

Ephesians #3

The Father of Glory

May 23, 1981

...Your mercy, Lord, extended to us at this time we come together to worship Your Name, to have fellowship one with another, Lord, to be instructed in righteousness, Lord, to be corrected such as necessary also.

We thank You, Lord, that our time is not in vain, but very, very profitable and should we count the hours and the moments, Lord, which are also vanity this would be a very, very small proportion of the time perhaps we have saved, so we are glad that we can be here together, Lord, and call upon Thy Name to speak often concerning the things which are given to us in Your great Name, Lord, and just praise Thee.

Now we ask You to help us with the study of the Word. May It be illuminated; may we understand the things of this hour and be careful to give You the praise in Jesus' Name. Amen.

[Bro. Vayle makes local announcements]

1. Now, tonight we're going to make a recap of the first three messages which we took relative to Ephesians 1:15-23. And, of course, you know that this is actually teaching on the Presence, the Parousia, the literal Appearing, and what is transpiring.

So, we'll read in Eph1:15.

- (15) Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,
- (16) Cease not to give thanks for you, making mention of you in (our) prayers;
- (17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:
- (18) The eyes of your understanding being enlightened; that (you) may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,
- (19) And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
- (20) Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,
- (21) Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:
- (22) And hath put all things under his feet, and gave him to be the head over all things to the church,

- (23) Which is his body, the fulness of him that filleth all (things with) all (things.)

2. Now, as I have already made my intentions known to you, I want to re-teach as a composite in more or less abbreviated form the three messages that we have taken thus far, and we read verses 15-17.

- (15) Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,
- (16) Cease not to give thanks for you, making mention of you in my prayers;
- (17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

And first of all we identified the Spirit. Secondly, we identified the title: 'The Father of Glory', and then we also mentioned that this was the last message of grace that came forth to the Gentiles.

3. Now, we're going to look first of all on the thought that this Spirit that Paul request God to give according to the description which is one of wisdom and revelation in the knowledge of God, It could be none other than the Holy Spirit Himself.

So we go and check out 1 Corinthians 2, we begin reading:

- (1) And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. (That's the facts relative to.)
- (2) For I determined not to know any thing among you, save Jesus Christ, and him crucified.
- (3) And I was with you in weakness, and in fear, and in much trembling.
- (4) And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:
- (5) That your faith should not stand in the wisdom of men, but in the power of God. (That would be the authority of God.)
- (6) Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to (nothing.)
- (7) But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:
- (8) Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.
- (9) But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

- (10) But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.
- (11) For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

Now, he's telling you here that no matter what order is in nature, if it is the order of cherubims, the order of archangels, the order of angels, the order of animals the highest to the lowest, there is nobody knows man but man. No way. So it is that nobody but God knows God. It's not in man to know God. Only God knows God, and if man will know anything about God, it'll be because God has a way of getting it to him.

4. You'll notice It says,

- (10) But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.
- (11) For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.
- (12) Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Now, as Bro. Branham indicated clearly, *"We have a spirit of the nature of the world that we are given when we are born as natural children, it's necessary to have it in order to fit in."*

But, that is not the Spirit of God. You would have to have the Spirit of God Himself, to even begin to clue you in any way to God Himself as a being. "Now we have not received the spirit of the world." [1Cor 2:12] That is concerning this what we're talking about, but we have received the Spirit of God. "And as no man knows the things of God, save the Spirit of God, if we have received the Spirit of God, then we will know the things that are freely given to us of God." [1Cor 2:12]

5. Notice, he qualifies it 'freely', which would have to do with grace. So we would know a God of grace and the things of grace.

- (13) Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

In other words, with the Holy Spirit, deliberately takes the things of God and teaches them in a language which is specifically geared to the things of God and you cannot relate them out here in the world. There is no way. They just won't fit. Now,

- (13) Which things also we speak, (also) not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.
- (14) But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Now, It tells you right here that this Spirit is going to be given to the Church. And It's given to the Church in order that the people may know Him. In other words, the knowledge of God Himself will be available to the people through this Spirit.

6. Now, let us understand this: That Paul is not generalizing here as though this is a common revelation by a generally indwelling Spirit to all men. Now that's the way that the theologians teach it. And you'll find as you look at the various commentaries that they want to put this more or less as a general revelation that is common to men. Because they're generally the same which is, "they're all full of the Holy Ghost."

This is not so. This is Paul's own personal experience, or somebody's own personal experience that he's teaching from. Paul is teaching from his own in this respect, that this is not a general type of information, but one that comes in a very specialized way.

7. Now, we go back to Galatians 1:11-12 to see this.

- (11) ...I certify you, brethren, that the gospel which was preached of me is not after man.
- (12) For I neither received it of man, neither was I taught it, but by revelation of Jesus Christ.

Now, this specific Spirit that is in the church is there, and he's not generalizing a revelation to the congregation so that each person is receiving a portion, or all of it intermittently, or whatever is needed. It's not working that way. God is dealing with a specific revelation that comes to the Church and comes through a certain individual. Paul said, "I got this revelation from God Himself."

- (15) But when it pleased God, who separated me from my mother's womb, and called me by his grace,
- (16) To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:
- (17) Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.
- (18) Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

Now, we're looking at here is how that Paul himself is claiming a specific revelation that he received from God Himself.

8. Now, in 1 Corinthians 14:36-37, he defies a general revelation.

- (36) What? came the word of God out from you? or came it unto you only?
- (37) If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

Now, this is not a general revelation. It is a specific revelation. And when the Word of God comes as a revelation, It does not come generally to the people, even though they're born again. It comes specifically to individuals.

We go to Hebrews 1:1-2, and you'll see the very same thing brought to you.

- (1) God, who at sundry times and in divers manners spake in time past unto the fathers (in) the prophets, (where was God? In the prophets. Who was talking to the fathers? God was.)

Now, He was speaking through them, but He wasn't saying, "Now you are listening to the voice of Jeremiah, but this is not Jeremiah, I'm just using Jeremiah's voice." Now that can happen, but it didn't. He was using the prophets and He was in the prophets.

- (2) Hath in these last days spoken unto us (in the) Son, whom he hath appointed heir of all things, by whom also he made the worlds;

9. Go back to the Book of Jeremiah 1:4-9, and you'll come to the same conclusion, as Jeremiah speaks.

- (4) Then the word of the LORD came unto me, saying,
(5) Before I formed thee in the belly I knew thee; and before (you came) out of the womb I sanctified (you), and I ordained thee a prophet unto the nations.
(6) Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child.
(7) But the LORD said, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.
(8) Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD.
(9) Then the LORD put forth his hand, and touched my mouth... the LORD said, Behold, I have put my words in thy mouth. (Now, He didn't even say, "I'll put Them in your brain.")

In other words, the revelation that comes to the Church is not something collective, but one person is indebted by God to deliver that revelation. And that person's a prophet of course.

10. And this will tell you over here in 1 Peter all about that. 1 Peter 1:10-12.

- (10) Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:
(11) Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.
(12) Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

Now, you'll notice in here, that people full of the Holy Ghost can preach what these people brought. But the people preaching didn't bring it. See? The revelation comes to the people, but not collectively. And anybody understands this, that's why I can't figure how anybody figures the Elijah ministry is collective. It's not collective. There is no such thing as a prophetic ministry as collective. And the Word of God can only come to the prophet.

And as Paul the apostle said, "If any man thinks himself to be a prophet, or spiritual, let him acknowledge the things that I write are under the commandments of the Lord." (He said,) "If that man is a prophet, he'll admit that what I've got is from God." [1 Cor 14:37]

11. Now, Paul himself was prophet apostle. So the man under him was a five-fold ministry prophet, which does not get a revelation from God. Only by the Holy Ghost he understands the revelation that God gave to the man who is predestinated to get a revelation. "Before thou was formed in the belly I knew thee. God who separated me from my mother's womb." [Jer 1:5]

Why would God separate something from his mother's womb and ordain it, if that thing wasn't previously formed in the womb to that condition? Why come on, simple as ABC. It is a private revelation given to somebody authoritative in order to pass the revelation on. So it's not a community revelation as people try to say, "Oh the Spirit of God is going to be in the church and everybody is just going to know something." Oh they'll know something, but they won't know that.

2 Peter 1:20-21.

- (20) Knowing this first, that no prophecy of the scripture is of any private interpretation.
- (21) For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

Let me inform you, that this which I read in Ephesians 1:17 is a prophecy. It's a prophecy. Bro. Branham used the same terminology under the Rapture tape. He spoke in terms of a prophecy which was given. And he said, "*Thus it has been spoken, thus it shall be.*"

12. Now, speaking of Hebrews 1:2 again, speaking in the Son, we have this to say, "God is still speaking in the Son."

But notice how He does It. Now we explained this the other night from Revelation 1:12-20.

- (12) And (John) turned to see the voice... (he) saw seven golden candlesticks; (which is the church, for seven solid ages.)
- (13) And...(he saw) the Son of man, (one like the Son of man in there.)

And you'll notice, he said the seven messengers are the seven stars and I've got them in my hand. So you'll see that the Seven Church Ages, the Seven Messengers and Jesus are interrelated. And the interrelation is very simply this: If you want the revelation that God gives, there's got to be somebody get it. Then the Church hears it under the Messenger. "Which is in the Church of Ephesus write these things says he that holds the seven stars in his right hand and walks amidst the seven golden candlesticks, I know thy works," [Rev 2:1] and so on.

Now you notice, He is revealing Himself to the Church, and to that messenger. And then He says, "He that hath an ear, let him hear what the spirit says to the churches." [Rev 2:7] So therefore, the Messenger that this Jesus the Spirit is relating to is duty bound to then relate to those that hear the Word. That's why Paul said, "Now if any man think himself to be a prophet or spiritual." [1Cor 14:37] That means, you're a prophet, or you're full of the Holy Ghost, you would have to admit intuitively by the spirit within you that that man is saying the truth. See? Because it is a private given revelation.

13. Now, that goes right on to the third chapter to the last age when it's under the messenger which is in the church of Laodicea, "Thus saith the Amen, the Finisher, the faithful and true witness that went all through these ages, faithful and true, the beginning of the creation of God." [Rev 3:14]

God creating Himself in the form of human flesh. In other words, ready to bring about a Resurrection. Ready to bring about the Millennium. Ready to see the **seed** and be satisfied. Ready to see the Kingdom. That One there is giving a Message, and who is He giving It to? To the messenger in the Laodicean church. Then He said, "He's that got an ear let him hear what the Spirit said to the churches." [Rev 3:6]

Well, how does anybody hear that message? They only hear it because they listen to the man that God ordained to give it. So what I'm trying to show you here is absolutely conclusive, that there is no way that the fundamentalists are right, when they say, "This is a spirit of revelation that will come into the church just because the church has got the Holy Spirit baptism and the people will just get it by themselves." No way! The Word of God does not change, and that's exactly where the fundamentalist are condemning themselves and they will never see the light of the Resurrection morning. No way can they see it! See? There's no way they're going to see it.

Now, we want to prove this a little further that this is not the Holy Spirit at Pentecost dividing Himself amongst the people again. Many might think, well it's another filling of something further down the road, God keeping, unwinding Himself, unveiling Himself, *"but it's the Holy Spirit coming up through the body,"* as Bro. Branham said, *"until the fullness of the Spirit is in the Church amongst the brethren."*

14. Now, let's just take a look back here so that we'll understand what we're saying, we go back again to Ephesians 1, and read those verses preceding 15-23. Now Paul has already told them the mysteries of God concerning election, redemption. And then he says here in verse 13,

(13) In whom ye also trusted, after that (you) heard the word of truth,
the gospel of your salvation: in whom also after that (you) believed,
(you) were sealed with that holy Spirit of promise,

(14) Which is the earnest of our inheritance until the redemption of the
purchased possession, unto the praise of his glory.

Now, these people are already born again. So he's not saying, "You people that are born again, the trouble is, you aren't really born again, you've got to have another Spirit." He's not telling them that they've got to have another Spirit, per se. He has said before, "If any man have not the Spirit of Christ, he's not of His." {Rom 8:9} But he's not saying that here.

He's saying, "Because you people are born again, and you've already got what it takes to put you in a Resurrection on the grounds you are born again, I pray God will appear amongst you and reveal Himself so there can be the Resurrection." That's exactly what he's saying here. So, there's no such thing as a generalized revelation to the collective body. He is not saying that whatsoever. Now, this is a special visitation, and a special revelation for a special purpose. That's exactly right.

15. Now what is that purpose? [Ephesians 1:]

Number one: Revelation, as It says in verses 17-18.

Number two: Resurrection, as in verse 19.

[Number three:] Rapture, as in verses 20-21. Now that is exactly why He is to come.

So, anybody might say, "Well now, hey, I want to tell you something: When you're born again it's axiomatic that everyone of these things is yours."

Yes, that's right! That's axiomatic if you just add the rest; whatever God wants to do about it. Because it is not simply a thing, "Well I'm born again, hallelujah, it's going to take place." Although in a sense, that is absolutely true. But he's telling you that events must transpire. And one event must be the Presence of the Holy Spirit revealing Himself, telling things that they would not know until that time and which is necessary to know. Now that may sound very peculiar, because nobody wants to believe that. Everyone wants to believe, "Well hallelujah, I'm born again, so therefore who needs anything? Hallelujah I'm born again who needs Elijah?" Hallelujah, I'm born again, so shut up and sit down, you ain't born again. That's just the whole trouble.

If you're born again, you'd hear what Paul said. "Anybody that's a prophet or spiritual, let him admit, let him acknowledge that what I say is the commandment of God," [1Cor 14:37] and this is the ordinance of Almighty God, that the Spirit of God must come into the Church in order to reveal Himself to give a special pertinent understanding in order to raise the dead, in order to have a Rapture, and I don't care what anybody else says."

16. Now you say, "I'm going to go downtown and buy me a car, grey. Now I'm going to buy the car and run it."

Ha, ha, well what if you got something against your record? What if they don't want to give you a license? What if you're some kind of a guy that they just won't let you have a car?

"Well," you say, "it's a free country."

Ah, maybe a free country, but if you've got a drunk driver license against you, you aren't going to get to run that car out of there.

You see a lot of people think, "Well hey, I can do it."

But they forget many times there's something laid down in the Word. And that's what was in the days of Jesus when He was on earth in the flesh here. They never considered what was said concerning Him as pertaining to a certain event.

They said, "Well, hallelujah we can have it."

Well hallelujah, you couldn't.

17. So, that's what we're looking at tonight. We're looking at a very special thing here in the Word of God. We can also place His visitation by other Scripture. We go to John 16:12-15, where Jesus is speaking about the Holy Spirit Himself. And we'll take a look at what He says here.

- (12) I have yet many things to say unto you, but ye cannot bear them now.
- (13) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.
- (14) He shall glorify me: for he shall receive of mine, and shall shew it unto you.
- (15) All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

All right, they say, "I'll tell you what, you know I believe that is absolutely my portion when I am born again."

That's not necessarily true. Not necessarily true. He said, "I've many things to say, but you can't bear them now." He said, "There's no way you can get them. No way you can get them."

- (13) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Now, the point is this, when He shows you things to come does it mean He's got to show you right here things to come? And you know those things in that hour are to come, and therefore you don't need to be shown anymore. Or does the Holy Spirit come at a certain time in certain ages and pick the things out of the Word and tell you about them? You know jolly-well that He picks those things out of the Word as a convenient season, and He pinpoints them at that season. And that's what the Holy spirit does at this end-time we're talking about.

When He is there, He shows you the things to come that are pertinent to you. It doesn't matter what's pertinent in the First Church Age. That's good. It doesn't matter what's pertinent in the Second Church Age, Third Age, Fourth Age, Fifth Age, Sixth Age. It's pertinent what happens in this Age. You see? And so, he stands and he's been guaranteed that he would take the things of God, the things of Christ and show them to us.

18. Let's just find out something here: [Ephesians 1:]

- (18) The eyes of your understanding being enlightened; that (you) may know what is the hope of **his** calling, and what the riches of the glory **his** inheritance in the saints,
- (19) And ... **his** power to us-ward who believe, according to **his** mighty power,

You show me where that was revealed before? And you can't do it. A lot of other things, but not that. That's an end-time revelation. See? So therefore the Holy Spirit comes at a certain time to show the things of God. He said He'll take a mind and show them. And at the end-time we will be positively privy.

- (18) The eyes of (the heart) being enlightened; (to) know what is the hope of **his** calling, the riches of the glory of **his** inheritance in the saints,
- (19) And what is the exceeding greatness of **his** power to us-ward who believe, according to the working of **his** mighty power,
- (20) Which he wrought in Christ, when he raised him from the dead...

And you're going to have to see exactly which 'his' is 'what' too at the same time.

19. Now, Luke 17:26-36. Okay:

- (26) And as it was in the days of Noe, so shall it be also in the days of the Son of man.

- (27) They did eat, they drank, they married wives, (and) given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.
- (28) Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;
- (29) But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.
- (30) Even thus shall it be in the day when the Son of man is revealed.

Now, the days of Noah cannot take place, except at a very certain time and that's at the end, just before the Great Tribulation. Now then, It tells you the Son of Man is going to be revealed at that time. So what are you going to do about that one? Then if He's going to be revealed at that time, it must be a revelation that we will be privy to if we are here at that time that the rest were not privy to. Because it's at that time He's revealed. So there's a special revelation.

Now, you notice that's prior to the Rapture, because I go on to read.

- (31) In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him not return back.

Of course, that refers back to the time when Titus was there, but it refers to our time, in our time too to get rid of worldliness.

- (32) Remember Lot's wife.
- (33) Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. (That's soul life, the life we're living out here.)
- (34) I tell you, in night (there'll) be two men in one bed; the one taken, (one) left.
- (35) Two women grinding, (one) taken, (one) left.
- (36) (And) two men in the field; the one taken, and (one) left.
- (37) And they said, Where, Lord? (Where) the body is, (so shall) the eagles be gathered together.

He tells you at that time where it is, it's in the gathering of the Bride around the revealed Word, the 'soma' the healthy food to eat. And this revelation is what is it's all about is that health giving substance that going to bring about a Rapture while the rest stay there.

Now, people can say what they want, but the revelation precedes the Rapture. Then how is anybody going to be in a Rapture without the revelation? I'm just asking a question. I'm no theologian, I'm no God, I'd just like to know, they're the smart boys.

Now, that's what we read over here in the Book of Ephesians. It says, "At that time when He's in the midst of the people, and the revelation comes forth. It's at that time that the power of God is released in order to raise the dead, and the bring about a Rapture.

20. Now, we have therefore identified the Spirit. And we observe next then the titles of that Spirit that is given by Paul. Now what is a Spirit? It is the Holy Spirit Himself. There is no way that you cannot simply define it any other way, because It is that Spirit that is going to reveal the God of our Lord Jesus Christ to us, the Father of glory. Now, you notice that's what this Spirit has called Him. In other words, He's identified. Identifying Himself, the God of our Lord Jesus Christ.

In Ephesians 1:3, notice where that is taken from:

- (3) Blessed be the God and Father of our Lord Jesus Christ... (that's you get a little further title there.)

Now, thus Paul is stressing the humanity of Jesus, for God would hardly worship God. Now we might find something in there that would kind of reverse that statement, but it really doesn't, because God wouldn't worship God. What it would be if there's something in a lesser god there, because I showed you the other night the word 'god' can mean 'magistrate or judge'. "Therefore, the Lord said unto my lord, sit thou at my right hand,"[Ps 110:1] it's a legal thought. But we ourselves do not ever consider being believers in one God that God would worship God, so therefore the humanity of Jesus is being stressed.

21. So let's go back and take a look at the Book of Hebrews 2:16. Now we stressed the humanity of Jesus, because we want to separate the two before we bring them back together which is not our purpose at this point.

- (16) For verily he took not on him... of angels; but he took on him the seed of Abraham.

In other words, this One was not made an angel, but He was made a human being.

- (17) Wherefore in all things it behoved him to be made like unto his brethren, (who were not angels but human beings,) that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.
- (18) For in that he himself hath suffered being tempted, he is able to (help) them that are tempted.

Then It says in Hebrews 3:

- (1) Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our (confession,) Christ Jesus;

Now, this is that God in Father of Jesus Who is our God and Father too, that is sending a special revelation just before the Resurrection; that this is the God to Whom Jesus is the High Priest is a foregone conclusion, because It tells you here.

Now, let's look a little further in Hebrews 4:14-16.

- (14) Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our (confession.)
- (15) For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like we, yet without sin.

- (16) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

22. Okay we go to [Hebrews] 5: and read on.

- (1) For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:
- (2) Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.
(Now he's talking about a man, see, who becomes a high priest.)
- (3) And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

In other words, this man is ordinary sinner like the rest of us, not Jesus now.

- (4) And no man taketh this honour unto himself, but he that is called of God, as was Aaron.
- (5) So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.
(That's out of the dead.)

Then the shepherds saw Him, this is when He came out of the ground and arose into the heavens.

- (6) As he saith in another place, Thou art a priest for ever after the order of Melchisedec.
- (7) Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;
- (8) Though he were a Son, yet learned he obedience by the things which he suffered;
- (9) And being made perfect, he became the author of eternal salvation unto all them that obey him;
- (10) (Saluted) of God an high priest after the order of Melchisedec.
- (11) Of whom we have many things to say, and hard to be uttered, seeing (you) are dull of hearing.

23. Now Hebrews 6: 13.

- (13) For when God made promise to Abraham, because he could swear by no greater, he swore by himself,
- (14) Saying, Surely blessing I will bless thee, and multiplying I will multiply (you).
- (15) And after he had patiently endured, he obtained the promise.

- (16) For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.
- (17) Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: (Intervened to interpose Himself.)
- (18) That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:
- (19) Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;
- (20) Whither the forerunner is for us (is) entered, even Jesus, made an high priest for ever after the order of Melchisedec.

24. Okay. Hebrews 9:24-28.

- (24) For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:
- (25) Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;
- (26) For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.
- (27) And as it is appointed unto men once to die, but after this the judgment:
- (28) So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

25. Hebrews 10:12-14.

- (12) But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;
- (13) From henceforth expecting till his enemies be made his footstool.
- (14) For by one offering he hath perfected for ever them that are sanctified.

Now, what I'm trying to show you here is this: That the God of our Lord Jesus Christ is what we're talking about, that He is the One that Who is revealing Himself. And He's the One that we've got to know in order to have Jesus as our High Priest, because this is the God that Jesus is High Priest to. See that's what we're talking about.

Now, there'd be a lot of people turn around and say, "Don't you know I worship that God exactly to Whom Jesus is High Priest?" And then turn down this One? Now that doesn't make sense. See, there's a revelation at the end-time: The God of Our Lord Jesus Christ has Appeared on earth. See now, Who is He? He's the God of Jesus.

26. All right, Jesus had to make an offering unto Him. Now He's the only One that could do it, the Lamb of God.

Now, He is our High Priest. Now, who is He High Priest to? He's High Priest to God.

Who for? For us.

And He's the God of that One. And the God that's Appearing on earth, made us very sure that this One is our High Priest, and therefore, the ministry of Jesus is effective to you and me tonight. And if we don't see that? You say, "Well, I just believe that without...I just believe that, bless God, without..." Go ahead and tell me. You're way bigger than God.

You say, "Bro. Vayle, I don't think many people are that way."

Hogwash, we've had people sit right in this church that went someplace else and let them know that they couldn't see that Bro. Branham was Elijah of this hour. No way, they say, "It's going to be to the Jews. "

Restore what? Of course I killed that deader than a dodo when I preached on the Elijah ministry.

Let me tell you, there's nobody sitting here going to tell me that you're going to convince me that you believe a certain way, because you sit here. I'm going to preach this thing and get it across to you. And let's get this flat: In my understanding, is Scripture right here, God is not redundant, and God is not a fool, and there's a revelation of Almighty God to Whom Jesus is the High Priest that we need tonight to make that Rapture.

"Now I sound terrible, (you say,) but I'm full of the Holy Ghost."

If you're full of the Holy Ghost, you'll believe this. You see, that's the trouble with people, they want their own ideas. They want everything their own way and blame it onto God. See? Oh they got convenient ways of figuring things out though. Sure they figure out, "Well, I see, the thing is this is a community spirit. This is a little extra anointing."

Is it a little extra anointing? I'm going to tell you something flat: You had better have the most wonderful, magnificent anointing of all ages to prove what I'm talking about tonight, or shut your fat mouth. Because you're going to end up a sinner going hell in the lake of fire, no place too hot for you.

Let's face it, because that's what it is going to boil down to. What man is going to stand and say, "I'm going to speak for God, I'm going to reveal Him?" What man is going to stand and say, "I've got it."

In the face of God says, "You don't got it, because I've got to send Him." When God Himself would have to come down at this point to reveal Himself.

Then let me ask you a question: Are we not exactly where Elijah was in those days when he said, "Let the God of Elijah answer by fire?" And when God did he said, "Now you serve Him." Why did God manifest Himself? To be worshipped. That's why God manifests Himself.

So, we're looking at a revelation that is absolutely fantastic in the annals of history, and it is so absolutely dynamic that without this there would not be any Resurrection, there would not be any

Rapture, because It says this would have to take place where God Himself reveals Himself. And He's the God of the Lord Jesus Christ.

27. All right. The Spirit It is seen, can only come into the Bride and abide in Her midst. He is revealing Himself only to the redeemed. Certainly, because this is exactly what It says over here in Matthew 25, which I guess there again, people conveniently put to one side.

And It says over here in the Book of Matthew 25:6, I guess there again people conveniently put to one side.

- (6) ...at midnight there was a cry made, Behold, the bridegroom (cross out that word) cometh; (it is not in the Greek. It just simply says, "Behold him." It's not in the manuscript. And It doesn't say, "Go out." It says, "Come out.")

Now, you say, "Well that word 'come and go' is the same word."

Yes, that is true, but depending on context. And you show me one place in the Bible where It says, "Go out."

It's always, "Come out of her."

Go to the Book of Revelation and find "Go out of her?" How could Christ be on the outside of the Church and say, "Go out of her?" He's on the outside, says, "Come out of her." See?

Then if He says it, you tell me one messenger that will say different? Messenger come on down and say, "Go out of her. Let's go out together folks. Let's go out together..."

"Come out of her." It's a snarling sharp command. Certainly. Okay.

- (10) ...while they went to buy, the bridegroom came; (there you are now) and they that were ready went in with him to the marriage (supper): (They were ready, as it was in the days of John the Baptist, fit to be Bride. See?) ...went with him to the marriage: (The door was shut.)
- (11) Afterward the other virgins, saying, Lord, Lord, open to us.
- (12) ...he answered and said... (I used to know you as my wife, but I don't know you as my wife anymore.)
- (13) Watch therefore, for (you) know neither the day nor the hour (when) the Son of man (actually is coming.)

Then of course when He's actually taking His Bride to Himself in a physical form, that's the end of it. So therefore, we can see here what is going on at this particular point.

28. All right, that this Spirit comes in order to identify us with God through our High Priest is therefore clearly seen, that this is that One that is the God of our Lord Jesus Christ, that He is the High Priest too, and He is clearly showing our relationship.

Now, the next title is also full of meaning is the 'Father of Glory'. Now the word 'father' is 'progenitor, source, nourisher'. I like the word 'source' I guess maybe better as well as any, though the others are good too. But what He is source, progenitor and nourisher is of consequence. So what is He the source of? The nourisher of the progenitor. It is 'glory'.

Now, as I showed you before the word 'glory' has a basic meaning that is far removed from our own thinking. Primarily it signifies an opinion, estimate, hence honor resulting from a good opinion. Now that's not too hard I guess, if we kind of look at it. That which is acknowledged as worthy to receive honor... [End of side one] ...can you give that honor, there is something there that's worthy, and you're looking at it. And so it comes to your attention that...alright there's something there. In other words, your opinion, your estimate, your esteem, whatever it is, evokes in you praise, honor, setting that thing apart. That which is acknowledged is worthy to receive honor, because it is worthy. Something is there.

29. Now, we'll just try to work this field over the best we can to get you what I see in this particular Scripture. If glory results from a good opinion, and that's what it's supposed to be. In other words, you give the person credit, you give it honor whatever it is, because something there is worthwhile, something is good.

So, if glory results from a good opinion, which surely would be based on something concrete, so an opinion can come forth that is good, there's got to be something there. Right? Then the Father or source of glory is basically self-propounding opinion, or estimate. Now that's a little harder to get a hold of when I say that. In other words, if He's the 'Father of Glory', there's got to be something in there that is self-propounding showing that a worthiness is there. Something of magnificent texture, or depth. In other words, within Him and because of Him only is all judgment and values. Now there again, I'm using the exclusive, that when you use an opinion you've got something to go on, something you're comparing. But when you're dealing with God as the Source, there's no outside way that you can measure, you've got to go within the depth of the thing itself which is that Spirit, and in there you would have to find all judgment and values. So that nothing else would amount to a hill-of-beans and compare to it.

Now I want to be careful here, try to break it down even more. The Scripture calls God 'the Source of glory', and glory is honor. That's what we're looking at. See? The Source of honor is the opinion, or one could not be honored as a good opinion. Something lies there worthy, or it could not be given glory.

30. Now, God is the Source of glory. Good opinion or worthiness is the Source of glory. Now, see, we're going to look at the two of them. See? The source of glory, and the source of worthiness has got to be something in there that's really worthwhile. And we're talking about the comparative. We're talking about characteristics. We're talking about perhaps attributes. We're talking about something that's manifested by that which would be beautiful and good. In other words, we're looking at it and we're able to make a judgment in there. See? And yet, when you're talking about God being the Source, then we're looking at the fact that good opinion and worthiness as the Source of glory. God is the Source of glory. We come back to Him is all value and judgment. And therefore, God and good opinion, or worthiness are the same. God is Truth, and in Him is no lie. He's Absolute. God is good. God is love. God is all of these things. And because God is all of these things lying within Himself the revelation of It has got to be there somehow, somehow it's got to come out and be shown somewhere, or how in the world is the individual impressed? See?

You know, there can be a lovely, lovely person, one perhaps...maybe the loveliest person the world might ever know. But if the person is out in the Sahara Desert, nobody ever sees him, how's anybody ever to know? So, we've got here where God is the Source of glory. See? In other words, there's something in there that evokes approbation that screams, "Worthy, worthy, worthy, honor and glory." Now, the point is: What in the world lies there? See? I'm not going to break it all down. I'm just trying to show you there that, that's what the Scripture teaches us. See?

Now, what I want to show you is this: That no man's ever seen God. No man has ever seen Him. No. Thus, He can be compared to no one. So it would be impossible for anyone to really get an opinion of God and praise Him on his own. Be no way. Be no way, no sir.

31. Now, God can be known by His works. He can be known by revelation. That's true, He can be known by nature. That's His works too, and you can get awfully confused. And He can be known by His works. Yes, that's right. And He'll heal one, and leave the other. See.

Just like Bro. Branham came along. One guy got... blind eyes, why don't you do that? Little kids in Finland, he had a vision of a little boy who was killed. Going to be raised up. So he was killed, raised up. And the parent's little boy who was dying, there's no vision concerning him, "Well, you did it for him and he's dead, and this boy isn't dead, do it for him."

But he said, *"I'm not God. I didn't get a vision."*

"Oh," they said, "well, that's nothing, if you prayed for him and he was dead, pray for this one, get him up."

They had Bro. Branham on the spot. You can have...you've got like you've got the gift of healing in the church. Here's sick people dying of cancer. And the prophet comes along and he says, *"I don't use the gift, you use it in me."*

"Well," you say, "holy mackerel Andy. He's got a gift to heal the sick and raise the dead and we've got to use it?"

How do you like them apples?

Well now look, if somebody comes along and he's not too critical, especially if it was your relatives that got healed, or you got healed, oh you can jump and dance and swing, you know, the highland-fling. But what if you were the one that didn't get healed?

Now you see, what I'm trying to show you here, God maybe the Source of glory which He is, but you've got to know how He's that Source of glory, because you simply cannot pick it out by wonderful works that God does. Although certainly that's fantastic, and I'm not playing it down one bit, because look, we've all seen enough of the wonderful works that God to praise Him and say if we never saw one more work, praise God anyway it's marvelous. See? Oh that's fine.

32. All right, God can be known by His works. He can be known in creation, but He can be known by revelation. Thus in both of these ways there will in fact be an expression, both of manifestation that can meet the eye and the certainty that it is God in it. In other words, there's got to be something when you're dealing with God, because you can't see Him. There has got to be an expression somewhere with revelation that should be telling. That's got to be very telling to the individual who are the onlookers.

Now, what I'm saying is this: That's the Logos. Only God knows Himself. Only God can reveal Himself. See? Only the way that God can be the Father of Glory to evoke praise is for Him to absolutely declare Himself, and that's the Logos.

Now, Logos is both the Spoken Word by which an inward thought is expressed, and the inward thought itself. In other words, God is duty bound in His revelation of Himself to prove that it's God Who's revealing Himself. Then you know you've got Logos, because the thought is not only expressed, but the Thinker of the thought is right in It too, God and His Word. See?

Now, that's the only way that He can be the Father or the Source of Glory. It's got to be the Logos, the Word revealed. Do you follow me? God became flesh, and the flesh was God manifested. That's exactly what the flesh was. It doesn't say that the flesh was God, It said, the flesh manifested God. God was manifested, the expressed image of a person is not the person. It's an expressed image, that's a perfect reflection. See?

But today the Spirit has returned from flesh as to manifestation, or tabernacling in flesh. And now He is tabernacling to you and me in the Word, though He was in the Pillar of Fire to the prophet. But we don't see God the Pillar of Fire, we see God the Word.

33. Now, I showed you that over here in the Book of 1 Samuel 3:21. Now first of all read here in verse 15. Samuel heard God speak on three occasions. And when Samuel was told to go to Eli, It says, "Samuel feared to show Eli the vision." It says what he saw. He didn't see, he heard. And by his hearing he saw. Now what does It say in verse 21?

(21) And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

Samuel saw God when God talked to him. And when the prophet brought the Word we saw God. You see? And it was thoroughly proven that It was God. *"I take every spirit in my control. If He's the same yesterday, today, and forever, He'll do now that He's alive in the Spirit, what He did when He was on earth."* Never failed to do it. Never 'Doth saith the Lord' fail. It showed that It was God clearly manifesting to be God. Then what God said about Himself we can say, "Hallelujah that's the truth." And we can give Him honor and glory, and He proved that His Word was true. He proved that He was the Amen, the faithful and true. He's not just the Amen, He's the faithful and true witness. See, that's why He's Alpha and Omega, beginning and the end. And the works that He did are consistent. So, the Logos is the Source of glory, because It's the Word. See?

34. Now, so the source of all honor, or glory is the Word, signifying worthiness. The Logos is here. And the Word to us by believing is our only source whereby we have any opinion at all of God. What we accept God as, what God says He is, we have the true source of glory and we know the worthiness of God.

Now, let me show you that. I haven't been talking in circles, of what I was just kind of involved, because this is what I'm looking at. And sometimes I'm like a Philadelphia lawyer, I get me teeth in something I'm just not going to quit it, because I know I've got a hold of something. Now later on, I'll learn to explain it a little better and better as time goes on. Now I want you folk to understand how I start preaching. I always get a hold of something, and I preach it the best I can. Then I come back and maybe find a little mistake, I correct it. And you're going to find in all my preaching which I've been doing recently, of hard preaching, and I'm going to continue it. I will be doing the same thing, so don't get fussed up, and I'll show you Bro. Branham did the same thing. There's no man doesn't do it, it's just no way, because I'm not a prophet.

35. Now, I'm going to go to Exodus 33:12-17.

(12) And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

Now, that should be enough for anybody to do a hand-spring or cartwheel and just plain out into space into Glory. But Moses' a pretty cagey old boy.

(13) Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

(14) And he said, (God said,) My presence shall go with thee, and I will give thee rest.

(15) And he said, If thy presence go not with me, carry us not up hence.
(Moses could talk right back.)

(16) For (wherefore) shall it be known here that I and thy people have
found grace in thy sight? (Notice the word 'grace'.) is it not in that
thou goest with us? so shall we be separated, I and thy people,
from all the people that are upon the face of the earth.

Now that's right. That's happening right today. The only people that's going to make the Resurrection and the Rapture and the Millennium is with God is Present right now. Now watch further:

(17) And the LORD said (to) Moses, I will do this thing also that thou
hast spoken: for thou hast found grace in my sight, and I know
thee by name. (Everything's in the Book.)

Now, let's keep reading:

(18) And he said, I beseech thee, show me thy glory.

Now, here's God's answer:

(19) And he said, I will make all my goodness pass before thee, (Now
listen:) and (I'll) proclaim the name of the LORD before thee; and
(I) will be gracious to whom I will be gracious, and will show mercy
on whom I will show mercy.

That's what God says is glory. I'm going to prove it to you, I'm going to reveal My Name, I'm going to give you My secrets, and My mercy. And He said, "You can't see My face."

(20) And he said, (You ain't going to know me by looking at me. No way,)
no man (is going to ever) see me, and live.

Now, He told you what the glory was.

(21) And the LORD said, Behold, there is a place by me, and thou shalt
stand upon a rock:

(22) And it shall come to pass, while my glory passeth by, that I will put
thee in a cleft of the rock, and will cover thee with my hand while I
pass by:

(23) And I will take away mine hand, and (you'll) see my back parts:
but my face shall not be seen.

And that's the same thing that He did with the Word. He took away the veils from off of our minds, and revealed the Word and we could see God stand there. We knew that It was God and that He declared His Name and we share in His glory right tonight the Source of glory. I've proved my point it's right here. And I'm not a Philadelphia lawyer either.

36. Let's go to Exodus 34:5-18, and keep reading:

(5) ...the LORD descended in the cloud, and (the LORD) stood with
him, and proclaimed the name of the LORD.

The major of revelation of this hour, there's one God, His Name is Lord Jesus Christ. And the second major revelation which the devil hates more than the first revelation is the revelation of the Presence of Almighty God I'm preaching about all these days.

- (6) And the LORD passed by before him, and proclaimed, The LORD,
The LORD God, merciful and gracious, long-suffering, and abundant
in goodness and truth,

That's what...I've preached about...I'm going to talk again about it tonight the mercy of God.

- (7) Keeping mercy for thousands, forgiving iniquity and transgression
and sin, and that will by no means clear the guilty; visiting the iniquity
of the fathers upon the children...

He that is just is unjust still, he that is filthy is filthy still. You and your children ...?... in the Millennium. Oh, come on, the whole thing is written down here.

- (8) Moses made haste, and bowed his head toward the earth, and
worshipped.
- (9) And he said, If now I have found grace in thy sight, O LORD, let
my LORD, I pray thee, go among us; for it is a stiffnecked people;
pardon our iniquity and our sin(s,) and take us for thine inheritance.

"Why," He said, "you wretched stinking, miserable church at the end-time. You're wretched miserable and naked, and blind and don't even know it. And you stand up here as though you've got something on the ball."

And the prophet stood right amongst us, and when he saw the vision of the last day church, and he said, *"Oh God, (he said,) is this the best thing us preachers have I raised up?"* Why he saw the harlot, and a rock and roll filth. But then he saw a little Bride come out of her. She was marching to Zion, going up a hill.

37. Okay, keep reading: We're His inheritance. And that's what he said here, His inheritance in the saints. That's an end-time revelation brother/sister. Why? Because we're crossing over.

- (10) And he said, Behold, I make a covenant: before all thy people I will
do marvels, such as have not been done in all the earth, nor in any
nation: and all the people among which thou art shall see the work
of the LORD: for it is a terrible thing I will do with thee.

Didn't Bro. Branham say, "Bring me your worst case I'll guarantee healing?"

- (11) Observe thou that which I command thee this day: behold, I drive
out before thee the Amorite, and the Canaanite(s)... (the Baptist,
the Methodist, the Presbyterians, the Pentecostals, the whole bunch
of them.)
- (12) Take heed to thyself, lest thou make a covenant with the inhabitants
of the land... (go back to being a Pentecostal, or Baptist, or something
else like you used to be. They're going back.)

They're going back. Some never ever came out, and those that didn't, nothing came out of them. Let's face it, I'm a hard hitter, and I'm not pulling my punches. I'm here this while with you folks, if you don't

like tough preaching don't bother coming tomorrow morning, or the next time either. I'll preach to the empty pews. I ain't kidding. I don't give a rip anymore. You do what you want. I preach tough. I know you're good people, that's why I can preach tough. Just hang in there. Now listen:

- (12) Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:
- (13) (You) shall destroy their altars, break their images, and cut down their groves:
- (14) For thou shalt worship no other god: for the LORD, whose name is Jealous... (and this is the hour of jealousy.)

And He come down and He finds His wife in whoredoms. And He said, "You mess with every stinking Arabian, you've messed up with every man, every lousy rotten denomination. You've played filth, there's no theologian who doesn't understand spiritual fornication to be creeds and dogmas and that which is in reference to idolatries in the Roman Catholic church." There's none that doesn't know it the Catholic's themselves, no, don't worry. They know it. They know what's going on.

He said, "I'm jealous, (He said,) because you've got yourself messed up." There is no way that I can plant a seed in you to bring forth Christ which is out of the ground, the Resurrection, and the Change, and the Millennium to see His Seed, there's no way that the Bride that takes this Word, Her womb is shut-up to anything else. And I get to wonder some preachers say they're preaching message, they can't even discuss it intelligently. They can't sit down and bring out one thing. Fap! Makes me sick. Go on back to the vomit, and the dog puke and the rest of it. Sure.

38. All right:

- (15) Lest thou make a covenant with the inhabitants of the land, they go a whoring after their gods, and do sacrifice unto gods, one call thee, and thou eat of his sacrifice;
- (16) And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.
- (17) Thou shalt make thee no molten gods.
- (18) The feast of unleavened bread (you're going to) keep...

Are they doing it? No, no. They all run back to Pentecost. Oh sure, run back to Pentecost, have a ball. Leave the revelation. There's the God of Glory tonight brother/sister.

So amongst us is the God of our Lord Jesus Christ, and He is the Father Who was in the Son, that One Who was glorified in the Son is now glorified by manifested and revealed Word. The Logos is here! Now, you can see that this is so, for It definitely says, It's the Spirit of revelation in the knowledge of Him. Just as we read in the Book 1 Corinthians 2.

39. Now, let's go see our part and lot today under the Father of Glory as pertains to us at this very minute. Why It is going to put us into the Resurrection and into the Rapture.

So, we go to 2 Corinthians 3:7, as you all know what I read from.

- (7) But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:
- (8) How shall not the ministration of the spirit be (more) glorious? (And more worthy. More honor in there.)

Now if Moses absolutely showed the worthiness of that which was then, what about comparing it today?

- (9) For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

Now, if that was worthy back there, and it was worthy, how worthy is this which is today?

- (10) For even that which was made glorious had no (reason) in this respect, by reason of the glory that excelleth.

In other words, God doing something greater all the time revealing Himself, greater all the time.

- (10) For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.
- (11) For if that which was glorious, much more that which remaineth is glorious.
- (12) Seeing then that we have such hope, we use great plainness of speech:
- (13) And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:
- (14) But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

Now look: what stopped the glory? The veil upon the mind. No revelation. What will return the glory? Get the veils off the mind, bringing a revelation. But it's got to be God's Own revelation about God's self, because nobody's got it.

- (15) ...even unto this day, when Moses is read, the vail is upon their heart.
- (16) Nevertheless when it shall turn to the Lord, the vail shall be taken away.
- (17) Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

40. Now listen:

- (18) But we all, with open face beholding as in a glass the glory of the Lord, (the revelation) are changed into the same image...

We are changed into what? The Word of the hour brings forth. And the Word of the hour brings forth the revelation of Him into a Resurrection, and as He, Jesus, was in the image of Almighty God, we are going to have the same body of glory that He had, and be in the very image of God Himself. We will no longer be in the image of Adam. How is it going to be done by? Right here, revelation.

My, people can say what they want. They say, "Well, I tell you Bro. Vayle, I'm born again. That's right."

Well, if you're born again, you'll get the revelation. If you're not born again, there's no revelation for you. And no change.

(18) ...(Going to be changed,) from glory to glory...

Now, when you're talking about revelation in God revealing Himself, what is going to be the final revelation? The final revelation - Mount Zion, the Pillar of Fire above the Throne, God there. That revelation tonight brother/sister is ours, and we are a part of It, because It have been revealed unto us. The same Pillar of Fire is here.

41. Now, [2 Corinthians 4:]

- (1) Therefore seeing we have (such a) ministry, we have received mercy, we faint not;
- (2) But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

Now listen: What manifestation? Anything that Paul ever produced wouldn't be anything, unless God is producing it, because anybody can produce anything. Anybody can produce what Paul produced, that **isn't** human. But you get to the divine, that's a different story.

- (3) But if our gospel be hid, it is hid to them that are lost:
- (4) In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Notice, how the very thing, "the glorious gospel of Christ, the image of God, shine unto them."

- (5) For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.
- (6) For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of... the glory of God in the face of Jesus Christ. (And what was Jesus Christ? The Logos.)

"In the beginning was the Word and the Word was with God, and the Word was made flesh and dwelt amongst us." [Jn 1:1]

There you are. See, the manifestation, the same thing coming to you and me.

- (7) But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

He's telling you right here as you can well see that there is nothing in this Scripture that we can depend on. There is nothing in this life pardon me, I might say, outside of the revelation that God has given us in His Word. And at this end-time there is a very specific revelation at the end-time that brings us into this very thing that we're talking about. No way you can get away from it.

Now listen, let's keep on:

- (14) Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.
- (15) For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.
- (16) For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

I want to ask you: How is it being renewed? Only by the Word. Tells you right there.

- (18) While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

What are you looking at? Looking at the revelation. Looking what God said. "He revealeth much by His Spirit."

42. Now, let's keep reading. [1 Corinthians 5:]

- (1) For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.
- (2) For in this we groan, earnestly desiring to be clothed upon with our house which is heaven:
- (3) If so be that being clothed we shall not be found naked.
- (4) For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.
- (5) Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of (his) Spirit.

Now, we have been given, we have been given the earnest of Spirit. This is our guarantee we're going to be part of It. But you will notice brother/sister, that the promise of immortality absolutely comes through the revelation which is set forth in the chapters preceding it.

43. All right. We go to point number 3:

Number 1: What is a Spirit? The Spirit of God Himself.

What are the titles? "The God of our Lord Jesus Christ the Father of Glory."

What's he trying to tell us?

That we are worshipping the same God that Jesus Christ was made High Priest to for our sake. So therefore, we are worshipping Him, "Whom is to know life, is life eternal."

Why is He the Father of Glory?

Because He is revealing Himself as that Word. And in that Word lies everything. And as we look at that Word believing Him Who gave us that Word, we give God praise, and we give Him glory and we will be changed from our image to the image which is His Own image; which is the Body of His Glory, which is the resurrected Jesus Christ.

44. All right. We go to the third thing.

The third thing we study was the gospel of grace. It is the last day message that we are receiving. And you will notice that where Paul prayed, "The Lord may give unto you the Spirit of wisdom and revelation in the knowledge of Him." [Eph 1:17]

The fact that God gives is grace, and it's a special end-time grace as It says in Ephesians 1:17.

(17) ...the God of our Lord Jesus Christ, the Father of glory, may give
unto the (bride) the spirit... (at this time is a gift.)

It is a gift by promise in this hour. The gifts of God are all by grace, there is no other way that they come. So the Spirit of revelation in the knowledge of Him is a manifestation of the grace of Almighty God.

45. Now, we go back to 1 Peter 1:7-13. And we will see that. Now:

(7) That the trial of your faith, being much more precious than of gold
that perisheth, though it be tried with fire, might be found unto
praise and honour and glory at the appearing of Jesus Christ:

(8) Whom having not seen, (you) love; in whom, though now (you)
see him not, yet believing, (you) rejoice with joy unspeakable and
full of glory:

(9) Receiving the end of your faith, even the salvation of your souls.

(10) Of which salvation the prophets have enquired and searched
diligently, who prophesied of the grace that should come unto
you:

(11) Searching what, or what manner of time the Spirit of (God) which
was in them did signify, when it testified beforehand the sufferings
of Christ, and the glory that should follow.

(12) Unto whom it was revealed, that not unto themselves, but unto us
they did minister the things, which are now reported unto you by
them that have preached the gospel unto you with the Holy Ghost
sent down from heaven; which things the angels desire to look

into.

(13) Wherefore gird up the loins of your mind, be sober, and hope to
the end for the grace that is to be brought unto you at the revelation
of Jesus Christ; (There it is.)

This is a message of grace. It is a revelation that comes by grace, a free gift of Almighty God. It has to be, for it brings about the change of the living to immortality, and does it in the face of the Scripture, "It is appointed unto man once to die, and after that the judgment." [Heb 9:27]

46. Now, let's look at the grace of God for this hour. To do so we go back to Malachi 4:1, and in there It says:

- (1) For, behold, the day cometh, that shall burn as an oven; all the proud, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.
- (2) But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and (you'll) go forth, and grow up as calves of the stall.
- (3) And (you) shall tread down the wicked; (because, I going to have destroyed them already, to) be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.

Now:

- (5) Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:
- (6) And he shall turn the heart(s) of...the children (back) to their fathers, (at that time I will be there, but I will not) curse.

The grace of Almighty God at a time when God said, "I have got to destroy the world and leave them neither root nor branch." The end of the atomic age, a destruction greater than the time of Noah. Though just as many will be destroyed, all but those that are in the Ark. They'll have neither root nor branch.

47. Let's go to Revelation 3:17, and let's see what kind of church it is. It's certainly nothing to write home about.

- (17) Because thou sayest, I am rich, and increased with goods, and need of nothing; and knowest not (you're) wretched, miserable, poor, naked and blind: (You're luke-warm, you nauseate me and I could vomit. You don't have what you say you have.)

Look at verse 20.

- (20) Behold, I stand at the door, and knock: (They kicked Him out.)

Let me tell you something flat: if they didn't kick Him out, Him would have got out on His own anyway. I'd sure leave a room that tables are full of vomit they want to eat...

It is the same as Revelation 17:1-7.

- (1) ...Come hither; I will (show you) the judgment of the great whore that (sits) upon (the people:)

- (2) With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.
- (3) So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. (That's the old Roman empire. Carried away in the spirit of wilderness and I saw that.)
- (4) ...the woman was arrayed in purple and scarlet colours, (royally) decked with gold and precious stones, (worth billions) pearls, having a (cup of gold, a cup) of abominations and filthiness of her fornication:
- (5) And upon her forehead was a (written name, that's her mind...)

That harlot there that he saw, seduced as Eve was through the process of the mind. She had her own religion, her own mental thinking. Now you tell me these Hindu cults won't come into this hogwash and crud? Why they're right candidates, Christian Science, the whole bunch of them. All mental hogwash.

- (5) ...(written on) her forehead: MYSTERY, BABYLON...MOTHER OF HARLOTS... (Conceived of whoredom's as she put them to pass and her false creeds and her dogmas.)
- (6) ...the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.
- (7) And the angel said, (What are you marveling for? Let me) tell (you) the mystery... (she's a mess.)

48. Revelation 18:1-8.

- (2) ...Babylon the great is fallen, is fallen, become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.
- (3) ...all nations have drunk of the wine of the wrath of her fornication, (means she is going to be judged for: she) committed fornication with the (kings) of the earth, (she) got rich through her delicacies.
- (4) ...another voice (spake,) Come out of her, my people, (don't be) partakers, (don't) receive her plagues. (Stay in your ...?... will.)

How many came out? And how many got out of them that was in them when they were in there?

- (5) For her sins have reached unto heaven, and God hath remembered her iniquities.
- (6) Reward her... double (as she rewarded you.)
- (7) ...she lived (graciously,) said, I sit (as a) queen, and am no widow...

- (8) ...her plagues (will) come in one day, death, and mourning, and famine; and she shall be burned with fire... (Why? She's a whore. She's going to be stoned with hail stones, a hundred pounds. See?)

49. Now, look at the church, the Bride in the midst of her. Look at Matthew 23:33-39. You got a picture what was back there.

- (33) (You) serpents, (you) generation of vipers, how can (you) escape the damnation of hell?
- (34) ...behold, I send you wise men, and scribes: and some of them (you) kill and crucify; and some of them shall (you) scourge in your synagogues, and persecute them from city to city:
- (35) That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom (you) slew between the temple and the altar.
- (36) Verily I say unto you, All these things shall come upon this generation. (A mess.)

Matthew 24:6-12. you can read It for yourself. Matthew 24:29-32. What a mess they're living in. It's a time of a judgment. A time of the great tribulation. It's a time of delay. Time where people show exactly what they are and who they are. But look at 37 and 38.

- (37) But as the days of Noe were, so the coming (the presence) of the Son of man be. (He's going to be right here.)
- (38) (There'll be) drinking, (they'll be) marrying, giving in marriage, until the (very) day (the Bride is all gathered in and ready for a flight. When the Resurrection is taken place and they're standing here upon earth.)

Nobody will know. Nobody will know. Then she'll be gone, and they still won't know. They'll be confused, and the first thing comes the destruction of the Great Tribulation, and they'll be more confused than ever, and they still won't know.

Bro. Branham said, *"The best they'll ever do is to say, 'hey, wasn't such and such supposed to take place?' Yeah, but you missed It."* You see?

Matthew 24:48-51.

- (48) ...that evil servant say in his heart, My lord delayeth his coming;
- (49) ...begin to smite his fellowservants, eat and drink with (and be) drunken; (Just live it up with anybody.)
- (50) The lord of that servant come in a day when he looketh not for him, and in an hour that he is not aware of,
- (51) And cut him asunder... (that's going to the Great Tribulation, see?)

50. All right, there you are. Look at the conditions, the Presence comes in. Nothing but marvelous grace that God could come down and tolerate the condition. It's just like it was in the days of Elijah. Old Elijah stood there and he said, "Lord, I'm the only one standing here."

And God said, "Nope, there's seven thousand that hasn't bowed the knee." [1 Kg 19:18]

The time of amazing grace. But do you know what He does? At that time the Bible says right here in 1 Thessalonians 4, talks about the fact:

- (16) ...the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: (Right at that time.)

What you say?

"What time is that?"

Well, I'll tell you what time it is. It's the time of 2 Thessalonians 2, when It talks about the mystery of iniquity working. Nothing to hinder it. The Word of God coming and being all turned down. God sending strong delusion. The only ones that are going to be saved are those beloved of the Lord, chosen from the beginning, to salvation, through sanctification of the Spirit, even believing the truth. Doesn't just say, they're born again, said they believed the truth. That's why the evidence of the Holy Ghost is believing the truth.

That's "amazing grace, how sweet the sound," that Bro. Branham loved to sing. God sending the Logos revealing Himself in grace and mercy to take us all away from it. Listen: Bro. Branham said, *"The Son of man has already come from Glory and is revealing Himself for the past few years to His Church in mercy showing them His great Presence, doing the same things He did when He was here on earth. Revealing Himself like He did to Abraham before the destruction. He has come now in mercy revealing Himself to the Church. The next time He reveals Himself, will be in judgment on the world, in nations that forgot God."*

51. Isaiah 25:1-9.

- (1) Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. (Sounds like the message to Laodicea.)
- (2) For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built.
- (3) Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.
- (4) For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.
- (5) Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

- (6) And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.
- (7) And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

The guarantee of the revelation of God by the Holy Ghost to destroy from the minds and the lives of the Elect, the veil of creeds and dogmas.

- (8) ...swallow up death in victory; (That has to do with the saints being changed. That's not even the dead come out of the ground. That's the saints being changed according to 1 Cor 15:51-55.) and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.
- (9) And it shall be said in that day, Lo, this is our God; we have waited for him, he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.

Now, It tells you right there, when the hour or revelation comes, that's the God that's here to save you. That's the God of our Lord Jesus Christ. That's the God that He sent the High Priest Jesus Christ for you and me in order to have absolute release and refuge in Him. So, as I showed you the other night, we're blameless, a charge cannot even be laid. See, this is the time of the change, the time of the Resurrection.

52. So, I hope you're getting the picture here, what you're seeing in the Book of Ephesians. First of all a Spirit has to come into the Church. It is positively the Spirit of God Himself, and since that Spirit is one of revelation It is the Logos; where God absolutely manifests that He is that Word amongst us proving it, then revealing Himself that we can have confidence. Yes, this is our God, He is here doing what He said, which is first of all, to give us a revelation of Himself, which we need in order to change us unto His image which is the Source of all glory. The source of all true revelation. The source of all true honor, God Himself is that Source, the Only One worthy, worthy, worthy is the Lamb the Book of the Bible just screams, "Worthy to God." And that's you and I have no way of knowing it outside that we positively receive the revelation, and believe that revelation.

The next thing: is they come out of the ground.

The third thing: is we are changed

The fourth thing: we are caught up.

The fifth thing: the Wedding Supper, and right down the line.

Now, that's why that Spirit has come into the Church brother/sister. And the proof tonight is that we are a part of that Resurrection, is because we are aware and say, "Lo, this is our God." I don't know about the other fellows God.

This is our God, we have waited for Him. Lo, He will save us.

This is the day: that we do not go the grave.

This is the day: that death has swallowed in victory.

This is the day: that death is put down.

This is the hour, we're in it today brother/sister. This is that Spirit.

Then somebody come along and tell me that we know about it, and they don't need to know about it? You tell me that that's in the Bible, but it isn't important.

Now, I want to ask you a question: Can you believe the Bible and misinterpret It? Can you believe the Bible and misplace It? The answer is, I believe It, but I believe wrong. Then are you a true believer? The answer is no. How can you be? See, Bro. Branham brought it so clearly, everybody talks about sin. Adultery is a sin. No it isn't, not really. It's the attributes of sin. Sin is unbelief, is what it is. And these things are simply manifestations. But brother/sister, let me tell you tonight we have seen truth in Him Who is here. And the attributes of that truth is what comes out of Him that says yes.

This is that hour of my revelation to you, where you will know that you are that people. And I am your God. Here is that High Priest standing there, so you can stand right in My Presence and not even a charge can be brought against you. And death will stand back and look, but death cannot do a thing. And the Saints come out of the ground, and the believer is transformed and together they go up to the Wedding Supper. Now that's what it's all about. See. That's what It is. That Spirit is here tonight. "And He which has begun the good work will perform it until the day of the Lord Jesus Christ." [Phil 1:6] And that's to the Gentile Bride, was started way back there in the First Age is being consummated this very night. That's why it took a Pillar of Fire to bring it, and that's why a Pillar of Fire reveals it. That's why an Alpha with that end, is now Omega at this end. And He that went there to the Garden, and He is the One that Redeemed them preparatory to allow him to come back to the Tree of Immortality, the Tree of Life. That same One is here to see that the flaming sword which penetrated the heart of Jesus, is turned to one side. And man cannot abrogate the very Word of God that said, "It is appointed unto man once to die." [Heb 9:27] No way. No way, for death is swallowed, and there will be a people standing here. Just a handful, don't worry, but they will stand here and be changed and they will go.

Now you know that is the Word. That is what the prophet taught, and we're seeing it here in the Scripture, and He has come in the midst of us and revealed Himself in grace and in mercy. Revealed His Name. Revealed Himself. Revealed us, because when He comes and is revealed, we get revealed too.

Brother/sister, don't go away in unbelief, go away believing tonight, because that's what it's all about. Let the rest of the world go, I got no truck and trade with him. I tell you, I've got no truck and trade with anybody that doesn't play the keys on my piano anymore. I'll just tell you flat, I have no truck and trade with those who do not blow their little trumpet, put their fingers on my little trumpet. I'm going to tell you some brother/sister, I have no truck and trade, except with this Message.

Now, if you think I'm kind of iconoclastic or anything else, be my guest. You think we don't. I've declared myself publicly, I do not apologize, I do not take it back. They can be my brethren, that is fine. I have no fight, we're humans. I fight with nobody. I want to tell you something: either this Message is true or who needs it? Why do we get bothered? Why did he show us these things? See? One reason, because it's true.

Let's rise. Merciful God, heavenly Father, again we thank You, Lord Jesus, that You are a great High Priest, and positively, positively. We have You access to God, stand in the Presence of God, God stand in our presence, through You God can work to us-ward, and through You we can work to God-ward. Certainly that means we're coming into a unity, You in us, and we in You and all in the Father. Coming right to that place when we can say because of You, "I and my Father are one." And it doesn't.... (Tape ends)