

The Effectual Working of God

1 Now, every now and then I think good thoughts. Of course, being what I am, they are very little thoughts. And yet, if they come from the Word of God, they are great thoughts in their simplicity.

Remember years ago I took a series on faith. This is my little kind of a talk to the people, you know, warm up, whatever you want to call it. Years ago I took a series on faith and in there I brought to your attention that it says in the book of Hebrews, 11th chapter, that Jacob worshipped God leaning upon his staff. Of course, we know the staff is in the Bible, "Thy rod and thy staff they comfort me." And we know that the staff, as well as the rod, certainly represents the Word of God.

But what I brought out at that time was that Jacob literally, in faith, worshipped God. And your faith which sets the atmosphere for what comes out of the preaching service is so vital as to whether I or anybody else can truly minister to you, and the Word of God would be very, very effective as to its truth, its presentation, its rep--its reception and actually... [Missing part of tape]

... of God, but it has the ability to set an actual atmosphere in a meeting; and he was very definite and very strong about atmosphere. Now, you know that you are creators in the sense that you create an atmosphere. You have the power to come to church chewing gum, scratching the back of your neck, leafing through Scripture, dozing off at the appropriate time so nothing will hit you that's vital. You don't do that here, but I'm just saying that's possible. On the other hand, you have the ability to be so sensitive concerning your well-being, which comes from the Word, that you will do everything in your power to make sure that you get what you're coming for.

2 As I mentioned, the apostle Paul makes it very clear that you can come to church, you can engage in footwashing, even in communion, and you can go away in worse shape than when you came. And I have mentioned many times that unless you're prepared to believe God, you can pray and merely spin your wheels; because every time you pray and you're not prepared to believe God, you become more and more negative until your prayer becomes a whine, or my prayer becomes a whine, and we merely dug ourselves in more and more.

He that cometh to God must believe that He is and He's a rewarder. And so therefore, the very atmosphere that should be in you and in me when we come to God is the atmosphere of a child, "I'm going to get a reward."

You got to be like Ned Iverson's ever perennial joke which is really stupid, but it's a good joke and it has a point so I'll tell it, not to be funny. But the little kid went to school and he came home--first time in school--and his mother said, "Well, how did it go?" He said, "Very disappointing." "So what do you mean?" "Well, the teacher told me to sit here for the present and then she didn't give me one." Now that kid had the right attitude. When the teacher said there was a present, he just got it wrong as to what it was, you know.

It's just like the wedding invitation went out as "Your presents are graciously requested", and they didn't put 'ce', they put 'ts'. You know, the difference between presents as a noun that they want to get something, and presence as a person.

3 Well listen, it's the truth. As human beings involved in the worship of God, there should be an excitement. And the excitement should be one which is based upon truth, not upon your emotions, but what God Himself has distinctly said, and you come expecting. So he that cometh to God must believe that He is a rewarder of them that

diligently seek Him. In other words, those that set their minds and say, "My hope is built upon Him and what He is going to do because He is the one that's going to have to do it for me." You put it in His hands and you really believe that he will do it and there comes an excitement. It's not the easiest thing in the world, but it is there for us.

So as I say to you, as you have been well taught and you perform exceedingly well in what you have been taught, that you come here to these services--and I watch some of you--and your eyes are so intent upon me, (and I can name names who where some of you who sit on the edge of your seats and you do not move, nor do you want any interference whatsoever because you're dwelling upon every single word) I would have to be a brass statue not to reciprocate.

Now the point is, in your faith and in my delivery, which is--could be--you know, Jack Thompson, God knows who the man could be, but it happens I happen to be the one. Just as this work with Bro. Branham. Let me tell you that your steadfastness of faith to create an atmosphere for the Word preached brings results that you might not be aware of and yet you hope they are there and somehow you know they are there and the inkling of the Word of God lets you know that they are there.

So therefore notice in James the 5th chapter, and in verse 16 it says (at the last little verse): "The effectual fervent prayer of a righteous man availeth much".

4 Prayer is not always the continuous presentation of words to God, but it is an attitude wherein you are waiting upon Him, having already taken His promise and asked concerning it. So therefore, it tells you here that your effectual fervent prayer... there is a prayer that is effectual, there is a prayer that brings results and we are looking at that with this congregation.

Now, the effect of the living Word of God, or this endtime revealed message as you hear it today, (and you've heard it everyday, as you hear it, that is when we're together, and you hear it from Bro. Branham, and so on) it is tremendously effectual and it is doing and creating within you that which it is supposed to do.

Now, God gave you a heart that pumps. You don't say, "Hey, heart, start pumping." The only time you know it--or really take recognition, if it doesn't pump. See, it's a part of life processes. So in here we find a life process going on.

Now, I want to talk to you about effectuality. And this is a little message that I wanted to talk to you and give it to you before we change back to the song service, then I bring you Bro. Branham's message what he--what we were dealing with.

Now we go to 1 Timothy, that's after Thessalonians, and in the 2nd chapter, 1 Timothy 2, maybe--oh, I've got something mixed up here, but it is all right. What I had in mind here, and I guess I just put a wrong copy down. Let me see. Sometimes I do that. The actual fact of the matter is here--oh, oh, oh, oh. No, no, no hold it, hold it, hold it, hold it. It's not Timothy what I want, I remember where it is. Because there's something in Timothy I will leave out.

5 Notice, in 1 Thessalonians 2:13:

(13) For this cause also thank we God without ceasing, because, when you receive the word of God which you heard of us, you received it not as the word of men.

Now see, there is the difference between this congregation and many people that I've preached to, if I were to

preach to them. They know I'm off the Word. They know I'm a smart man that leads people astray. They do not believe that I am preaching what William Branham preached, which Paul preached.

Now listen:

(13) You received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. (To believe whatever you hear as to be the life force which is coming from God. Whether it be the truth or a lie, it works in you.)

Understand what I'm saying? You are taking something that is not a part of you into you, and if it's a lie it will bring death; if it is truth it will work effectually, which means whatever that Word pertains to, or the promise or the commands that command whatever it is, is given to you and you truly accept it, it goes to work within you. You understand what I'm saying?

6 Now all right, the same Word is found in Galatians 2:8. Now listen.

(8) (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

Now, in this case he is talking about the Holy Ghost, right? So, now you have the Holy Ghost totally effective in a ministry, right? And you have the Word of God totally effective in the minister and the people, right? Now make up your minds, because this settles this morning whether the Word of God is going to do anything in you and for you, or forget it.

See, that's why I kept hammering vindication. This is the Word of God, period. But you say, "Bro. Vayle, you don't sound all smiley and happy and bubbly and..." Drop dead. I am not smiley, I am not bubbly; and neither is God. Judge. Judge. I am not even preaching yet. I'm just sweet, kind and mild. You got to make up your mind. I've got nothing to hide. If He doesn't work, and this doesn't work, this guy is the biggest flop as the deceiver I have ever heard about because hardly nobody believes him. I still say eight people made the ark, I'll stick with William Branham.

7 So the same Word which I have used, which is effectual, which would be effectively effectually, that which, if producing, is found in both Thessalonians and in Galatians where it refers to ministers ministering a Word and it says it works. As Jesus said, "My Father worketh hitherto, and now I work." He said, "You say you believe Moses, Moses spoke of me." John the Baptist said, "I am the voice of one crying in the wilderness, I am Isaiah 40 verse 1," which they didn't have it in verses, "made manifest in human flesh." William Branham stood there and he said, "Thus saith the Lord." Never failed once.

So we're dealing with something which is effectual. Man's doing his best to be effective. He's taking every rule and everything he can possibly bend, it's contort, convolute and God knows what, to have an effect. Now, here you have the Holy Spirit and you have the Word entirely effective. So therefore, you know that God is in his Word, right?

Roman Catholic priest said to Bro. Branham, "God is in His church." And Bro. Branham says, "I beg your pardon, God is in His Word." This is why I tell you that Rhema and Logos are the same, and this is why I'm going to get kickback from people because blood of Je--the blood of Jesus Christ is not nearly as strong as the blood of their relatives. So you'll die with mama, papa, grandpa and all the rest instead of going to the pure, unadulterated, vindicated Word of God. That's your business.

8 All right now, what does this word 'effectual' mean? It means it's operative, it's powerful, it comes from the word ...?... , which means energies. It is an energy, it is a force which is effective. Actually, it comes from two words. Number one, the first portion means to be positioned as an instrument or as instrumentality plus the fact it works. So therefore, something is within the individual which is placed there which absolutely works. Right. He said, "My Father, which gave them me, is greater than all; and no man can pluck them out of my Father's hand." And He said, "He that comes to me will never, never, never perish." There's no way that he can.

So you're looking at something here which is absolutely fantastic and vital concerning yourselves. The energy that you used, you come here, you sit on your seats, you determine to pull out of me whether I want it pulled out of me or not. That's why as I spill my guts and it's--your responsible. You pull it out. Now the thing is, what does it do for you if you pull it out? What did it do if we made an atmosphere for Bro. Branham and he had to come forth saying things he wouldn't--he--he didn't even plan on saying? What was it?

9 Remember the first time I met him we had a meeting in ours--in our place--in our arena in--in West Palm Beach. And I wasn't supposed to do it, but I stood behind him, (now that I was supposed to do) and I was supposed to watch where he wouldn't get entangled in the big, long microphone cord (that I was supposed to do). But I wasn't supposed to concentrate on him to make him whirl and look at me, but I sure did it. Because I wanted something, I wanted anything I could. I concentrated on that man, demanding a pull on him, until about the second night or so he began to ignore me. It was all right, I did want to be ignored. I was going to pull on him until I pulled his wig off, if he had one; pull on his heart strings until his heart strings begin to vibrate; pull on his mind until his mind begin to grasp things I wanted to have grasped.

You say, "It can't be done." You're living proof that it is done, as far as I'm concerned. It might not bear record with other people, who cares?

Ephesians the 3rd chapter and in verse 20.

(20) Now unto him that is able to do exceedingly abundant above all that we ask or think, according to the power that is at work within us.

There's something working within you. Now, you not only have the Holy Ghost, but you find--you have the Holy Ghost bound by His Word. You have an abstract. You see the thing coming together? Bro. Branham preached this Bible intrinsically and in an unmitigated manner. It's too bad we all don't understand it. So,

(20) Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to (what? Not you, but the living Word of God within you.)

Now, how many of us would dare to ask to be positioned even as the New Jerusalem, according to the Word of God, would position us? Uh-uh. It's even greater. So here is what you're looking at. You're looking at this fantastic effectiveness.

10 The 7th verse of the 3rd chapter.

(7) Wherefore I was made a minister, according to the grace of God given unto me by the effectual working of his power.

Now Paul said, "I was this ordained, vindicated, manifested prophet that I actually brought the Word of God to you, and you knew by vindication that it was the Word of God." As Bro. Branham said, "When the eagles screamed, the little eaglets rose up." Right? That's exactly what he's saying.

Now watch what he says here. He said, "I was made a minister of this gospel of grace to bring the truth of salvation to the Gentiles; the great mystery of Abraham, the father of all nations. I was made a minister according to the gift of grace and it was given to me an effectual working power of God." And as Bro. Branham said, "If God does it for one man, He's got to do it for the other man if that other man is supposed to have it."

So now you see where you're at. You have this given as unto the minister Paul. And Paul himself admitted in 2 Corinthians the 3rd chapter, when the veil of creeds and denominations were ripped away from our minds, thy--the experienced and forceful hand of the one who held the sword, who would uncliothe the Bride of her vulgar clothing, and clothe her in the righteous clothing in the waters of separation... Bro. Paul tells us, he said, "A ministry does it."

11 Well, what is our ...?... this morning? We are back to what I said the other day. We've been looking back down the road for the sweet spirit of Christ, looking forward to the road to the sweet spirit of Christ; not knowing that the sweet spirit of Christ is here, and we just have to create the atmosphere, and He'll heal the sick amongst us. Right. God hasn't left one thing undone, as pertaining Himself and as pertaining us. So Paul mentions this great ministry.

Now let's go to Ephesians the 4th chapter and begin to see the same thing. Now notice in verse 16. It says:

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

Now, what does that mean? It--it--well, it's over here in the book of Romans. So let's go to the book of Romans. You don't mind me preaching before I preach; I'm not even preaching, I'm just giving you some announcements. Nothing to it. All right, 9th chapter--11th chapter of Romans.

(15) Now, for if the (verse 15)--for if the casting away of Israel be the reconciling of the world, what shall be the receiving of them, but life from the dead?

Now you know Israel isn't dead, it's blind. So therefore, blindness in part has happened to Israel. Now, when they get their eyes open, and they're just getting their eyes open, the hour of the resurrection is on us. And Bro. Branham said, "Since Israel's in the homeland, waiting for the complete hundred and forty-four thousand--which could be there by now because Ethiopians are in, almost all from Russia are in, almost everywhere around the world are in, except those that don't want to come in..." That's your rich bunch of Wall Street kaisers over here. Why would they go back, but God uses them to finance it? All right, at that time their blindness begins to disappear.

12 Now watch in verse 25.

(25) For I would not have you ignorant that--bretheren that ye should be ignorant of this mystery, lest ye be wise in your own conceits; that blindness in part has happened to Israel, until the fulness of the Gentiles be come in.

Now that's not the times of the Gentiles, that's the fulness. "No more to come in," as Bro. Branham said. The last child is brought in and--and--and he's child trained. So therefore, when you see here, the measure--the effective measure of every part. Now, what does that refer to again? It refers to 1 Corinthians the 13th chapter. Notice how it all comes together.

Now, it says here in the 8th verse:

(8) Love never fails, whether there be prophecies, they shall fail; tongues shall fail; whether be knowledge, it shall vanish away.

(9) For we know in part, and we prophesy in part. (That prophecy up there is not the same prophecy in verse 8. No way.)

(9) For we know in part, and we prophesy in part.

And He's already telling you knowledge will vanish away. This is another kind of knowledge. This is another kind of prophecy. It's the prophetic Word of God of its hour manifested and revealed. You don't think so? Hold your finger there.

13 Let's go to 1 Peter. I guess I never should have started, but then, if I never finish, that's all right. That'd be 2 Peter. All right, listen. 2 Peter, he's telling you about the endtime, and in verse 15, 1st chapter.

(15) Moreover I will endeavour that ye may be able after my death to have these things always in remembrance. (I'm gonna write them down.)

(16) For we have not followed cunningly devised fables, when we made known unto you the power and coming of the presence of our Lord Jesus Christ, but were eyewitnesses of his majesty.

Now, he's talking about something that is in the Scripture, that is prophetic, that has to come to pass; and He's telling you what already has come to pass, 'cause he was there to see it.

(17) For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

(18) And this voice which heard--which--which came from heaven, when we were with him in the holy mountain.

14 Now, Hebrews 12 said that voice has got to come again.

(19) We have also more sure word of prophecy; (The word of a proph--a word of prophecy made more sure) whereunto you do well to take heed, as a light that shines in the dark place, until--until the day dawn, and the day star arise in your hearts:

(20) Knowing this first, that no prophecy of scripture is of any private interpretation.

(21) But prophet--for prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

And he says right there, he said the prophets themselves did not know the times. They only knew it would take place, and Peter is spotlighting the times of the words that come to pass. So therefore, in this hour there is a time when you know in part, and you prophecy in part, and that's all over. What does it mean? There's no more to know and there's no more prophecy to be fulfilled. Because that which is perfect or complete is come. You understand what I'm saying?

15 So then, the measure of every part is effective. It was effective in the first church age, the second, the third, the fourth, the fifth, the sixth; and under the seventh, it is totally effective because no more come in, no more will be child-trained, the dead will come out of the ground, we will be changed, and a Bride will be caught away. Now then, that depends absolutely upon the presence, which presence is caught by a camera, which presence is also caught by a camera. So we are sitting here this morning under a perfect vindication.

So, all right, we're in--we are in 1st--I beg your pardon, we are in Ephesians the 4th chapter. Now, in the 4th verse.

- (4) There is one body, and one Spirit, even as you are called in one hope of your calling;
- (5) One Lord, one faith, one baptism,
- (6) One God and Father of all, who is above all, and through all, and in you all.
- (7) But unto every one (Now, that's just the Bride. Don't become universal, it's--that's ridiculous). But unto everyone of us is given grace according to the measure of the gift of Christ.

Now notice the very same thing that Paul said concerning himself. He said, "I was allowed to bring the revealed truth, I was allowed to be that prophet, vindicated to be so strictly on the grounds of grace. I didn't ask for it, I didn't want it, I didn't apply for it. But to the exclusion of everybody else."

16 You say, "Bro. Vayle, that couldn't be grace. Don't you know if he'd excluded everybody else..." Why don't you talk to God? Why don't you pull Him down and beat him with a big club? Pound some brains into his fat head. "Well, that can't be grace." It can't be? Who said so? Who told you what grace was? You say, "Well, grace is unmerited favor." Now just a--just a cotton-picking minute. If grace is unmerited favor, who's the gracer? God is.

Now you tell me that you can switch the Scripture when it distinctly says, "Foreknown, before the foundation of the world, He made His choice." Before there was a speck of star dust, the choice was made. You want to revise your thinking this morning? We call a recess? If we do, you better go home and stay away for at least six years. Because this is something you take, or you just throw it in the garbage can. Because I'm giving you the Word of God, not Lee Vayle's word, and not somebody else's word, but God's Word. This man was chosen exclusively, even as John the Baptist was born to it, even as Jeremiah was born to it. "Before thou wast formed in thy mother's womb I knew thee."

17 As William Branham, prophet of God, "Let's shuck you right down to your T-bone." He said, "The only difference between you and Jesus Christ was that he did not bypass his theophonic form, and therefore could remember everything and say, "Father, glorify me with the glory I had with Thee before the world began." He said, "You were there but you can't remember it." Oh my. Any other grace but God's grace would upset the plan of God completely and destroy his integrity and everything, the body.

Everybody here is an environmentalist of some description. We got a few farmers here, in the sense they know a little bit about farming, not too much. But you all read the newspapers; you all know the Bible that says, "God's going to destroy those that destroy the earth." You all know this: That you'd like something absolutely pure and unadulterated in a hand of somebody that knows what he's doing and will do it. Then why fuss about God? We condemn ourselves by our own reasonings. And why not enter a program of a new type of reasoning, which is called repentance, where we change our minds to fit the mind of God?

18 Now he says;

- (7) According to--every one of us is given grace according to the measure of the gift of God. (Every single one predestinated to his place in the body of Christ.)

Now he goes a little further:

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

(9) (Now he that ascended, what is it but he also descended first into the lower parts of the earth?) (That's his soul.)

(10) He that descended is the same one also that ascended up far above all things in heaven, (He went up and he came back as the Holy Ghost; exactly true.)

(11) And he gave (Now, Paul is setting the church in order, and he himself is the author of this. By that I mean he is the amanuensis, or he is the scribe from God, and God says this through Paul. Now, Paul is not in this category, verse 11, he is above it. He is not a five-fold prophet, he is a Word prophet.) And he gave some, under the real prophet, apostles, and prophets, evangelists, pastors and teachers;

(12) (For what?) For the equipping of the saints, for the work of the ministers, for the edifying of the body of Christ:

(13) Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, (That's a mature man) unto the measure of the stature of the fullness of Christ:

(14) That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

(15) But holding the truth in love, may grow up unto him (You can't go into him, you're already in him, but you grow in his fullness.) Until--Which is the head, even Christ:

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

19 Now, this is where a lot of pastors go hay-wire. They try to make Bro. Branham say what he didn't say. Bro. Branham said, "The pastor is the supreme--supreme authority in the church, and you'll make it if you stick with your pastor." But he also said, "If you haven't got any confidence, leave him."

Now, you've got to... I'm not saying this for Lee Vayle because hey, listen, my ministry is on tapes. And I don't mean to hurt you, and you know that I love you and I wouldn't want to hurt you. But my ministry goes out in lots of places in the world, tapes--places I don't know myself where they go. I hear from people I don't even know where--who they are, maybe living.

One woman eighty years old wrote me and said, "Bro. Vayle, a certain lady gives me your tapes. I used to go to church so and so, I can't go any more because I don't find he's teaching what Bro. Branham teaches, but I like your tapes." I wrote her a nice letter. I said thank you for your confidence, the Lord bless you. I didn't offer to send her a tape and I won't do it. Not interested. Yet I have a tape ministry. See?

20 But I want to tell you this morning, look here, if you consider me to be what people outside do, and I know that you do, you have got to listen to me and believe me that I am telling you what you need to know from God, because I don't have an axe to grind with you. I don't even assume to be a pastor. I can do a pretty fair job, but I am not a pastor. I have a pastor's heart in that I love and I want to help everybody, do what I can. But I teach, and you have got to believe that I have that measure of grace in a ministry that will give you that which is effective, and you--and I know that you believe that.

But what I'm trying to get across this morning is not to confirm you more in your faith in me because, forget it, I don't even have faith in myself. Why should I? Like Paul said, I could be disapproved or cast away.

What I'm looking at you and trying to get across is this, you have already taken the forward steps that are required in order to pull absolutely out of me if there is something in there. And then when you pull it out you get it, and whether you know it or not, it's working in you and it's effective. And if it's a lie, you will go to hell with me. And if it's the truth, there's no way you're going to miss it; what's at the endtime.

21 Now, you got to be sold on it. And I don't have to have any deacon stand up here and tell you like I...?... I don't know if it's the truth. You say, "Then why do you say it?" Because I'm pretty sure it is because I know whereof it came. The very names of the people. A man's deacons got up in church in a certain place in this world, and he said, "Brother Branham is now out of the picture; he's passe. He is no longer the authority. Our pastor is the authority, and he supersedes William Branham."

Let me tell you, with my hands raised before God and this Bible open, I can never supersede William Branham. I don't even come near him, as though I could supersede him. If I were to compare my life with his, mine would be a manure heap that'd put any cesspool to shame. If I were to care--compare what truth I have to his, I'd be a little, tiny mole hill and his would be Mount Everest. If I were to compare a ministry of grace, it would be nil, while he had it all. And yet he was so kind to say that day to me "Lee, you and I are just alike. I've got a little gift of teaching, healing, nobody wants it, you've got a little gift of healing and nobody wants it."

And if you think for a minute I have a knowledge of the Word that's far superior to yours, it could be possibly quite correct. But insofar as the effectuality, mine is no more effectual in me than yours is in you. Though I might have an eloquent golden tongue, though I might live far above my peers, though I made manifest many things, as far as God is concerned, we are all equal in this grace, and we are all part of each other. But let you know this one thing, that which is living is effectual.

22 I've said many a time, you can't leave a church, nowhere, under any condition, can you leave a church service and not be changed somehow. You sit here and you say, "Bro. Vayle I defy it." And I stand here and I say, you are a liar, you aren't aware of it but one day you will. Because as I look you in the eye now shortly I will see you all before the White Throne in it's reality. I got to be there, I got no way out. You've got to be there, you've got no way out.

There'll be just one thing in your favor. Are you loaded with that Word, have you piled the living Word, Word upon Word? My Bible tells me that the sinner shall not stand in the judgment. He'll be blown away like the chaff, and the chaff is the Pentecostal. It's the last hour that we're living in. All that's left of the church in humanity, which means it's burned, burned, burned.

23 [Matthew 3]

(12) Whose fan is in his hand, thoroughly purging his floor to gather the wheat in the garner; and the chaff he burns up with fire and unquenchable, but the righteous shall stand.

Now let me tell you, righteousness is not the absence of sin. Righteousness is not the absence of sin, or then righteousness is a vacuum. If you believe that sin is real, then righteousness is real. You believe that?

Romans the 5th chapter. Hey, I'm getting so good, just almost the very chapter opens up. Listen, verse 15, Romans 5.

(15) But not as the offence, so also is the free gift. (No comparison.) For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

It does not deny sin. No. But you know something? One day you'll find that sin glorifies righteousness on the grounds of what Polycarp said. You'll find it quoted in Irenaeus. I'm almost sure Polycarp gave him the gist of it. God, being a Savior, it was necessary that he predestinate a man who would require salvation in order to give himself a reason and purpose of being.

24 As Bro. Branham said, it takes a bad woman to make a good woman look good. So one day you'll see all this sin being burnt in the lake of fire.

And as we travel this road looking to Him, and He giving us a chance, giving us all opportunity, and we reciprocating, giving Him His opportunity, one day come forth in His light--brightness and His own majesty in glory, which could not have been, except for the dark trail that we traverse through at this time. Effectual? How effectual? Effective? How effective?

Well, if there's going to be the setting down at the great table where He wipes away every tear, and there's no more remembrance of former things... and there won't be. And at this hour you're not only complacent concerning the will of God, but you happily receive it without delving into your hearts and minds to get an explanation you like better than that which is manifested and vindicated to us, I say you're in a happy position.

Let me explain myself. When you get through studying Bro. Branham, and he lays it out cut and dry, he shows you where the Seed come from, goes into the Book of Life--the Lamb's Book of Life, lays all these things out. He delves into serpent seed, and he comes up telling you what the apostle Paul told but did not use these words. He said God knew every gnat or flea, could be either one, how many there'd be, how many times they'd bat their eyeballs, and how many it would take to make a pound of tallow. He said, "God knew I'd be up in this pulpit preaching to you people, you'd be sitting right down there listening." He's the author and finisher of our faith, He's the creator of all things and the ender of all things.

25 Do you hear what I'm saying now? You're coming right to where they said to the apostle Paul... Let's go look at it to the Book of Romans. My memory's not so good, I can tell you the page and everything else but I think my memory's good enough that I can find it, and that, perhaps, is all that's necessary. And Paul is talking about this very sovereign principle, and in verse 13 in chapter 9.

(13) As it's written, Jacob have I loved, and Esau have I hated.

And that comes out of verse 10 and 11.

(10) And not only this; (That's concerning Isaac, by Sarah, and they had to get brand new bodies to have him.) when Rebecca conceived by one, even by her father Isaac;

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

Not even the parents who wanted the kids, have anything to do with the parents or the kids.

(12) The elders shall serve the younger.

(13) Jacob have I loved, Esau have I hated.

(14) What shall we say then? Is there unrighteousness with God?

Can you stand this morning with me and see a vindicated man go to these Scriptures and tell you this? If you didn't have representation then, you don't have it now. That there's three kinds of believers sitting in every church: The believer, the make-believer, and the unbeliever. There's really only two kinds, (he tells you that) but he puts in the three to understand it better.

26 And then the believer: there's the wise virgin and the foolish virgin. That Judas had his name in the Book of Life, not Lamb's Book of Life, now, Book of Life... we can go into that. It's as simple as A-B-C. Because there's just one book, with the life-line going through it, the pruning off and everything else. And he stood right there

and he said, using this very Scripture:

(15) For he's now (Here's the man.) For unto Moses he said I'll have mercy on whom I'll have mercy, I'll compassion on whom I'll compassionate.

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

Now listen, before he was able to run, before he was able to do, before he was even born, he was chosen. And Bro. Branham said, "That's not like God, so I'll take this one, I'll leave that one, I'll take this..." Absolutely not, it's ahead of time.

Now, people right today, they deny the wisdom of God and what He's doing. But if I were a father that had the power, I would be no less than God for I'd determine exactly how many children I'd have, and what they'd look like, and what they'd be doing, and what--how I'd take care of them, and where they would be. And I'd be a lousy father if I had the chance to do that and didn't do it. And if I saw I had the power to give that child training by some obtuse way--the rubbing of shoulders over here, the rubbing of shoulders over there--and I didn't do it, I'd be a lousy father.

27 Yet you might sit here this morning and this is a tough thing Bro. Branham preached, and he saw predestination, and they turned it down flat, and I saw where those men went. Do you follow me? All right.

(16) It's not of him that willeth, or of him that runneth, (Because those kids didn't will, they didn't even want to be born, they knew nothing of it. Now, they didn't know that they didn't want to be born, it's plumb out of their choice. But Jesus, that Son of God, wanted to be born, "Lo a body hast thou prepared for me." Are you with me? That's not too deep, it's easy as A-B-C, all you got to do is believe the Word of God. Don't believe Lee Vayle. I'm just preaching what the Prophet preached and what Paul preached. Now, let's keep reading.) God shows 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, that my name might be declared through all the earth.

When has the story of Moses and Pharaoh died? It hasn't died, and it'll never die. How many people can write a book and tell that one? He said, "I raised you up to destroy you. I raised you up to be a thorn in my children's side. I raised you out to bring the good in them, right out in public, by all the bad in you, where their faith was and all."

28 Now, listen:

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

Now, listen:

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

Now, that's a good question. What's this all about? If this is the way it is, I don't want to hear from God, I don't want to talk to God, it is a cut deck of cards--it's a stacked deck of cards. Why would he do it? You know what the answer was?

(20) Nay, but O man, who are you to reply against God?

Now listen to me. He's talking about Moses and Pharaoh, and there was a showdown; a showdown of

manifestation of two signs, then ten mighty manifestations of confrontation miracles, of which the last one was the first-born son in death. And what did Pharaoh do? He broke his word and came with his chariots, and he said, "I'll still get him!"

29 Now one day in the holy encampment, after the second resurrection, the Devil and all his gang is going to come against God, and His people. Oh,...?... Yet man wants to reply against God when man's doing these things.

You come to my house and try to steal what I got, I'll take a [Blank spot on tape] your eyeballs to the back of your head. "Oh Bro. Vayle, you shouldn't do that because..." Shut up. You're sick, my God, you're sick. No wonder people get away with rape and everything else, these days; they're all sick. But the just judgment of God is in the land today. Who are you?

Now, I said awhile ago, about Bro. Branham and this message. When you get this message down pat, the way it's the truth, you can say, "Well,...?..." You can get so hard in here, you can get so bumptious up here, you can become a kind of a spiritual clod, an ignoramus, carried away with your own inflated ego.

Listen, I'm telling you what I know to be the truth, I'm in this thicker than any of you, maybe all of you put together. I hope not. I certainly hope not. But I'm in the thick of it. I watch my thoughts; my thoughts come slamming in. I look at this Word, and under a vindicated ministry, you can be so entirely fooled, and so out of touch, and so hard; but you're getting softened up this morning, but you forgot what I softened you with. Something inside of you is working that isn't working in somebody else. It doesn't matter how this Word looks so cut and dried.

30 They say, "Well, who's God? Well, what's God finding fault for? Hey, what's going on there anyway? What's this all about? I can't take it." I've heard them say that.

I told you how I sat there in Yuma, Arizona. Bro. Branham said, "The shout is the message." Oh, impossible. Oh, Bro. Branham, I've heard you say a lot of things, but this is the worst of the works. I don't think I can take it. Like a voice said, "When was he ever wrong?" I said, "Shout's message, keep going buddy." That ended it. From that time on it developed and burned.

I don't say I've got all the answers, no, never kidded you; but I've got answers a lot of people don't have, because they couldn't take it. They had to have their own ideas, not William Branham's. And I'm so scared at times I preach my ideas about his ideas when I simply want to preach exactly what he said, which are the ideas, which means the thoughts and--of that revealed Word of Almighty God.

(19) Who have resisted his will?

(20) No but, O man, who are you to reply against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

(21) Hath not the potter power over the clay, of the same lump to make one vessel unto honour, another unto dishonour?

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

(23) That he might make known the riches of his glory on the vessels of wrath--vessels of mercy, which he had afore prepared unto glory,

31 Now, listen. In verse 22, it tells you categorically that these people fitted themselves because they didn't have to do what they did, but they were anxious to do it, and they did it, like their father the devil. Absolutely.

But down in the bottom, in 23, "The vessels prepared and fitted," it puts it right back on God.

Now where are you this morning in your faith? Where are you this morning in your anticipation? Where are you when you come in here and I can feel the Presence of God in your happiness, your spirit drawing? Don't you know that which is working in you to bring something out is working for you because it takes it within? And this is the method that God has laid down, whereby his people recognize the voice of God entered back into that fold from which they inadvertently left by reason of birth to come into the fullness and greatness of God, and God doing every single bit.

And He says, "Even us whom he hath called, not of the Jews only, but also of the Gentiles." God only ever had one plan, to have a Bride. It didn't matter if he had a group here called Jews for a couple of thousand years or so. What's that got to do with it? God's eternal. He takes His time, but God is effectual.

32 I'm not going to preach anymore, don't worry, it's all over. But God is effectual. He is not an event, He is omnipotent, omniscient, and He's effectual. He brings about effects, and this morning we've learned how He does it. That is why Paul said, "My Gospel." That is why always... the prophets and Bro. Branham have always used Rema Logos. That's why there's been the definitive in our day. And you're not out there somewhere, as though you are gonna be classified, the point is, you are now classified. Believe it.

Now listen, if you didn't believe it you wouldn't be pulling, you wouldn't be coming back. You're a part of it, I'm a part of it. It's all one Holy Spirit, it's all one Word, it's all one body, it's all one grace, it's all one of God. There is nothing that isn't in God in us, of us, in us, through us, amongst us. In that day you'll know that I am in the Father, you and me and I in you, as spoken Bro. Branham said of Pentecost and of this hour, and of the White Throne."

So there it is, effectually, it works. It works. God works. The Word works, bother/sister, the Word works. In that Word is life, and the Word received in the mind going to the soul. This is the process of your transfiguration. But it couldn't happen until this hour. And it took the right Word, that's when the seals were all broken. Seven--we're at seven seals, Revelations 10, 1-7. "And the seven thunders uttered."

33 And Bro. Branham said, the Bride now has everything she needs to put her in a rapture. Can you receive that this morning? Can you stand on it? Let me tell you, that's all you can stand on.

If I knew the slot machine took fifteen cents, a nickel and a dime, to get a cup of water, and I had to have the cup of water, and I had the nickel and the dime, I'd just put the nickel and the dime in there and get the cup of water. I wouldn't worry about a sledgehammer trying to steal it, trying to beg it, trying to borrow it. I'd just put in my fifteen cents [blank spot on tape] ...put in your fifteen cents. And what you've got back is--this morning, is the same Word that you put your fifteen cents into, and you got the product. And the product was the effectual working of God through His Word in you.

Now, can you believe the Word's working in you? That's the thing that really counts, because there isn't going to be anything else. Can you find one thing more in your Bible? Can you find anything vindicated, other than that? Can you find the prophet screaming out any other place? He said, "The--the--the sword of the King." "Why," he said, "The King is God Himself, and the sword is the Word." And then he screams, "Bring on your Holy vesture with the Holy Word of God standing there." Dress a person with the sword? With the Word of God. All glorious within and without. Thoroughly sanctified for presentation.

34 See, it's not--it is not that you and I have anything to do with the plan, per se, as just a plan, but we have everything to do with the plan, because without us there isn't a plan, and without the plan, there wouldn't be our

positioning. And it all goes back to God.

You say, "What are you looking at?" You're looking at the New Jerusalem, and everything that's accomplished. You're looking at it now, in this hour of the resurrection. Bro. Branham said, "God saw us in Christ, there was nothing He didn't see in us concerning Him. All poured into Him, all for us and there we stand. And ye are complete in Him who is the head." All made up in this hour that Bro. Branham speaks of.

Now then, don't move your thoughts back any longer, don't move your thoughts ahead any longer. Stand right in the gap where the door is open, and say we are moving, and moving continuously. Now, not going forward, you're going upward. You can't go forward because He said there's no more history. You can't go backward because the clock won't go back. There's nobody here to turn the sundial back, because it's too late, the seals are open. Can't do it. You stand with the Word.

Let's pray. You can pass the plate and offer one song.

35 Heavenly Father, we want to thank You for the privilege that you allowed us to be here this morning. And we thank You Lord for Word in season which Word we do believe we have had in season, I trust. I believe what You gave us this morning was real for Your people and we stand and abide by it.

And personally Lord, I like it very, very much, because, as it gets us off the hook, so to speak, it puts all the glory back on you. For there again we see if the Lord does not build the house, they labor in vain that build it; if the Lord doesn't watch the city, the watchman watches but in vain. And yet Lord, we see You building according to a vindicated Word and we love it so much. And we see a city with the Pillar of Fire above the throne and controlling everything, God having built it. We are Your husbandry, we are Your building, we are all and in all through You, the all things of God.

And we venerate and worship, and place respectively, and with heart felt love, that great begotten Son in whom was the lineage, took upon Himself a human form, died for us, went down into Hades in the form of the spirit, the soul came back upon this earth; and now right today, we see You coming forth in this hour, putting Your church in order, leading us to the Millennium by the Pillar of Fire.

36 All these things are true. We receive them, Lord, as the engrafted Word of God, the living Word. We know we believe them, because anybody talks different, we come right to the defence. We only know, Lord, we don't believe it as we'd like to believe it. But then, we're not prophets, so then why should we try to step outside of our order, and be foolish? Why should we not, like dear children of obedience, simply believe? And there's no room not to believe because we've seen the vindication manifested.

So we bring it all down to the point, Lord, we do believe. And we're glad we believe with the intensity we do believe, and with what emotions, and gratitude, and all these things that bring forth. Knowing, Lord, that we are responsible to even have greater depth of that real love of the Word, and just soaking in it, so it becomes everything to us because it is wonderful, that is, because it was here before there was a speck of stardust, before we were here, and all coming into manifestation.

But we thank You now for the sweet spirit of Jesus Christ, and we thank You because He is here; no longer moving into the Church. We know He's in the Church in that particular measure in the way He's doing things, so there's none among us who can't be healed. Just recognizing more and more, and giving way until there's not one thought here, animosity or enmity, or division, or diversion, whatever it might be, but that sweet unity in the endtime that's guaranteed.

37 And Bro. Branham said, and I know he did say, that every church could be heir to, absolutely able to have all nine gifts in it's midst, could certainly have all the nine fruits. Though it might not have all five-fold ministry, that's not necessary, we know that. There's some of each coming in, and so on and so forth.

We do know, Lord, all the promises of God are locked into us this morning, and we're going to all stand in that place where we are truly one with each other, not by some emotion, or by some creed, or by some dogma, but by the truly ingrafted spirit filled Word that lies within us. Which, there are people here, Lord, who pulled upon to come forth, and what's come forth I believe, Lord, is the truth. I know it's the truth because it is the truth. That was vindicated by the prophet.

Let that now reside within us with all the richness of submission and pride. As Bro. Branham said to the women, "Wear your hair with pride." Let us be proud today and have this Word in our hearts with pride that is a vindicated Word that God did it. And we're so happy that we can be standing here today, placing ourselves as vessels in whom this treasure reposes.

So we're looking, Lord God, even also as Bro. Branham said, the servant of the Lord is entitled to a healthy body and all your people here are trying to serve You, not just me. I'd be silly to say I'm trying to serve, the rest aren't. Who would they be serving? We're all serving you, Lord, all, God. The abstract in full view, the entitlements there.

38 We're Calebs and Joshua this morning, who are well able to take the land; we are well able. We've seen the power even of the world to come, and by Your grace, even if we have to grit our teeth and close our eyes, put blinkers on our eyes like they do on the horses, (I wonder what it takes to stand right there and look--looking at and overlooking everything else) we are well able, and we will take the land, and the land will be happy to have us. What a tremendous day that's coming. Lord, we thank You for it.

Now, as we dismiss, we just go our way, Father, gone in the joy and rejoicing of our Lord and Savior Jesus Christ, thanking You for Your kindness and Your love. Bring us together again for Your Word, whatever time that may be and whatever it may be. And may it be, Lord, in a richer, stronger plateau, having taken to our hearts completely what we know to be the truth, as I tried to bring it this morning. There is no Word void of power and Your Word will not return void but will accomplish whereunto it was sent. We give you the glory in Jesus' name, Amen.

Well, the deacons are going to pass the plate, is that right? You're going to sing with them? Then you're going to sing, "Take the Name of Jesus With You". Thank you for your kind attention. We love you.