

God Indwelling Within and Amongst the People

Bro. Lee Vayle - September ?? 1971

I'm sure that He's blessed you already in the past, and will continue to bless you in the future. Now, I want to bring a message this morning, but before I do, shall we bow our heads in prayer.

Gracious Heavenly Father, we come to You now in the Name of the Lord Jesus Christ. Asking You, O God, to help us at this time to deliver Your Word, to your people, Lord, that they may know the grace that is in Jesus Christ our Lord. Help us, Lord, to identify thoroughly with You today in the Word, not to go astray, Lord, in any way, shape, or form, but to stay one with this Word. O God, lead us, guide us and direct us we pray, in the meditation of our mind and of our hearts, that we might not sin against Thee, so, Lord, we might be one with Thee. Weigh us in the balance of Thy Word this morning, O Lord, show us exactly where we stand, so that we might follow Thee all the way. Now, Lord, make every word be thy Word I pray in voice and in hearing, so that we might be one together in Jesus' Name we pray. Amen.

1. Now, I want to bring the message this morning on 'God Dwelling Within, and Amongst the People'. God dwelling within and amongst the people. Remember, Bro. Branham made a statement, he said, *"God is manifesting Himself in three dispensations and three ways. God above us, God amongst us, and God in us."*

And I want to dwell with these three facets, and particularly the major facet would be 'God dwelling in His people, or God indwelling us'. And then bringing a short thought on God amongst the people, but not indwelling them at this last day.

2. Now, reading just from 1 Kings 8:16, and then using Acts 46:1, later on.

(16) Since the day that I brought forth my people Israel out of Egypt,
I chose no city out of all the tribes of Israel to build an house, that
my name might be therein; but I chose David to be over my people...

Now, you'll notice here that God makes a very peculiar statement. He says, "Since the day I brought forth my people out of Egypt, I chose no city out of all the tribes of Israel to build an house, that My Name might be therein; but I chose David to be over my people."

Now, He's bringing here an identification of Himself with the prophet. See, I didn't choose to have a house where My Name might be, but I chose as man, and he identifying himself evidently is placing His Name within the person. In other words, we know that God indwelt the prophets, and so God is identifying Himself with Israel through the prophet. And He indwells the prophet David. He doesn't take a house that man builds, where He can live amongst the people. But actually, He is indwelling the people.

3. And this is what He has always wanted. He has always wanted it, and fulfilled it in a New Testament Bride according to Paul. Wherein he said in 1 Corinthians. [6:]

- (15) Know ye not that your bodies... (is a temple of the Holy Ghost which is in you, which you have of God.)

God choosing to indwell individuals. Now, this has always been a stumbling block. And it will continue to be a stumbling block. Because as Bro. Branham said, "*God puts a wheat kernel within a tare.*" And then of course the tare seed, (or the plant) is what stumbles both the one who is indwelt, and the one who is not indwelt. Because the tare symbolizes the carnal nature, and the wheat seed symbolizes the spiritual nature. And yet within this life of ours we have the two influences. There's something like he talked to the old Indian chief, and the Indian chief said that inside of him are two dogs. He said a white dog and a black dog and they all the time fight. And it all depends which one is fed, that gets the victory.

4. Now, this is the same thing that I believe that Wesley said many, many years ago. He took a white button and a black button and dropped them into a jar. And he said this jar symbolizes mankind. And then he put the white button in and the black button in, and he said, "This symbolizes the Spirit of God and the spirit of man." And he said, "They never are the same, they never, ever do get together so that one literally becomes the other, but there's a constant battle." And there is a battle for us to recognize the indwelling Presence of Almighty God, and not be swayed by the external which is the tare, façade.

Now, you'll notice in the Romans 7: that Paul brings that very thing out. Yet there is in there the thought of the flesh raising up against the spirit continually. And also in Romans 8: he mentions that the body is dead because of sin. But the Spirit is life because of righteousness. And there is as I say this problem and it's been recognized throughout all the Ages that man has to battle against his carnal nature in order to give the spiritual nature a semblance. Even though the fact is that the spiritual life within us, (which is of God) has guaranteed us Eternal Life apart from anything that we'll ever do.

5. Now, we got your old Baptist doctrine, which by the way was the first Baptist doctrine that the Lord ever witnessed to me was correct. And being a Trinitarian, Pentecostal, legalist, this was most amazing. Because in this Baptist doctrine which we seldom hear is the old Scofield and the old Dr. Grey, Moody Institute doctrine of; 'State and Standing'.

In other words, our state is the condition in which we live on this earth, but our standing before God is absolute perfection in Jesus Christ. Because our identification lies with Him, and not with ourselves, or what we're doing. And I knew that this was right, and the Spirit witnessed to me that this was the most perfect doctrine. And I always had accepted, but I was never able to understand of course the security of the believer until many years later.

Now, Bro. Branham also brings this to our attention by saying, "*That there is no perfection until we get into the Resurrection.*" Now, I agree that this is so. Perfection will come when there is no more place of the flesh upon the spirit. Remember, that Bro. Branham discussing Romans 7: one day and he mentioned, he said, "*What is it, (he said) why (he said) the spirit says, 'get up and go to church', but (he said) the flesh says, 'oh, I think I'd like to lie in bed and stay a little longer'.*" Things like that he told us how that we have this problem.

6. So, when you consider God indwelling people as he says here, "I chose David, not a house." He was associating and identifying Himself with mankind. Mankind who has all these problems. Now, even though David was a great prophet, and he spoke in the first person, and he was a type of the Lord Jesus Christ the King of Glory, Who was coming to reign here upon earth, with His Bride. Remember, the sin of David. And David of course did sin not just once, but more than once.

There was this great sin of carnality when he took another man's wife, and defiled her, lied, and then killed. And then of course there was the sin of David also falling by the wayside that after he had served God faithfully for many years. He said, "Now, (he said) now I've had enough of it, God is not going to deliver me, I'm going to join the forces of the Philistines, (and he said) I'm going to again become an enemy of Israel."

So, here is what David did. He put himself in the camp of the ungodly in order even if necessary to fight against Israel, though thought his heart would not be in it. In other words, David in the sight of Scripture, is a very pitiful sight to see this great man do these two terrible things. To place himself in the camp of the enemy, to leave God, to join Israel's enemy, (the one that he fought) and then to do this thing with another man's wife, number Israel, and do these great and terrible things. Yet, they're in there as an example. They're in there as an example of the grace of God, and the fallibility of man.

7. Now, when you consider a prophet who was a lesser god, finding within himself the problem of this...of accepting identification with Jesus Christ, you can see here that we also have that problem. We have the problem within ourselves to accept it. And we have the problem to accept others. Now, of course, remember I know this, that we're a little bit prone to pamper our own flesh. A little bit prone to excuse ourselves, which is very human and we're all...as I say tarred with that some old stick, and we would condemn somebody. Because that person doesn't walk really according to all the light that is shed abroad in their path, and in our path.

And then of course, we get into your complexes, and then you begin to wonder really how close God is to you. Well now, we know He's closer than hands and feet and nearer than breathing. We know that, "He that is joined to the Lord is one spirit." And you certainly couldn't get closer than that. It doesn't say, they're one in their affinity, whereby the both came to light, and where they both are wanting to do the same thing. That is not what the Bible said. The Bible said, "He that is joined to the Lord is one spirit." [1 Cor 6:17] And the word 'joined' in there, is the same thought that 'he that's in Christ'. It means, 'in union with Jesus Christ'. So, there's a natural blending of the two spirits. And they have literally become one.

8. Now, here's where we study this morning on this indwelling of Jesus Christ instead of dwelling amongst. Now, God dwelling amongst us is not sufficient. It is God indwelling us alone that is sufficient. As the Bible says, "Christ in you the hope of glory." [Col 1:27b] Again It says, "Except you have the Spirit of Christ, you are reprobate." [Rom 8:9b]

Now, we have to recognize these things, and as we recognize them we have to stand with them. And we stand with them on the strength of grace which comes by faith. All the time remembering, what Jesus said to the disciples, "You have not chosen Me, but I have chosen you." [John 15:16a]

Now, notice in here, "I chose David." (See?) "I chose David." Now, we don't care then how David seems to fail. The fact is, that God chose David to identify Himself with that person, by indwelling him by the Holy Spirit.

9. Now, notice over here in the Book of John 14: the whole purpose of the baptism with the Holy Ghost. Beginning at verse 16.

(16) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

- (17) Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but (you) know him; (and say, "I'll receive Him.)

I threw that in on purpose. I've got every right to do it, because It says, "the world cannot receive Him." Then if the world cannot receive Him, somebody else has to receive Him.

Now, where is the reception? (See?) The reception is dwelling in you. Now, It says, "He shall not dwell with you, He shall dwell in you."

You said, "Well, Bro. Vayle, It does say, "He dwells with you."

No, It doesn't. He was dwelling with them, now He's indwelling. (See?) You got to put the whole sense and the Bible together. You don't read like a bunch of blind people, and these words, and then forget what's within the context. The context is, 'another Comforter to indwell', instead of dwelling with. Now, dwelling with, then is of no pertinent point. Why? Because the world could not see the Holy Spirit to entirely indwelt the man, could not see him, could not receive him. In fact, was absolutely fooled.

10. Now, you've got to have Him indwelling you. Notice, verse 18,

- (18) I will not leave you comfortless: I will come to you.
(19) Yet a little while, and the world (sees) me no more; but (you) see me: because I live, (you) shall live also.

On what grounds? On the grounds of the indwelling. The fact that Jesus Christ rise doesn't do one thing for you, or live. He's got to be living in you. Now:

- (20) (In) that day (you) shall know that I am in my Father, and (you) in me, and I in you.

In other words, a complete identification with Godhead on the grounds of the baptism with the Holy Ghost. Again, in John [14:] 23

- (23) ...If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

11. Now notice, my text, [2 Chronicles 6:]

- (5) Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be (therein)...
(6) But I...(chose) David to be over my people...

You see here they are saying the same thing. "I am not choosing a people I can living amongst, but I am choosing a people that I can literally and absolutely indwell."

Now, you can see here then that God has done something which is very wonderful. And that is, He has chosen to identify Himself with people individually, instead of identifying Himself with organization, or with buildings, or with places. Now, you simply cannot place God in geography. This is one reason why I myself have had no great yen to go to Israel, and I'm certainly am happy that the prophet never showed any great desire to organize tours and run people to Israel. And go

in the tomb where Jesus lay and take pictures. And also send out these little cards saying, "I lay where Jesus laid, and I prayed for you, send ten dollars." Well, you know how it is.

12. You simply cannot identify geographically. This is why it's so foolish to me, for someone to run to Jeffersonville, or run to Tucson. I mean, goodness me, I've actually slept in the prophet's own bed three nights in a row in his own home. And it doesn't rub off. I've sat at his table, and eaten his food. I've been with him hour after hour, and I'll tell you what it does for you, it leaves you with a sense of frustration, that here is a good man, and you can't even get near what he is. And at the same time when you consider him what a sense of frustration must have lain in him. (See?) When he was sent, what a position he was called to, and to show forth Almighty God.

Now, a God has not chosen geography. He has not chosen organization. He has not chosen buildings. What He's done, He has absolutely chosen to identify Himself with man, and the life that is in man. In other words, when I say the life that is in man, I'm speaking in terms of what exactly what man is. And that's why I mentioned about David. That if you want to put your finger on David, you have a very good example of a very terrible person. A very glorious person, and yet a very terrible person, because of what he did. And you know the history yourself.

13. Now, let's look at this in the Book of Hebrews in order to see that we're on good grounds. I mean, it would be too bad if I taught from Scripture here, and I couldn't make everything I say line up with other Scripture. And then of course, what I'd be teaching would be a lie. (See?) It's all got to line up, or there's something wrong somewhere. Everything dovetails.

[Hebrews 1:]

- (1) God, who at sundry times and in divers manners spake in time past unto the fathers (in) the prophets,

Now, the word God 'was', the word 'by' is not in the Greek, it's 'in'.

- (2) Hath in these last days spoken unto us (not) by (but in) his Son, whom he hath appointed heir of all things, by whom also he made the worlds;
- (3) Who being the brightness of his glory, and the express image of his person, ...

Now, you can't leave the express image of anybody's person, unless you're that person. Because express image...and you say, "Well, I believe the translation really has to do not so much the express image, but it's expressing the substance, that's all the better." How can you really express if anybody's substance without being that person?" No matter how you look at it, you can see what it is. It was God in human flesh. Now:

- (3) ...and upholding all things by the word of his power, ...

Now, what was He? In the express image of Christ. He was at that time upholding all things by the Word of His power. In other words, a complete manifestation of Almighty God in human flesh. That's why Nicodemus came to Him and he said, "We know that Thou art the man sent from God." [Jn 3:2] He said, "Even the Son of man which is in heaven."

14. He was telling Nicodemus, He said, "I am the full expression of Almighty God, and I'm ruling in the heavens and the earth right now, whether you know it or not." Now, that's what It says here. Well, you can't make these... You see, if you don't believe that, you believe in two gods. You do!

You can't fool with Scripture. You got to nail It exactly to where It's nailed in the Bible. (See?) And when He Himself purged when He had by Himself. Notice:

- (3) ...when he had by himself purged our sins, (now, He purged, and there's nothing for you and me to purge. He) sat down on the right hand of the Majesty on high:
- (4) Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.
- (5) For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?...

Now, who has sons? There's only one thing can have sons, and that's absolutely mankind. Remember, God did not have sons. He had a Son. Now, we're going to see son-ship multiplied of course, but actually, we find only place, the Son of God. Adam was the son of God by creation. So, when you speak of...when you find Jesus, you'll find Him in a different sense entirely.

- (6) And again, when he bringeth in the firstbegotten into the world, he saith...let all the angels of God worship him. (And what's the first begotten? The Son.)
- (7) And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. (That's the face of it there.)

15. Now, with that we turn to [Hebrews] 2: and begin reading at verse 5

- (5) For unto the angels hath he not put in subjection the world to come, whereof we speak.
- (6) But one in a certain place testified, saying, What is man, that thou art mindful of him?...

In other words, what is it about man that you've got in mind, to the exclusion of everything else? Now, that's not if he's mindful in the sense that he knows other things are there. But notice, that the mindfulness is what is this very special thing, or the sentiment that you visit him. (See?)

- (6) ...(What is man you mind him) the son of man (you visit) him?
- (7) (Now, you) him a little lower than the angels; (you crown) him with glory and honour, and set him over the works of thy hands: (Now, this is speaking in terms of the first and second Adam.)

Now, in the first Adam he puts the whole earth under him. But notice in the second Adam.

- (8) Thou hast put all things (all things) in subjection under his feet.... (This He did not do to Adam. But, He will be doing it.) For in that he put all in subjection under him, he left nothing that is not under him. But now we see not yet all things under him.
- (9) But we see Jesus, who was made a little lower than the angels for the suffering of death, ...

A little lower than what? An angel. Why a lower an angel? For the simple reason that He puts man lower than angels in this status here, because of a position that is being held. For angels are

not superior to men, they are ministering spirits unto men, as It says over here in [Hebrews]1: verse 7.

16. Now, if you've got angels as ministering spirits unto men, you can't have it over here that they're superior to men. (See?) What it is he's talking now out of a physical structure of a certain specified physical structure. And this structure will pass away. (See?) It's going to pass away.

- (9) ...we see Jesus, made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

Now, let's face it, the word 'man' is not in the Greek. I don't know why the King James version did not have it *italicized*, and all the rest follow too. But, He did not taste death for every man. Should be crossed out of your Bible. Later on It tells you whom He tasted death. And that's for ever son.

- (10) For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.
- (11) For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

17. Now notice, who was It? Jesus and His brethren. They're all of one source which is God.

- (12) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.
- (13) And again, I will put my trust in him. And again, Behold I and the children which God hath given me.
- (14) Forasmuch then as the children are partakers of flesh and blood, ...

Remember, you have to be a partaker of flesh and blood to be a son of God, and identified with Him. And when you partake of flesh and blood you identify yourself with sin. Right. Because He had to die for them. (See?) Notice:

- (12) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.
- (13) And again, I will put my trust in him. And again, Behold I and the children which God hath given me.
- (14) Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; (He, Himself became flesh and blood) that through death he might (bring to nothing, that's not destroy, because the devil will not be destroyed until the very end time there, see, and bring to naught, or annul the works of him, to bring them up in) him that had the power of death, that is, the devil;
- (15) And deliver them who through fear of death were all their lifetime subject to bondage.

- (16) For verily he took not on him the nature of angels;(in other words He usually came not an angel) but he (became) the seed of Abraham. (See?)

Now, you'll notice in the Scripture here, that God has chosen to share His Life with men, and the life that is in men. Now, this is the thing we've got recognize, that God has chosen to share His Life through and with mankind. And in doing it, He has got to take mankind the way he is. (See?) God is not made mankind a super creation by some change, and then said, "Now, I'll identify you." But God is identifying with mankind exactly the way that man is.

18. Now, this is a tremendous thing that God has chosen to do to identify with mankind. Remember when Armstrong got to the moon, I think he said, "One little step for man, and one giant leap for mankind." And you'll find when the newspapers took it up and everybody was saying this was the greatest thing in history. Well, that's a lie. The greatest thing in history was the giant step that God took when he identified Himself with mankind. When He came down and clothed Himself in flesh in order by Himself to purge the sins of men, to put away that which is against us.

In other words, this identity with us, was by the fact that He became a human being. And then when He became a human being He was able through His death, (because Jesus was the Blood of God) to put away our sins. And in that identification, we are able now to turn around and identify with Him.

19. Now, let's look at this picture. God withhold in mind. God has not forgotten of His identification with us. Now, there's our picture. God identified and He holds the identification right there. In Isaiah 49:15-16,

- (15) Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, (but) yet will not I forget...

Now, right here you're going to find that God is warning us. Many people take this and say, "Oh, look at the grace of God." Well, to me it's not just the grace of God it's a warning. He was saying here, "I will not forget that I have identified with you." Now, notice how He puts it:

- (15) Can a woman forget her sucking child, that she should not have compassion on the son of her womb?...

The question comes up. It doesn't come up and say 'should she', It says, 'could she'. Certainly, she should never, but certainly she does forget.

Now, He said, "The woman will forget the son. To what? Through circumstances that bring her to the place where she will look out for herself, and not the child. Sin will bring her to a place where she'll run off with another man. Sin condition, will bring her to a place where she will absolutely deny that God says, "I'll never, David no matter what you did, I will not deny you." Every child of God as the Bible said, "A righteous man will fall seven times, but the Lord will raise him up." [Prov 24:16a] (See?)

20. Man can refuse, or man will be tested. And in his condition, refuse to identify, because he feels it's a spiritual thing in him to disassociate himself so that God may have honor and glory. You say, "Well, I never did pretend I was a Christian." Well, did David pretend he was a Christian?

Let's ask this question: "Did David pretend he was king?" Answer me that. There's a better question: "Did David pretend he was a prophet?"

"Why, I never was a prophet, ha, ha, ha, ha, ha."

You know, there's something about Christianity it's revolting, really revolting when you consider the way people are. A Hindu will not give up his Hinduism. The Mohammed, will not deny Mohammed. But a Christian will back off immediately. He will back off because of somebody else, or he'll back off because of himself, or he'll be offended.

And yet, we've got this beautiful word here saying, "Look, I know what you're going to do, even a mother is going to deny her baby, But I won't deny You."

21. Again. He says,

(16) Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. (The walls are what? New Jerusalem.)

Now, if you've got something engraved on your hand and you even get rid of a tattoo, how are you going to get rid of the engraving? (See?) We are the work of His hand, every name is engraved there. It's a spiritual thing with God. Yet, how will God get rid of it? "I will never leave you, nor forsake thee." [Heb13:5b]

The identification that God has made with us is once and for all complete on the grounds of the baptism with the Holy Ghost. There's an absolute sealing in. Grieve...now He said, "Grieve not the Holy Ghost, whereby you're sealed till the day of redemption." [Ephesians 4:30]

Now, let's cut that out of our Bibles, because it really means this, "Don't you ever grieve the Holy Ghost, because if you do, you haven't got It in the first place." Now, how asinine can you get? The Bible said, "Grieve Me not." Showing you that He is there, and can be grieved, and you can grieve Him.

Now, why would the Bible say, "Don't grieve Him, you can't grieve Him?" Why does the Bible say, "Don't grieve Him," if you come to such a perfection, it would be impossible to grieve Him. (See?) The warning is there. And the identification is, God identified with the life that is in man right now. The very condition that man is in, and how man expresses himself, God is identified with it. (See?)

22. Now, let's carry that identification a little further. We go to Hebrews 5: and we begin reading in verse 1.

(1) For every high priest taken from among men is ordained for men...

Listen, every high priest... how many is every? All of it. I want to ask you a question: Was Christ a High Priest? Where was He taken from? Amongst men. Okay.

(1) For every high priest taken from among men... (now listen, the Bible said, "He dwells among us." Absolute Scripture.) in things pertaining to God, (in things of God, things towards God) that he may offer both gifts and sacrifices for sins:

Gifts and sacrifices, there's where Cain went wrong. He offered a gift, but he wouldn't take a sacrifice. (See?) Who, ...that's the way a lot of people are. They won't accept Christ, the sacrifice, but they'll accept the fact of gifts. "I'm doing nice things, I'm a good boy today, hallelujah, and you

too." Boy, you sure got a lousy high priest then, according to the Word of God. Because there's got to be sacrifice and gifts. Now, what do you want to do? Rob God?

23. Now, here's the point, (see?) and I'm slashing at your minds this morning, because here's exactly where the truth is. It's in our minds, or it's nowhere. (See?) So, why it's in my heart, you're deceived. You're deceived. *You whore with your minds* the prophet said. Is he right or wrong? Is he right or wrong? He's right, amen. Then you whore with your mind is that right? All right, don't give me this other nonsense then. You know we don't care what you or I think. I'm not saying 'you', but I'm slashing you on purpose this morning, because there's only one way to beat that mind down and that's with the Word of God. (See?) And it's by the mind. It's got to come by your mind. There's no other way you can get a revelation. (See?) Now, the spiritual...but it's got to be there. Why? Because the spirit and the mind are literally one. Bro. Branham said, "*The mind is in the spirit.*"

Now notice, who can have compassion on the ignorant and them that are out of the way. Those who don't know what they're doing, and those who do know what they're going, and do it anyway contrary to God.

- (2) ...for that he himself also is compassed with infirmity.
- (3) And by reason hereof he ought, as for the people, so also for himself, to offer for sins.
- (4) And no man taketh this honour unto himself, but he that is called of God, as was Aaron.
- (5) So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee.
- (6) As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.
- (7) Who in the days of his flesh, (Jesus) when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;
- (8) Though he were a Son, yet learned he obedience by the things which he suffered;

24. Now notice, verse 2

- (2) Who can have compassion on the ignorant, and them that are out of the way; for that he himself also is compassed with infirmity.

Now notice:

- (8) Though he were a Son, yet learned he obedience by the things which he suffered;
- (9) And being made perfect, he became (not was, but became) the author of eternal salvation... (what kind of salvation? Eternal salvation) unto all them that obey him;
- (10) Called of God an high priest after the order of Melchisedec.

Now, It tells you right here that Jesus is our High Priest. And He had to become a man in order to be a high priest. And the reason He had to become a man was in order to learn the suffering of the human being.

25. Now listen, let's get this straight, God Almighty had to become a man, become flesh and blood in order for even He Himself to thoroughly know by experience what man went through. Now, the Bible distinctly says, "That He was tempted in all points like as we, and yet without sin." [Heb 4:15b]

Now, I know that somebody would like to say, "Well, that means that Jesus was tempted in all points and yet He didn't have a sin nature." How in the name of common sense can you be tempted with sin if you don't have something in there that could respond? Now, I'll tell you one thing, there's nothing in me at this moment that would make me respond to this performance. And I'm speaking to the literal human too. Now, if I got hungry enough, or I was dying, God knows what I might be. I was hope, ...I'd think I'd die. For this point, I'm showing you something. If there's nothing in there to respond to it, there can be no temptation.

26. Now, Jesus absolutely became that second Adam, the last Adam. And there was something in Adam that could have responded, and did respond. So therefore, there was something in Jesus could have responded and did not respond. Because the Bible said, "He did not respond, because in the days of His flesh, He offered up prayers and supplication with strong crying and tears unto Him that was able to save Him from death, and was heard that He feared." [Heb 5:7]

Now, you cannot even be a high priest, it will minister before God in gifts and in offerings unless you are a human being. Why? Because the office of the priest is for humanity. Now, who have we got as a high priest? We have Jesus, God Himself in human flesh. (See?)

Now, we have offerings and gifts. And remember, they are based on the grounds of necessity. You cannot have a gift or a sacrifice of necessity. Now, the gift is fine, it's based on a necessity that man must worship God. But what's a sacrifice for? It's based upon a necessity of sin.

27. Okay, let's go further, let's take 1 Timothy 2:5

- (5) For there is one God, and one mediator between God and men,
the man Christ Jesus;

Now, let's not be like that Trinitarian in Canada who wrote a tract and quoted this to prove their three gods. Let's read It again.

- (5) For there is one God, and one mediator between God and men,
(and that one Mediator is the) man... (not God)

You talk about spiritual beast, spiritual goat. If I were teaching a class at grade three's, and that child had that little evidence of knowledge I'd go down and slug it. That's right. I would go down as a teacher and shake some sense into it. That you can find people who don't even know that He's a man. That Jesus is a man. Remember, they burnt Servetus at the stake. Right. Because he dared to say that Jesus was a man.

Now, relate that to us, why was He a man mediating? Because if it was God, we'd just simply be dead, without a hope. I would sooner know that I had a man standing for me, then I had God standing for me. Because you can't approach unto God, though you are, as it were, identified with yourself and stuck. But, when you have a man (see?) who knows man, who has been through it,

and He Himself cannot lift a finger in that He is a man. (See?) Now, you've got somebody on your side. And that's exactly where we find Jesus today as a Mediator.

27. Now, the Mediator brings you in, and the Intercessor keeps you in. Now, who's the Intercessor? Romans 8:34

- (34) Who is he that condemneth? It is Christ that died, yea rather, risen again, who is even at the right hand of God, who also maketh intercession...

Now, Who makes the intercession? Jesus is. What's He make the intercession for? Now, there is no sense in saying you have an intercessor unless there is a need for intercession. Now, everybody is redundant but God. Everybody's is stupid but God. The Bible says so. "That all men be liars, that all men be fools." God alone. Why? And we have an Intercessor, and there is only one reason you have an Intercessor, and that is because the state of man in this world today, because there is something to intercede for.

Now remember, mediator brings you in, intercessor keeps you in. The intercessor doesn't bring you in, the mediator brings you in. Now, we've got a blood sacrifice. Jesus Christ died upon Calvary. This in itself is not sufficient. (See?) Man must be reborn. This in itself is still not sufficient. Now, in this sense, that you can now obliterate the necessity of an intercessor. No sir, he's got to have one. "He is able to save from the uttermost, to them that come unto God by Him, for He ever liveth and make intercession." [Heb 7:25] The very fact that the living Jesus is based on the grounds of intercession, because He is a man.

28. Now, God has taken a great step, (I'm going back to my thought so you know) in identifying Himself with man, and the life that is in man. Now what is man in your mind? Well, he's a murderer. He's every kind of a fool. He deliberately left God for a woman, and they're still doing it. That's why you can still tell today...that's why even psychologists say, "If a man runs off with another woman and he's got a greater affection even his own children and another woman, he is less masculine then the guy that deliberately leaves his own wife and kids for another woman."

Now, that sounds strange, that's true. That's absolutely true, because that's exactly what Adam did. He left his Father and Mother, which was God, for the woman that God put there. Did what? (See?) Study your Bible, you'll find a lot of little things in there that are sure pretty. And it sure can tell what a lot of people talk. The way a lot of people act, and you got to put man down. And I'm not making him noble what I'm saying, I'm making him man the way man is.

Look, a woman leaves their kids like we said awhile ago. All you got to do is read Ann Landers. [advice columnist] Now, I'm not a fan of Ann Landers, but I do admit this one thing, I enjoy reading her to see the nonsense and the crud she can put up, thinking she is doing God and man a favor. Like she said, "If you had an affair before you're married you shouldn't tell your wife, and vise a versa." The Bible says, "You better, you haven't got a marriage." So, that much for Ann Landers. But, you look at Ann Landers' column and [Dear] Abby, and the rest of them, and Dr. Crane, and all the rest of them, you can do it on the grounds of seeing what people think, and what they're doing. And I'll tell you, you look and see in those columns the condition of people. Pretty rotten.

29. Now, but I want you to notice I'm not here for a scandal message, I'm here to show you that God chose to identify Himself with death. (See?) Now, let's find where that's said in Philippians 2:5

- (5) Let this mind be in you, which was also in Christ...

(6) Who, being in the form of God, ...

Christ is God's very God. "Now, let this mind be in you." This mind that was in the highest form of all forms, because He is in the beginning of all forms being God. Now:

(6) ...thought it not robbery... (thought it not to be a prize to be grasped and retained. That word 'robbery is one of the poorest translation under high heaven.)

We're going to...supposing I went into my house and took that fan out. Which I did, is that robbery? I own the fan. That's my fan, ...what's robbery? It's been robbery? No robbery here. Supposing know that my wife had said, "Now, they need a fan, it's pretty hot down there at Bro. Baines, will you take it up. I say, "Nothing doing, that's my fan, I bought it for my home and it's going to stay in my home. That's mean. That's the way Jesus would have been in this place right here we're talking about. (See?) I said, "No, I'll bring my fan along, of course I'm using it this morning." Said, "You better know if you use it or not." Make sure a little fresh air up here.

But, here's the point, Jesus being God did not retain the full relationship of Himself, to Himself ignoring the rest. He deliberately came down and identified...what looked like the sow in the wallow, and the dog in the vomit. First of all, He looked like an illegitimate birth, with the woman saying, "Oh, God has brought forth a child to me."

And they said, "Oh, boy, you talk about heathen hogwash, the world's full of babies born... yeah...in the temple to you virgins." What you did, you had a man on the side, now you want to blame it on God. They could have been burnt at the stake for that, and been justified in doing it, had it been the wrong thing. (See?) He took upon Himself the cloak of illegitimacy.

30. Now notice:

(7) (He) made himself of no reputation, ...

God came right down and became of no reputation by becoming a man. In other words, He became what did not have one thing to commend itself. That's right. Now, if we didn't have one thing to commend ourselves in the first place, how are we going to have him in the second place? Now, if we begin commending ourselves with anything we even do with what God gave us, we make ourselves robbers. We make ourselves a thief, because we're robbing God of glory. You're only stealing what God gave you. I was always yours to begin with.

(7) (He made) himself of (absolutely no) reputation, (by taking) upon (himself) the form of a servant, made in the likeness of men:

Now, supposing God would have take a little, little quorum in heaven. And He said, "What do you think about Me going down and becoming a man?"

"Oh, (he said, the archangel Gabriel) heaven forbid that You should do that. You couldn't possibly identify with that low scum down there. When You do, Your reputation is shot. Now look, You've been going down there as a Pillar of Fire and a Cloud for years, and You've been filling those prophets with the Word, It's been coming to pass, why don't You let well enough alone? (See?) Don't You know, that You won't have one bit of reputation left the minute that You go to that bunch of people down there?" It's that dust, you're going to become a Branhamite, your reputation is tossed right there. I just threw that in. But I want you to see right now that God blew His reputation. That's right, absolutely right to identify as mankind, and being made like a man.

(8) And being found in fashion as a man, he humbled himself, ...

You talk about condescending literally, when He identified as man He identified with what? The whole plot against Himself of which Satan was in control.

31. Now, the Bible says, "Let this mind be in you." [Philippians 5:5a] What is that mind? The mind is, if God could identify with man, then we are to reverse it by identifying with God. It's God in His...now it's in the mind before He ever did it. Before He ever became, was all in here.

Now, He identified on the grounds of knowing exactly what man was, and he...I'm going to believe it anyway. Now, comes to mind of man, I know exactly what God is, but I'm going to identify anyway. As Bro. Branham put it this way, *"He became us that we might become Him."* Remember that great sermon he preached when he said, *"I'm an American, I am all her shame, I am all her glory."* He said, *"I was there with Washington, I was there with Lincoln, and so on,"* And he said, *"In Christ I was there in His glory before the foundation of the world. I was there in His thought, I was there when He came down as a baby. I was there when and identified upon Calvary. I was there when He rose again. I was there when He ascended into Heaven, and right now in heavenly places in Christ Jesus."*

. The identification lies within the mind. Because It says, "Let this mind be in you." Allow it. Exactly what God thought when He stepped down, this great step, to identify Himself with what looked like the dog and the vomit, and the sow in the wallow, which was sheep gone astray. Now, we identify with Him. (See?) What a step He took. The point is: can we take that same step?

32. Notice, in Hebrews 2:11

- (11) For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

It says, the basis of this, "That He is not ashamed to call us brethren," is the fact that we are of one source. Remember, we bypass the theophonic body in order to know sin, in order for God to become a Savior to us. "There is absolutely therefore, no condemnation to them who are in Christ Jesus, who walk after the flesh." [Rom 8:1] In other words, they don't go like Cain. They don't go like Balaam. They don't go, but they go what? They go according to the truth. In other words, where their identification is. (See?)

33. Now, we must understand this. Notice also, in 1 John (what a beautiful Scripture over here) 1 John 4:4

- (4) (You) are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. (See? He is in us.)

And again, the Bible says, It says, "We are in this world, even as He presently is, in the glory." In other words, the identification is absolutely complete. Now, the question comes: How closely was Jesus identified with man? One hundred percent perfect. He's the man, Christ Jesus. He's the second man. He's the last Adam. He is a man. Then how perfectly are we identified with God? Absolutely as perfect as God Himself made the identification. As I've already quoted, "He that is joined to the Lord is one spirit." [1 Cor 6:17] Remember, we are Christ, and Christ is God. "In that day you shall know that I am in you, you in Me." [Jn 14:20] Even as what? Jesus was in the Father. An absolute perfect identification with Christ, with God.

Remember, that God does not accept any man's person. He can only accept One, and that is Jesus the God man. That everyone is accepted in Him. (See?) The perfection lies there. And the question comes, can we take that same step? Can we take it, or will we take it irrevocably?

34. Remember, when God made the steps it was for keeps. Now, when we make the step it's for keeps also. But the trouble is, people have not really given us the truth upon what the Holy Spirit is supposed to be. When we came into Pentecost, we're supposed to be tongues talkers, and hoopla and a great time. And that's just where we ended up at.

And the other bunch they say, "We're soul winners." And they won a lot of souls to the devil, not to God. They won them themselves. And another bunch showed a lot of love, and they still got it. But your identification doesn't lie there, it lies in the reality of being one with God, and the evidence in that Word! (See?) But this happens to what people have been taught with.

Now, notice then that God has identified with man, and the life that is in man and in no place else is it. And remember, vicarious means; indeed, half of. In other words, I will never stand before God to ever answer for my sins, because they have been dealt with through Jesus Christ.

35. Let's just take a look at that over here in John 5:24, Bro. Branham used to quote so many times.

(24) (Truly, truly), I say unto you, He that heareth my word, (that's to understand It) and believeth on him that sent me, hath everlasting life, and shall (never, never, never) come into (the judgment) but is (permanently) passed from death unto life.

You can never, ever be judged. The Bride cannot be judged. Why? Because the Word has already judged her, and she's judged herself. (See?) Faithful is the Lord who promised.

36. Now, let's go to Romans 8:32-33

(32) He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

(33) Who shall lay anything to the charge of God's elect?

A literal translation by Dr. Way, "Who dare arraign me in God's court?" In other words, who dares to issue a summons to bring me into the court of God? You can't even get into it. (See?) A charge cannot be laid against us. Listen:

(33) ...it is God that justifies.

All right, now, what does God justify? He justifies the ungodly. God does not justify the justified. He's already justified them. Remember, the good shepherd has more joy over the one that was lost, over the ninety-nine that weren't lost. And in that He tells us why. They were already justified, according to their own works. But, the one sheep was lost and knew it. And by His identification with the shoulders of Christ, which is a government of God. God's government, how God does things is on the shoulders of Jesus Christ where the lost sheep is. Thoroughly identified with the strength of Almighty God having no strength of his own. And there's joy over that sheep. Why? Because he is a lost one coming to God in identification.

37. Now, God justifies the ungodly. "Who dares arraign me in God's court?" Can God, do it? Impossible, through what? A man Jesus Christ, the Life identified. (See?) It's impossible for anyone to bring the Elect into God's court. The Elect of God, is the chosen of God. They are the ones that are brought out by God. It is God that justifies. What is justification? To declare righteous. And how can anybody bring into court that which God has declared righteous through Jesus Christ our Lord?

You say, "What about David?" He cannot come to court. What about Paul? He cannot come to court. Now remember, that Paul was formerly Saul, who was the one that killed even the Bride. There can be no charge laid against anybody. God's court does not permit a charge laid against those who are identified with Jesus Christ. Or otherwise, then the sacrifice never was propitious, was in vain.

38. Remember, the sacrifice says, "Once for all, and having purged, once for all he sat down." And what is He doing since He sat down? He is our Mediator, our Intercessor, our High Priest. And you cannot bring a charge against God's Elect. Impossible.

Like one man once said many years ago, "Lord, remember the time I did such and such a thing?"

He said, "I can't remember it."

"Well, don't You remember the time I did that terrible thing like David would say, 'Lord, can't You remember the day that I seduced that woman, and killed her husband?'"

"Don't remember a thing?" (See?)

Remember the Bride's justified, it's as though you have never sinned. So therefore as Bro. Branham said, *"She were trapped into it, and nothing can be laid against her."* Because this was before the foundation of the world. God's great planning. (See?)

39. Notice, also It said, "Who is he that condemneth?" [Rom 8:24] "Well, (he said) alright, I'll tell you what, if you won't take a charge against it, I'll condemn him anyway." That's the kind of religion you got, eternal security, I'll condemn it.

Now notice, how he is going to condemn himself then. It is Christ that died, yea, rather risen again. Now, notice why He said, "Yea, rather risen." Why? Did Paul make a mistake here? No! He said, "Christ died, but greater than that He rose."

You say, "Well, I look back upon that sacrifice. Plead the Blood of Jesus, confess your sin. "Oh, come on, hold it right there." Read what It says. You don't have to sacrifice, that's grace. What is a grace thing? He's risen again. Who is even at the right hand of God. What's He doing? Making intercession. For what? All those that come under God by Him. All that the mediator says, "Can you teach him by intercession?" See, what is it? It's a fact that we do have a refuge. And we must have this mind in us. No other mind, no other thought. You say, "What are your thoughts on this subject?" Exactly what's stated in the Bible. If God could condescend to become I'll be happy to go all the way of pride and joy to be one with Him.

40. Remember, there is not condescension on our part, it's a pure way to glory. It was condescension on His part. Condescension come from is come from the two words, 'con' together, and 'dissension' to go down. He went down with us. There's only one way to go, and that's up. So now we have con-ascension. Now, can we con-ascend, since He con-descended, can we con-ascend? Now, there's no such word, but I'm making up this morning to give you the point. Two Latin words. (See?)

Now, the word 'resurrection' means to rise. And that's to first of all it means to 'rise' as a sleeper. Now, we've always been resurrected from our creeds and dogmas, do we keep our minds now whether it's supposed to be in this place where God wants us? Which is to have one mind with Him, on the fact that we're identified with everything He has done, and everything He is. And Remember, if you identify with what He's done, it still will not do you any good, unless you identified with

what He is. Which is your Holy Ghost baptizer, you'll bring her into the body of Christ and He'll keep her into that same verification.

Now, notice the next thing we draw your attention to: God has taken a great step in condescension to identify with us and with nobody else. Not with nature is He identified, that's the best that you can do it. I see nature out there, thank God for it, but that's not it. One day that's all going to be dissolved, but you and I will not be. "Because He lives, you shall live also." [Jn 14:19b] See, you're with Him at all times. Now, I say this: that God took a great step in identifying with us. And we're to take...to take a big step by remaining, keeping our identification with Him.

41. Now, but not only is that so, God had no respect for any creation save man. Let's find out. It's epitomized in 1 Corinthians 9:9

(9) (It's) written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

(10) Or saith he it altogether for our sakes? For our sakes, no doubt, (it's) written: ...

Now, the Bible shows you here that God does not care. At least, let's put it this way, with any real regard, He does say He'll destroy those that destroy the earth. Why? Because it hurts mankind. You see. But, actually in the final analysis God does not have any real care, except for man. That's right. What of the angels? Ministering spirits. That's is, all expendable. What is man? Not expendable. (See?)

Now, if God has no respect for anything save us, then the Bride should have no respect for anything save God, which is the Word. (See?) That's why Bro. Branham said at the end time, he said, *"It takes all of my time to stay with this Word."* And he lets us know that this Word is so important that we should have nothing to do with anything, except this Word.

42. Now, reducing it back to our common life. Man must always respect God and put God first. There is nothing so important in this world as Christians, as putting God first. In other words, absolutely giving His Word the pre-eminence. Now, I'm not saying here that we're going to be perfect in that Word with obedience. But we want to be, we're striving. There's a day coming when we will be, but we must put God first.

Now, let's watch it particularly, this is the day of materiality. Israel had left Egypt with the wealth of the Egyptians. The richest nation at that moment in the world was Israel. They had billions and billions of dollars. God gave them a great living in Palestine. He subdued the land under David. The prosperity was so great that that temple, had billions and billions, and hundreds of billions of dollars laying there in gold, precious jewels. And Israel had milked the world.

43. And you know what? God said, "I haven't identified with the temple, I've identified with a man." And at the end of this Age, when Laodicea is rich, rich, rich. Laodicea is worth billions and billions and billions. God is still not identified with an organization, or with rich churches. He's identifying with a humble Bride. And that humble Bride must never ever get carried away with money and numbers, and we're endangered of it.

There never was a time when anybody had it so good, as we've got it right today. Yes siree. Nobody has ever had like he had. We're just like Israel when they got out of Egypt and they had all that money. There's plenty on every hand. Plenty on every hand. And to me, it looks it looks from where I stand that there's a very great danger of this very thing. In other words, we are not respecting God and the things of God as we should, because of the influence of materiality.

44. You know, I don't know anyone amongst us that really hard up. I know one amongst us who can't get help without help is really needed. I really don't know where the preachers are that were so poor a while ago, it just seems that there's money flowing in one every hand. There's a real pipe line. Oh, once in a while you run across someone that seems to have it hard for a little while. But really, for what we went through twenty, thirty years ago when I first started preaching when my pastors were all pastors. And I thought it was a bad deal to kneel down and pray the food in. You know what? I look back on those days and I really see what a pity it is, we don't have those days again.

Now that we've got same very problem, it's just like in the days of David. God speaking in a man. God demonstrating it was man. Then Solomon the son appearing. And the...Queen of Sheba come and saying, "God is in Israel too." Today, a greater than Solomon is here. But, we've got that miserable thing of wealth.

And so today we got a great problem. And now our problem of course is not as great as the fundamental problem is. Because they really do go for money. (See?) But remember, that we...if God respected not but us, then we must respect nothing but God.

45. Now, remember that Jesus was on earth here as I said with Nicodemus. And He said, "The Son of man is in heaven." In other words, He was showing the complete ruler-ship of God in heaven and in earth through the manifestation which was the body down here in Jesus Christ our Lord.

Now, Jesus was saying to Nicodemus, "Listen, all things were made by Me, and I'm in absolute control now, as all nature worships Me, the God of the Heaven, so the God in Me is worshipped by all nature now."

Now then, we get straight, if, we're sovereign believers, we're supposed to be. And I admit, we flub the dub here. If we are of those in whom God is, then all nature and the armies in heaven, and the armies in the earth and everything going on right now, (see?) which serves the God in heaven, and that same God is in us, then all those things right now are already serving the God in us. So therefore, in a measure all things are already under our feet, if we only recognize it.

46. Now, I know, here we have our problems. Where Bro. Branham didn't, whether Bro. Branham recognized it, so therefore he could commit all things to God, and in faith he did, that's why he lived in such victory. He never worried with what anybody did to him, or, against him. Now, of course it hurt him, I know that. But, never once did he have to raise his hand, or to do anything but in love entreat everybody, because he knew as a real absolute sovereignty of God believer. That is all nature and the armies of the heaven and earth, and everything was subject to the God who knew how many of these gnats there would be, and how many times they would bat their eyes. Then the God in us was in absolute sovereign control right now also, over all nature and all things.

Which meant this: Why then should I put my time on that which already is in control, if I will only put my faith to it? So, then why bother these things. Put all your time, and trust, in faith, in God. Let our waking moments, and all of our thoughts be uplifting His Name, and adhering to that which is right in the Word. Then, all of these things are already being in control, why should I worry about them? You see. And it's this faith that brings into manifestation exactly what is in control. Because if we attempt to go into control, then it nullifies the very things of Almighty God. (See?) What a lesson we could learn here.

47. Let's go to Romans 8: and see this, beginning at verse 19

- (19) For the earnest expectation of (creation) waiteth for the manifestation (or the unveiling) of the sons of God.

Now, I'm going to say this. We're waiting for that now, but there is a place today where we don't have to wait for it. All we've got to do is do what I'm saying, and then you'll see who God vindicates. (See?) I know many people even die without God vindicating, and it's going to come up in the resurrection. So, who's He vindicated? But the point is, even today there can be a great manifestation of God in our midst by us letting God take care of God's business which is the teaching in their place. Because remember, He's got the whole rule. And that rule is not to be shared this minute, we'll let Him rule.

- (20) For the (creation) was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,
- (21) Because (creation) itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.
- (22) For we know that the whole creation groaneth and travaileth in pain together until now.
- (23) And not only they, but ourselves also, which have the firstfruits of the Spirit, (in other words, He's got the Resurrection is already, but it's not doing as much good in the sense of a complete manifestation. (...we ourselves groaning within ourselves, for the adoption, the redemption of (the) body.

48. Now, there's going to be an adoption of the body which we don't have now. But remember, we already have the adoption of sons, which is rebirth, spiritual placing. We already got that. Now, as we walk as sons, it is in the sense of obedience to the Father's will. Who says that all things are subject to Him Who is on that Throne, but by His Spirit is now in us.

If we're willing to believe that God is running the universe, then we must also be willing to let Him run that little universe that's around us. To keep our minds off of material things, although material things are not bad if they're used right. There's nothing wrong as Bro. Branham said, "We ought to live as though He's a hundred years off."

Like a dear sister of ours in Canada, her husband decided one day I'll cancel my insurance. He said, "Why should I carry insurance on the house?" Because there's a mortgage. "We'll never live to own the house anyway." He was dead within two months. Now, what did his wife lose? Thousands and thousands of dollars. See, you don't... see, you live, you live wisely, redeem the time. But, you don't let any of these things get a hold on you. (See?) Don't let them do it. They try to getting a hold, just play it right now. (See?) Why? Because materiality is already subject to God. So, put your time on God. See, put your time on God. Then deal with all the material things.

Now, that doesn't mean you flop. You know what I'm driving at anyways. It's a matter of dedication to Jesus Christ. That's the whole thing we're talking about. Not going to a job, it's going to cost... "Well boss, I was giving my time to God."

"Well, (he said) give the rest, here's your check." You had it coming to you. You can't be a nut with these things, I'm talking with what is scriptural. (See?) People carry things too far. We're not of that kind.

49. So, now let me just come right now to my point: God indwelling His people, is what He wants. But, He had to settle for dwelling amongst His people, too much of the time. Now, at the end time remember, He is not indwelling His people. "Behold I stand at the door and knock," the door of the Bride. [Rev 3:20] He's outside of all of it. He hasn't gone back to Heaven, He's not left, He's at the door. He is amongst them not within them.

Now, let's see what that's like. Psalms 68:18

- (18) Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; ...

The New Testament five-fold ministry of Ephesians 4: is what Jesus receives for the Bride, for men. Now notice:

- (18) ...men; yea, for the rebellious also, ...

The word in the Greek for rebellious is; 'apostate'. Now remember, an apostate does not deny the Word of God, he denies the authority of the Word of God, as given to those people to whom the authority belongs. Now, notice it, five-fold ministry, "obey them that have the rule over you," [Heb 13:17a] who teach to you the Word of God. They're rescinding, or the abnegating, or better still, the denial of the five-fold ministry is an absolutely heresy.

50. Now, let's watch that five-fold ministry. Where they get their authority? The second verse here, where the rebellious, the apostate, also that the Lord might dwell among them. Now, let's go back to where that was taken from in the Book of Numbers 16:

- (1) Now Korah, the son of Izhar... (and so on.) ...sons of Reuben, ...

Who was Reuben? The first born. What did he do? Messing with a concubine. There you find Dan and Naphtali, bastard children from a concubine. Son's of Reuben the first born, (yep) men that came out here from the original church. Who?

- (2) ...they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes... (elders, big shots) ...famous in the congregation, (worth money) men of renown: (see, they were big shots.)
- (3) ...they gathered themselves together against Moses and against Aaron, (because Moses got the Word, and Aaron spoke It) and said...Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift yourselves up above the congregation of the LORD?

Now, what is it? The apostate, are those who turn down the authoritative Word of the hour. Now, what have they got? They got gifts. What did they do? They exercised the gifts and God's among them, and God was, and God destroyed them. And God will burn up the chaff, just like He burned up those men.

51. Now, at the end time today you absolutely have the great falling away where serious people turning down the authority of the revealed Word of God, and those faithful ministers that God has put there to disseminate the Word just like He did Aaron to Moses. So, God gave the end time prophet a five-fold ministry absolutely dedicated to the teaching of the Word.

Now remember, at the end time it's teaching, teaching, teaching. That's why you've got so many teachers. And another thing is, you're going to find bunch of them are fools. Can't help it, because they are a mixed multitude. This is a thing that our Bro. Mostere(?) doesn't understand in America here. He can't figure why there's all the criticism. Now, I do admit, that anybody writes him a letter, should be ashamed of themselves. Keep your lousy criticism in America. You're going to talk, talk it here, not across the sea. But, because of that he kind of figure that...well, he's just got some pretty wrong ideas, that's all. Not that he's not a good brother, he's a fine brother. But, he just doesn't know it's a mixed multitude. (See?) And in that multitude, you are going to have a heresy, you are going to have an actual apostasy.

Now, notice where the gifts are today. They're in the fundamental group. They have absolutely repudiated the prophet and the end time Message. So, people think we're bad, what's going on out there? Less than nothing.

52. Now then, in the Book of Revelation you've got a choice. You can either take the whole Word of God and believe It Word by Word, whether you understand It or not, but you will understand a lot of It. Don't let anybody tell you that whether you understand It or not, you believe It, because this is religious. Bro. Branham said, "*You cannot hear unless you understand.*" And how are you going to have your faith turned back. And faith is a revelation, and a revelation to understand God. So, let's not get carried away with people who aren't even preachers telling of things you don't even know you're talking about. You got to know, otherwise your faith is groundless.

Now, notice in here then that we have the Book of Revelation saying, don't add to It, or don't take from It. Now, It says that those that add to It, will have the plagues added. That's not so bad, you can give your life, come up in the resurrection and make it. But, if you take from It, you're cut off, your name's out of the Book.

That's why Bro. Branham said it was better for the deity cult, then for those who never accepted him at all, because they added, they never took. Now, in your zeal you can attempt to add. (See?) God won't accept you adding. But don't take from It, because the minute you do, you take from Christ the Word. (See?) Many people have a zeal to add, they add to the Bride.

53 Remember, the Bride is the Word, she is a Word Bride, and it's the body of truth that's coming into manifestation now, as the truth was through the Ages, but the full revealed truth is only coming in now where there'll be a Bride standing on earth at this end time ready to go into the Millennium. (See?) You can't take from It. (See?)

Now, all around us we have manifestation. (Yep) Everywhere you go, Roman Catholic church, Greek Orthodox, Presbyterian, Methodist, the hippies, the Jesus bunch, all of them. Right here in Ohio, we've got one of the biggest ones. Up here, yeah, in Minster. They call the 'Ecumenical Way Center' being built, going to cost a few million dollars. Now, they teach a lot of truth, no doubt about it. But, there's no vision at all, lied to the prophet. No understanding the end time revelation. They don't even know that Bro. Branham spear headed this whole thing, by a sign that was to deceive the people.

54. Now, if you keep with that sign, you're going to miss it. You got to go to that Word. (See?) As one man once said, there's a sign that points to the bus depot, and you get on and ride the sign instead of the bus, you'll just sit there. The sign points to the bus. The sign points to the Word.

Now, the signs and wonders are fine. Sure, nothing against it. But, it's the Word that counts. And today we don't have Christ indwelling the people, He's dwelling amongst them. Just like the Bible said He would, with signs and wonders. "You don't mean to tell me that God's not with us?"

Sure, He is, that's hidden. See, He's with you, there's no doubt about it, He's just not in you. How will I know about doing these great signs? The Bible said, there be an anointing on them. But where's the evidence? "Let that mind be in you which is in Christ." [Phil 2:5] (See?) Paul said, 'You can't be judged by anybody, but you yourself are judging all things, because you have that mind of Christ. You and I are staying right with that Word.

55. What's the proof of His indwelling? Not, with signs and wonders. You say, "Well, I'm vindicated." See, no one is really vindicated but that prophet, because he alone had, 'Thus Saith the Lord'. Nobody else. Just stand on 'Thus Saith the Lord'. Because that's what Bro. Branham said if you can stand on. The evidence of the hour. It is, stand on it. He didn't say there's anything else. (See?) God gives you revelation, just go along with that revelation. But, it's if that Word we're identified. (See?)

Because it can't be any other way when Christ identified, He went through with it. Our identification is, faith, because we can't go through with it. "I'm identified with Christ, bless God, I rule the stars." Star? Star won't even know talking to it, big mouth down there. Now, you can't do those things. You've got no identification in it. Your identification is in your mind. (See?) Stand firm with what he said. He went through the process, we go by faith. He didn't simply sit there and say, "Now, I'll tell you what I'm going to do, I'm going to think this thing through." He said, "I thought it through." No!

He became what He thought through. Now, we identify to His condescension. We say, "I believe, that I am what He said I am." Just like Abraham, there's what I'm talking about, identification. I am the father of nations, when he was just the father of nothing. And what he was, a father of... what he really was a father in the flesh, was nothing but a boo-boo and a mess, but he kept identifying. And then one day he became his identification.

56. So, there you are. 'God Indwelling and Dwelling Among'. But, "I chose William Branham." That's exactly what He did. And made his identification by the Word. He identified by that Word, and he took every single step in that Word to prove there's where his identification lay.

So, that man could say, "I know." He actually said, 'The Rising of the Sun' [65-04-18] so that he was wheat and to prove it, and nobody else did. Now, who are you going to identify with? (See?) There's only one way you can prove you're wheat. There's no other way you'll ever do it. And I've taken this stand with this Word. Because it's Christ in you revealing that Word, as I taught you some months ago, (now a couple of months ago) on the evidence of the Holy Ghost. What was the Holy Ghost given for? To become that teacher.

Where is He today? Is He indwelling, or is He amongst us? Everybody missed the God above you. Sure, on the fence. But, how many know what we're talking about today? Like He said to Israel, "I can do in your midst, or I can be indwelling you, you're the one that I chose."

"Elijah must truly first come." [Mal 4:5] "I'm at that door knocking." [Revelation 3:20] What's the Message, what's He doing at the door? Knocking to bring the Word. Knocking to come in. Christ indwelling us, for Christ among us.

57. Now, you know from where we stand, from the Scripture, that the Bride has Christ in her, the rest, had Christ amongst them. Sure, as it can be. And there's no difference, except for that one

thing, that mind. Right. There you are. May we all have the understanding to identify. And this is why I say it's so important in this Word of faith, pressure's here, money, job. All these things here, they conspire to keep us from the reality of real identification, ...believe me. They do, and they will too. They will, absolutely brother/sister. Unless we bring our minds into captivity. Yep. And when you think the church is full of everything but the mind of Christ, what a job the Bride has.

Not only fighting all the carnality out there and every bill board fourteen feet high, to drive you to distraction that your fighting the spirits that's in the very church, and Christ walking in the midst and showing all these signs and wonders and gifts.

58. Little lady preacher, gets up, you know who she is, out there in Pittsburg. She's in Toronto the other day and there she is, tippy, tippy toe on the platform, thirty-two hundred in the building at one time. She was getting healings left and right, and she's crying, oh she's demanding that these cry, "I don't want to preach, I wish you man would." But she said, "They all failed." Big news. All this failure...deceived. What a mess we're living in. What a mess, everywhere. Long hair preachers getting high on Christ. What a mess. You ever see the mess they did? You've got one percent physical that God's in, and ninety-nine percent that God isn't in. Physical. The only hope exists in the mind, the revealed Word of God.

So, there you see, Christ indwelling brother/sister, and Christ indwelling amongst us. And the majority are going to go to the dwelling amongst, and amongst them the leaders are going to be the big people. It will not be anybody but a tongue-tied Moses so to speak, and an Aaron that doesn't respond too good to today's job, that God gave them. That's what the Bride's got to contend with. (See?) You're not going to find it that way. You got to find it where the prophet put it. The Lord bless you, shall we rise and be dismissed.

Gracious Heavenly Father, we've been speaking this morning very seriously, Lord, knowing we ourselves are so limited to say these things. Not saying them, Lord, like William Branham could say, "*All my thoughts are of God.*" Lord, I believe that the Bride will have that. I'm looking for It. But You said the day will come that You'll have to strive from city to city. They'll bring it before magistrates, but don't you worry what you're going to say, because it won't be you that's saying it, but the Father in you.

Lord, I know that's going to be that real mind of Christ put on. But, in the mean time I know that we've got an obligation, and that is to absolutely identify with that Bride, which means, to identify with You, it means to come by that Word, and put every thought aside. Lord, we're being beat upon, and You know being beat upon. This is the beautiful we have in our confidence now from what was already said, that if You were man, You know exactly already what we're going through and You're making intercession for it. Now, we know that Your faith from the utter most, to the utter most, all will come to You.

Lord, we're standing on it this morning. We're standing on it. O God, may moment by moment, the mind of Christ become ours, by revealed Word. Until whatever You want it to be spoken into us, Lord, we're not striving, and I don't want to strive for any evidence. I only want to strive or, be striven with, to come to that place of that mind in order to give You credit. Because You're True, and everything else is a lie. That's where we stand. Bless each one, Lord, every family represented. Lord God, we pray that You'll help them all, be with them, keep them, talking the things of Jesus Christ. Bless Bro. Soleau(?), and whoever is with him, Lord, may they be able to win souls to You, to show them the light, O God, may words or books, whatever it is. Therefore, I pray, Lord,

that there'll be books from Hall and Gray, O Lord. Because we know that there's a lot of depth there, spoken of. And there'd be a lot of sense, Lord.

I pray that their books shall not be scattered, but they should be sent over. Men's hearts, O God to respond to the needs of others. Help us, Lord, to be Your complete will. Knowing now that since You identified with man, how I wish it would be for Thy servants Lord, that fully identified with each other. Stand in that gap, like the prophet tried to teach us. Not just fussing, fighting, but to love and go on.

Lord God, help us. We know that in that mixed multitude there was a sacrifice. You kicked them out. In that mixed multitude, there isn't any words that says, only certain feet were shod, clothes never wore out. But You said, "All the feet were shod, no clothes wore out." That water out of the flinty rock. That honey, manna always given to a mixed multitude. Lord, I know there wasn't one voice that could deny Moses anything. As long as the people just stood in love. It was fine until the showdown came at Baal-peor. And then also with rebellion, and murmuring. O God, they stood together, may we stand together until that day comes, then You, Lord, separate. Let the separation be truly be of You, the people stand steady. Help us then, O Lord, to be of good heart and mind. Because we don't want to plead our humanity Lord, but remember our shame in our death, and all that goes with that, a noble death.

Remember, Lord, we have no reputation. We have nothing. Help us, Lord, to do something, but only to Your glory. No one else, but just because we love You. We pray these things for Your honor and glory in Jesus' Name, therefore... [audio ends]