

Ephesians #9

His Inheritance in the Saints (part 2)

October 4, 1981

...now this will go one time, but that doesn't make any difference, Lord, because we know that You're here and we'll be worshipping You in spirit and in truth and Your grace will be pouring forth abundantly in us, to us, and through us, Lord, and we'll not lack in anything, because the exceeding great and precious promises which are at this hour.

So, we thank You for it, Lord, and pray now You'll sanctify us to Your Word, and may we learn and hear that which is good for us, Lord, drawing us all together as never before in Jesus' Name we pray. Amen. You may be seated.

1. Well, it's certainly wonderful to be here in the house of the Lord with you. And I just am happy to be with the people and especially from last night where we had Communion and Foot Washing. And you know that's a mystery that the world doesn't understand, that they look on in as some kind of a hocus-pocus, but it works. It works. Something happens to you when you do what God says. And it's just like the foolishness of preaching. Everything about the wisdom of God is actually pretty stupid as far as man is concerned. But it's the wisdom of God and it is going to get us back to the Millennium. That's wonderful, I'm very anxious to get back there. I've been saying recently I'm ready for heaven. Now heaven might not be ready for me, but I'm going to put my ladder up and just start climbing. Not, you can't make it on your own, but you can get pretty excited about the things of the Lord and feel the wonderful Spirit of grace here this morning. I'm very, very happy for that.

Now, I want to say...you know I just talk anyway, which nobody can stop me up here, I just wander around, but you know, many times churches have problems, and we could have a problem in a respect that doesn't actually be a problem at all. And there's two ministers here, now when I get in this pulpit I speak with authority. I've got to, or I might as well go home. Now, Bro. Klassen's got to speak with authority, or he better just buzz off too. You see, what happens is if something comes up where you're a little different in what you're really saying. Well, I'll tell you, if you think there's a real difference between us, you talk to the deacons. And if the deacons think that we're not saying the same thing they'll talk to us. It's that simple. It's just that simple.

2. Never let anything ever come up that would make anybody think for one minute that I'm different from Bro. Klassen. We're not, it's the five-fold ministry is doing the same job, it's just that they work in a little different field. Now, my field is exclusively teaching. It's not that I mind doing a little pastoral work so to speak, you know, I've done it for years. I don't mind it that way. And Bro. Klassen has to do a certain amount of teaching. There's no way that he can get out of it. Because even an elder must be apt to teach if he's going to (you know,) be in any kind of a help to the people, and that is a real elevated help. And a pastor's got to teach. He's got no way out of it.

In fact some people translate the Bible as to mean the pastors who are teachers. So, neither one of us will get in the other fellow's way. But at any time if you ever think that we're not saying the same thing, there's a possibility at times that we express ourselves differently, well you know what to do about it. Always get everything nice and handily out of the way, we're two brothers cooperating in the kingdom of the Lord, and we've got ministries and we want to just do our dead level best. Hopefully we want to do our dead level best. Each one fulfill a place where God put him.

So, you understand that both of us positively in our own realm will have to be authoritative, that's right. Now he as pastor will do many things that I won't be called upon to do, except in the case of emergency if he should take vacation or something. But in the meantime he will do his job, and he's doing a good job, and I hope I'm doing as good a job up here with what little I'm doing, because he's got

the big job. Now, you may think that's not true, but I know better. I've pastored. Whew... glad I'm not a pastor. I've been so happy since I've gone the way that God has asked me to go, directed me to go, confirmed by the prophet, I like the teaching ministry.

3. Now, this morning we're going to continue in message number 9. Ephesians 1:15-23. Sermon number 9, and part two of His Inheritance in the Saints. But I'm going to do what I like to do in these messages. I like to repeat. I like to go back over material and then bring out some more facets of that material.

So, we're going to deal with not just His inheritance in the Saints per se, but we're going to look at Who ...[blank spot] that is setting forth in our midst at this hour. We're going to review it, look at it closely, and just see if we can't go a little further from where we have been. I've been putting more time in my thinking, in my study sitting down at a desk and writing my notes, because I must get the anointing ahead of time. I can't stand up here and afford to make mistakes. I've got to know what I'm saying ahead of time. And I've got twenty four pages on Logos now.

The other night I sat with a couple of brothers, just to sort of gig them and see what they could follow, what they might come up with. Aw, they're as bad off as I am. After two hours we came up with the solution that we didn't know. But I'm determined to keep looking and looking, because something tells me to keep looking. And as long as that's there, I'm going to keep looking, but I'm not going to commit myself until I come to the place where I know I'm on the right trail, and then I'm not afraid of my mistakes. No worries, the Word will come right behind me and correct it. See, the Word's living in a way that I'm not living. I'm living but I can change. I can be influenced, I can mess around. I can ball up and scruple up as Bro. Branham said. Not this Word. So the Word can always come behind me and correct me. God can deal with me further.

So, but this morning without going into that which is not a tangent, because it's not a tangent, but too deep for me to qualify at this time in the realm of even teaching it. I'm going to look at obvious things and then later by the help of God we might look at those things that are not so obvious that take a deeper revelation. So, we're going to be into the subject in two parts. And if I get too long in one part we'll just close it, and sorry, you won't hear too much about the inheritance. You'll get the other side.

4. All right, now we're going to read in Ephesians 1:15-23. (Really you should start at 17, but it's okay.)

- (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:
(Now to the end that:)
- (18) The eyes of your (heart) being enlightened; (you) may know what is the hope of his calling, and (you may know) what (is) 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 (him, not some pope, and not some preacher, not somebody, him) to be the head over all things to the church, (or everything to the church, the whole church,)
- (23) Which is his body, the fulness of him that filleth all (things with) all (things.)

5. Now, we're looking at that portion of Scripture, "In what are the riches of the glory of his inheritance in the saints."

Now, in our last message I suppose that's about a month ago, the only one Scripture that spoke of a distinct inheritance, that was Christ. Now, this speaks of His inheritance in the Saints. In other words, what is His, not ours, but what is His in the Saints.

Now, we went and saw that in Hebrews 1:4.

- (4) Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. (He inherited the Name of His Father.)

6. Over here in John 5:43a, (that's just the first part then of that verse we're looking at.)

- (43) I am come in my Father's name...

Now, He tells you that. I'm named after My Father. My Name is Jesus. Now too many people believe that Jesus inherited the Saints or the Bride. Far be it from that. No way. He paid a price for the Bride. Now let's just check It out.

We go to 1 Peter 1:18-20.

- (18) Forasmuch as (you) know that (you) were not redeemed (Bride) with corruptible things, (such) as silver and gold, from your vain (behavior) received by tradition from your fathers;
- (19) But with the precious blood of Christ...

In other words, you were paid the price of a ransom. You were literally ransomed from whosoever and whatsoever it was that took you under their control against your will. Anybody here this morning, you willfully sin? Did you plan on it? You like to do it? Uh uh. Why it sure mark you down as reprobate.

Well, I want to tell you something: this old fellow that got a hold of it he took us over against our will lock-stock and barrel. And it wasn't good. And there had to be a ransom paid, because there was no way the trap could be sprung without a ransom. Not a bunch of G-Men or the FBI coming in and pulling a little trick to get the guy's attention and walk off with a kidnapped person, no way. This ransom has to come through. A price had to be paid. What was it?

- (19) ...the precious Blood of Christ, as of a lamb without blemish and without spot:
- (20) Who verily was foreordained before the foundation of the world, but was manifest (brought into its true character that this is so) in these last (days),

7. Now, I just want to read you something here to let you know that that ransom worked. It says here, "Even as Christ is the head of the church: and he is the savior of the body." [Eph 5:23] "He gave Himself for It that He might sanctify and cleanse It with washing of water by the Word." [Eph 5:26] "That he might present it to Himself a glorious Church, not having a spot, not having a wrinkle, no such thing; but it should be holy and without blemish." [Eph 5:27]

What's it over here? A Lamb without blemish. Paid a price, and that Bride is as spotless as the One Who paid the price. Now He paid a price for the Bride. The Bride did not come free. The Bride did not come cheap. So that was not His inheritance. See? Erroneous for people to think so.

8. Ephesians 1:3-8.

- (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:
- (4) According as he hath 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 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.
- (7) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;
- (8) Wherein he hath abounded (overflowed) toward us in all wisdom and prudence; (See?)

Now, in spite of those eight verses of which 3 to 6 would predominately set forth a sovereign grace, (you can be sort of cajoled into believing, "Well, that was in the mind of God, and that was something that God did." But you read on until It comes to the Blood. Sure something God did, that's why He took on a human form. He paid a price. Also, I read in Ephesians 5:25-27 a moment ago. Now, to confirm this is what we look at in this verse, in other words, the inheritance, His inheritance in the Bride is His Own Name.

9. Now, that we know we're on the right track concerning His inheritance, that's as a matter to understand in a manner of speaking, (let's put it this way concerning His inheritance in the Saints,) it could be explained that the Saints as a body have something in them that He, Jesus, has inherited. Our question is simply this: what is in the body of Saints that is His inheritance? That's true, there's something He inherited. But bypass the Name for awhile and just start thinking, is there something in that body of Saints that He inherited that the Bride now possesses within her?

In other words, what does He fall heir to? What if anything is inherited by Him that is in the Saints and He has got to get her to get the inheritance? Nothing! Nothing. No way. See? And since inherit means 'that which comes from the father to the son', now, there's a law of inheritance. You know that as well as I do. And the law of inheritance of father to son means that the father had to own it, and he gave it gratuitously to the son, because it is the son's. He inherited it. It comes from the father. And since 'inherit' means: 'that which come from the Father to the Son, is there then that in the Bride which makes the Bride to have had something in her, that is actually Jesus' gift from the Father, and she has had it and that thing is there waiting in her to get it. Now you can't find that either.

There's no way that you can find that God, that Jesus will literally inherited, and that inheritness was put in escrow, or put under trusteeship, and the only way He's going to get it is through a Bride. And

when He gets the Bride then He's got it. That's not what the Bible said. So, you got to get to the place in Scripture, what in the world did He inherit? Then what He inherited He put in her. See?

Now listen, no matter how hard you try there is no way you can get around this. At the time of His Presence, just before the Resurrection there is revealed in the Bride His Own inheritance and the riches of the glory of It, His Name. The Name of God.

10. Now, let's just go back and read again. Paul praying, and his prayer in [Eph 1:]17, "that the God of Our Lord Jesus Christ, that God Who is the Father of glory, may give unto you living Ephesians full of the Holy Ghost the Spirit of wisdom and revelation in the knowledge of that One Who is God."

"The eyes of your understanding," it goes deeper. It gets right down inside, where it's "the eyes of your heart." This revelation becomes a part of you. See? It becomes almost instinctual. In fact I believe it does, in a spiritual sense. "That you may know what is the hope of His calling, and you may know what the riches of the glory of His inheritance of the saints is." [Eph 1:18] After you get that far you're ready for the Resurrection, but not until, because after that comes a Resurrection. After that comes a Rapture. This is identical to 1 Th 4:13-18. Because you can't have two different opposite descriptions of the same thing and call It God.

No way can I be born again and believe there's one God, and the man down the road that's a Trinitarian be born again and he believes there's one God. Because whatever that spirit we're born again of is going to instruct us concerning the Word of the hour. See? Can't get around it.

11. Now, we're going to start then as I mentioned a while ago. Now, we're going to talk about this One in the midst. In [Ephesians 1:] 15,

(15) Wherefore also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

So therefore, he's talking about the faith they have in the Lord Jesus is basic to this which I have read. Right? The major thought then is faith in our Lord Jesus Christ. Paul here calls Him "Lord Jesus." He is also called, 'Lord Jesus Christ' in verse 17. One and the same Person. But he's exalting the office in verse 17 wherein verse 15, he exalts the Person. You follow me? Okay, very good.

Now, if we are correct and we are correct, because verse 15 which follows the first 14 verses starts with a 'wherefore'. In other words, because of what precedes, (precedes it,) he can proceed. In other words, he takes you to the point and says, "Watch it." Now watch. You follow? Okay.

12. All right. [Ephesians 1:] Verses 1-11, is a first division. Verses 12-14, is a second division. Then the third division:

(15) ...after I heard of your faith (I know of your faith) in the Lord Jesus, and love unto all the saints,

Now, let's get what precedes this faith. Let's see what lies in this faith. No, let's see what lies in this Person that evokes the faith. Or justifies the faith. Or could literally (this is better still, because this is the true One,) that this could allow God to drop faith in your heart. Because if this One is a phony, or He could fail, or He could literally come up to God, you think God would say have faith in Him? Ha! [Bro. Vayle chuckles] Listen, I've told you time and time again if you're less fruitful than me you are a liar, less honest, you're a crook. And if you're talking about polygamy and running with women and pulling deals, don't stand near me! I've got no faith in you! So you're worse than I am. Then you think God would have faith in this one unless this one came right up to God? No way. You talk about a rock-bottom faith, brother/sister.

I felt like screaming during the singing. I'm libel to take off any minute, now I just hold myself down, because I'm supposed to be erudite, which means a comical farce of education. And I'm supposed to be nice. Just let that go by the board, which I was referring to being (you know,) sober, somber. So I'll try my best.

13. This One in Whom is faith, now let's look at Him. Let's read about Him. Verse 3.

(3) Blessed be the God and Father of our Lord Jesus Christ, (now, that's the same thing he says over here in 17, he's talking about this One.) who hath blessed us with all spiritual blessings in heavenly places in Christ:

Now, my this must really something if everything is going to come through Him.

(4) According as he hath chosen us in him before the foundation of the world, (well if God thinks anything of us He better make this one a good one.) that we should be holy and without blame before him...

Then He must be something.

(5) ..in love: Having predestinated us ...

Now, if He's putting us through Him and He ain't nothing, what kind of love is that? That's no love. So this One must be something. He must be somebody. If you feel like screaming and running, I won't mind. Honestly, I won't mind. Won't bother me at all, I'll likely start running with you. We won't have competition, we'll just have a good time.

(5) ...in love: Having predestinated us unto the adoption (or placing) of children by Jesus Christ to himself, (that sure makes you think this person is really somebody,) according to the good pleasure of his will,

(6) To the praise of the glory of his grace... (tongues can never express it.)

Man stands back in majesty at this foreknown plan of God and what He did in Himself and through Jesus Christ, and they just stand there spellbound. Hey, maybe this space in heaven for an half hour, could it be that He suddenly shines forth in our hearts, and we're struck dumb in awe? At His Presence something happens. I believe that's part of the Seventh Seal, don't worry.

(7) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Now once to the praise to the glory of His grace. The other is the riches of His grace ready to overflow...

(8) ...toward us in all wisdom and prudence; (That's foreknowledge and predestination.)

(9) Having made known unto us the mystery of his will, according to his good pleasure which he purposed in himself: (In other words, He let us in on it.)

Let us in on what? Oh, that great plan. Hogwash! He let us into the plan. We're a part of it. I'm not standing back this morning looking and wondering anymore, I am it. You say, "Bro. Vayle what if you made a mistake?" Wonderful, I do, but He doesn't. No problem. I'm not worried about the dispensational thinkers anymore, because I've arrived.

You say, "What do you mean you've arrived?"

Well, I understand this, I see it, that's mine. I'm not looking at a plan anymore, I am the plan. That's what Bro. Branham tried to get across. The fellow went over to...signed out about this wonderful Evan Robert's revival. He said, "Where is the Welsh revival?"

He said, "It's in here, I'm it." We are the plan. We are the purpose. We are those identified.

14. Now:

- (10) That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

Oh come on, that's the same thing that Paul talked about. "You that are living I want to instruct you about those that are gone on before." He said, "Hallelujah, we're going to get together again."

How are you going to get together with Him here? My Scripture lines up. You got your thinking caps on this morning? I hope you're seeing what I'm seeing. I'm sure you are. In fact, I know you are. I wouldn't be preaching here. Why should I waste my time? I don't want to waste my time. Won't waste His time, won't waste your time, we're it. You got to just believe it brother/sister, there's no use believing the other junk you believed all these years, didn't do you any good.

One simple word from your heart this morning. "I'm tired of the other, Lord, I'm ready to believe." You'll find something happens to you. The simplicity of faith my brother/sister is a million times more simple than you and I realize. He might gather together.

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

15. Now, that's the first eleven verses, now watch him interpose those eleven verses on a people.

[Ephesians 1:]

- (13) In whom (you) also (hoped), (the word is hoped,) 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.

What lies ahead for you and me, Resurrection. Glorified bodies. Possessing the Kingdom. That's yours, because you're full of the Holy Ghost.

Now, identification with this One, Jesus. Let me tell you something brother/sister, you got Him, you've got everything. You haven't got Him, you got nothing. That is nothing that you can bank on. The rest is 'hope so'. It's not 'blessed assurance'.

16. Now, he positions these people with Christ, and consequently with everything that God purposed in Himself concerning them. No failure, no way out.

Now watch:

- (15) Wherefore I also...

He said, "You're part of the revelation." You are the revelation. "You're living epistles read and known of all men." [2 Cor 3:2] See? Also we're getting an understanding. All right.

(15) Wherefore... (because you qualify through Him, because you're in Him) I heard of your faith in the Lord Jesus, (oh brother, what a faith it is,) love unto all the saints,

(16) Cease not to give thanks for you, making mention of you in my prayers;

See, Paul had a bunch of brothers and sisters, just drove him crazy. You can't find where Paul talks about his father, his mother, his sister, his brother. It seems like he's a kind of Melchisedec, he ain't got nothing, but here he is. But he's got all these lovely folk here. Man that just sets him on fire.

You know something? I'm sorry to say it, but it's a pity that most everyone that's born again does not have any fellowship and his blood relationship is under the Blood. That's why homes are split. That's why husband and wife don't get along. Kids don't get along. Everybody's pulling a six's and seven's. The reason is this: your fellowship lies in those who are in Christ Jesus, who are in God's loins, not the loins of just a man. Not just in the carrier now, but the Originator. There has to be a carrier. What's that?

17. Oh, don't take me too seriously, I've got my own thinking on this problem, this subject. But I am of the opinion you can be serious with me if you want, but I am of the opinion the Scripture says, "They'll be there with their sons and daughters." I believe there's a lot a people born into the wrong families. They should have been born to somebody else's family, that seed had to come down, and they'll see who their real mommy and daddy was. I believe that, because you can take them clan by clan, and tribe by tribe at the White Throne. And don't think He hasn't got a way of tracing us, because He has. And the prophet said, *"The virgin birth was nothing compared to the intricacy of bringing forth a natural born one who was elected by God."* When He had to breed this one to that one cross back and forth. Great, great, great granny. How may greats, God knows. It's from Adam on down to get you where He wanted you at this point.

18. All right, now Paul is in that elect and wonderful group. Now he says:

(17) That the God of our Lord Jesus Christ, the Father of glory, (that I unveil to you here with His plan of which you are a part is going to come right on down and be in the midst of you as) the spirit of wisdom and revelation in the knowledge of him:

(18) The eyes of your understanding being enlightened;...(get right down in the heart, no longer a head knowledge. Head knowledge is good, that's where it starts.)

Any man says, "Well you know, I believe I can know about God. I'll just never even look at a Bible. I never looked at a Bible in my life, but I know all about God. You're a liar, that you're worse than the devil, because the devil looks at the Bible. He's sunk lower than the prince of iniquity. See, you've got to have to have a mechanical before you have a spiritual. There's no way, there's no way, see? Now, right down in there and you will know these fabulous things that are there waiting for you.

19. Now, I want to make a very clear point here. Verses 3 and 4. [Ephesians 1:]

(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:

(4) According he hath chosen us in him before the foundation of the world...

Now, Paul is doing nothing less than proclaiming Christ as the Logos by calling Lord Jesus Christ, simply Christ before the Incarnation.

Notice: he is calling Lord Jesus Christ, the Christ before the Incarnation, because he's talking of having been chosen before there was a speck of star-dust. He's placing Him before the Incarnation. That's just what John did.

20. Let's go back and take a look now. I'm giving you this on purpose, because no two witnesses' claiming to be full of the Holy Ghost, claiming to speak for God and from God can say different things. Now, they may say it in different ways. How about you sometimes picking up that tape where Bro. Branham prophesies? Very poor English.

"Oh, the Holy Ghost wouldn't speak in poor English."

He might speak in poor German. Poor Dutch, or poor Japanese. Who said God's got to go by the laws of so-called grammar. That God is erudite, [having great knowledge] oh brother. Erudition of pedantic [too concerned with correct rules] of ostentatious [intended to attract notice] display of being pedantic. Which simply means you're a 'big mouth show off ', because you know a few words.

John 1:

- (1) In the beginning was the Word, and the Word was with God, and the Word was God.
- (2) The same was in the beginning with God.
- (3) All things were made by him; and without him was not any thing made that was made.
- (4) In him was life; and the life was the light of men.
- (5) And the light shineth in darkness; and the darkness comprehended it not.
- (6) There was a man sent from God, whose name was John.
- (7) The same came for a witness, to bear witness of the Light, that all men through him might believe.
- (8) He was not that Light, but was sent to bear witness of that Light.
- (9) That was the true Light, which lighteth every man that cometh into the world.
- (10) He was in the world, and the world was made by him, and the world knew him not.
- (11) He came unto his own, and his own received him not.
- (12) But as many as received him, to them gave he power to (be, not become, they already were. But to be, manifested, indicated) sons of God, even to them that believe on his name:
- (13) Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- (14) And the Word (became) flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (And so on.)

So, what we are saying here is that Christ is the Logos, and He's set forth as the Logos, because It's one and the same Person.

21. Now, we go back to Ephesians 1 again. Remember I am repeating what you already know, but I'm doing it on purpose. Now:

- (3) Blessed be the God and Father... (He is both God to and Father of the Lord Jesus Christ. And he says,) of our Lord Jesus Christ... (which is the Logos turned flesh. Blessed be the God and Father. Blessed be God, the God of, and the Father of. God to, the Father too of our Lord Jesus Christ,) who hath blessed us with all spiritual blessings in heavenly places in Christ:

Now notice, he puts in here "Lord Jesus Christ," which is Logos turned flesh. This God "who has blessed us with all spiritual blessings in heavenly places," not flesh. See, the God who started this, the Logos was not flesh at that time. See? "Who hath blessed us in all spiritual blessings in heavenly places in Christ."

- (3) Blessed be the God and Father of our Lord Jesus Christ, (Logos turned flesh,) who hath blessed us with all spiritual blessings in heavenly places in Christ: (Logos not flesh. How? Because it's,
- (4) According (that) he hath chosen us in him (the Logos, not made flesh,) before the foundation of the world (Now, Logos not made flesh "before the foundation of the world.") that we should be holy and without blame before him... (Him is God the Father. God,) in love:
- (5) Having predestinated us unto the adoption of children by... (or through a prophet involving Logos made flesh...)

Now, through the process of involving Logos made flesh he hath been able to come to the point where we can stand before Him holy and without blame. It was done through the Logos made flesh. Now:

- (5) ...according to the good pleasure of (God the Father's) will,
- (6) To the praise of the glory of his (the Father's) grace, wherein he (the Father) hath made us accepted in the beloved. (Which is the Bride, or what God has set His love upon.)

Now, someone said, "God has set His love upon Jesus." That's true. But I believe that we've been made accepted not in Him, we were made accepted by Him. Now, we're accepted in the beloved which is the Bride.

- (7) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

22. In other words, "In whom," goes back to verse 5, speaking of the Logos made flesh. We have been brought back to God by the Blood of God, forgiven our sins according to the riches of the grace of Logos made flesh. See?

- (8) Wherein he hath abounded toward us...

In other words, this 'wherein' is that is in all what He had previously put forth. What He previously put forth here, is that which "He abounds toward us." In other words, He overflows toward us, He goes literally as it were, beyond Himself for us. Through what? Grace.

In other words we didn't ask for it. We didn't particularly want it. There was nothing there that involved us, it was that which involved Him. Now:

(8) ... he (overflowed) toward us in all wisdom and prudence;

Which means 'the plan', and in the implementation of the plan is all one of overflowing toward us. Now, that's why He can come down here in our midst, because He overflowed toward us. He's been overflowing for two thousand years until He's right ...?... Until He's completely flowed in amongst us.

As Bro. Branham said, (I should have brought out a big black board, but it's okay, don't worry about it today,) *"The Holy Spirit is come up through the Church in Seven Ages, and now He's come to Headship,"* all and all. See?

23. All right:

(9) Having made known unto us the mystery of his will, (is simply that God has now revealed this) according to (the) good pleasure (of his will... Which simply means 'the proper season for it', which is His foreknown previously known and executed now plan.)

In other words, it was there all the time in the potential, but now it is here in the manifestation.

(10) That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

That when the time comes He will gather in one place and make one people. All of whom were in the Logos before flesh, and Old and New Testament, He'll make them into one single Bride.

(11) In whom also we have obtained an inheritance, being predestinated according to the purpose of...his will:

This speaks of the Logos in flesh passing on to the Bride a rich legacy of what was in Him, and is now hers according to the original plan of God which takes her back to Eden. God abounding and overflowing now and into the Bride, because of the perfection of redemption in Jesus the Christ. God figured it all out and brings it to pass.

24. Now, as we went into this and you were listening you notice I kept saying "Logos in flesh, and Logos not in flesh." And so, we'll look at that again back here in John 1, which I read. And I read more than I needed too, so I don't have to read It all again.

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

(2) The same was in the beginning with God.

(3) All things were made by him; and without him was not any thing made that was made.

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

(14) And the Word (what Word? That was with God and was God, became) flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father...

Now, in other words, every single thing that would give credit and place God in the highest form of honor and estimation which only God Himself could conceive and we in turn would conceive from Him

was in Christ in that Logos. "And that Logos became flesh and dwelt among us, and we beheld His glory, the glory of the only begotten of the Father." So, who is this One? This is that One the Word. That One is the Logos.

25. We go back again to Ephesians 1:3. And It says: [End of side one of tape one]

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

Now, according to the revelation of John which is: "He became that Word, and the Word became flesh." We are seeing the identical revelation given to Paul starting here in verse 3 and going to Philippians 2:5-7. Now let's take a look at It.

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

(6) Who, being in the form of God, thought it not (a prize) to be (grasped and retained to remain) equal with God:

Now, that's the Logos. "In the beginning was the Word, the Word was with God, and the Word was God." [John 1:1]

Now, It says here that that Logos being in the form of God thought it not a thing to be so prized as to keep it. To be equal with God. Now notice:

(7) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

(8) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Logos outside of flesh, Logos in Flesh. Now It's telling you exactly what Logos is. And Paul is saying the same thing.

26. Let's go to 2 Corinthians 5:18-19.

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

(19) To wit, that God was in Christ, reconciling the world unto himself, (In the beginning was the Word. The Word was with God, and the Word was God. Now, It tells you the Word was in) Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

That's all there is left is to tell the world(?) what God has done through Christ, and God takes it from there. See?

27. All right, with that in Galatians 3:19-20.

(19) Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

(20) Now a mediator is not a mediator of one, but God is one.

Now, It's trying to tell you there, when you have two people that are trying to get together one of them is not a mediator. You bring in a third person is what you do for mediation. Now It says here that God became His Own mediator. How? By becoming flesh and paying a price. You see. Now, a mediator is not of one, but God is one.

28. All right. The God Who is described in 1 Timothy 6:13-16, and John 1:18 is not so constituted as to be unable to communicate with creatures if He so desires. Now, let's just take a look at this God we're talking about, because we're going to get us some very tremendous depth. We go to 1 Timothy 6:13-16.

(13) I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

(14) That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ:

(15) Which in his time shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

(16) Who (alone has) immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power (and) everlasting (glory.)

29. Now, you've got over here in John 1:18, and It says:

(18) No man hath seen God at any time, the only begotten Son, (who) is in the bosom of the Father, he hath (exegeted him, or) he hath declared him.

Now, what we notice here is that this God described in 1 Tim 6:13-16, He alone has got everything, and you can't even get near to Him. How are you going to get there? Well, there's no way you'll get there unless God does something about it. So It tells you in John 1:18, "The only begotten who is in the bosom of the Father." "In the beginning was the Word, the Word was with God, and the Word was God." [John 1:1]

"And now Thou doest speaketh plainly." [Jn 16:29]

What did he say? "I came from God and I go back to God." [Jn 8:42]

Now, It tells you that One, the Logos is the One who exegetes Him, or leads Him forth in words. So therefore, the God Who is described in 1 Timothy 6, especially 16, and John 1:18, "No man hath seen God at any time." See? Is not so constituted to be unable to communicate with creatures if He so desires, it is that no creature can communicate with Him unless God wants it, permits it, initiates it and follows through.

30. Now, we're getting somewhere. Getting to see, breaking this down. God, man in total darkness concerning His Creator. Man alienated from God His Creator. Man unable to get back to God. Man stranded on an isle of humanity. See?

Now, what is going to happen? How is it going to work out? Well, I read it to you. I told you, this God is so constituted even though those attributes are there, so holy He cannot be approached unto. So intrinsic in the depth of His wisdom you can't see Him. No way. But He's not so constituted as to be unable to communicate with His creatures if He so desires. It is that no creature can communicate with Him, unless God wants it, permits it, initiates it and follows through, and that's exactly right.

That is exactly right as It says in Romans 11. Now let's just take a look exactly what It says about God in Romans 11:33-36. It's good to say exactly what the Bible says.

(33) O the depth of the riches both of the wisdom and knowledge of God!
how unsearchable are his judgments, and his ways past finding out!
(No way. You can't see Him. You can't get near to Him. You can't figure Him.)

(34) For who hath known the mind of the Lord? or who hath been his counsellor?

(35) Or who hath first (has) given to him, (nobody. Nobody even took
a step toward Him. Nobody got to first base, who hath given him)
it shall be recompensed unto him again?

Why, has anybody ever did anything for God? God is paying back right now. Can't do it. Now listen:

(36) For of him, and through him, and to him... (or it ain't going to be done.)

So, God in spite of these tremendous attributes, this vagueness, this super mystery, the tremendous revelation, there's something out there that strikes fear in the heart of a person. He is not so constituted that he cannot communicate with His preachers. He can't, but He starts it.

31. Now, let's get that picture, God starts it. Revelation 4:11. Now you stick along here now, I hope you're getting something, because I'm going on the Logos. And I'm not going to hit twenty four pages today, I left my notes home on purpose, don't worry, I won't even be tempted. I'm not going to stand up here for four more hours after I get through with this.

(11) Thou art worthy, O Lord, to receive honour and glory and power: for thou hast created all things, and for thy pleasure they are and were created. (Not going to duck it.)

Okay, very good. Let's go further. That is exactly why there is foreknowledge, the start of creature privilege, election and predestination. It is because of this system. It is because of this nature of God. It says, "No man can approach." But we can. No man can see Him, but we can. How? See? Logos.

32. Okay, let's go to Romans 8:28-31. See, we're learning.

(28) (For) and we know that all things work together for good to them that love God, to them who are the called according to his purpose. (That's Ephesians.)

(29) For whom he did foreknow, he also did predestinate to be conformed
to the image of his Son, that he might be the firstborn among many
brethren.

(30) Moreover whom he did predestinate, them he also called: and whom
he called, them he also justified: and whom he justified, them he also glorified.

(31) What shall we then say to these things? If God...(starts it, He'll finish it.)

In other words, if God be for us, if God be for revealing Himself and making us a part of this plan there is no way you'll not make it. How can a person believe in being lost and found, and lost and found, and found and lost? God defeated His Own purpose.

33. All right, let's go a little further. If you think the Psalmist didn't understand this, you got another thought coming. Let's go to Psalm 65:4. Now I think I read that to you before. You read It yourself.

(4) Blessed is the man whom thou choosest, and causest to approach unto
thee, that he may dwell in thy courts: we shall be satisfied with the
goodness of thy house, even of thy holy temple.

You're not satisfied now. No way. Wait until you become part of New Jerusalem. You're already part, but you wait until you get changed. You'll be satisfied. For the first time you're going to be happy.

Years and years ago when I was a kid, and I'm not much more than a kid even now, I was sitting at the table one day and I said to maw, I said, "You know maw, (I said,) I think the most rested time..." (I've always been tired, I think I was born tired. I don't think I was about a twelve month baby or something, but man, I don't know something, I just been kind of tired or maybe it's lazy I don't know, and never had real rest like I've got it at this hour. But back as a kid just that vague funny feeling I said, "You know maw, I believe the second that I die that split second my body relaxes because my soul goes that will be the first time I'll have real rest."

Man, she got mad. [laughter] She's likely right. I doubt it. It's when we get the glorified body, speaking in terms of the physical, because the minute you get out of here you meet your spirit body, (Bro. Branham called '*theophony*') you haven't got a problem. That's fine. I'm talking about physical.

34. Now, with this we read Romans 9:10-24.

(10) And not only this; but when Rebecca conceived by one, even by our father Isaac;

(11) (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

(12) It was said unto her, The elder shall serve the younger.

In other words, nothing you can do to get to Him, but if He wants you to come to Him, ain't nothing going to stop you. See? Now:

(13) As it is written, Jacob have I loved, Esau have I hated.

(14) What shall we say then? Is there unrighteousness with God? God forbid.

(15) For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

(16) So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Now, let me just show you something very cute here. He said, "What shall we say then about this I read up here? Is there unrighteousness with God? God forbid."

Now notice, notice, he doesn't make any case that could convince this fellow up here he's talking to, he just goes right back to the Word and how God does things. And you know people haven't got enough brains to see that today spiritually. Look it, if you want answers, why don't you go to the Word?

Sometime ago I was having a real problem, and the problem started to spread. Finally after several months, idiot that I am, that's why you must forgive me, and God does forgive me too, I suddenly said, "Hey, the answer to this is in the Word." I went to the Word. "Presto," there's my answer. I could have saved myself a lot of trouble. I could have saved myself a lot of agony. Shooting off the mouth, despondency of heart and every other thing I'm messed up with.

When I went to the Word I was happy. I said, "This is it." And I didn't care from then on if all hell raged and this church decided it was going to cut my throat and trample my guts in the street. That'd be your tough luck not mine. I'm a hard hitter, I lay it where it is. It was all over. Look it, it's all over.

The question is asked: is God unrighteous in doing this thing? No!! That's how He does things. And if God does it, it's right. Couldn't, can't make mistakes. No wonder the prophet kept saying, *"If He ever does a thing once, He's never going to change."* How could He make mistakes? How can God improve on God?

35. All right, let's keep reading:

(14) ...Is there unrighteousness with God? God forbid.

(15) For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. (That settles it.)

Years ago, a lovely woman, and she was a lovely woman and I believe a real saint of God, didn't understand these things. Oh, a tremendous person. I believe she was too old. When I told her about the predestinating power of God, she broke down and cried.

She said, "If I believe that, I don't think I could take it."

I said, "Man alive girl, (I said,) if I didn't believe that I'm sure I couldn't take it."

Look! Do you understand what I'm saying, that the purpose of God stands in election and God said, "The older shall serve the younger, I have loved Jacob, Esau I hate." [Rom 9:12-13] The kids weren't born. He hadn't done one thing.

You say, "Is God unrighteous?"

Listen, this man understood something. God doesn't make mistakes. I don't care what you see. Like Bro. Branham said, *"My worse critic was this man in Europe who ran me down and he wrote a book, then he said, 'how can you say there's a God when He sat back like a fat Buddha with his hands across his belly and watched through the ages with babies torn up and they fed the fetus to pigs', (Put them in leather sacks full of snakes and threw them in the water so they'd drown and get bitten at the same time. Oh, they were very cunning, they could turn loose again.) God stood back and watched it."*

Is there unrighteous with God? See, the people of Israel saw His acts, but they never learned His ways. Paul said, "God does things this way.

36. [Romans 9:]

(17) For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

(18) Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

(19) Thou wilt say then unto me, (Now watch, look at how this old boy does it,) Why doth he yet find fault? For who hath resisted his will?

If that's the way it is, Pharaoh should get a nice hunk of heaven. Herod should get a nice hunk of heaven. Stalin should get a nice hunk of heaven, and Hitler should get a nice hunk of heaven. So you and I are bound to get a better hunk of heaven, because we can't compare with those birds.

Listen what does he say:

(20) Nay but, O man, who (are you to reply) against God? (You hear what I'm saying?) Shall the thing formed say to him that formed it, Why hast thou made me thus?

(21) Hath not the potter...

Now, watch what he's going to, "don't you as a human being know this yourself when you get a lump of clay you can jolly well do what you want to do with it? You own it, it's yours. It's in your hands

(21) Hath not the potter power over the clay, of the same lump (the same lump) to make one vessel (to) honour, (the other to) dishonour?

(22) What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: (Now in the Scripture they fitted themselves. You can't change that.)

(23) And that he might make known the riches of his glory on vessels of mercy, which **he had** [emphasizes the bold] afore prepared unto glory, (the Elect,)

(24) Even us, whom he hath called, not of Jews only, but also Gentiles?

37. Now, What I'm trying to tell you this morning if you're catching it, is you're seeing the purpose and plan of God worked out in your own day. Just as Paul explained it to them hoping that the Presence of God would come and bring about a Resurrection and a Rapture. And it couldn't, because the Bride wasn't in. I'll explain more of that in another sermon down the line the next time I preach.

All right, Acts 13: I can see why Bro. Branham screamed out when he came home, and he said, *"I left this church a church, I came back to a cult."* And he preached the hottest sermon I ever heard in my life on predestination. He skinned them. He flailed them. He hung their carcasses on the wall and watched them bleed. I never heard a man preach like he preached. I thought whoopee. Man I liked that. Of course you know that I'm kind of mean kind of a guy, but Bro. Branham wasn't mean. But he excoriated [denounce or berate] them. He said, *"I left this a church, I came back to a cult,"* because they turned down election. Turned down what I'm talking about this morning, because if you're not part of it, He'll stand here right now, and He's separating this congregation. Oh, I know Bro. Branham could get them which I can't get them, I'll preach the Word and get you anyway. But Bro. Branham could mention there's one God and he said, *"I caught your thinking."* He wouldn't tell who it was. He said, *"You're saying there's three."* And he'd say, *"The Baptism in Jesus' Name, Lord Jesus Christ, Acts 2:37-39."* He said, *"You went back to Matthew 28:19."* He said, *"I caught your thinking."*

I don't have to catch your thinking. I know the Word. I know what It's doing. I know what He's doing, Who is the Word. He's separating, He's separating this morning.

You say, "Bro. Vayle, I don't believe you understand." Who asked you to understand?

38. I told you that Paul crawfished. In plain language Paul crawfished. He answered a question with another question. Oh, that burns me up. Let me tell you something. You tell me how he could have done otherwise. The record's here. [taps the Bible] You think there's three gods, where one God the Father botched everything up? And He said to the Son, "I made a mess, who will go?" And the Son said, "Father, I will clean up your mess." And so the boy went down and cleaned up the mess, and now the Holy Ghost has fallen flat. What's He doing for anybody? You see where your thinking puts you? In the nut-house.

If you believe that kind of hogwash, why do you even mention about God? Who needs God? Questions, questions, questions. Shut up and listen. Asked questions, backed himself right in the corner.

"Oh," he said, *"I know you were going to ask that question, I haven't got an answer, but I'll give you the real answer, the Word."* The Word. And Bro. Branham went back to Deuteronomy 18, and they said, "...?... is prophet." All right, let's get back to preaching.

39. Listen, Acts 13:48.

(48) ...when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. (And those who weren't ordained did not believe.)

And this is one verse of Scripture that no legalist and anti...for foreknowledge, predestination, election can come against. This is one they can't push. Go to the Aramaic, go to the Greek, go to anything you want, and It says, "Those that were ordained believed." And if you're not ordained you won't believe. It doesn't say you understand these things, your understanding lies in this: that you saw how God did it. And you say, "Hey, I'm seeing it done, hallelujah, this is it."

And they saw Moses rise up with the Pillar of Fire, and they saw the identification Scripture, but when it came William Branham's turn they said, "Hogwash," and walked off, and they went to hell for doing it. They went to the Great Tribulation of Titus in 70AD, of which the world had never seen a massacre of so many hundreds of thousands destroyed until the blood ran in the gutters and it's going to run again worse. Because if they'd have turned to Moses they would have seen and acted what they saw in Moses' day and a complete fulfillment. And he goes right to the Scripture, you see?

40. Okay, let's go to John. Now I told you, this great God must initiate and follow through in any program related to his fellow the creatures that He has made. "For it is of Him and for Him and to Him." [Rom 11:36] No way can you get around it.

We go to John 3:27, and we read, beautiful Scripture.

(27) (And) John answered, A man can receive nothing, except it be given him from (above).

What about these false anointed ones? Who gave it to them? Where were they in the Word? Foreordained to this condemnation. Not ordained to believe, not foreknown to be a part, foreordained to this condemnation, they couldn't miss it. They're happy. They're happy with the hog and his wallow, the dog and his vomit. They can't read the Scripture that says, "I'll pour my Spirit upon all flesh and your sons and your daughters will prophesy, and upon My men servants and upon My woman servants I'll pour out my Spirit in that day." [Joel 2:28]

And just before the Great Tribulation, and they can't connect that with the understanding there shall arise false prophets and prophetesses. Ha, worst of the works. They've got leprous. The minute a woman bobs her hair and puts on her slacks and shoots her face off, she's leprosy. She's finished. Scripture says, "He's good and better." And God said, "If her father spit in her face," [Num 12:14] in other words, turns her out to be a prostitute I guess, something like that, I don't know. Disowned her.

41. John 6:65.

(65) And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

And notice, at that time a whole bunch went back, and said, "Forget it, who do you think you are?"

John 14:6.

(6) Jesus saith, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Notice: this He refers to my text and my preaching in Ephesians. This One Who foreordained the plan. Logos outside the flesh, Logos in flesh bringing It now to the consummation of the First Resurrection

which is going to gather in every single seed. This the second part of the First Resurrection, we're coming into It. See? Gathering it in.

That One is down here now. Listen, what we have been saying is that God can and does reveal Himself. He can and does in spite of every Scripture that would seemingly deny it, because it refers only to Himself who of Himself would be perfectly inaccessible. But He's made a way. God can and does communicate, but He must initiate it. Now, I have been proving what I said Scripture by Scripture, and that's the One we're talking about, because that's the One that's in those previous eleven verses that they are identified with; so don't be shocked when He comes.

You think for one minute the One who laid this all out before us, that Paul stood with us is going to come on down and identify Himself with millions are going to come running; "Oh world, here I am, hallelujah, just come on. Come on, come on." Hogwash! The Father that gives them to him is here Himself and He's calling the shots.

Do you think the world is going to know this? No way. Do you think they're going to take it? No way. But I'll tell you what they're going to do, there're going to hate you. And if you think there's not a squeeze coming, you're wrong. Wait until I get into more Scripture. I've give you Scripture, I just like to refresh your minds, because I don't know if you're catching It or not. I want to make sure you catch It.

42. All right. So we understand that this invisible God with an unpronounceable name has created certain forms or species, or kinds of life and creatures with whom He can communicate. And we find this communication is in a way that is definitive, and not just a feeling or an assumption.

In other words, there is a way that is the true and definitive way of God communicating that makes it officially God. This leads to 'Thus saith the Lord', and Revelation 22 where if you add one word, or take one word you're finished. So there is a way that God can and does get to people. Don't ever think there isn't.

Now, if you understand what I'm saying you'll understand why there was a prophet, and why there was a Message and what's going on at this hour. If you don't know what I'm saying, you're simply saying, "Well I believe the Message because It's kind of convenient." Or kind of bothers my conscience, it wouldn't because they say there's something there. How are you feeling this morning?

Now, I know I'm supposed to be one of these preacher teachers, but if I can't teach you this morning and you're not getting it, you just come on back next time I'll hit it all over again until the repetition gets to you. I've proven everything by the Scripture. Now, that's what Paul did.

43. Now, if a man get up and writes a book and proves his own book by what's in his book, hogwash! God wrote the Book and manifest It. We're talking about that which was manifested, and in our day was perfectly re-manifested. And what was it? If it was God back in Moses' day, it was God in Paul's day. It's God in this day. Who did it? Logos! And what's here today? Logos.

"Okay, well Bro. Vayle, I never saw the Pillar of Fire." Read your Bible, spiritual idiot. You can't. Given to a prophet.

Then the question comes: "How shall we know what the Lord has said, and what the Lord hasn't said?" Prophet's got a sign. Pentecost's got dollar signs. Their eyes didn't light up like pin-ball machines when Bro. Branham came, but passed the buck out. You watch the eyes light up. Sorry to say those things, but they need to be said.

Bro. Branham agrees with me. He said in a place the same as I said countless times, *"If God had wanted the disciples to have money to win the world, He never would have bothered with the Holy Ghost,*

just give money." Little money machine. The devil has a money machine. Can't beat him, so forget it. God never competes with the devil on the devil's own terms. He walks on by. Praise God.

44. All right. We understand then this invisible God with an unpronounceable Name, has created a certain forms of species, or kinds of creatures with whom he can communicate. And we find this communication is in a way that is definitive, and not just a feeling or assumption. In other words, there is a way that is the true and definitive way of God communicating that makes it officially God, which leads to 'Thus saith the Lord'. And Revelation 22, pronounces it so infallible that man dare not change It.

In other words, we are talking concerning the infallible. We are talking about that which has given us concerning the infallible God which in itself is infallible, so therefore we are infallible. That's right. I don't care what you're thinking this morning, say, "Hey, Bro. Vayle, I can make mistakes." I can too. I told you this morning already. I can make mistakes preaching, come right behind the Word correction and I pass It on to you. And say, "Hey, I was right as far principle, now I've got to fill in."

So was Bro. Branham. He knew there was an evidence of the Holy Ghost, but he got the wrong evidence. Soon as God corrected him, he came back and said it. And my name is a pertinent part of it, because we had her out. It was a lovely time.

45. All right. To implement this communication, He must first appear which actually means in the root word 'He is seen, though He cannot be seen.' There's a way to be seen. In other words, the invisible God can emanate. Shine forth in some way as to expose His Presence, and attract the one, or the ones with Whom He is dealing. He takes a creature form known as a 'theophany'. The Old Testament is full of this. That's what Hebrews is based on. The prophets and theophany, and the same theophany coming into them, and them speaking. They behind the Pillar of Fire, and the Pillar of Fire in them. God through the people. Infallible.

46. Okay, let's go back to Deuteronomy 18. Oh, we're just getting on real good here now I think. I fact I know. If I feel good, you feel good. Do you know why? Spirit of the preacher gets on the people. Ha, ha, ha. Don't trifle with me kid. We got the answers from God. The prophet was on the scene, gave us the answers. Okay.

Deuteronomy 18:15.

(15) The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him (you) shall hearken;

(16) According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that

I die not.

All right, no way will they hear God literally talking. No way will they literally even see Him as to a creature form from this point on. Except when the Pillar of Fire took on the form of man. We'll talk about that later. Not at this point. That's under the Logos, can't deal with that.

(17) And the LORD said, They have well spoken that which they have spoken.

(18) I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

Now notice, swinging from the antitype Jesus to any prophet that brings the Word, a true prophet.

(19) And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

(20) But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

47. Now listen, now it comes the question, like Paul, he said, "I'm anticipating your question. You're going to say, 'Well now look (he said,) why is God still upset if this if God's Own doing?'"

Now watch what he says here:

(21) ...if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

How shall we know the Word which the Lord hath spoken? How are we going to know? Listen:

(22) When a prophet speaketh in the name of the LORD... (Thus saith the Lord, and identifies that God.)

Now he's got to identify the God. Thus saith the Lord, Balaam. No way. Thus saith the Lord, Adoni. No way. Thus saith the Lord. What Lord? Identified Logos Who was in the flesh, Lord Jesus Christ. That's the One that Bro. Branham came in. He admitted it. For he said, *"Every meeting in the Name of the Lord Jesus Christ, I take every spirit in this building under my control for the glory of Almighty God."* He put it right where it was as a prophet. Identified himself with that God of the Lord Jesus Christ, and He's right here today. Let's get it flat. Now:

(22) ...if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet (was presumptuous: don't) be afraid of him. (Don't truck with him.)

In fact, if he speaks in the name of another God, kill him. You don't have to use a spirit on him, just walk off. He'll be dead when you walk off, leaving you sitting there cold when you won't give him your money. Money, money, money, that keeps the boys home. No longer do they roam.

48. Then, there's the fact of John 1:18, "The only begotten, in the bosom of the Father." Which is the same as Hebrew 1:1-3, God in the prophet. Now watch, let's get... God in the prophet bit.

Now, you go to 1 Samuel 3. (and hold your finger there) Now I'm going to Acts 3: while you hold your finger there in 1 Samuel 3. I'll go to Acts 3: And here's what It says.

(20) (Even) he shall send Jesus Christ, which before was (appointed) unto you:

(21) (But he can't come, for) the heaven(s) must receive until the times of (restoration) of all, spoken by the mouth of all his holy prophets since the world began.

(22) For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of (the) brethren, (and so on.)

And every soul that will not hear that prophet will be destroyed. So there's an end-time prophet that approximates Malachi 4:1,5,6 and part of verse 3, because they're shot, it's over. Cosmos ends as I said

last night. Who is that prophet? Elijah of course. What does It say? Raised up like unto Moses approximating Jesus. Then It says Samuel. Don't forget Samuel.

49. Let's go to 1 Samuel 3:15.

(15) And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to show Eli the vision.
(He saw nothing, he heard.)

So therefore a voice is sufficient to attract. No Pillar of Fire was there that he was aware of. Now watch 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.

In other words, when that Word came, he saw God. Now you bring that down to a prophet. The prophet vindicated, 'Thus saith the Lord'. What more do you talk about William Branham? Almighty God. *"I come in the Name of the Lord Jesus Christ. The same One that spoke to Paul and brought the revelation is here revealing that same Word."*

"Give us a proof."

Anytime, *"Thus saith the Lord,"* came to pass every single time. Then you hear that prophet, and you fear that prophet. And when you do, you see God. You see Him revealed.

50. All right, this Logos which John says, "was with God, and was God," was the first visibility of God, and was literally God creating and forming from within Himself that which was necessary in communicating Himself in all the future, in all that the future holds as concerning God's attributes being apprehended, or understood and appreciated and utilized wherein His will desires it which gives the way to worship, communion and fellowship.

Now, I told you the exact truth. I'll read it again for you, because this is what He gave me to write.

This Logos which John says, "was with the Father, and was God," was the first visibility of God, (prophet said so,) and was literally God creating or forming from within Himself (that's exactly what Scripture says It became flesh,) that which was necessary in communicating Himself in all that the future holds as concerning God's attributes being apprehended or understood and appreciated and ultimately utilized wherein His will desires it which gives the way to worship, and communion and fellowship. Now, that's a hundred percent right.

51. Now, I want to look back on the idea of the visibility of God as to be a literal creating or forming from within Himself. The Logos has a double meaning of thought and speech, so the word is not merely a name for the idea, but the idea is self expressed. In other words, that which is there literally contains the expression or the idea.

Now, the word clothes the thought or expresses it. So when God wants to reveal Himself, it goes far beyond Romans 1:20. Now, let's go to it. [End of side two of tape one]

(20) For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

You're dead, man hasn't told him anything, except fears of God. Hasn't told him a thing. "Oh," you saying, "continuity, I see God." Sure! What kind of continuity? You better pick it just right, because

they've got a continuity down there in Florida. It's call 'hurricanes'. I'm not interested. I was down there two and a half years and prayed every year we'd get out of there and didn't get a hurricane thank God. We went down there, we're told about hurricanes and we were right behind the Atlantic Railway Company, with just a couple...was hardly fifty feet from the house. And the first night in that swampy land there, that train went thundering through there and the house went foom, foom, foom. We both sat bolt upright and the terror stricken, we thought the hurricane had come for us. I'm not interested in hurricanes brother/sister. I'm not interested in manifestations, nature is the devil upset. It's just nature per se that shows God, there is a God in the manifestation of nature.

52. You can't read God, because there's a perversion. That lovely tree out there that you see, suddenly the limb could come down and you're finished, bust your neck. Not even a breeze. You just didn't know it rotted, because you couldn't see the upper side where the rain hits it. You just saw the lower side, you didn't know it was rotted out, and you're standing and suddenly crack, and it's too late to move, you're dead.

"Well is God in that?"

Yes He is in that, as Bro. Branham said, *"The rottenest harlot can bring forth a baby under the law of God, but don't blame it unto God."*

Ol' Eve said, "I've gotten me a man form the Lord." [Gen 4:1]

He said, *"Surely, even a prostitute can say that."*

Now, this knowledge of God, that there is a God, but in nowise is it a revealed knowledge of God personally. Whatever comes forth from God, and it has got to come forth from Him. That which comes forth is not only something that attracts, but will spell out what is doing it, or what it is like, or what it wants, or what it expects. He's going to communicate once He gets to your attention.

53. Now, Hebrews tell us and in different ways, at different times God spoke in the prophets. His Spirit simply came into men and took them over. And Jeremiah said, "Thy Word was altogether in my mouth." The Spoken Word was the exegesis of God, or the showing of God, God had exegeted Him according to John 1:18. But back in Genesis He appeared in the form of men or angels and He talked with men. His clothing was the physical form and well as words. He appeared and verbalized. Both were Logos.

In Exodus He was clothed in a Pillar of Fire, and He also spoke the Word. Logos again, He was visible and He was heard. That's why It said, "Why eye had not seen, nor ear heard," meaning on its own. Meaning on its own. God will not be seen. And God will not be heard unless He wants to be seen and heard.

A man says, "Speak to me O God." You haven't got a prayer, unless God wants it. God is sovereign. Now, if He's laid down a plan whereby you can communicate, wonderful. Today you've got that plan. But you know what? You can have every prayer answered. You can raise the dead, and you can still go to the lake of fire and be lost. I'm sorry, but that's the Word of God.

54. Now, now whatever God manifested, or did to be apprehended by the subjects who were to receive revelation had to come from within God, or it would not be accurately God. Now, I want to go over that again. Now, whatever God manifested, or did to be apprehended by the subjects who were to receive revelation had to come from within God, or it would not be accurately be God. Now, you know that's the truth.

If God is going to reveal Himself, It's got to be God doing it. You mean to tell me my wife... we've been married forty two years, and went together...what, two years or three years before that, did she really

domestigate me? Now, she can do a pretty good job, but there's no way. If fact she gets a little destructive when I really do reveal myself, what a bust I am. Well, I said it's going to come from the house-top one day, I'm just going to beat her to the punch. And what was in Him was attributes.

55. Now, God can manifest, and that manifestation to be apprehended by the subject would have to come from within God to be accurately God, or what is it? Could be anything.

Now, what was in Him was attributes. An attribute is inseparable from its owner. It is a characteristic distinguishing mark. It is an expression that is part of the owner. (I'm not going to go too deep on this.) You get enough distinguishing marks, you've got a description of the thing, or the person, and you know what or who it is, because it is that person, or thing you're looking at. Bro. Branham said, *"The Logos was the Attribute of the fullness of God."*

"Was I the Son of man?" No. "The Son of man, or was the Pillar of Fire the Son of man?" No. The Pillar of Fire is the Anointing. Now that Pillar of Fire is the Logos that went out of God. The Logos which is actually the attribute of the fullness of God. When God become into a form to where It could be seen, It was the Anointing of the Great Spirit that went forth. It condescending, coming down, God the Father, the Logos that was up over Israel, that He was holy could not bear sin. There had to be a blood offering right in Eden. Then that Logos became flesh and dwelt among us, now where this Logos dwelt in a human body which was the sacrifice.

56. When man was made in the image of God, and then God came down in the image of man to redeem man. That's of course Philipians. That brought man and God together, heaven and earth hugged and kissed each other, God and man embraced each other, as Fatherhood and Son-ship, when the Logos became flesh and dwelt among us.

Jesus said, "I came from God, and I go to God." Is that right? After His death, burial, Resurrection and ascension, when the body was taken up to sit at the right hand of God, (now it doesn't mean that God has a right hand, right hand means power and authority) that in the Name, everything in heaven is named after It and subject to It. Everything on earth is named after It, and subject to It, a Name above all names, Jesus Christ.

Now, this Logos that was in Him which was the Spirit of God, the anointing through the sanctifying grace of the Blood brought many sons to God which is anointed with the same Logos explaining it now.

57. Now, in the day of Pentecost It's the Logos came down, that Pillar of Fire, one cloud over everybody broke apart like that, and tongues of fire sat upon each of them. An elected, selected group identified by the Pillar of Fire showing that God had separated Himself into man. Do you get it? God the Logos, separating Himself into man. God, not in one person, He's in His Church universal. That's the reason Jesus said, "The works that I do, shall you do also and more." [Jn 14:12] Now, I know the King James version says, "greater," but the right translation says, "more than this shall you do."

God was bodily confined in one man Jesus Christ. Now He's bodily confined in the whole universal church of the living God. Right now while God is here speaking to us in our hearts, (notice where he puts it, in our hearts,) He's in Africa, in Asia, in Europe, in England. Where was believers that gathered, there He is in the midst of them. Which is Present is true. Now He said that by His Spirit He would be there. Today is a different thing, because the Logos Himself is here, and that's not hard to understand.

Now, after His death, burial, ascension, the coming of the Holy Spirit, Paul on his road which was Saul to Damascus, he was struck down by a Pillar of Fire, the Logos. I want to ask you a question: it that Pillar distributed Himself in every person, how come He was still there in a person Himself? In other words, it's just a father bringing many children into birth, the children collectively never become the father. You see?

58. See now, and that Jew would have never called the Pillar of Fire Lord, unless he knew It was the same Logos that his people followed through the wilderness. See? Now, that was not the Son of man, that was the Logos. Now we say with reverence and love and respect. See? That, "Jesus Christ the same yesterday, today and forever," and also that in the last days as it was before Lot's time, or in Lot's time in Sodom, "so shall it be in the day that the Son of man reveals Himself again." Revealing Himself.

Now, in the last day, the Logos that was upon Jesus which He has become from that, back to the Pillar of Fire again, and has descended on the earth. Now he tells you, there He is.

[Question and Answers 08-23-64]

[52] *And now, this great Pillar of Fire that's absolutely identified by scientific cameras, that's here on the earth today. There's the picture of It hanging there. I believe it's still there, isn't (sure.) Scientifically proven by the best we got. George J. Lacy, the head of the FBI for fingerprint and documents, said, "I called it psychology myself, Reverend Branham, but," said, "the light struck the lens. I put it under ultra ray lights and had an examination here for four or five days. And the light struck the lens. And this lens won't take psychology." Now, that's identified.*

[53] *Then watch It. It, among us, proves the same Jesus that once lived in Palestine, the same Spirit was (back) upon Him has come up through a Body until It's come back to Headship again, which He's coming soon to claim the Body. Amen. The Head's coming to the Body. You get it? That will be the Son of God, the Son of man, the Son of David, the I AM, the Rose of Sharon, the Lily of the Valley, (In other words, when God incarnates Himself after this last visit, He is everything, everything, everything, and It's all identified in one body. You see, and we're identified with It.) I am not He; I am His servant (the Pillar of Fire.) And the Pillar of Fire is not He; It's in Spirit form, which was upon the Son of man has come now to anoint sons of men, to bring back a ministry (now watch,) just exactly like He said it would be, in order for the Head and the rest of the Body to connect together.*

Now, I want to ask you a question: Did that do it? It didn't do it. Didn't do it. It took the Word. It took the revelation. It wasn't the fact that He stood here. Oh sure it's a fact that He stood here, because God can't stand still standing here. God doesn't come down just to be here. But I'm trying to differentiate.

You don't say, "Well hallelujah, then He's here. Everybody's happy. Everybody's in it." Uh, uh, uh, no way, it's those that have the revelation. Shout, Message. Voice, Resurrection. Trump, Catch up to the Wedding Supper. See, there you are.

59. Now... I'll just read along here. This brings us then to the text of Ephesians 1:17, our thought. The Logos is here revealing Who God is and Who Jesus is. What God is doing, what Jesus is doing. It is a revelation and not one thing else. It is a pattern of Acts 3:19, where God, where Bro. Branham I read said, *"That ministry that's going to bring Him, it takes a perfect ministry to identify Him."* The prophet was identified, God was identified, because God answered back.

Now, we have seen Him Appear in signs and wonders, but that's not it. Though you look for Him to come, because He's ordained to come, you still can't bring Him back, because there's got to be a restoration. A prophet has got to be raised up. So therefore, the prophet swings from the vindication and the manifestation of vindication to what he's called for, restoring the Word. And when that Word is restored and then only will a Bride be restored. And when she is restored to what Bro. Branham called 'virginency', which is really meaning that she's a virgin, she's restored to virginity, (just got a wrong ending on it) then that's the time that the dead can come out of the ground and we'll go to the Wedding Supper.

60. Now, this is perfect with Revelation 10:1 and 7, the Mighty Messenger, God Himself, a Pillar of Fire comes down and consorts with the Seventh Church Age messenger, because there's only seven messengers, so therefore the seventh messenger that applies to this period has to be a Gentile. Because there's no seven messengers to Israel, two witnesses. The seven messengers, the Seventh Church Age messenger and he is a prophet. And if everything winds up, then this one must be Elijah.

Now, this One Who came down has revealed to the Bride through the correct source the riches of the glory of His inheritance in the Bride. It is not that the simple Word picture of delineation of the revelation is complete and all consuming bringing in a great revival to the Bride, but we know what it is all about in the mechanics and the revival will come.

In other words, I'm trying to tell you this: that that Message per se, as is delivered is in the mechanical form, and it takes God Himself in that Word to bring the revival in the Bride from the Life that's in the Word. But there's going to be thousands hearing It. Only catch fire in the Elect. They'll be the only ones, as I said last night able to take that true revelation, and take It back to the Word. Then that same revelation coming out, you become It, then you're changed from glory to glory.

61. Look my brother, my sister, if you don't understand, let's get this straight. Luther was a bright and a shining light. He came from the depth of the deadness and rottenness of a Catholic church, Roman Catholic. Tremendous. It was tremendous glory. Wesley came, it was a greater glory. Pentecost came, it was a greater glory. Revelation has come, the greatest of all, going to put us in the very end.

Now, I want to ask you something: were each of those messengers at this end-time, of God? You bet it was. Pentecostal, this tongue talking was of God, but it became the shuck. Luther was of God. The Roman Catholic church stood there as of God with that rotten husk on the outside, the cocklebur was a little life inside a wheat. But one day God pulled a man out. The Roman Catholic church has been dead ever since, it's been finished. And Luther came, finished the Roman Catholic church. Wesley came, finished the Lutheran. Pentecost came, finished the Wesleyans. Bro. Branham came, finished the Pentecostals. The life is gone from the shuck, it's into reality. See?

62. Now listen, every single time that anointed Word was simply mechanics to the believers, but when the Spirit of God hit it, that person came right into Christ, and the evidence that they were in Christ was they believed the Word of the hour.

Now, the mechanics is here. God has come down in the midst of us. The Logos is here, and in His revelation He has done something beyond a revelation. Now He came here, that wasn't a revelation, He had to be revealed. That knowledge was revelation. The wisdom was revelation. The eyes of our heart being opened is spiritual. The revelation meaning everything to us, ready to catch fire, and catching fire, because remember, the two rains are falling together. You're not destitute. The Latter Rain was here when the Former Rain fell. Don't anybody ever kid you.

So many people get worried, because you're not dynamized to the place of going around like a whirling dervish showing everything Bro. Branham showed. I've got news for you, what's to show? You've got to be lead of the Lord.

63. All right listen, trying to get this across to you. Here we are at the end-time. See? And He is here. And a great portion of this is revelation, and even what He has done must be revealed. Look it, John the Baptist stood there. What did God do? He brought forth a son from a woman too old to bear a son. What for? He was revealed. Here's Jesus standing there, He was revealed. Here's the apostle Paul, God revealed Himself. Now we've got the same thing today. God doing, God revealing.

Now, what I'm trying to get across, (and I'm going to close right off the bat) now is this: that He's here, and we know that He is here. We know what He's come to do, and we're partaking of It step by step as God brings life to that Word. God Himself en-living It.

Now, (and I'm closing with this:) He put His Name in the Bride. Now that's something that has been done. His inheritance is in the Bride. The Name that He inherited is now in the Bride. Now, I'm going to leave It right there with this thought: all you've got to do is begin to see what's in that Name, and you'll see what's in the Bride.

When you see Who that Name is, you'll see Who the Bride is, and you begin to understand why Bro. Branham said, *"I was with Him there on Mount Carmel. I was with Him there on Mount Sinai. I was with Him there on Mount Transfiguration. I was with Him when he died. I was there paying a price in Him. See? I was there when He rose."* In other words, identification.

64. Now, this identification, which if it be perfectly the one that He gave in this hour, and this is what we see as we look. This is the original right here brother/sister. Bro. Branham only interpreted It. That right revelation empowered comes right back whatsoever at this hour, the same One that stood by Lazarus' grave said, "Look, I Am the Resurrection and the Life, He that believeth in Me though he were dead, yet shall he live." [Jn 11:25] and he lived, because Lazarus believed. But He also said, "He that liveth and believeth in Me shall not perish," [Jn 3:16] That's me and that's you.

I'm going to tell you, this is real. If this is real, there is nobody, I say nobody, but nobody sitting here this morning, and sitting in our little groups across the world, there will be nobody but those who have this revelation of this hour are going to be standing here to walk into immortality. Otherwise, tell me one reason why He came? And tell me Who it is? And tell me why the Scriptures says here, "When the revelation is over, then comes a dynamism of the power of God to raise the dead and put us in a Rapture." You tell me how it's done without His Presence. You tell me how it's done without a revelation. You tell me how it's done by turning Him down. You go ahead, and you've answered all your own questions. You don't need me or anybody else. And I'm going to tell you something: I'll meet you at the White Throne, because I'm going to be there.

65. I'm ready for judgment brother/sister, I'm not kidding. I'm not fooling, because there's nothing to fool about. See? Every age has been a step-up, and every age has known something outside the first age ...?... it died, went down, fourth age finally begin coming up.

Every age since the churches begin coming out of the ground of her spiritual death, it has been going from glory to glory and she has known something in that hour that other men knew, but not as they living knew it. And I'm telling you this morning we know what other ages knew, but they knew it not as we know it for this is that hour.

He's here brother/sister, I hope you caught what I was saying. I've laid a long background, I might even review it for you. Let you know who It was that's come here. The Logos, the Revealer of God Himself, the Spirit of God Itself in a creature form come down to bring the last creatures in. Lord bless you, let's rise.

Merciful, merciful wonderful God, great in mercy and compassion yet rich and strong in judgment, swift to deliver, and yet swift when judgment must come. And we have only one answer, and we've already got it, that all things are from You and for You and to You. And we know Your way, we're satisfied to stand with the apostle Paul who answering rhetorical questions which he knew must come, simply went back to the Word and said that's how He's done it.

This morning, Lord, we mean to stand with Paul as never before, stand with the prophet William Branham, stand with You and say this is how You do it. We're convinced, we're satisfied that this is the

Word of Eternal Life, and we praise You for It, Lord. We know we're human, fallible as we stand here saying these things, but, Lord, we're standing with It. Just the same there is nothing else we stand with. Yea, Lord, if we should have doubts, You know that we do have doubts at times. There is nothing else that we are going to stand with. It's either this, or nothing. Where we made a decision that much we know.

This morning, Lord, we're just so grateful that You are here helping us in that decision, that we can say, "The path of the righteous shineth brighter and brighter, to the perfect day," [Prov 4:18] We are going from glory to glory as we see this wonderful Message in the Word, and It's coming back on us, we believe that, Lord, they're going to stand here. We'll go through a squeeze whatever is necessary. First we'll live in wonderful, and if we're not wonderful, wonderful. But we're a part of It.

I believe the prophet came back and said the truth, *"I saw all of you."* All of those Elect. Lord, by grace I believe he saw us from this little ol' building here, being not a building of hands, but a building of God for which we are so grateful.

Lord, bless everyone this morning. May not one person escape the blessing of God. Shower down, Lord, upon them the intimacy of the glory of Your Presence. How wonderful to stand here and know we're not consumed. "Our God a consuming Fire," [Heb 12:29] and not consumed. Looking for a kingdom, hastening the day of the Resurrection and our Change unto the glory of the Wedding Supper. Wonderful, wonderful, wonderful, how we praise You Lord.

We're certainly happy in this knowledge. It is certainly wonderful. I know it's too high for us, Lord, but that's why You came down, all the way down to lift us up. To become us, that we might become You, and we're ready to take that this morning, Lord. Ready, hallelujah, because there's been every indication and vindication, there hasn't been one misplaced, misinterpreted Word. How we praise You for It.

So, Lord, go with us as we go. Inflame, enthuse our hearts, Lord, to come back to rejoice in the Presence of God in our midst, in the Presence of God in each other. Break down every barrier, Lord, until the vertical goes into the complete horizontal. That beautiful spirit of love that heralds the Resurrection. Sweep over every soul, and we see the Spirit move amongst us until It just literally the shadow passing, but it's more than a shadow, it's reality now. There won't be one feeble one amongst us, one sick person. Oh, sick inside, the mind, the spirit, soul, or the body. Sanctify one with that Word.

Lord, I believe that. I'm looking, Lord, for these things, because I'm convinced that they're already here. Oh God, how great Thou art. Now unto the King eternal, immortal, invisible, the only wise God, be all powerful and honor and glory through Jesus Christ our Lord. Amen

The Lord bless you