

# Suffering by Grace

*'Good Friday Message'*

Bro. Lee Vayle - April 9, 1993

... pray Oh God of all grace goodness and mercy, we are delighted that You've made Yourself known to us, even appearing in this last hour, vindicating Your Presence, giving us Your Word by Your channel of a prophet Lord, we appreciate that so much. We want to thank You for Your Word Lord, being made real to us, being made alive a Message in which there is Life, in which Message is in us according to the truth given by Paul, and now revealed in this last hour we appreciate and thank You for it. May Your Name be great amongst us and may You be revered, and may there be no great one here, but You Yourself, may Christ be glorified. We ask You to help us to this end in Jesus' Name we pray. Amen.

1. Now, looking around I didn't spot Bro. Guenther I know he's there somewhere. Oh yes, at the back, I see. Very Good. Now, tonight the message on Good Friday, which is a Good Friday message is entitled, 'Suffering by Grace' which would be more illuminating title to say, "Suffering conferred by the grace of God."

Now, I think that perhaps that the most of you, at least I suppose, the most of you were with us the last Good Friday and those who had the tapes, were recalled that I spoke on the total responsibility of God that is concerning redemption. Wherein we saw that God who is utterly and infinitely sovereign. Was also absolutely and totally responsible as pertaining to His sovereignty, wherein we saw that His unerring plan of redemption, restoration and consummation in is three parts of: foreknowledge, election and predestination. And in all three parts God was in infinite control, working out all our redemption and destination in a totally responsible way as its author and finisher Himself, bringing it all to us and us all to God's ultimate.

Now, that's quite a long statement. And you'll notice I read it carefully and I not just presumed but, I see this in the Scriptures to be absolutely correct. That the sovereign God always was, always will be in absolute control and there never was any hidden mis-program, there was never any chance of error, there was never any chance or opportunity for a slip up in the sense that God could not cope with what ever was there, whoever was there, whatever the conditions.

2. Now, tonight I want to look at another subject that may have not come before your minds even as in last, our last crucifixion day message, which did not I believe come to you until we presented it to you, and we were able to use the finalizing quote of Bro. Branham, proving our point where God took total responsibility for His own. He said, "Little Bride, you are the perfect, righteous, sinless Bride of the Lord Jesus Christ. You didn't even do it in the first place, you were trapped into it."

And with that thought you can see that God did take a total responsibility, and is even now taking total responsibility and nothing is going to go astray. Not only will He not loose

one of us, but each on will be brought to his proper position which God has predestinated him to. Now you'll understand of course there's a little leeway in there, where you and I may accrue rewards in those things which can be given unto us, even as it is said, "Let no man take thy crown."

3. Now, I want to read in the book of Hebrews the 2nd chapter, to get our text, so we will then be able to proceed. In Heb 2:9,

(9) But we see Jesus, who was made a little lower than the angels...

Now, you'll notice the part of being made there. That's not the fact that He was born, that's actually taking from the fact that He was born the position He held, and then He took another position as it is mentioned also in Philippians. You must never ever allow Scripture to even seem to think to you that it contradicts itself. I believe the prophet showed us that so perfectly, and as we study his Messages word by word, we how fanatically true that is.

(9) But we see Jesus (a tremendous revelation) who was made a little lower than the angels for the suffering of death, crowned with glory and honour that he by the grace of God should taste death for every man.

4. Now, you might just have hardly, or barely caught the thought that I want to bring to you tonight when I brought it out, and a couple of messages ago, maybe three messages ago, where I mentioned here that Jesus Christ was not able even to give Himself over to Almighty God, for the purpose of suffering as though He Himself instituted it and authored it. It was by the grace of God that He literally tasted death for all men. So we're looking at that tonight.

So, we read it and look at it, and perhaps a different light than what most people read it. And usually in reading this Scripture, and talking about this very subject: 'the Grace of God, the Life of Christ', we think that this verse is saying that grace that Jesus received from God His Father, enabled Him to suffer and taste death for every son. Now I'm sure that's true. I do not minimize that, it's true. But I believe I see something else here and another, and a greater dimension. And Wiese says it perhaps a little better, "But Jesus made a littler lower than the angels with the design, that He by the grace of God should taste death for every man. We see crowned as victor with glory and honor, because of the suffering of death."

5. Now, I can believe that this verse of Scripture is telling me, that the grace of God is to you and me. Which it is, in that God allowed Jesus to die for us. And I think most people believe that part of the verses I'm bringing it to you to be very correct.

But that raises a question with me: Can it truly be grace on God's part that He designs Jesus to suffer for us? For now Jesus is paying a price that does not seem right, that the Father should require Him to do that, when we are the sinners and ought to pay our own price.

In other words, why would it require the grace of God? Jesus would require His own grace. Now remember, I am not a Trinitarian, I do not believe in three gods, two gods; I believe in one God, and I believe in the understanding of God who has a Son, the only

begotten the original, and we many, many in fact millions, could be millions in number.

So, we're not looking here at my estimation what most people look at. I'm looking at something just a little bit different. So, here is what I'm saying as another view point: And what to me is the correct one, or at least more correct than the others, or shall I say more illuminating as to the plan and purpose of God, even at this very hour.

6. So, we're going to start looking at this Scripture and I hope we can do this quite rapidly, because I have quite a bit of Scripture. In Ephesians the 1st chapter, you will notice here, that this hour we are talking about the power that's in our midst by the Holy Spirit, the One that is here to bring on the resurrection, and as you're looking back at the time of the original resurrection of Jesus Christ. I said original, because He's risen amongst us again. But not according to the first, but absolutely following the first. We'll see that if I talk about that Sunday morning. We'll see that.

7. But anyway, [Ephesians 1:]

(19) And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power,

(20) Which he wrought in Christ, when he raised him from the dead,

Now, this One you could say in here, this One who was crucified upon the cross, to pay our sins and go through the whole formula and then come a say, "God raised Him from the dead, and set Him at His Own right hand in heavenly places," because that's exactly why He died for you and me. We understand these things.

(21) Far above all principality, and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come:

(22) And hath put all things under his feet, and gave him to be the head over all things to the church.

(23) Which is his body, the fullness of him that filleth all in all.

Now, that is a most tremendous position that this One never asked to be placed in. But He was given it. Now, let's keep that in mind.

8. We go to Colossians the 1st chapter, 12-23.

(12) Giving thanks unto the Father, which hath made us (partaker, made us) meet (fit. And also within that category, see? It's just like the help meet that Adam got in Eve which was his own specie. See? The recognition of who and what. All right. )

- (12) Giving thanks unto the Father, which hath made us meet (who hath made us to be the kind of people) to be partakers of the inheritance of the saints in light:
- (13) Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:
- (14) In whom we have redemption through his blood, even the forgiveness of sins:
- (15) Who is the image of the invisible God, the firstborn of every creature:
- (16) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:
- (17) And he is before all things, and by him all things consist.
- (18) And he is the head of the body, the church:

Now listen, Colossians is saying the same thing in Ephesians. But notice, the wording is a lot different. But that's alright, just let that go.

- (18) (He's) the head of the body, the church: who is the beginning, the firstborn from (among) the dead; (Now notice, there's another type of first born here now, from this is from the dead.) (and) that in all things he might have the preeminence.
- (19) For it pleased the Father that in him should all fullness dwell;

9. Now, notice also in Philipians, and that's in the 2nd chapter 5-11.

- (5) Let this mind be in you, which was also in Christ Jesus.
- (6) Who being in the form of God, thought is not (a prize to be grasp and retained.)

In other words, He gave up His status of equality with God, and emptied Himself.

- (7) (And) made Himself of no reputation, and took upon him(self) the form of a servant and was made in the likeness of men:
- (8) And being found in fashion as a man, he humbled himself, and became obedient unto death, ever the death of the cross.

- (9) Wherefore God hath highly exalted him, and given him a name which is above every name:
- (10) That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;
- (11) And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Now, in the light of these Scriptures, it is not difficult for me to see the attitude and understanding of Jesus Christ as He entered into His self sacrificial ministry, as revealed by Paul in Heb 12:2.

- (2) Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Now, this to me is identical to the Old Testament prophecy concerning the Messiah, who would suffer and die, to give us legitimacy and to give Himself that exalted position, where there is no name higher in heaven. Actually you understand that His name was called Emmanuel, which is God with us. We'll just delete that for the time, we'll hit it in a few minutes, for whatever time we have.

10. Isaiah 53, and we're looking at 10-12.

- (10) Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul and offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

Now, when the Bible says, "[It ] pleased the Lord to bruise him," it wasn't God just beating Him, and beating Him down and whacking Him and saying, "I'll just take it out on Him." That's not true. God was pleased with this One, so He could accept this One. And how do you think He was acceptable? On His Own merits? No! On the merits of the One who begat Him. Grace. (See?) Grace, we're talking about grace. Now,

- (11) He shall see of the travail of his soul, and shall be satisfied:

Why? What I read in the New Testament tells you where the satisfaction is. And not only was He satisfied, and is satisfied, yet to be satisfied, but God Himself is satisfied. This is what is known as a satisfaction of Christ. paying that full price.

- (11) ...(and) by his knowledge shall my righteous servant justify (the) many; for he shall bear their iniquities.
- (12) Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; (we'll reign and rule with

Him,) because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many and made intercession for the transgressors.

11. All right, we turn to Philippians again, and we can see what I believe to be exactly what we're working on here to bring out as best as we possibly can, 9-11 again. [Chapter 2:]

(9) Wherefore God hath highly exalted him, and given him a name which is above every name:

(10) That as the mane of Jesus every knee should bow,

What is Jesus actually called? The word is 'Joshua'. Which means, 'Jehovah Saviour'. Actually there's eight titles, compound titles. The one that everybody leaves out is, 'Jehovah Sanctifier'. Isn't that strange? Jehovah Sanctifier. Why don't they tell us the whole story? So all right, Jehovah Sanctifier.

(9) ... given him a name which is above every name:

(10) ... every knee should bow, of things in heaven, and things in earth, and things under the earth;

(11) And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Now notice that, what a tremendous thing here, "that every tongue should confess that Jesus is Lord, to the glory of God the Father." On what condition? (See?) Now, we're talking in terms of sovereign God. We're talking in terms of nobody, but nobody twisting God's arm. We're talking of that One who alone was there before there was a speck of star dust or there was one atom. There was no creation whatsoever dwelling in that thick darkness, which no man could approach unto, or find his way in. And if he got his way in somehow, he'd find a light he couldn't approach unto. First of all, wham, darkness, then light. See? You can't find your way through it, when you get to it, it wouldn't do you any good. And here is that One now, that is confessed that He is Lord to the glory of that God, who's the Father of the Lord Jesus Christ and also ours.

12. Now, let's go to Hebrews the 2nd chapter... reading now 9-13.

(9) But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honour that he by the grace of God should taste death for every man.

In other words, the grace of God was there, not simply enabling Him, but actually the One who allowed that this should happen. See? That's what I'm looking at.

(10) For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of

their salvation the captain of their salvation perfect through sufferings.

- (11) For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,
- (12) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.
- (13) And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

13. Now, let's go to Hebrews 3.

- (1) Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our (confession,) Christ Jesus;
- (2) Who was faithful to him that appointed him, as also Moses was faithful in all his house.
- (3) For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.
- (4) For every house is builded by some man; but he that built all things is God.
- (5) And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;
- (6) But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. (There we see grace again.)

14. Now, let's begin going to the book of Revelation, and we go to chapter 5:1-4.

- (1) And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.
- (2) And I saw a strong (voice) proclaiming with a loud voice, Who is worthy to open the book and to loose the seals thereof?
- (3) And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.
- (4) And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

- (5) And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.
- (6) And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

See, those seven spirits came forth in every age through seven messengers. First was a prophet, number seven is a prophet, and all the Word is right there fulfilled and all us little words are manifested.

- (7) And he came and took the book out of the right hand of him that sat upon the throne.
- (8) And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, every one of them harps, and golden vials full of odours, which are the prayers of saints.
- (9) And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;
- (10) And hast made us unto our God kings and priests: and we shall reign (in) the earth.
- (11) And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;
- (12) Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.
- (13) And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.
- (14) And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

15. [Chapter] 14: of Revelation 1-5.



- (1) And I looked and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads.
- (2) And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:
- (3) And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.
- (4) (They) are they which were not defiled with women; for they are virgins. (They) are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, (Notice redeemed from among.) being the firstfruits unto God the Lamb.
- (5) And in their mouth was found no guile: for they are without fault before the throne of God.

Chapter 15, verse 1.

- (1) And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues, for in them is filled up the wrath of God.
- (2) And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.
- (3) And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; (we sing that) just and true are thy ways, thou King of saints.
- (4) Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest, (and so on.)

16. Now, you'll notice in there, that there here is that King. That great and marvelous King. Ok? And you'll notice what I'm dealing with at this particular point, is the marvelous position that has been attained by this One that suffered. There is no time that you can ever delete the Lamb from every portion of this. That's why you'll always notice, that though we have no memory of things on this earth that finally passes away, when every tear is swept

away, you're going to find this: the Lamb signifying the One who died for us, the sheep that went astray, you never ever get rid of the wounds of His hands, the marks on His forehead and His side and the feet. It never, ever leaves. He is that Lamb and He is worthy, and He shed His Blood.

Now look at all the accolades, look where He is. Look what the Bible says about Him. And remember, this was written in the Old Testament and completely foreknown in Almighty God before even that Son came forth. Already, so you're seeing what we're looking at here, as I mentioned to you, the full responsibility of sovereign God. He stands behind His Word, because He is the Word and He makes it manifest, proving Himself to be exactly what He said. And this is the hour in which we live, it is absolutely fabulous. So, we're looking at the King. It says King. King of the saints, yes, that's exactly true.

17. All right. Let's go back then, and we look at the book of Isaiah and we see that which was written concerning Him before this One came down into human form. And it says in verse 6, in Isaiah 9:

- (6) For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Thy mighty God, the everlasting Father, The Prince of Peace.
- (7) Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice henceforth even forever. The (jealously) zeal (really means jealously.)

God jealous over His Own Word. God jealous to perform what He said He'd perform, all of these things. God jealous, the jealously of the Lord of host will perform this.

18. All right. Now, let's go and begin to see some things in the New Testament. And we follow through on this One that we know to be this exalted One according to the Scripture.

And in Matthew chapter 1, 18-23.

- (18) Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.
- (19) Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.
- (20) But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

- (21) And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. (And how did He do it? He did it by His death, and His resurrection. And especially the death is what we are looking at.)
- (22) Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,
- (23) Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

19. Now, we go to the book of Luke, and we see some of the same things again over in the book of Luke, and it says in verses 26, the 1st chapter, and in 35.

- (26) And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,
- (27) To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.
- (28) And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

Now, you notice the grace extended to her. She didn't ask for it. If she'd ask for it, God would of shut her out. She wouldn't know how to ask anyway.

- (29) And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.
- (30) And the angel said unto her, Fear not, Mary: for thou hast found favour with God. (Grace.)
- (31) And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.
- (32) He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

Now remember, what the prophet has said, "*Even a sword shall enter your own soul,*" because of this Son's death. You're going to suffer because of Him. Didn't just suffer in child birth, but she suffered because of what happened.

- (32) He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:
- (33) And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

- (34) (And) then Mary said... How shall this be, seeing I know not a man?
- (35) And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

You noticed, they called that Holy Thing. You couldn't call Seth, you couldn't call Abel holy thing. He could be born innocent, but he couldn't be call holy. Notice how He was conceived. Kind of takes you back to the Garden of Eden where what Bro. Branham said. Right?

20. Okay, let's go to John, the 1st chapter now, and begin to see some more of this. We see Jn 1:29-34.

- (29) The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which takes away the sin of the world. (Redeemer.)
- (30) This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.
- (31) And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.
- (32) And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
- (33) And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizes with the Holy Ghost.
- (34) And I saw, and bare record that this is the Son of God. (Not God the Son. "Amen." That's true.)

21. All right, let's go a little further. Let's go to Mt 17:5. If I have these right, if have them we can miss a few, don't worry. I should of had them all written down and then just read them to you. 17:5 and yes, it says,

- (5) While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; (Or pleased to dwell) hear you him.

22. Now, let's go further. We go to Jn 3:16.

- (16) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

You notice how we're following all the Scripture long?

23. Now, let's go to Acts 2: And what we're looking at here, is this One who suffered. Remember the prophets foretold the suffering and the glory that should be revealed. All right, Acts the 2nd chapter, and 22-24.

(22) Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Remember the day, Bro. Branham they asked the question: "What does it mean when He said, 'He who has seen me, has seen the Father'?"

He said, "*You're looking at me aren't you? Same thing.*"

How do you like that one?

He said, "*It's not William Branham that said, 'Thus saith the Lord', and these things happen so perfectly.*"

Oh, who was it? It was God in him.

You say you mean, "God the Father came into that man?"

Well, you don't believe the Bible if you believe anything different.

24. It's the same thing today, "He the same yesterday, today and forever," and alpha is omega. We'll see some more things yet.

(23) Him, being delivered by the determinate counsel and foreknowledge of God, you have taken, and by wicked hands have crucified and slain:

Now, how was all this done? Predetermined by God that He should be that One. Now just stop and think awhile tonight. How many ...?... raise your hands please. Well, how many really believe that you're a son of God, you've got a part of God in you? Wouldn't it of been great, if you'd been singled out to be that One? What did it? Sovereignty of God. Grace of God. "This is My beloved Son." And what does He do? He stands in the midst of all the other sons. And you have your measure of grace, and I have my measure to be where we are. As Bro. Branham one day said, "*I was ordained, predestinated to be up here preaching tonight, while you sat there to listen.*" It was morning or night, I forget which. But, I was there and I agreed with him a hundred percent. I was happy I was included.

(23) ... by wicked hands have crucified and slain:

(24) Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

Now 32,

- (32) This Jesus hath God raised up, whereof we all are witnesses.
- (33) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.
- (34) For David is not ascended into the heavens: but he himself said, (...Now David is not the one that ascended, is doing this. That's what this Scripture is really trying to tell you here.) The LORD said unto my Lord, Sit thou on my right hand, (It was merely David prophesying.)
- (35) Until I make thy foes thy footstool.
- (36) Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom you have crucified, both Lord and Christ.

25. Now, you mean to tell me that they could of crucified Him outside that God allowed Him, God predestinated? If you don't see that, then you don't see how God raised up Pharaoh. And you're still saying, "Why did yet God find fault?" You see, you're still kicking without a knowledge of what Bro. Branham said, And that's why we're talking about predestination at this point, in sermon number twenty's, we took nineteen in the series of 'Spoken Word is the Original Seed'. And there are more people bock at, and flounder, and leave this Message over predestination, or never understand it, than you can believe.

Now, I can tell you that, because I'm very closely associated with all this from the time that Bro. Branham brought up predestination, and we put it in the book in the way he wanted it.

All right. Now, we're looking then at what we see here, what was predestinated concerning Christ, and you cannot say He wasn't predestinated, because Peter says, "He was elect." Now you can't be elect, unless you're foreknown. And there's no way to be elect, without being predestinated. So all right, we're looking at the picture, now I hope you're following.

26. Now notice, in Rev 13: 8. And that's (you know) what I think we're going to go to here, this is a tricky one nobody likes. Not nobody likes, the world doesn't like.

- (8) And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. (See, now there you're looking at.)

Now, notice Rev 13:8. And we hold this in mind as we look into the same grace of

God that allows us the same privilege of suffering for His Name sake, and enter into our glory, which is His glory shared with us and all of it of God. Now, notice what it says here, “Names not in the book, then there are names in the book.” And they’re the ones that are going to reign and rule with Him, and made us priests and kings of God, and we shall reign in the earth.

Now, notice what you’re talking about. You’re talking about predestination. Now brother/sister, when you talk to [about] predestination to me, you are talking about grace. You are talking about God foreknowing you, the Sovereign God.

27. So, then we read, as we have read Rev 13:8, and we recall again, Isaiah 53. So we quickly go to Isaiah 53, because I can tell you right now I can’t repeat it for you. But here’s what it says in 11-12.

- (11) He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; (that holy one, righteous,) for he shall bear their iniquities.
- (12) Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Now, that’s exactly what you’re looking at in the book of Hebrews, chapter 2, when He stands there before God, glorifying God with His brethren. So, we see here that Isa 53: 10-12, draws out the perfect revelation of Rev 13:8, which we read here in the Lambs book of life.

28. Now, we’re going to get right into the study, and transfer this over to you and me. We are going to see this suffering by grace, or suffering conferred upon us by grace. Because it is all a matter of God in His marvelous grace. And I hope we can draw something of this to help us in our lives in these closing days.

Now, it’s in 2 Timothy we begin, and the 1st chapter we read verses 8-12.

- (8) Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

Now, right here let me just throw something in, in my mean rotten way. What’s with these preachers who don’t dare quote Bro. Branham over the pulpit? We’ve got them honey. (I won’t say anything about it ?Jeb? don’t worry, you’ll only send them back. One went to Australia and blew about it.)

Let me read it again.

- (8) Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

Now, what's the power of God? You can say, "Christ is." That's true, but let's go further. It's the Holy Spirit.

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

29. Now where was it? Before. You didn't have a thing to do with it. So therefore you couldn't ask for it. You couldn't demand it. You couldn't twist God's arm. He allowed it. He gave it, freely. All right, let's keep reading.

- (10) But is now made manifest by the appearing of our Saviour Jesus Christ, (That word sounds good, appearing, doesn't it? Who appeared just recently, and who is here? See?) who hath abolished death, ( about to finish the whole job,) and hath brought life and immortality to light through the gospel:

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

- (12) For the which cause I also suffer these things: nevertheless I am not ashamed:

Remember Bro. Branham preached 'Ashamed of Christ'? What was the ashamed part? The Word. "Oh you Branamites." And these preachers can't even talk about Bro. Branham. They can't make the quotes. Well I can say this before the glory of God, and I hope it for the true glory of God, we take his sermons word by word over this pulpit, or we're not interested. And that's were we get our joy. "*Our stimulation*," as Bro. Branham called it. Only he used a better word, he called it, "*Steam-a-lation*" Yeah! Don't try to hang on to the chandeliers unless you're truly 'steam-a-lated'. I'll allow it.

- (12) For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

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

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

Where are you going to keep that good thing that's in you? What is it that the Pharisees lacked? The place for the Word, and consequently the Word. Brother/sister, don't



you see what's going on, how Bro. Branham taught us so flawlessly?

30. Let's go to Philippians now.... Now Paul is telling you to suffer here. He's telling you and showing you something about suffering. And Philippians 1: and we go to 27-30.

- (1) Only let your (behaviour) be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; (The true revelation.)
- (2) And in nothing terrified by your adversaries: (They'd like to make me bow to them, wouldn't they?) which is to them an evident token of perdition, (Coming against the Word. Perfidious people. That word 'perdition', actually means, 'hell', as far as I can understand the translation. Token where they come from, where they're going.) but to you of salvation, and that of God.
- (3) For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;
- (4) Having the same conflict which ye saw in me, and now hear to in me. (Does that make sense? )

31. Let's go to 1 Corinthians. Let's just see what the Bible said, brother/sister, I'm not trying to weave some mystical, mysterious thing in here. Don't think I'm trying to make to make some new light, as though Lee Vayle knows something. I'm just trying to tell you what the Word of God says, as I see it here. 2 Corinthians the 1st chapter, 3-12. All right.

- (3) Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;
- (4) Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. (Isn't that a beautiful Scripture? It's no tongue twister, Philadelphia lawyer, it's just the truth.)
- (5) For as the sufferings of Christ abound in us, so our consolation also abounds by Christ.

The tougher they get against you with the Word, because you believe the Word, the stronger you stand and the more consolation the depth of your perception of the revelation deepens. More commensurate to that which is in Christ

- (7) And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. (What about the end time? "You that are trouble, rest with us," biggest and best of all.)

- (8) For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:
- (9) But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

Sink or swim, we've haven't had the squeeze yet, but I believe we're going to have it just like this. Now, where you going to stand with the Word now, if you can't stand with the Word right at this moment, and you think I'm preaching two Gods, and all kinds of sloop that you think I'm preaching, because you would do that. Honey, don't fool with me.

32. I would like to bring a former Jesus Name preacher here just for fun. I don't mean the word for fun, I'd be very serious. Let him talk to you, as he talks to me on the phone, maybe forty minutes at one time. He said, "Bro. Vayle, let me tell you something, over eighty percent of the Branhamites are Jesus Only, and don't even know it, because I was one of them." They don't understand the Supreme Deity of the Lord Jesus Christ through the incarnation, and the Judge that Bro. Branham revealed. Yet they spread their perfidious doctrine, and some are so glad to eat that which is tainted and full of death.

33. Now listen, we have the sentence of death in ourselves, we should not trust in ourselves, live, die, sink or swim, but in God who raises the dead. Now listen, that's the first apostle, and William Branham was the last prophet apostle. He called himself a missionary, which is an apostle, you know that don't you. Huh? Okay. All right. The end time then is greater than the beginning.

- (10) Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; (Sure, through the power of the Word, of life in us, transforming us.)
- (11) Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. (And so on and so forth.)

34. Now, let's go to Philippians again. I come back to Philippians and some of these on purpose, but this is 3: now this time 7-11.

- (7) But what things were gain to me, those I counted loss for Christ.
- (8) Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,
- (9) And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

- (10) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;
- (11) If by any means I might attain unto the resurrection (out from amongst) the dead, (which is the first resurrection.)

The same thing brother/sister, is applying today, and I hope we are beginning to see it.

All right, what we are saying or pointing out, is that even though it takes the grace of God to face and endure suffering, that is not the emphasis as I see it. Let us look at it from this view point, to enter into and literally share the Glory of God in its highest, and most spectacular and powerful manifestation is utterly unthinkable, even if one were allowed some trial or test to prove worthy of an opportunity to aspire to it. They say, "Well Bro, Vayle, couldn't that be so?" No! I want to shake you. No!

How can you attempt to aspire to something that God doesn't you to have? The aspiration is the ultimate. And there's a path that every Christian foot must tread, even as Jesus. As is grace that starts you, and grace that finishes you, it's grace all the way, and it's God's grace that we're allowed that path that Jesus' feet trod on the road to Calvary, as Paul and every saint must tread. It's grace that allows us to suffer for His Name. You know why? Because it's grace alone that allows us the revelation of faith which is that Word. You can't get by it brother/sister, it's all grace. And if we should be happy and rejoice in the grace that allowed Him to die for us, then we should be happy to rejoice in the grace that allows us to suffer. And we go, Whump, whump, whump... money, money, money. There's something wrong. But let me tell you something, stick with this Word, it'll be all right. Yes sir, it's the only hope you got brother/sister. Because faith is a revelation. You see, I've read these Scriptures, I've emphasized certain words, you'll get it back on the tape.

35. All right listen, we could never aspire to it, it has to be there for us. That's grace, that's grace. I going to tell you something, everybody is talking about birth control. Let me get this flat, God is the only one who has perfect birth control. Let the world have its rot.

Remember that, though God is the Father, emphasize the word Father, of our Lord Jesus Christ, and also our Father, emphasize the word Father, we must realize fearfully and reverently that the Scripture never refers to the Father and God of our Lord Jesus Christ, but always as God and Father. We can't just call him Father, and bypass His Godhood. (... just keep listening) Thus the sovereign God, though not aloof from His children, never allows His Fatherhood to take precedent over His Godhood, as though His children can be presumptuous concerning Him, or persuade Him other than His will, or direct Him in any form. It is always, "Blessed it be the God and Father of our Lord Jesus Chris," even though the Son had to come forth first from the Father, to worship His Father is God. Yeah.

36. God is an unlimited term, but Father is not a unlimited term. God is completely sovereign, but fathers are not completely sovereign. They have limitations, and though they would do their best, they cannot do it, so it's always blessed it be the God and Father of our

Lord Jesus Christ, who is our God and Father. Leaving Him in the position of complete sovereignty and therefore anything that is done is at His own behest and at His grace; marvelous grace. And you should understand that by the fact that we are like one bolt of cloth laid out, and the tailor puts the pattern upon it, snips around the pattern. And that which is a remnant is also virgin, but foolish virgin, where this one according to pattern is wise virgin. Show me where that is anything but grace. Can't do it brother/sister.

Listen carefully, and take heed; sovereign God was before Father God. And always He is sovereign God and never changes. Thought His Father attributes deferred of grace as He deals with us in love. In other words, they're there in the Father, but they had to be in God.

Now, it is this grace of God, or the God given privilege that is given us, even as given to Jesus Christ, that we might bear a cross and suffer with Him and eventually be glorified with Him. You see what I'm trying to show you? Sovereignty is nothing, but another word for grace. And in sovereignty you have: foreknowledge, election and predestination. You have the conception which lay in Him before there is a speck of star-dust and see the ultimate, and what I read in revelation is marvelous. You know something? We're going to be a part of it. Part of it by grace. It is given to us not only to receive Christ and to rejoice, but also to suffer with Him. That is a privilege granted us. The world does not have that privilege brother/sister. They suffer but in vain, they die in vain, but our suffering are rejoicing, or they certainly should be. Plainly it is a privilege given by grace to fill up the sufferings of Christ and receive the certain and sure ?coin? to the realm of glorification.

37. Notice how Paul puts it in Heb 12: 1-17.

- (1) Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which (is unbelief) easily beset us, and let us run with patience the race that is set before us,

Now, how can you be patient in a race? "Gear down! Gear down," he's trying to tell us. "Gear down!" Rest, rest while you labor, looking unto Jesus, the author and finisher. And if He's the author and finisher, that's alpha and omega, and if that's the truth, remember as Bro. Branham said, "*It doesn't matter so much what's in the middle, as what's at both ends.*" But I'm going to change that around, as I said, "If I've got oak at this end of the board, and it's one board, and oak at that end it's one board, then it's oak in the middle." But it tells you right here, it's leaving a little bit out of the middle, (author and finisher) what's in between? Oh yes, don't forget that. Now, let's read what's in between.

[Bro. Vayle reads (2) then corrects himself and re-reads (2)]

- (2) ... who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.
- (3) For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

- (4) Ye have not yet resisted unto blood, striving against sin.
- (5) And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:
- (6) For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.
- (7) If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father (does not train and) chasten? (Correct?)
- (8) But if ye be without (correction,) whereof all are partakers, then are ye bastards, and not sons. (In other words, you got life, sure.)
- (9) Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?
- (10) For they verily for a few days (corrected us and) chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. (Suffering will do for you and me, what nothing else will do. The correction.)
- (11) Now no (correction) for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. (Makes you strong.)
- (12) Wherefore lift up the hands which hang down, and the feeble knees;

38. In other words, tell the people, “Hey, don’t get scary, don’t get out of the way. Come on buck up, face it.”

- (13) And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.
- (14) Follow peace with all men, and holiness, without which no man shall see the Lord:
- (15) Looking diligently lest any man fail of the grace of God;

Fail in the grace of God? Fail in those trials, fail to take them up. Fail to walk. Fail to stand with the Word. Oh, so many men are scared, their congregations get ...?... Get more people, don’t talk about Bro, Branham. I’ll talk about him, till I’ll empty the church. You think I couldn’t preach to a chandelier? Well my wife’s new name is chandelier. [Laughter] She’ll sit there, she’s my best fan, my best... well I don’t use those words friend, she’s my wife, the best part of me. So she’ll sit there, she’s got the ears and I got the mouth. Good

combination, so she can hear me preach. If anything happened to her, I could take a tape recorder. Get on the phone. Sure, let's face it.

(14) Follow peace with all men, and... no man shall see the (God).

(15) Looking diligently lest any man fail of the grace of God; any root of bitterness springing up trouble you, and thereby many be defiled;

(16) Lest there be any fornicator, or profane person, as Esau, (whom God hated,) who for one morsel of meat sold his birthright.

He couldn't take it. He couldn't tough it out. He wasn't predestinated to it. They say, "The going gets tough, the tough get going." That's Scripture. I can prove it with the 11th chapter of Hebrews.

(17) For ye know how that afterward, when he would have inherited the blessing, he was rejected:

What blessing? The promise of the land reigning and ruling, which signified the millennium. And then over there in the throne room, New Jerusalem with the King of kings, the Lord of lords. Oh brother/sister, what are we looking at tonight? Then it goes on,

(17) ... for (you are not come to...) he sought it carefully with tears.

There's no use. This is Hebrews chapter 6. No room for repentance. Because what? Next you'll notice, it speaks of New Jerusalem the Bride, she's not that way. Bro. Branham says, "*She gets her purging right down here.*" Don't believe the Roman Catholic doctrine, the hogwash. No.

39. Romans 8: If I haven't got time to finish, I'll just give you all these Scriptures... is simple as ABC, now that I've give you the clue. Rom 8: 14-17,

(14) For (men) are led by the Spirit of God, they are the sons of God.

(15) For ye have not received the spirit of bondage again to fear;

No, you haven't, you're given the spirit of love and of power and a sane mind.

(15) For ye have... received the Spirit of adoption, (the spirit of ...?... placing of children) whereby we cry, (Father,) Father.

(16) The Spirit itself beareth witness with our spirit, that we are the children of God:

(17) And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified.

You say, "Just a minute, isn't that a condition?" Not exactly, it just lets you know if you are not taking up your cross and following Him, it's pretty sure you're a bastard. Let me tell you something, if you go the way of the bastard, and you're a true child, God will whip you around to the place where you'll only be too glad to suffer. I went through it. I quit preaching, because it was just too hard. Now I give people a hard time. Why shouldn't I? You going to get me away from the Word? A lot of people tried. Yeah. I don't care what they say. I can talk right back. I warned you, you throw a spit-ball, I'll spit on it, and throw it right back at you. Yeah, and be twice as bad. [Laughter] I'll tell you of my dirty nature, something you guys hide behind you're so sweet and so lovely. Don't give me that stuff, I know you. Don't give me that stuff. Yeah, don't give me that stuff. I'm not talking to you people here; I'm talking to guys outside actually...

40. Okay. Mt 10:37-39,

- (37) He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.
- (38) And he that taketh not his cross, and followeth after me, is not worthy of me.
- (39) He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

Live die, live die, sink swim, live die, sink swim. There you are. I can't understand a man that hates that. I'm glad to be committed! And I'll tell you why: Bro. Branham said, "*Everybody but the Bride is crazy.*" They're committed to insane earth. I'm committed to the paths of glory, where you going?

41. Luke chapter 24: I know you're coming along, I just say these things. 24: Luke and 26.

- (26) Ought not Christ to have suffered these things, and to enter into his glory?

And I can take that word 'Kay', and I can change it from a conjunction to a preposition, and I can read it this way, and it's twisting it just a little bit, not much, but listen,

- (26) Ought not Christ to have suffered these things, (even) to enter into his glory?

Why? Because that's the way He did it, that's the predestinated way of God. Oh, don't lose sight of the glow brother/sister.

42. Let's go to Hebrews the 5th chapter, oh, there's just so many, many Scripture I'm trying to show you. The 5th chapter and 7-9 verses.

- (7) Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

- (8) Though he were a Son, yet learned he obedience by the things which he suffered;

How in the world can it be said about that One? Who of His preexistent said, “Lord God, (He said,) Father, remember Me, and give Me back the glory I had with You before the foundation of the world.” Look at yourselves, at you and me tonight; did we not have the same? Is it not true, when all the sons were there, and the Morning Stars all shouted for joy, clapped their hands? Weren’t we there too, though we don’t remember it? Then are we going to have another path different from His?

- (9) And being made perfect, he became the author of eternal salvation unto all them that obey him; (Walk the same path, take up the cross.)
- (10) Called of God an high priest after the order of Melchisedec.

43. Now, let me read the first 6 verses, [Hebrews 5:]

- (1) For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:
- (2) Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.
- (3) And by reason hereof he ought, as for the people, so also for himself, to offer for sins.
- (4) And no man taketh this honour unto himself, but he that is called of God, as was Aaron.
- (5) So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.
- (6) As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

Now, listen to me; He was ordained to it and He’s there. And what was His path, also ordained. How was He ordained? By grace, and the foreknowledge of God blue-printing, and this was also blue-printed, and He never turned it down.

44. Now, 2 Timothy and the 2nd chapter, and 7-13.

- (7) Consider what I say; and the Lord give thee understanding in all things.
- (8) Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:



- (9) Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.
- (10) Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.
- (11) It is a faithful saying: For if we be dead with him, we shall also live with him:
- (12) If we suffer, we shall also reign with him: if we deny him, he also will deny us:
- (13) If we believe not, yet he abideth faithful: he cannot deny himself.

What's he trying to tell you there? You'll make it if you don't take the path of glory, which is the path of persecution, and all these things, that Bro. Branham has pointed out and Paul points out. You'll still make it, but what kind of shape are you in, when you make it in? God just clean you up and take you off the earth. The fact that you're here right today, proves God's not going to clean you up, and take you off of this earth, short of this period, you could die, like me, and go to the ground and all, but there's people standing here aren't going to die. I believe that. Our kids are coming up the way they should come up.

45. 2 Corinthians...[Bro. Vayle corrects himself]

Let's go to Philippians, and I've taken Philippians the 3rd chapter already. Verse 10. And remember, the out resurrection is all of grace, and therefore the sufferings that abound are also of grace.

Now, as we close I want you to know, this message is not one about existentialism, born to suffer. No. Suffering is not an end in itself anymore than Jesus died, was an end in itself. The Life shed came back to water the seed. And that same water is spoken of in 2 Tim 1: 7-12.

- (7) For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Now, no fear, strength, love. What is that love? It comes out of the Word. As Bro. Branham said, "*How can you not help love each other, you that love this Word.*" Yeah. Just think it over. I won't pass on... talk about that, I can say a lot of things.

- (8) Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

Hey, you are more than able to overcome like Joshua.

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

And the Scripture says, “You can suffer with Him the same as Jesus Himself suffered and enter into it.” And that’s by grace. Can we see tonight, it’s the grace of God, the love of God, the goodness of God, that allows us to go through trials and tribulations and aches and pains, and some disorders. Now that you can’t get healing and all, but we are here in the sense of go through the fires of refinement, because it is good for us.

- (9) (But) ... which was given us in Christ Jesus before the world began

46. So therefore, brother/sister, this whole thing we’re talking about is foreknown and predestinated according to foreknowledge. Yet people can’t stand up, they can’t stand with the Word. They get jittery, itchy, they can’t do it.

- (11) (Notice) Where(fore) I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

- (12) For the which cause I also suffer these things: nevertheless I am not ashamed:

Ashamed of Him, ashamed of Him, ashamed of the Word, ashamed of the Word. He is the Word. They can’t get it. Anybody... oh everybody talk about Jesus, “Hallelujah, oh talk about Jesus, hallelujah.” What about the Word? Humph. Oh brother, can’t you understand brother/sister, a vindicated prophet saw ...?... and they just pass it by like nothing.

- (12) For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

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

- (14) That good thing which was committed unto thee keep by the Holy Ghost which dwells in thee.

- (15) This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

- (16) The Lord give mercy unto the house of Onesiphorus;

He doesn’t say mercy to those other guys. When they turned, that was the end of them. Anybody can quote Bro. Branham from Church Order, and put a wrong meaning on it. Oh yeah, they get away from their sins are clap-trap and balderdash to stick around and impregnate people, with a false pregnancy of sin and hell. Then expect to forth bring Christ

in a resurrection, immortality, forget it. The Holy Spirit waters only His Own Word. Can you not see that brother/sister?

47. The same water is spoken of in 2 Tim 7:1-12, I just read it. It is not a spirit of fear but of power. The baptism with the Holy Ghost is a spirit of power, 'dudamise'. The power to bear and to overcome as it says over here in 1 Corinthians the 10th chapter, and you'll notice the beautiful thing I spoke of this before, and it is absolutely true, make no mistake about it.

In 1 Cor 10:13,

(13) There hath no temptation taken you, (no testing no trial,) but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way (of) escape, that ye may be able to bear it.

And it tells you right here, "The way of escape is bearing it." Because you've got what it takes to do it. Oh, these preachers that can't stand for the Word. Little jelly-fishes. The early church knew full well the privilege of suffering for His name, and for His Word.

48. For we find that in the 5th chapter of Acts, where the men were put in prison. They were put in prison, [they] said, "Don't you dare preach anymore. Don't you heal the sick. Don't you talk about this One. You're making us nervous. You're doing the same thing that man ahead of you did. You've got us all upset." So they threw him in jail and beat the tar out of him.

Listen to verses 40-42. [Acts 5:]

(40) And to him they agreed: (that's Gamaliel) and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

(41) And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. (Grace, grace. Privilege, privilege.)

"I'll take the way with the Lord's despised few.  
I'm going through Jesus; I'm going through.  
I'll pay the price whatever others do.  
I'll take the way with the Lord's despised few.  
I'm going through Jesus; I'm going through with you."

We've got the power; we've got everything we need. Worthy to suffer shame for His name. Oh yeah. Are you ashamed today, for trials that come? Are you counted worthy? Listen brother/sister, through grace you're counted worthy as being the Bride of Christ to escape all this that comes upon the earth; when the church is purged, the Jews are purged and the world is purged. That's right. Are we worthy tonight to take it? Oh no, they'll sit there and so grouchy. Can't stand it.

49. Back in the days of His flesh, He spoke to His disciples in Mt 11:28-29.( I memorized that at one time, I guess I could still remember it.)

(28) Come unto me, all ye that labour and are heavy laden, and I will give you rest.

(29) Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

(30) For my yoke is easy, and my burden is light.

And you will find this when you go God's way. It's that way, when you try to go your own way. It's too heavy to bear. Oh yes, we know that, and tonight we hear Him call to a Bride, "Behold I stand at the door and knock, and if any man hear My voice, I come in and sup with him, and he with Me." And since He is still Heb 13:8, and Heb 13:8 what He depicts, He is still calling the fellows to the fellowship of suffering which followed his confession of faith, He was not ashamed of the Gospel. Christ wasn't ashamed of His message, neither was Paul, and neither are we. And if that One is knocking at the door, and wants fellowship and communion, it is the fellowship and communion based upon, going without the gate and being ostracized, kicked out of the fellowship of lodges, and stand apart and bear the shame of the Word that has been vindicated.

50. Now, you and I can't understand that. I recognize you can't understand it, because I can't understand it. What's to be ashamed? It's the one source of rejoicing I have, is His blessed Word. You look at my life; it's goofy and messed up. You look at me; I'm as ugly as sin. I've got nothing to boast about. My language is horrible; I don't give a rip anymore. If you don't like it, it's your tough luck. Don't hear me; don't hear the tape; buzz off. It's a fact. You're not part of me anyway. You say, "Man, you rip off some wheat with the tares." I've got news for you, can't be done. Not this late date; unless you're a bunch of chicken feeders. Eagles like hot blood raw meat. Not this junk they feed this pap out there.

Paul was not ashamed anymore than Christ was. Christ was not ashamed of His Word. As He suffered outside the gate, and took up His cross thanking God for the grace of God that He was counted worthy of the cross, and as Paul and all the apostles, other apostles did likewise, it behooves us this day of the crucifixion to remember, that the pain that we bear now, is not... worthy to be compared with the future glory which shall be revealed. But what a shame there is to be like Esau and miss it; refusing the manifestation of son-ship. In other words, as in standing straight up, every man in his own order like a mighty army ready for the rapture; crawling around, debasing yourself like some little worm. We might have been worm's brother/sister, but this is the hour of the butterfly.

51. Let it be that this Good Friday commemorating His death, which may be our last for all we know, be a day of consecration to take up our crosses and follow Him. And Him especially for the Word for which He suffered and died, and so did all the apostles, and so did every first born saint, the second age, the age of the face of the calf, sacrificed everywhere, blood flowing everywhere. I stood on the bridge over there in Bruges, in Belgium and saw where they threw them off the bridge; they cut their heads off and rolled them in the

water. And the funny thing was that's the only picture that didn't turn out in the film. I don't understand, we had a whole roll, but that was gone. Maybe somebody took it out of town, because they knew what I was doing, I don't know. Even the devil doesn't like to know about the martyrs. You know what the word 'martyrs' is? It means witness. Mar-ter-ri-a, means a witness, and if you've got to give your blood as a witness, that's no big thing.

52. Can we in the last hour hope to escape the net of God's grace that calls us to suffer awhile with Him, and then be glorified together. Soon 1 Th 4:16, will all be fulfilled. The Message has already come forth. Soon the voice of the resurrection will bring the people from the ground and the trumpet will call, to catch us away to the Wedding Supper. And that Spirit that's in our midst will be incarnated, reincarnated, incarnated to us, and we at the Wedding Supper will crown Him Kings of kings, and Lord of lords and share in His glory, because of the gift of God's grace; that we like Him can count our self as sheep for the slaughter; ready to lay our lives down, to put all and all upon this Word. Well let me tell you something brother/sister, if you're ashamed of this Word, then you're not fully dedicated. You think of this merely trained you to know the real thing when it comes along, like some people were saying here, let me tell you right now, "You are ashamed; you are not part of it; you have not learned live or die." Because you're saying right now, "Oh, I could live down yonder." It's either now, or it's never. Go a way which ever you want. Oh yes, it does take grace from God to suffer; but it also is grace that allows us to do so and share in His glory. And it was grace from before the foundation of the world, in the very eternity that gave it to us all. So let us rejoice and be glad that the Lamb has not come with another message, but it's the same message.

53. And I recall the opening of those Seals as Bro. Branham brought them, and he told how that bleeding Lamb came from behind the Throne and took the book from Him that sat upon the throne, God very God, His own Father and our Father. He opened the book and handed it back to Him; he was a bleeding dying Lamb as it were, that was able to do that; and I think of Bro. Branham, that same one who lost his wife and little child, and as he went down the road dying within his own heart concerning his family, the treachery of life, what he was suffering, had suffered, and was suffering. He recalled the time the senator said, "Billy, what do you think of Jesus now?" And he said, *"I love Him more than ever."*

Brother/sister that is what we're talking about. That is what we're saying today. I may be superficial upon our hearts at this time, it may not sink past our tongues, or enter our minds a little way, but one day what I'm saying is going to call deep within our hearts before we get out of here, and we will find that tremendous peace of Almighty God, that love of the Lord Jesus Christ, that fellowship of His suffering, the entering into His glory which is already started and shall not fade away. Let's rise at this time and be dismissed.

Heavenly Father, we want to thank you for Your love, mercy and grace. And I pray heavenly Father that as we talk about that love, mercy and grace that has been given at this hour will enter into the grace of the fellowship of Your suffering, it is a grace Lord, that You'd allowed us to suffer. We see people out there dying of cancer; we them in the world on drugs; we see them suffering, falling in the ditch. We see those with AIDS suffering, their flesh rotting upon their own bones. And we see poor little kids that didn't have a thing to do with it, and they are dying with AIDS too; their flesh rotting upon their bones, and misery

and horror Oh God. We see what sin and degradation has done, we see the suffering and it's useless.

And we see it like Peter which we could of read tonight, "If we suffer because we sin and do wrong," break the laws of the land and do this, that and the other thing. There's nothing ... we deserve the things that falls upon us. We suffer for righteousness; we stand with You and Your Word Lord. We stand out like a sore thumb unmistakable; we know it's live, die, sink or swim; we're one with the Word that was vindicated in the life of a prophet. That's what we stand on, not of ourselves, nor glorify any man, anyway shape and form, but make Thee great Oh God, live, die, all we're centered on, centered on Thee Lord. Now we know we can be moving in a right direction.

Help us Lord from this moment on, to get rid of all these little, literally ..?.. things in our lives, they're so miserable that Paul call them, "Dung." Help us to get rid of it all Lord, lay our hearts and our lives bare with the pure Word of Almighty God; the sprinkling of the Blood; the power of the Holy Ghost, in constant regeneration bringing us right into this blessed hour. We believe there will be a rapture, someone is going to be in it Lord. And may it be we'll stand here unashamed, unafraid and suffering comes; let it be to the purifying of these lives where the Word has more and more power. We can see it Lord, as these things come, we get weaker and weaker, but the life in us get stronger and stronger. Oh how marvelous to know this is how we overcome the bearing and the whole thing lies in this Word Lord.

Help us to get back to that hour Lord, or get into the truth of the hour, which is here today. And God we'll thank You for it, because we know there isn't any other way. And Lord when we have not rejoiced, help us learn to rejoice. Father in heaven help us, and we know our prayers cannot go unheard tonight, because You are in this very thing; fore-knowledge, election, predestination, even to the path of righteous which shineth more and more unto the perfect day. The light, the Word, a light and a lamp unto our feet to walk in the way; to take up the cross and follow, all of these things Lord, we spread before and may there not be one heart of us Lord that does not go deeper and deeper in this truth. Higher and higher in the blessings of Almighty God, and then stand before You Lord, stand before You with the fullness of this life that we can attain to, and share in that glory Lord. Not someone taking our crowns, someone taking something else. But Lord, having shed all these things which hinder us taking on the fullness of God; walking in the Light as You're in the Light Lord to come before Thee.

Lord God, it's a big order for such a short time. But if You don't do it in us and we receive it by grace, it isn't going to be done. May we be impressed tonight, that there's two side to every coin, and this is one side of grace that many men do not consider; that it is Your grace that we enter into the sufferings and into the glory by the One who set that great example who is our Life. "Now unto the King eternal immortal, invisible the only wise God, be all power and honor and glory, through Jesus Christ our Savior."

'Take the Name of Jesus with you.'