

Presence #3

Confirming the Parousia

He's Revealing Himself

May 13, 1981

Heavenly Father, we thank You for grace and mercy extended toward us this evening hour. We thank You Lord, that we can come together to know Thy Word. At least, Lord, we can know in the mechanical until You anoint It into the Spiritual revelation of the dynamics, Lord, and that is at Your Own Will and convenience even as this other is also. But we're grateful, Lord, that we can know from the Scripture what is the Message of the hour, what is ours is at this moment. And we thank You, Lord, that we will hear more about that tonight, because we know It's an unfolding and ever growing revelation.

So, Lord, may our hearts and our minds bend to Your control this evening hour now, and may what is said come forth Lord, as from You. In Jesus' Name we pray. Amen. You may be seated.

Well, it's certainly nice to be here. A little late--not too terribly late--that I was trying to get back in July, but however, August is not too bad a month to get back in. I mean by that it's not too late.

Now, I've been doing exceptionally well with my voice until the last two or three weeks, and I'm kind of back where I was some time ago with calluses on the vocal cords, and a lot of kind of acid burning in the throat. So, I appreciate your prayers, that [it] might go away and be much easier to preach.

1. Now, I want to bring a message tonight on "The Presence of the Lord", and then we'll go into the same subject on Sunday twice, and then perhaps on Tuesday and Thursday and Sunday again from different Scripture from what we used previously. And of course, It'll be much more detailed as to what the Presence is all about, rather than tonight we talk concerning and confirming the Presence of this last hour.

Now, I'm sure you've heard me state previously, and I'll say again tonight, that the doctrine of the end-time presence of God is not known to the church as it should be. Now it simply isn't. This doctrine is a doctrine that is very unfamiliar to the church.

Now, it is taught wrong, or it is not taught at all. And one of the reasons for wrong teaching is the mistranslation of the word 'parousia', as I have brought to your attention previously. Now, this word 'parousia' is erroneously called 'coming' throughout almost the entire Scripture in the New Testament, when It ought to be, should be, and must be designated as 'presence' if It is to be properly understood at all.

2. Now, I'm going to read from Dr. Rotherham, and I won't read all of it but a fair portion. He says:

In this edition, (which is his second translation of the entire Bible, he says in this second edition,) the word 'parousia', is uniformly rendered 'presence'. 'Coming' (That is, the word 'parousia' is translated or rendered 'coming'.) as a representative of the word being set aside. (Now, he said, I simply set aside the word 'coming' as a useful proper word, and I use the word 'presence'.) The original term 'parousia' occurs twenty four times in the New Testament.

The sense of 'presence' is so plainly shown by the contrast with 'absence' implied in 2 Cor 10:10, and expressed in Phil 2:12.

Now, what he's saying here is, that you can tell that the word could not be translated 'coming', but definitely is 'presence', when you read It especially in 2 Cor 10:10, where It absolutely has to be His Presence, and then, in Phil 2:12, where 'presence' is shown very beautifully by the contrast with the word 'absence', which, of course, is just the opposite.

3. So, we go to 2 Cor 10:10, and It says:

- (10) For his letters, (they say), are weighty and powerful; but his bodily presence... (Now every place else it's translated 'coming' and it shouldn't be 'coming' at all. It's 'presence', His actual presence, Him being there.) is weak, and his speech contemptible.

Now, we go to Phil 2:12.

- (12) Wherefore, my beloved, as (you) have always obeyed, not as in my presence only, but now much more in my absence,...

Now, you see, you could never translate that word 'parousia' as 'coming'. See, it wouldn't work. The question naturally arises why not always render it as 'presence' in as much as there is in 2 Pet 1:16, a peculiar fitness in our English word 'presence'.

4. Now, let's go and take a look at It, where they used the word 'coming', and they should not have done it. 2 Peter 1:

- (16) For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus , (Now, you can see that it's really...well, ridiculous to use that word 'coming'.) of our Lord Jesus Christ, but were eyewitness of his majesty. (See?)
- (17) For he received from God the Father (glory and honour,) when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

5. Now: [Rotherham]

This passage of Scripture relates to our Lord's transformation upon the Mountain. The wonderful manifestation made there was a display and sample of 'presence', rather than 'coming'. The Lord was already there, and being there He was transformed and the majesty of His glorified Person was then disclosed.

The 'parousia' in any case is still in the future, and may be enshrouded in a measure of obscurity, which only fulfillment can clear away.

Now, that's what Bro. Branham said as a prophet, "*That God reveals His Word by manifesting It,*" explaining It.

It may in fact be both a period, more or less extended during which certain things shall happen and an event coming on and passing away as one of a series of divine interpositions.

I want to go over that again.

It may in fact be both a period, more or less extended...

And that's right. You simply can't use the word 'parousia' and say, "Well, 'bang' that's it. That took place. It's over." See, in other words, something of very short duration.

Like you say, "The train is coming into the station,"

"Well, how long is it going to take?"

"Oh, five years."

You say, "Well, that's not coming."

It couldn't be. So, you've got to understand Rotherham here is perhaps the most exciting student of this entire exegesis on this subject. He's better than anybody else, for he understands the very things that we understand, although he was just looking at it, at that particular time many, many years ago. It may, in fact, be both a period more or less extended during which certain things shall happen and an event coming and going. In other words, he says:

This 'coming' could be pointing at an event coming and going. In other words, it could be something like the Rapture. But it could be, and no doubt is, a period of time in which other events are associated, because of God doing something.

6. Now, Rotherham hits it right on the head. Vine is not so good. Vine:

Literally a 'presence'. Para – with 'ousia', 'being', ('Para' means 'with', - 'ousia' means 'being' or 'being with'), denotes both 'an arrival', and a 'consequence presence with.'

Well, if the person's there, he had to come. See? The arrival is not mentioned, but there has to be an arrival if the person's there. See?

Now, Paul speaks of this 'Parousia' in Phil 2:12 (which we've read), in contrast with his 'apousia', or absence. There are other words that denote arrival such as 'i-sa-dos(?)' or 'lou-sus(?)' But parousia does not. Parousia is used to describe the presence of Christ with his disciples in 2 Pet 1:16. (We read It.) When used at the return of Christ at the Rapture, it signifies not nearly His momentary coming for His saints, but His Presence with them.

That's true. He'll be there. But you see, he's throwing a conjecture in here now and acting as though, talking as though, his theology was very correct. But you know, Rotherham didn't do that. Rotherham was a far greater student.

7. In some passages the word 'parousia' gives prominence to the beginning of that period, the course of that period being implied. Like over here, and he takes it to 1 Cor 15:23.

(23) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

Now, that word 'presence', so the presence of Christ there is supposed to be a Resurrection. Now, what is the beginning of that period of the Resurrection? The presence of Jesus. Then what happens? A continuation. So you see, it can certainly talk about the beginning of the period, and the course of the period being implied.

He also goes to 1 Th 4:15 where Bro. Branham went:

(15) For this we say unto you by the word of the Lord, that we which are alive and remain unto the (presence) of the Lord shall not prevent (go before) them which are asleep.

Then, in 1 Th 5:23:

- (23) ...the very God of peace sanctify you wholly; and I pray your whole spirit and soul and body be preserved blameless unto the (presence) of our Lord Jesus Christ.

And again in 2 Th 2:1:

- (1) Now we beseech you, brethren, by the (presence) of our Lord Jesus Christ, and by our gathering together unto him...

In all those cases you can see that certainly the word 'presence' can mark the beginning of a period of time in itself, that 'presence' being 'an event', and that period of time can go on. How long nobody knows. But we're trying to show you here, then, that there is such a thing as the Presence, and a continuation of that Presence.

8. Now, we note that though Vine says correctly concerning the Word, that is describing the Word, he literally is trying to establish the fundamental doctrine of the 'parousia', meaning the Rapture, and that is nonsense.

For the Parousia starts before the Rapture, and Rotherham being a truly spirit-filled student sees that there is a mystery that needs to be revealed by manifestation. So you can see here, when you talk about the presence of the Lord, that's exactly how It should be translated in the Scripture and should never be called 'coming'. The fact is, of course, there will have to be a 'coming' to be a 'presence'. But that...though coming has nothing to do with It. How he gets there, or anything else, is not what It is talking about. It is talking about the fact that He is there.

Now, you will have seen that both Rotherham and Vine make note that, though this Word can [be] and [is] used [as] 'a presence' other than that of the Lord, it is used most often concerning the Lord. In other words, he said, "There's events in there, and certain things that could transpire." But almost every place this word 'presence' refers to some aspect of deity.

Now, there's two instances we could quickly look at that would show you that it mentions the word 'presence', other than the very Presence of God, or the physical structure of the Lord Jesus Christ.

9. In 2 Th 2:8-9:

- (8) And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his (parousia)...

Now, It tells you right there that God is going to destroy somebody at the very presence, and It says, "and who is going to be destroyed?" In verse 9.

- (9) Even him, whose (parousia) is after the working of Satan with all power signs and lying wonders...

Now, It tells you right here, that there is going to be a personal confrontation of Jesus and the antichrist. They are both going to meet head-on in physical human structure. So here's a place here where the word 'presence' is used of another person than either the Father or the Son. In this case here It is the Son who has incarnated the Father, is now confronting the antichrist who is the incarnation of the devil.

10. Now, we go to 2 Pet 3:10-12.

- (10) But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt

with fervent heat, the earth also and the works that are therein shall be burned up.

(11) Seeing then that all these things shall be dissolved, what manner of persons ought (we) to be in all holy (behavior) and godliness,

(12) Looking for and hasting unto the (presence) of the day of God...

Now, he's not talking about the presence of God; he's talking about the presence of the day of God. There again you will understand that there could well be a time when people would not be aware of that day, until that day overtook them. That's just how it's going to be in the Great Tribulation also.

11. All right. That the 'parousia', or 'presence', is made up of a period of time more or less extended, is also seen, or is certainly seen, in Mt 24:32-39.

(32) Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, (you) know that summer is nigh:

(33) So likewise ye, when ye shall see all these things, know that it's near, even at the door.

Not summer...it! the thing he's talking about. End time, just about over...Parousia.

(34) Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

(35) Heaven and earth shall pass away, but my words shall not pass away.

(36) But of that day and hour knoweth no man, no, not the angels, but my Father only.

(37) But as the days of Noe were, so shall also the (presence) of the Son of man be.

Now, he puts that into a period of time. Now, I know that someone might come along and say, "Well, he's merely drawing a reference to something which is instantaneous within a period." But it doesn't say that. Now, we're not here to draw inferences.

(37) But as the days of Noe were, so shall also the (parousia, the presence) of the Son of man be.

(38) For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

Now, the ark, therefore, is a type of sanctuary, the catching away above the world. It's not an actual type; it's more of an illustration.

(39) And knew not until the flood came, and took them all away; so shall also the (parousia) of the Son of man be. (The presence of the Son of man be).

12. All right. This period of time relative to His Presence has to do with certain events that transpire at that time. The time when He is Present, and those events as I mentioned were brought forth by Bro. Branham in 1 Th 4:13-18.

- (13) But I would not have you to be ignorant, brethren, concerning them which are asleep...

Now, let's get this right. "I would not have you to be ignorant, my brethren, who are not asleep, but you're living here now. Concerning those over whom you worry, which are dead..."

- (13) ...(don't) sorrow as others which have no hope.
- (14) For if we (living here) believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring (forth) with (Jesus, or lead forth.)
- (15) For this we say unto you by the word of the Lord, that we which are alive and remain unto the (presence) of the Lord shall not (go before) them which are asleep. (Now, he's talking to the living who will be there at the time that the dead are raised.)

All right, now he tells you what's going to transpire.

- (16) For the Lord himself shall descend from heaven with a shout, (for the Lord Himself shall be there) with the voice of the archangel, (for the Lord Himself should be there) with the trump of God...

As Bro. Branham said, "*Jesus does all three in descending*". And it doesn't mean that He's coming down to earth in a series and stays in the Clouds. He's got to come down to the earth, because here's where the living are, and here's where the dead come out of the ground. So there's a series of events that take place with this 'presence'.

Number one: a Shout. Number two: a Voice. Number three: a Trumpet.

13. Then It says, "At that time, when this is going on, every living person which is there, and every dead person which has been raised that's going to make the Rapture, will be standing on earth."

Then It says:

- (16) .. the dead in Christ shall rise first: (Now, It tells you who is going to go up first, see?)
- (17) Then we which are alive and remain shall be caught up together with them in the clouds...

Now they'll be already up there as we start getting caught-up. That's why Bro. Branham said, "*They're going to be caught-away a few at a time over a period at a time.*"

- (17) ...to meet the Lord in the air: so shall we ever be with the Lord.

Now, you notice in there the word 'Lord' is mentioned three times. In the first place It says, "The Lord Himself shall descend from Heaven with a Shout, then we'll be caught-up to meet the Lord in the air." So therefore, the fundamentalist believe that the Lord descends to some place in the air. But It doesn't say that. What It is saying here is the same thing that It says over there in the Psalms, "The Lord said unto my Lord, sit Thou on my right hand." [Ps 110:1]

So the Lord Who comes down to earth is not necessarily the Lord Who is in the clouds. Then why do they say it is? "So shall we ever be with the Lord." [1Th 4:17] Which One? See? The fundamentalist haven't got the answers. They're glib. Anything that's glib.

14. Now, Bro. Branham mentioned the 'simplicity', but simplicity is not glibness. A glib person is one that passes over evidences you know, love to kind of sweep the dirt under the rugs. It won't work! Because he's talking about the living and the dead and the Presence. Now you wouldn't even consider a person present with you on the top of the Empire State Building if you were on the first floor, and that's what? fifty eight floors up, or a hundred and thirteen or something? I forget. I haven't been up there, but what's the difference?

I was just with somebody not too long ago. I don't know if it's my wife or not over here in... It might've been my sister that time and her son, but I think it was my wife along. (You didn't go up in the elevator, (Did you honey?) on the outside. You didn't risk it. [Bro. Vayle speaking to Sis Alisen]) Well, we were just up one of those towers over there in Niagara Falls. Was my wife with me? No way, she was on the bottom floor. Well, can anybody say then that Jesus--or whoever this Lord is with the living--He's up in the air? Now, that a glib, facile way to see a way of making yourself a complete idiot. People enjoy it.

15. A series of events, a period of time...

Now, to prove from other Scripture, I point to the Resurrection as set forth in 1 Th 4:13-18. We go over here to 1 Corinthians. Now, It tells you, of course, that the dead have got to come forth in verse 14. Now, you get a beautiful elaboration of a parallel Scripture in 1 Cor 15:20-23.

(20) But now is Christ risen from the dead, and become the firstfruits of them that slept. (There's already been a Resurrection.)

Now, I want to ask you a question. Where was Jesus? With them, or not? He was with them. and they never came out of the ground, until He came out of the ground. And He had to stand upon the ground and be there with the living, or the dead wouldn't have come out. Now how does that paint your picture now?

[1 Thessalonians 13:]

(21) For since by man came death, by man came also the resurrection of the dead. (From out amongst the dead, first Resurrection.)

(22) For as in Adam all die, even so in Christ shall all be made alive.

(23) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his (presence.)

Now, was there ever a first-fruit without His Presence? The answer is no! Then how are you going to have anything, then, of a first-fruit without His Presence? Because that's the law that God laid down it's the same as the blood in the Garden of Eden: the Alpha and Omega principle.

16. Let me tell you what's wrong with modern theology, they don't understand Godhead. There is only one God, and He's got a Son, and the two of them got the same Name. So, how do you know what's talked about? the Father or the Son? unless you understand theology. This is why this Message is so conked up and crudded up.

The people don't understand doctrine, so they mouth off every kind of quote that Bro. Branham made, and they're all messed up. If you don't know the doctrine of William Branham, you are not a believer. I'm sorry, you're just a bunch of people playing around. Quote, quote, quote. Quote yourself

into hell if you want. You've got to know the doctrine. There's one God. Jesus was a man—the man Christ Jesus, the High Priest.

Now, who is he talking about that's here? Who is he talking about that's coming down? "Oh," you say, "Christ." Well, who's Christ? We'll answer that later on. At the same time of the Resurrection the living are changed. "Behold I show you a mystery, we shall not all sleep." [1 Cor 15:51]

17. Now, let's go back, and just hold your finger there, and now go to 1 Thessalonians [4:] and read again.

- (13) But (brethren) I would not have you to be ignorant, concerning them which are asleep, that (you) sorrow not, even as others which have no hope.

Okay, [1 Corinthians 15]

- (20) But now is Christ risen from the dead, and become the firstfruits of them that slept.
- (21) For since by man came death, by man came also the resurrection of the dead.
- (22) For as in Adam all die, even so in Christ shall all be made alive.

Okay, [1 Thessalonians 4]

- (14) (Now) if we believe that (that) Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

[1 Corinthians 15]

- (23) But every man in his own order: Christ the firstfruits; (afterwards) they that are Christ's at his (presence.)

[1 Thessalonians 4]

- (15) For this we say unto you by the word of the Lord, that we which are alive and remain unto the (presence) of the Lord shall not (go before) them which are asleep.

Is this different from 1 Corinthians 15? It's the same thing. You follow me? But he's explaining it thoroughly.

Now, It says: [1 Thessalonians 4]

- (16) For the Lord himself shall descend from heaven with a shout,...

[1 Corinthians 15]

- (23) ...every man in his own order: Christ the firstfruits; (afterwards,) they that are Christ's at his (presence.)

[1 Thessalonians 4]

- (16) (So) the Lord himself shall descend from heaven with a shout, (and be present amongst the living. And this doesn't give the living any preeminence.)

The word here 'prevent,' is not even what Bro. Branham said, except in the larger sense of the word, 'prevent' meaning 'to hinder'. Well, when you look at this Seventh Church Age Laodicean bunch, "that is wretched, miserable, naked and blind," believe me if God doesn't do something for them they will hinder the Resurrection. No ways about it. But the word 'hinder' doesn't really mean that. It means 'preeminence'. Do you ever think sometime you're pretty smart because you believe this Message and you're somebody? You're nothing but a bunch of jerks, the same as me.

18. How come so many people in this Message are so puffed-up? You're not. Oh I know maybe one or two, heaven knows, I don't come around and hold your hand and find out what you're thinking. But I get around a lot and I see preachers puffed-up. Merciful God. I've got news for you: they ain't going to make no Rapture.

You say, "Bro. Vayle, you're judging!"

Don't tell me I'm judging. The Bible says It! And I'm supposed to stand back like some milk-sop? What do I have to judge when It's already...God has already judged It. This is judgment right here. Bro. Branham said, "You sing that song, 'All the go with Him through the judgment'." You're already into It by the Judging Word. We already know right from wrong, righteousness from wickedness, and who serves God, and who doesn't serve God. That's how we're turned back. Preeminence.

What makes anybody think he's wonderfully going to stand here and be changed. It's no different at all. Oh Paul can sure cut us down, but you see, Bro. Branham already cut us down, see? He says the same thing that Paul said. "Why," he said, "*It makes no difference if you're dead or not dead, the wise get's the same thing.*" Just what Paul said. "For the Lord Himself descended with a Shout." [1 Th 4:16] See?

19. Okay. The Resurrection is set forth according to Scripture: the Lord descends down here to be with the living in order to bring forth the dead, and they will be all together. And that same Lord will take them up in the Rapture to present them to him Who is the head of the Bride. God is not the head of the Bride, per se. Jesus Christ is the head of the Bride and God is the head of Christ. Right? That's exactly what Scripture says, "Man is head of woman, Christ the head of man, God the head of Christ." [1 Cor 11:3] Now, God can't be head of God. No way. Just no way anymore God can be His Own Father, anymore than God can be born and God can die.

20. All right. We also note the Word of God unequivocally says, "That the Holy Spirit comes into the Church previous to the Resurrection and deals with the Church in a revelatory manner as concerning God Himself and that man Christ Jesus.

Eph 1:15-20.

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

Did you know that Jesus has a God? You know Lord Jesus Christ has a God over him? That's right. And that God over him is his Father. Am I losing you? Go ahead and shake your heads. I'm not lying. I mean I've got a Bible here. It says, "The God." He's got somebody he worships, too. They tried to

worship him. He said, "Worship God." Yet he can receive worship. Don't worry. He can receive worship because he's our Lord.

- (17) ...the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:
- (18) The eyes of your understanding being enlightened; that (you) may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, (And listen, at that time:)
- (19) And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
- (20) Which he wrought in Christ, when he raised him from the dead...

If that ever happens, the dead come out of the ground. I'm Pentecost. Too many of you folk have got a Pentecostal background, same as I've got. Bury it!

You know, I want to tell you something...I'm not going to joke. You're so serious I better tell you one. You know there's this fellow he took so many 'Carter's Little Liver Pills', that when he died they had to take his liver out and beat it to death. That's the way too many people in this Message that came out of Pentecost. You better take that Pentecost out and beat it to death. It's living in there. Everybody who came out of Pentecost, Pentecost didn't come out of them. Man, I died to Pentecost. You can have it, lock, stock and barrel, period! After what God said about it, forget it!

21. Listen, this is not the baptism with the Holy Ghost, and you jumping up and down and feeling good that you can lick a lion and fourteen elephants and run if the devil said 'boo'.

This is the Resurrection Itself. Now It says at this time when this Spirit comes into the Church, there will be a revelation of God, Who He is, of Who Jesus is. We will know certain things relative to this--which I'll start preaching on Sunday--and there will be a Resurrection. Now, the Bible already said, the prophet said, "*Giving us the understanding*," but Paul already said, "Shout, Voice, Trumpet." Shout, Voice, Trumpet. Do you follow me? Hub? No?

Listen, how late can you stay tonight? Long as I preach? Thank you. That's nice because I'm on page two, got eight pages to go...nowhere near starting even.

"I say unto you brethren concerning them which are asleep." [1 Cor 4:15]

"Do not sorrow as those who have no hope for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring forth with Him." [1 Th 4:13-14]

"And what is exceeding greatness of His power to us-ward who believe according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead." [Eph 1:19,20]

Now, where is that going to be? That's going to be in the Church.

22. Okay. Listen, "But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his Parousia." Presence. [1 Cor 15:23]

So, over here, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the (presence) of the Lord shall not (take preeminence over) them that are asleep." [1 Th 4:15]

“I pray that the God of our Lord Jesus Christ the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him.” [Eph 1:17]

I pray unto you that the Presence of God will do this for you--living people. And when it does there will be a resurrection. Then in verse 20,

“Which he wrought in Christ, when He raised Him...set Him at His Own right hand in heavenly places.” [Eph 1:20]

That’s Rapture. He raptured Him. The dead in Christ shall rise first, then we’re going to go up. Are you catching something tonight about the Presence? It all interweaves. It’s perfect.

23. Now, listen...tell you something: in this Eph 1:12 and 13, Paul says:

(12) In whom also after you hoped, after you heard the word of truth the gospel of your salvation: in whom also after that you believed, you were sealed with that Holy Spirit of promise. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His Glory.”

Let me ask you a question: Did Paul admit that these people were full of the Holy Ghost? Yes or no? Answer me! Did he admit that they were full of the Holy Ghost? Answer me. Now, you shouldn’t be this way with me. I hope that I haven’t lost you, but listen; we’re not playing games. You know that he says they were full of the Holy Ghost.

Now, look. You people came out of Pentecost. I’m going to be tough on you for five minutes. We’re not going to fool around. I’m not here to fool with anybody. My ministry has gotten very, very serious, except I do tell jokes the odd time. But my ministry has gotten very, very serious.

24. Now, listen. “And when they heard this, they were baptized in the name of the Lord Jesus,” when Paul that laid his hands on them, (This is the Ephesian Church.) the Holy Ghost came on them, and they spake with tongues and prophesied.

Now, this Church is a Holy Ghost Church. Then this is not the Logos coming to divide Himself amongst the people. No way! This is the Spirit coming into the Church to the collective body, which is a unified body on the grounds that each one has a measure of the Holy Ghost already.

It’s like a million gallons of sea water, and ten million people have taken a spoonful, or half a teaspoon, or a couple of drops of that sea water, but the sea water itself stands there. It’s the same as if a father could sire three million children, and the father stood amongst the children. They would still be children; they would never be the father. The father would be amongst them. So this Spirit, the great Baptizer Himself has come to stand in the midst of the children in order to bring a revelation which in turn will bring a Resurrection, which in turn will bring a Rapture: Shout, Voice, Trumpet. No wonder the prophet said, “*Message, Resurrection, Rapture.*” Could he of said otherwise? No way! He would have been a false prophet.

No way could God have been the Revealer of 1 Th 4:13-16 if he had said different. That you may know that it may happen to you, that it may happen to you again: Message, Resurrection, Rapture; Shout, Voice, Trumpet.

25. We also note that the Presence covers a period of time as suggested both by Rotherham and Vine, we saw that in 1 Th 4:13 and 18. The living will be here. He will be present. How long? We have no idea. “As it was in the days of Noah.” Hundred and twenty years? I don’t know. Brother Branham said, “*This Message foreruns the Coming. Ten years? twenty-five? a hundred?*” Now, that is staggering right there.

Who wants to be here for a hundred? I'm doing my best to get out of here now. I'm pampering myself and considering now it's nice to get out of here. Let's get out of here in a hurry. I'm getting tired anyway, being on the road and all these things. I just keep encouraging myself it's time to get out of here. I haven't heard from God at this point, but you never know--never know. Fifty years? Prophet's been gone, pretty soon, sixteen solid years.

You say, "Bro. Vayle, I believe in seventeen. That'll take care of next year."

You don't know. Maybe there are two seventeens. Maybe there's a forty thrown in there somewhere. [It's a] period of time.

26. Rev 10:1-7 makes this a period of time.

- (1) And I saw another mighty angel come down, clothed with a cloud: ...a rainbow...upon his head, (He's coming with the clouds. Over the Throne was a rainbow. Who's on the Throne? God is on the Throne,) (whose) face was...the sun and his feet as pillar of fire...

Who's got Him? Who's got the little Book?

You say, "Jesus has?"

I beg to differ. He gave it to the Father. Ripped the Seals off, handed the Book back to the Father, climbed on the Throne.

- (2) And he had in his hand a little book open: and he set his right foot upon the (land and the sea.)

Verse 7:

- (7) But in the days of the voice...

How many days? However long it takes that Message to run its course and goes plumb to seed and even *becomes denominated*, as Bro. Branham said, *in the denominated churches*. [He] didn't say 'the Bride'. He said, "*This Message would never denominate on its own, but,*" he said, "*when the organization begin preaching it, [it's all over.]*" How long is His Voice? No idea. But He that came down is going to be here.

Now, this here is the Spirit which comes up through the Church from the feet to the head and appears solid within the Church, the Bride. And it happened in 1963, in March, or it could have been in February, I don't know which one...because when that constellation came, He was there. When He shall come with flames of fire--spirits, angels--at that time of the Parousia.

27. Okay. We used Rev 10:1, even as we used Eph 1:17; It is the same one. How many events will be because of that Presence? We do not know. But there will be a time; there will be events and a windup. We also note that this Presence is before the Rapture and the Great Tribulation. Sure is.

Let's go back to Matthew 24: which is our very fruitful chapter on the Parousia. Now, hear a parable... We read It, read right on down to verse 39. So, just continue.

- (40) Then shall two be in the field; the one shall be taken, and the other left.

That's not the Rapture. That's the division. At the time of the Presence there will be a division. [There's] got to be. "Who is on the Lord's side?" [Ex 32:26] Not "Who's side is God on?" [It's] "Who's

on the Lord's side?" "Behold, I stand at the door and knock, and if any man hear my Voice and open the door...come on out; I'll be with him." [Rev 3:20]

- (41) Two women shall be grinding at the mill; one taken, (one) left.
- (42) Watch (ye) therefore: you know not what hour your Lord doth come.
- (43) But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and not have suffered his house to be broken up.

Now, He's talking about the Parousia...[blank spot on recording tape] ...He didn't know a thing about it. See?

- (44) Therefore be ye also ready: for in such an hour as (you) think not the Son of man cometh.

Now, the word 'cometh' there is not 'Parousia', however.

- (45) Who then is a faithful and...

Now, He's talking at the end of that period of time.

- (45) Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

Now, you'll notice right here that, at this period of time, from the Presence to the literal Coming, there is one thing that is necessary, and that is food to sustain you for the journey, that you're getting the food for the hour that's going to take you over.

- (46) Blessed is that servant (who is giving the food).
- (47) Verily I say unto you, he shall make him ruler over all his goods.
- (48) But if that evil servant shall say... My lord delayeth his coming;
- (49) (Then this mighty) fellowservants, and eat and drink with the drunken;
- (50) The lord of that servant shall come in a day when he looketh not for him, (now) he is not aware of,
- (51) And cut him asunder, and appoint his portion with hypocrites: (and) there (will) be weeping and gnashing of teeth.

Now, right, that's the tribulation... [end of side one of recording tape]... so it happens before the Wedding Supper. Of course it does.

28. Now, I want you to go into a very important point. Matthew 24:3 says, "What is the sign of Thy Presence?" To many fundamentalists, if not all, this refers to a sign given in the future that will indicate that the time is near for that presence of the Son of man, which is concluded by them to be the Rapture. So, to them Mt 24:3 is, "What do we look for to inform us that You soon will be here to rapture us?"

Now, that's an error, of course. You can see it in a hurry because a conclusion is drawn. For the Presence may not be for a Rapture only. See? No sir. We've already clearly seen It can be for other events beside the Rapture. But is there an attesting sign that He will sooner be Present and we ought to

look for that sign? Now, you see, they got mixed up here. I'll show you a little later on. But they got mixed up. They came to Jesus and said, "What'll be the sign of thy Presence?"

The fundamentalist takes the understanding that that word 'sign' is an omen presaging the future, so they say, "What is that that we are to look for that You are going to be present?" Not that 'You are present,' "What do we look for that You are present, to indicate that You're present?" but "What do we look for that we know it 'soon You'll be present?'" And of course, they miss It. However, what is the sign that you look for so that you know that He soon will be present?

29. Okay, verse 32. [Matthew 24]

- (32) Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, (you) know that summer is nigh:
- (33) So likewise when (you) shall see all these things, know that it is near, even at the doors.
- (34) Verily I say unto you, This generation shall not pass, till all these things be fulfilled.
- (35) Heaven and earth shall pass away, but my words shall not pass away.
- (36) That day and hour knoweth no man, not the angels of heaven, but my Father only.

Telling you right there, what is the one sign that makes you to know the Presence and the Coming is in the offing--Israel back in the homeland, because the fullness of the Gentiles is at hand, and God will turn to Israel. So that's what you are to look for. But they didn't understand that.

Now, what is the evidence? What did He really say here? And they came unto Him and said, "Tell us when shall these things be, the temple be knocked down, everything else? And what will be the sign of Thy Presence? And what will be the end of the world?"

30. Now, three things are asked. Now, what we're looking at, "What is the sign of thy Presence? What sign is there?"

Now, listen to what He said. [Matthew 24]

- (4) ...Jesus answered and said, Take heed that no man deceive you.
- (5) For many shall come in my name, saying, I am Christ; and deceive many.

Now, hold it. Jesus came a long, long time ago. See? So, what's the big deal? "Many shall come in my Name." Haven't they been doing it? Haven't we had denominations? Haven't we had people rising up and saying, "I'm the Christ?" ...Hinduism, and God knows what--eastern baloney, even cut western style and fed to the people who's Christian Science and everything else. Now, I tell you what they're thinking of, they're saying, "Hey, when people really start rising up and say, 'I am Christ,' I am Christ, 'I am Christ,' then that's the time you better look for Him to come." Now, that is in the sense of the Presence they're talking about. That isn't true if this is been going on. So have wars been going on. See?

- (11) (Now,) many false prophets shall rise, and deceive many.
- (12) And because iniquity shall abound, the love of many shall wax cold.

- (13) (And) he that shall endure unto the end, the same shall be saved.
- (14) (But) this gospel of the kingdom shall be preached (unto) the (end of the) world for a witness unto all nations; and then shall the end come.

The gospel. What gospel of what kingdom? Concerning the Coming. The Message preceding the Rapture has to go out. Then can come the end, and not before.

31. Now notice, what He says in verse 23:

- (23) Then if any man shall say, Lo, here is Christ, or there; believe it not.
- (24) For there shall arise false Christs, and false prophets, (even lying prophets) and shall (show) great signs and wonders; insomuch that, if it were possible, they shall deceive the very (elected.)
- (25) (Now,) Behold, I have told you before. (That's over in Matthew 7.)
- (26) Wherefore if they shall say unto you, he is in the (secret chamber) in the desert go not forth:...in the secret chambers; believe it not.

Now, listen; How can you have a false Christ without a true Christ? How can you have a false prophet without a true prophet? And a false prophet is a man with genuine signs and miracles and prophecy, but he's off the Word. Then how can you have this without a genuine? So therefore, he is the great prophet, and the true prophet of God has got to be present before anyone else can rise up and say, "No! Listen to me, I've got it," and have some kind of indication. These fundamentalists are wrong. It's not 'what sign do we look to know that You are coming.' That's Israel in her homeland. What are the signs to make us know that You are here? A bunch of false prophets that rise up off that Word, Trinitarians, the whole bunch, after the Church has been given the true Word and God Himself is manifested Himself as being here; then, the false comes on the scene. See? He lets you know that the sign of the times is that way.

Notice, reading on:

- (27) For as the (light) cometh out of the east, and shineth...unto the west; so shall also the (presence) of the Son of man be.
- (28) For wheresoever the carcase is, there will the eagles be gathered together.

32. Okay, let's go to Lk 17:37.

- (37) And they answered and said, Where, Lord? And he said unto them, Wheresoever the body is, (there) the eagles be gathered together.

Now, just keep your thoughts, and let's go right to 2 Th 2:1.

- (1) Now we beseech you, brethren, by the (presence) of our Lord Jesus Christ, and by our gathering together unto him,

Now, I'm highly criticized because I dare to stand up in a pulpit and tell you flat, that though Bro. Branham's doctrine was a hundred percent correct on the eagles gathering to the carcass, this word here is 'toma', and the eagles are vultures in this Scripture. And I'm not backing down for anybody. But It's in Luke 17, that the carcass is 'soma', and they're eagles.

All right. The tares have got to be bound before the wheat's bound. Every time there's a twin. There's a Cain; there's an Abel. There's a Judas; there's a Jesus. There's a true vine; there's a false vine. There's a wheat; there's a tare. There's a filthy eagle, and there's a clean eagle. There's a dirty body, and there's a clean body. See?

Now, there's going to be a gathering around the creed and the dogma. And there's going to be a gathering around the true Word of God, and that's the Presence, the Message of the Presence separating the two in the field, and the two grinding. It's not the Rapture! It'll end in a Rapture. But It's not the Rapture.

Now, you see here, by our gathering together? The gathering together is previous to the Rapture because the Bride will be totally in and consecrated before one dead comes out of the ground. "For they without us cannot be made perfect." [Heb 11:40] The perfection lies in Him Who is perfect. Do you follow me?

33. Okay. Now, no one can gainsay that the living ought to be aware of His Presence in the light of 1 Th 4:13,18 and 1 Cor 15:20,51 and so on.

Now, therefore, we understand this, and I don't have time to go into that. I've just got to say this one thing... This is actually sermon number 3 of thirteen in a series, so we can't put everything in one night. But, I want you to know that the living have to be aware of the Presence.

Now, I was going to say this: Nowhere do I find the 'parousia' is called a 'mystery'. But there are mysterious elements in It. Paul did say, "Behold, I show you a mystery we shall not all sleep." But that's only part of the greater doctrine of the Presence. However, though, It is not a mystery in the sense that there are other mysteries. This is certainly misunderstood.

34. All right. The living will know it. We now think upon who or what is It that is present. It cannot possibly be Jesus the Christ, the great High Priest, for Eph 1:17 declares It to be God Himself.

And Rev 10:1 is simply Rev 4:1, "Come on down." Because, you see, he saw One seated upon the Throne. And He was to look upon like an amber [like a jasper and a sardine stone...rainbow round about the throne...like unto an emerald], everything else I forget. It all boils down to the Pillar of Fire, is what It boils down to. Now, He came down. Okay, now listen carefully; in Rom 8:11, It declares that It is God Himself Who raises the dead.

35. All right. My question was, or my thought was, "Who is this One that is Present?" It is not Jesus the man, the Christ, the High Priest. The Bible identifies It as, "The God of the Lord Jesus Christ, the Father of glory." [Eph 1:17] And Who was the Father of Jesus? "The Holy Spirit shall come upon you."

[] [Romans 8]

- (11) But if the Spirit of him that raised up Jesus from the dead dwell in you,
he that raised up Christ from the dead shall quicken your mortal bodies
by his Spirit that dwelleth in you.

Now, It tells you exactly that the One that quickened Christ Jesus, the man, is the One that is going to bring forth the dead out of the earth.

All right. Acts 26:8. This is all very elementary.

- (8) Why should it be thought a thing incredible with you, that God should
raise the dead?

Who's going to raise the dead? God is going to raise the dead. So Paul says, "It's God."

Acts 4:10.

- (10) Be it known unto you..., and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom (you) crucified, whom God raised from the dead,...

In 1 Th 4:14, It says, "God will bring forth." Let's go back and look at It.

- (14) ...so them also which sleep in Jesus will God bring (forth)...

Okay, God will bring forth with Jesus, the other forth, first-fruits. Now, God is Spirit, so the Parousia must be the presence of the Holy Spirit. How does that line with the Scripture, relative to do with His Presence?

36. All right. Let's go back now to Matthew 24,

- (3) ...what shall be the sign of thy (Presence)...

"What'll be the sign that You're here?"

"Well," he said, "I'll tell you, any idiot that can't tell me by the nail-prints in my hand and the wound in My side there's something wrong with him."

Now, any fundamentalist knows that that's not what happened. Jesus with the nail-prints does not come back to earth. So, right away they put him in a rapture. They put him like the airplanes in a hold position...can't come down, got to sail around up there.

Hogwash!

"What is the sign of Thy Presence."

- (27) For as...lightning cometh out of the east, and shineth even unto the west; so shall also the (presence) of the Son of man be.

It'll be illumination. Who said it's a blinding light? It's not what It says. It's like...the prophet hit it exactly right, light travels from east to west. "In Him was Life and the Life was the Light." [Jn 1:4] Revelation.

- (37) But as the days of Noe were, so shall also the (presence,)... a period of time.

- (39) And knew not until the flood came, and took them all away; so the (presence)...

Those that don't make the ark won't even know that He was there. Kind of secret, eh? They talk about the secret Rapture. Hogwash! That's not the secret thing. The secret thing is now, that He's here. And It's not secret, because It's open and proven. They don't want to listen.

37. Now, the question comes up, "Who is this Son of man? Who is this Son of man? Who is he talking about? All right. He's the Christ.

Mt 16:13-17, will tell us all about Him.

- (13) When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?
- (14) And they said, Some say (you're) John the Baptist: some, Elias, Jeremias, or one of the prophets.
- (15) (But he said,) But whom do you say that I am?
- (16) And Simon Peter said, Thou art the Christ, (Who is actually) the Son of the living God. ("You are the Son of the living God, Who is the Christ.")
- (17) ...Blessed art thou, Simon Barjona: for flesh and blood hath not revealed (this) unto you...

He is the Christ. He is the Son of God, one and the same thing. Not two things, same thing.

38. Now, what is this Son of God? What about Him? Okay, we've got to go to Romans 1 to find that out. You see, everything isn't put here in the Scripture. Brother Branham said, "*The jig-saw puzzle*," so we'll get into it.

- (1) Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,
- (2) Which he had afore (promised) by prophets in the holy scriptures,
- (3) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh...

Listen, "Concerning his Son, Jesus Christ our Lord, which was made of the seed of David according to the flesh." Okay.

That one that they saw, the Son of man was Jesus Christ, seed of David, or the Son of David declared to be the Son of God with power according to the Spirit of Holiness by the Resurrection from the dead.

All right. We notice first in verses 3 and 4 there are several things to be seen.

One: God has a recognized Son, concerning His Son, Jesus Christ, our Lord. (All right.)

Two: His Name is Jesus Christ.

Third: He is our Lord.

In verse 1, Paul identifies himself as a servant of Jesus Christ, but does not deny his identity with God, with whom he can identify by the Gospel.

- (1) Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God...

He has an identity with both of them. He has a kinship relationship, and he understands it.

39. All right. In verse 3 'concerning' can be simply the things about His Son, Jesus Christ. Verse 5, this is according to His body or His flesh He is called the Son of David. That's exactly right. But in verse 4, 'declared'. It is not a matter of the flesh now that makes him the Son of God, which he is indeed, but rather a certain specific qualification or identification that determines him to be so, and it is beyond the flesh. You're not dealing with the flesh now. He's the Son of David according to the flesh, but he's the

Son of God according to the Spirit of Holiness that raised him from the dead. Something has happened. See? In other words, Son of man, Son of God, Son of David. That's fine. All the same person, but they're different offices.

Now, he's the Son of God with dunamis, or power. What makes him so is the Resurrection from among the dead, which is: he is the first-fruit, and he is the head one. He is now in immortal, glorified flesh with the power of the Holy Spirit. There is nothing that the Son doesn't do, or the Father could possibly do, but the Son is absolutely in it. The Father does nothing without the Son, and the Son nothing without the Father. There is where the Trinitarians are so messed up. They try to put It into one essence. It is not in one essence; It is in one authority. For all power has been given unto Him.

40. So, he's called the Son of God now, because he is that risen One from the dead. And he's got the power of the Holy Ghost. He said, "I am going to go back to the Father," and he said, "We'll send the Holy Ghost down upon you." Now, he's the Son of man; he's the Son of David. That's the flesh. ...the Son of God according to the Holy Spirit. That is like at the River Jordan, God came down and filled him. So, there's three offices of our Lord Jesus Christ.

Now, get this for sure: He is the Son of man. He is the Son of David. He is the Son of God, which is the Christ. "Who do men say that I the Son of man am?" [Matthew 16]

"Thou art the Christ. You're the anointed one; you're the one with the Anointing."

So, he's designated by what came upon him, which is the anointing. He's got the Father's Name. He's got the Father's power. Absolutely.

Now, Son of God goes beyond Son of man and Son of David. Wherein is the difference? The difference is the office, or the manifestation of the Holy Spirit. This manifestation will be apart from flesh, but proves the flesh to be what God said it was.

41. Over in Acts 2:32-36, let's take a look at It.

- (32) This Jesus (who) hath God raised up, whereof we all are witnesses.
- (33) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which (you) now see and hear.
- (34) For David himself is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,
- (35) Until I make thy foes thy footstool.
- (36) Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom (you) have crucified, both Lord and Christ.

Now, he said, "There is no way you can get away from the identification." He is the Son of God. He is the Son of man.

41. Now, Acts 3:11-16.

- (11) (And so they were)... greatly wondering (at this miracle).

- (12) ...when Peter saw it, he answered, Ye men of Israel, why marvel you at this? or why look so earnestly on us, as though by our own power or holiness we had made this man to walk?
- (13) The God of Abraham, the God of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom you delivered up, and denied him in the presence of Pilate, when he was determined to let him go.
- (14) But you denied the Holy One and the Just, and desired a murderer to be granted unto you;
- (15) And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.
- (16) And his name through faith in his name hath made this man strong, (which you now see and hear, and so on.)

All right. Now, look in verse 14 and 15 again.

- (14) You denied the Holy One and the Just, and desired a murderer...
- (15) And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

And with that we go to 25 and 26.

- (25) You are the children of the prophets, and the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.
- (26) Unto you first God, having raised up his Son Jesus, sent him to bless you...

Now, listen. Did Jesus, then, come back and stand there crucified and say, “Hey, I’m the one that you’ve crucified, go on stick your finger in there.”

“Well,” you say, “He gave Thomas a chance to do it.”

Thomas isn’t Israel. Five hundred isn’t Israel. What was raised up was when the Holy Spirit came back and did the same works that Jesus did in the flesh and proved that He was that One. That was the Son of God that came back. That was the Christ. That was the One, and that is the One. See?

42. Now, you go back to Acts 2:32-36 again.

- (32) This Jesus hath God raised up,...
- (33) Therefore being by the right hand of God exalted, and (Jesus) having received of the Father the promise of the Holy Ghost, (Jesus had) shed forth this, which you now see and hear.
- (34) ...David (himself) is not ascended into the heavens: but (David said), The Lord said unto my Lord, Sit thou on my right hand,
- (35) Until I make thy (enemies) thy footstool.

- (36) Therefore let all the house of Israel know, that God hath made that same Jesus, whom you crucified, both Lord and Christ.

“Thou art the Christ; you, the Son of man, are the Christ. You are the one that was foreknown to die and rise again and come back as the Holy Spirit upon the people. You are the one will be raised up to Israel and prove that you were that one.” That’s exactly right.

Now, with that in mind, we go back to Romans. I should take more time on this, but I’m not going to take more time. You just do your best to think it over, and now just watch these Scriptures.

43. Okay. Romans 1:1.

- (1) Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,
- (5) By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

All right now, he mentions that. Now, let’s see what he mentions in Gal 1:1. Got to be the same thing, you know.

- (1) Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised (Jesus Christ) from the dead;

Now over here he said, [Romans 1]

- (1) ...a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

Over here he puts the two together. Okay, Gal 1:11-12.

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

Okay, remember what It says in Rom 1:1.

- (1) Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

Now, how did he get it? He got it by Jesus Christ revealing it to him.

Okay, Acts 9...and let’s find out exactly what happened. “Well,’ he said, “I was called of God the Father; I was called of Jesus Christ. I’m an apostle; I was separated; I got a revelation from Jesus the Christ.” I got a revelation.

All right. How did he get it? Acts 9:3.

- (3) And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

(4) And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

(5) And he said, Who art thou, Lord? And the Lord said, I am Jesus...

What was it? Christ. Now, that's what we're looking at tonight. That's what the fundamentalists do not understand. They can't put the Scripture together. And as Bro. Branham said, "*They got the cow eating grass on the top of the tree.*" They got themselves in a Rapture without the Presence to change them.

44. All right. We can see that the presence of the Son of man is the literal presence of the Holy Spirit. Now, that's not hard to understand. "In the beginning was the Word, and the Word was with God, and the Word was God." That's the Logos.

Logos, "In classical Greek 'Logos' was both 'the spoken Word by which an inward thought was expressed' and 'the inward thought itself'."

In other words, you had an idea, and the word became the flesh of the idea. With Jesus you go a whole lot further. "In the beginning was the Word, and the Word was with God, and the Word was God." So therefore, as the idea had to be in the expression, so God had to be in that one that was born of a woman. Because though he was a man, he was different from men, because the Logos became flesh. That's not said about Adam and Eve and you and me. That's a different thing. God literally engraved Himself as an etching tool in a human being. That's how he was express Image. But it doesn't say that he was God per se. For an image is not the real thing in the sense of the original. I know you got lost in that. Don't worry; I get lost, too. I'm sorry, all I can go is so far in Scripture and say It, and I just step right there until God shows It clear, and He hasn't showed It that clear yet.

45. Now, listen. We can see that the presence of the Son of man is a literal presence of the Holy Spirit. The Logos is back down on earth amongst the people. See? The Logos is not flesh!

Now, let's prove it. 2 Cor 5:15.

(15) And he that died for all, that they which (should live) not henceforth live unto themselves, but unto him which died for them, and rose again.

(16) Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

No way can you get a revelation of Him by the flesh, either your own flesh, or knowing His flesh. It's finished. You've got to deal with the Holy Spirit in a revelation. So therefore, the Holy Spirit is here in His Presence as we have shown you in Scripture, and especially in Ephesians 1, where He is revealing Himself to be Who He is, and Who the Son is. (We'll get into that Sunday.) The same Logos that made for Himself a tent of flesh, and then went back to a tent of Fire is here today in the midst of the Church. Christ the anointed without flesh is here. He doesn't need His flesh because we are His flesh humanly speaking. And the Word is the actual veil of His Own Spirit, or the body of the Spirit today, when you place Him outside of a human temple, is the Word of Almighty God. See?

46. Now, the Anointing is here but not the flesh. It will come later. God has revealed Himself by His Presence according to Acts 3. Then when He proved His ministry, or proved by His ministry Who He was, He revealed Himself by His Own Word as It says in Jn 1:18. The Only-Begotten has exegeted Him. There's no way that anybody can know God outside of Jesus Christ.

You say. "Well, I don't see Him in flesh."

You don't have to. You see Him in the Scripture when He was in flesh, and now by the Holy Spirit you understand exactly what God was doing, what He did, and what He is doing at this moment. He has proven that indeed the very Christ, the Logos. God is here, and today He is revealing Himself, making Himself known as It says in Eph 1:17, revealing Himself to the Bride.

47 Now, Bro. Branham... I read to you before what he said about that. And I'm going to read it again to you. And then I'm going to go to 1 Samuel and get you out of here before ten. (Maybe.)

All right. Brother Branham said, [The Seventieth Week of Daniel 08-06-61]

[28] *The Spirit of wisdom comes into the church (not to each individual, into the church,) to make known to the church by the revelation of the Holy (Spirit), bringing the church in and revealing what day...we're living in. Just the same as Gabriel come to Daniel, the Holy Spirit comes to the church in the last days to reveal these great, deep, secret things.*

Now, how is it done? We go over here to 1 Samuel 3:15, and we read. Now, God spoke to Samuel.

(15) And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to show Eli the vision.

He didn't see anything. He heard! But you don't see with your eyes anyway. The eye is only a camera. You see with your mind.

Now, listen; how do you see with your ears? You do see with your ears.

(21) And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD. (He saw with his ears, that's Scriptural.)

Therefore, when the prophet told us these things we saw what the prophet saw, and we're a part of It. We're a part of the revelation, that's why we're going in a Rapture. Out here nobody sees it but us. Now, that's not to make us puffed up. That doesn't give us any preeminence. It's what God has done by divine sovereignty.

48. Okay. That's how It came down in Ananias, over there in Acts 9:10, the Lord spoke to him. Let's take a look at that. That's said beautiful, that one over here in Acts 9:10. Okay.

(10) And there was a certain disciple at Damascus, named Ananias; and to him the Lord (said) in a vision... And he said, Behold, I am here, Lord.

(11) And the Lord said, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,

(12) And hath seen...a man (in a vision)...

Now, who actually saw something? Not Ananias, Paul. Ananias heard, and it's called a vision. "And without a vision the people perish." [Prov 29:18] And when you hear this Message, you have a vision, and you don't die: Presence, Shout, Voice, Trumpet. Shout: a Message gathering the people around the Food...the clean Eagle to the resurrected Food of God.

49. All right. And how do we see Him? We see Him over here in 1 Corinthians 13.

- (9) For we know in part, and we prophesy in part.
- (10) But when that which is perfect is come, then that which is in part shall be done away.
- (11) When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.
- (12) For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

In other words, it's a direct face-to-face confrontation. And the confrontation is not what you and I see; it's what we hear, because He's dealing with prophets. The prophets received a part--received a part--and the whole Book became a part of what? About forty different authors over a period of sixteen hundred different years. But at the end time Christ Himself appears in the Word by revelation.

50. Now, let's prove it to you. 2 Corinthians 3:15 absolutely brings this out.

- (15) But unto this day, when Moses is read, the vail is upon their heart.
- (16) Nevertheless when (that heart) will turn to the Lord, the vail (will) be taken away.
- (17) Now the Lord is that Spirit: (Tells you right how it's going to be done. That's your Christ, the Son of man,) and where the Spirit of the Lord is, there is liberty.
- (18) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image...

Then we've got to be looking at the image and Christ is the image of God. How are you doing it? You're doing it because you've heard the Word.

Now, listen. I'll prove It to you. Paul says, "Therefore seeing we have this ministry." [1 Cor 4:1] Paul had it for his hour, and he prayed and hoped the Resurrection would take place. That that Spirit would come into the Church. But It wouldn't come into the Church, because the hour wasn't right because the Bride wasn't in. But at the end-time as the Bride comes in, remember, the measure of the Word came down in the first Age.

The Holy Ghost and the Word. The buildings blocks came around. Watch this, in Age number two, the measure came down, the Word of the Holy Spirit, the buildings blocks came around as human being. You follow what I'm saying? Perk up your ears, brother/sister. I don't want you looking around the building. I'm telling you something dead serious. Age number three, the Holy Spirit, the measure of the Word came down, and the building blocks the human body came around It. And at the last time, God Himself is here, love is here, and we build right around Him. Not the physical Jesus Christ, but the spiritual One, the Headship that came up through the body. See, it's beholding Him. See?

51. Now, I'm going to show you exactly where this comes in Scripture. [I] quoted it to you many, many times, over here in 1 John 3.

- (1) (Beloved now) 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.)

And listen: If he's the Son of God according to the power that raised him from the dead, we're sons of God on the same basis. We're born of the same Spirit and not some outward manifestation here. That's why the prophet said, *"This thing at the end time is not you getting closer to God, is not fruit, and it is not character, and it is not the charismatic gifts."* Then what is it? Something God's doing. I can prove that right in the Spirit God gave him.

(1) ...therefore the world knoweth us not, because it knew (not him.)

And it doesn't know Him right now. Now, listen.

(2) Beloved, now are we the sons of God, and it (has never) yet (come into manifestation as to indicate the true character of it.)...

Never in Seven Church Ages was there an indication of the manifestation that this was 'He present' to raise the dead. That word 'appear' means absolutely from the word 'phaneroo', which means 'to prove, manifest conclusively' Who It is and What It is.

Then It says:

(2) ...when he shall appear,...(when He shall manifest and prove conclusively who is this, It says then,) we shall be like him... (because we see Him, we recognize Him.)

Now, the fundamentalist says, "I'm going to be in the Rapture and see Him."

You're sicker than a dog is sick with poison. There's no way there's eternal Life in them because the Bible says you've got to see Him, then you get your change, and then you're caught-up. You've got it reversed. That's His Presence. See?

52. Now, Paul saw Him as One out of due season. What did he see? Saw a Pillar of Fire. What did the Pillar of Fire mean? Nothing! Unless It spoke back to him.

Let's get this: everywhere around the country, I get all these signs thrown at me. That New York bunch up there, the fellow out here, (That's one of his gang.) they'll be soon all split to pieces pretty soon anyway. They got a little funny picture about over our tabernacle, and here's is what...something like that cloud...of the visiting angel. And everybody got excited. I said, "What's going on here?" I said, "That was a once in an eternity affair."

They came and they went. Then what put that picture there if it's a real picture? You've got two answers. God or devil! Now, you give me one reason why God would do it when it's already been done?

Bring the prophet back and make him re-preach His Message? That could happen. I don't know. Raise up one of us idiots here to preach the gospel and take over," and say, "Well, I'm in Bro. Branham's cloak"? Hogwash! He's done! There is none 'eighth Messenger'.

So I sat, in the ...?... after Sis. Branham's funeral, and this fellow sat there telling me about it.

"Well," I said, "What good is it?"

"Well," he said, "You know it could encourage the people."

If you don't know what it means, how are you going to encourage them? Give them the wrong kind of encouragement? Let me tell you flat what the prophet said. He said, *"When there's a sign there's always a Message with It."*

What Message? It's got to be 'THUS SAITH THE LORD' vindicated.

I hear this nonsense and hogwash and dog-puke and sow-wallow all the time, and I say, "Have they come out of Pentecost?" They claim they did, but Pentecost didn't come out of them. Now, if I beat you over the head it's for one reason: I want to make sure you've been so stuck in the Word of Almighty God, that Pentecost is out of you! That's per se, the dogmatism of this Laodicean church. True Pentecost has always been with us, and always will be, but it recognizes the Word, not some little sign that somebody makes up.

53. Let me tell you flat: if I could raise the dead and stand here levitated before you and float around that ceiling, take a shotgun and blow me down for your own good and my good!

You know, the other day I heard from some... I'm not going to call him by names I like to call him. Forget it. And they said, "Oh, listen to him because somebody saw an angel by him."

I laughed. I said that people have been seeing angels around me for a long time. Doesn't make me anything. Do you realize every born-again Christian has an angel by him? Anybody talk of angels around me, I'd wonder what kind of eyes you've got. You bunch of spook-heads. Phfft! Get out of my sight. I've been with the prophet.

Sure you get this all the time. Let me tell you, the Church is only just now waking up, and I believe primarily through the Message God has given me concerning what the prophet said on this. It's getting around finally...just waking up that 'He's here'.

Let me read to you. "Don't be weary." That's the American expression, "Don't worry." You know the old song, "Just a Wearying for You?" That's worrying. Okay.

54. Jesus is here. He is here today manifesting Himself doing the same things He did, just the same doing the very same things. He's among us today.

[Shalom 64-12-01]

[59] *He showed Himself here with us, and proved and vindicated His Word.*

[The Stature of a Perfect Man 62-10-14M]

[92] *In the evening time it shall be Light. That's when comes Christ, the Holy Spirit, Jesus comes down (Notice, how those names are used.) sets Himself at the Head of the church then, He will resurrect the church being His own body.*

[The Rapture 65-12-04]

[56] *When you see God come down from the heaven, stand before groups of men, stand there, and declare Himself as ever He did. That's the Truth as this Bible open (before me.) That's right.*

The Holy Spirit is here as Christ in Spirit form His Spirit's anointing is here. There will be a Bride just as certain as I'm standing in this pulpit here, there'll be a Bride that's washed in the Blood of Lamb, and that Lamb will be living amongst them showing certain super-signs of His Resurrection after two thousand years. Now the Lamb's here, showing the signs and only the Bride gets them.

And the signs take you to the Word, the same thing He did, when He was here on earth.

[The Called Out 58-01-09]

[21] *The Son of man has already come from glory and is revealing Himself for the past few years to His Church in mercy, showing them His great Presence, doing the same thing He did when He was here on earth, revealing Himself like He did to Abraham. Before the destruction, He has come now in mercy revealing Himself to the Church.*

The next time He reveals Himself it'll be in judgment on the world and nations that's forgot God. Headship is here. That bunch in New York doesn't believe that Headship's here. Nobody...they don't want to believe that because they want to be somebody.

55. Now, listen, brother/sister. I get around the country. I can talk to certain preachers and in one minute I've got it back right away: no more know this than nothing. Why? Because they'd been fooled by that bunch who say, "That love..." And they put love as merely as innate fruit as it were, when love is God! And God Himself came down. No, they want to get in the way. They don't want that Capstone sitting on the pyramid; they want the little lines coming down. Oh, they might want the lines coming down, letting anybody think they're getting some.

Let me tell you something, sister/brother/preacher, "The revelation has come, and we don't read between the lines. We preach and teach what he said, or we haven't got it."

[Souls That Are in Prison Now - 63-11-10M]

[113] *We know that Christ is here. Maybe you don't see Him with your eyes... but through vision I tell you He's here.*

[114] [The Breach - 63-17-03]

And when the Seals are broken and the mystery is revealed, down comes the Angel, the Messenger, Christ, setting His foot upon the land and sea with a rainbow over His head. Now remember, this seventh angel is on earth at the time of this coming.

He starting coming way back there in 1933 in June 11th, coming more and more into His Church, manifesting Himself, that He was that One who produced Himself fully once more in the Church. And He did prove Himself, but that's just like wind over the tree tops to most people.

56. [Souls That Are in Prison Now - 63-11-10M]

[99] *The Seventh Seal brings Him back to earth...*

Because the Seventh Seal was silence, no one knew that was the hour of Christ would come as He would revealed It to us. Do you think that I can prove to you that the Seventh Seal is what I'm talking about? After almost two thousand years God is visited again, the Elijah of this day is the Lord Jesus Christ who has come according to Lk 17:30. He's the Son of man Who should reveal Himself among the people and not man, [but] God that will come to the prophet.

[Future Home of the Bride 64-08-02]

[132] *The Headstone coming into the Body, the Redeemer coming to take His Own, He's here with us. (That's your Headstone, means 'Leadership'.)*

That Light is present here tonight. That's like the Holy Spirit is here, Christ in Spirit [form].

[Feast of the Trumpets 60-07-19]

[34] *...that He shall Appear in the last days is to bring the people back to the Word, so the Bride will know Her Husband, Her Mate, the revealed Word...*

That's Eph 1:17-20. "When that Holy Spirit we have becomes incarnate to us, the One that's in our midst now in the form of the Holy Spirit, becomes Incarnate to us in the person of Jesus Christ, we'll crown Him King of Kings."

He's telling you flat, the One that's here now after the Shout, after the Voice, in the Trumpet, takes us up, He slides into that Body, Incarnates Himself, "and presents to Himself a glorious Bride without spot or wrinkle." [Eph 5:27]

57. All right. ...oh, a great Leader. Oh, Bro. Branham prayed:

[Leadership - 65-12-07]

[118] *O great leader Holy Spirit, before you take Your flight into the skies with Your Church.*

[Feast of the Trumpets - 64-07-19]

[42] *Jesus the Son of God revealing Himself by the Scripture making that Scripture that's been predestinated to this day (like it was to that day, and all the days) live. And to believe It is the evidence of the Holy Spirit: righteousness.*

[46] *We know that He's with us; we believe that. You see His Word made manifest by photographs, by Scripture, by declarations by heaven and earth. Everything else He said, not one time did it fail.*

Now, I want to read you something: "Discerning of Spirits". [60-0308, page 16]

[49] *Now watch and see where, (not what, but where, placing the age of the hour.) the gates of hell is against. (Now, watch and see where the gates of hell is against.) It ain't against denominations. The government recognizes that. It ain't. The world recognizes our denominations, all of them. We have the right, each one of us as American citizens, we have the rights (to) denomination, which is fine: we appreciate that.*

Now, listen. "But that's not what the gates of hell is against." Now, what was it against years ago, in the First Age, and for Ages? "Thou art the Christ the Son of the living God, the great Revelation." Now, what is the revelation today?

[49] *...(It is a) spiritual revelation of Christ being here now, (and) the same yesterday, (and) today, and forever. That's what it's against.*

Do you see why this doctrine is hidden? Do you see why a Message like this is absolutely fought and will not be understood, except by a people who can accept, receive, the vindication of a prophetic ministry, which places the prophetic Word within our grasp, which is Christ revealed, which is here now present.

58. [49] *"The gates of hell shall be against it, but it shall never prevail."*

I'm going to tell you something brother/sister, I believe tonight if you believe this Message the way I preach It, I believe you're going to find yourself in trouble and lots of trouble. But the gates of hell will not prevail against It, because God promised to raise up a standard. [Isa 59:19]

I received the definitive revelation of this Message. Not that I didn't know it previously to a degree, but it became strictly definitive to me. I believe, the same week of March, only in 1977, as the Seals were broken in March of 1963, which is exactly fourteen years later. From that time on I have not ceased to have problems; from that time on I have not ceased to grow.

Nowhere in my life (It's been the last year.) have I ever seen the growth within my own life. Now you won't notice it. I don't ask you to. Things that I know that you will never know that lie within; things that I might preach about. I don't know. But I know over this last period of time, I have never had any growth in my life, and it's the last time in three months. I have preached roughly twenty-eight sermons concerning this subject, and I am not finished. I could preach I believe twenty eight more, and I will never cease preaching on the Presence, which He is here tonight, and the gates of hell will not prevail against It. There is no way. You know why they won't prevail? Because He is going to raise the dead, and He's going to bring about a rapture.

59. I say with the prophet again, sincerely, *"If we are not Bride, there's a Bride out there somewhere, and by the grace of God we will not stand in her way."* But this is the truth of this hour, the Elijah of this hour is the Lord Jesus Christ Himself. Not Jesus the one, the flesh body. No, that was born. That one could die. We are talking about Him Who was in him—talking about that Life that literally somehow came out of God, reduced Itself to an egg and a sperm, and took on Its human growth through the chemistry of the woman to give her that Seed to redeem the world. See? He's different. But we're not talking about that Body that you can put your finger within His nail-prints. We're talking about Him, Who was previous to the Incarnation; that Spirit is down here tonight revealing Himself, and He is going to bring the dead out of the ground. He is going to change a living Bride. He is going to take that Bride away.

You say, "What can I do about it?"

There isn't too much you can do, except dedicate yourself in faith. When the prophet knew the seven mighty Messengers were coming, he said, *"I must consecrate myself to It."*

Now, you say, "Bro. Branham, will you pray and fast every day?"

That hasn't got a thing to do with it. Praying and fasting will not bring the angel. No way. They were going to come because God said they were going to come.

"Well, if that's the case, I can go out and live it up; I could drink and carouse with women."

That wouldn't stop Him, but you'd pay a price for it. You see what I'm trying to tell you? Dedication, or you trying to do something about this, is not the answer. It is you believing It. You believing It, and saying, "Yes, Lord."

60. Just as Bro. Branham knew those angels were coming to him, with that tremendous revelation that came, so I know that You are here, and You are here to do this and I believe You. And you don't go running and carousing, but neither is it your character, neither is it your nearness to God, neither is it your service. It is something that God is going to do, and He's made you privy to It, and you rejoice in It and say, "Yes, I am a part of It." And things begin to happen, because you stand with His Word. That's your consecration. If you want to pray and fast, that is fine by me. It'll do you some good. But it will not make you Bride. It will not put you in a Resurrection. It won't do It. You'll be in the Resurrection because you're foreordained to It. And the only way you can know you are foreordained is that you are part of that revelation. No other way. Now the devil will fight this.

Now, Bro. Branham said, *"I cannot possibly tell anything that's going to happen. The devil will take it. But,"* he said, *"If I do not say it, and I do it, nothing the devil can do about It."*

“Now,” he said, “*This Third Pull is something that the devil can do nothing about, because he knows nothing about it.*”

And he cannot change it, and so every single day the angels of God dealt with Bro. Branham by way of his mind. The Pillar of Fire hung in that room, and every night he came and put a Message on tape, and it was too late, because every Word went down. There’s nothing the devil could do about it. Because enough tape recorders were there. If [Fred] Sothmann did not turn his over, if he was an unfaithful steward [with] those tapes, let me tell you something, brother/sister: I can trace all those tapes down and find every word missing as I traced the Seventh Seals down and found every word missing. The devil can do nothing because that Revelation came. And that open Seal was Christ, the revealed Word, that came...the bringing us up to this place, that which we saw in part now stood in the open veil, and It’s going to put us in a rapture.

61. This is where your consecration lies, my brother/sister. Sure, do the best you can. Absolutely, live as godly as you can, but there’s people out there will live just as godly or more godly, and they’re not a part of It because they missed the revelation. It is His Presence is what they missed.

You see, It starts here, and then It goes on, and the Presence does not cease starting here. It does not cease in the Rapture. It does not cease at the Supper. It does not cease at coming down here. No Way! It does not cease at the Millennium. It does not cease at the White Throne. It does not cease in the New Jerusalem. The Presence has started, which is the beginning of the whole new era where God is finally taking all things back, from the title deed to the full exposition, and God is in complete control.

I know it doesn’t look like God’s in control. I know it doesn’t. But God’s in complete control tonight. And He is here to finish that good work which He has begun. Now, get your hearts and minds into the mechanical, brother/sister, because there’s no one can prove opposite to what we’re preaching here tonight. They can guess at It; they can stab at It; they can ridicule It; but nobody can say different because there is nobody qualified. But a prophet who was qualified said, “*He is here.*”

You believe it? Let’s rise.

Heavenly Father, we thank You tonight for the Lord Jesus Christ who died upon Calvary for us, who was raised from the dead, and then came back as the Holy Spirit ministering and dividing Himself upon each of us, and now that Holy Spirit coming up through the Church as the prophet said, “*Stands here in full Headship, Leadership in the Church and He will lead us over the Joshua of this hour being the Holy Ghost Himself.*”

Lord, we’re thankful for that. We don’t need this mind that wants to throw off on people, unnecessarily, or involve ourselves in those things which are not too good, but Father, tonight we do take a stand. And Lord God, unless You change us, we shall take a stand and we shall speak out against these things, Lord God in heaven, to warn the people to stand with this Word of the prophet, and to look to no one, to no sign, to no anything, because we’re past that entirely.

Oh, merciful God, I know that You haven’t stopped working amongst us, and I’m looking exceedingly towards You Lord, to see Your wonderful hand minister as the prophet often said, “*God amongst us.*” May there not be one sick one leave the building. Know that, Lord, we appreciate the fact You’re the Healer, You’re the Provider, You’re all things we know that You’ve never ceased, but Lord, You have come now into that other place, and we thank You that we’re looking at the All in All. And Lord, we know tonight, and we say with the prophet again, “*If we’re not that Bride, there is a Bride out there somewhere, Lord.*” That much I’m convinced of, because I know You’re here. I’m convinced of Your Word being revealed Lord God in Heaven, and I’m waiting for You to dynamize It.

And Lord if...and we're not looking to be as the prophet got It. No way, but we're just looking, Lord, to know more and more, and more. Just more and more and more of that deep assurance, that Revelation where It spins right into that grasp, oh God, where we are not trying to influence It, but It has become our whole influence. Lord, how wonderful that is, because It's right in Your Word that You said that would be, and we will not draw back from what You said. Oh God, we stand with You in this hour, for You have stood with us, having come down to stand thereby.

Lord, bless each one tonight we pray, heavenly Father, with grace and with good understanding and wisdom and all those things that are right in there, Lord, as their portion. May there not be one, Lord, who isn't blessed, edified, lifted up, and helped in this crucial hour.

Now, Lord, as we go, may we go with Your protection and Your good grace upon us, with Your help and Your health and all those things, Lord, which is so wonderful. How we thank You as You stood by us day by day, and night by night, not only have You kept that which we committed unto You, but You also kept that which You committed to us. Yes, we certainly are happy, Lord, that's It's done by the Holy Spirit and not by man.

Now, Lord, bless all the sister churches everywhere, I pray, that hold up this Message and the understanding, that You are here as our Leader, that there isn't anyone between us. There's no holy one among us--no popes, no this, no that. God Himself is here. And we pray, Lord, for such a blessing to come upon those people, Lord, that they shall literally glow within and without, with the joy and grace of the Lord Jesus Christ.

And unto the King eternal, immortal, invisible, the only wise God be all power and honor and glory through Jesus Christ our Lord. Amen.

The Lord richly bless you.