

A Passover Message

Bro. Lee Vayle - April 2, 1988

Let us pray. Heavenly Father the great apostle Paul brought in question, because in his day, and his hour, he believed in the resurrection from amongst the dead Jesus Christ the Lord. Today Lord, we know that we are brought in question also by the fact that we believe that you are the same, yesterday, today, and forever, and arisen from the dead and proved it by the fact that You are doing in the form of Holy Spirit and the Pillar of Fire, what You did when You were here in flesh Lord, and You've shown conclusively, that You have appeared, that You have descended and You are amongst us, which many do not understand. We people here tonight, how many, we don't know, upstairs, downstairs, but are a testimony to that truth, that we know that You have come in the form of the Holy Ghost, the prelude to the great hour when we shall rise to meet You, and You shall be incarnated to us in the body of the Lord Jesus Christ. And we shall be at the Wedding Supper of the great God of glory and at that time You'll be King of kings, and Lord of lords, Son of God, Son of Man, Lily of the Valley, the Rose of Sharon, the All together Lovely One, Jehovah Great God.

And so we stand here believing that tonight Lord, and thank You for this testimony that we have just by our presence alone. And we ask You Lord that You anoint every single one of us Lord, and all the churches represented to such a degree, that there will not be one sick one amongst the people O God, because of Your goodness and mercy in Jesus' name we pray, Amen. You may be seated.

1. Now the Message tonight is: A Passover Message. And literally we're going to look at what you might call: The reason for the cross or the philosophy behind the cross. And we'll start reading in Mt 10: 38 says,

(38) And he that taketh not his cross, and followeth after me, is not worthy of me.

And in [chapter] 16: of Matthew 24 - 25,

(24) Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

(25) For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

And in [chapter] 27: 35 - 44, we have the literal story of Christ and it says,

(35) And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet,

They parted my garments among them and upon my vesture did they cast lots.

- (36) And sitting down they watched him there;
 - (37) And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.
 - (38) Then were there two thieves crucified with him, one on the right hand, and another on the left.
 - (39) And they that passed by reviled him, wagging their heads,
 - (40) And saying, Thou that destroyest the temple, and buildest it in three days, save thyself, If thou be the Son of God, come down from the cross.
 - (41) Likewise also the chief priests mocking him, with the scribes and elders, said,
 - (42) He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.
 - (43) He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.
 - (44) the thieves also, which were crucified with him, cast the same in his teeth.
2. And over in 1 Peter and of course the 1st chapter and verses 18 - 20,
- (18) Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;
 - (19) But with the precious blood of Christ, as of a lamb without blemish and without spot:
 - (20) Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

And also just a portion of a verse in 1 Corinthians the 5th chapter, and the last part of verse 7,

- (7) ... For even Christ our Passover is sacrificed for us:

3. Now, Paul informs us as does Peter, that Christ is a sacrificial lamb of the Passover of which we are looking back in 33 AD where Christ Jesus paid the price of His life, by the shedding of His blood to lead Israel out of corrupt Judaism, and the bondage of a rabbinical synagogue order in Jerusalem which Revelation 11: and 8 calls spiritual Sodom in Egypt where Jesus Christ was crucified.

So, just going over that again, you'll that there are three Exodus' Bro. Branham spoke of: One was a time of Moses, and you understand of course very thoroughly that when the next Exodus he spoke of Christianity coming out of Judaism, wherein they were bound under the laws of man and the tradition of man, not the laws of God and they came out into Christianity. That was the second Exodus that Bro. Branham spoke of.

4. Now, the original Passover, which was the first and great Exodus was introduced by God Himself who declared to Moses, and then Moses to the people, He said, "When I see the blood, I will pass over you." And of course the Passover is when God Himself stood guard to deliver certain people from God's own sentence of death. Now you notice must remember the devil did not do the sentencing. Death and sin came by him. But you'll that God did the sentencing on the ground He said, "That the day of eating, you'll surely die." And now He's going to destroy the first born of Egypt and whosoever in not under the blood. So, God stands guard on the first Passover. "I will pass over you," when He saw the shedding of the blood.

5. Now, the blood that was to be shed, and which was shed by the Israelites was to be and was the blood of an innocent lamb, one without spot, and one without blemish. And it was proven to be so by taking the lamb up and holding it and watching it for fourteen days. And you'll notice that Jesus the Passover Lamb was also brought before the people to be judged and He was proved to be the perfect Lamb, and nobody could lay a finger on Him. Everything they said was lies, even Pilate had to wash his hands of the whole affair. And He stood there completely inviolate, because He was that perfect Lamb. Then of course they whipped Him until a human being would of died, and He did not die, showing that the lamb was a perfect Lamb worthy of the sacrifice that shed His Blood for mankind.

6. Now, the point we're making at this time is that, though the Passover or the divine intervention and preservation of God demanded the shedding of blood, by reading Exodus 12: we find there was no rules laid down, how the blood was to be shed. Now, I won't bother reading it, there are about 7 or 8 verses we could read. But you'll notice nothing is mentioned as to how the blood was to be shed, but was mentioned how the blood was to be used. Now, the throat could have been slashed. That perhaps was the way it was done and we believe literally that's how it was done, even as Abel was sacrificed by Cain unto death. We believe a jagged rock severed his jugular vein. A knife could have been plunged into the heart of the little lamb as it laid there bleeding, we don't know. A blow to the head could have been administered, and then the blood drained from the body. Now, we don't know how it was done. But when Christ our Passover died, it was prophesied perfectly in the Word, as to the exact manner in which it was to be done, and how he was to die. And that way was the only way that his blood could be shed and be acceptable to God. Now, that's something that we understand or will understand tonight. It had to be a certain specific way that his blood was shed, and it could not be done any other way, but this very one way.

7. You can see some of the Scripture though... there are many, we are not going to go into them in the book of Psalms the 22nd Psalms and 16 to 18. Bro. Branham used this a lot.

(16) For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet,

(17) I may tell all my bones: they look and stare upon me.

(18) They part my garments among them, and cast lots upon my vesture.

Then over in Zachariah... 12th chapter, and the 10th verse,

(10) And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon me whom they have pierced, (and that's from the pierced side, not just a pierced hands and feet, because they wounded His side also. Remember that was prophetically and it was done truly.) they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Now, of course this is at the time He makes Himself known to the remnant of Israel. But it already has been done to Him according to what the Scripture says.

8. Now, what I'm saying is this: Jesus had to die upon a cross and in no other manner could He die. And the point I want to make as to the substance of this Message is that His death upon the cross was not only prophesied. And thereby had to come to pass, but because the cross alone truly met the requirements as the instruments of death, and no other means could have met the conditions that are in the Bible, that must be met through the shed Blood of the Lord Jesus Christ.

9. Now, this is quite a stunning statement, but it is true, that His death must be the death of the cross, as it was prophesied and is brought out in Galatians the 3rd chapter, 13 and 14,

(13) Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

(14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Now, then because of this we ask the question what is a cross? Because you have to know what a cross is, in order to know the philosophy, or the principles behind it, as to exactly why it was a cross. Now essentially, as we view the cross of Christ, it is an instrument of death made out of two planks of wood. One of which crosses the other and is nailed together and set

up in an upright or vertical position, so that usually the cross -member or horizontal bar is nearer the top than the center. And the key phrase of this description is: one crosses another. That's what we are looking at. One plank crossed another. It did not bend, it did not go around it, it did not butt up against it, but it went right over the other in a very direct manner, and that's what forms a cross.

10. Now you'll notice, what I'm actually bringing out here is that the noun is also the verb. You cross something you get a cross. And two members, two articles, two planks crossed each other and thereby made the cross of the Lord Jesus Christ. The philosophy then of the cross is this, or the principle: The cross certainly suggests or types adversarial precepts, and consequent suffering for taking a stand for those principles or beliefs. Because that is why Jesus Christ died. He was contrary to what the people believed. Paul was beheaded. Peter was crucified. Andrew was crucified. Many people were destroyed, and it's the principle of the cross the laying down of the life, because adversarial principles are at force, at work at that particular time.

So, the cross then suggests, (it doesn't just suggests but it is true) the philosophy behind the cross is: adversarial principles make it so. And there is a consequent suffering for a stand of the principles that people believe.

11. So, let's begin to look at the book of Luke and beginning at the 11th chapter, 53-54. And Jesus of course has come against the lawyers and the Pharisees and the Scribes and He's telling them exactly what they are, where they came from, and where they are going. And in 53 he says,

(53) And as he said these things unto them these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

They literally goaded him to say the things that they wanted Him to say that were one hundred percent contrary to what they were saying in order to kill him. Laying wait for Him and seeking to catch something out of His mouth that they might accuse Him.

12. So, we go to John the 10th chapter, and beginning reading at verse 30,

(30) I and my father are one.

Right away the Jews took up stones to kill him. He answered them;

(31) Then the Jews took up stones again to stone him,

(32) Jesus answered them, Many good works have I shewed you from my Father, for which of those works do ye stone me?

(33) The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou being a man, makest thyself God.

- (34) Jesus answered them, Is it not written in your law, I said, Ye are gods?
- (35) If he called them gods, unto whom the word of God came, (That's the prophets as Bro. Branham said it.) the scripture cannot be broken. (You can't break it.)
- (36) Say ye of him, whom the Father hath sanctified, (deliberately set aside and proven,) and sent to the world, Thou blasphemest; because I said, I am the Son of God?
- (37) If I do not the works of my Father, believe me not.
- (38) But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.
- (39) Therefore they sought again to take him: (See?)

13. Adversarial precepts, one came against another. There was no blending, there was no moving around. You know, there's many figures, I suppose there's six major figures plus one. Major figures in the universe. You got various ones, you got: triangles, and you got: rectangles, you got: circles, you got: ovals, you got: a compound curve, and then you got: a cross. Which would make number seven. The number seven is distinctly different. You see here he's forming a natural pattern of the cross by their understanding and their wills being crossed.

14. Then going back to Matthew to chapter 27: 15-25,

- (15) Now at that feast the governor was wont to release unto the people a prisoner, whom they would. (He was in the habit of doing that.)
- (16) And they had then a notable prisoner, called Barabas.
- (17) Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? (Or the Messiah, See?)
- (18) For he knew that for envy they had delivered him. (Now, here's a rank old heathen, knowing more than the Christians or the so called, you know.)
- (18) For he knew that for envy they had delivered him.
- (19) When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

- (20) But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.
- (21) The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.
- (22) Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

Now, you notice that these are the common people that heard His gladly. They are not so happy anymore. You can see a direct parallel with Bro. Branham's ministry today. Now people don't want to recognize that, but I'm sorry for them, it's still the truth.

- (23) And the governor said, Why, what evil hath he done? (They didn't answer the question they said,) they cried out the more, saying, Let him be crucified.
- (24) When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.
- (25) Then answered all the people, and said, His blood be on us, and on our children.

15. Now, let's go again to the epistles, reading a little more: 1 Cor 1: 17-18,

- (17) For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.
- (18) For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

16. Galatians the 5th chapter the 11th verse,

- (11) And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

You see there again, they didn't want the cross, the cutting off of life, as represented in Christ upon the cross, which was not just representation, which was true. But circumcision was a figure to a degree, and he wouldn't preach circumcision; he preached the circumcision of Christ which was the cutting off of a life for the people.

Then in [chapter] 6: and in 12 Galatians,

- (12) As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

17. Then you notice in there, there was those who claimed that they believed in the cross, but when the argument came up and they need to take up their cross, because of the cross, they said, "Oh no, we believe in circumcision it's a perfectly good thing." And that's exactly where we find that Barnabas and Paul got separated. The Holy Ghost had said, "Separate Me Paul and Barnabas for the work what I've called them." Then it came to the Judizers (?) who attempted to bring about circumcision, which Paul says, "If you go that way, then you deny the circumcision of the cross, the cutting off of Christ." And Barnabas evidently fell for it. And Paul said, "I'm finished." And you never heard of Barnabas again. Now this is something you hear me talk about, because I feel very strongly when it comes to ministry. You live and die that ministry. And anybody gets in you way, you're finished with it. You say, "Oh, Bro. Vayle." Don't ever Bro. Vayle me, I'm sorry you know me better than that. I'm a nice guy to get along with. But, here's one place I stand, because I've got to answer to God, not to you. I answer for you. You see where Paul stood?

Adversarial precepts are in the cross, it takes an adversary, it takes a confrontation, it takes an actual butting, and a crossing over when you talk of a cross.

18. Look at Philippians: These are serious matters when you talk about the Word, you do not go into legalism and these things, which many people are still bound up in. They say they believe this Message and they are still just as bound up as they were back there in the days of poor old Paul.

Now, Paul says, here in Philippians 3: and 18,

- (18) For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

- (19) Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.

19. And you know that's what America did, in 1948 when they had the great conference, I think it was in San Francisco, the great Peace Conference. And there everybody could come with their religion and no body was allowed to stand up for the cross of Christ. And don't think for one minute hanging one around you neck, and being a Roman Catholic, or something else is going to do it. Anybody can drift like a dead fish with the current. You don't know what a cross is, until you stand up against something or somebody. It's got to be. See? So you can understand we're seeing it.

Let's go to Hebrew the 12th chapter and the 2nd verse,

- (2) Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, (Now watch the

cross,) despising the shame, and is set down at the right hand of the throne of God.

In other words, no cross, no crown. Exactly true. you want a crown there's got to be a cross.

20. All right. Since you can easily see what I'm saying, we are going to enumerate some of the clashes or the crosses found in the Word of God, because that's what we say there's got to be a principle behind the cross. Why was it a cross? Because it crosses. See? It's adversarial. You're coming against something.

All right. Where are the clashes? What happened in the Bible? What is set forth? By right first of all the cross or clashes is found in the Word of God, many, many places from the very beginning. And these set the principle of the cross, and make it a cross of redemption and restoration undoing the crisis of rebellion that have occurred. So let me say that again. These crosses, these clashes we see in the Bible, set the pattern to the tenor and bring us to understand what we're saying, that these set the principle of the cross and make it a cross of redemption and restoration and glory, undoing the crisis of rebellion.

21. Now the first case it doesn't do that, because the first clash was in heaven between God and Satan and only the heavens were purified. But Satan is not purified and he will never be restored. You may not know this but Jimmy Jones, the one that had the big massacre down in South America. I talked to him on this very subject. And he said, "Lee there's one thing I'll admit, (he said) I can talk to you like I talk to no other person, because you listen, and you don't throw a fit over it." And he believed in restoration. And he laughed and said, "But it's strange that everybody believes that goes poeey." And he went insane, and took hundred's of people with him. The doctrine of restoration of the devil, that even Booth Clifford understand preached. "Where Christ and Satan will go down the streets of glory, hand in hand," is a lie from the pit of hell. There is no restoration on those grounds, the restoration lies in the cross that the Blood purified the heavens.

22. Now let's read it. It's in Isaiah 14: Just a couple of verses, 12 to 14.

(12) How art thou fallen from heaven, O Lucifer, son of the morning!
how art thou cut down to the ground, which didst weaken the
nations! (Now he'll never be restored.)

(13) For thou hast said in thine heart, I will ascend into heaven, I will
exalt my throne above the stars of God: I will sit also upon the
mount of the congregation, in the sides of the north:

(14) I will ascend above the heights of the clouds; I will be like the
most high.

If that's not the cradle of the modern popes, I want to know what is. If that's not the cradle of Protestantism, I want to know what is. And if you want to know where the Protestants and Catholics are entrenched today, just read the names of the Protestant big-

shots that meet with the pope. And there's not one that doesn't. And don't say that Pentecostals aren't there, because they are there...

23. Hebrews the 9th chapter tells you exactly what happen in the heavens. We're not here to fight with anybody, we sure want the record cleared. Because I'm going to tell you one day we may die by it. And if we're going to die by it we better live by it. On verse 22 of chapter 9:

(22) ...almost all things are by the law purged with blood; (They're burnt right out. Cleaned) without (the) shedding of blood (there) is no remission (of sin.)

(23) It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things (that's just the pattern now purified of the blood of bulls and goats, but the heavens itself were cleansed) with better sacrifices...

In other words, every remnant of uncleanness have even been taken away out of heaven, purged completely by the Blood of the Lord Jesus Christ where the first clash came.

24. The next cross or clash is seen in Eden, where Satan and the serpent's body crossed the Word of God to Eve and she fell into sin, as it says in Gen 3: 1-5. And we all know what that is, but we'll go back and read it.

(1) Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

(2) And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

(3) But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

Now she should of known this very strange that this beast here would begin talking to her. But she just took it every day. Her guard was down before she knew it was down. You don't fool around with the devil.

(4) And the serpent said... You shall not surely die:

(5) For God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil.

25. You noticed right there: He didn't say there wasn't any God, he just misinterpreted the Word to her completely. Now, the doctrine of the hour was; "You are going to die." And what did Satan do? He twisted the doctrine. Now she had known the doctrine and stood with the doctrine any quote he gave would have been nothing. And that's this Message today!

If you don't know the doctrine you'll die. Because anybody can quote anything. Went through a whole series, the pastors the spiritual husband and we finally found out by reading it, he never even said that. He said, "*Spiritually speaking.*" And that is a mighty big difference. Satan hasn't lost his cunning. If you think that Satan is not around this Message, let me tell you something, "I wonder if you're born." You're certainly not dry behind the ears if you can't figure this one out. I take a strong stand for the Word in this church. And if the Word doesn't do it, I'm not even interested whether you and I make it. I'm sorry. I've got to take my stand, that's why I... don't book any interference in this pulpit. My stand is with this Word. If the Word, the Life is not released in this Word there isn't any of us got a chance, my brother, my sister. Because it's adversarial. Everything is adversarial, I don't care what it is. You see the cross all the way through.

26. Now, you can see Satan's word in the serpent crossed the Word of Almighty God and she allowed it to stand. She became the 'goat' as it were. Now watch what happened... This word crossed with a very peculiar meaning from Genesis the 3rd chapter in the 13th verse,

- (13) And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me,

He literally seduced her in copulation is what happened. And you will see that at this point Eve cross bred, or hybridized the human race. And that's a cross again. Look in the book you'll find it right in the dictionary. To cross is to hybridize. And so there was a hybridization, so you can see we now have a 'cross-breed' race, when we should have a genuine good race. Watch where this ...?...[class] above the cross-breeding goes.

27. See it in Genesis the 4th chapter, 8-10,

- (8) And Cain talked with Abel his brother: (This hybridized individual, this serpent seed,) and it came to pass, when they were in the field, that Cain (the serpent seed) rose up against Abel (the true son of Adam and Eve) and (he killed) him.
- (9) ... the Lord said unto (the serpent seed) Where is (the true seed) thy brother? And he said I (don't know. When did I get any charge over the true seed.)

I'm sort of rigging this Scripture a bit to make you think. You true seed of God, then all you want is the Word of God. And what comes out of that Word? And If it doesn't come out of the Word, the prophet said, "*Stay away from that stuff.*"

Like the little girl in Jack Bell's church, she said, "I'd sooner die then go to the false anointed for healing." And I will too, my brother, my sister. Because life isn't that important. I'd sooner be like poor old Samson, who having got into a little debauchery, especially the sexual kind, decided it was best to serve God after all, and in one fell swoop he took the whole bunch with him. Took a long time for the man to get back to the Word, but he got back to the Word.

28. Let's just take a little look at this, verse 10,

- (10) And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

Let's see this cross-breeding. Let's see this in the church, over here in 1 John the 3rd chapter verse 11 - 13, We've been to this many, many, many times.

- (11) For this is the message that ye heard from the beginning, that we should love one another.

- (12) Not as Cain, who was of that wicked one, and slew his brother.

In other words a brother after the flesh, he was not a genuine brother. Anybody knows if it's one man and another woman, another man and the same woman it's a half brother, or vice versa. Same man... the man being the same having two wives. They're half brothers. See? "Love one another."

- (12) Not as Cain, who was of that wicked one, and slew his brother,
And wherefore slew he him? Because his own works were evil,
and his brother's righteous.

He was doing the right thing in the wrong way trying to worship God. And the Scripture says, "Thou hast rightly offered, but thou hast not rightly divided." And the Bible categorically states, "That you got to rightly divide the Word, or you are not acceptable." Where would this church be without the Word of God? See where we stand brother/sister? Don't try to fool yourselves. You got to get right down in the dirt where the cross is, and the cross in this Message is the Word, because people don't want to let their thinking and their minds go. "Well, I have this."

29. Listen, when I was first saved, I told you many times: this wrist I'd fallen on it, like a tooth ache day and night. To sleep at night, I'd pinned it under my body and dared not move or I'd wake right up. The minute I got saved I said, "Lord tomorrow morning it won't be there." That's going on over sixty solid years. Let me tell you something brother/sister, You can die of cancer that's not the worst thing in the world. But you die in the malignancy of a false revelation.

So therefore, we're bound to the precepts we stand for. Let the cross appear, let them fuss, let them fight. And this is negligible as far as a real suffering is concerned, except there is a hurt to it. A bit of an inner hurt. Let them say what they want on what we believe, and say, "Well He's here." So what. And tell me they understand, who is It that came down, when He descended, what did He do, and what is He doing? I want some answers. Can't give me the answers outside of the prophet's Message.

So, why did he slay him? Because his own works were evil. What was the evil work? Worshipping God contrary to revelation. Where does that put this church tonight? Bad shape if we're not according to revelation.

30. Jn 16: 1-2,

- (1) These things have I spoken unto you, that ye should not be offended.
- (2) They shall put you out of the synagogues: yea, the time cometh that whosoever killeth you will think that he doeth God (a) service.

Now, He said I'm telling you the truth now, the real revelation so when the chips are down you won't be offended. In other words, it will not constitute a cross to you. "My words will not constitute the cross, they will constitute the cross coming against you, but my word will take your word." And we'll see that shortly how the cross does it. Because we talked of restoration. We can see the conflict going on in the Old Testament, do we come to Genesis the 6th chapter 1-7.

31. And of course these are where the sons of God saw the daughters of men, and they are all getting messed up the same as Eve got messed up in the garden, until there's not one person left except dear old Noah. And he is the only true legitimate human being. He was perfect before God, and the word in the Hebrew means 'genetically perfect'. So that proves serpent seed. (I'm not going to blast it so let's be nice.) I've got an axe to pick with these big mouth Pentecostals. They shoot their faces off and know nothing and cover up by speaking in tongues. Where you and I spit on the floor we're going to hell, but they can commit adultery right out in public and be caught and, "It's ok, halleluiah." And don't think I'm negative! Anybody sitting here, because I hit these things and you got some prettier words in your mouth. I get sick and tired of these self righteous people. Too legal, you'd be the same kind. Every plant's being manifested, everything is being exposed. And if I've got that and a soul, before I'd die you'll see from this man Vayle in the pulpit too. And I'll see it from you, so let's not be pretty, pretty anymore. Some of your records will fill books that stink, same as mine. So let's not be too nice. Especially say, "Bro. Vayle I love you." [Bro. Vayle chuckles]

32. [Genesis 6:]

- (1) And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,
- (2) That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.
- (3) And the Lord said, My spirit it shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.
- (4) There were giants in the (land) in those days; (and so on.)

Where did they come from? The hybridization, serpent seed.

- (5) And God saw that the wickedness of man was great in the earth, and that every imagination of their hearts,

That is their actual thinking, their reasoning, everything tended to be immoral. Isn't strange 240 million people roughly in America, are put at odds with the homosexual society, maybe what, one out of every ten male, something like that. How many? A few million. We lose all our liberties to take care of theirs. That's the law of America. Don't tell me it's not, because I study where you don't study. Don't think I'm telling you a lie. Every reasoning is rotten, contrary to God.

(5) ... (the) heart ... evil (continuously.)

It's not, The Shadow knows what evil lurks in the heart of men". It's God who knows what lurks in the heart of men, and every born again Christian ought to know from the word of God right here.

(6) And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

(7) And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast and the creeping thing, (and so on.)

33. There you can see it right there, the conflict coming on until the flood came, and what did the flood do? The flood was another cross, where the will of man and the will of God came in direct conflict. But what happened? By the cross of the ark. They were lifted above the flood and they were saved.

We go to Genesis the 11th chapter and there we see the Tower of Babel. Once more we see men crossing the will of Almighty God. We could go on and on. From all this we can see the cross looming larger and larger and the great gulf fixed getting and greater between God and man it is ever widening. Man has crossed and contradicted God even as Satan did. And now by the man and his cross, God uncrosses man and gets man back. Hear what I said? Now, God through the man and the cross, uncrosses man and gets him back.

34. Let's go to Romans the 5th chapter, 1st verse,

(1) Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

What does the other verse say, in verse 10?

(10) For if, when we were enemies, we were reconciled to God by the death of his Son, (How? On the cross, and no other way.)

See? They couldn't kill Him when they beat Him, tried to beat Him to death. They couldn't kill Him when they tried to push Him over the brow of the Hill. They could only kill Him when He hanged on the cross. And the Bible says, "They both crucified and killed the Lord Jesus Christ."

All right,

- (10) For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

35. See? Notice what the Bible tells you there. That's what the cross did. Now who was that man and his cross? That man and His cross, of course, is Isaiah the 53rd chapter. And it says,

- (1) Who hath believed our report? and to whom is the arm of the Lord revealed?
- (2) For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness and when we shall see him, there is no beauty that we shall desire him. (So let's kill Him.)
- (3) He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.
- (4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Esteemed and stricken? They said, "That's what he should be. He should be killed. And that's what they'll say about us, if we live long enough here. It's going to have to come, because that's the cure for the scourge, and we are the scourge. You might as well understand it. Don't worry much it's going to hurt you. You might want to know where it's going to hit. Have you ever driven down the road fast enough that something coming towards you? A car began crossing the median one time, and I was wondering just where it was going to get me. Doesn't too much to fear, wasn't too much there at all. Life is a funny thing, don't try to guess it, just live it.

- (4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.
- (5) But he was wounded for our transgression, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.
- (6) All we like sheep have gone astray; (and so on.)
- (7) He was oppressed, and he was afflicted, yet he opened not his mouth...

- (8) ... taken from prison and from judgment: (See? Never even had a proper judgment, they wouldn't give it to Him.) who shall declare his generation? (He never had any children.) for he was cut off out of the land of the living: for the transgression of my people was he stricken.
- (9) And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.
- (10) Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed,

Notice, the cutting off gave Him children. Dead men do not have children. This dead man did. See the cross all the way through.

- (11) He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify (the) many; (There's only many.) for he shall bear their iniquities. (Not everybody's.)
- (12) Therefore will I divide him a portion with the great, (A limited atonement you can say what you want, it's a limited atonement.) 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.

36. All right. Who is this one in Isaiah 53? The one in Isaiah 53: is the same one spoken of in Revelation the 3rd chapter, verse 14. The beginning of the creation of God. God beginning to and finalizing His efforts by transforming Himself into human flesh. And that goes back to Luke the 1st chapter, 26 - 35, and it says this:

- (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.
- (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.
- (31) And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. (Exactly what we are talking about.)
- (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 this kingdom there shall be no end.
- (34) Then said Mary unto the angel, How shall this be, seeing I know not a man? (She wasn't married to Joseph at that time.)
- (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.
- (36) And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.
- (37) For with God nothing shall be impossible (whatsoever.)

37. Now notice, with that Philippians the 2nd chapter, we get another picture to see exactly what we are looking at, and the 5th verse,

- (5) Let this mind be in you, which was also in Christ Jesus:
- (6) Who, being in the form of God, (In other words, entirely Spirit) thought it not robbery (or a prize to be grasped and retained,) to be equal with God:
- (7) But made himself of no reputation, and took upon him 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, even the death of the cross.

Now, God crossed the gulf of sin by the body of His own Life. Now that's what you understand. He crossed the gulf of sin by His own Life, being transformed into a body, because that's all it is. You put the life there, you give it the required elements, something's going to form. Can't help it. So God crossed the gulf of sin, and by the body of His own Life shed His own Blood on the cross. That's how Christ was the Blood of God, and God could shed Blood.

And there by paid the price of redemption making a way to send back that same Life upon the believer. It was one a Life spent, He spent it for us. Secondly, it was a Life shed back upon us by the Holy Ghost. The Life was given first for sin and then given for life to go amongst the dead. That's right. That's you and me. It is the double cure for the guilt of sin and the bringing forth of life.

38. So, first we laid the principle here now of what is the cross. It had to be a cross, because of it. Adversarial principle. It had to be definite and that which is against another forms a cross. And when man's will crossed over God's will, and crossed over God's way, then God had to do something. And it's just the same as a snake bite. They took and made a cross and put the serpent on the cross, and as they looked at the serpent they were healed. Homoeopathy has the same thing in mind as the proper cure. In other words, When you see the symptoms, you treat the symptoms by the very thing that would bring that symptom and the thing disappears. So you take a cross to uncross what man has crossed up.

So quickly let's notice, this One upon the cross who Himself, (now listen carefully this One upon the cross) who is as it were a cross in Himself. Because He is completely rejected and alone from all that He is actually a part of, yea, the owner of, and the prime mover of the principle of, (as says the Word,) and in that rejection spells out a perfect cross.

I hope you caught what I said. Let me read it again: This One upon the cross who Himself, is as it were a cross in Himself. Because He is completely rejected and alone from all that He is a part of, (as says the Word,) and in that rejection spells out a perfect cross. That's right.

39. Now, I'm not going to use my own words, but I'm going to read from a man that I greatly admire, A.E. Mitchell which I think was the greatest student of the cross that ever lived, perhaps but I consider him one of the greatest. And he's asked these words:

Where does He belong? Which line shall we associate Him with? Does He belong to heaven? (Sure He belongs to heaven.) No, He left heaven. He set aside His position in glory. Does He then belong to earth? No. Jesus said, "The son of man hath not where to lay His head." He said more than men heard. He meant infinitely more than a shelter from a storm or a cover for the night. (In other words, He has no place here. He's excluded.) To whom does He belong? To God? No! God has given Him. He has delivered to another. Does He then belong to men? No! He came to His own and His own received Him not. Does He belong on that cruel unclean iniquitous line of sin? No! (He doesn't belong to the sinners.) He walked in righteousness before man and God perfectly ever holy. (The Bible says, "There's no sin.") Is His place then with God on that straight line of righteousness, to companion with all Divine Excellencies and perfections? (It would be but no. All these excellencies and perfection are given to the credit of another, vicarious.) What He is in Himself is stripped from Him and given to another, as was His vesture. He is naked, He is alone. He saved others, Himself He cannot save, He paid a price. (And that price was Himself. His price was Himself to get back Himself.) This man His virtuous His perfect life amongst men. All that He is, as God's man is passed over the counter of spiritual exchange to be credited to another. In His nakedness He is to be clothed in the rags of others. He is to grow to have no place

to come to an end, to be actually discontinued having no generation. He has identified Himself with our fallen race perfectly. He came as the last Adam, born of the seed of woman and born under the law.

(Now listen,) As such (now listen, here's your law) He assumes all liabilities, pays all penalties of the law, And actually absorbs the sin of the world and passes out with it. The Christ of the flesh is gone. (As Paul says, "We once knew Him after the flesh we know henceforth no more." All mouths are now stopped. Heaven can say no more. Hell can utter no protest. The law is satisfied the victim is dead. We have come to a strange place, we are facing again the great contradiction. The only man who deserves to live and have a place (that's to live there) is condemned to die and be discontinued.

What is the answer? The answer is: this is God's sign and wonder is what it is. God by the cross bringing back the crossed up people, who crossed up God.

40. In other words, all confrontation has now been voided. We have peace with God through our Lord Jesus Christ. It is the Blood of the covenant. You cannot disassociate one thing that Christ is and stands for, from the Blood of the Lord Jesus Christ. Neither can you disassociate that which He purchased from the purchased price.

So therefore, as Bro. Branham categorically said, "*The Blood of Jesus Christ scatters sin until there be no evidence of it. How then can you make a man a sinner?*" From His advent as a Son born of a Virgin to His sacrificial death on the cross, Christ's life was a continuous sign and wonder. This is God dealing with the inconsistencies of utter and absolute contradiction. So the cross was an absolute contradiction, and that's why men cannot see it. That's why to the Greek it was foolishness. To the Jew, they wanted a sign, they said, "No way." Therefore you begin to understand when you look at the Scripture tonight. How many people really have set to their hearts, the reality of the cross of Christ.

41. So there it is. This Message is just a part of course of the whole story of the cross, it's just to get you acquainted with the philosophy behind it, why it was the cross. And it's not over yet.

For He who said, "All power in heaven and earth is given unto me," the judge of all the earth is standing humbly at the door, trying to get back into His church. And He is crucified afresh by men unto themselves in this very hour. The cross is still not gone. Men still rise up against the Word of God, they contradict as Satan did.

And that brings us to a thought. What does the word 'contra' mean? Means: 'against'. What is 'dico'? Means: 'to say'. To say against.

As soon as God sent a Word; Satan said against it.
When Adam said a word; Cain said against it.
When the prophet said a Word; the people said against it.
When Christ spoke a Word; the people spoke against it.
When Luther came against the Catholic church; it was spoken against.

42. Now they weasel out of it and say, “If Leo was not the pope, and JohnXXIII was, Luther would of never left the church. Hogwash!!! Slimy, exotic sin. It’s no different from rough gross sin. Sin is sin. The Catholic church... every church, and that’s just an example, is against everything at anytime a man of God comes on the scene.

Let’s prove it. The Lutherans; went against Wesley. The Weslyans; went against the Pentecostals. And the Pentecostals stand condemned today, as I’ve never seen anybody condemned in my life. Try to tell a preacher, “You’re ok when we give you our probation and our seal.” Like they tried to move a guy out of Fort Wayne, when he got caught in adultery. And they were going to absolve the whole thing if he’d go to Texas. So now geography makes the difference. Let them talk in tongues, let them heal the sick, let them raise the dead, I have no confidence in anything they say, under any consideration. We have the cross once more today, form very, very, very, very strong ...?... He who said, “I can call for and get twelve legions of angels. And did not call for them, but suffered the cross just as humbly and paradoxically, waits for man to hear His voice today. But the church will not hear.

43. So what does he do? He quietly sets His church in order and goes about establishing His Kingdom, and even people around this Message say, “Well, He’s here, so what? He’s not here setting this church in order, and getting this church ready to raise the dead, He raising the dead. You don’t even know that this Message is all about. Why do you bother sitting listening? It’s not going to do you any good.”

Tell you we are not living by painted fires today, brother/sister. Don’t you realize His fan is in His hand and He thoroughly purges His floor and He binds the tares, and now... I wish I would of brought that article: and I’ll read you every eminent theologian of every department consorting and meeting the pope that says. “I am the figure of Christ,” and he’s a liar. He’s antichrist. So are his Protestant henchmen. God give us strength to die on the cross where there’s fire in what we say tonight, because there is a hotter fire. And you will get a very special body for that fire, my brother, my sister if you are not born again. And you fail the test at the White Throne, and you’ll have a special body, something like asbestos, only more durable. To last how long? A trillion years for all I know. And there’s no purgatory where you’ll get out of it. You’ll finally be annihilated when you’ve paid your price. You say, “Pay a price and then annihilation?” Absolutely. You and I may fool, but God doesn’t.

44. The cross bridged the gulf. Quietly He sets His church in order, and goes about to establish His blessed Holy Kingdom. Tonight, He’s waiting, I believe He’s still waiting, maybe for somebody here, to come the way of the cross then enter into the Eternal Life, which He has for us. You have to come by the cross, I have to come by the cross is the only way one can come. Because it was the only way that He could die for our sins, and then give that Life back to us, in the baptism with the Holy Ghost. There is no other way.

Mary Baker Eddy, could well say as far as she is concerned and her gang, the so called Christian Scientist, “That there’s no more blood efficacy in the Blood of Jesus Christ, then the blood of a rooster.” And that is true, for her and her gang there isn’t. And to reject the cross, and to simply say, “Well He could of shed His blood another way,” is a lie, because He could not shed His blood any other way then by the cross. And let me tell you something. Nobody has a patent on the cross. I like what Bro. Branham said, “*Nobody’s got a copyright on it.*”

Not that we revere the cross more than the One who bore the cross, was nailed to the cross, but we have to see it was a cross and only a cross that could be the weapon of death, or the instrument of His demise. You might be here tonight as a sinner, I don't know. Far away from God, but the Bible said, "We have been made nigh by the Blood of Jesus Christ." And that Blood was shed in a specific way, and had it been shed any other way it would not be efficacious. No it wouldn't. Wouldn't of been. It had to be the cross.

The question arises: How close can the Blood of Jesus Christ make us unto God? The guarantee of that Blood goes all the way from what kind of a sinner we are, to the saints that God wants to make us. And that's by the baptism with the Holy Ghost.

45. In the Book of Hebrews the 10th chapter and verses 14 -18 we read these words,

(14) For by one offering...

Remember, He was offered. He was offered by God for the sins of the people, and the people had to reject Him in order for Him to be offered for sin. So you see the will of man was still against the will of God. And in forming a cross He Himself had already a cross formed within Him, because He was from heaven and He left it. "He was despised and rejected of men." He hanged upon the cross. The heavens did not take Him and the earth could not receive Him. And the sun hid its face in shame. He was there on upon a cross, and it could be no other way than the cross. Then by that one offering He had perfected forever, them that had been put in that particular category by God, because God is a sanctifier.

(15) Whereof the Holy Ghost also is a witness to us:

46. In other words the baptism with the Holy Ghost is the sure sign that the Blood of Jesus Christ has become effective for you and for me. No Holy Ghost, the Blood is not effective. You say, "How can I know it?" There's only one way, as the spirit answers to the Blood, the Word will answer to the spirit, and the spirit answer to the Word. They've got to be one.

(16) This is the covenant that I will make with them after those days, saith the Lord. I will put my (word) in their hearts, (That's the law the Word of God, their hearts.) and in their minds will I write them;

Now listen, this is the mind hour. So, if any time the sacrifice will be completely and marvelously efficacious. It's going to be in the renewing of the mind which brings about the transfiguration. And He stands out side the door, and He's knocking and He said, "Now will you take up the cross of repentance." It's a cross of repentance, where our wills and our minds, our understanding, crosses the understanding of a prophet. Now the Blood of Jesus Christ becomes effective to clear those brains, those cobwebs and all that stuff out of there. We can come with a perfect mind of the Lord Jesus Christ gave through the prophet, because we believe the Word. I don't understand everything; you don't have to. You see that's what happened to the White Throne.

47. You've got preachers they just want to throw their hands up. I've given you the secret for years. All you've got to do is believe the prophet and he'll show it to you. But if you go wondering around and think just maybe you've got some in-put. Yes! You got in-put people now. Your in-put is what? Unbelief and sin, till you make a bunch of heathen idolaters, look like a little itty-bitsy dove, with your corrupt buzzard shenanigans. Why do you think these big-shot preachers are falling like ten-pins? Because they had their in-put. The input of Satan deceived was illegitimate child. They went absolutely sexual. You've got the same thing right today. Come on, face up, we're not babies anymore. The prophet said, "*Flee for your life.*" Because it's closing in.

48. All right, he said there in your minds. And he said at that time,

(17) ... sins I will remember no more.

"It's appointed unto man once to die." Why? Because, "The wages of sin is death," and the body is dead because of sin. But the spirit is life, because of righteousness and at this time and in this hour when they crucify Him to themselves afresh, and remember it's a contradiction. It's a coming against wills. The man that can let his will go and says, "I will believe." I can lay down my thinking. It's not as hard as you think. I don't stand here, some mystifying person, some little tiny gift. All they had to do is say, "When was he ever wrong?" I might of added sincerely, "When was I ever right?" Everyone of us had our problems. But in this hour that One who came in flesh to be our redeemer, shedding His Blood, that same One now here in the form of the Holy Ghost, is here to bring us to a special place of perfection, and it's going to cost us just one thing and the prophet said it, "*The battle of the mind.*" And that's where the cross is. If we take up our cross it'll be a glorious victory. Because as we lay down our lives, He gives us His life.

[Brother Vayle goes into the communion service.]