

God Hears Us - 1 John 5

1 Comments & Announcements #55

There's a little, tiny bit of Scripture here that I want to read to you; and, here again, we see the simplicity of the Word of God, and we find the complexity of the human being-John, speaking in 1 John 5. He says in verse 13: (13) These things have I written unto you that believe on the name of the Son of God. (Now, remember; that's an end-time promise to the Gentiles-the omega of this in Matthew

12.) that you may know you have eternal life, and that you may believe on the name of the Son of God.

2 Now there you can see that there is such a thing as people believing on the name of the Son of God, but they don't come to the place of complete reality. It says, "That you may know that you have eternal life." There is an assurance there; there is some evidence the Holy Spirit has given, and then, "that you may believe on the name of the Son of God" shows that there is a faith released there through revelation and knowledge that was not previous.

3 Now people can say what they want, but that's Eph 1:17 again where you're getting to understand Godhead, where you see the principle of God; that is, where John says in verse 11 that "God has given us eternal life, and this life is in His Son." And so, I'm just showing you that here. Now the verse is verse 14:

(14) And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us:

(15) And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

4 Now, that verse sticks out there like a sore thumb, that no matter which way you turn, you bump into it, causing a great deal of pain and frustration, wonderment, self-analysis, criticism, and just about everything else that the human mind can enter into a reasoning process concerning this, because, actually, there have been so many thousands of sermons preached on prayer, so many millions of words uttered, that this verse is completely obfuscated, actually hidden and removed from us on the grounds of all of the various things said concerning It, when really, there is nothing that needs to be said concerning It, except to just take It as it is and look at the words and come up with what It's saying.

5 Now John says... At this particular time is what we're looking at now. I want you to notice that now. There's no other time, because the one who wrote this epistle also wrote to the elect Lady, which Bro. Branham threw into this hour in his great Thanksgiving message in 1965 in Shreveport, La., and he was very happy giving thanks [with] a great Thanksgiving message, as he preached "The Invisible Union."

6 And John is that author. Now, the same John is John the Revelator. So, as Bro. Branham took 2 John "To the elect Lady" and put it into the end time, and [with] the Book of Revelation set at the end time, and this Scripture here [1 Jn 5:14] pertaining to those that believe on the name of the Son of God coming to the place where they say, "Well, this is what brings us eternal life," you now have at the end time the complete establishment thereof; so, now you have eternal life, which, as Bro. Branham said, "is a revelation;" but, of course, it's more than a revelation. The revelation is the fact of its complete possessiveness or possession of your life. Then, he says at this time:

(14) And this is the confidence that we have in him, that, if we ask any thing according too his will, he heareth us:

(15) And if we know that he hear us, whatsoever we ask, we know that we have the petition we desired of him.

7 Now the big question, I suppose, that would come up and clutters people's minds is, "If we know that He hears us, and are we asking according to His Will how do we know that He hears?" In other words there are so many question marks put in there, the clarity that old Bro. Draffen brought us when he said, "Here's the Scripture, 'Ask and you shall receive. Seek and you shall find. Knock and the door shall be open.' Therefore, 'asking' is 'receiving'; 'seeking' is 'finding'; 'knocking' is 'opening the door'.

8 Now there's a brevity there and a simplicity that over-rides the human mind, so the human mind must come in subjection to the actual truth that there is no petition lost upon God, and there is no answer that is not available and not on its way. What happens is that people can't stand still. They just don't stand still to stand with this Scripture.

Now, look at it at the end time, and get the picture I'm driving at, so that you can have more power in your prayer life, and you see the answers come to you.

He said: "This is the confidence." Now the word 'confidence' comes from two Latin words: 'con', meaning 'together' and 'fido', meaning 'faithfulness'. This same thought is used in 'confession': 'to say the same thing'. And 'confidence' is standing together, because 'confidence' actually has to do with, as the dictionary says here: 'A full trust belief in the trust-worthiness or reliability of a person or thing'.

9 Now, basically, most people-I suppose you sitting here this morning-have forgotten that I preached a sermon in a series on the fact that God made a covenant with His Son, and the Son is depending upon God one hundred percent to bring forth that covenant. Now you are seeing one here who is our mediator and complete reliance upon Almighty God to fulfill his covenant with Him.

10 Now we also have a covenant through the mediatorship, the mediation and the intercession of the Lord Jesus Christ so that, if we ask anything concerning His Will, we know that He hears us. Now there's no way that God cannot hear us, there is no way that a petition is not heard in heaven, and there is no way it is not recorded; because, if God hears every little, dirty whisper of your heart and every little whisper of your imagination, so that your thoughts speak louder in heaven than your words, then you and I would have to be rank heretics, disbelievers, unregenerate type of peons of some description-and not sons of God-to think for one minute our prayers are not heard and recorded. They have got to be heard. There is no way they cannot be heard, as far as audibility is concerned.

11 Now the only thing is: God can hear, and He can turn away His ear from hearing. He wouldn't have to answer. But the Scripture tells us, "He that despises my law or turns away his ear from hearing the law, also I would turn away my ear from hearing him." It also says that women cannot pray with short hair. It also says that men that do not head the women and stand for the doctrine, as Bro. Branham brought it, they are not going to hear their prayers.

Now you say, "Just a minute, all these false-anointed ones are getting their prayers answered."

12 That is true. But, remember; there comes a leanness to their souls, and there is such a thing as God dealing with a bankrupt world and God dealing with a Bride. And you know that as well as I do. And that dealing does not stop under any consideration, under any terms, anywhere at any time, until it's all over. That's why He has false-anointed that seemingly are blessed like the 'green bay tree', that David couldn't understand. He said, "The wicked are getting blessed, and I'm standing here, and everything is going against me." And he said, "They spread themselves out; they're taking everything over." And then, he said, "I went before the Lord, and I understood the end of the wicked." And he understood, as Bro. Branham taught, "The rain falls upon the just and the unjust."

13 Now we don't care two bits about those guys. I'm not interested in them. I'm interested in us. Is there a problem with us? Where are we lacking? Where are we going? What are we doing, or what are we not doing? Well, the thing is right here: we are not taking into our hearts and into our souls, building Word upon Word, that we have a confidence. In other words we, together, are trusting God. I am not simply trusting God in the name of Jesus Christ to get something. I am trusting with Him. Together-we make a pair, and that is the blessed assurance in this Person. There is an assurance in Him.

Now It says: "If we ask anything according to His Will, He doesn't turn His ear away." Now, what is His Will? Bro. Branham categorically said, which men have said before, and maybe preach many, many more times on it, "The Will of God is the Word of God." Now, that in itself is a statement which is crucial, but it's only half a truth. The real truth is: the Word of God must be revealed to us. So, this encompasses a true revelation.

14 So, "If we ask anything according to His Will-that is, His complete and true Will-His Word revealed to us at this hour, and we stand with It and believe It-the Scripture says that God Himself absolutely has to hear us.

Now It says... It's throwing a bit of a burden on us; but there again, it's a lack of understanding. "If we know that He hear us, whatsoever we ask..." And it's been all laid out. It's been laid out in the definition of what you can ask for. Like Bro. Branham said, "Why do you ask for this, when the skies are full of the real, and you can get the genuine?" He told people what not to ask for. He told them what to ask for. He showed them the principles of the Word, which are far beyond the gifts. And you go to gifts anywhere; it's still the Corinthian church in its mess up to its eyeballs. And, what are they doing? They're talking in tongues-so-called. They're interpreting-so-called. They're prophesying-so-called.

15 I want to ask you a question: "Where's the gift of faith. Where's the word of knowledge?" Oh, maybe once in a blue moon. "Who can prove anyone had a word of wisdom? Who manifested the gift of faith that says a thing, and it's going to happen way down the road? Where is the gift of miracles?" See?

The thing is: these people, they have their answers, they get leanness of soul; and on the Day of Judgment, it is said, "I never knew you. You can claim all of these; I never knew you."

16 But, you see, to the Bride in here, he's writing to an end-time Bride: "If we know that He hear us." And we know that He has to hear us on the grounds that we are fully one with the Word, that we are fully one with that Son. We know we have the petitions we desire.

Now It says right there, "They are ours and waiting for us to be delivered." Now Bro. Branham gives a little insight on that. He lets us know that our prayers aren't answered the very minute, as to manifestation, that we call upon the Lord, but we know that those prayers are there, have been heard, and the answer is on the way.

Now, of course, the only time that you are going to find a people at this end time, you might say, just kind of put to one side, is when you pray for somebody over a certain age. You can ask God... God can heal any man of any age-any human. It doesn't matter. But there has been a limit, an expiring time; and Bro. Branham prayed that way: that God would extend the life, only if God desired it and the person receive something more from the Lord.

17 So, I'm looking at this Scripture, and it comes to me to give you this little talk to help you during your week and your lives ahead, that this simplicity suits us at this time, where we are one with, "In that day you'll know I am in the Father and you in me"-that we are one with that Word. And Bro. Branham put it at this hour, that we are standing with Jesus, confident in Almighty God, that God will perform the oath and covenant that He gave to Jesus, and the oath and the covenant that we stand with, that comes through Jesus Christ.

Now, if we had to stand alone, (And this is how we put it: we stand here, and we put Jesus here, and we put God over here.) and we said, "I'm going to pray through him, and the intercessory effect that he has upon the Father, praying in Jesus' Name, can bring me this request..." All right. Then, we have a separation, and we don't have the strength and power we ought to have, because the Bible said, "A two-fold cord is not easily broken."

So, therefore, if I'm in alignment, as It says right here, and the Scripture and Bro. Branham has proven that to us by showing us in Scripture, that we have our oneness with Him—we stand there as a two-fold, strong cord, wherein God now, as it were, in a double assurance of faith toward Him, begins to bring these answers in.

18 Now, what I've said this morning, ought to be exceedingly helpful, as you put it into practice and realize that I am not away from Jesus, and Jesus stands alone in an office. I am standing with him, in his office, that brings me these requests that have been legitimatised to me by vindication, and, therefore, as I bring them, I know positively. And now, you see, you're throwing the weight upon Jesus. I know, because of the confidence in him, and he's been proven faithful. You throw it upon him. Now, you are able to build yourself up in that faith.

Now, remember; as you build yourself up in that faith, and sometimes that promise and that answer seem to be afar off, remember, (And you have been well-taught, because I've taught you—maybe you forgot.) that, as we want something from God, God wants something from us. And, what He gets from us is the character that is wrought within us, as we with patience stand there, knowing this truth, and knowing that promise must come.

19 And we may go through some pretty strenuous times, but what we receive is a two-fold measure, just like Jesus, who developed character by suffering—enduring, waiting for the promises which he has proved have been fully fulfilled and vindicated so. Then, we can take this and stand with it and say, "Lord, I'm standing with you, absolutely. We're standing together. You're my elder brother. You're my high priest. I've got this confidence. We're in it together. God has performed His oath to you, it's been proven, and He's still performing that same oath. And you stand for me, as God gave me this promise here." That's going to bring a faith in your heart and in my heart as we stand there. It says, "We know it."

20 Now, don't lose the promises of God that can come by prayer by deviating one word from this, or going one minute off the path, because we are going to, as Bro. Branham said, "We came exactly as Jesus did, but we bypassed our Word or Spirit-body." But I'm going to tell you something: Jesus came exactly as we did, and he went through exactly what you and I are going through. "Though he were a Son, he learned obedience by suffering" [Heb 5:8]—every temptation there in the flesh, everything within him. He had that choice that he could have disbelieved God or believed God. You see what I'm saying? "We have a high priest that is just like us, touched with the feelings of our infirmities." [Heb 4:15]

21 So, therefore, the simplicity of this Scripture must get a hold of us. It's got to get a hold of us: the simplicity. "Ask and you shall receive; seek and you shall find; knock and the door is opened." [Mt 7:7] "This is the confidence we have in him." We're together in this deal. "We ask anything concerning His Will, we know that He hear us." If we know that He hear us... Now He's got to hear us: there's no short hair, there's no man off the Word, no high heel slippers, no slit skirts, no man that doesn't stand with the Word. If you do, you're not Bride. You flunked your test. It just doesn't apply to you. Now, you can get It as a false-anointed one. You can pray and fast until God does miracles. You'll identify yourself with phenomena and phenomenon, but you'll never identify yourself with the Word.

22 So, I feel just great in my soul talking about this to you this morning, because I've preached faith for years and years when I was on the road, seeing miracles left and right. I've seen a woman sit in the congregation—poor little, old soul. Her husband wouldn't do a thing for her; treated her like dirt. And she needed a car. After hearing about three or four sermons, she prayed for a car, and somebody just said, "Here, sister, here's the car you

needed."

"Well, my goodness me! It always happens to somebody else. Why doesn't it happen to me?"

You aren't believing; just aren't believing. That's all.

Bro. Branham said, "If God ever did one thing for one person, He's got to do it for the rest." This is the confidence. I'm in it together with Jesus. Why? Because he came down and got in with me. You tell me where he left us. Huh? Tell me where he ever left us. Tell me where he ever broke a promise.

23 So, 'simplicity' is what we're talking about. I didn't intend to take quite this much time, but once I get going on the subject of faith, I can preach 36 hours with my notes in front of me. I'm not going to do it, of course. Actually, the sermons were an hour and a half roughly, and I had about thirty of them. Was it twenty-three?...twenty-five?... I'm up to about thirty, so that's forty-five hours. All right. [Bro. Vayle continues with announcements.]