



Paradox

1 It certainly is a privilege to come into Your house that You've given us to worship in to know Your Word. We praise You for that, Lord. We pray now You'll bring every thought into captivity to the glory of Almighty God to relish that Word, to enjoy It and to imbibe and ingest It in such a way that the Word of God becomes human flesh, and human flesh becomes the Word of God. We know these are great mysteries. These are things we are looking into, and we also believe, Lord, It is transpiring amongst us. We thank You for grace and glory this morning. We're happy to commend ourselves to You. In Jesus' Name we pray Amen. You may be seated.

2 We're going into the message of "The Paradox," and this will take quite some time to develop it. I'm going to start on page 2. And Bro. Branham says, "Now, usually I speak a long time, but I've tried my best to make my Scripture and notes so I wouldn't speak too long. And I want to pray for the sick while I'm in Phoenix." Now this, of course, is in Phoenix in 1965, in January.

3 Now the subject, of course, is the Paradox. And you will notice, that even before he reads any Scripture relative to the subject or as for a text and a context, he begins with the prelude. And in this prelude he says:

(13) Now the Message that the Lord has allotted to me, it's sometimes, you know, these things get pretty touchy. And it's been that way in every age. And I have tried my best to stay with It. It's something. And if I did not speak that thing that God told me, and if it was--wasn't of God, then He...it wouldn't be in the Word. If it's in the Word, and a promise for this hour, then I feel that I'm doing what's right, because I'm only trying to keep what He promised for this hour.

(14) And many times when you cross up someone in their theology, they'll fall out with you, right quick. But that shouldn't be. I try to...I find friends of mine that's of all different denominational churches, and so forth, I never fall out with those brethren. My, I go to their churches, everywhere they let me come, and speak. But we shouldn't fall out, over little ideas.

(15) But, you know, if I said anything different than what's in my heart, I would be a hypocrite. Far be it! I might have to meet Him someday, as a sinner, but I certainly don't want to meet Him as a hypocrite. I want to be true. And if I just said, "Well I'll just omit this because that the rest of them believes this, that, then what kind of a person would I be?" You couldn't have no confidence in me, and I couldn't have confidence in God or in myself, when I just so easily compromise.

4 Now, let's start over. He says, "Now with the Message that the Lord has allotted to me and preaching of It, things get pretty touchy. It's been that way in every age." Now, of course, he's referring to the fact that we're starting back after the great black out in the Roman Catholic Church for over four hundred years, coming to Luther. The minute that Luther took the Word of God on justification, it became very touchy. It became very sticky. And it caused many, many, many hundreds of thousands to die. It brought on terrible death. But, even before that, they were dying, as was the case of Antipas in **Rev 2:13**. [I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.]

5 Now also, under Wesley, it was very touchy, because he came out of the Lutherans and they did their best to persecute them and destroy them. And then the Pentecostals came out of the Wesleyans. And then, of course, the Lutherans, and particularly the Wesleyans, ganged up to destroy them, which was very touchy. And now, of course, Bro. Branham is referring to the fact that

he is bringing something which is very touchy, because it goes against their doctrine. Of course, this places him right along with Luther and with Wesley; who in their day each had the same problem. People aren't going to like that, especially since Pentecostalism is based upon the concept that, 'Hallelujah, we never did have a leader.' Yup. This thing just fell open before us, and nobody really spearheaded it, although actually Charles Parham is more or less the father of this discrepancy that is in the land called Pentecostal.

6 Now, he says, "This Message that the Lord has allotted to me in this age, is a touchy one." So, it seems that pretty well the authoritative concept of the denominationalists, which are Protestants, which are, supposedly, in a lot of respects fundamental, and therefore believers, in the sense of the grace of Almighty God, have come up with what would be the end time understanding of this age, which the people receive as a preaching concerning a promise, which these fundamental believers accept, which pertains to the coming of the Lord, which includes the Rapture, Judgment, deliverance of Israel, defeat of the anti-Christ, a resurrection of the just, and a millennial reign of Christ in the Church with Israel thrown in for good measure (which means they'll be brought to the place where they have always hoped to be, to be literally controlling the world from that area called Palestine, and particularly from Mount Zion where there will be great things going on with the King of kings in the midst of us).

7 Now, on all these points amongst these believers, there is a difference in just about every single point. However, because they agree basically, there is a political harmony of expediency which is not really spiritual, just expedient. Now, Bro. Branham says, "Things get pretty touchy," and you'll notice he admits that. In the rapture tape, he said, "Real strange."

8 Now, let's go to **Acts 23:6-9**, and we'll see that this is an earmark from the ages. There's no way it can't be. It started that way, and anyone with an ounce of the ability to peruse what has gone on through the ages knows it to be true.

(6) But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

(7) And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. (Now that's a very easy one. You get to divide a group on a single principle. Is there, or is there not, a resurrection? Well, of course, the crowds divide. All right.)

(8) For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

(9) And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

(10) And when there arose a great dissension,

And the dissension got so hot with poor old Paul in the middle, they thought he might get killed, so they took him away. They spirited him away. Well that's not bad. But when you get to the place where there's about four hundred Protestant divisions, and at least a dozen major ones, and you find a man at the end time come along, if indeed there would be such a man to come along, as Christ came along, and threw a bombshell that they were just about wrong in everything they taught. They really didn't have anything right, although some of the names they had were very right. Which is true; second coming, appearance, divine healing, born again, baptism of the Holy Ghost, justification, sanctification, walk, light (sure), truth. Just about everyone of their topics was right, but not what was in them. It was like Christ said concerning the people back in His day, that they were sepulchers. They looked awfully nice on the outside, but they were full of dead men's bones.

9 Did you ever see some of these sepulchers that they have? Go down to Louisiana. They can't bury them underground, because there's too much water. So if you go to some of these places and see these mausoleums, they're as pretty as a house. If you want to crawl into one of the shells with the rest of the bones, it's all right. But it's not my idea of what's good.

10 Now listen. He says, "The Message..." And he starts right out, "The Message that the Lord has allotted me." Now that's pretty, what you might say, full of pride? Well, it's going to touch somebody in a hurry. Because he's telling you that he's got something that nobody else has. The Lord allotted me, and he said, "It's going to be pretty touchy, what I've got to say." Now, let's just read about that Message. "I've tried to stay with it. And if I did not speak that thing that God told me..." Now number one, he tells you that God told him something. He didn't say he read It in the Bible. He said God told him.

11 The question comes: "Well, how do you know it's God?" And when you talk about hearing, how do you know that it was 'God' that told you? What are you talking about? "Now if I speak not that thing that God told me..." Didn't say he read it. [It] said He told him. "...And if it wasn't of God"--now watch his defense--"then it wouldn't be in the Word." Now he said if it was not of God, it would not be in the Word. So therefore, if it was of God, it would be in the Word. Okay.

12 Now that hits Joe Smith pretty hard--the Mormon hogwash! And boy are they spreading. Well anything that's got polygamy will spread pretty fast. You figure you can have God and your lusts too, you're sort of kooked out. Yeah! Preach it Bro. Vayle. Well that's right too. I'm not very bright, but I'm not stupid either.

13 "If it wasn't of God, it wouldn't be in the Word. If it's in the Word, and a promise for this hour." What if it's in the Word, a promise for another hour? Well that makes Bro. Branham setting himself up as a time clock. They're not going to like that either. "It's in the Word and a promise for this hour, then I feel that I'm doing what's right, because I'm only trying to keep what he promised for this hour."

All right, you'll notice. What God told, which what He told is in the Word, and It's a promise He told that's in the Word; and It's for this hour; and He's holding to It. All right. That's exactly **Rev 3:14, 22**.

(14) And unto the angel (messenger) of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God:

(22) He that hath an ear, let him hear what the Spirit saith unto the churches.

14 All right. There is something that is written already, which will have to be spoken by this messenger, because It says in verse 22: "He that hath an ear, let him hear what the Spirit saith..." Now, which indeed is **Rev 10:1-7**.

(1) And I saw another mighty angel (messenger) come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

(2) And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.

(3) And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. (Now the loud voice was not a lions roar, it was a loud voice as when a lion roars. So this evidently is not the lion, the tribe of Judah. But it utters evidently with the same strength and the same words of the lion. Remember the first age had a lion, seven thunders uttered their voices.)

(4) And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

(5) And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

(6) And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, [and the things that therein are, and the sea, and the things which are therein,] that time should be no longer:

(7) But in the days of the voice...

All right. There you are. The Seventh Church Age messenger is speaking as evidently he has heard from the Mighty One that came down. And at that time, the mystery of God should be finished; that's completed, polished off, perfected. "That which is perfect has come." Don't look for anything else. And this will finish the Gospel, the good news of the Gospel as God has declared by His servants the prophets. So this will be a prophet. And he will be bringing that which has already been declared; that which has already been set forth. This will take care of the whole thing. All the mysteries will be dealt with.

15 And of course, getting a little ahead of ourselves, because I'm going to come back, you know that that [Rev 10:1-7] refers to what Peter calls the coming of the Lord Jesus Christ. And he says concerning It, we were eye witnesses of a pre-figure of this event in a vision. But now, the real thing is going to come into manifestation. [**2 Pet 1:19-21**] "Where unto you will do well to take heed, as unto a light that shines in a dark place until the day dawn and the day star arise in your hearts, knowing this."

Now here is what you look for, before there can be a fulfillment of that coming kingdom. "Before a light can shine in a dark place, before the day star can arise in your heart, know this." Now this is what you have to know: "That no prophesy of Scripture is of any private interpretation," when it comes to this time. But it is going to come as prophesy came. Now listen, knowing this, "that no prophesy of the Scripture is of any private interpretation." See? It cannot be isolated. It's got to follow in a continuity. Now It says, that "the interpretation" is the same as the "giving of it" which is, "Holy men of God spake as they were moved by the Holy Ghost." And remember on the Mount of Transfiguration, Peter and those were appraised of the fact that Elijah must truly come.

16 All right. We know this also to be **1 Th 4:16**: "for the Lord Himself shall descend from heaven with a shout."

We know It is also **Ephesians 1**:

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

(18) The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, (to the end)

(19) That we will then know what is the exceeding greatness of his power... (which will raise the dead and change us).

Which is also **Mal 4**:

(1) For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

(2) But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

(3) And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. (Now everybody agrees with that, because that's fundamental, but when it comes to:)

- (5) Behold, I will send you Elijah the prophet
(6) Yto turn the hearts of the children back , lest I come and smite with a curse.

That is absolutely impossible for them to believe. They will not believe It.

17 All right. Bro. Branham says, "Message!" "Message!" "I have a Message which is at the end time." And he said, "It is going to be repudiated." Now you will notice that he begs them not to repudiate him, and he appeals for their respect on the grounds of his own temperance. "And many times when you cross up someone in their theology, they'll fall out with you, right quick. But that shouldn't be. I try not to. I find friends of mine that's all of different denominational churches, and so forth, I never fall out with them brethren. My, I go to their churches everywhere. They let me come and speak; and we shouldn't fall out, over little ideas."

Now you notice that he says, "little ideas," which means that they will not disbelieve him on major doctrine, but they'll deviate with their own thinking. And when they do, let us understand this, even though he was being very temperate with them to gain their respect and to listen to him, there is no way that the Word of God can be changed [even by a word]. One word changed, and that promise becomes non-effective. It just won't work.

18 "But, you know, if I said anything different than what's in my heart." Now he's pleading his sincerity and pleading for their sincerity. "But, you know, if I said anything different that what's in my heart, I would be a hypocrite. Far be it! I might have to meet Him someday, as a sinner." Now notice, he's humbling himself right down low. "But I certainly don't want to meet Him as a hypocrite. I want to be true. And if I just said. Well, I'll just omit This."

19 Now notice up here he said, "Fall out over little ideas." [Paragraph 16] Now watch,

(15) ...Well, I'll just omit This because the rest of them believe otherwise. Now what kind of a person would I be? You couldn't have any confidence in me, and I couldn't have any confidence in God or myself, when I just so easily compromise.

(16) Anyone has got to have something that they are sure of. And that's the only bases for your faith, is that you are sure. But until you're sure, if there is a question, leave it alone until you are sure. @

Now he's talking about a Message that he has to be sure of. He says, It was told me. It's in the Word. It's for this hour. So I'm sticking to It. Now he says, "You wouldn't want me to be a hypocrite, by trying to preach to anybody here in a manner that's going to please people. But at the same time I'm invited to your churches because I don't fall out with you. But please don't expect me to preach something just to get along when I cannot do that. I have to preach, even those little points, so the whole thing lines together."

20 He says, "Now the Message that the Lord has allotted me." All right. Let's go to 1 Jn 1:5. John speaks of a message. "This then is the message." Notice. "This then is the message which we have heard of him." "This is the message that we have heard of him." And if I did not speak the thing I heard from God..." "This then is the Message I heard from God." Do what you want with It. Message then is something heard.

21 2 Th 2:13; "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Now, "We are bound to give thanks always to God for you brethren beloved of the Lord, because God from the beginning has chosen you through sanctification and belief of the truth"--which is the word of hearing.

22 The word of hearing. Now notice it: word of hearing. Now the same understanding... I read in 2 Thessalonians... I have to get back to the 1 Thessalonians, but it's the same thing though; but I should have read this one first. I beg your pardon. "For this cause also thank we God without ceasing, because, when ye received the word of God." That is the word of hearing which is the Word of God. It's the same as over here in 2 Th 2:13. The same understanding.

Now in **Heb 4:2**: "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them"--the word of hearing.

Now when you use the word of hearing, it actually is a message. It is something heard. Now that's actually the Greek. The word of hearing is a message. Now **1 Th 2:13** and **Heb 4:3** specifically are based on the word _hearing.@ That's why it's called a word of hearing.

So we look at the word 'hearing.' And when you look at the word 'hearing' in the Greek, it includes the thought of sensational perception, which is the actual hearing of it. That is, it can be actually heard. Also means to perceive as to what it means. So this is mechanics and dynamics together, and the illustration is found in **Acts 17:20** "For thou bringest certain strange things to our ears: we would know therefore what these things mean." Now they heard what was preached, but they didn't understand what was said. Now this word, then, the word of hearing, message, has within it the two thoughts. People can hear it with their ears, but they might not understand it. Then there are those who will get the mechanics, and then they will get the dynamics, as Bro. Branham called it.

23 Okay, now let's go to **2 Tim 4:3-4**.

(3) For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

(4) And they shall turn away their ears from the truth, and shall be turned unto fables.

Now it's not that they can't hear, as though they were deaf. They don't want to hear. They close the ears from the perception. Heb 5:11: "Of whom we have many things to say, and hard to be uttered, seeing you are dull of hearing." The word is actually 'dull of ears,' like you're going deaf. Okay. It is also used then with this understanding. A thing heard, a message, or a teaching. That's what we are looking at.

24 Now what I'm trying to get you to understand is, that Bro. Branham said, "I've got a Message. It was something that I was told, something I heard, something I understand. Now in turn I am talking to you, and you are listening to me. This is what has gone through the ages, and I am a part of it. So I'm telling you something. Now you are listening to me, but it is not necessary to believe that you are understanding it or getting it. I am teaching you something." In other words you have to listen to him, or you are not going to get it. And in listening to him, you do get something.

25 Now, let's go to **Jn 12:38-40**.

(38) That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

(39) Therefore they could not believe, because that Esaias said again,

(40) He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

Now you'll notice in there that these people positively saw everything, and they heard everything; but it didn't mean to them what it should have meant. Now let's go to **Mat 13:10-17**:

(10) And the disciples came, and said unto him, Why speakest thou unto them in parables.

(11) He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

(12) For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. (Now if he doesn't have any place down in there for the Word and get the Word, he loses everything.

(13) Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

(14) And in them is fulfilled the prophecy of Esaias which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive;

(15) For this people's heart is waxed gross, and their ears are dull of hearing, (See; they're going deaf.) and their eyes they have closed; (they are going blind) lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

(16) But blessed are your eyes, for they see: and your ears, for they hear. (That's perception, see.)

(17) For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

26 All right. So, Bro. Branham had a Message. And according to the vision he was over here in **Heb 6:1**. Now the vision was with the Word.

(1) Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

(2) Of the doctrine of baptisms, the laying on of hands, and of resurrection of the dead, and of eternal judgment.

(3) And this will we do, if God permit.

(4) For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

(5) And have tasted the good word of God, and the powers of the world to come,

(6) If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

(7) For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, received blessing from God:

(8) But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

Now you notice in here that they are going on to perfection. And at this time, they don't lay foundations, they go to perfection. So therefore, you don't have to worry about these; you can simply put them to one side.

Now what is missing at the end time? The seven thunders. And when you get the seven thunders under the opening of the Seven Seals, you've got it all. So therefore, at this particular time, Bro. Branham's vision was a man going forth sowing. And the seeds came up and he knew right away it was wheat, and it was tares, because it was harvest time.

27 All right. Let's go back to **Matthew 13** in the light of Hebrews 6:

(3) And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

(4) And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

(5) Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

(6) And when the sun was up, they were scorched; and because they had no root, they withered away.

(7) And some fell among thorns; and the thorns sprung up, and choked them:

(8) But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

(9) Who hath ears to hear, let him hear.

28 Okay, let's go to 18 and 23 to get the interpretation.

(18) Hear ye therefore the parable of the sower.

(19) When any one hears the word of the kingdom, and understandeth it not, then cometh the wicked one, (Now this already took place under Christ. Now it's got to happen again.) and catcheth away that which was sown in his heart. This is he that received seed by the way side.

All right. You'll notice in here, if any one that hears the Word understands not, the wicked one comes and catches away what was sown. This is he that receives seed by the way side. All right. What happened here was there was no place for that Word to take root. He didn't have a place for the Word.

(20) But he that receives the seed into stony places, the same is he that hears the word, and anon with joy receiveth it;

(21) Yet hath he not root in himself, but endureth for a while: for when tribulation or persecution ariseth because of the word, he is offended by many. (Now that's a man that doesn't have any seed in him. He's not seed, because there's nothing in him to hold to that Word.)

(22) He also that receives seed among the thorns is he that hears the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becomes unfruitful. (That could be the foolish virgin. Now Bro. Branham warned us of being that kind right there.)

(23) But he that received seed into the good ground is he that heareth the word, and understandeth it, and brings forth fruit.

Now remember, it's fruit word and word fruit, and it's based upon an understanding. So this Bride at the end time would be one hundred, sixty, and thirty. She'll have the Word and know what to do with it. That's why we speak of spirit, love, and Word, and show that fruit apart from the Word, and gifts apart from the Word, though they are both in there, and both can be manifested by these people who are false. We found that love was getting out of the way, so there could be a life lived that's going to bring it forth. And you'll find that's one with the Word. Now that's not too hard to understand. It's easy. It's just difficult to get out of the way.

29 Now, at the end time you see what Bro. Branham is up against in the preaching of this Message. It's going to be a complete reversion to the day of the Lord Jesus Christ: a sower went forth to sow. And he says, "Listen you hypocrite. I know you are Abraham's seed, but you are not his children, truly." He said. "I'm going to tell you the reason you hate me. There's no place in your heart for my Word." Now there are those that don't have it.

Now that's just that old stony road right there. The fowls of the air just come gobble, gobble, gobble--gobbling the seed. It's a big scene. It's a circus. It's a bunch of hogwash. You see, they come, and they go, and they're not seed in the first place. That's your make-believers that just hang around and cause you problems.

30 Then I believe there is a third class. I believe that's foolish virgin actually. The Word of the Lord came to the foolish virgin. What did they say? Look at this thing here. They all said, "Oh, look at this thing." And the foolish virgin say, "Now just a minute. You know that's what we stand for." Hallelujah. Oh they say, "That's right. That's right. That's right." But they can't take the pressure. They will admit

to the reality and truth but then turn away.

31 Then you have the ones that can take the pressure, because they are seed to begin with. There's a place for It. This makes a divine union. And they go right on. There will be one hundred. There will be sixty. There will be thirty. Like Bro. Branham said, "The little washer woman, she has one to three tapes, she'll get by fine." But you notice right here, it has to do with the Word bringing forth fruit in the people which is a 'life proposition' within the people. Now don't get all haywire about manifestation. We're talking about people. [End of the first side of the tape.]

32 Now It says at the end time, these people... Now let's go take a look at It. These false anointed ones are going to be a pretty hairy crowd, and Bro. Branham is going to have to stand up there and pick them out. The Word of God now goes into full effect as the Judge, AFor it is impossible for those who are once for all enlightened having tasted the heavenly gift, partake of the Holy Ghost, taste the good Word of God, the very power of the world to come, @ that Elijah is standing here and telling all about what happened, the very vision of Peter being fulfilled now, the kingdom of God coming into full view, everything ready for the resurrection and the transfiguration, right here. And they'll turn It down flat.

33 They will crucify to themselves the Son of God afresh. Now who can do it? Israel cannot do it, because when He appears, they receive Him. But in Matthew 12 when He comes to the Gentiles, they hate Him, and they try to crucify Him. "For the earth which drinketh in the rain..." What's the earth? That's us--people. They are made out of the dirt. "...Cometh oft upon it." Will it bring forth herbs? Will it bring forth the wheat. Will it bring forth an original creation? Now watch. "Let the earth bring forth." Bring forth what? From the seed that was there. It'll bring forth from this earth. You follow what I'm saying? True seed manifestation are bodies of Christ glorified. The rest burn. You follow me?

34 Okay! Message. All right. We can't stop here. We go back to where I took you for a while which is 1 Peter. We start in 2 Peter to begin with the end time. Peter said, "This second epistle, beloved, I now write to you;" second epistle, okay. That's the start of chapter 3 which is nothing more than a continuation of chapter 2 that says, "At the time of this prophet coming forth," when the vision that he had is made sure by coming in reality that there will be a lot of false teachers, as there were false prophets.

Now the false prophets were Korah, Dathan, and Abiram, that bunch there, because this is Exodus. And these teachers will bring in their damnable heresies. This is the end time: time of the flood, Sodom and Gomorrah, Baalam, Moses, the whole thing. And you watch, he speaks of the false anointed. They are going to go back like dogs to the vomit and sows to the wallow, because they never were sheep in the first place. Now he is warning the people, and he said, "Now, this epistle, I'm stirring up your pure minds by repetition, because I wrote the first epistle so you would understand."

35 So therefore, the theme of the end time, in which Bro. Branham, Elijah, comes with this Message, is begun over here in 1 Peter. Now let's just see what he says in **2 Pet 1:10-12**:

(10) Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

(11) For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

(12) Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. (which is before you right now.)

(14) Knowing this that shortly I must put off this tabernacle.

Well he said, "We have not followed fables, when I told you these things in the first epistle;" but he said, "I saw the forerunning vision of it." The prophet will come; he'll establish it; and when he does, "the Day Star will arise in your hearts." That's what he says, and that as daylight will shine in a dark place, the Day Star will arise in your hearts. All right? The understanding will come at this time from the light that is shed abroad by the vindicated and manifested Word of Almighty God. All right.

36 So, we're over here then in 1 Peter. We're going to read from the Wuest translation as previously. [1 Pet 1:3] "Let the God and Father of our Lord Jesus Christ be eulogized who impelled," whom God forced, literally impelled: God taking over.

It's just like a car is impelled by gasoline. Once it gets to the carburetor in the engine, lit by the spark, God is impelled. "Who impelled by His abundant mercy caused us to be born again so that we have a hope which is alive. This living hope having been made actual through the intermediate instrumentality of the resurrection of Jesus Christ out from among the dead." Now, He could have brought every body with Him as far as ability or omnipotence is concerned. That would have been a mess, because omnipotence must bow to omniscience which lays out all purposes of God.

37 I want you to notice this. The plan of God could not work without an "out resurrection," which means only some of the dead are raised. In other words, take some, leave others, for another time. Take "one," then He in turn brings some out, but the rest stay, "resulting in an inheritance." And that means something that you have by virtue of your birth, that is both imperishable and undefiled and does not fade away. Now your hope won't fade, and therefore, what's attached to your hope, cannot fade. In other words, word and substance become one.

38 "Which inheritance..." And we're going to talk about inheritance another future day. "...which has been laid up and is now kept guarded in safe deposit in heaven for you who are constantly being kept guarded by the power of God through faith for a salvation, ready to be revealed in the last season, which is epochal and strategic in it's significance." Now we went into that the last time, didn't we?

39 All right. The word 'season' means 'set time or proper time.' Now this last season is the last specific and defined era, the exact time in which God has set forth as propriety in view of His wisdom as to how He must do things. And this is the time He's going to perform this exact purposeful prophetic event. Now notice, this inheritance, this which has been accomplished by His "out resurrection" and in which we now have a part, is at a "season of revelation."

Thus this season cannot come apart from its revelation--same One makes It known to us that It is here. That is what Peter said, and he tells you the revelation of It is when Elijah comes, and Elijah reveals It, and this begins to put the people of the season and the season together; and they understand that hour and Its mysteries.

Now notice you can't have faith for this. No way, unless it is the hour, because you see hope is earnest expectation. And the earnest expectation we have is that Christ has raised from the dead--is at the right hand of the Father. And all of this is kept there for us until the specific hour of that hope. It's epochal, and It's strategic; and we are in It. And we only know this after the fact as revealed by the prophet.

Now we certainly found out what 'epochal' was; 'pertaining to an epoch, or epochs, by the nature of epoch, which is a particular period of time that is marked by distinctive character, the beginning of any distinctive period in the history of anything, a point of time of time distinguished by a particular event or state of affairs.' Okay, the 'state of affairs' is 'to be on the scene that we are going to receive this inheritance.' There is something that He procured for us, laid up and waiting, and it's the last season. No more. It's strategic.

Of course it's strategic, because 'strategy,' which is strategic, means a generalship. 'The science or art of combining and employing the means of war in planning and directing a large military movement operation.' This is the Scripture of the hour--the epochal season. The Lord descended from heaven with a military command. Getting everything in order. All right. It's a season for a military operation. And military operations always demand a confrontation, or why have it?

40 Now therefore, the Shout, which is the Message is a message of confrontation. Right! Now on this, which is the last season--remember spiritual food in due season--at a set time, which is the proper time in this last season--in that last season over here, is the "once for all falling" of the rain. The earth gets seven complete outpourings of the Word: one for every age. And at the end time, it is a ripening rain. Latter rain is the ripening rain. All right.

Now let's understand that, because we're not kidding ourselves. That's over here in James 5:(7) "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." Until He... Remember Jesus himself said, "I don't know and don't have the authority. It's in the Father's hands." Now when this is given to him, it becomes latter rain. He was given the first rain. But times and seasons are kept in the Father's hands.

41 Let's go to Acts. "Will you restore the kingdom?" He said, "It is not for you to know the times or the seasons which the father has put in his own power." He said, "You don't know, and I don't know. But I'm waiting." He watched every age go by with great patience. Do you know why He had patience? Because He didn't want to lose one of them. He doesn't just have patience, but long patience; and long patience is going on right now. It's overdue. Now he's received it, right? Took the book, right? Came down. What did he do? Gave the latter rain. The former rain, and the period of the latter rain, rather I should say. All right. Because remember the former rain has to fall again. It's former rain, latter rain, and former rain to fall in that period. All right.

42 We know the period in which we are in. Here it is. "Be patient therefore brethren, establish your hearts." Peter said the same thing. "...For the presence of the Lord draweth nigh." Notice, "Grudge not one against another, brethren, lest you be condemned. Behold the Judge stands at the door." Now It tells you right there, don't get in a hassle. Don't try to figure this thing out. You just wait for It, because the Judge is standing at the door. "Behold I stand at the door and knock" [Bro. Vayle knocks on the pulpit.] "At the time of the latter rain, bring me the former rain, come in and sup with him, him with me, in the Presence of the Son, the final ripening." Remember it takes the latter rain to ripen the grain. That's right. The grain can only ripen in the time of the latter rain, and then it takes that former rain brought back to bring the finishing touches, to ripen in the sun. Now He's standing there as the Judge, the fan is in His hand.

43 Now, "In which season you are to be constantly rejoicing with a joy that expresses itself in triumphant exuberance, although for a little while, at the present time, if per chance there is need for it, you've been made sorrowful in the midst of many different kinds of testing in order that the approval of your faith, which faith was examined by testing for the purpose of being approved, that approval being much more precious than approval of gold which perishes, even though that gold be approved by fire testing, may be discovered after scrutiny to result in praise and glory and honor at the time of the revelation of Jesus Christ." Now It tells you something here, that evidently there was not "the revelation of Jesus Christ" at the time that this was written. He was coming.

Now remember Bro. Branham said, "A John saw Him as Judge." Here He is right in the Cloud. [Bro. Vayle points to the picture of the Cloud.] "Whom not having seen you love because of his preciousness, in whom now, not seeing yet believing you are rejoicing with an inexpressible and glorified joy upon the occasion of your receiving the promised consummation of your faith which is

the final salvation of your souls." Now, final salvation? What's that? Well, final is final. That'll be the last time. The Token. The mystery. The whole sealing in at the last time. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." [Rev 10:7]

44 Now, "Concerning which salvation prophets conducted an exhaustive inquiry and search, those who prophesied concerning the particular grace destined to you." Now remember, 'the grace destined to them,' is what He's talking about. The last season, epochal or strategic season. Now. "Searching as to what season, or character of season, the Spirit of Christ Who was in them was making plain when He was testifying beforehand concerning the sufferings of Christ and the glories which would come after the sufferings."

Now notice what He says here. Everybody's mind just wants to go where they want to let their minds go. Now, I don't want you to let your minds go where your minds go, because it's not very smart of you. Not in the light of this revelation. You watch every Word. Now people reading this, they say, "Well you see those prophets, they knew about the first coming and the crucifixion, and they couldn't place it." That's not what It says here. They couldn't place us! At the time of this revelation of the crucifixion. Certainly they couldn't! God kept it hidden till this moment. Jesus didn't know. Says he didn't.

45 Now: "Concerning which salvation." What salvation? The present. "This time, the final salvation of your souls." Well you say, the blood has been shed. What's needed? The Holy Ghost is given. What's needed? You know, nobody could figure that out. Now those men looked at Scripture the same as people do right today. So even as those in Christ's day accepted the Scripture as the Word of God but could not place the Scripture as to Its time and their position to It and in It, so do they today.

There is a particular grace destined to us in the epochal, final season, which is 1 Th 4:16. But on their own they search the season and character of it. They want to spot it. They want to earmark it. They draw their conclusions and interpretation. There's a lot of things in there that you can spot and ear mark and think you're on target. And every time you come up with a Sodom and Gomorrah situation.

Now what's a Sodom and Gomorrah situation? Billy Graham and Oral Roberts preaching the cross and blinding their eyes. That's what it is. Not at all aware of Elohim or the prophet. The epochal season of the grace of God demands the Presence, which all but a few fail to see.

46 Now Peter, starting here, lays it on the line, and he said these people couldn't figure. And they still can't figure, because they think preaching the cross is going to get them out of Sodom and Gomorrah. It doesn't get them out of Sodom and Gomorrah. It can't, because they are blind.

Now the eye and the ear is one and the same thing. Their eyes have been blinded. Their ears have been deafened. So there is no way they can get the truth. And so therefore, the blood standing there, doesn't do them any good. And now the blood is all in favor of the Bride, and waiting for the 144,000.

Now listen, the Gentiles have been blinded all these years going down to Israel preaching a crucified Christ. Forget it! They come into the Fifth Seal by election. Now you tell that to anybody outside of us who know, and they'll laugh and spit in your face. That's right. And the same people who believe in sovereignty, where God chose one before the foundation of the world and left the other, haven't got enough spiritual smarts to undersand annihilation. Tell me, why would God keep anybody living, and living, and living? They are so utterly blinded.

47 Now, they didn't know their time. And Peter said there is one key to the whole thing. He said you better watch for that prophet that comes with the revelation. And he said, that's the light that is going to shine in a dark place, and it's going to rise in your hearts, and that is Ephesians: "The eyes of your heart being enlightened that you may know what is the hope of his calling and the riches of the glory of his inheritance in the saints," and what His name does in the saints. And His name is no place else but in His Own Body.

48 All right. He's the head. Now, "To whom it was revealed that not for themselves were they ministering these things which now have been reported to you through those who have announced the glad tiding." Now what's that? That's the cross, that part. "Through those who have announced the glad tiding to you by the Holy Spirit Who was sent down on a commission from heaven, which things angels have desired, have a passionate desire to stoop down and look into." Couldn't do it.

But now what happened? They came. The angels came. Seven angels. Now they bring the Word. Now they know. "Wherefore having put out of the way once for all everything that would impede the free action of your mind." That's all preconceived ideas, count them manure. Don't get excited. Be calm. Be calm and collected in spirit. Now there's only one way you can ever get calm and collected is put away your preconceived ideas and all this junk that is in there that is making you agitated. And you can do that, because the revelation has been vindicated.

49 Well, I preach so hard that most of the time people have no idea what is in my heart. I've learned to be hard, and I admit it. But there are certain things that make me cry inside, because I know there is no use telling the people. Unless God does something for you and for me, I want you to understand that I do not believe for one minute the possibility of calmness, and collectiveness and the collecting of the spirit can come upon people. They are the ones that Bro. Branham said, "They are so busy with everything that they simply cannot take time for this Word." That hits just about all of us, but it hits some of us a whole lot more than others. Oh, everything is more important but this. But you are wrong. Jesus said, "The words that I speak, they are spirit and they are life." And they are the very words that Bro. Branham was told. And I don't care if they came out of the mouth of an ignoramus or out of Baalam's donkey. It's still the Word of God.

50 Now listen. "Calm, collected, set your hope, perfectly, wholly, unchangeably, without doubt and despondency upon the grace that is being brought to you upon the 'occasion of the revelation' of Jesus Christ. As obedient children not assuming an outward expression which does not come from your inner being," That's what I said a while ago, there's no way that is going to happen, unless it's on the inside to make it happen, as a child of God and is not representative of it, an expression patterned after that expression which you formerly had in the ignorance of your passionate desires, but after the pattern of the One who called you, the Holy One, you yourselves also become holy persons in every kind of behavior, because it has been written and is on record. "Be you holy individuals because as I for myself am Holy." Now you know where Bro. Branham said that came from: the perfection that comes from Mat 5:48 and the perfect identification that Paul spoke of, we have become the righteousness of God by our union with Him.

Now, that is not simply mechanics. That is dynamics. "And in view of the fact that you call on as Father, Him who judges..." Now you see there's your judge again. "...not with a partiality based upon mere outward appearance." Now there is the whole thing right there. Why is it that the prophet kept saying you cannot go by fruit; you cannot go by manifestation of power? You simply can't do it. Because anybody can produce it in the end time. "But with an impartiality in accordance with each individuals work." Now there again, "finding your place with a wholesome serious caution, order your behavior during the time of your residence as a foreigner."

Now Bro. Branham said a woman was kind of crying one day in his presence that she hadn't amounted to much. And he said, "Well you raised your children." She said, "Yes." He said, "That's exactly what God wanted you to do."

Now I'm going to tell you something. I doubt if there is one sister sitting here this morning that understands what I said. Because you are still back there where you shouldn't be. You still don't believe what the prophet said. That qualifies a woman. To be some high and mighty... For God's sake listen. We don't believe in any Amy Semple McPherson's and Reba Crawfords, and Evangeline Booth who was so stuck on her name that when she married Clibborn, she had to call herself Booth-Clibborn. So I suppose we got a Vayle-Jesus. Or a White-Jesus; maybe an Evans-Jesus. Great isn't it. And as he said to a man that was a farmer; "Well," he said, "You've served your purpose." He said, "Till the end time, if you're pounding nails, pound nails." But no, people just can't get grace in their heads and understand where God places people in the body.

51 I have no axe to grind. I'm just telling the truth. I discovered what happiness could be when I realized that I wasn't called to be, except what I was called to be. Oh sure, there's some tough spots. If you don't want to make a jackass out of yourself, by yourself, somebody comes along and helps you. Two owls can make a better job than one owl. Two mules could do a whole lot more cruddy work than one mule could. Also have twice as much mischief too. Twice as hard to handle. Just drop dead by the board. Not too many will catch that one, but that's all right. Maybe they weren't intended. Maybe I didn't catch it myself.

All right. Listen. "With a wholesome, serious caution order your behavior during the time of your residence as a foreigner. A citizen is never living for the time being amongst the unsaved on the earth which is fallen territory, governed by the God of this world, knowing as you do that not by means of perishable things, little coins of silver and gold, were you set free. Once for all by the payment of ransom money out of and away from your futile manner of life, handed down from generation to generation." You notice this has been going on for Seven Church Ages, this organization? Started way back there with the deeds of the Nicolaitans. "But with the costly blood, highly honored blood of the lamb that is without blemish and spotless, the blood of Christ, who indeed was foreordained before the foundation of the universe was laid, but was visibly manifest at the closing years of the times, for your sake who through him are believers in God and one who raised him out from among those who are dead and gave him glory so that your faith and hope might be in God." Notice the manifestation took place in the past. Now, it's going to take place again. "Having purified your souls by means of your obedience to the truth." Now listen, there's something besides the blood. See?

"Having purified your souls by means of the obedience to the truth." Now obedience to the truth isn't you working at something, because then that's not grace any longer. Obedience is where you have only your faith. "...Resulting not in an assumed but a genuine affection and fondness for the brethren." You see, those who believe this Message-- that is, truly and rightly believe It, can't help but love each other.

52 Now listen. "Having purified your souls by means of your obedience to the truth." Right? You've got to put away everything out of your mind that was denominational, pre-message, pro-denominational, everything. You've to center it right in there, the hour in which you live, the whole thing bound up there. Now watch, "resulting in not an assumed, but a genuine affection and fondness for the brethren. An affection and fondness..." That's that phileo. See? "...That springs from your hearts by reason of the pleasure you take in them. From the heart, love each other." Now you're getting into the agape love there. "...with an intense reciprocal love that springs from your hearts because of your estimation of the preciousness of the brethren." See? "The eyes of your heart being enlightened that you may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints." Now you're standing right with Christ. "Which is divinely self sacrificial in its essence." Willing to take blame and not handing it out. Now you got to put blame where blame belongs at certain times; but in other words, you're able to discern; but you have to watch.

53 "Having been begotten again not of perishable seed but of imperishable through the Word of God which lives and abides forever; for every kind of flesh is as grass and every kind of glory is as a flower of grass." That's right. But there's a glory in the Word that is different. And remember there's a glory of the resurrection, because there's a glory to the physical body, and there's a glory of a spirit body, and there's glory of a glorified body. There's a glory of the sun, and there's a glory of the moon. And we've come to the very place of the highest glory of all which is the glory of His Presence, which is going to raise the dead. And here he is, prophet in His Own Words--that's God's Word, not prophet's word.

54 "The grass was caused to wither away, the flower fell of, but the Word of the Lord abides for ever." Now It tells you right there that It is not going to abort. Now, a lot of people have an idea. They say, you know, this Message could run out. It's not going to run out. It's a once-and-for-all Message, and there's no other Message to come or can come. When we talk about, "If this isn't it," there's nothing to anything. Where would you go? That's exactly what we are saying. Either this is it, or there isn't anything, period.

55 So what is it? This is it, because you can't look out there and not know there is a God. You can't see that man operate under the Holy Ghost and not know there is a God. And you can't know for one minute when that man has the identification that the Word cannot be here. So it's like I said, this fellow talked to James Mayfield for several hours. Then he finally said, "Well now James, what would happen if you were wrong?" "Well," he [James] said, "I'll go to hell where William Branham is, and you'll go to heaven where so and so is." And the man is a whoremonger, so there's no way he's going to be there. You say, "Bro. Vayle, I thought you operated by grace?" When did grace ever give you the right to be a whoremonger? I thought grace... I didn't think we had to worry about sublimation. I thought we had something greater than sublimation. May sound foreign to you, but just think [about] what I have been preaching.

56 "The grass was called to wither, the flower fell, the Word of the Lord abides forever. And this is the Word which in the declaration of the good news was preached to you." Now just a minute. Let's just go back there one more time, and I'm finished. Revelation 10, and It says, "But in the days of the voice of the Seven Church Age messenger, when he'll begin to preach to bring his message to sound in you here, the mystery of God should be perfect and concluded and polished off, as God has declared the good news by His servants the prophets." It's all over. And at that time you can no more be a phony than nothing, because reality has come. And what you see is what you get. That was an interesting thought. I hope you caught that in different ways than that. I don't want to keep you in suspenders you know, but the thing is, I'm going to leave you there just the same.

57 All right, he said, "I've got a Message." I'm going to read it one more time. He said, "And now the Message of the Lord is allotted to me. Sometimes things get pretty touchy. It's been that way in every age. I've tried my best to stay with the Message, and if I did not speak that Message, the thing that God told me, if that Message wasn't of God, then it wouldn't be in the Word. If that Message is in the Word, and a promise for this hour, then I feel I'm doing what's right, because I'm only trying to keep what He promised for this hour." In other words, Bro. Branham keeping that Word, keeping that promise of this hour--the only one that could tell exactly what It was, bring It right back; you and I stand and say that's it. Except for Elijah, I'm going to burn. Elijah turned hearts back.

58 It's all laid out before us. Where are you going to go? You can see by now why Bro. Branham said, "Look I've got this one fear. There's going to be too many places to go, too many things to do, too many jobs to take care of, too many enticing things, places to see, thoughts to think, music to hear, culture to culture, that I may lose the understanding that this is life." That's what he said. Let's rise.

Heavenly Father. We know the prophet said that as he preached such messages hewn out by a

prophet, that the prophet had to come with some pretty bold whacks, to begin to whack the stone until it could begin to take a shape and a form. And we have been left some very serious whacks. The part of all the creeds and dogmas going, Lord, has been glorious, and we love to see it go. But, are we a bit like Israel, Lord, when the manna came down, we loathe the manna? Not understanding in this hour, Christ and the Word is one.

Help us, Lord God, to be more sincere. You may have to take a club to me, Father. I recognize that. I've been clubbed before, and that's fine. Maybe we'll get taken out of here for disobedience. I don't know. But I know one thing, that I'm certainly not going to try to duck. But I will say, Lord, that what the prophet said was sure true, because there's just so much, so much of everything, and so little, so little of just being exactly what we are in the place we are but with that Word. And that makes that difference. And then when it does, we know we're not leading the Word, but the Word is leading us. And this is the bad part, that we're not enough in It. We love to think of the Word, and we do think of It. We appreciate that. But, Father, we just long to be more real, one with that Word, in a way that has not been previously.

We thank You, Lord, for every measure of grace that has been bestowed upon us. We thank You, Lord, for every response by every person in whatever measure. And we consider our own responses comparable or comparing, rather, to the measure of grace given us, in the Word and all that's poured upon us. We know that we in ourselves are a long way in ourselves, from what we want to be. Looking to grace that we in Yourself and You in us, we getting out of the way. God help us to do that. There's so much to apprehend, and we will apprehend It.

Father, help us to be now in a position... [Tape runs out.]