



God Was in Christ

1 Now we are, I believe, number nine of this message of "Who Is This Melchisedec?" and I'm going to have to try to pick up where I left off the last time and yet with some repetition, no doubt, and not exactly deviate from the message, but to keep utilizing thoughts that are in this message by Bro. Branham, that we can apply to ourselves in particular this hour.

Now, you will notice here that what we have been actually looking at is God from the beginning and then God in creation and God coming down to become a man amongst men, all of which has to do with the family concept of Almighty God. Well maybe we'll just read a little bit about this family concept so we'll be able then to go to the board and perhaps we can do some drawing that isn't very good but because you'll be able to see and hear it might help you a little bit.

2 Now in Eph 3:14-15, 14 and 15, Paul says,

(14) For this cause I bow my knees unto the Father of our Lord Jesus Christ,

(15) Of whom the whole family in heaven and earth is named,

So evidently here we have Paul telling us that there is a God, who is the Father of our Lord Jesus Christ, and actually there happens to be a whole family of them and they are named through the Lord Jesus Christ. Now, this is what we all the time look at in Hebrews the second chapter, speaking of Jesus, beginning in verse 9.

(9) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every son. (The word man is not in the Greek, that should be in the italics.)

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

3 Now you'll see there that God ordained that Jesus Christ would bring many sons, that's God's own sons, into glory, and He's the captain, He's the head brother.

(11) For both he that sanctifieth and they who are sanctified (That's Jesus and all the brothers.) are all of one: (source, which makes God their Father.)

Might as well stop here and just tell you that if you are simply a fundamentalist, and you have an idea that you were a reprobate, or you were anything but a son of God, and you were made a son of God, to become a brother of Jesus Christ you are spiritually insane. You're just spiritually insane, that's all. How do you think that you could be of one source, that's God, and be any different from the Lord Jesus Christ, as a son, except as in stature? Sons are sons--you've got to make up your mind. It's tough preaching but I'm sorry, you make up your mind. You can't, you can't go back to being Baptist, Presbyterian, Nazarene, Pentecostal, or what not. We have a vindicated message by a vindicated prophet. See?

4 Now if it gets too cold for the people there watch back there Bill and lower it...I mean just raise it a bit because I can stand the heat but I think a lot of people are getting cold down there.

Okay, now listen, he said here.

(11) For he that sanctifieth, both he that sanctifieth and they who are sanctified (all have one Father.)

Now, we're trying to tell you something here, you can't be like a woman who when her husband died begin shacking up with people. And she has six or seven kids after he's dead.

"Well these are all my sons by my husband who is dead."

Well you might as well say that. Did you hear what I said? "Both he that sanctifieth and they who are sanctified have one Father."

You say, "Well how did it get that way?"

5 We're going to try to show you something on the board how it got that way. I don't know if I can do it or not? I'm not very smart but I'll take a crack at it. See? Because that's my job.

(11) ...For which cause he is not ashamed to call them brethren,

Now you think, "Well maybe I was a bad person and I got wonderfully saved, hallelujah, and Oh Bless God, I love Jesus and I love my fellow man. I don't drink and I don't smoke and I, oh everything is just so nice and that's the reason He's not ashamed of me."

You are stupid, spiritually speaking. You're not reading your Bibles. Now let me tell you something, if we don't understand what's behind this Word, the way God said It, and understand It, we will get nowhere in the graces of God because you're barking up a wrong tree.

He said, "I'm not ashamed because they are my brethren. They went astray, it was ordained that they go astray, they never had the same body I had to begin with," we're going talk about that. See?

But He said, "They come from the same source."

Now I know that we look at ourselves, say, "My God, I look in that three way mirror, Ooh, ooh I couldn't believe I came from God."

It is shocking, isn't it? Say, "God couldn't look so ugly." You're right. Fallen sons.

(12) Saying, I will declare thy name unto my brethren,

6 * Exegesisied , "I'll bring out the glory and the wonder that lies in the Name is what they know because Lord Father, they can't know You, as I know You, but one day they will." See. Really what we have in the whole Church Ages is a growing revelation of God until at the end time it is the perfect revelation of God that belongs to us, and in it, that revelation puts them...puts us in immortality, brings the dead out of the ground, and puts us into a Rapture, the Millennium. * [Exegesis -- The exposition or interpretation of scripture]

You say, "Well just a minute." No, don't just a minute me, just wait till you see Him face to face and get the revelation. Then just wait till you're a thousand years with Him and after the White Throne, and you go through the White Throne, and then see the new Heavens and the new earth and the New Jerusalem, then you'll begin to really see what we're talking about here and so will I; in the meantime, we had better put to God's seal that He is true. Why do we make God a liar day in and day out? You know why? Because we are liars.

7 We're so false in our humility, we stink, we are arrogant, proud, presumptuous and rotten, when we dare to stand up against God and say, "Well God, I don't believe your Word."

Let's say it, "Jesus is the Son of God and I am a son of God."

Let's say it, "Jesus is the Son of God and I am a son of God, [Congregation repeats]we have the same Father, we have the same Father." If it makes you feel good or not, at least you told the truth for once in your life--scripturally speaking.

Some things are hard, I know, but you're not all that hard. Why listen, "Jesus is going to do a solo." He has actually come and going to do a solo over us. So we can't be so rotten after all. Huh? Can't be quite so bad, (hee hee, hee) in spite of the three way mirror. See? The image is being formed in us, the real true image that Jesus was the fullness of the image, the expression of God, we bypassed that, we're coming into it because we're going to be like Him. Wouldn't be wonderful to see about 50 billion Jesus'? I don't suppose there's going to be that many, but wouldn't it be just wonderful to think, "Hey, that's what lies ahead."

(12) I'll declare thy name unto my brethren, (and I will sing a solo unto thee O God) in the midst of them, (because I am so happy to be the captain of their salvation. I am the elder brother.)

8 My, you couldn't get that boy by joining a church. You couldn't get that unless you're born to it, unless you were back there in God. To have the same Father you'd have to be back there in the same Father. See? God has laid it out beautifully in nature if we'd just believe it. Okay, we read that.

Let's go back to Ephesians, and you know I usually take my time and never get finished; I don't intend to, to tell you the truth so sit and relax. Let's go to Eph 1:3, and read a little bit.

(3) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: (Or in the heavenlies in Christ, which are in Christ.)

(4) According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

(5) Having predestinated us unto the adoption (placing) of children by Jesus Christ to himself, according to the good pleasure of his will,

(6) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

9 Now it tells you right there that we were actually in the Christ of God before the foundation of the world and God knowing we would bypass that theophonic form, the Word form, the spirit body, knowing we would get into sin, already had it all prepared that He would place us as His sons because we are sons. Now He can't place anybody that's not a son. If I had half a dozen sons, and

some of your sons came along, could I place those children as my sons? No way, they are not my sons. They're not. How can I do it? I could make some charade or something but it isn't going to work. They're not my children. So you see what we're talking about here? The 10th to 12th verses.

(10) That in the dispensation of the fullness of times he might gather together in one all things in Christ, (What all things in Christ? A whole bunch that were in Him. He's not going to lose one, Bro. Branham's going to quote that. "I'll raise him up and I won't lose one." See?) both which are in heaven, and which are on earth; even in him:

(11) In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

(12) That we should be to the praise of his glory, who first trusted in Christ.

10 Now He said, "I'm going to predestinate." He said, "I've got a destiny all lined up for them in spite of the fact that they're going to bypass the spirit body that Jesus never bypassed," we'll put it on the board in a minute or two, He said, "They're going to come exactly where they really want to be and I want them to be. They're going to get there."

Okay, let's go to Revelation 21, and let's see where we're going to go. And this brings us back to the future home of the earthly Bride, and notice how everything works, dovetails here, it's just one glorious message that we have here, which is God all in all in a predestinated plan. All right? Let's read verses 1 to 4, 21 of Revelation.

(1) And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

(2) And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

(3) And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, (Now, who's the tabernacle of God? That's Jesus, is the true tabernacle. Now He's right there with them.) and he will dwell with them, and they shall be his people, and God himself shall be with them. (Notice that now. The Father and the Son and all the children; the big brother.)

(4) And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, nor anymore pain: for the former things are passed away.

11 See? All right, let's go to 9 to 11, same chapter.

(9) There came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

(10) And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

(11) Having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, (And on, and on he goes.)

And then we jump down to chapter 22, the first 4 verses.

(1) And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

(2) In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

(3) And there was no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

(4) And they shall see his face; and his name shall be in their foreheads.

12 Now we're looking at a picture there of exactly what God wants for us, as His family, He tells us where we're going to be, He tells us the place, everyone that's going to be there. There isn't going to be one that is missing.

Now, what we want to do then is very grotesquely, but hopefully we'll get by with it, do a little drawing here, and we'll start, oh, somehow, some way, maybe I'll get my little drawings here, let's start way over here to the right hand side, is this thing going to work? Have we got a pencil here that doesn't work? Let me see, no, I think we're drying up. I'll just start something else here. That's it, which ever you want, you manipulate that and I'll try to manipulate this. Okay, maybe we can do it now.

Okay, here we go over here, and this is God. So, we're going to put here God, because I can't reach that high, His Spirit. It's a pity to rip a new church down but I'm going to get you boys to take a little piece right out of there and make me a blackboard that, well, it's got to be here. It's got to be somewhere, a little better than we got so they can see it.

13 Now, up here is God, [1o] omnipotent, I won't spell it all out, and omniscient. Now, that's what we know God to be. When there wasn't a speck of stardust there was nothing but Almighty God, Who Himself never had a beginning, never has an ending, He is spirit, Holy Spirit, and He's omniscient, and He's omnipotent, and that's the combination that only God can have and that's the only combination God would need to have to be God because you don't need to be anything but omniscient and omnipotent and you are God period. Understand what I'm saying? Because He knows everything, can handle everything and He's big enough to do it. See? You and I can't do that.

All right, now that's God; the beginning. Now over here, we're going to put, whoops, that's not very good is it? I want that letter 'p', potential. The potential defined, [1pd] and I'm not going to do too good a job because I'm not that smart. Now here's God over here [1pd] with all these potentials in here, [1a] His attributes, characteristics, qualities, everything in here that comes from here, [1o] and I wrote this down and I'm going to read it the way I wrote it and then I'm going to correct it because it is not really true what I'm saying. See? So I'll try to make it true so you'll understand.

14 Now these [1a] we're going to call attributes here just to begin with. Now, attributes that make up God, that's not true, it's only true in the sense that He has attributes and an attribute constitutes only on the ground of what was there previously to have attributes. You don't have attributes and then have God, you have God with attributes. You see? And the attributes defined are really from

our viewpoint so that we can get to know about God and the things of God. So we say, well put it this way, attributes that make us to know God, or make us know that He is God, you're all in here [1a] in the potential, this particular point. So there are abilities and properties that lie within Him. See? And those abilities and properties are all able to manifest because He's omniscient and He's omnipotent. He knows everything about Himself [1pd] and what's in Himself and He knows exactly what to do with it [1a] and He can do it. Sovereign God! See?

Oh people don't understand sovereignty. There's a book out now by a man, Douglas Weaver, that wrote me and phoned me, but I was so sick in '84, I couldn't keep up the correspondence. So he got in touch with a lot of people and he wrote a book on Bro. Branham particularly, and he's made some terrible mistakes if we could have sat together I could have helped him but he is like all theologians, they're blind. I'm sorry for the man, he's a nice man. I'm going to take his book, and get it, and we're going to have some real Armageddon's with it because he's wrong. He's like every theologian, he argues back and forth but he can't prove anything. I challenge 50 billion people come up and hang...come up here and pray over my fingernail and make this fingernail stop splitting. Just tell me right now, in the Name of the Lord Jesus Christ it will never split again. Can't do it--William Branham could. Stand right there and raise the dead. I saw him on two occasions. I can't...don't get me going.

15 All right, attributes up in here, [1a] that make us know He is God, abilities and properties that lie in Him and all possible to be made manifested because He is omniscient and omnipotent. Okay? Over here we see God in government. [1g] In government, or, pardon that awful writing, office, but I not only can't write good but I can't reach. Now, over here we see, oh that's not very good to divide that, that way, over here we see a tripartite, a triunity God. Now He's all of this, [1a and 1o] not one bit of change but He's into government now, that doesn't look too good does it? that's better, God in government or God in office. These [1t] [F -- S -- HS]are not three persons. See? Not at all. I'll just put the abbreviation there, Father, Son and Holy Ghost. See? They're not three people. You can never find Scripture that designates God as three individuals. No way, shape and form.

Now, here [1g] is God in government. Now, God in government, we can just keep moving this way because we're learning a little bit as we go along. [Draws arrow from [1o to 1a] [another arrow from 1a to 1t] Now in the beginning here [1o] there's complete nothingness out there. In here [1a] we find God collecting all of His thoughts, forming all His plans because He took counsel with Himself and nobody else, He tells us that in the Bible. Now over Here [1g and 1t] He's beginning to move into this realm of the office of Father, Son and Holy Spirit, One God and this concept is down here to the family concept. [1fc] You see we talk...what I read about?

16 Now, here is what happened and the mind can boggle, I care less. My mind boggles, just join the crowd, just don't worry about it. So here [1c] we have, now, God in creation plan. Okay, we'll start here. Now it's all the same God, it's just a matter of how God's going to manifest Himself. We'll put Son, Father, Holy Spirit. Now, we can start with John.

(1) In the beginning was the Word, and the Word was with God, and the Word was God.

And we understand,

(3) All things were made by him; and there's nothing made that wasn't made by him at all.

And one of the great things you watch, most everybody, not *denigrates or denies the third verse,

but they forget; [*Denigrates -- to blacken, soil or defile]

(4) In him was life; and the life was the light of men.

17 In Him was Zoe. [1z] In Him, now let's go over it again.

(1) In the beginning was the Word,
Now what is the Word? The Word is the expression of the thought or concept, but when it is the expression of the thought or concept it must literally contain the thought or the concept. It cannot be a mumble jumble word. Now we make up words, see? People began spearing things, "Oh, let's make that a fork," or they'd adapt it, from maybe spearing fish to spearing food on the table. It's not the way God works. God had to work from what He is Himself because He is the great conceiver. He's not a concept, He has concepts. He's the great conceiver. So therefore when God is going to come forth as it says in the book of John, "In the beginning was the Word," now he's talking about a beginning; back here [1o] there isn't a beginning so there's got to be a beginning when all of this starts to come together and to bring it down into here, [1fc] the family concept. So there's got to be a creation. Now, God's got nothing to start with except God. See? Now, watch.

(1) In the beginning was the Word, and the Word was with God, and the Word was God.

18 So therefore we have this understanding that God is going to begin to project Himself. So Bro. Branham brings out here, and we have here, [2] like Logos. He called it a light. In another place he called it the Son; we went--that is S-o-n--we went through different thoughts on that. Now, remember...I'm going to use another colour here, remember this One up here [1o] is this One here, [1p] is this One here, [1g] Who wants to, have a family. So He's going to have to manifest somehow as a Father. This is where His office is. He's got to get down in here. [1fc] Now, at the same time as we've been taught so thoroughly by Bro. Branham, He is a Saviour, He's a Redeemer, He's many things, so therefore He's got to manifest somehow what lies in Here [1g] down in this area here. [1fc]

So, everyone of these little attributes, they're seeds, or sons, up in here, [1as] see? Now, when He begins moving it will be because of what is in here, [1g] in there, [1t] in relationship to this [1fc] and He Himself. Now I hope you followed what I was saying. God wants a family, God's a Father, there's got to be a relationship, He's got to do something about it. So okay, they're all in here. [1ar] Now, God begins now to move and this is here [2] where God begins, if you'll try to get with the expression because it's a tough one, God begins creating Himself. Now God cannot create Himself, we've got to use an expression, but because this [1c] is God, God begins to move into this area here [2] where there is an expression. See?

19 Now, this Logos here, [2] we're going to call it Son also, Bro. Branham said, God came down here, [3] this is the sermon of Melchisedec, and he, the Scripture says concerning Melchisedec, "No Father, no mother, no beginning, no ending." Now it can't be Jesus per se, we're talking about the man, down here [5] this one becomes Jesus, down in here, [5] and He does have a Father and He does have a mother. I hope that's not too far down.

Okay, now what we're looking at here then is, the coming down from this area [2 to 3] to redeem the children of God [1fc] and to understand a certain amount of God becoming flesh--how there is one God, and that's all there is, there's not two, there's not three. So let's begin to try to understand...to look at this.

Now, if I want to... (just kind of delete that), I learned a little trick years ago when I was in high

school and this is a trick the teacher never taught me, but teachers do it today, and every one of you could have learned it by yourselves but it's likely you were taught it because you've got a better education than I had, better teachers. When I was given a question in mathematics and I couldn't understand how to solve it, I would work from the answer plumb back to the question. Now teachers teach that method nowadays. I learned that when I learned it the hard way, they didn't teach me and we did final examinations and those examinations were corrected not by your teacher but somebody in the capital of our province and a teacher that you never saw or heard so they were very, very tough on you. So to get the best grades possible I would always work backwards. So I'm going to work backwards.

20 Here is, maybe I better raise this a bit here and not make it so far away. Here's Jesus, [5] the Christ, this one was born of the virgin Mary. Now, what we see here is the body [5] that was born by Mary. Now, where did this body actually come from? Body...now here we go to nature again. Where does a body come from? The body of every specie, and all species, there's no difference, the body has to come from the life that *predicates the specie. You've got, look it here, you've got dog life, you've got bird life, you could put animal life, bird life in there, hundreds of thousands of species in there, [6a] see? So we're looking at the fact that there is a life source.
[Predicates -- to affirm, to declare]

In the book of Genesis it tells you, God said, "Let the earth bring forth the beast." The earth cannot bring forth a beast--no way. The beast spirit was already there and so God put a body on it from the earth. He made man to be a spirit form, which is life, and He said, "Be fruitful and multiply." But He didn't give him a body as He gave the animals body. So then He gave man a body. That won't do any good because the female and the male is in the one body, so He splits them. So therefore they can propagate according to the life. But where did Adam get his life to propagate? "God breathed into his nostrils the breath of life and, breath of lives, and he became a living soul." So here's God passing His own life down to Adam and Adam was responsible for passing that life on.

21 So therefore we find here God, [1c] through nature is bringing down here to Mary, [6m] [Draws arrow from 2 to 6m] well God wants to be a Father, and God is Holy Ghost, and the Holy Ghost is the great Creator; He was the Spirit of God moved upon the face of the earth--didn't He? So what happens? The Holy Spirit visits Mary, [6m] creates in her womb the sperm and the egg which is the carrier of the Life, and the Life is all of God and has nothing to do with Mary or anybody else. That's all there is to it. Now, watch what happens when this One comes forth, here Jesus. [5] I'll just wipe that off the line so we get a little closer to what I have in mind here. Write this in again, virgin Mary. Now, we'll just leave that here, just rub that all off.

Now, this One here [5] is a baby, a human body, He grows in stature with favour in God and man, and He comes to the time when He's thirty years of age. At thirty years of age His cousin, who is six months older, appears on the scene [6jp] and it's John the Baptist. And that's a true human being, this one [5] is not a true human being, though He is a true human being, never came like Adam. [6] When He said, "God is my Father," read the Wuest translation, and the literal translation is, "That Jesus claimed that God is His Father as no other person could claim God as his Father." And that is right because the Holy Ghost did this in the womb of Mary.

22 Now, watch this man come here, [5] this One is The Christ. So what happens? God comes down [5fhg] in the form of the Holy Ghost [Draws arrow from 1t to 5fhg] and He has the office of Father, Son and Holy Ghost, and at this particular time now, being the Father that brought Him forth, He is now ready to manifest Himself in the offices as Son so there can come a time when this Son [5fhg] is in the congregation and praises God for every one of His brothers that he rescued.

Now, let me read you something to get the picture and I haven't got the picture perfectly clear yet but I'm working on it and I'm going to tell you something, brother/sister, the things of God are so simple that we're so stupid it's pitiful. I can't even find what I was looking for--oh, here it is, 2 Corinthians, can't find it in Phillipians, I want Phillipians too, but I don't want it that bad. Let's look at the fifth of 2 Corinthians, and let's read it. And it says here now in verse 17.

(17) Therefore if any man be in Christ, he is a new creature (a new creation): old things are passed away; behold, all things are become new.

(18) And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

23 Now watch,

(19) To wit, that God was in Christ,

You get the picture? "God was in Christ." [5fhg] What's that? The mask. Okay, here is why I'm trying to show you there are not two gods, three gods, there's one God. God was in Christ. Now look it, "In the beginning was the Word, [2] the Word was with God, and the Word was God." Now I'm going to go from this area here, [5fhg] the answer, because Christ is the answer. [5ta] I found this, here [5fhg] is the mask, and God is in Christ. Now watch, the life and the whole fabrication is of God, period, and God indwells it. [5fhg] You've got the same thing right here. [2] Christ came out of God, which is the anointing, coming out of God, God now indwells this, [2] positively making it so that God Himself, by Jesus Christ, [2] creates every single thing. You follow me now? There's only one God, there's not two of them. I can't teach and relate perfectly all of this [2] yet but by the grace of God I'll go further maybe not all of it.

24 Now, let's look at this here, here comes Melchisedec. [3] Where did this Melchisedec come from here? [3] It is another mask that God uses, it's a theophany which means God is going to show Himself. Now God doesn't have to show Himself to Himself and there's no use God showing Himself at all if there's no one to show it to. So therefore God will adapt to whatever the subjects are who are looking at Him.

So now He gets a human form here [3] in Melchisedec. That's why Bro. Branham categorically said, "The same One became Jesus." [5] But Who is this in here? [3] It is God. That's how it is with Michael, when Jesus was Michael. It is that anointing, that spirit, call it spirit, call it anointing, that's what it is because, "It's the anointing," Bro. Branham said, it's that Logos [2] that came out of God that God inhabits. So therefore Jesus said, (we'll put it here), [5fhg] after thirty years of age, "He that has seen Me, [5fhg] has seen the Father." And He said, "I and my Father are one." Now, as we said in here, [1o] all of this that you see here, [1a] in little dots and forms I've talked about, was already in Him.[1o]

25 So therefore, Bro. Branham said, "In Him was to be; Father, Son, Holy Spirit, healer and so on." [1ih] Now, if in Him was, then that's all He could be. That's why you don't have three gods, Father, Son, Holy Ghost--you've got offices: and in the offices you've got manifestations; and the manifestations you've got government.[1g] And I want to ask you now, Who came down and set Himself at the head of the church as the government to take over? Logos![Bro. Vayle points to the picture of the Pillar of Fire over Bro. Branham] What's in the Logos? God! And He came down in this last little while to be manifested as the Son of Man, which is a ministry.

So the Son of Man is not the Pillar of Fire, it is not William Branham, It's in the form of the Holy Ghost. So God has given us again the gift of His Son in the form of the Holy Ghost and we're talking about God. Who do you think is in that Pillar of Fire? [Points to the Pillar of Fire picture again] God is. See? That's just an expression the camera caught--you and I can't see it. That's theophany, you maybe see it one time, you don't see it the other time, goes through wall, goes through anything else; now this is kind of tough to follow but it's not all that tough. See?

26 Now, in him was to be, and of course what was to be, had to be, and had to be manifested. Now let's get the picture. God's always had prophets [Points to the picture again] and He's always had His children, and the serpent seed can't understand it, and the foolish virgin walks by it, but a son of God knows it because the "Deep calleth to the deep," and "Sheep know the voice." Let me tell you something brother, we're not living in some pipe dream, some theologians' stupidity. Let them show me one THUS SAITH THE LORD. They can't do it, they'll stand around pontificating.

We may burn for what we believe, praise God let's burn, let's get the spirit of it brother/sister, get it right. Let's understand this, we can burn, if they want to burn us, we can suffer and die if we're supposed to suffer and die; you bet we can sons of God do. That's right. The squeeze hasn't come down yet. I get a whole lot more than you do and it's nothing yet. I just get angry, disgusted and hurt, my nerves go poeey on me and potty on me and everything else, then I snap out of it, come out fighting again. I'll soon have myself shucked of all the preachers, they can drop dead. You spill your guts and they just run and tattle on you. They don't believe you anyway so why fool with them? God didn't send me here to teach preachers. Anybody listening can do what they want to do with it.

27 In Him was to be, in Him was to be merely means that whatever is there will be manifested in its proper role and time. In Him was Father, Son and Holy Ghost. That merely means the roles to be utilized as God's sovereign desire, when and where, and as often as He pleases and in what way He wants to do it. That's all. All right, we saw Him coming down here starting here, [2] bringing us down as sons. That's where God begin to form Himself into human flesh. He doesn't do it until down here [5] in the sense that it's the fullness of God. These little fellows [1a] came all down through here, [1a to 2 to 6] through the human race of Adam.

Now, let's go to Ephesians. Now one thing you'll get some thoughts, you won't get them all but you'll begin to get some thinking in your mind now and getting some things come together. Just keep bearing along until we get to where we want to go which won't be tonight. All right, and in verse nine of Ephesians says, [Chapter 3]

(9) And to make all see (The word 'men' in there is again, is not men at all. It doesn't belong in there, it's talking about the saints.) and to make all saints see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things by Christ Jesus:

28 Now notice...[End of side one]

...did it, but where was God? In Christ Jesus because we took it back from here [5fhg] and God cannot change. He's the same yesterday, today and forever, and God does not change intrinsically, and the way God does it does not change--That's why we're liable. So if God used that man [Points to the picture again] as He used other prophets, then we're liable. Say, "I didn't know." That doesn't cut any ice with God. Thing is you didn't want to know. I don't say you.

Let's go to Colossians one, you see what I meant when I said, "Let's work it backwards?" Now if you we know what we're talking about here, [5fhg] I don't care if we understand it here [2] or not, it's got to be that way. You understand what I'm saying? You really understand what I'm saying? You still look kind of dumb. You're not getting it. Look, God doesn't change, so if I know one time perfectly what God did I've got Him right there.

29 All right, God was in Christ, [5fhg] then He always was in Christ, [2] because Christ means "The anointing" or "The anointed One, Mashiyach, Messiah, Christos," it's the same thing and so therefore that is the Logos because it said, "The Word became flesh," the full identification of God in a mask. Call it what you want just remember this, and don't forget it because that [5fhg] is our key. I can't go back to the time of Moses, I don't have to, God has spoken in the Son--so look at the Son.

See? Christ, everything, that whole anointing, the whole position that God was taken, God reduced Himself as Bro. Branham said, "To the insignificance of a sperm and an egg."

In it was life and it brought it forth--God came into Him. [5fhg] God was in Christ. So the whole key of what we're looking at; is God in Christ. And I don't care if it's a Pillar of Fire, and I don't care if it's an angel, or a cherubim, and I'm not going to let my mind go to try to figure all the fine points and make me a very great student and a great teacher who can tell you everything. Hogwash! I'm sick and tired of trying to find everything. I've got my answer, God was in Christ. Any stupid jerk could know that. If you're as stupid as me then you'll find it a hard job. You see what I'm saying?

30 Now look, He was limited to the role of Saviour here. [5fh] He was limited up here, [2] creating, roles--God's sovereign. You'll get it, don't feel bad. Let's go to Colossians 1. All right, it's talking about this One.

(12) Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

Now evidently there's a certain thing here where there's an inheritance, where the saints are in light, and where the saints are in darkness. Will you call the foolish virgins saints in light or saints in darkness? I'd call them saints in darkness, they have no oil, so they won't be part of New Jerusalem, they bring their glory into it. Oh my, how wonderful to know the things of God. This is spell binding to me. Just think what the prophet brought us and left us here to look at it. People are scared to look at things, don't be scared.

(13) Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

(14) In whom we have redemption through his blood, even the forgiveness of sins:

(15) Who is the image of the invisible God, the firstborn of every creature:

31 "The image of the invisible God." How can you make an image of anything invisible? The invisible thing has to do it itself. The word 'image' is an icon. It doesn't mean it's a real thing. He said in Hebrews, "It's the expression, the very out-ricing of God. God out-riced. See you look upon the Pillar of Fire and say, "That's God." No! God is in the Pillar of Fire. [Points to the picture again] Now what's the Pillar of Fire for? To speak face to face. You can't talk face to face with God, God doesn't have your kind of face and my kind of face. You can't see God and live, but that's called face to face in the Bible. So we're looking at something. God's in that, a manifestation. Now

again let's read.

(15) Who is the image of the invisible God, the firstborn of every creature: (Of all creation.)

(16) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

(17) And he is before all things, and by him all things consist.

In other words, the Jehovah Witness weren't so terribly far off when they said, "Jesus isn't God but He was the agent whereby God created." That isn't really true. God was in Him doing the creating. God had to put a mask on, He had to start a form, [2] He had to start somewhere and this [2] is what came out of Him. As Bro. Branham said, "Like a little halo of Light. [See 2h on drawings of # 8] Like a child playing around his Father's door." "In the beginning was the Word, the Word was with God, and the Word was God," and he said, You can't make Jesus the Word or you've got three gods. You couldn't make Him that one---[5fhg] can't do it. You'll catch on, don't worry.

32 Now listen, it says here.

(18) ...That he might have the pre-eminence.

(19) For it pleased the Father that in him should all fullness dwell;

That's a wrong translation. A better translation, "For in him all the fullness of the Godhead was pleased to dwell." "For in him all the fullness was pleased to dwell." What came out of God, [2] what God was responsible for, what He shaped, what He did, He walked into it. [2]

Then there came a day when He did this [5fhg] for our redemption, but you see, keep working backwards, just keep your mind on...look, I'm not going to swing from this, I'd have to have an angel of God come down and even then I don't believe I'd believe him. Why should I? I've got the Bible. God was in Christ. If that was good here, [5fhg] it was good every single place or the prophet lied and God lied. Hey, let me read it to you. Come on Ecclesiastes, one of my favourites, just before Psalms of Solomon, 3rd chapter, verse 14.

(14) I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.

(15) And that which hath been is now; and that which is to be hath already been; and God requireth that which is past.

33 My, is it any clearer? If I can find just one place where the Light comes through, I've solved the principles. One God, not two, no sir. God in a role, any role He wants to take, any figure He wants to take, a Pillar of Fire, a cloud, light, spoke in the wind, a movement--just let your thinking go. You're not God, you don't figure God, just listen to what God told you. I'm not God but I'm telling you what's in the Word. Say, "Amen Lord, that's great."

I told you how I got victory. I heard Bro. Branham, listen, God is my judge, it turned my whole life right around, kept me right in the middle of the road. When I heard him preach on The Rapture tape, Rapture out there in Yuma, Arizona, back in 1965, December the 4th, and he said, "The Lord

descended in a Shout." He said, "The Shout is the message."

In my heart I said, and my tongue going, I said, "Bro. Branham I heard you say a lot of things but this is the worst ever. I don't think I can take it."

Like I heard myself, next say, "But when was he ever wrong. The shout's the message." If I can get you people there you'll begin to see things. If I can't get you there you'll just sit there. It's not my fault. You understand what I'm saying here? If that [5fhg] did it once, that did it, I read it to you. Listen, he said,

(15) That which hath been is now; and that which is to be hath already been; and God requires that which is past.

34 This [5fhg] is past brother and you and I know it, so He requires that from you and me. You can't sit like a bump on the log tonight and say, "Well this, that and the other thing." You've got to believe. Yes sir, too far down the road. Okay, let's keep...now, I was in Colossians. I don't know if I got through with that or not, let me go back and check it because my memory's not that good. Ephesians, Phillipians, Colossians. All right, we're going to keep reading.

(20) And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

(21) And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled.

(22) In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight:

(23) If you continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which you have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

35 What did he say here? This one who was made in the image of Almighty God actually was poured forth from God, brought into a form that could have the protein and the minerals, and whatever else is needed, that God could coat it with earthly things and actually bring forth the true image of God in human form---[5fhg] and God was in Christ. Can't you see brother/sister, except for a little bit of a body, that's God period? Father, Son, and Holy Ghost, one person, because it's all of God. You can't get away from it. And he said here, "If you're looking at this and seeing it," he said, "don't get moved from it, and I'm a minister to it." He said, "That's what you're looking for."

Okay, so I read after verse sixteen and then on down through. All right, now, we go to Heb 1:2.

(2) Hath in these last days spoken unto us in Son, (What's in Son? In the office of Son. God spoke in the office of Son.) whom he hath appointed heir of all things, by whom also he made the worlds (ages;)

Bro. Branham used that term, not of ages, but he used it as the term worlds. The question was asked, he said, "Are there more than one world?" And he said, Several worlds. And there are really, so it can go both ways.

(3) Who being the brightness of his glory,

36 The word glory to me, is an assessment. How can I assess God? Well, only if God literally blares forth in magnitude of His essentiality, His abilities, staggers me; now you're talking about glory, you're looking at it. That's where Jesus is right here. [Bro. Vayle points to his Bible] He's the blasting forth of God, the effulgence, the out-raying, the express image of His person, you can't see Him; so every single thing that transpired down here [5fhg] through human flesh, you know exactly what God's like. I know it staggers you so, "I just don't know if that is 100%." Well then you've missed the boat somewhere. And I don't think even the people that believe in three gods really accept that. They don't, or how could they believe for one minute that Scorcese could be right and the filthy junk that produced that film and he even said, "Well they thought it would express something." No.

(3) ...Upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

In other words, this One here [5fhg] was the tabernacle of Almighty God. Everything about Him was of God and that flesh right there, [5fhg] brother/sister, never sinned. Perfect God in perfect man, God brought Himself down there [5] to redeem the sons.

37 Okay, now, I'm going to read you...if you go back to Genesis 1:1, you'll see where the Spirit of God moved upon the face of the deep, God created. You'll see John 1:1 is the same thing. Now, let's go to Revelation chapter 4...how's our time doing? Flip me over? Seconds? Did the light go on? Your light didn't go on. How am I going to see if you don't turn the light on? All right, we're going to stop pretty quick here because I don't want to, don't want this service to be prolonged. All right, we're going to go to Revelation 4 and we're going to read.

(1) After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

(2) And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat upon the throne.

It doesn't say one, it says, "There was sitting on the throne, what?"

(3) And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. (In other words, the Pillar of Fire, God in colors, a rainbow.)

(4) Around the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

(5) And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. (Now God doesn't actually have seven spirits, seven manifestations, seven church ages--dispensations.)

(6) And before the throne was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

(7) And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

(8) And the four beasts had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and

is, and is to come.

38 See, there's no change in Him.

(9) And when those beasts give glory and honour and thanks to (God) him that sat on the throne, who liveth for ever and ever,

(10) And the four and twenty elders fall down before him that sat on the throne, and worship him that liveth fore ever and ever, and cast their crowns before the throne, saying,

(11) Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Notice that, "The one on the throne."

(11) The one on the throne art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they were and are created.

39 Now watch, in the 5th chapter that One is sitting on the throne and he says,

(2) Who is going to open the book?

(4) Everybody crying, everybody screaming, nobody opens the book,

(7) And the Lamb comes from behind the throne and takes the book.

So the Lamb isn't sitting on the throne, and the Lamb isn't God. And Who did the creating? God did. So you see why Jesus isn't God, and why He's not the Logos...why He's not the Word rather as Bro. Branham said. You can't make it that way, but everybody wonders then where the bodies are.

"What happened to Melchisedec's body?" [3]

Who cares?

"Why did God leave...why then did He have to leave the archangel Michael?"

That's His business.

You know what's wrong? The church is like a woman, question, question, question, question--shut up, stop asking your questions, listen, never mind.

40 "What happened to Melchisedec? Where's the body?" And then they say, "Where's the body?" [Bro. Vayle says this in a mimicking fashion] I'll tell you where it is, it's ascended and the one on the throne came down, to open the Seals and Jesus the Lamb climbed on the throne.

"How do you know?"

The prophet said so. That takes care of it. What's your question? Next question please?

"You didn't answer the last one."

Shut-up, I did, you didn't hear it.

Still love me? You know I'm not mad at you, just trying to get it...if shouting would do it, I'd have it right across to you.

(5) Weep not: the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

(6) And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

41 Thoroughly identified with the Holy Ghost. Thoroughly identified with God--Christ, and God was in Him but God left Him, He's on the throne. Now the Lamb is on the throne and God left Him again--He's down here, the Head of the church, in a Pillar of Fire, [Points again to the picture of the Pillar of Fire] using a prophet. It's not hard to understand, anybody can understand that. See? Sure you can. Now listen, let me show you what we're talking about. I knew I'd have to do this sometime, might as well do it now as later. We're going to go to Jn 5:36.

(36) But I have a greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

42 Very good. Now let's just found out what about those works. So we run quickly over to Jn 14:10, and read:

(10) Believest thou not that I am in the Father, and the Father in me? (Ha, ha, that's a good one. Figure it out. Why bother? Just believe it. Now listen,) the words that I speak unto you I speak not of myself: ("No I don't." Who's doing it? The Father's talking. Notice the next phrase.) the Father that dwelleth in me, he doeth the works.

I made a note of Jn 8:28, wonder what it is?

(28) Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

43 He was just the mouth of God. He was the human intelligence of God because God transmitted His intelligence to Him and He could talk. Let's go also in John 5, let's see, I've got John 5, I didn't get that one yet. I had Jn 5:36, I think I've got a note down here for Jn 5:26. Let's see if it's right.

(26) For as the Father hath life in himself; so hath he given to the Son to have life in himself;(So that is; the Father has Zoe in Himself, He had given to the Son to have Zoe in Himself.)

That was the Father's plan all the time and it comes through the Son. Zoe [1z] comes through the Son. The first manifestation, and Zoe is where God is identifying with nature but He's got to start with nature in order to identify with it. Bro. Branham said so beautifully, "Before there was a fish with fins, there was a sea to swim in." So how could God identify? He had to make first of all something here. [2] There's your original Son. So He moved into Him. Now as Father He's begetting. [1c]

Now, what's begotten? Sons. No, nothing difficult, just line it with nature but don't take it too far, we can't take it too far. See? Father has life in Himself, the Son has got life in Himself--Zoe. The first step was Logos. The first step is Logos which is absolutely Zoe.

44 Oh we'll find something...we won't tonight, forget it. Maybe not tomorrow morning either. It's in here and I'll show it to you. Bro. Branham called the Logos the Son coming out of God. What do sons come out of? Issue out of Fathers. Bro. Branham said, "You long to have fellowship with your son, he was still in your loins. But one day through holy matrimony and the bedding ground of a mother, you brought forth your son. You had fellowship with him." Come on, God in nature, it runs parallel. What could God do? Same thing, same thing, bedding ground. That's where Bro. Branham could say, "Let us make man in our image. What was God doing? Talking to the Son" [2] I don't understand everything but it's good enough for me.

See? Jn 8:38, I'm not going to worry about all these little things to argue about. Let the theologians argue, they can go to hell doing it. I don't intend to go to hell--I'm a believer. You argue with God you're going to be on the losing end of the battle. Just consider yourself a three year old kid and argue with your dad. You get him mad enough, he'll whop you one, I mean he'd whop you one brother.

(38) I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

45 A ha, there's a couple sources now there's another father got in here [9af] somewhere. Whoops wrong colour, look at a better colour. Ho, ho, something got in here. [9] Something got in here and got in through here that's why you got...no, not in here, hold it, hold it, hold it--all around here that's why you got election, choosing, yes sir. Okay, 10:15, let's look at it again. See, God was in Christ. [John 10]

(15) As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

That's pretty good. Let's see 11:4, maybe that's a good one. Let me see, that's not the verse I wanted there, it's the...He's talking to Lazarus here and He said, "The Father always heareth me." It's right in there somewhere anyway, the idea is that the Son speaking now said, "The Father always hears me." In other words, there is absolutely a rapport between the man Christ Jesus and the One who is His Father, which is Almighty God, and He had distinctly the life of the Father, and nothing but the life of the Father, in Him and the Father also indwells Him. See? Now, I read 14:10, or did I?

(10) Believest thou not that I am in the Father, and the Father in me?

46 See? Then verse 12.

(12) Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

Notice, the going back to the Father. 16:15, these are just some verses that I picked up from the concordance. They're not that important.

(15) All things that the Father hath are mine: therefore said I, that he shall take of mine, and

shall show it unto you.

Notice that,

(15) All things that the Father hath are mine: therefore said I, he shall take of mine, and show it unto you.

47 Where did He get it in the first place? From God. You've got nothing else. And in the 23rd verse.

(23) And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name,

That's not the one I wanted. It might have been John 17, it doesn't matter anyway. Some of these verses I just copied down wrong. I wasn't worried much about them because I just wanted to get you to understand the principle we're looking at here [5fhg] in this whole scenario. We're getting down where we understand there's positively one God in three offices, and we find God was in Christ, Christ is the Logos, Christ the anointing, Christ the Pillar of Fire, Christ is the Son, the whole thing right down the line. Now you don't have to put it all together because here [5fhg] is where you get your key right here--if this is it, the whole thing is it, and you stop right there. God with a mask.

48 Now, you go back to...go over that once more maybe, in Phillipians [2] and I'm going to have to quit because from this here we can go tomorrow and finish what I want. Now see if I've got my notes here, I don't know if I've got my notes or not. I can't see some writing I had down here but anyway it doesn't make that much difference. All right, verse 5.

(5) Let this mind be in you, which was also in Christ Jesus:

(6) Who, being in the form of God, thought it not robbery (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:

Now in here we find what we are looking at is that this One here, that became the mask for God, the One from the beginning, God beginning to form, He did not retain that but He took upon Himself a form which actually means; a fashion and a likeness and a forming. Literally God was forming Himself into human flesh. That's exactly what God was doing and it says right here, this is the process and because this is the process that He took upon Himself.

(8) The fashion of a man, formed for the position of death and being obedient,

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

(10) That at the name of Jesus every knee should bow,

49 So, as you see this here [5fhg] and understand what happened, that God came in the river Jordan, and filled Him, that God left Him in the Garden of Gethsemane, that God raised that same One we're talking about, gave Him a glorified body.

So that's as far as I'm going to go tonight because tomorrow, if I can remember where I'm leaving off tonight, and showing you how we got down this [5fhg] far so we always revert back, you can always go back. Just like Jesus said, "If you'd know Moses, you'd have know Me." Say, "Well how come?" He would of, but they didn't know Moses, didn't understand these things here. So we get this distance here. [5fhg]

Now tomorrow morning we come back, we're going to start going into the processes of where we have come down through the ages and now we'll be going back and we're seeing the things that Bro. Branham speaks of this day, where...which are in the sermon "Melchisedec," which have to do with the fact, as I mentioned, this One here [2] took upon Himself a form which is a spirit body, but the other sons did not.

50 They bypassed entirely and went right down here [6] to physical form and it was this [6] physical form that allows temptation. It was the physical form here [5] that allowed the temptation. There was no temptation here. [2] There's not temptation there. There's no temptation when this same One, not Melchisedec now, but the same One, the same God in a human form, this is Genesis 14 went to Genesis 18, before the Sodom destruction.

Same person, not a different One--one God, Holy Spirit in three offices and He had to use a mask And the whole confusion lies in one thing, "How did God come down here [5fhg] and be a man?" And William Branham is the only person explained it and I'm doing my best to follow with good old Bro. Branham from what he gave us here and I've never given up on what he said, I cannot give up on him. He said, "God and Jesus aren't the same One." He said, "The only difference is one had a beginning." You can't take away from what God says.

51 Let's bow our heads in a word of prayer. Gracious Heavenly Father, studying Your Word tonight and doing our best to show Lord, and knowing O God that we have seen the truth that though the prophet spoke, and it was good, and that men preached and it was good, but the biggest thing of all was, Lord, when You Yourself took upon Yourself to procreate, to beget, to bring forth a human body by means of a virgin, wherein You did exactly what the prophet said and now we know exactly how You always did and always will--God in Christ. And no matter Lord how that form comes, or what ever, we know You'll be in it just as the prophet said, It's the same God, the one God taking the form necessary, but always that one God in His offices coming down and doing in a form just exactly what You wanted done We see Your sovereignty.

So Father, we thank You that we know this better than we knew it maybe to this point, but by Your grace Lord we'll know it even better, and we know Lord that what you teach us and what You give us can nurture us and bring us up to the place where we will really see ourselves positioned in You Lord, and that same life that is allotted to us in this hour, being released in us Lord, what a fabulous thing it's going to be. For the dead will come out of the grave Lord and your saints living here will be changed and they're going to be taken out of here.

So Father, help us now in this late hour to never give up the pressing in by faith, to just lay ourselves open, get out of the way that You might reveal to us Your truth which we know was given to us in love.

Help Your people to understand Lord, that this is not a little lesson that's academic, or something trying to put upon anybody but we know Lord, this is Your Word and out of Your Word Lord, which is life, will come that life we're looking for to transform us and get us out of here. Father, that's what I believe. I can't teach the people anything else other than that. If I'm wrong Lord, You'll just have to

remove me, get me out of here because I'm wrong in what I'm doing, teaching error and everything else Lord, but I cannot see anything else, O God, there's nothing I know because You said right in Your own Word here, "When the spirit of revelation, and the wisdom and knowledge of Him comes into the church, absolutely, the dead will be raised, and there's a Bride going to be taken out of here." Shout, Voice, Trumpet. So Father I believe I'm a hundred percent with Your Word, in so far as I'm able to go, and I can't claim what the prophet had nor can anybody here, but Lord we can claim that we want to have it and by Your grace we will have it.

In Jesus' Name we pray. Amen. Lord Bless You...[End of tape]