did God take a club and club Adam because they took the forbidden fruit? No. He clubbed himself. There's no vindictive anger here.

19 It's like the days of Noah, they had the atomic bomb and blew it all up. They're going to do the same thing today. Every paper you pick up, "Don't eat this, don't eat that." I get a kick out of the fact, they say that, that the--you take your--your... How many like charbroiled steaks outside of me? Ho yes, and the smokier the better. Oh they say, "Now you better watch that, because that's a carcinogen in there. Give you cancer." Ha! Let 'em tell the truth. The only way you will ever get cancer, eating charbroiled steak, is, not... to eat three tons in three months. But the fact is, your immune system is down because of the rotten conditions in this world. So let the government clean our act up, instead of putting more pollutions out there, more and more pollutions.

So I'm just trying to show you something, God's not a vindictive God. His laws are here to help us; He stands behind his laws. We're the ones that are in violation and this fellow right here, at the front, Cain, said, "I'm not going to accept that." And God said, "Hey listen", he said, "You can have some input, but at this point you don't have input." Let's get the thing settled where your input can start. You know grace and law, grace and works. Grace is what God does for you and your works is what you do in return for Him because you love Him. In other words you don't go back in the old ways of sin and hogwash you used to have.

All right. Then watch down here, verse 8. "And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against his brother Abel, and slew him." See? Because he refused to respond. Now, he didn't respond to God's Word. He took his own reasoning. Let's go to Deuteronomy. My, I wish time didn't go fast. But it's all right. I'll talk fast and try to catch up.

20 Deuteronomy chapter 4, oh my, whole twenty verses. I don't think we got time to read all that.

(1) Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that you may live, and go in and possess the land which the Lord God of your fathers giveth you. (He said I'm giving you the props, I'm giving you all the things that... In your hands now.)

(2) You shall not add unto the word which I command you, neither diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.

What's he saying there? He's saying, "Hey, if you change the Word it's gone, no longer my Word. Hey, see, you really want this thing to run right? Then just stick with my Word." That's all He's telling you there. He's not trying to hit you over the head with a club.

(3) Your eyes have seen what the Lord did because of Baalpeor: for all the men that followed Baalpeor, (that was a sex act, a sex worship, phallic worship, fertility rights) the Lord thy God hath destroyed them from among you.

(4) But ye that did cleave unto the Lord your God are alive every one of you this day.

21 Now that's a good one to bring to these homosexuals. Yeah, you think they're not dying? What from? AIDS. Baalpeor. And the church says, "Oh it's okay to have homosexual preachers, and homosexual this and that in the congregation." Is that a fact? If I find out you're one here, you better repent or do something about yourself, buddy. Or let God do it. Homosexual can be saved, don't worry, but they don't come to practice. Yeah. Yeah. You said you did cleave. Now He said:

(5) Behold, I taught you statutes and judgments, even as the Lord my God commanded me, that you should do in the land whither ye go to possess it.

(6) Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

(7) For what nation is there so great, that God hath so nigh unto them, as the Lord our God in all things that we call upon him for?

(8) And what nation is so great, that hath statutes and judgments so righteous as this law, which I have set before you this day?

(9) Only take heed to yourself, (and so on).

Now what I'm trying to show you here is the fact that God Almighty put a Word out here that we should respond to and thereby be responsible. Now you notice what I'm doing here. I am not taking, say "Do this, or else. Do that, or else." As Bro Branham said the legalist said, "Ho, I'll give him a piece of my mind, if I weren't a Christian." Oh go ahead and give it.

22 Now this is not some tyrannical rule we're talking about. This is a, the--the--the great sovereign of nutrition. And he said, "Listen, you better balance your diet." You need a complex carbohydrate. So quit eating that refined white flour, and all that candy, and all that grease and junk. Get it out of your system. Why are you jittery? Too many cups of coffee. Nobody's trying to take a cub and open--a club and open your mouth and...?... They give you the laws and say, "Listen, here are the rules, here's what it's all about. This pertains to life. Thy Word is life. The words I speak are spirit and life." And a man has that seed in him then there will be a response. See?

So therefore we're talking about responsibility in the sense of being responsive. And in being responsive, you are a responsible person. Yeah. That's where the angel with the inkhorn goes by and puts a mark on people. Yeah. Absolutely.

Okay, in Proverbs, only we haven't got... Proverbs it tells you, "Train a child up in the way he ought to go, he'll not depart there from." And over in Exodus 21, we're just showing you these things here. How do people respond? Chapter 21 and 12-16.

(12) (He, now watch), he that smiteth a man, so that he die, shall be surely put to death.

(13) And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee.

(14) But if a man come presumptuously upon his neighbor, to slay him with guile; thou shalt take him from mine altar, that he may die.

In other words, premeditated murder, you will have to die for it. If it's not premeditated and in the heat of anger, you don't die for it, unless the relative catches you and kills you. There's a city of refuge.

(15) He that smiteth his father, or his mother, shall be surely put to death.

What do you think of that? Yet that is the funniest thing in the world, see a little child smack, smack his parents. Oh that's okay. Ha, ha, ha. Bring 'em up little devils. Think they'll turn into little gods. You got a mistake in your head right there. I don't say beat a child, it's just that respond right, don't let him do these things. Say, "Ho, no, no, no, hold it. Hold it." See, bring 'em up the way he ought to go, here, he won't depart.

(16) And he that steals a man, and sells him, or be found in his hand, shall be put to death.

Ha, ha. Why--why was there trouble in America here, the south and the north? Because the people had slaves in the south. Oh, you say--and say, "Oh how they fought, and oh listen, the slavery is okay. I can prove it by the Bible. I can do this and that." But I can tell you by the same Bible, "He that steals a man shall be put to death." And those black people were stolen.

23 Look what they did to the Indians. Don't you fool with the Bible brother/sister. "If a man strive", and so on. It tells you right here, there are certain things.

(20) If a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.

(21) Notwithstanding, if he continue a day or two, he shall not be punished: (and so on).

Right down. How far do I want to be? Well, down--that's fine, I have to go down there. 24-36. It says:

(24) Eye--now eye for an eye, and a tooth for tooth, and a hand for hand, and a foot for foot,

(25) Burning for burning, wound for wound, stripe for stripe.

(26) If a man smite the eye of his servant, the eye of his maid, to perish; just let him go free for his eye's sake.

(27) A man smite out his servant's tooth, or maidservant's tooth; he'll go free for the tooth's sake.

Now listen:

(28) If an ox gore a man or a woman, and that person dies then the ox shall be surely stoned, his flesh shall not be eaten; but the owner of the ox shall be quit.

(29) But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

What about these guys that have pitbull dogs? See, I want to show you something here, brother/sister. How would you feel if your dog killed somebody? Oh, well, it's just a dog killed somebody. Shows what you are. We're responsible, not to hurt us, but to keep us from getting hurt. That's why a soft answer turns away wrath--answer turns away the wrath. As one person said, "There's never a fight until the second blow is struck." You're seeing right here and I'm just trying to show you, there is responsibility. And you can read Exodus 22 all by yourself, the whole chapter.

24 And let's go a little further now, and see this responsibility. In other words, there is--we must respond to the Word of God, which makes us to be responsible. Then what happens? God Himself brings that Word to pass because He is responsible as the Giver for that Word, and He says, "My Word will never return void." You want a sure way? There's only one sure way and that's the Word of God.

All right, ... Luke the 19th chapter, 11-24. We don't have time to read the whole thing, but the idea is this:

(11) (As they stood) As they heard these things, he added a parable, because he was nigh to Jerusalem, and

because they thought that the kingdom of God should immediately appear.

That's what they thought over there in Matthew 24. "When the Kingdom of God going to appear? When You going to come?" They never knew of a second coming. People don't understand the Parousia. It's all over the Bible. Ho, my, my, my.

- (12) He said, a certain nobleman went into a far country to receive for himself a kingdom, and to return.
- (13) Called ten servants, gave them ten pounds a piece, said, occupy till I come.
- (14) But his citizens hated him, and sent a message after him, saying, we will not have this man to reign over us.
- (15) And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, and see what they gained.
- (16) The first, said, Lord, here's your--I got ten pounds.
- (17) He said, wonderful.
- (18) The second one came, said, I've got five pounds.
- (19) He said, wonderful.
- (20) And then down here, the third one came, he said, I kept your pound in a napkin:
- (21) But I feared, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.
- (22) And he said, out of thine own mouth will I judge thee, thou wicked servant.

Now just a minute. What kind of a bird is this anyway? These two guys up here went right out and got ten and five. He said, "Wonderful, take ten cities, take five cities." In the face of vindicated manifestation, this guy like Cain, said, "Hey, I think you are an awful unfair person." Didn't Cain say that? Sure did. "He got no right to treat me like this," he said. "Put a mark on me, this and that. How dare you?" If that's not the spirit of the devil, I don't know what I'm talking about. And here this fellow bypassed the truth of God, that laid it on the line, if I give you something, don't you worry, it will produce. Step out with it.

25 What I'm showing you is responsibility, which is responsiveness. One guy responded. Look what happened. A second guy responded. Look what happened. The third guy responded, negatively. What happened? It didn't change the original. But nothing came out of it, it was just dead seed. And the Word of God is always dead seed, unless there's a heart to respond. And if the heart isn't there to respond, it means there is nothing in the heart to respond, because that's what Jesus said to the Pharisees. "Oh," he said, "The reason you can't take my Word, is, there's nothing in there to take it." My goodness me, that's just simple as ABC, you can't pour water through a rock, unless you broke it down to millions of a little particles and use it as a bit of a sieve. We're not talking about that.

Now look at Matthew 28. Now we all know Matthew 28--shouldn't even bother reading it--has to do with the fact, the missionary call out there. And in 18 and 20, He said--Jesus said, "All power in heaven and earth is given unto me. Go you therefore, and preach and teach all nations." "Well," you say, "That's all right, Rockefeller has got a billion dollars, how am I going to go out and spend it?" Jesus is different. He said, "I've got us and now you go ahead and use it."

26 And what do they do with it? They use it for self aggrandizement. They use it to make money. They use it to make popularity. Use it to get women. They use it for everything. Look what they did to this message and what they're doing with it? You can get God for nothing, sell Him for billions, but one day He wants His money back with interest, just like I read about. Why? Because there's a principle to it.

Are you going to have the faithful God standing by and then just suddenly forgive and pass on? He wouldn't be

faithful. There's got to be unchanging attributes in God or forget it. So He said, "All power is mine, therefore, you go and do so and so. Teaching them to observe all of these things." People didn't do it. They--Mark 16 is the same thing, they said it is not in the original Word.

Now look over here in Romans the 13, we've taken that different times, because it has to do with the law of the land. And here's one place we should be careful, we're not nearly careful enough. We're absolutely too careless with the law of the land. It says in Romans the 13th and 5th verse, "Therefore you must needs be subject, not only for wrath, but also for conscience sake." It tells you. The word of God, the word of the land is the Word of God. "For this cause pay ye tribute also (pay your taxes): for they are God's ministers, attending continually upon this very thing."

27 Now then, what about the people that take your taxes and spend them contrary to God's Word? Shows you where the land is. As soon as we say, okay raise the taxes, more and bigger pork barrels. Congress has never decreased the deficit, through increased taxes, nor will they do it. Because they don't believe the Word of God. They are not faithful stewards. So now the day is, the prophet said, "There is not one politician can make a correct decision." And they never will.

So you thought we won the war, Desert Storm, didn't you? We didn't. We never won it. Bro.--it's on a tape where Bro. Branham told somebody privately, went around, he said, "America will never win another war." They can't. Looks good in paper. Looks good if you've got the press behind you. Yappedy, yap poodle dogs. You say, "I don't have much use for them." I thought you might have guessed it.

What about 1 Corinthians 11? They messed up the Lord's table. Where did God say to have a feast? Have a big supper and then have the foot washing and communion? Now it's not on a tape, I don't know if Bro. Branham said or not, they tell me he said it. He said he never even ate after a communion service, to keep the solemnity. Well, if that's the case, we shouldn't eat, maybe after dinner here either at any time, because, keeps the solemnity. If there's no tape for it I can't do anything about it.

But we're looking at something here. You must not desecrate the table of the Lord, because it says right here, if you do, God's not going to club you down, but something happens to you. Why? Because you're outside the word of responsibility. And if there's no response, and even a change, then it's no longer God's Word, and God is not in that word. Like Bro. Branham said, "You exceed the speed limit, the Holy Spirit leaves you. Doesn't mean the Holy Spirit's going to leave you as a person. No. You're no longer under His protection. It gets a lot of us in trouble.

28 Let's go to 2 Timothy, and see another Scripture here. And I'll bring it all together very shortly. Now, don't worry, because you may be wondering what I'm talking about. 2 Tim 1:8-14.

(8) Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; (Now notice, it says, "According to the power of God, you partake of the afflictions." You don't do it otherwise.)

(9) Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

And Bro. Branham said he's going to deal with mysteries that were not known from before the world began. Now come on. If this grace was before the world began, and Bro. Branham said he's going to deal with mysteries, it meant he was going to go right back and deal with grace before the world began. Did he do it? You better believe he did, just start reading and finding out.

(10) For it is now made manifest by the appearing of our Saviour Jesus Christ, (and right today the same thing) who hath abolished death, and brought life and immortality to light through the gospel:

(11) Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

(12) For which cause also I suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. (Now look, He's faithful. See?)

(13) Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus.

See? It's not outside of Him. How are you going to have that faith and love and being outside of Jesus Christ? Something's missing in here. See? If it isn't in here, you'll never get the other.

(14) And that good thing which was committed unto thee by the Holy Ghost which dwelleth (keep) by the Holy Ghost which dwelleth in me.

See? There's a response again. And that response shows that you are a responsible person. Now it would take years of preaching or teaching to set forth our responsibilities, as pertaining to this day, in an everyday walk, so we're going to just keep on moving along.

29 As we move along we go to Romans the 9th chapter. And we'll be coming more and more into what I want to deal with. At verse 9-24.

(9) For this is the word of promise, at this time will I come, and Sarah shall have a son.

(10) And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

(11) (For the children not being yet born, neither having done any good or evil, to the purpose of God according to election might stand, not of works, but of him that calleth;)

And not only of him that calleth, but of him that brings him to birth from himself, because that which is born of God are the children of God, and their source all one father, Jesus in you and me. So all right, what's he saying here? According to the purpose of God might stand according to election, not of works but of him that calleth, "My sheep only know my voice and I call them."

(12) It was said unto her, the elder shall serve the younger.

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

(14) What shall we say to these things? Is there unrighteousness with God? God forbid.

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

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

(17) For the scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.

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

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

(20) Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? (See? you got to be careful.)

(21) Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? (That's the flesh now.)

(22) What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

(23) And that he might make known the riches of his glory on the vessels of mercy, which he had afore

prepared unto glory,

Now right in the Greek it let's you know that the vessels of wrath fitted themselves. Yep. The others were fitted by God of the same lump, some serpent seed and some isn't. Now, notice in here you have two vines; you have two groups of people. You're right back to Cain and Abel and you see that one group went right to the Word, the other one does not go to the Word. One disputes with God, the other does not dispute with God. One goes to God to learn, the other tries to teach God something. Like a Sanhedrin said, "When God gets in trouble, He call on us." Ho, ho. If God listened there really would be trouble.

30 Now, I'm telling you something here. This is all predestination and this is all the work of God; and this is the responsible God, responsible to Himself and responsible to us; and He is doing it. And man does not have a say in it, because now we're talking sovereignty. 'Cause God has to get tough. And in getting tough he says, "Shut up and sit down and listen because I'm boss." And as Bro. Branham said, you don't only don't have a word coming, you don't have a thing coming.

Now let's go and find out something else. We're going right back to Ezekiel. And as we do we go back to Ezekiel chapter 28 and there we read in 11-15:

(11) Moreover the word of the Lord came unto me, saying,

(12) Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty.

(13) Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: and the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

(14) Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

(15) And thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

He knew to do right and wouldn't do it, because Bro. Branham said at one time Satan was equal with God. He led in the worship right there with Michael who Jesus was--Jesus in the form of Michael, that's what he said, so just don't say, "Well Bro. Vayle, I don't think I can take it." Go out, there's the door, goodbye. Even the fan closed down on that one, didn't it? Got mighty quiet. I'm calling your bluff. I've had my bluff called by God, under the rapture. Prophet said it is right. Sometimes you got to work around a while to see just exactly the context and why he is saying it. But those are direct statements.

31 Now he said here that Satan was created. All right. Let's go to Revelation, chapter 13. Now watch this created being, that starts way back at the time of Cain; and in 14-18.

(14) And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

(15) And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause as many as would not worship the image of the beast to be killed.

(16) And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, and in their foreheads:

(17) And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of the beast.

(18) Here is wisdom. Let him that hath understanding count the number of the beast: for he is the number of a man; Six, sixty-six (which is the Pope.)

32 All right. Chapter 20, and we go to 7-10.

(7) And when the thousand years are expired, Satan shall be loosed out of his prison,

(8) And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: and number them as the sands of the sea.

Now all the wicked gathers up there with the righteous. The foolish virgin have been separated, because remember at the time of the Seventh Seal, Revelation 22:10 to Revelation 14, the Bride is gone and the foolish virgin are now counted (because they didn't believe) as wicked and unrighteous and filthy. And they are completely destroyed in the Great Tribulation. Now they're all up there. And so now, all of those people that are on the right hand, which is a blessing of God, are in contradistinction those on the left hand and those on the left hand are many, many more than those on the right hand. For they said, "Hey, our last chance, let's mob this bunch and get rid of them." Now you talk about a colossal gall.

33 What if I knocked you down and knocked your brains out? Then I resurrected you and gave you a chance to put your stupid, stinkin' brains back in your skull. Do you think you would have learned a lesson? No. Because you got the same stupid, stinkin' brains. You don't change because you go somewhere. You don't change. When you die, it's your geography change, not you. "He that is righteous is righteous still and he that is filthy is filthy still." So they tried to destroy these wonderful people. If fire comes down out of heaven and destroys them.

Now, what I want to ask is this. Who is responsible for every word and every jot and tittle in the Bible? Well God is. Even His scribes can not make mistakes. It is His Word and vindicated to be so.

(a) He created the devil.

(b) He put those two trees in the garden of Eden.

(c) He created the serpent.

(d) God has taken full responsibility for all creation and has even written its history.

Huh? Well, come on, I'm the Lord, I change not, all these things I've made. So God's on the spot. Who said He wasn't?

Now then, we go to verse 6 in Genesis 9. And in Genesis 9, we find that it is appointed unto the person who murders, and sheds somebody's blood, that he himself be destroyed. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." It tells you here distinctly, now the life is in the blood, so God is calling for capital punishment for all who shed blood and consequently life. His blood is to be shed.

34 Now be very careful here for I am not trying to make a doctrine. I'm just trying to show you that God has taken full responsibility for all that He is and says and does and all that has happened. Now He can not take responsibility for some things in the sense where the Word has gone entirely awry. But He takes entire responsibility for all of His Word and therefore if there is any consequence that comes from what He has done by creation, then, God Himself is responsible, because He is the one who creates. Now you take carefully what I'm saying, because I'm not making a doctrine, I'm just trying to show you something here. God knew what Satan would do.

It is certainly true, the prophet Irenaeus said, "God being a Saviour, was necessary to predestinate a man who would be a sinner, in order to give God reason and purpose of being. God being a Healer is necessary to predestinate a man to be sick to give Him purpose and reason of being." And Bro Branham by vindication corroborated that one hundred per cent perfect. His original saying was, "Deep calleth unto deep." If there's something in there calling, there's something out there to answer. My own saying was a Christian science thing.

There's nothing lost, it's only mislaid. But when I saw Irenaeus, that solved it, because he said it exactly right.

And here I see from Genesis 9:6, I see the principle of the shedding of blood, where if a man has shed another man's blood, and this is the truth, because the first blood shed was by another man. And God, being what He was, had to interject a serpent seed even as Eve had to be out of the original creation, "Because it wasn't becoming to God," said Bro. Branham, vindicated, "That a Son of God should fall." So she was out of the original creation. And this individual, the serpent, the beast, was so close to a human being, so utterly beautiful and masculine, he out-machoed, without a doubt, Adam. Bro. Branham went so far as to make certain statements I won't make tonight, but you can read it in "Marriage and Divorce" for yourself.

35 But my point is this, that God Almighty, knew exactly what would transpire. He knew exactly everything He had in mind and how it was going to be done. So, therefore, in the requiring of the shedding of blood by man's hand, God sheds His own life, as He takes full responsibility as Creator and Maintainer of all created things. And thereby comes the--becomes the perfect Saviour of mankind. For there on the cross we see the human form of God. And remember, Jesus is absolutely unqualifiedly in the book of Acts, called the blood of God.

There on the cross we see the human form of God, and that's found in 1 Corinthians, rather in, in Revelation chapter 3:14. "The beginning of the creation of God;" where God begins to create Himself in a human form. And you've heard me talk on the "Becoming God", three hours, down there in Houston. Time after time up here in the "Becoming God", showing step by step how God did it. The Great Patriarch, the Great God, multi-faceted; we'd never understand, even eternity will not declare it all. But there on the cross we see the human form of God and here His Son.

Now remember, that Son is identical to God except in cont--in time, for Jesus had a beginning. And remember, life brings itself a form. And that life formed the form in the beginning, which was perfectly commensurate with what came from God, because it was from God it was formed. And you read what Paul says in Hebrews, and what Bro. Branham said, there's no difference between Jesus and God, except Jesus had a beginning; you will see the perfect revelation of God and His Son.

36 Now it's not a second God: As little Jehovah compared to big Jehovah; my little Panda compared to big Panda; little bear compared to big bear. And we're mighty little Jehovahs. If we ain't, there's something wrong with the Bible. You say, "Bro. Vayle, you believe for one minute you're the Elohim of God?" No I'm the son of God. Don't get your goofy, pentecostal, universal, stupid ideas directed my way. Not that you have. We don't tolerate that nonsense, because we've got a Bible to go by that's vindicated.

Bro. Branham said Jesus by--didn't bypass that form that you and I bypassed. No, we'll talk about this Sunday, but not tonight.

Now listen, then, there on the cross we see the human form of God, and see the--and hear ...the Son's voice, by the life of God, He was that Son, the spirit of God. And what did that voice say? "Father forgive them they know not what they do." Now listen. If it was God in Him doing the work, the works, and it was God in Him that was saying the words, then tell me, will these words be the words of Jesus, on this consideration and this momentous occasion, or will they be the words of God Himself? I choose to believe they're the words of God, Himself. These are the words given to the Son to say, that human body there, in the--in the human body, "Father forgive them, they know not what they do." They didn't know in the beginning and they don't know now.

37 I'll take full responsibility, because I remember the glory that I had with you, the knowledge that I had then, and which has kept me from being tempted unto loss. They did not have a Word body, so they fell. They could

not remember, so they fell because there was nothing from the previous life that they could compare with this life. In other words, the eye could not see the true reality that was theirs and so they took a second best and a third and a fourth and a fifth and a sixth, until the Son of God can be as thoroughly degraded in the flesh as any Genghis Khan, or any Mohammed or Turk, who said the way to Paradise is to get rid of the Christians.

The same life that tempted Paul, which he shuck because he was a son of God, down deep in the flesh, those same people never had. And Jesus said, "Now I am here for them." God taking complete responsibility. Didn't I read to you concerning Abraham? Didn't I read the same Scripture that said, "Out of that came the priesthood Melchisedec?" Didn't I read in that same Scripture, of Hebrews 6, "Whither the forerunner, Jesus has entered in?"

Now I want to ask you a question. On this Good Friday, in spite of the fact the question comes up, "Who killed Jesus, the Jews or the Romans?" I got news for you. He said, "Nobody can take my life, I give it, I'm giving it. I'm taking full responsibility. Then if there's full responsibility, brother/sister, there isn't any responsibility left.

38 You say, "Bro. Vayle, I--I should be a better person." That hasn't got a thing to do with it. Not a thing to do with it. You are trying to lay eggs before you're old enough to be a chicken that lays eggs. You're trying to sow some seed before you got any seed to sow. You're trying to eat potatoes before there's any on your plate or anybody to give you any potatoes.

When the atonement is spoken of in eternal life it becomes of necessity a singular subject in each case, of which nothing can be added to or taken from. Nor do you dare to express anything, whatsoever, but the simplistic, hundred per cent, elemental--which means it's pure, every element is pure and stays that way-- that's what you express. And God is a hundred per cent responsible, and He said, "I will lose none." And He won't.

As in our day he gave us a vindicated prophet to show every single word of God has been brought to pass, concerning this hour, even as it was brought to pass in the time of Jesus, when He said, "Which of you convince of me of sin?" (Which means, which of you can confute one word? Which means, what word have I not fulfilled, or left void, or unexplained?) And they couldn't do it.

39 So in this hour, on this Good Friday night we look back to the cross and see the responsible God. We see the shed blood which is the bleaching blood that bleaches all stains and perfects the Bride. Bro. Branham said the blood of Christ perfects the Bride. Well does it or doesn't it?

"Well it does in this condition, Bro. Vayle, that I certainly receive the Holy Ghost and I begin to walk in the spirit. Like Paul said, 'If you live in the spirit, walk in the spirit.' And I do so and so and so and so..." Oh, why don't you shut up and listen? You're telling me that you said to your father and mother, "Bring me to birth." When you just told me, my God, I wish I'd have enough brains so I wouldn't have been born. Kinda stupid, aren't we?

I'm not proud of my preaching. But I only know one way to preach and that's to preach hard and hit hard. Our ears are so full of wax, we need them cuffed, so the wax comes out. Our hearts are so layered with unbelief, we need the layers cut away.

40 We see the shed blood which is the bleaching blood that bleaches all stains and perfects the Bride. We see the one in Revelation 5 come in Revelation 10 and in Rev 4:16, and in 1 Th 4:16, and in 2 Th 1:7-10. And appears in Eph 1:17 and takes full authority and responsibility to head the church, in 1 Corinthians 15, putting all things under the feet of Jesus, until the Son hands the Kingdom back to the Father, and God becomes all and in all. I'm asking you a question, Who's doing it? The One that came down. The One that came down.

The preachers aren't doing it. If you want to mess up, just leave it to the preachers. And if you want a bigger mess up, leave it to the congregation. 'Cause at least the preachers think they got a calling; and the congregation surely ain't; sure they have and they haven't. But the preachers, you just might have a chance of someone speaking up and getting it right. But that's not the congregation's job. I'm not trying to take any authority, I'm just telling you what the Bible says.

Putting all things under the feet of Jesus, where God becomes all and in all. And we become the all things of God, according to the spirit that's now revealed, according to Ephesians 1:17, wherein the knowledge of Him brings about the resurrection, that brings about our change, that brings about the rapture, that brings about the reincarnation, that puts every single thing under the feet of Jesus, who is now crowned; that spirit in the midst now becoming incarnate. He's King of Kings, and Lord of Lords; that will be the Son of Man, the Son of God, the Son of David, the altogether lovely.

41 Yes, Jehovah is a responsible God. Even His name suggests a responsibility that transcends every responsibility to the extent of the guarantee that we come forth in the perfect image. And that image is His Son. You can't bypass that, brother/sister. He said, Jesus said, "He won't lose one." As Bro. Branham quoted so many times, "God hath planted and God hath watered and no man can pluck it out of His hand." And publicly declared that we are the true Bride; that we did not even sin. The virtuous, sinless one, the spotless one of the Lord Jesus Christ.

We were tricked into it. How was that allowed? Then who took responsibility and said, "Look, I'm going to take it right back to where I want it." You see what I'm trying to show you? Calvary took everything out of our hands. And just like Cain, we're still trying to weave something around, like organization, we're still trying to weave something around. You can't weave it around. The only thing anybody can do by weaving anything around is weaving his--his own self around in the sight of God with His help to let God have His way. Like prayer. Bro. Branham said prayer is not trying to change God's mind, prayer is getting God to help you change your mind. See?

Okay, finally, this God wrote a book by prophets and at the end of time, vindicated His Word, that He Himself is here and responsible now to raise the dead and change the living and take us all into the New Jerusalem. That He came to Eden when the first chips were down, when the son and daughter had fallen, showed His responsibility. He didn't send somebody else. He Himself came and Bro. Branham said it's the same today. He never sent an Archangel. What about the fact that it's a voice of the Archangel? That is merely an appellation. It's only God, can raise the dead. Let's face it.

42 And so, therefore, Jesus does all three in descending. Not that Jesus in the body, but the one that Paul met on the road to Damascus and the Pillar of Fire. That same one, he said, in the Desert of Arabia, gave him the revelation. He said, "Listen, that same One is here, because there wasn't any body else he could trust." That's what He said in Hebrews 6. Could not trust any body but Himself. "Well, doesn't God trust me?" Well, you better answer that question yourself. If you were God, would you trust me? No.

So what about the Apostle Paul? He got mad and lost his cool. Peter got scared and walked out. John got so enamored with love, he forgot until Diotrefes rose up against him, then he suddenly found there wasn't so much love as he thought he had. He said, "I'll show you who's boss when I get there." I'm not fussing with these guys, I'm just telling you something. Hey, God never trusted any body except with his Word of grace.

Take it out there, and see what happens. You're fallible. I'm not. You miss it. I won't. Just believe. See, that's where real faith comes in. I'm not responsible, but He is. God is a responsible God. And He's going to respond to His Word, which He gave us by grace. We are His responsibility, and He is proving it over and over again.

43 Psalm 121. Nice little Psalm. "I will lift up mine eyes unto to the hills, from whence cometh my help." Now they tell me the way to read that is, this is like the heathen, they look to the hills, but God's not in the hills. "I will lift up my eyes to the hills, from whence cometh my help." There isn't any help there. You've looked up where the gods are. There isn't any. "Whence cometh my help.? Who's going to answer back? "My help cometh from the Lord." There it is. "Which made heaven and earth." Ah, ha, Creator.

- (3) He will not suffer thy foot to be moved: he that keepeth thee will not slumber.
- (4) Behold, he that keepeth Israel shall neither slumber nor sleep.
- (5) The Lord is thy keeper: the Lord is thy shade upon thy right hand.
- (6) The sun shall not smite thee by day, nor the moon by night.(Great Tribulation's coming.)
- (7) The Lord shall preserve thee from all evil: he shall preserve thy soul.
- (8) And the Lord shall preserve thy going out and thy coming in from this time forth, even for evermore.

Now, what is communion all about tonight? We're celebrating communion on this wonderful Good Friday night, when He shed His blood, and this is the appropriate time to do it. When He died, that is His body, the flesh did, we celebrate it tonight, showing and believing that our very lives from the genes which were in God, our Father, in the beginning, to the very end of its fulfillment and its full value and full glorification before the Throne in New Jerusalem, is God's responsibility and our great joy, our relaxation, our peace.

44 Even as Paul said, "I'm living, but I'm living by the faith of the Son of God," not even His own faith. Who said, "I've been crucified with Christ (everybody dies) nevertheless I live; and yet not I, but Christ lives in me: and the life that I now live in the flesh, I'm going to tell you something about it. It's not even my faith, it's His." It's His responsibility. And though I understand the Psalmist said, "A righteous man can fall seven times, the Lord will pick him up." Paul, himself said, "Who art thou O man that judge another man's servant by his own mastery, stands or falleth, therefore, leave him alone."

And Bro. Branham said, Lot, he wasn't a silver dollar that Abraham was, but he said, "There are many people who can't be silver dollars, but they range maybe a penny, a nickel, a dime, a quarter, fifty cents." You know the old saying, "Two bits, four bits, six bits, eight bits, nickel, dimes." And do you know how it is, that nickel and dimers, they nickel and dime you to death. He laid it out cold and he said, "Look, he said, "They're all in the economy of God, don't despise them." As the Scripture said, "Don't despise the day of small mercies." You're looking for something so big, may never happen. As Bro. Branham himself said, "It's the little things," He said, "Not the big things that really count.

So we get a look at this whole picture and say, "Hey listen, if anything can inspire me to the reality of a life that I can pour out toward God, it has to be the fact of His great responsibility. How can I not respond on this great and wonderful Good Friday, when He took the full responsibility for you and me, brother/sister?"

[Tapes ends...]