

Messiah & Messiah-ettes #1

The Redeemer & the Righteousness of God

March 3, 1990

Shall we pray. Heavenly Father, again we're happy to be gathered together in the holy Name of the Lord Jesus Christ, trusting we might glorify Your Name somehow, some way. Knowing Lord, that You have already glorified it by the ministry that we have seen set forth amongst us which corroborates, vindicates the Word that was given to us in this hour.

So, we are not a people who are not understanding and knowledgeable concerning these things of the last day, but rather know by this very vindication that our faith is come to a place of perfection that we can believe, not only all things are possible concerning those realms which have to do with us here in our private lives on this earth, but far beyond it, Lord, the catching away of a Bride, transforming people here in this hour, in this world, Lord, these things we know are ours at this moment, Father.

Now we commend ourselves to You tonight in the study of Your Word. May it be a gracious study of Your Word, Lord. May it do us good. May we understand more and in our understanding, Lord, live more complete lives that glorify Your Name. In Jesus Name we pray. Amen.

You may be seated.

1. Now, as I mentioned, we're not going to continue with the "Satan's Eden" at this particular time, but we'll be back to that tomorrow morning. And I just want to bring a little message based on two words that Bro. Branham used. One of which was Messiah, the other Messiah-ettes. And I don't know just exactly how far that can be taken by people, or how far it is taken by people.

Bro. Branham, in talking about 'identification', he asked the people how many were American citizens, and they raised their hands, and he said, "you are identified with this nation". And considering his own identification, he said: [from "The Unveiling of God"]

[290] *I was with George Washington when he crossed the Delaware; I'm identified with him. That's right. I was with Abraham Lincoln at the Gettysburg Address. I was standing there. I was with the soldiers on Guam, you boys, when you hoisted that flag. I was there. I'm an American, I'm identified with it, Amen. Now to be an American, whatever her shame is, and the revolutionary war, I bear it because I'm an American. That's right. And as a Christian, I'm identified with Him. Amen. I was with Noah when he went in the ark, I was with Moses when he came out of Egypt. Amen. I was with Elijah on Mount Carmel. Yes sir, glory to God, I was with him when he did that. I was truly with him, identified myself in His death there on Calvary. When I died to the things of the world, to myself and all traditions, I was identified with Him. I was identified with Him on Easter morning when He rose from the dead. I was identified with Him the day of Pentecost when the Holy Ghost came down like a rushing mighty wind, I was identified with Him. All that He was, I am, all that I am He was. (Now,*

that's just a repeat of the same thing, but different phraseology). *All that He was, I am. Amen. Being dead in Him, we are identified with Him. What He is, I am. Amen.*

Now, as I said a minute ago, that before I read this, Bro. Branham mentioned the fact one time. He said, "You're Mrs. Jesus." Another time he said, "You are Messiah-ettes." Now, if you look at the thought of Messiah and Messiah-ettes, you're going to realize that there is a position to be taken with what Bro. Branham said, which is with the Word, and which is not on either side of the road and taking a person into a ditch. What I am saying is that we have to watch carefully, lest we take this Truth and believe presumptuously concerning It.

2. Now, instantly you come against two groups of people. One group is not happy to have this statement made because they simply don't want to identify to the extent that the Scripture indicates, and not only indicates, but positively sets forth, such as It says in 2 Corinthians 5, that 'we have become the righteousness of God through him.' The other simply reject it, drawing back from the reality of identification.

Now, that verse in 2 Corinthians 5 is a very strong statement, and I don't know how many people can actually take it, to literally put themselves in the position that the vindicated Word of God through the apostle Paul put the Corinthian true Bride into that actual position where Paul said that 'we have become the very righteousness of God.' It boggles the mind as to its reality, and then again boggles the mind with the question, "How can it be accomplished so that it is a reality to me?" And again, we wonder, how can God impute this to us when we see how we conduct ourselves?

3. So, I'm going to use the board here, and I'm not a very good writer. I'll use various colors and hope that you can see what I draw out.

Now, what we're going to do is definitely start and try to give us a picture, first of all, that will bring us into a position of Messiah and Messiah-ettes. Then we'll go from there and begin to discuss a little more of what it entails, in order to get what Bro. Branham said, and then bring it down to the places where you will find that it'll be perfectly Scriptural, if you know what you're saying and why you're saying it, that a man like Bro. Branham as a prophet could literally be a mediator. Now it doesn't say he's **the** mediator, but actually becoming one, in the sense of that particular position and the need of the hour or what is required.

Now, remember; Bro. Branham, specifically speaking of identification, is identifying himself, first of all, with the American nation, and then is identifying himself with the kingdom of God and with the King, because the Great King is going to take His throne any day, in the near future. All right.

4. So, we'll start up here and we'll put this: what God is—a "Spirit God". All right, now, as a Spirit God we start with Isa 44:6. Now I haven't got these all written down, but we can turn to Isa 44:6, because this is the major point.

- (6) Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and the last; and beside me there is no God. (Okay, he said there's nobody before me, there's nobody beside me, and there is nobody after me.)

Also, this is where we get Jn 4:24. And It says, God is Spirit. We also know that Jesus Himself not only said God is Spirit, but He said there is one God, and that God is Spirit, positively and absolutely.

5. Now, coming down from here, we're going to look at the fact that there is a Son of God, uniquely begotten. Now we know that this is positively true, and we'll go way over here [on the board], and we'll just work along with it because I want to show you something in here where the Creator comes in. Creator. Now, don't forget we're going to go to that line there.

So, there's the Son of God, and first, and with this, we go to Jn 1:18. Now we know that Jn 1:18 says that "No man hath seen God at any time; the Only-begotten, who is in the bosom of the Father, has thoroughly declared him" or led him forth by words—has brought him forth very, very carefully.

6. And with this also, we go to Hebrews 1, and we get verses 2-3. Now you're all familiar with Heb 1:2-3.

- (2) Hath in these (there speaking of God, in the prophets) hath in these last days spoken unto us (in) *his* Son, (or in the Son) whom he hath appointed heir of all things, by whom also he made the worlds.

Now, keep that in mind.

- (3) Who being the brightness of *his* glory, (That's the effulgence or the outshining of His glory.) the express image (or the expression of his substance) and upholding all things by the word of his power, (then from that point It goes on to him going into the incarnation.)

Now, that tells you who the Son is.

7. And with that we have Ps 2:7. So, we go back to Psalms 2. And by the way, there's very little mentioned of the Son of God in the Old Testament.

- (7) I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.

Now, what we're noticing here, positively, is the fact of the pre-human existence of the Son, as having been begotten of God. As Bro. Branham said, before there was no speck of stardust, before there was a movement of air, any movement whatsoever, there was this light that emanated and came forth from God; he said *as a child playing around the Father's throne*, and then he began to describe some of those things that were there.

8. So, all right. We put a little sign here, a little mark there. From Ps 2:7 we go to Jn 17:5, which, of course, is concerning his prayer. And also we go to Phil 2:5-8. Now you've been over this with me, but it's all right to go over It again. So, now we go back to Jn 17:5.

- (5) And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. (Before creation of the world, but not necessarily of the place where God and His retinue dwelt.)

Now, be very careful to notice the words in here that Jesus said, because that's what's important. He's the only One that knew what went on. No other son of God knew what went on in the era before man came on earth. He (other sons) was not allowed to know it.

- (5) And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the (foundation of the world).

In other words, He's talking of a very distinct relationship. That's Jn 17:5.

9. Now Philippians 2. And this comes into the place where this one here we're speaking of becomes incarnate. All right, Phil 2:5.

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

Now, what He's doing here is drawing an example from Christ's thinking pertaining to Himself and then we are to reverse it in order to think what is right concerning ourselves. Now, you just watch that, but that's not the subject.

- (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 be equal with God:
- (7) But (emptied himself, and) made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.

Now, you notice in here that this is a pre-incarnate person. This is an individual, and he's called Christ Jesus. He evidently had a glory with the Father personally that he wanted restored. Now this one who had that, emptied it. In other words, he deliberately laid it aside. He did not continue in what he was doing, but now he takes upon himself a form that he did not have previously which evidently was a form of humiliation in contrast to what it was. In other words, it was not truly commensurate with who he was, but it was necessary for what he would do for others. Now, that's what you're looking at.

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

10. Now, with this we're going to take a look at exactly what the Scripture says about Him. And we've got to go over here where creation comes in. Now, in this particular point you will notice here, Jn 1:1-3.

- (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.

Now, that, Bro. Branham categorically said, *if you make the Word Jesus, you are Trinitarian*. So, don't go wavering around. Don't try to begin to adapt your thinking to other than the Scripture. **One God**. Now, watch: this one God.

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

Now He's not talking about Jesus. He's not talking about this Son's incarnation. He's not doing that. The Scripture is setting forth this God, Who, absolutely, was the Creator.

11. Now, let's go to Eph 3:9.

- (9) And to make all *men* see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Christ Jesus.

God did the creating It tells you. And He did it by means of Christ Jesus, the same as... Look, I'm speaking by way of a microphone, an amplification system and tape recordings and everything else, but I'm the one that's doing it. Now Chad's recording it there, and so is Gene, but they're not doing it; I'm doing it. And the microphone isn't doing it, and the loudspeaker's not it doing it; I'm doing it. And this is that glory that Jesus had from the beginning, this complete participation in a unity and a oneness. And it's not Trinitarian doctrine, and it's not oneness doctrine, and it is not twoness doctrine. It is straight Scriptural doctrine that Paul set forth. "Blessed be the God and Father of our Lord Jesus Christ." And It says, "God by Jesus Christ created all things." So, God did not do anything all alone, according to His Own wisdom and His Own fulfillment, and His desire to glorify His Son, and that Son later share His glorious kingdom and power with all His other children.

12. Now I know you can't understand that and I can't either, because what we desire as our fulfillment in the world is like what one movie star said, and I suppose he said right, "All I ever wanted out of life was to grow up and make a whole lot of money, get married and have a good family and die without pain."

That's about all you and I know about fulfilling ourselves. But when it comes to God fulfilling Himself, we don't know the first thing about it. Jesus being there and privy to everything God would think and do, or desire to do, was a fabulous glory. And He participated, and God allowed Him to participate, and it was God through that Son. Now the Bible said so, so we don't try to wrack our brain about it. You follow what I'm saying?

13. Let's take this down here now. We got into Philippians, in that particular portion. So, we go to Heb 1:6.

- (6) And again, when he bringeth in the firstbegotten into the world, (That's the inhabited world.) he said, Let all the angels worship him.

Now, there's a difference between Psalms and this one. This is where He comes into the inhabited world. So, there's something now set before Him. He comes into the position of incarnation which is very, very difficult to understand. How was it all done? It's incomprehensible. But the point is we have to just believe it and go on. Bro. Branham does describe it, and what he tells us is, without a doubt, the only record of it in existence.

14. The next thing we're going look at here is Matthew 16. And we all know Mt 16:13-16.

- (13) When Jesus came to the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

Now right there He's telling you, "Who am I, not the Son of God?" That goes way back to prehistory, although it doesn't go back to prehistory as concerning God. It goes back to where God allows some history to come into evidence. So it is, who do people say that I the Son of man am? Who am I as a man? Who am I, if I am that prophet that Moses said was to come? You're looking at the humanity now, but veiling God.

- (14) And they said, Some say you're John the Baptist: some, Elijah; some, Jeremiah, or one of the prophets.

Now, that's the stupidest thing I ever heard. When did that bunch of Israelites begin to believe in transmigration of soul and reincarnation? Now they must have believed in reincarnation, of spirit, at least. Where did they get it from? Where's the Scripture for it? How far had they gone from God in the two thousand years from the time of Moses? Four hundred years from the time of Isaiah? How long from Malachi? I don't remember, but not very long. How far had they gone? The answer is, they were just as messed up as we are. Wretched, miserable, naked, blind and didn't even know it. Had all kinds of theories and all kinds of ideas, but none was according to Scripture.

15. (15) And he said, But who do you say that I am? (Can I get a good answer out of my crowd?)

- (16) And Peter said, Thou art the Christ, the Son of the living God. (And he said, "I want to tell you, Peter, right now; You're right. And nobody, but nobody but God showed you." Because nobody else today would even know it. They were completely blind to this One.)

Now, here we find Him as the Son of man. He is the Christ. Now Christ is actually Messiah. So, if I were to put it up here, which I could have put at the top, "Messiah and Messiah-ettes", I'd have to put over here, then, Christ and Christ-ians [sounds out as 'christ-ee-nas'], because 'Christos' is the word in the Greek for 'Christ', the 'Messiah' or 'Saviour' or whatever you're going to look forward to.

So now, we have in here before us as the Son of man who is the Christ, Messiah. He is the anointed One. A very, very special person. Who, as the Scripture says, the kingdom will never depart from him. Oh, right away, you know, the person's got to be immortal. Doesn't say now, 'his progeny'. It doesn't say that. The Bible said this one doesn't have a seed to seed. The seed is going to come forth out of the ground. He's going to bring them forth by blood sacrifice and raising his own elect, who were sealed by the Holy Spirit of Promise.

So, we're looking at this one who is the Christ. We're looking at Messiah who is in the form of a human being. Now, take this back to you and me. We are in the form of human beings. All right, now how do you get from Christ to Christ-ians, or Messiah to Messiah-ettes.

16. All right, we'll go down here to 2 Cor 5:18-19.

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

- (19) To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Do you follow? Now, listen.

- (20) Now then we are ambassadors for Christ. (We have been deputized and brought into the forces of God in order to bring in the children of God into the kingdom.)

In other words, every single person has been given an actual ministry of reconciliation based upon what was actually consummated ahead by Christ. Well, it was ‘consummated’, absolutely ‘set forth’. And the Word makes you, by virtue of a living Word, a reconciler. So, here’s how we’re looking from the top to the bottom and finding ourselves in this very particular and very nice position.

17. Now we’re going to look at what is called the kenosis [kenos-2756], which we read over here already in Phil 2:5-8.

- (5) Let this mind be (all) 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 be equal with God:
- (7) But made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men.

Now you can, as I said, take this as an illustration concerning the fact that we now reverse it. And we say, now we were in the fashion of man, and in this particular way, are looking forward now by the minds having been renewed to see ourselves in the same position as Jesus Christ in the robes of immortality. Not positioned as the man on the throne and the Pillar of Fire above the throne, but to take our place with Him, as the Scripture says, “We shall see him as he is, and we’ll be just like him.” And we will be where He is, and He will be in the midst of us, as we all worship and praise God.

18. Now, on the other hand, take a look at this. Can you believe what Bro. Branham taught, that you and I were in Him in the very beginning? And, through no will of our own, though, we were denied the theophonic form and came down here and took on a natural human form to be tried. Now, can you say that tonight, and understand, and let the mind of Christ be in you, that in Christ you must have had a volition to say ‘yes’, being a part of God and with our representative, Christ? Because Bro. Branham said, “*In Him I died, in Him I rose.*” And Paul says we were in Him. Bro. Branham went so far as to identify with the very atonement of his own sins. But all this is identification, not position, and by grace.

Here is this “mind of Christ in us,” which to me, from what Bro. Branham said, is simply knowing that, as we are a part of Him, there lies in us, in our position and our time, the desire and grace and power, and therefore, we are willing from our very source, to say ‘yes’ to God’s Word or commandments.

19. So then, can there not be the simplistic thought that I can accept the fact that even back there, though I know nothing of it, and in Calvary, though I know nothing of it, can I stand with the Word of God and

say “Yes?” And that volition back there, I was glad to lay aside that form, that I might come down here and suffer, if that be the plan and the glory of Almighty God; that I might be what He wanted me to be, looking for that time when I’ll be glorified with Him. Now you can say that, and you wouldn’t be far out, because we are talking about the privilege or gift of ‘identifying’, not ‘assuming’, the position. Not doing it, but He doing it and we identified with Him, even as Bro. Branham said he was at Mt. Carmel. We are dealing with a ‘conferred’ position and glory, sharing in and with Christ. That makes us Christians, Messiah-ettes.

20. Now, notice what He says here: He emptied Himself. In other words, as Bro. Branham said, and so many of them do say, it’s the same thing concerning the kenosis, that *God poured everything of Himself into Christ*, where Bro. Branham said that *Jesus was the fullness of the attributes of Godhead bodily*. That’s what Paul says in the Book of Hebrews; that he was the literal outraying of God, and that He was literally the substance of God. What else could he be, having come out of God? Oats comes out of oats; wheat comes out of wheat; cats come out of cats, and dogs come out of dogs.

Is it suddenly strange that God should not, when it came forth for the time of Christ to come forth in that very beginning, is it strange, then, to believe that He was substance of God’s substance? Well, there’s something wrong with somebody’s thinking if you think otherwise. That’s all I’m going to say. You’ve lost all sense of logic and all sense of everything else. What else could He be, except the very essentiality of Almighty God, but not God Himself. The Son of God is what He is, the image of God, the lineage of God, the beginning of the God Species, the people of God race.

21. Now, look what we understand here. According to the kenosis, which Bro. Branham preached, which was according to the students, (which I don’t care about the students, unless Bro. Branham preached it. But he did preach the kenosis as others preach it.) and that is, ‘as God emptied Himself into Christ.’ Now we’re talking about attributes. But when we’re talking about fullness of attributes, we are talking numerically: How many; not how much. You must understand that. Otherwise you wouldn’t have a necessity for God being in Christ creating the world. It was God in Him doing it; just the same as God in Him reconciling. It is not only how much but more so how many. And so, therefore, He manifested every single thing in that particular number that was from Him. To see this perfectly, at no time did Jesus declare the Word of God on his own, nor did he ever use the power of God apart from God’s official approval. He was tested by Satan to do so, but never yielded to sin.

22. Now, listen. Remember; when you’re looking at this subject of Messiah and Messiah-ettes, your eye must be more single to what we are speaking of, which is Messiah, which is the great Redeemer. We are not looking at the other features, only those concerning redemption or deliverance. We are looking at that which is going to bring back into reconciliation the true kingdom of God and all of its attributes into an immortal situation that people could only dream about, but one day we’re going to have it. Do you follow what I’m saying?

23. When you look at it that way, then, you’re looking into, as Bro. Branham said, with the rest of the students, *Christ poured into the church what God had poured into him*. Then, if He poured into the church or the Bride, what was poured into Him, then that would constitute Messiah-ettes, or Christ-ians. In other words, there again it would not be the quantity, it would be the quality and in accord with the number of the graces of God that God wanted in you for His purpose.

In other words, what was in Him as for this very special occasion or reality, so the Bride now stands in the position that He's granted her to be in, and she's fully equipped. As It says right here in 2 Corinthians 5, we've been deputized as ambassadors whether we want to or not. The point is **not**, can you be an ambassador? The point is you **are** an ambassador. So, do the job! Further, the point is, are you gathering for Him or gathering against Him? And the point is, since you are given a stand by God, can you now take a stand as though you could be neutral? There is no such thing as neutrality, for he that does not gather for Him is gathering against Him. We are ambassadors, as though we were Christ Sese. ['Sese' means 'Himself'.]

How, then, can people say these foolish things and line up with Scripture? Look, we're not outside Scripture. We've got to say what the prophet said. He said, *Messiah and Messiah-ettes; Jesus and Mrs. Jesus*. And remember; let's face it: as Eve came out of Adam, so the Bride comes out of Christ. I know these are hard to recognize, but they are still the truth.

24. Now, in this kenosis, which we see here... Let's go back to Hebrews 1: what He poured in. Now Heb 1:2-3.

- (2) Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; (That's the ages.)
- (3) Who being the (effulgence, the outraying) of *his* glory, and the expression of his person, (his very essentiality) and upholding all things by the word of his power, (Now, remember; that is God in Christ. You cannot change the position because that there's no way to change it.)

25. Now, let's go to John 14. We're going to see the actuality. Because, listen; He's the same yesterday, today, and for ever. And there were no changes in Him, only in His mask. There were no changes. Now, in John 14, listen to what It says, beginning at verse 8.

- (8) Philip saith unto him, Lord, show us the Father, and it sufficeth us.
- (9) Jesus said, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou *then*, Show us the Father?
- (10) Believest thou not that I am in the Father, and the Father in me? The words that I speak, I speak not of myself; but the Father that dwelleth in me, he doeth the works.
- (11) Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.
- (12) Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater than these shall he do; because I go to my Father.

Now, you're looking at the picture here, which is not a supposition, but a very correct picture. Jesus is saying, "As the Father was in me in the beginning doing the works, saying the Word, it's the same One in me now that is saying the Word and doing the works." And He said, "There's going to come a time when somebody will have a greater ministry than this by the very same authority and the very same measure and to insure doing it in the very same way." Now, that's what Jesus said: God does not change His way. We understand that. Also, what God poured into Christ, Christ poured into the Church. We said that. But redemption does not lie in the church; it lies in Christ, and you must be redeemed and sealed to be in His Church.

26. Let's go and take a look at It. We go to 1 Cor 12:12-14.

- (12) For as the body is one, and hath many members, and all the members of that one body, being many, are one (member): so is also Christ. (Now, It tells you right there you've got a many-membered body.)

Now you say, "Well, what God poured into Christ, definitely, that would be His Own Spirit and His Own power."

That's true in His Own jurisdiction. But does that lessen it? Does that lessen the body being the Messiah-ette? Under no condition does it lessen it, because he was identical. It tells you right here, "Many members make one body." And you can't argue that.

Now It says:

- (13) For by one Spirit we're all baptized into one body, whether *we be* Jew or Gentile, whether bond or free; and have all been made to drink into one Spirit.
- (14) For the body is not one member, but many.

But it's yet a one member body on the ground that it constitutes one body. Now where's your Baptist, Methodist, Presbyterian and all the rest of it? See, you can't do it.

27. Now, let's go to Eph 5:30.

- (30) For we are members of his body, of his flesh, and of his bones.

It tells you that we are the physical appurtenances or members of Jesus right on this earth and have become one body, even as He was one person. Now, what with us? What was poured into him and what was in Him qualified itself to the works that it was to accomplish; so the same with the Bride. It never makes just you and me helter-skelter, some kind of people that, suddenly we're Elohim, as some people try to say, "We are the Elohim of God."

And I guess if you just read the other day in the, what is it, Time magazine? I threw it in the garbage, and I should have kept it and read to you what the Pentecostals are saying: "Well, you gotta tell 'em we're God; we got God in us."

I think that's Hagen's doctrine. Now you're gods; the Bible says it.

You're not. That's not true. Little 'g' is prophets. And then you become children of the prophets. We'll talk about that. But yet the people say the strangest things, and there's no Scripture for it, or it's a perversion.

28. Okay, also, look at Eph 1:22-23, what It says.

- (22) (That) put all *things* under his feet, and gave him *to be* head over all *things* to the church.
- (23) Which is his body, the fulness of him that filleth all and in all. (There's the kenosis again. You can't get by it.)

There again is Messiah, because that's what we're talking about. And there again you see the multiplicity of Messiah-ettes, making up the body Messiah, today on earth—His Church. And it is set apart for the work of God for what? For the literal buying back, (Now, listen. Get this straight.) the literal buying back the kingdom of God to the people of God.

29. And, listen; Romans 8 teaches it, that all creation is waiting for the manifestation of sons of God. And they're groaning and hungering. And when God's work is thoroughly done in us, for our benefits and all, and His work thoroughly done through us, generation after generation, there will come a time when the dead will come out of the ground, the living shall be immortalized, three and a half years of tribulation, wiping out the entire civilization.

And they'll be glad to get wiped out, the way AIDS are going right now. And don't think it's anywhere under control because, let me tell you flat, if you don't know this, you better read the reports and get it: the gays and the homosexuals are now standing still concerning AIDS. It is the heterosexuals that are booming. So, kiss your families good-bye.

Some of you young people sitting here, you will have AIDS if you don't smarten up. And some will have AIDS whether you do smarten up, unless you're a child of God. Because it can stay in garments, and it can stay for many hours in a dry form and be wetted and come back. And don't let anybody tell you that the day won't come when it won't be carried by mosquitoes. They're lying and they're covering up. Just thought I'd throw it in. You might as well know the truth. All right.

30. Let us also read now concerning this in Ephesians 4. Now we see what's coming on. Watch the position the Church has as the responsible Messiah made of Messiah-ettes, and watch what God does. 1-16.

- (1) I therefore, the prisoner of the Lord, (That's Ephesians 4.) beseech you that you walk worthy of the vocation wherewith you are called,
- (2) With all lowliness and meekness, with longsuffering, forbearing one another in love;
- (3) Endeavouring to keep the unity of the Spirit in the bond of peace.
- (4) *There is one body, and one Spirit, even as you are called in one hope of your calling;*

- (5) One Lord, one faith, one baptism,
- (6) One God and Father of all, who is above all, and through all, and in you all.
- (7) But unto every one of us (Now, watch.) is given grace according to the measure of the gift of Christ.

Now, you watch right there. Everyone is given a measure of the gift of grace; everyone is given a measure, but Christ had His without measure; one person. The church is a mighty foe against Satan. The church is a dynamic factor in the kingdom of God, if each one began to believe his and her position as shown by Paul and revealed by the prophet, and nailed down by vindication, so you're not guessing any longer.

- (8) Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.
- (9) (Now he that ascended, what is he also descended first into the lower parts of the earth? (The body did not go down there. The body was not in the lowest parts of the earth. It was merely on top of the ground in a cave. So, what went down there? He preached to the spirits in Spirit.)
- (10) He that descended is the same also that ascended far above heavens, that he might fill all things.) (It wasn't the literal body that came back on the day of Pentecost. It wasn't the literal body that came back to the apostle Paul. It was that Spirit of life in Christ, that fulness that was in Him. See? That's what came back in a Pillar of Fire.)
- (10) (Now) He that descended is the same also that ascended up far above heavens, that he might fill all things.

It says the One that went down to the lower parts of the earth, went right up there, and He came right down again. And then the thing is, after He dealt with the apostle Paul, He went back, and He wasn't seen for two thousand years, until they caught His picture right there. Now, that's something to think about. Ho, you'll be branded as insane for that. But who is concerned what the world thinks?

31. That's another thing about AIDS. They won't tell you how many mental cases there are. They'll tell you about the carposy cancer, that which rots you, where your face and body goes black, but they won't tell you how many mental cases there are today. And they're doing everything in those mental cases to destroy the evidence that AIDS rotted their brains. And you know what? The politicians are going along with them. Homosexuality running the government like it was in the days of Lot.

And you think God's going to spare this country? No way! You better get some fear inside of your guts; let me tell you that. We've got one promise, "That shall not come nigh thee." Ten thousand fall at thy right hand. You better keep your virtue.

32. When I was just a kid, we were taught scare tactics. Today they're not taught scare tactics. They're taught how to get away with it. You're not going to get away with it anymore. Tell your kids; go ahead. People can't stand my preaching.

“Oh, I wouldn't let that preacher Vayle talk to my kids.”

That's fine. You go to hell with your kids, too. You'll have AIDS getting there; because the preachers won't pull the plug on it; because they're a bunch of homos themselves, too many of them. That's right.

33. Okay, let's keep reading here. Now, he that came down... And what'd he do? Here's a ministry:

- (11) He gave apostles; and prophets; and evangelists; and pastors, teachers;
- (12) For perfecting the saints, for the work of the ministry, edifying the body of Christ: (Notice, this is all for the body.)
- (13) Till we come in the unity of the faith, the knowledge of the Son of God, unto a mature man, unto the measure of the stature of the fulness of Christ:
- (14) That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;
- (15) But (holding) the truth in love...

Paul, the apostle, admitted that in his very hour, in the Ephesian church, when he was about to be martyred and leave them, already they'd gone astray and were drifting. Already the thralldom of unbelief and false doctrine come in. And he said, it's not going to happen that you really get wind of the whole thing until it's time to close down. That's right. The end time has the final revelation. All right.

34. (15) (Holding) the truth in love, may grow up into him in all things, which is the head, *even* Christ:
- (16) From whom the whole body fitly joined together and compacted... (That's the Messiah we're talking about.)

Then, what are the members and the joints? Same material. If He's Word, we've got to be Word. If He's Son of God, we've got to be sons of God. If He was way back there, we're way back there. You can't fool with the Scripture. It says right here that there's only one time in the two thousand years of the seven church ages, that there's going to be a people who come to the full revelation. That's in the last church age when Christ leads the Church and says “Come on up.”

You do what you want. I've got no problem. I'm out. Thank God none of the denominational doctrine's in me by the grace of God. I got rid of it years ago. You want to be Pentecostal, Baptist, you be what you want. Be what you want. If Paul, the apostle, could call what he had dung, I can double dung mine. I can tell you that. Yeah.

35. Speaking “the truth in love.” The first time the truth will come in love, they won’t understand it. Come on. Don’t be fooled, brother/sister. Eight people made it in the day of Noah. Eight people made it. I’ve got the hardest job in the world convincing you people to what love is. You still don’t believe me. It’s not what you think it is, what I would like to think it is. That’s a bunch of human hogwash, people talk and call love. Love is corrective, it hurts, it burns, it takes a stand and defies all hell. Bro. Branham loved his enemies. He wanted them to have what he had and never spared himself, hoping they would come into the kingdom of God. That’s love!

36. (15) But speaking the truth in love (or holding the truth), may grow up into him in all things, which is the head, *even* Christ:

(16) From whom the whole body fitly joined together and compacted by that which every joint supplieth.

In other words, what came down through the Seven Church Ages to this day, with the opening of the Seven Seals, especially number seven, and the Seven Thunders bring us to a completion, where the cementing will hold. And that Bride will no more drift than nothing. And she won’t be fooled by any spirit or any letter or any idea. Why? Because everything from this point is **effectual**. It wasn’t when Paul preached it. It wasn’t under Irenaeus, nor Columba, nor Martin, nor Luther, nor Wesley; it wasn’t. It’s only today. What they had was effectual to where they could rest in the hope of the Resurrection.

37. Even in Luther’s day you had a name that you’ll live, but you’re dead. You’ve got a little strength. Watch it. Just before him was Jezebel, the prophet, the Catholic Church and the Dark Ages. Then came Methodism. Then came Pentecost. But now today, it’s the only time the anchor’s going to hold. And I don’t care if every homosexual runs all the governments, they can have it. The funny thing’s only the heathen, so-called heathen nations, are not letting the homosexuals run the government and have their way. Their health costs are going to bankrupt every insurance company. You watch.

You say, “Bro. Vayle, listen; there are other things. There are other things.”

Yes, there are other things, but this is the big thing, because this means spiritual death is here and now.

Listen, “Maketh increase of every part, working in the measure of every part, maketh increase, the body, unto the edifying of itself in love.” Notice; holding the truth in love, and coming up in love. Then, what kind of love does the Bride have in contradistinction to the Word? Now come on, think this evening, brother/sister. Come on, think. Put your thinking caps on; get with me. I don’t have much faith; I’ve got to just be honest, for myself or anybody anymore.

38. It bothers me when I see that people can stay home for anything, do this, do that; they can’t put themselves out. What in the world are you going to do in the end time? What about the passive majority? If the green tree is now, what about the dry tree? I’m not trying to bother you; I’m trying to wake you up to understand: there’s only one Word, and that’s the revealed Word the prophet brought us. He’s telling us right here, and he said, *Now, listen; you’re a part of it. This is it what we’re talking about, Messiah.*

39. Everything comes from the head. Children come from the loins. Adam, Eve, Abraham, Isaac, down the line, but God’s children come from the head. (Loins of the mind), thoughts, seed. Do you follow me? Then, where is life? It’s in the head. Then has the head appeared? You tell me the head hasn’t appeared,

there's something wrong with you. What does the body do when the head appears? It follows the head, right out of the ground. Right out of the graves, right out of immortality. Right out of unbelief. Follows the head, because that's where life is. Life isn't any place but in the head. Where does Word come from? Out of the mind.

You say, "Out of the mouth."

No, it doesn't. No, it's got to come out of the mind. See? God's mind. Out of the mouth of the prophet to our minds, then out of our mouths as we confess.

Okay. Messiah-ettes, Christ-ians. That's what we are. Certainly! The Word "Christian" comes from two words basically: 'Christ' and 'io'. 'Io' means 'to go'. So, we "go as Christ." Followers or imitators.

40. All right, let's go to Eph 1:3-5.

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

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

We were already in Him, then what He was and is, we have to be in our measure. Because the only difference lies in what? He was the Only-begotten, the only One-of-a-kind. As He was in the explicit image of God, we are in His image. What is the difference? There isn't any. Image to image, what the difference? It's God doing it. I've got no problem; I like it.

41. Let's go to Gal 4:6-7. Where are we going to go? Listen.

(6) And because you are sons...

You don't become sons; you are sons. You don't get the Holy Ghost and thereby become a son. You don't get the Holy Ghost unless you are a son. The blessing of God does not come upon anybody but a son. And remember; the baptism with the Holy Ghost is called "The Spirit of Promise," the **promised** Holy Spirit. A **promise** is grace: a gift, sovereign; not works.

Abraham said, "O Lord," he said, "If I don't have a son," he said, "This Eliezer gets everything I got."

He said, "Hold it Abraham, you're going to have a son, and out of your own loins." But notice where the son came from to get to Abraham's loins. It came out of God's head. Omniscience, headship, life, Word.

Ishmael came along because Sarah got to messing around. She types the church. Poor old, nice old girl, but a complete mess. She's going to try to work things out for God. Church always works things out for God. Can never stand still. Eve couldn't stand still; the first church couldn't stand still. Can this church stand still? I don't want to laugh in your face, but let me tell you one thing: it's tough. It's tough; it's not easy.

42. (6) Because you are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. (He promised He would.)

Now, how in the world could God, Who sent forth His Spirit into His Son, give anybody, outside of a direct descendant of God, that Spirit? That puts Him in the position that he's supposed to be. Not to qualify, but to (He's already qualified.) manifest being that part of the body which is another Christ, so to speak, another Messiah, following in His steps, in His own measure of grace now. Always watch the language. I never put anybody on par, even with the prophet. And the prophet's not on par with Jesus. We're looking at the economy of God which we call the trickle-down, as in economics, and this is the 'economy' of God.

- (7) Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

A lot of those folk were terrible messed up, too, at the time.

43. Now, let's go to John 1. And let's see in Jn 1:12-13. It says:

- (12) But as many as received him, to them gave he the authority to become the sons of God (or to be the 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.

Now, notice; It says here they were not born of blood. That's where Bro. Branham got his saying from the Scripture: the man has the hemoglobin, a blood cell. And science doesn't believe it. But science doesn't even know what it's talking about. Who carries the chromosomes that produce a male or a female? It's not in the woman. She's got an X chromosome and, so does he, but she can't produce a male because he's got the Y chromosome. Or it's the opposite; it doesn't matter; it's one of the two. I think an X they both have the same, and Y is where the male has it.

Now, let's understand. When the egg comes down from the ovary, it simply is guided by the channels of nature, not of itself, attaching itself to the womb. It is the sperm that edges its way toward it where the life is to be. That's what Bro. Branham was talking about. Try to cage it any way you want it. I thought of this for years. The answer just came the other day. He never told a lie. His language wasn't so great at times, but these so-called scientists make me weary.

44. "Which were born not of blood, nor of the will of the flesh," (sexual desire), "nor of the will of man," (...say, "I'm going to plan to have one.") "but of God." They're the sons of God. That's why, it's "In the beginning was the Word." It lets you know where the life is: it's in the mind; it's in the head. And headship is God. And when headship comes, it's life. To what? He came to bring life to the bodies that were here in sin and all, to reform, to restore, recreate nature. It's not going to be different; it's just redeemed. And then it's stepped up.

45. Don't get any crazy ideas about a Father, Son and Holy Ghost, and 'the Father said I'm going to just do this and do that, and they said, "Yes, yes, yes.'" And then, "I'm sorry, I boo-booed. Now, how are we going to get these poor folk saved?"

“Well,” says the Son. “I’ll volunteer.”

The Bible lays it out, but, who’s going to believe it? Eight people that made the ark. You know how they made it? Because generically there was one perfect man: Noah, and he took the seven in. And there’s a perfect One that came down in the form of the Holy Ghost and the Pillar of Fire, and He’s going to take Seven Church Ages into the Millennium—everyone generically perfect: no serpent seed, no mixture, no nothing.

46. Look at Heb 2:9-13.

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

Notice: it became him; it became him; it was becoming to him. So, what was becoming to him, he became. The becoming God. I was so happy to know the Rabbis understand a becoming God. Protestant Christians know nothing. It’s a pity.

- (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,
- (12) Saying, I will declare thy name unto the brethren, in the midst of the church will I sing praise unto thee.

“Because you are sons.” You say, “That’s a great mystery.”

Right, it’s a great mystery. Men probed at it, some believed it, but the prophet set it on fire by vindication.

“Well,” you say, “I just don’t think I am.”

Well, that’s... You see you’re adding to a Word or taking away right there.

47. Okay, Heb 12:7-8. Notice:

- (7) If you endure chastening (training), God dealeth with you as sons; for what son is he whom the father doesn’t (train--) chasteneth?
- (8) But if you be without chastisement, whereof all are partakers, then you’re (illegitimate), and you’re not sons. (You notice that Ishmael couldn’t take it; Cain couldn’t take it. Illegitimate.)

Watch over here now. 1 John 3:1-2.

- (1) Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew not him.

What was he? The Only-begotten Son. What are we? Sons. Do you think they're going to know us? No way.

48. (2) Beloved, now are we the sons of God, and it hath never yet (come into existence) what we shall be, but we know that, when he shall appear, (the Presence).

That's the Appearing, when He came down in 1 Th 4:16. That's the time we're going to be like Him, because that's the time we see Him as He is.

That's the time when God manifests Himself, when the church comes to a knowledge of Truth according to what I read in Ephesians, which is the same thing that Paul mentioned in the same understanding but different words, to give you a complete picture, is when the Spirit of wisdom, revelation and knowledge of Him comes on down, and you begin to know Him in reality for the first time. For the first time the true revelation and its reception in the presence of God is truly fulfilled. It wasn't in Paul's day. Uh-uh. They couldn't come to the knowledge of the Truth. They couldn't do it. It is this age that does it.

And this age is wretched, miserable, naked, blind, and doesn't know it. And a little group of people, eight people make the ark. And the ark, it signifies the Rapture on this condition that it goes above all the tribulation, which is water, and it floats over it all and comes back safely to take over the land. No, no listen, brother/sister; you're not losing anything, except sin and all its consequences.

49. Now, let's go to Rom 11:36. And here's what It says:

- (36) For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. (Now, with Christ as chief, the great Son, Only-begotten, the Prince of the King. And Him in the midst of his brethren—all things.)

So, "I know that Christ is of God. But you see, it would take a terrible stretch of the imagination to make me believe that I'm of God."

That's exactly true, but this is no time for imagination. The word 'reasoning' in Scripture is called 'imaginings'; that's 'reasonings'. This is the time that 'reasonings', or 'what a person imagines', is brought under control and captivity through the reception, the receptivity and reception of the Word of Almighty God, that all things are for Him and through Him and to Him.

Now, where does this come from? This comes from the fact of:

- (33) The depths of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments and his ways past finding out!

- (34) For who hath known the mind of the Lord, or who hath been his counsellor? (In other words, who filled God's head with these things? God filled His Own head with these things. Man didn't do it. Paul got this from God.)
- (35) Or who hath first given to him, and it shall be recompensed unto him again? (All right.)

50. Now, let's go back to Revelation 21. I think I'm going to close off here because there's no point in trying to go beyond it. This is page number 1 with 6 to go. This is the tough part. Revelation 21:1-8.

- (1) And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.
- (2) And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
- (3) And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they'll be his people, and God himself shall be with them, *and be* their God.
- (4) And God will wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither any more pain: the former things are passed away.
- (5) And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.
- (6) And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

Now, what is this One here? That's in Revelation 4 and 5. That's the One sitting on the throne that says that—all this great panorama—it's all over now. This great kaleidoscopic scene, kaleidoscope (whatever you want to call it), is all over, and John is looking now at the very end.

- (6) (And) I'll give to him that's athirst of the fountains of the water of life freely.
- (7) He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

51. Now, who's going to be the overcomer? Well, I tell you, there's only one way to overcome. You're not going to do it on your own. I don't care who you are. You got to have faith in the faith of Christ. You and I don't get this by our faith; it's by the faith of Christ Himself. It was His faith that brought this around. It was His rapport with the Father. It was His understanding. It was His glory that He had and He's got again. And He's standing right in it. That's how He's mediator. And He said, "I'm going to bring them in."

Now, if you can believe that, and believe what's transpired in your day, you've got faith in the faith of Jesus, because Jesus gave this to John. And John was a scribe, and he said, "This is my faith." Now, do you believe what's been revealed to you? So, that's the thing that counts. Don't say no; don't be fearful. No fearful person's going to make it.

52. (7) He that overcometh shall inherit all things; and I'll be his God, and he'll be my son.
- (8) But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Now He takes you out to New Jerusalem. All right now, who's going to control New Jerusalem? Messiah. Who's going to be with Him? The Bride. What's she? Bone of His bone, flesh of His flesh, mind of His mind, Word of His Word, life of His life. What is she? Messiah-ettes that make up the body. In other words, there is positively a genetic and a generic God-people, and of the highest order, which is Christ, the prince of peace on the throne, and all the little princes and princesses, so to speak. Little princesses, call them that, taking the feminine for the Bride. All will be there with Him. And as Eve came out of Adam... And poor woman, she was the mother of all living and just messed the whole thing up. She should have been only the mother of one people.

And you know something? Our mother, which is New Jerusalem gives birth only to one strain. She does not give birth to multiple strains or a wrong strain. It is all of God.

53. So, we see we laid our foundation here. Is, then, it wrong for Bro. Branham to say we are Messiah-ettes? Positively not. For Him to say otherwise would be a travesty; it would be against the Scripture. It would be the same to say we're not bone of His bone and flesh of His flesh. It would not say we're members of Him. It would deny the very Word of God that says we're going to be like Him. For as we bear and bore the image of the earthy, we're now going to bear the image of the heavenly. And those that die will go strictly to the theophonic form—the spirit body.

54. Now, if our good sister, which I'm sure she was ready to go, in fact, she was very calm and very beautiful. She was a very delightful person. I was utterly amazed at the quietness of her voice when she said, "They're keeping me; I don't have life support instruments on me," she said, "There's no life support; they're letting me die with dignity, as they call it." They gave her morphine; she didn't even need it, but passing away. Where is she today? There's only one place she could be. "He that confesses me before men, I'll also confess before my Father which is in heaven."

55. You know, it's a rugged road, this we hoe. It's a rugged way we go because it means taking everything out of our minds, pulling thoughts up like weeds, because that's all they are anyway. This is the time for the weeds to get bundled and burned. So, it's a good thing to let the divine reaper come in and reap the minds, circumcise the minds, getting down to the heart.

56. Oh, listen; don't you be so afraid of the fact that you have some problems within yourselves. I know they're to be reckoned with, but that's not what counts. You could come to the place where you had no problems in yourself and be a million miles off the Word. It is not that we try to get a perfection, that we

have something to do with in the understanding that we can figure it, work with it, promote it. That's not it, although there's an element of truth there.

The big thing is to accept the revelation of this hour. To accept it in the faith of which it was given, which is a vindicated faith. And to say this they... Look, nobody ever proved anything, as far as I know. But as far as I know, there is nothing that will touch this in any time at any place.

57. So, if I'm gone, and I miss it, I'll miss it with this. That's what the disciples said. And you know something? When Jesus died, most walked off. When He came back they still couldn't believe. But you know something? At Pentecost, it was a different story. They were one body with one Spirit. We'll never have another Pentecost where the Bride comes together to have one Spirit. The Bride is a scattered people everywhere, but there's one Spirit, and that one Bride is coming together, regardless, with the one Spirit. And there will be a people, if they're eight in number or five hundred, I care less. That's not the point. There will be a people who believe this Word. And they'll say, "Live or die, sink or swim."

58. Who do people say is right? I don't care who says who's right. William Branham was the one man that had evidence.

"What do you mean evidence?"

Just exactly what I said. I don't expect all to take it, but it's what I'm going to stand on.

"Well, we just may have to cut your head off."

Oh, that isn't going to prove anything. It's not going to prove anything. Never has and never will. "For they that take the sword will perish by it." And the great Catholic Church, God's already said return unto her double what she did. Sixty-eight million protestants. Sixty thousand Huguenots at one time. 'Tisn't just Catholics. Lutherans persecuted the Wesleyans; Wesleyans persecuted the Pentecostals. And you know something? When they called Pentecost the devil, they died. When Pentecost call this the devil, they die. Or if they refuse, it's all over. No more change.

59. Where do you stand tonight? Are you standing as a Messiah-ette? We'll talk more about it. Let's take it right down the line. But can you see your lineage? That's the thing that counts. Can we see our lineage? Can we see exactly who we are in the eyes of God? It doesn't matter about anybody else's eyes. And the evidence of being in the body, which is by the baptism with the Holy Ghost, is only one way, and that's by believing the Word of the hour.

So, let's pray.

Heavenly Father, we want to just stop here now, go into communion service. It's always so good just to talk about these things to refresh our minds; we have to admit, heavenly Father, that our minds need refreshing every single day concerning our lineage. Just what You said, so many people look in the Word, in that mirror, then turn away, not remembering what manner of people they are. And Lord, we've been looking in the Word tonight to see that we are the children of God, joint heirs with Jesus Christ, Messiah-ettes, as Bro. Branham said. We're not going to pull away from it, knowing it doesn't mean we have some special place, as though we are going to tell You or anybody else how to do things, which

means our special place is that You counted us worthy, shown our position in You, bone of bone, flesh of flesh, Spirit of Spirit.

Now Father God in heaven, we're relying upon You to make those things which the prophet taught us be really real; to come to a life in us, Lord, where everything else just is by the board: live, die, sink or swim; what does it matter? Eat, sleep, who cares, really. We've come into the alignment with God. The stars are all lined up, hallelujah! When you're in alignment, there's going to be resurrection; there's going to be a rapture. We believe that, Lord, tonight, and we thank You for helping us to see Truth. May we see more as we progress. We'll give You the honor and the glory because we ask it in Jesus' Name. Amen.

[Bro. Vayle proceeds to Communion and Foot-washing service, starting with John 13.]