

The Omega Crucifixion

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Heavenly Father, we're very happy with Your Presence tonight, knowing that it is true that You indeed are here, proven by the Word of God being truly fulfilled according to Deuteronomy 18, and Numbers 12, Lord, and also the very fact science has proven it, first of all by a picture, then now down through the days since Bro. Branham departed, many things that he said positively proven to be the truth, and we're very happy about that Father. And we're grateful Lord that we're not singing that You are here and then You are not here, because we know that You are. And that is as Paul said, "If we preach that Jesus rose from the dead and He did not rise, then we are preaching a falsehood." But we know that we are not preaching any falsehood, because we know that the Lord Himself descended with a Shout, with the voice of the archangel, the trump of God, and we know that that Shout absolutely was the voice that brought the Word to us, and we know that has been proven and been vindicated to us. Now help us to study Your Word tonight, Lord, and receive the truth, the impact of it, the understanding. We might be very much more comfortable than ever Lord with the reality that we have today, moving along in those channels that You've given us. In Jesus' Name, we pray. Amen. You may be seated.

1. Now tonight I want to bring a message for Good Friday, or on the crucifixion. I had thought I was not going to do that, just take a little thought for the Lord's Supper after service, but I wanted to speak on The Omega Crucifixion. The whole Scripture is based upon Alpha and Omega, and what God does once, He does, as Bro. Branham said, obligated to do again. If He saved a man a certain way, He'll have to save everybody else a certain way. And if He forgave sins by the shedding of blood, then that would be the only way that sins could be forgiven. So God stays very stable. And there actually is an Omega crucifixion, though – or you might call it a second, but there's actually a first and a last that many people are not aware of. And we're going to go to the Scripture and follow that through tonight, by reading quite a bit of Scripture. We start with Mk 15:9-15.

And it says,

- (9) But Pilate answered them, saying, Will you that I release unto you the King of the Jews? (Now that's what they informed Pilate that Jesus was making Himself King.)
- (10) For he knew that the chief priests had delivered him for envy.
- (11) But the chief priests moved the people, that he should rather release Barabbas unto them.

- (12) And Pilate answered and said again unto them, What will you then that I shall do unto him whom you call the King of the Jews?
- (13) And they cried out again, Crucify him.
- (14) Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.
- (15) And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

2. Now the scourging many people don't understand, but in the law at that time, if a man was accused, and was not even guilty, there was too much doubt about it, they scourged him anyway, because the idea was there's smoke, there's fire. And so if the accusation came in it was always supposed that, "Well, he did something to deserve at least this much, so we'll give him this punishment at least." And you'll notice that Jesus was in this way though scourged, and according to Scripture He had to be, the number of stripes and all, you know it was fulfilled perfectly that Jesus was actually innocent, they couldn't pin anything on Him, but He had done enough things to make people very, very suspicious. And believe me, the people weren't only suspicious, they knew what He did, and they knew that they were condemned. So it wasn't just a suspicion.

So He was scourged because of the Roman law at that time, and normally there would not have been just a scourging and a death, there would have been a scourging and a loosing. But both was wrought upon Him, because that's the way God had to bring His literal Word to pass so perfectly. See, looking down centuries.

3. All right we go to Matthew 27, and we read in there from verses 22-25, where it says,

- (22) (And) Pilate said unto them, What shall I do then with Jesus which is called Christ? (Jehovah Savior, who we say Messiah.) They all say unto him, Let him be crucified.
- (23) And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

Now you notice in here there is no attempt to give the truth. Everything here in the crowd is based upon a fallacy and a stirring up of the people by not only misinformation, abject lies, envy, and the desire to destroy. So just keep that in mind. This is Alpha crucifixion. All right?

- (24) When Pilate saw that he could prevail nothing, but that rather (as the) tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this

just person: (If anybody's going to kill him, I won't, but you do it.)

- (25) Then answered all the people, and said, His blood be on us, and our children.

Luke 23 24,26,33.

- (24) And Pilate gave sentence that it should be as they required.
- (26) As they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.
- (33) And when they were come to the place, which is called Calvary, (where) they crucified him, and the malefactors, one on the right, and the other on the left.

Now we run over to Heb 13:12, we read,

- (12) Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

So this is very important because it has to do with the sacrifice, and the type being fulfilled therein, and Bro. Branham actually spoke on that.

4. Then in Heb 9:11-14,

- (11) But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;
- (12) Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

Now remember, He came in there by the blood, and any- thing else then which would be fulfilled in redemption or be a part of it, now comes to us because of the principle of the sacrifice.

- (13) For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:
- (14) How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God,

Now that doesn't sound like two gods to me, does it? That sounds two people, one of which is God, one of which is the Son of God. And the only way He could do what He did was by the Presence of the Spirit of God, Who was His Father. And it said,

(14) ... purge your conscience from dead works to serve the living God?

5. In verse 22,

(22) And almost all things are by the law purged with blood; and without (the) shedding of blood (there) is no remission. (No forgiveness. And reading on,)

(23) It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

(24) For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

There's one mediator between man and God, the God Christ Jesus, right? That's the way they believe it. God Christ Jesus. No, it's the man Christ Jesus. But their thinking is always God Christ Jesus. So if every time I said horse and you thought goat, and I wanted goat milk for my cereal, I'd have a bit of a trouble would I? Because you don't know a horse from a goat. You'd try to get some mare's milk or something, which they get I guess in Arabian places like that, I guess it's quite a delicacy, I don't know. I read a lot of countries have a lot of strange things, but I guess ours are pretty strange too.

(24) ...now to appear in the presence of God for us:

(25) Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with (the) blood of others; (that's the bulls and goats and stuff.)

(26) For then must he often have suffered since the foundation of the world: but now once in the end of the world (that's the end of the ages, this dispensation) hath he appeared to put away sin by the sacrifice of himself.

(27) And as it is appointed unto men once to die, but after this the judgment:

(28) So Christ was once offered to bear the sins of many;

You see people are dying all the time, and it's appointed to die, and there's going to be a judgment. So something had to be done to take care of everything from Adam

right down to the very last person. So there was a once for all death of Christ upon Calvary.

- (28) So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

6. Well it tells you at that appearing, the actual coming, that only those who are in that group are going to be with Him. I don't put a lot of extra fancy teaching on this, I have other ideas concerning it, because Scripture has more than one meaning. But I just let it go to that little area there, talking about what Jesus did, and He did it for many, which is the many, actually. That is for His Own brothers and sisters, the children of Almighty God. And what He did holds good for them, and they will appear with Him, absolutely. And always they appeared with Him, in the sense they've appeared with His Word and for Him, and they will continue to do so.

7. Now we go to 1 Peter, and we find that Peter tells us the same thing over here in 1:18,19.

- (18) Forasmuch as ye know that ye were not redeemed...

Now there you are, you have the picture of being bought, bought back. You were sold under bondage as Paul said; now you've been bought back.

- (18) ...were not redeemed with corruptible things, (such) as silver and gold, from your vain (behavior) received by tradition from your fathers;

Now remember he's talking about worship and that which is akin to worship and a part of worship, because as Paul said, "If you live in the Spirit, see that you walk in the Spirit." And John said the same thing. He said, "If we walk in the light as He is in the light." So that means the same thing as Paul said, you live in the Spirit, you walk in the Spirit. And if you're walking in the Spirit it shows that you have truly a life there that's been given to you. Now,

- (19) But with the precious blood of Christ, as of a lamb without blemish and without spot:

That's the same that John the Baptist said, "Behold the Lamb of God that taketh away" -- or bears away, He's bearing away the sin of the world.

8. Now with that we're going to go over here, because remember we've got an Omega coming up, so we go to the Omega portion already, and we're into Revelation 13.

And in Rev 13:4-8,

- (4) And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? (and) who is able to make war with him?
- (5) And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.
- (6) And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.
- (7) And it was given unto him to make war with the saints, and to overcome them: and power was given (unto) him over all kindreds, and tongues, and nations.
- (8) And all that dwell upon the earth shall worship him, whose names are not written in the book of (the) life of the Lamb slain from the foundation of the world.

Whose names are not written in the book of the One Who was crucified. And already foreknown that that Lamb, and remember we're all lambs too. We're not lambs for the slaughter of the sacrifice, but we are lambs, we're sheep, the Bible says we're sheep, so we understand that.

9. And here is this One, the only begotten, when He said, "I and My Father are One," He said, "I am a Son in a way that nobody else is a Son." And the Only Begotten one really just means one of a kind; you'll never have two of them. Holding a very special place, like the time when God took the Spirit off of Moses and put it on seventy, there's more Spirit on Moses than all the rest, had He put it on the whole tribe of Israel, all the Israelites. You see, he has that great portion; He gives them the Spirit without measure. Well, when you give a person a spirit without measure, what do you mean? God Himself indwells him. I mean, hey, who's going to measure God?

So this is a very special One, but notice now this Lamb, this Son of God, His Blood was shed, and it says, it's not like silver and gold. Now it's not that silver and gold can't have a place in our salvation in the sense that you could use it correctly for the glory of God. That's because you're walking in the light. But silver and gold don't have one thing to do with the light. Not one thing. You could have a little bit of walk out of it, but he said, "Silver and gold we don't buy, we have the Blood of Jesus Christ here."

10. Now, Revelation 19, I think it's what I want next. And we'll take 19:19-21.

- (19) And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

- (20) And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. (And those) both were cast alive into a lake of fire burning with brimstone.

11. Now, let's go back to Hebrews 5. Hebrews is a tremendous Book on the death, ministry of Jesus Christ on earth, the death and resurrection, and the ministry, which He has now. Other portions show the ministry, which is coming a little later, based upon the present.

So we have in here in 5: 5-14,

- (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) (And) he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

Now if you're going to have an order after Melchisedec, it means Melchisedec must have come ahead of you, and you are doing the same things that He is doing. You are following in the correct tradition. Now the word 'tradition' is not a bad word. It simply means 'teaching'. So when you're talking about the traditions of men, the teachings of men, in apposition to the teachings of God, which come to men. So that word you have to watch and all. But,

- (6) ...Thou art a priest for ever after the order of Melchisedec.

12. So all right, Melchisedec must have preceded Him, so therefore you have now, "This day I have begotten Thee, I've started My generations in Thee." Now He started the generations in Him, so there's going to be all kinds of generations. And the same time this One has something else said, "You have become a Priest to Me." Now if He becomes a Priest, who is He a Priest to and for? He's a Priest to God for these generations. Because that's all he's talking about.

It's as simple as whether you can tell or not that the sin in the garden was infamous adultery. It wasn't eating an apple. Because Paul distinctly says, "Nevertheless, a woman's going to be saved in childbearing." What in the name of common sense does an apple got to do with childbearing? Women don't get pregnant eating apples; they get pregnant having intercourse.

So see the same thing applies. Automatically when you see things in Scripture they just come together. Why? Because you're full of the Holy Ghost. You don't have to worry and wander around, making mistakes, puzzling things out, He's a Priest unto God, a High Priest over the generations, all the seed to God. Now He can't be a High Priest to angels. No, they just are ruled up there. No.

13. All right, let's just keep reading a little bit more here now. And he says here,

- (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;

Now that sure sounds like God, doesn't it? Do you think [for] a second God would be that way? He's a man. Came like we did, but He remembered everything He was and Who He was from back there. Like the slave that came from Africa. Bro. Branham said, "*He always remembered that he was a prince.*" We'll get to that in Stewardship later on, but not tonight.

- (8) Though he were a Son, (oh, there it is right there, He's a Son. He's not God the Son, He's the Son of God.) yet learned he obedience by the things which he suffered;

Can you believe that? Nobody believes that. Hip hurrah, here comes God, here comes the strong one, here comes... oh nothing to it, nothing to it. Where do people get that idea? How can He have any feeling for us unless He has our feelings? I'm going to tell you: ache, pain, disease, death, hard times are universal problems. And He became one of us. There's no way He could be God. God said, "There's none beside Me." And He tells man, "You haven't got a prayer to talk to Me, and tell Me what to do, what to think."

"Oh, Jesus is different, He'll tell God what to think." Just a minute, you're still not understanding. He's not God, He's the Son of God. What a tragedy that people can't read anymore. They can't. Like the Scripture says the heathen doesn't know left hand from right hand. I've said that many times. People don't know their left hands from their right hands. They'll keep on reading. "One mediator between God and man, the (God) Christ Jesus." Well they didn't read that, I said it's man – yeah, but you're thinking it. So if I asked you to feed my dog, you go out and feed my horse, there's something wrong. You're going to end up like the – well it's no place to tell little stories, so I won't do that.

14. All right, it says here,

- (8) ...he (learned) obedience by the things which he suffered;
- (9) And being made perfect, he became the author of eternal salvation unto all them (which) obey him;
- (10) Called of God an high priest after the order of Melchisedec.
- (11) Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

And then when you should be teachers and so on, you simply are not teachers, but when you do become older, at the age of where he came to, that is the end, perfection, maturity. And time is fleeting away, all going.

It says then down here,

- (14) ...even those who by reason of use have their senses exercised to discern both good and evil.

Jesus said to them, "You look out and you see the sky at night is very nice, pink rosy color, and you say, "Ah-hah, good day tomorrow." You get up in the morning, and the sky is red and lowering, you say, "Ah-hah, better stay off that lake, that ocean, the Sea of Galilee is treacherous. Blow up a storm, we'd all die." Now He said, "How come you know that, and you've exercised your senses, you've picked up these things, how come you can't pick up right now what's in the Word and being demonstrated?"

15. That's what I say here. We've got our senses exercised by this Word that we can pick up our newspapers and know what's going on. It's the end of it! Cloning is one part of it! And I don't care how many people they clone. I'm getting a kick out of that little funny paper we have in our Dayton daily Herald, you know, Mother Goose and Grimm, the dog. And he's into the cloning business. And I get a kick out of it! You know, he had Sadaam Hussein cloned. You know, in the funny paper.

And you know what, I treat it as a joke too; they're going to do it, let them do it! Let them do it! Doesn't mean a thing! God told them they could do it. He gave him permission, gave them dominion. And then He said, "All right," they said, "I'm looking down and I see these people, anything that comes to their mind and heart, they're going to do it." But He said, "I'm going to stop them." And He stopped them there at the tower of Babel; you bet He did. He brought in some confusion. And the smarter the world gets, the more confused it gets.

16. Let me tell you, years ago... well let's not talk about me. Just talk about if we had a little plate of green beans here, and a little plate of green peas here, and a little plate of asparagus. Now, I don't have much trouble if I like asparagus, or peas, or beans, whatever I'm going to eat, or corn, whatever's lying in front of me. I don't have much trouble there. But now if I have twenty dishes, or thirty, I'd go crazy batting my eyeballs back and forth. Which one am I going to eat? Simplicity. Simply like Newton's old songs. It was enough to know that Christ died and Christ died for him. Or as Bro. Branham said, *"I'm glad He said whosoever, because there'd be a lot of Bill Branham's, and I wouldn't know if I was one of them."* See, down to simplicity. All down the blessed line, praise God.

17. All right, so let's get on down here chapter 6. [Hebrews]

- (1) (Wherefore) leaving the principles of the doctrine of Christ, let us go on (to) perfection; (that's conclusion, polish up, finish.)

not laying again the foundation of repentance from dead works,
of faith toward God,

- (2) Of the doctrine of baptisms, laying on of hands, resurrection from the dead, and of eternal judgment.
- (3) This will we do, if God permit.

Now God didn't permit it at that time. God didn't permit it. No way. Couldn't. Seven church ages of which he was number one, had to come in with whatever Word God gave at that time through however God gave it, bringing in the elect. So six ages to go. But Paul also spoke of perfection in 1 Corinthians 13. When that which is perfect, completely finished, can't add to it, can't take from it. Like the billiard ball, I often talk about. You have a perfect billiard ball, it's been polished off, right perfectly, someone puts a scratch on it; it's not perfect. Someone puts a tack in it – shoom, it's not perfect. Got to leave it just the way it is. I'm going to tell you something. If that doesn't tell me vindication is in the air, I don't know what I believe. I just wouldn't, I'd just give up and you know, roll over and die if I could. It doesn't make sense. Now, he couldn't do it.

18. Now watch, one time it will be done.

- (4) For it is impossible for those who were once (for all) enlightened, and have tasted of the heavenly gift, made partakers of the Holy Ghost,
- (5) Have tasted the good word of God, and the powers of the (ages) to come,

That's not just world in there, world doesn't have any power worth a plug nickel. There's no power in the earth. God has to keep it -- God made everything and God keeps everything. So you know, you got to watch that. So all right. Of the ages to come. Now, you know something? That's incredible. That is incredible that this is going to happen at the time of perfection.

19. Now,

- (6) (Having fallen) away, (not if they shall fall, but having fallen away) to renew them again (to) repentance; seeing they crucify to themselves the Son of God afresh, (now that's the Omega crucifixion, right there,) and put him to an open shame.
- (7) For the earth which drinketh in rain that cometh oft upon it, bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:
- (8) But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

- (9) But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

What's he saying? You can have every single thing up here and miss it; you can have every single thing up here and not miss it! So when he says, "I'm talking about burning and cursing, I'm not including you." Left hand, right hand, blessing, cursing. Huh? Do you follow me? You should by now, because my goodness, I've been preaching... well, Bro. Branham's been gone for thirty-one years, about. And I've been preaching this Message since then, and I knew part of it before then, so there's some things we really ought to know instantaneously.

20. Now,

- (7) For the earth which drinketh in the rain that cometh oft upon it...

Now there's Bro. Branham's vision. The sower went forth in white, sower goes forth in black, the rain falls, and the parched ground sucks it up, the dying plants withering begin to revive, everybody's screaming, "Hallelujah, glory to God!" Everybody's jumping around, you couldn't tell a saint from a sinner. No way. Can't tell a saint from a sinner. Most of them were saying pretty well the same thing, doing the same things, rejoicing. But oh there's a difference. There's a difference, because some people at this time get their minds completely changed, and the rest get theirs solid as brass. And they can't change. See? No way. They're going to die in the fire, and every time you see the word 'fire', it's end time. Right? Always end time. Always judgment. Never ever go off on that one.

Now, here,

- (8) But that which beareth thorns and briers is rejected, nigh unto...
(burning).
- (9) (We're) persuaded better things of you, and things that accompany salvation...

Now, I'm going to go to my little notes, and I will read them, and I'll look up at the odd time, and I better read them, because you're going to be here for a long time, if we don't get out of here.

21. Now if we had taken the time to read all four gospels, their accounts of the rejection of Messiah, and His consequent death by crucifixion, we would have noticed the tremendous and appalling lack of understanding that prevailed as to:

- 1) Who He was;
- 2) His ministry and why He had such a one;
- 3) the necessity of His death;
- 4) His foretold and actual resurrection;

- 5) His future ministry;
- 6) His coming to His Kingdom on earth.

They didn't have a clue. Yet He came unto His own and His own received Him not. The best that John the Baptist could do was say, "Behold the Lamb of God Who takes away the sin of the world," and he backed off the scene. He made a few converts unto the coming Christ, and then ducked out. When the pressure got going very hard, even he, without going into sin, began to doubt his own revelation. It was a pretty bleak and barren time at that age.

22. In short, it appears that only a very few had even a shadowy undefined view of the man Christ Jesus. They could grasp that He was a man beyond men though He dwelt as one of them and amongst them. It is not that they were like the majority who did not want to really know because it would commit them to identify with whatever this different and authoritative person represented, because they knew He went beyond personal representation, as Nicodemus said, "No man can do these things except he be sent from God, so that ends it."

Now one man in the Sanhedrin got it, what about the rest? Don't tell me they didn't see something. Don't tell me they didn't. There's no way that you can actually go up to any kind of a whirligig, a steam engine, some type of maneuver in a circus, a sideshow, a vaudevillian act, or even a ventriloquist, there's no way you can't see something and wonder. No way. The only thing you can do is willfully, ignorantly black out, and say, "No way." There's only one person I know who did that and that was Cain. So take your pick as to whom and with whom you could very well have your lodging.

23. His followers realized that something beyond them, even something of God was before them. Yet none of them had a conviction that could take them to and through the resurrection which had been demonstrated past any unbelief that one could muster or trump up at the time of Lazarus' death, and subsequent resurrection of four days decay, proving if Jesus could raise a man up in four days, with his face fallen in, it would not be too hard to believe that He could raise Himself up within three days and three nights. So how many believed anything about Him? Well, a little bit.

Now it is very evident from the Word that not one person is recorded to have believed that Jesus as very Messiah would build His Kingdom through resurrection, and resurrected people, instead of a great military take over and all nations subject to Israel, restored to its former glory, even though most people – now the Sadducees didn't, but most people truly believed in the resurrection. But they could not place Him or the Kingdom after the resurrection. They could not place Him in that Kingdom – He and they, Israel, after the resurrection. Now let's prove it.

24. Let's go back to the Book of Acts 1:4.

- (4) And, being assembled together with them, commanded them they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

(5) For John truly baptized with water;

Now He said, “You saw him doing it. Well did he do it or did he not do it? Well, he did it, I saw him do it, and I’m going to baptize with the Holy Ghost just the same. I’m going to do it, just like John did it. No ifs, no ands, no buts, this is it. Can you believe that since you’re baptized that you’ve received the Holy Ghost? See there’s no ifs, ands, or buts. John truly baptized in water; you can’t deny it. You can’t get around it. You can’t get around this either,”

He says, now listen,

(6) When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore the kingdom (again) to Israel?

I wonder what He felt like. Well He was best in His resurrection, He was past any feeling of what anybody could do or say. But you know, you’ve heard me enough here to know that I get in a real tizzy the way some people simply cannot respond to truth, after you preach it, and preach it, and preach it. And it becomes so simple.

25. Like you say, “What’s the Shout?” What is the Shout? The Message. What’s the voice of the archangel? Resurrection. What’s the trumpet? Catching up. Anybody. I mean, hey, what’s the baptism with the Holy Ghost? It’s a rebirth. What’s a rebirth? The baptism with the Holy Ghost. You mean... you just, you don’t have to think, you’ve already done think.

Trouble is, kids don’t even know their times tables, that’s why they can’t do their mathematics, they’re a sorry bunch of little kids. We learned our times tables from scratch. By the time we took algebra we got up to the squares, up to 525, I think I got as high as 50 or further on squares. You just, why? Because they’re there, they’re useful; you use them. No big deal.

Well that’s what I’m saying right here. Senses exercised unto righteousness. And there’s no better way than getting that done than knowing the Word of God, getting it right from here by your spirit, right down into your soul, so that this Book, and this, and this, are all one. Consequently we’ll all be one, one of these days, in our physical flesh.

26. Okay, so he says right here, “Are You going to restore the Kingdom?” Even after that, ready for His ascension, did they really have a clue as to His coming Kingdom and what it was going to be? And how it was going to be? Well, I kind of doubt that very much. They should have known at least something of this from Mt 22:23-32.

(23) The same day came to him the Sadducees, which say there is no resurrection, and asked him,

- (24) Saying, Master, Moses said, If a man die, having no children, his (wife) shall marry his (brother), and raise up seed (to) his brother.
- (25) Now there was with us seven brethren: and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother:
- (26) The second, (unto the next one. Down, down, down the line. Then it says...)

Now you see, they don't even believe in a resurrection! So they're asking a little trick question now. Now Lord, well they didn't say this, but the Lord knew they were saying it. "Now we don't believe in a resurrection, you know we don't believe, but you believe in a resurrection, now answer us. Who's wife's she going to be? In the resurrection?"

27. Now listen to what Jesus said,

- (29) ... You do err, not knowing the Scripture, nor the power of God.
- (30) For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.
- (31) But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,
- (32) I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

"And you say you believe the Scripture? Like fun you believe the Scripture, you bunch of bare faced liars, and I'm calling your bluff right now."

"Well," you say, "Jesus never said that."

I'm paraphrasing twentieth century language. Because He exposed them to be the liars that they were. They said they believed the Scripture, yes they did, they were talking of Moses right here. "Moses said!" Ah but there's no resurrection!

"Just a minute," He said. "Just a minute. There is a resurrection." See? Said, "God is the God of the living. God is the God of the resurrected." And within a short time the very ones that Jesus mentioned, Abraham, Isaac, and Jacob, they are now raised with Jesus somewhere, I don't know where, and I don't care where! And I don't even want to go there! I've got better plans. I want to go where Bro. Branham is. This will take care of itself. They're somewhere. Eating manna, who knows what they're doing? Who knows? It doesn't matter. They're there!

Just like your money in the bank. If someone left you a billion dollars, you don't have to go and say, "Let me see those billion dollars..." Give me that check book! Funny, people can't do that with God. The Scripture's really most amazing. So the point is that these people never became definitive in the face of Jesus in Whom God dwelt as He dwelt in nobody, but nobody ever will. And then seeing a resurrection! They still came and asked questions like this. How much do they really know? Well the point is, very little.

28. Now it is well to mention here exactly why the Jews both crucified and killed the Lord Jesus Christ. It tells you in Acts 2, Peter speaking at Pentecost. 2:22-24.

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

(23) Him, being delivered by the determinate counsel and foreknowledge of God, you have taken, (Now notice the determination and foreknowledge of God was crucifixion the Lamb before the foundation of the earth. We have no doubt about it. But watch where he puts the blame.) (you) by wicked hands have (taken and) crucified and slain:

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

Now you see these same people there that crucified Jesus, they believed in the definitive resurrection that Abraham, Moses, and these people, and they themselves would come back upon this earth. But you know the strange thing is they didn't equate that to Israel being the prime nation upon the earth being restored. They wanted some gory kind of a mess of an army, and a big military takeover of some description. And it doesn't look like it's ever, ever going to happen. I have no reason to believe it will.

29. Now in here I want you to notice something, and it's found in the Book of Rom 1:18.

(18) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Now what do you usually hold with? Your feet or your hands or your head? You hold with your hands. So, the wicked hands were those that kept back the truth of God from Israel; they knew better! But they wouldn't tell the people. Blind leaders of the blind, falling in the ditch. See? So, by wicked hands ye crucified Him.

30. Over in Jn 18:12-14,

- (12) Then the band and captain and officers of the Jews took Jesus, and bound him.
- (13) And led him away to Annas first; for he was the father in law to Caiaphas, which was high priest (the) same year.
- (14) Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. (Even though, see now wicked... it was prophesied what would happen, he's doing it, he shouldn't have done it, but he's doing it.)

Now see I'm showing you, these people did not understand, yet that day, in the face of everything, what was going on, even after everything had gone on, and was now into a new era entirely. They had to learn from another source, which these people never did.

31. Now these Scriptures follow Mt 21:5-17. [End of side one.] And this is the story of the daughters of Zion:

- (5) Tell ye, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. (And down here in verse 9.)
- (9) ... (they sang) Hosanna the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.
- (10) And when he was come into Jerusalem, all the city was moved, saying, Who is this?
- (11) And the multitude said, This is Jesus the prophet of Nazareth of Galilee. (See? Now of course at this particular time the people rose up against that.)
- (12) And Jesus went into the temple... cast out (those which) sold and bought (goods and so on.)
- (13) (He said, My Father's house is a) house of prayer; ye have made it a den of thieves.
- (15) (And then the people were crying again,) Hosanna to the son David; (and the priests) were sore displeased,
- (16) And (they) said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou has perfected praise?
- (17) And he left them, and went (to another) city.

So they knew there and they could see that this man had an affect upon the people, and they knew that He was somebody of great stature and they were willing to listen to Him. And they themselves admitted that He had to be put out of the way lest He do many more miracles, because the more miracles He did, the more things He did for the people, the more they would listen. And that meant they would lose their authority and all of their power, they wouldn't be anything anymore unless they joined Him, and the idea was, "I'll join nobody; I'm standing here, and I'm going to get the glory, or I'll kill the whole bunch of them!" That's Satan!

32. Now tell me. That's not God, that's not human nature. Human beings are more meant to follow than to ever lead. Although God knows they were meant to lead in the garden, but they threw it away. But you see how people are. And the Scripture distinctly says, "We are sheep." That means we are led.

Now these people here said, "We're going to lead." Now "I know He can produce what we can't produce, but a dead man can't produce anything, so we'll kill Him. And we're not doing it really for ourselves; we don't want the nation to perish. We're thinking of you people."

That sounds like a bunch of these tripe I read from these so-called practitioners that are interested in my health. I've got the idea, a hundred percent, like my son told me. He said his friend told him that owned a health food store, "There's more health food comes out of a health food store than goes in it." And the only thing I see in all these papers is, "I've got the money and I'm glad I have, and I want yours." It's a racket. Religion is a racket. This was a racket. I'll show you where it came from, in the Book of Genesis, another time we get back to the services on Stewardship.

33. All right. Now these Scriptures I read also follow Mk 15: 9-10. I want to just show you these Scriptures coming together.

(9) But Pilate answered them, saying, Will ye that I release unto you the King of Jews?

(10) For he knew that the chief priests had delivered him for envy.

(11) But the chief priests moved the people, that he rather release Barabbas unto them. (And so they said, "Crucify him.")

So we're trying to show you here that these people actually had the great possibility of insight, a tremendous possibility, because as the Scripture said, "These things were not done in a corner." When Paul said it. He said, "My ministry vindicated was not done in a corner." Jesus' ministry was not done in a corner. And I want to take from this Alpha to the Omega, William Branham's ministry was plumb around the world where Jesus and Paul and nobody else had ever gone! To the final showdown in India. See?

34. Okay. Every vindicated sign led to the true interpretation of Scripture by God Himself, which is in John 14. Now what I'm trying to show you here is that all of these things were there, and they were visible, they are written about. We see how the people responded, and they will be actually accounted blamable for their response. Now it says here in Jn 14:10:

- (10) Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.
- (11) Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.
- (12) Verily, verily, I say unto you, (and so on.)

What are you saying here in plain English? He said, "Look, if you don't understand the Father is in Me, then you don't understand Scripture. You're not connecting with Moses, because Moses was God to the people. See? And the Psalmist distinctly says, and the Bible says how God is in the prophets, which He certainly is. And the prophets are gods unto you. So don't you understand now that this has nothing to do with Me as an individual? I am only here as the One that God is using." Now He said, "If you can't believe the very Bible I am quoting from, then you've got to believe what I'm telling you that no man and I cannot do what is being done! So therefore Who is doing it? Then if God is doing it why is He doing it?" To attract the attention.

They said, "Forget it." See? You couldn't do it.

35. Their senses were not exercised unto righteousness! No way! In other words they weren't alerted to it! They weren't alive to it! What they saw didn't gel! Why? There was nothing to gel with it! See, they couldn't identify with it. That's why I say you and I are in such a wonderful position, we can identify the Scripture that we've been taught, and thoroughly identify with what's going on in the world, and we don't have to get all shaken up about little stupid things coming upon the earth, like even cloning. Who even gives a care, or Ebola, or anything else. If we're going to die, we're going to die, but praise God we're ready. In fact we're actually more than ready.

Now even His close disciples missed this as we see in Matthew 24:1-3. They missed the fact of Jesus' Kingdom, and all of the things I've been talking about that they couldn't seem to get back there when I read to you originally, and showed you they didn't know who He was, didn't know His ministry, why He had one of those, didn't know why He died, didn't know how to accept the resurrection, and all the things that were coming. They just couldn't do it. And I'm showing you that they had ample evidence, there was plenty there to warn them, and to guide them, instruct them, to keep them, and bring them in. But showing you that even the disciples, the very closest ones, couldn't grasp it; they just couldn't get it.

36. Now let's go along here, Mt 24:1-3.

- (1) And Jesus went out, and departed from the temple: his disciples came to him for to shew him the buildings of the temple.
- (2) And Jesus said (to) them, See all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

Now He knew that they knew that He cleansed the temple! Now He said it's going to be ripped down! Not even one stone left upon another. He said, "Destroy this temple, I'll raise it up in three days, didn't I do it for Lazarus? Well if I could bring a man back in four days don't tell me now that I haven't got authority to tell you if I die, which I will die, I'll be raised within those three days."

Now if you think I'm kidding, I want you to take a whole batch of Bro. Branham's sermons and listen to them. And if he is not telling you the same thing word for word that I'm telling you now, you aren't listening to those tapes! Because I'm only amplifying what William Branham said. I'm not trying to preach my own message, my own ideas.

37. Now let's go further,

- (2) ... (they'll) be thrown down.
- (3) And as he sat upon the mount of Olives, the disciples came (to) him privately, saying, Tell us, when these things (shall) be? and what shall be the sign of thy coming, and the end of (this age)?

Now they caught on to something. "If He's truly the one who Moses spoke of, then we leave Moses and we go on with Him!" They were catching something. But they couldn't catch it all. Now don't think for one minute like these teachers and preachers, and God knows the folly to even call them some kind of ministers, and they tell you these men were asking about His second coming, they didn't even know about His first coming! The word isn't coming. It says:

- (3) ... Tell us, when shall these things be? and what (will) be sign of thy (Presence),

"What will be the sign of Your taking over the Kingdom? Because this should be the sign, what You've given us, all the miracles, all the things, we know these, if this isn't it, tell me what is!"

He said, "I've told you! My Kingdom isn't what you think it is, it's not of this world. I'm going to rise the third day and I'm going to start a new Kingdom on earth, but it's going to take a resurrection to bring you all back." Then so now the thing is, what's

going to be the sign of it? “I’ll tell you! Just before I take over there’s going to be false prophets arise, this is going to happen, that going to happen, the other thing going to happen!”

Do you follow what I’m saying? They don’t have a clue to the word ‘Parousia’; it’s called garbage in Jeffersonville. I wouldn’t want to stand in the face of God, having called the Presence garbage. Say, “Well the guy speaks in ignorance.” It’s no time to be ignorant! If you want to be dumb, stupid, and ignorant, that’s your privilege. I sat too long with the prophet of God.

38. Now the leaders should have caught this. In John 9:8-17. Here’s about the boy that was born blind, his eyes are opened, and everybody’s absolutely amazed. Well they said, “Who opened your eyes?”

He said, “He’s a prophet.” The Jews did not believe that. And so they asked the parents.

He said, “I don’t know how his eyes were opened. He’s of age, ask him,” because they’re afraid of the Jews, see? They were afraid they’d get put out of the synagogue. Put out, hah, I’ve been thrown out.

[John 9:]

- (23) Therefore his parents (said), He is of age;
- (24) (And so they said the blind boy,) Give God the praise: we know this man is a sinner.
- (25) (The little boy answered,) Whether he (is) a sinner or (not), I (don’t) know: (but) one thing I (do) know, that, whereas I was blind, now I see.
- (26) Then they (said) to him again, What did he to thee? how opened he thine eyes?
- (27) He answered, I have told you already, (now I love this,) (you) did not hear: wherefore would (you) hear again? (are you want to) be (one of) his disciples?
- (28) They reviled him, Thou art his disciple; we are Moses’ disciples.

Hogwash! They wouldn’t have known Moses if they’d have met him in his soup! They didn’t have a clue about Moses, because Moses’ name doesn’t mean one stinking, solitary thing outside of what God gave him! He doesn’t amount to flash in the pan, nor does anybody. Paul’s gospel is only because God gave it to him! See? David, prophet king, only because God gave it to him! Because God’s the Author of everything. These people didn’t have a clue about Moses, any more than people today have a clue about

Jesus; they just talk about Him. But they don't have a clue, or I've missed my guess – I've missed my understanding I should say. "Oh, we're Moses' disciple," no they weren't. Jesus said, "If you'd have known Moses, you'd have known Me."

39. [John 9:]

- (29) We know that God spake (to) Moses: as for this fellow, we (don't) know (where he's from). (They're liars, they did know.)
- (30) The man answered and said, Why herein is a marvelous thing, that ye (don't) know (where) he is (from), and yet he opened my eyes.
- (31) Now we know that God (doesn't hear) sinners: but if any man be a worshipper of God, and doeth his will, he (hears him).
- (32) Since the world began was it not heard any man opened the eyes of one that born blind.
- (33) If this man were not of God, he (couldn't do a thing).
- (34) They answered and said (again, watch the big sneer), Thou wast altogether born in sins, and dost thou teach us? (Huh, huh.) And they (threw) him out.

That's the Alpha! And if you think the Omega's any different, you are sitting here blind, deaf, and ignorant. Because the squeeze hasn't come down, but it's got to come down. Bro. Branham said so. I don't understand it, but I can read my Bible and know the Alpha. And if I know the Alpha, I know the Omega. Because Alpha is Omega, that's what he said. If he said it, then I got to agree with it.

40. Okay. In 24-40 – I haven't got time to read that all. All right. They also knew that Lazarus' resurrection followed this great demonstration by God. But lest we get too stern in our thoughts relative to every one of the disciples because of hardness of heart, because they couldn't believe, let us recall Jesus' words to Nathaniel for accepting Him at least as King of Israel, based on discernment that God gave him. And that's when He said, "Behold an Israelite in whom is no guile."

And Nathaniel said, "Whence does Thou know me Rabbi?"

He said, "When you were under the tree with Philip, I knew you."

He said, "You must be the Son of God; You must be the Messiah."

So Nathaniel caught something, the same as Peter did, when he said, "Thou art the Christ, the Son of the living God."

But here's the point: you can catch something, and you can know something, and you can say like the Pentecost, that William Branham was a man sent from God, and they could say, "Bible days are here again," and miss Lk 17:30, one hundred percent, and never know this was Malachi which was to come. The prophet rather from Malachi 4, which was Elijah. They could miss it.

41. Now, all this reading, commenting, is for a later foundation of Hebrews 6. But now let us consider that no matter how Jesus was set at naught, and vilified and crucified, it was done for the remitting and the forgiving of sins. And we saw that in the Book of Hebrews where we read it, "Without the shedding of blood, there's no remission of sin." He had to have more than simply remission, as we hear a cancer goes into remission. It's still there; it could flare out. It's not that, it means to forgive. The actual forgiveness of sin, in other words, God remembers it no more against us, there is no place for any recall of God, what we have done when God sees us under the Blood. Absolute perfection as Bro. Branham said, "*The Blood perfects the Bride.*"

Now I've got Scripture after Scripture here, but I'm not going to read it, because it would take us far, far too long, until far into the night. Now if I had read all of these and commented upon them, we'd have been here as I say for quite some time, but I've reduced volumes tonight for a lack of time. But as our subject was The Omega Crucifixion, we will deal with it.

42. Now let us understand unequivocally, that though Jesus cannot shed His Blood twice, and be literally crucified in the flesh again, He has never ceased to be on trial. And Bro. Branham put him on trial before he died. All the accusations brought against him. It didn't matter. And then he said, "*I indict this generation.*" And he showed the flashing red lights of judgment, the combine coming. He brought all these things to you as I am bringing tonight, but he never expressed it as the Omega Crucifixion, which I am doing. Which means: what took place one time, is taking place another time, it's the same thing, the same crowd, the same ideas, the same relationships, everything, there's nothing changed one little bit, it's the people simply cannot get what is going on from God Himself in a person of a man who is a prophet, because Jesus was a Prophet basic! Don't even talk about Messiah, until you talk about Prophet.

43. You say, "Bro. Vayle I don't agree." You don't have to agree! Read your Bible! When did the word 'Messiah' come up? Before the word 'prophet'? I got news for you. Came a long time after the word 'prophet'.

Strangest thing was this was a Prophet. Moses said, "The Lord God will raise up a Prophet like unto me." He put Him as a Prophet. He came as a Prophet. Israel today on second thoughts will agree in order to make the Christian feel good about himself, or a little fellowship, "We made a mistake. I believe He was a prophet." Well just a minute. Let's go a little further. Well they're not going to do it. You know that as well as I do. See?

Now He never ceased to be on trial. And in this day in Hebrews 6, He is again on trial and crucified in spirit, exactly for the same reasons as He was put to death in the flesh, as He was on Good Friday, centuries ago.

44. Now, we're going to get this from Romans 1. This is something that Bro. Branham said. Okay, we'll read it.

- (1) Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,
- (2) Which he had promised afore by his prophets in the holy Scriptures,
- (3) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

Now listen to what he says,

- (3) Concerning his Son Jesus Christ our Lord, (right?) which was made of the seed of David...

Notice made. In other words, that was the flesh, Mary's flesh, and God created the sperm and the egg. Never came from Mary at all. She supplied the chemicals by way of her body, and therefore he was the seed of the woman.

Now, keep remembering now,

- (3) Concerning his Son Jesus Christ our Lord, (after) the flesh (David);
- (4) (Now) declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

45. Now declared to be. In other words, absolutely led forth and manifested to be the Son of God by way of the Holy Ghost. And Bro. Branham categorically put this here as the Holy Ghost Himself. I don't know what sermon it's in, but the reason I remember it was because I had the same thought many years ago – not that he didn't have his way ahead of mine. But my understanding right there was then having to do with the Holy Ghost. I couldn't define it like Bro. Branham did. Which we'll define as we go along.

But this then now we see in the form of the Holy Ghost. Flesh at that time, now at this time, Holy Spirit. Right? You getting the picture? Well that's what we're looking at. So all right now, Who was doing the work? Always God did the work. God created by Christ Jesus, God reconciled by Christ Jesus, God mediated by Christ Jesus, He accepts mediation by Christ Jesus, He accepts intercession by Christ Jesus, everything is by Christ Jesus. There's nothing that isn't. If you put Jesus off the throne, the worlds would dissolve. God would have to start all over again. You simply cannot break this continuity, which is in God.

46. So all right. Correctly now, if He was set at naught, as a Prophet like unto Moses, He has to conform again somehow in some way by some means to Deuteronomy 18, Numbers 12, Jn 14:7-12, which follows Jn 10:30-39. Now all those Scriptures I'm sure you're familiar with. Because Deuteronomy 18 talks about how you recognize a true prophet. Numbers 12 tells you there's prophets and prophets and Moses is not just a prophet. Because all prophets on the normal scale, they have visions and dreams. But this prophet Moses, and one like unto him, like Paul and William Branham, He said, "I appear to him apparently." In other words, "I'm seen somehow, I make myself completely visible, and I talk face to face." He said, "My servant Moses ...?... not so."

And Bro. Branham being what he was and who he was categorically said, "*The Pillar of Fire has not been seen as it was with Moses for two thousand years from the time of Paul.*" So he said, "Moses, Paul, William Branham." And if you don't like it, it's fine by me. Don't argue with me, because I'll say, "Just get out of my life." I'm not interested.

47. I'm like Oral Roberts. A guy came one day, and Oral Roberts was healed of T.B., when he was dying, he's sitting in his big plush office, you know, a lot of money and all, which is very fine, and a boy comes in, and said, "Mr. Roberts."

He said, "Yes sir."

He said, "I'm a graduate of so and so university."

And Oral said, "I've got two degrees myself, so and so, and so and so."

The guy looked at him. "I just came, Mr. Roberts, to tell you that God doesn't heal."

He said, "What did you say?"

He said, "I said God doesn't heal."

He said, "Get out! Get out before I throw you out! Think you're going to take my healing from me? Going to reduce me again to death?"

And I admired Oral Roberts. And that's where it ended. It's true. Moses. Moses, Paul, William Branham.

48. All right. So Jn 14:7-12, wherein Bro. Branham took that phrase when they said, "Show us the Father."

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

Not William Branham does all these things, tells these things as perfectly how they come to pass, does all these things; it's God. So with Jesus.

Now people can't take that. Why? Because they want to make Jesus God when he isn't God. And God isn't Jesus. He's a man. That's the trouble with those people. They simply don't want to understand. It's a man that does it. The same as "When I stand at the door and knock, and whosoever opens the door," that's a man. See?

49. Now John 10 is the same thing. They said to Him, "You make Yourself a god, because You call Yourself Son of God."

He said, "Aren't the prophets gods? Where have I erred? I haven't erred at all." He said, "There's no way." He said, "You people are trying to kill Me. Why are you trying to kill Me? What good work have I done?" See He was smart. Of course, He had to be smart. Because there wasn't any such thing of a word said until there's a work done. You can't do it; you've got to be vindicated. You see?

That's what even Luke knew that, when he wrote the book of Acts. "Jesus began to do and to teach." And everybody, and I had the same stupid idea, listened to the same stupid people, and they said, "See here's the thing. You never testify to anybody till you live the life." Now that has a bit of truth in it, I admit. But this is different. Jesus began to do as a Prophet vindicated, then He began to teach. And He said, "You can't deny what I'm doing is of God, therefore what I'm saying is of God! Don't you understand? You say you follow Moses; you don't even know Moses." See? "Which of these works do you stone Me for? Why are you trying to kill Me?"

50. He said, "We're not trying to kill you for good work. Raise the dead! Empty the graveyard. Fill our tubs full of wine, feed the sick, raise them, who cares, do it. But don't open Your mouth. We'll open our mouths."

Hey, anybody sitting here doesn't believe William Branham vindicated and flawless? Don't ever open your mouth around me, or I'll crawl right down. Because I'll challenge you bud, so fast, your head will swim. You're going to have to show me some authority, and I mean it. I mean it. I'll back down for nobody, because I don't have to. See?

Now this is absolutely correct. What I have to say based on William Branham. Vindicated prophet of God like unto Moses and Paul, and therefore in a measure as Moses and Paul, like unto Christ, and in fellowship with Him. And I take Matthew 4 and Matthew 12 and John 14 as the absolute and then go to Hebrews 6 based on 1 Corinthians 13.

51. So all right, let's go to Matthew 4. I didn't even look up the passages, but it says right here, now you see the devils were being cast out, the sick were being healed, everything else, Satan had asked Jesus to worship him.

Now it says,

(13) And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephtholim:

- (14) That it might be fulfilled which was spoken by Esaias the prophet, saying,
- (15) The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;
- (16) The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.
- (17) From that time Jesus began to preach, and say, Repent: for the kingdom of heaven is at hand.

Now what was He doing? He was setting the groundwork for the Kingdom of heaven, which He straightened it very straightly in the Book of Acts when He said, "You go into all the world and preach the gospel. And there'll be the Jew first, and the Samaritans and Gentiles. And whosoever believes, repents, baptized in water, be filled with the Holy Ghost." The Kingdom of God was started right there and at that time the Gentiles were included, but Jesus Himself never did go to the Gentiles.

52. Now go to Matthew 12, that's my favorite. Bro. Branham never did use it, and it's fine by me. But after the great healings, and the great miracles, especially the casting out of devils, and so on, the Pharisees held counsel against Him that it might destroy Him. Now watch right here. Crucifixion sets in at this point. The counsel was, "Let's kill Him." Now watch what happens at the time of the Alpha crucifixion.

- (15) When Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;
- (16) And charged them they should not make him known:
- (17) That it might be fulfilled which was spoken by the prophet, (Esaias) saying,
- (18) Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, (there's your mark right there.) and he shall shew judgment to the Gentiles.

And if the Spirit was not upon Him, He couldn't show judgment. So therefore, Who is showing the judgment? The Spirit of Jesus. The answer is unequivocally, the Spirit. That's all.

53. Now let's go further,

- (19) He shall not strive,

That's not Jesus the man, He sure did strive. He threw them out of the temple, busted them across the backs, every place He could hit them with the thongs. Now farmers, if we got some farmers here, and I did a little farming in the sense that I could recognize what a sheaf of grain is bound into a bundle. And they need binder twine. How many times do you ever get binder twine caught around your wrist? One of the loveliest blisters and burns you ever get in your life. So you better know what they felt like when they fell across their back. Every little string in there, just schoom, the skin. Little welts follow, burn, everything else. He really laid it on them. Strive? Why certainly He strove; don't tell me He didn't.

(19) ...nor cry;

Why He stood in the street and cried. He said, "Ho, everyone who thirsts, come unto Me and drink." But this spake He of the spirit that was not yet given. Because Christ was not yet glorified. Sure, He screamed it out.

(20) A bruised reed shall he not break,

He didn't? He most certainly did. The Jews will never come back to a sacrifice and to a law in some way whereby they get salvation. The only time they're going to get anything is when He appears and they say, "Oh my, we're really in trouble now." When He leaves the Bride up in the marriage chambers, at the Wedding Supper.

(20) ...(the) smoking flax shall he not quench, (He took the spirit right away from them.) till he send forth judgment unto victory.

(21) And in his name shall the Gentiles trust.

So here you got up here, "Counsel destroy Him," in the Alpha. And down here in the Omega the same thing obtains, because they'll try to destroy Him! Now the point is: the destruction of Jesus came through the Word! Now you know and I know that every single one is branded as a cult and everything else, because we don't believe like they do, and who are they? Well, they're of the devil and I don't want to join that crowd.

54. Then read the rest of the chapter. You'll find at that time Jesus categorically says, "In this day of the Alpha, you can blaspheme my Name all you want. You're going to be forgiven. Father forgive them, they don't know what they're doing." See? Upon the cross, "Oh yes, you'll be with me in paradise, don't worry." Right there till his death. "Into Thy hands I commend my spirit." But down here he says, "One word against the Holy Ghost, and it's finished!" And what's the Holy Ghost doing?

"Oh Bro. Vayle, He's healing the sick, He's raising the dead, He's discerning, He's..."

Oh listen, why don't you just shut-up? That is the beautiful string on the box, or the ark, that contains the Word. That's just the icing on the cake, so to speak. That's not it. That's discernment. Telling you your diseases was only to encourage you to get

healing, so the rest of this ministry that Bro. Branham had, was to open your eyes, it's "God, God, what am I supposed to hear?"

Well it's easy for me when I first saw Bro. Branham. I've told you time and time again, it's like a voice seemed to say inside of me, "If you ever listen to any man, that's the man you're going to listen to." And I sure listened to him. That's where I get my criticism. People don't listen. And I do my best to listen, see?

55. Now, again in John 14, he says, "A man is coming. He that believeth, a singular individual, believing, will do greater works, much in multitude more." As Bro. Branham categorically said, "*He had more success in my ministry than He had in His Own when He was here in flesh.*"

So we're looking at the Son of God. We're looking at the Holy Ghost come back to bring again the days of the Son of man upon earth here. And we're looking at Hebrews 6, and that's what we want to go to, which is based upon perfection, which means when that which is perfect comes, there's no more prophecy, and perfection means culmination or finish, and God does everything in a seven. So in the Seventh Church Age there'll be no more coming forth, it's over! And if you add one word or take a word, it's no longer perfect. And judgment begins to fall. We are at the Alpha.

56. Now the alpha testimony over here, that Bro. Branham brought us,

[Hebrews 6:]

(1) Therefore leaving the principles of the doctrine of Christ,

Therefore leaving the teaching, the understanding of the Logos of Christ, that is don't go back now to when He was in flesh! Well if you don't go back to when He's in flesh, what are you going to go to? See that's the thing. What are you going to go to? You're going to have to go what was in His flesh, as the Scripture so profoundly tells us. When Paul met the Pillar of Fire on the road to Damascus, he said, "Who are You Lord?"

And as Bro. Branham said, "*No Jew would ever call a Pillar of Fire anything but Elohim.*" Who are You Elohim? Who are You God? Who are You?

He said, "I'm Jehovah Savior." He had gone back to being a Pillar of Fire having left the flesh. Who left the flesh? God left the flesh! When did He leave the flesh? In the Garden of Gethsemane! Otherwise why did Jesus cry on the cross, "My God, my God, why hast Thou forsaken me? Into Thy hands, O God, I commend my spirit!" You got a razzmatazz, stupid, idiotic, God knows what, mess, when you get this thing out of line.

Yet I'm criticized day and night even quoting Bro. Branham. "Lee Vayle believes in two gods." I believe you're an idiot. You're blind. I got more faith that I'm right than you'll ever have faith that I'm wrong.

57. Leaving therefore all of these things concerning Christ in the flesh – now listen, let's go on to perfection! Paul couldn't do it at that time! But he's going to do it now. Here's what perfection comes into; [Hebrews 6:]

- (1) ...not laying again the foundation of repentance from dead works, and of faith toward God,

My God if you don't do that now in your sin, you're never going to get anywhere. But that's not what you're looking at! You're not looking at crucifixion number one; you're looking at crucifixion number two! You're watching the omega from the alpha. Now he says here,

- (2) ...(and) resurrection of the dead, and of eternal judgment.

How in the world can you escape this? If you don't have it, you haven't got anything! He's talking about the time of the flesh when Logos became flesh; the Word dwelt among us and became flesh. And how did He become? Down, down, down to the flesh of Jesus. Now He's down to our flesh, but in a different way entirely.

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

- (4) For (it's) impossible for those who were once (for all) enlightened,

Now watch that, once for all enlightened, that means there's no more enlightenment. That's Rev 10:1-7. That's the Seventh Church Age. Rev 3:14-21. You can't miss it.)

- (4) ...tasted the heavenly gift, partake of the Holy Ghost,

- (5) Tasted the good word of God, (even) the powers of the world to come,

58. Bro. Branham actually demonstrated the powers of the world to come, why? In a resurrection. Everything in here was manifested, and Bro. Branham could not catch this until one day a vision came. And you know the story. He saw a man in white sowing; he saw a man in black following. He saw the wheat come up, he saw the tares come up, he saw the sun begin to boil down from heavens of brass, he saw the wheat begin to wilt, he saw the tares, the weeds begin to wilt. And they were praying, "Oh God send rain," everybody praying. And suddenly the rain came. And the wheat rejoiced, and the tares rejoiced. And then they realized, from the Scripture, that God had said He sends the rain upon the just and the unjust.

And so at the end time, you have complete fulfillment of the Word of God, wherein Bro. Branham preached The Anointed Ones At The End Time, showing you there is no difference absolutely between the tares and the wheat, except one great difference, that's the Word. And he took it right from chapter 7 of the Book of Matthew.

59. Now, if they crucified Him back there, after all of the visible manifestation, this is indeed God in our midst doing this! And it cannot be refuted! And then shortly, turn right around, because He now brings a Message, and tells you what the Word of God really is all about. Tells you what you think you have, you don't have. That they're wretched, miserable, naked, and blind, and don't really know it.

It's just like they came to Jesus one day, I'm talking about this man born blind. And Jesus talked to them. And He said, "Well," He said, "there are those who are in bad shape." And He said, "There are those that think they see, they can't see. And they can't do it. They're blind to the truth."

And they said, "Are we blind?"

Sure they were blind. And the fact of the matter is that when God came on the scene and those people saw the works that God did, and the Word that God brought, they hated God and the one that brought it. Now you show me that the people don't hate William Branham.

Why, I heard of a oneness guy having said, when Bro. Branham got killed, "Well thank God that false prophet got killed."

The same bunch said, "Well if he'd have been the prophet, he'd have come to us."

The big shot that went to Rome is the guy that said, "Ah that guy that judged everybody, he got judged himself."

Another fellow said, "God doesn't smear His prophets across the road."

Omega. They hated him and they hate God.

"Oh I love God, I love God, I love God."

60. My Bible says, honey listen, let's get this flat. I don't care what you say, and I don't care what I say. What I say is not going to get me to heaven, and it's not going to put me in hell. There's only one thing. Am I a seed, or am I not a seed? And if I'm a seed, I'm going to love that Word; I'm going to love God. I'm not going to love one thing and hate the other. I'm not going around speaking in tongues, performing miracles, anything else, and come against the vindicated Word, because I'm going to tell you one thing, signs that follow the Word mean nothing, it's signs that come before the Word. Because the devil takes everything and perverts it. Yes, there is an end brother, coming on the scene; it's all but over. I don't know just how soon it's going to be, but believe me it is.

Now then, as Jesus in the flesh completely indwelt God and was set at naught because of His revealing the true Word by a true revelation which was denied, so today the controlling church Laodicea, now at the end time, in Revelation 13 and going to Revelation 20.

61. Now in other words I'm telling you whose names are not written in the Book of Life. You might not like that. Say, "Well Bro. Vayle," I'm not naming anybody's names, I'm giving you the reason, I'm giving you the cross-section. I'm not going to try to name anybody; I'm not going to try to put my own name in there. I'm not going to say, "Well Lee Vayle's in there." I believe it's in there.

But right now at the end time, at the time of the antichrist, who's coming on the scene very, very shortly, and don't think for one minute that Cardinal Law is obviated. The other day, Brian Kocourek could tell you, he was listening to the station out of Cincinnati, and Reverend Martin, Malachi Martin, Father Martin, whatever you want to call him, the great historian was on there, so he had Ron Zimmerman phone, and he got in, and he said, "Yes, Ron, what's your question?"

And he asked Malachi Martin, he said, "Could there be a pope out of... is Cardinal Law still considered? He could be a pope out of America."

And he said, "Well, it's not that he's not considered, but the thing is you must remember, there are two groups of people. One are those for reform and one are Conservative. And Cardinal Law is conciliatory. So I think we'll get a pope maybe out of Italy, or someplace else."

And I laughed. Because this is the guy that should come in because he's conciliatory! He'll hold the left hands and the right hands and [Bro. Vayle makes whistling sound] right into the trap we go. Oh yeah, foxy loxy. Soon as he spotted the little brown hen with the acorn hitting her head, she said, "Oop the world has fallen."

He said, "That's right, come and I'll help you get away from it. Come to my den." So he just ate the whole bunch.

62. So I can see here, we have got the picture set up at the end time where this pope could come out of America, because Bro. Branham said, "*A pope will come out of America.*" He said that I think in 1956. Now if he said the pope will come out of America, he said it according to prophecy. Now that could be Revelation 13, and as far as I'm concerned, reading Revelation 13, if a pope does not come out of America, I'm just going to say one thing, I'm going to plague the Vatican and knock on the door until they say, "We'll take a pope out of America." No I won't have to do that, God's going to do it for me. But it's there.

63. So all right, the Laodicean church now at the end time of Revelation 13 going to Revelation 20, the lake of fire, and 2 Thessalonians 2: will take upon himself to forgive even more, and do more, acting as God in the temple of God, it's occurring. We know that Matthew 7 has been fulfilled and is being fulfilled and Matthew 24. That's about the false prophets. The one with the signs and wonders legitimate, but they're off the Word. We know that 2 Peter's being fulfilled with the false teachers going around. The Shout of 1 Th 4:16 will not affect even one thousandth of one percent of the entire world, even though the showdown was in India where Thomas was martyred, and the ?Martoma? church founded by Thomas is still in existence, for every religion practically under heaven was there, and saw the showdown, when Bro. Branham challenged to heal this

man in the name of their God and they couldn't do it, and he prayed in Jesus' Name, and the man got his eyes back. And you know what they did? They rushed him and grabbed him, were ripping the clothes off of him, in order, because they knew gods, or one of their gods was in that man, that's why that man got healed that he prayed for. Those birds knew more than the Pentecostals and the so-called Christians. Indwelt.

And so in this hour, the true God of Israel died, that is the Son of the true God of Israel died back in Israel. Even so now, the true God is dead to the Gentiles, yes, He's dead to the Gentiles, and the devil is worshipped, and the Laodiceans are shouting their praises... [End of side two.] ...as they go down to disorientation.

I've got maybe a couple minutes left but I'm not going to take any more. You understand where I'm going now, and where I've come from. This is the Omega crucifixion of this hour. And they have crucified to themselves the Son of God afresh. The Holy Spirit now chased entirely away outside the church, but there is, thank God, a remnant at the end time. Shall we bow our heads in prayer and go into the Communion Service.

Heavenly Father we come to You at this time, at the end of this service, asking You to help us as we take Communion, realizing except for the shed Blood there would not be an entrance, there would not be a Kingdom, there would not be a High Priest, there would not be a future glory, nothing of these things would transpire without sin having been removed through the Blood of the Lord Jesus Christ. This is indeed mysterious Lord, but we're not asking any questions, though the carnal mind would like to ask questions, rather Father we are just going back as we do with John the Baptist. In order for the first coming of Christ to be as it should be, there had to be him who preceded Jesus. We don't have to believe that in the sense that it was compulsory according to what man would think, but we know it was compulsory according, Lord, to what You think, it was necessary, it was right. And so many things Lord we would puzzle about, and then we would just fool ourselves, deceive ourselves, by not simply believing, and simply taking the Word as we take that John foreran Jesus, without the Blood no shedding, no remission of sin, no way for the Holy Spirit to come, no way for resurrection, no way for Millennium.

But Lord You said it and we believe it, and we put everything to one side and glorify You, knowing that the Blood makes the Bride perfect, perfects her, and now waiting for the end time, when the last word of Your Word, Lord, also completed because of the Blood, can now come into fulfillment, and there will be a resurrection, and there will be a change to immortality, there'll be a Rapture and a Wedding Supper, and the other things come to pass. And these things are here in progress and will continue absolutely until the day of our Lord Jesus Christ, there is nothing can be done about it, and we thank You for it, Lord, that it's all in Your hands. We ask You now to be with us in the Communion service and the foot washing. May Your Name be glorified, in Jesus' Name, we pray. Amen.