

Who Is This Melchisedec? #20

Bro. Lee Vayle

10/23/88

Shall we pray? Gracious Heavenly Father we want to thank You again for Your love, mercy, and grace, which You've extended toward us in this hour. Showing of Yourself as not having been shown for two thousand years, Lord, except little glimpses here and there, little parts but now at the end time drawing into full manifestation of which we're very grateful.

We pray that we may come to such a place, Lord, that our sincerity and reverence will be as it ought to be and should be Lord, yet how can it be unless Lord You reveal to us and give us strength in the inner man, something, somehow Lord that we'll be able to apprehend that for which we are apprehended, O God, in this particular hour and then show forth some how Lord in our lives, our demeanor, our spirit of worship, our gathering together, Lord, the study of Your Word, that we really do believe and are believers, O God. Sanctify us we pray by Thy Word for Thy Word is truth. We give You the glory in Jesus' Name. Amen. You may be seated.

Now, we're still in this message of Bro. Branham's, "Who Is This Melchisedec?" and from the title of this message it is hardly possible that one would have any idea that Bro. Branham would teach upon the true identity and destiny of the sons of God and would answer such questions as, "Who are we? Where did we come from? What are we doing here and why are we doing thusly? Where are we going and what will it be like when we get there?" And then, "What is our ultimate end, the ultimate destination and what is it like?" And this message then deals with us and with Jesus Christ from eternity to eternity. That is what we're looking at and to simply announce this subject title, "Who Is This Melchisedec?" would never have lead us to believe that actually Christ and ourselves, if so be we are true sons of God, would be identified in this particular message from eternity to eternity, to show us exactly how that we come--except for a minor deflection--just like Jesus Christ.

Now of course we know very well that this is something that will be fought by our minds because of our circumstances and because of our inward natures being such as to;

1. Disbelieve God.
2. The disbelief is fortified by the very actions that we allow ourselves, or perhaps disallow ourselves, but still go through in the light of what the Scripture says we should not be going through but rather another channel going through for the glory of God.

In other words in plain English, what we experience in lives and the experiences we go through because of the very nature of man to be more sinful than righteous, even actually when a person calls himself born again, we are a little bit, not a little bit but greatly prone to turn aside from believing that we had our beginnings in God, because to look at the beginnings in God and to really believe our beginnings were there we look at life as it is and we say, "Well I just don't know that that is possible." But Bro. Branham does answer the question of who we are. Where did we come from? What are we doing here? Why are we doing it? Where are we going to go as

soon as we die? What happens after that? What are those conditions like? And He deals with us as I said, the same as He deals with Jesus Christ, from eternity to eternity.

Now to begin let's consider question number one and we look at it in the singular, "Who am I? Who am I or who are we?" But it's "Who am I?" because we all have to answer that particular question. So, "Who is this person who speaks of my life, my body, my destiny?" The person who is a possessor or an owner. David said:

- (11) Why art thou cast down, O my soul? and my soul, why art thou disquieted within me? (Speaking again. My soul) hope thou in God: for I shall yet praise him,

Now notice, he's possessor of a soul and he's instructing his soul. That's Ps 42:11.

Jesus said:

- (38) My soul is exceedingly sorrowful, even unto death:

Matthew 26.

Also in Jn 12:27 He said:

- (27) Now is my soul troubled;

Remember;

- (46) Mary who said, My soul, (my soul) doth magnify the Lord,
(47) And my spirit (my spirit) hath rejoiced in God my Saviour.

Lk 1:46 said. And Paul prayed for the Thessalonians in 5:23.

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

Now, there is no doubt that you and I spoken of in Scripture is a triunity. A composite of three parts that make up the entire person; and there is literally, physically no functioning of one apart from the other, they are all of necessity here at one time, body, soul and spirit, though if it is time for the body to de cease the spirit will go first, the soul will linger, it will leave, and the body of course will grow cold and dead, put in the ground where it will decay, go back to gases, ashes or whatsoever. So, looking at this fact then that we are a triunity, we are a composite of three parts, yet we cannot help but know from Scripture that you and I can escape from this body and still be a living reasoning entity as Paul said in Phil 1:21-24, and we could use many Scripture on this but I just want to use this one. Paul speaking to the Philippians concerning himself, 21-24, and he says:

(21) For to me to live is Christ, but to die is gain.

Well, there must be then something beyond the life in this body, somewhere, someplace because what profit would it be to simply leave the only thing you've got going for you--though it might not be going for you too well because actually nobody wants to die; even the case of suicide the person doesn't really want to die he just wants to get out of the mess he's in hoping there's something much better than what he's into. That's, I mean, that's certainly the way it goes. But he says here in twenty-two.

- (22) But if I live in the flesh, (Now notice, he's placing it.) if I'm living in the flesh, (Now then there must be a place other than the flesh to live in or he wouldn't have said that.)
- (22) Now if I live in the flesh, this is the fruit of my labour: yet what I shall choose I know not. (So this man is above and beyond the flesh. Watch.)
- (23) For I am in a strait betwixt two, (I want to get out of here to be with Christ;)
- (24) (But I think maybe it's a good thing if I stay here and be with you.)

Now he said, "If I get out of here, or I don't get out of here." Now if he gets out of here he leaves his body here. If he doesn't get out of here he's got to stay with his body because it doesn't do any good unless he's in a body; you couldn't communicate.

(24) Nevertheless to abide with you in the flesh is far more needful for you.

So you notice it says here, "I am literally apart from my flesh when it comes to this existence of I, me, myself." Now remember Jesus said, "Into thy hands I commend my Spirit." And again remember, He died physically and also it is told in Ecclesiastes, "The spirit goes back to God, who gave it." And Bro. Branham tells us that spirit is given to us at the moment the baby drops from the mother's womb and life enters into that child by reason of the spirit. So you have the tripartite being and one cannot function without the other when it comes to this life here in the flesh but you'll notice that though the body cannot function without the other two, it is certainly true that the other two can function without the body. See?

Now the point is, what we're looking at if we're looking at something--over here we're looking at the fact that Jesus said, "Into Thy hands I commend my spirit," and also the Scripture that says, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." So you've got Jesus going three different ways and He speaks to all three in the terminology of I and mine. You understand what we're saying? Perhaps you don't, it's all right, we're going to look at it anyway because that's exactly how we use our own language, we follow the biblical language, and remember you have to follow a language of philosophy because science cannot do one thing for you. Science doesn't have a clue and the minute you try to relate theology or true understanding of the Word to anything in nature you're going to run into problems. You can't do it. The Scripture is our authority.

So, "Into Thy hands I commend my spirit. Thou will not leave my Soul in hell." Two different places as far as the east if from the west, or as high as the heavens above the earth, the Spirit went back to God who gave it, the soul went into Hades, the body went into the tomb. Now, it also says that Jesus went to preach to the souls in prison which is evidently hell--upper and lower sheol. Now we can go there to 1 Peter, the 3rd chapter and we come up with verses eighteen to twenty.

- (18) For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

Now you notice...now that's not his own spirit because his spirit went back to God. He's going to be quickened by God and he's going to come out of Hades, his body quickened come into Light.

- (19) By which also (Notice) by which also

In the realm of the spiritual, not his body, but in the realm of the spirit. Now that's not the spirit, "Into Thy hands I commend my spirit," that's the soul part and remember, man is two thirds spirit as against one third material. See? And then of course when you get the baptism with the Holy Ghost you've got four parts and so therefore it is easy for us if we only believed to bring the flesh under subjection. See? Now, by that by...in the spirit--that's the soul.

- (19) he went down to preach unto the spirits in prison;

Now what spirits are they? Again the thought is souls--he's talking about the spiritual part, because the spirit goes back to God who gave it. The spirit is of God it's...I beg your pardon. The spirit is allowed of God, being given by God, but it is not of God. Now there's got to be something then that is of God and will be...we're looking at it but don't worry about it we'll get to it. All right now, he went down in the part of his triunity to meet with those in a part of their triunity.

- (20) Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.
(21) The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:
(22) (Now who is not down there anymore) but he's gone into heaven.

Now the thing is, in what shape did he go into Heaven? He went into Heaven fully united in body, soul and spirit and he's there now, not on the mercy seat behind the throne, but since the Seals were opened, because he opened the Seals, the One on the throne came down here in Rev 10:1, and he is on the throne fulfilling perfectly the Melchisedec priesthood--serving man as he's never served God previously...as he's never served man previously or served God. That's Jesus doing that.

Now:

(22) ...and all are subject unto him.

And also we might note what Jesus said in Matthew the 10th chapter, twenty-eight, and he said.

(28) Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Now that's when hell gets moved up upon the earth we notice the Lake of Fire, they'll be destroyed in there. Remember God alone has power over the soul, He said, "All souls are mine." So we're looking at this picture here.

Now from these Scripture, it is very evident that "I"--the real person, the true entity can be narrowed down to the soul, because, "Into thy hands I commend my spirit." So, "my" is somewhere and spirit is gone. "Into the ground my body was placed." There is only one portion left and that's the soul. So, "My soul, you will not leave there." So, "My," and "Soul," are related no matter how you look at it. So, narrow it down to the soul. So that within the soul and inseparable from the soul is a source force, s-o-u-r-c-e--f-o-r-c-e--a life. That without it there would be no body, b-o-d-y, and therefore no necessity for a spirit. Do you follow? Well it couldn't be a body it couldn't be a spirit if it weren't for the soul and yet spoken of in the soul he says, "My soul."

So there will be a life force, a source-force. You notice how, I didn't see the show that one...what is it called? ET or something? You know, what did he call it? The extraterrestrial individual--they say he's pretty cute. And in there they use the word, "The force be with you." See? You can't get away from reality of source-force. You can't do it. Now, source-force is identical with God. Now, will source-force or life concerning us be identical with God? That is the question we're looking at. And the answer of course is, only in some instances. See?

Now, so necessity, there is no necessity for a spirit or a body without the soul and this is correct as seen in Scripture for as the Scripture says: "The soul that sinneth, it shall die." So what ever is contained in the soul is in a sense of the word viable, and yet not really viable, it is what you might say, there is an alternate, an alternative. There is that which cannot stand up to eternal existence and there is that which can stand up to eternal existence because evidently one can die then the alter, or the alternative distinction is; one will not die. "For the soul that sinneth, it shall die." The point is; what would cause it to sin? What does it mean death?

Also notice in Mt 16:28, no. Well...that's not the one I wanted. I'm ahead of myself there but don't worry about it because what I'm thinking of is here and I just put a miss passage down here.

[Mark 8]

(36) What shall it profit a man, if he gain the whole world, and lose his own soul?

You're getting into Luke really, what it is.

- (36) What shall it profit a man, if he gain the whole world, and lose his own soul?

Now you're talking in the strictly material. Here is a man who is living in a body, he has a soul, he has a spirit; and all he's thinking of is material possession and some time or other he gets, if it possible, to gain the whole world. Now what is it profitable to him if in the process--now notice it doesn't say soul and spirit--that wouldn't be bad if he lost it. See? That's not so bad because that's not what we're looking at, it's the soul. See? So therefore whatever lies within the soul or beyond the soul--that particular thing could not exist, could not be without a soul.

Now I know you're looking at the fact, or the thought; is it possible the soul and the life is one and the same thing? Not necessarily. However, what is the origin of that life in the soul because we're going to stick to that understanding of somebody that's wrapped up in a triunity and he comprises a triunity and the soul and the life are absolutely inseparable.

Now what kind of a life is it? We go to Ephesians the 1st chapter and we can see that life absolutely and it has to do with lives, l-i-v-e-s, just as it said, "God breathed into Adam the breath of lives." Not the breath of life, "He breathed into Adam the breath of lives," and that was into the body. Adam per se was already living in the form of a spirit form and we'll look at it in a little while. Eph 1:3-4.

- (3) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:
- (4) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:
- (5) Having predestinated us unto the adoption (placing) of children by Jesus Christ to himself, according to the good pleasure of his will,

The genesis of these people, the beginnings, is in God Himself and therefore somehow is a part of the life of God. In Gal 4:6.

- (6) And because you are sons,

Not: will be sons, are not made sons, something happened so that you will be a son. And this talks to every single person of the world and say, "Well what if I'm not a son of God?" You'll never be born again. That's all. Some people never hear the gospel it goes right by their noses. Like a very lovely dear man, he said, "I have never seen a miracle." He said, "I don't know what a miracle be. I've never seen it." Yet his own wife watching the television set under Oral Roberts was healed of tuberculosis. But he's never seen the vision. The man's crazy.

Have you ever seen a chrysanthemum? I'm looking at it but I've never seen a chrysanthemum. You say, "Bro. Vayle, how stupid can you get?" Just that stupid, just that blind. You think there aren't people like that? You've got to be kidding. They'll never see because

they're not a part of it. How can a blind man see? Well you say, "The blind man can go by touch." That's true. What are spiritually blind people going by? Another feeling but they're not feeling for God. Now remember there's a feeling for God and they'll never have it. It's a hard thing to say but I'm not going to, I'm not going to bypass it. Now it says here.

- (6) Because you are sons, God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

In other words, the baptism with the Holy Ghost to give you a complete renewal to bring you back to Jesus Christ, to anoint you that you might do the works of God in the limited sense that you are allowed by His predestinating power. Over here in Hebrews, we love Hebrews the 2nd chapter and in there it says, verse nine.

- (9) But we see Jesus, who was made a little lower than the angels, (Who became a little lower than the angels.) for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man (son.) (That word man should be in italics.)
- (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 (source):

See? Can anybody outside of being conceived by the begetting of the male ever claim to be a true brother unless that one begot him also? Can't do it. You can be a half brother, you can be adopted, but there ain't no way, no way, there's no way at all to have been begotten by that person unless a genuine begetting took place by the person himself. Neither can anybody absolutely be a child of God unless that person has been begotten by the same source that Jesus the Christ was begotten.

Now that puts the emphasis what we're dealing on today and what I know many people don't like because they want the haphazard attitude of saying, "Well we're all sinners, hallelujah, we're all reprobate, we're all dogs, we're all goats; but somehow God, by divine alchemy, if we will just listen to Him, that's all that it takes, we will turn from a dog and a pig and a sow and you name it, into a sheep." Hogwash. You will get a monstrous hybrid and we're getting them now the same as science is splitting genes in the laboratory and bringing them together, and pretty soon science will cultivate, I suppose, they'll take a plant pretty soon, they'll take something out of the genes of a thistle and put it with the genes of a dog and you'll have a dog with prickles on it. He won't only bite, if he jumps on you, he'll be a better watch dog he will scare you to death. They'll do something like that. You say you don't believe it. Just wait and see.

Jesus said in Jn 17:16.

- (16) They are not of the world, even as I am not of the world.

You say, "Well that refers to their characteristic behavior." Hogwash. Such nonsense. Those guys were a million miles away from the behavior of Jesus Christ. And they didn't have two cents worth of real understanding most of the time. He is talking of the source. He is talking of the source, absolutely. I believe, when Jesus said, "They are not of the world even as I am not of the world," He was referring directly to the 1st chapter of John, twelve and thirteen.

- (12) But as many as received him, to them gave he power (the authority) to become 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.

And they weren't born again at that time. They were born by the will of God which says, "Chosen in Him." And He placed first of all, every son in every position that He wanted him. And there wasn't one that would be lost and not raised up. But there was another seed the Heavenly Father had not planted which would have to be a hybrid, which is exactly what Cain was because he was the seed of the Serpent because the Serpent was a tall, handsome, giant structured individual, very dark featured. Adam was, whether you want to believe it or not, was a chestnut brown. The very word 'Adam' means: clay, able to blush. How many people can blush today?

Not many real human beings left. There never have been any real human beings since Noah outside of Jesus Christ and He wasn't a real human being either because the egg and the sperm was created by God, just nourished by Mary. Where did all the brunettes come from? I'm not saying they're serpent seed or anything like that, I'm just saying in the original, you go back to 'Adam' means: of the earth, clay and able to blush. How many people can blush today? Well the Serpent couldn't blush, he was too black for that. He wasn't a black man like we know black people, that's got nothing to do with it. It's way back there, way back in that day. Serpent seed, you know there's a hybridization. Satan has no way to cause to conceive seed so he had to take an animal.

All right, so we see as far as we can understand, "Who were born not of blood nor the will of the flesh." Now the will of the flesh absolutely is sexual intercourse which brings about the birth of children because people want it, they can't refrain from it. That's why they are going to die from Aids. See? Nor of the will of man, meaning, planned birth. See? In other words, not man as a source, original source, but God as original source and every one of those children were ordained to come by natural election right down today and we'll talk about that later.

So we ponder, "Who are we? Where did we come from? Why are we here?" And we have the answers in this message, "Who Is This Melchisedec?" that Bro. Branham preached and gave to us. And this brings us exactly to where we are in Melchisedec page seventeen, for already we have studied what happens to us when we die, we become separated from our spirit and our body and our soul which contains the gene of God--goes back, goes to a place where it receives a form which it should have received to begin with, bypassed it, will pick it up--and that will be a wonderful thing. Now they can't eat and they can't drink but they don't need to. They'll be just exactly as God foreordained it.

Then of course, and the Resurrection just the same as Jesus who spoke to the souls in prison, in their particular bodies and he in his particular spirit-body, came back and picked up his own body, now completely changed and glorified. So did the others who came up with him, David and Abraham, Joshua, all the others, the great Old Testament saints of God--picked up their bodies and they're in a glorified form. And during the second part of the first Resurrection, every one in the Bride will come out in that form, spirit-body, word-body, call it what you want, pick up his glorified body, take it away in a Rapture. The remaining people here will catch their glorified, that is their body of glory which is a spirit-body, in mid air on the way to the Wedding Supper. Now that's how it goes. That may sound like strange theology but there it is, that's what we understand.

So, we're looking at what has happened here to us and what is happening. And Bro. Branham has mentioned, on page seventeen and paragraph seventy-nine, that we have come here not in a word-body, not in that spirit form, that cannot be tempted by sin because look, you're not eating or drinking or doing anything else in that body. So how in the world are you going to be tempted? Anything that could tempt you, which cannot tempt you, but if it was there to tempt would be so below the concepts of that person in that body it wouldn't be a temptation.

There is no temptation for me to eat beans under most consideration or especially frog legs. I would like to do it in order to say that I like it and I enjoy it, and I know frog legs sautéed in butter and garlic do taste good, but the thought of those things jerking in a frying pan is more than I can take. So you see, you cannot tempt me with frog legs.

How could you tempt then a person in a body that is above temptation? That's the Millennium. You could turn every devil in hell loose and every temptation under high Heaven, it wouldn't faze you any more than a rock suddenly feels it ought to get up and run because there's a bigger rock going to fall on it. It doesn't matter to him if the rock falls and crushes him he's got nothing...see in other words what I'm saying to you here? But we have been sent here to be tempted in the flesh. And you'll notice that Bro. Branham makes a very pertinent statement which I feel is a hundred percent Scriptural. And that is that: Jesus withstood everything thrown against him by the devil because he had a memory of what things were previously when he was in that theophonic form, or that spirit form, or that Word form. See? He remembered.

Now we know that memory goes with us from here to the other side--we know that. Now, that memory is retained in that form to which we go but you will notice in the Resurrection, there comes a time when God wipes every tear from every eye and there is no more memory of anything here. So therefore Jesus, having known all things from the previous incarnation in a complete dominant adult figure could not sin and if we had been in the theophonic form we would not sin either because we'd simply know what was there and say, "Hey," and be so discriminating as to make the proper choice.

Now listen, as much as I don't like beans I am prone to enjoy beans on the ground that I know they're good for me. That's not exactly a lie. I'm trying to get a point across. It's the truth, I'm just not a dry bean lover but I could be sold a bill of goods to like beans and rice, especially brown rice, because it's a perfect protein and I could eat them quicker if I was allowed a good

tomato sauce but night shade plants are very tough on my arthritis. Well anyway that covers the point what we're looking at here see now?

Now Jesus knew from previous and in the comparison of what was, just didn't want it. See? What He was in tune with by reason of not having deviated from the original path that God set out but designated only to the One Son, the Only-Begotten Son such as this and never would be again--he could not, even though in human form, find himself compatible with anything that existed because he was in a super human form. And then of course when he was glorified--forget it, there's not attachment.

So now, if we therefore, were it possible, it wasn't possible because God must work out according to His own Godhood--we had to bypass that form, be put in a form of flesh and we're going to talk about it. I've got different notes written down here, we're going to talk about it and look at it.

We had to come by way of flesh and consequently Adam sinned, Eve sinned, everybody sinned, we can't blame Adam for our problems because we sin on our own, absolutely. And the reason we sin is because we cannot discriminate because we are not on the level to discriminate so that we could stand right here and say, "Sin has no power over me, period. It may tempt me, it may try me but forget it." We weren't in that form. How in the world, if you were in that form could you even know what sin was? How could you possibly even analyze it? How could you draw a judgement on it? Because all things are pure to the pure in heart. Couldn't be evil anywhere--no sir.

Now let's get down to the nitty gritty. There is no such thing as evil anyway, it is what you do with the good. If you go God's way you'll never have evil. If you go man's way you're going to have. Anyway that's...we won't go into that because that's a lot of thinking that we don't want to get into this very minute. It's all right to touch it.

Now, Bro. Branham said:

(79) *...That's the reason Jesus knew all things because He was Word before He was flesh.*

That's true. And you and I, our names are put on the Lamb's Book of Life, but we never became a Word-body because the Word was not spoken to that end. The Word spoken to the end we came to, "Let us make man in our image." That was the Word spoken. See? So we bypassed the theophonic form, we bypassed it. Now we're down here in the flesh.

Now, Bro. Branham talking about us before the foundation, we skipped the body, Jesus before the foundation, he did not skip the body, the greater son of David, the great Son of God did not skip it, we know that, but we did skip it. Now listen, *Later* he says, *We become the Word*. Later on down the road. Can't get it until you...time has come to get it.

Now, he said here, *Here*. Now when you use the word 'here' we are talking in contradistinction to there. We were there, but were not in a position to receive a receptacle

whereby memory could function. No, we missed the receptacle. Down here and in there, there is a receptacle in that eternal form. There is a receptacle because Jesus had it. We left that receptacle to gain this receptacle--the mind, that's where memory is and that comes by spirit, and spirit inundates the body to get the body moving out here in this realm and therefore spirit and mind, though not synonymous, work together and our knowledge and our information is completely erroneous because all we can do is judge by what goes on out here. Then the spirit of God cuts in at the rebirth and believe me He's got a job and a half.

And unless we crucify to ourselves our own self, not the Son of God now, but crucify ourselves to ourselves which is the greatest battle ever fought, which is the battle Armageddon, to put the Word ahead of all the senses until the senses are completely overcome by the Word of God, then the flow reverses so we are no longer pouring out from what we gain around here, but we're pouring out the Word which is enlivened by the Holy Ghost, then we come parallel to the form that we missed. But it's still not the same because it's not the form. But you come to where now, though having missed it, you and I are living in a place of victory but this memory is there in contradistinction to what should have been there, that memory is gone and then thank God the end it's reversed. Okay, listen.

(80) *...Here we are formed Bro. Branham said to the Word image to be a partaker of the Word, feed on the Word, by being predestinated since the beginning.*

Now, the question comes up: If God did this to us--which we don't think is very fair--that He would allow us to bypass that body and put us in the soul, or a gene of God, down here now, without that memory--which is evidently so valuable and wonderful--so knowing nothing of it we're in this particular condition.

Now watch what he says. In spite of our own analysis, and in spite of our own conclusions, what form God placed us in was predestinated to this extent that though we are in this form we can partake of the Word of God and thereby be transformed to the image of Christ. Now that's a big order but that's exactly what God's Word tells us and that's the Bible. Bro. Branham hit it right on the head; he said, *Look, later on we're going to become this Word. We'll pick it up.* But he said, *Here's the Word we're into now:*

(80) *...We are formed to the Word image to be partakers of the Word,*

If you were born of God, if your gene was in God to begin with, though you're in this human body which is a real mess--because there's no true human beings anymore.

Remember the sons of Light according to [?--Malek and Wilkinson] [end of side one] the true sons of Light were the children of God. They were meek, and sweet and mild tempered, they were not war like. And they believed in a kind and loving God who took care of them. But you see, having already mingled the seed with the Serpent seed, they became animalistic and being able to use their senses over instinct, they became literally sex mongers and that's exactly where the world stood. Just be honest. You look at history, men and woman, always you'll see

men and woman they're filthiest under God's high Heaven and the sexual question is always there.

See? God predestinated a people who would feed on the Word and by the feeding on the Word be transformed to the image of Christ. That's exactly why Bro. Branham said, *The evidence of the baptism with the Holy Ghost was to receive the Word for the hour*. To receive an understanding, a revelation of the Word of Almighty God.

Now listen...now we looked at this. So here we are transforming in physical form. There, we would not have needed it. See? But we are eternal souls. Why? Not that the soul in itself is eternal but there's a germ in it because souls get destroyed. So some souls don't have that germ in them, they're not of God. We as eternal souls, seed form sons of God, produce flesh-bodies instead of Word-bodies and now feed on the Word to be conformed to Christ.

Now let's go and understand a little bit about this. Now, to understand this is not existentialism by John Sartre, but it is the fact we were born to suffer but suffering is not an end in itself, it is a character reference. Let's go to Hebrews twelve. Now, this is where we're going to look and this is where we're going to quit this morning as soon as I'm finished with this thought.

- (1) Wherefore seeing we also are compassed about with so great a cloud of witnesses, (That's the heroes of faith.) let us lay aside every weight, and the sin which doth so easily beset us, (That's unbelief.) and let us run with patience the race set before us,

Gear yourself down. Who ever heard of a person being patient in a race? You've got to be a fruitcake to believe that. It's telling you something. This life is so short, don't ruin it by impatience. Stretch it out, get to savor it, know it's a good life. And here's how you savor it, with patience. This quick little life, a little fleeting cloud, the grass today is and thrown into the oven tomorrow.

- (2) Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Now just keep that in mind.

- (3) For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

He said, "I am the Son of God. God is my Father as He's nobody else's father. I am that Son of man, I am the Messiah."

And they said, "You are a no good, illegitimate born, son of a Roman soldier by a prostitute--shut-up."

No matter what He said and did, everybody contradicted it.

He said, "Why are you stoning Me? Tell Me what good work that you're stoning Me about?"

"Oh" they said, "We don't stone you for a good work. In fact, if you want to stick around and raise the dead, and feed us on loaves and fishes, and get us ready to knock the Roman army for a loop, that's wonderful. But don't tell me you're a son of God because we are and we ought to know one."

I'm going to tell you something, anybody that believes that he's the son of God in these days and takes that stand, "That I am my Father are one," he becomes absolutely anathema to anybody else and that's why you and I are going to get hit on the head because we literally believe that to be an absolute picture, as George G. Lacey, head of the FBI said it is, of a supernatural being over the head of William Branham. That a Pillar of Fire actually talked to him and in him and brought us the Word of God. Well you say, "You guys are the craziest." Thank you for being super crazy, the rest are just crazy.

- (4) You have not yet resisted unto blood, striving against sin. (Jesus sweat great drops of blood.)
- (5) Have you forgotten the exhortation which speaketh unto you as unto children, My children, despise not the chastening (training) of the Lord, nor faint when thou art rebuked of him: (In other words, corrected.)
- (6) For whom the Lord loves he corrects and brings pressure upon every son that he receives. (So that son will go on the right line.)
- (7) (Now) If you endure correcting, God is dealing with you as sons; for what son is he whom the father does not correct?
- (8) (Now if you deny correction it proves you're illegitimate, you're not sons.)
- (9) (He said) Furthermore (your own nature tells you,) as you corrected your children, (it is only too true that God should correct you.)
- (10) (Because He dealing in eternal verities while you are simply dealing with the impatience with your children hoping they'll do something better than you ever did and God's trying to bring us up to His standards.)

All right, now, we feed on the Word to be conformed to the image of Christ and take our inspiration from Him because we do not have the inspiration of Jn 17:5 but we believe it. Now remember here's Jesus.

- (5) Now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

He remembered it because He went through it: we were in it but don't remember it. See? Now keep that in mind. Okay? We read Jn 17:5, now:

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

Now let's go back to Hebrews 1. Now you stay with me here because this is important to you, it's important to me. Watch what Paul said about Jesus.

- (3) Who being the outshining of his glory, the expression of his substance,

Now what if you and I had been able to do that? We could not be the outshining and the substance--Jesus was. Now, before there was a speck of stardust, before the foundation of this world, we understand thereby that if anything came forth from God, any form, the substance would have to be spirit because that which is born of spirit is spirit. Right? That which is born of apples is apples, dogs-dogs, pigs-pigs, humans-humans, God-spirits. So therefore Jesus had that peculiar particular body that you and I could not have because God, as it were, simply dipped within Himself and said, "Here," and He plunked it in another form. Right? We bypassed it. And He said, "I want that glory." You understand what I'm saying?

Okay, let's go to Jn 17:22.

- (22) And the glory which thou gavest me I have given them; that they may be one, even as we are one:

In other words, the promise of that very thing that they missed that Jesus had. See? Okay, with that let's just take a little picture here of what Paul says in 1 Cor 11:7.

- (7) For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

Because the woman came entirely from the man but notice how the man came. Now he is not the glory and did not have the glory--Adam did not have what Jesus had, he had the full potential for his own status. That's right--he was made for it. The Scripture distinctly said, "Let us make man in our image. And after the image of God created he, Adam and gave them dominion." And that dominion in the form of a spirit person could absolutely contact and control all nature. What would Adam have done had he had the theophonic form? He would have been literally God in his own rights that God had transferred to him. Didn't have to have it. We're coming back to it.

Okay, let's go to Romans the 3rd chapter and notice in verse twenty-three.

- (23) For all have sinned, and come short of the glory of God;

As Bro. Branham correctly said, *That the image of God in Adam was broken and lost when the man sinned*. The sin condition that man fell into broke that image, which image is going to be restored and that very, very shortly. Notice in Romans the 9th chapter, the twenty-third verse.

- (23) That he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

Now we find the promise here of the restoration of glory. Now, remember the word 'glory' comes from the original Greek meaning: an assessment. You say, "Oh look at the glorious sunset." It means, in your eyes you have compared all the sunsets you have ever seen and you say, "That, there's nothing would touch that sunset, I've seen them all." You say, "This is the most glorious experience I have entered into." Of all your experiences this eclipses them all. Then when you are speaking of the glory of God you are saying the same thing. "This is my assessment." That's why Christ is the glory of God and Christ is the mystery of God revealed.

And if we could ever get the real understanding and insight that the prophet tried to bring us, what a people we would be. As he says, *He was living up here in that realm*. Now that he's gone you and I can attain to that realm. That's ex... You say, "How is that?" That's exactly what Jesus said. He said, "You cannot be in my realm at this time but when I am gone you can be in that realm." See. Why? Because I tell you, every prophet, bar none, had a Word given to him which was not to him, and for him, but it was for others. Others got it. You show me one thing Jesus did that he retained. He gave it all to everybody else and thereby retained it because now it's multiplied out there for the glory of God. See? The great assessment.

Now, let's look at some Scriptures on this great assessment that you and I might know this tremendous glory that lies ahead in this great theophonic form that the dead get when they get out of here, that the soul picks up that was his in the first place. And let me tell you something, the soul therefore will always be an orphan to any form until it gets its own form.

Listen, you think a dog could be happy with suddenly inheriting a human intelligence? You think you could be happy if you could inherit suddenly with the human intelligence find yourself in some kind of another form? No, you're foreign to it. That's why there's so many of these fellows that let their imaginations go, they have so many funny ideas for movies. People get locked up in the wrong form. That's why idolaters, they believe a spirit can go into an image, it becomes a literal god. They're crazy. There's no such thing as anybody being happy in a form that doesn't belong to him. That's why a dog can always wag his tail and be happy if he wants to be, he is with his own master. They don't understand. We cannot be happy in this form, that is truly happy, because no matter what there is a longing for people to penetrate those things which are veiled or hidden.

Okay, let's get into 2 Corinthians here, the 4th chapter, and let's look at this.

- (7) But we have this treasure (This soul, this gene from God.) in earthen vessels, (Vessels that sin, that have indecision, that can't make correct judgments.) that the excellency of the power may be of God, and not of us.

Now there's something tremendously excellent coming up that will be bestowed in spite of the vessel of clay and because of the treasure in the vessel which is the soul, with the gene of God. Right? That's right, just follow the thinking.

- (8) We are troubled on every side, yet not distressed; we are perplexed, but not in despair;
- (9) Persecuted, but not forsaken; cast down, but not destroyed;
- (10) Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.
- (11) For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

Now that's wonderful.

- (12) So then death worketh in us, but life in you.
- (13) We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

Now notice Paul says, now he said, "I've got a revelation here according to vindication. I'm going to pass it on."

- (14) Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

Said, "You're going to be there with Me." Bro. Branham saw us with Him. Paul saw his group with Him.

- (15) For all things are for your sakes, that the abundant grace might through the thanksgiving of many may redound the glory of God.
- (16) For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

What inward man? Spirit? No. The life in the soul is renewed. In other words, it took a mighty shock and a mighty step down when it came here. Now he's moving back, moving back while he is in this form, in this triunity. Now watch.

- (17) For our light affliction, (And listen, they were dying; put to the sword, frozen. Woman with children, ready to give birth, ripped up and fed to hogs.) ...our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

Can you believe then that what we are looking at, though we cannot see it, and have to take this by faith for our living inspiration, for had we known it like Jesus we'd have sweat blood and cared less. It wouldn't have been a decision. What have you got next devil? What have you got next? You're looking at a son of God. Now it says this, now let's understand it says right here, and let's read it again.

- (17) Our light affliction, which is but for a moment, worketh for us (the treasure in earthen vessel, the life within the soul, is now looking, not at what it missed but what is beyond what it missed.)

Listen, let's understand this. How can I preach it, how can you believe it? If God doesn't quicken it--forget it. Somebody's going to have it though, if not you and me somebody will get this. I don't care what anybody says. In every single age there are people, and especially this age, who are going to get this. A far more exceeding and eternal weight of glory.

Now remember, Bro. Branham used the word 'eternal' concerning that body we go to and the Scripture says it's eternal which means it didn't have a beginning and an end. So therefore it is formed of the substance of God. I don't care what anybody says. This desk is not substance of God, and that's not substance of God--that's created. But there is a literal substance because Jesus was the outlying of it. You and I missed it. Now there's something beyond just going to that form. Well you know what it is as well as I do--New Jerusalem, reigning and ruling but let's watch it.

Now watch, and here's the secret.

- (18) While we look not at the things which are seen,

Now you may see things in me you don't like. I see things in you I don't like. Proves we belong to one cub, one club, not the exonerators but the accusers. Well then we also excuse each other. So we belong to the accusers, exonerators club. Half devil and half God. All messed up, one half makes one whole. Doesn't it? Half and half. Now look it.

- (17) For our light affliction, which is but for a moment, worketh for us
(What's it doing?) a far more exceeding and eternal weight of glory;

That's an assessment. In other words; this assessment is above everything that a man could desire for and if he's a son of God he won't desire to be God, that's the devil. He'll desire what God wants for him and there's no way even us knowing that this theophonic form was so wonderful--which it is--what's coming will eclipse it. In other words; if that which was we left aside to gain a greater glory for God, being down here, what would it be if this is the glory of God here, see, this level? And it comes here. What will it be when it gets here and reverses? Nobody knows, just got to believe it. "For eye hath not seen nor ear heard." There's no way brother/sister, that you can tell.

It's just like a beautiful bush, beautiful plant, and it's got fantastic flowers on top but they say, "Hey, I've got news for you. Pull up the plant and dig the tubers."
Say, "Man, I've never tasted anything like this."

On the other hand, take some tubers, and here they are. Say, "Hey man, what is that?" That's the body, the seed, in there is the life, the temporary carrier of the most beautiful plant you've ever seen. Plant the thing, water it, let the sunshine hit it, the flower--you say, "My God, how...except for God." That's right. "I couldn't believe such a thing existed." But notice what I'm

showing you. There has to come from the seed and it goes both ways. This came down, let it catch up.

You can see why Bro. Branham when he saw that group of people and he amongst them said, *Don't, don't, don't*, he just pleaded with the man almost with a sickening voice. *Don't, don't miss it*, as though it was our choice. I think he was saying, "Don't, don't miss the revelation I'm trying to give you." It staggers you--you know why? Look it, we've got no memory of it. There's nothing here. It's a faith proposition as with Paul by vindication. If you can accept the vindication principal, brother/sister, you and I can accept anything. The trouble is, we really can't. Well not really can't, we just aren't. Why do you think Bro. Branham put eighty percent of his time on vindication? Come on! Because people just don't go for it. Vindication is what? Spaghetti and marinara. Vindication's a loaf of bread and a pound of butter. Vindication's the hog wallow. You're looking at something greater where God puts Himself on the spot.

You know we're not near solemn enough because see what I'm saying here...look but don't be discouraged because it will catch up with us. Before you get the water you've got to have the conduit. The seed without the rain and the sun will lie there. But Bro. Branham categorically stated, he said, *Listen, the properly fertilized soil with the properly germatized seed, with the sun and the rain, will bring forth*. And he said, *I the Lord have planted it, and watered it, and will see that no man plucks it out of my hand*. He took Scriptures and wrote them together like Paul did. Nobody but a prophet can do that so forget it.

Now here you are, I read seven to eighteen. Now listen, this martyr's age, now watch now, this martyr's age understood this. The martyr age was the calf age. Age number one knew this but it was the revealed Word of God going forth like a lion, but in the next age it was the head of a calf, the symbol of death and crucifixion. And they were so happy to die, they couldn't wait to die because they knew they were going to get there and they fulfilled their role. And so from that seed, up here that was down here, they went back and they're going higher.

Every age is different. We have the age of revelation--the eagle. So therefore we cannot wait for revelation. Everything is revelation though we school ourselves in patience knowing we cannot force God to reveal anything to us. The screen does not go to the projector or the projectionist and say, "Now, I'm going to run here, I'm going to run there." The screen stands still and the hand of the projectionist focuses in the light and the screen that stands still is the screen that gets the full picture. And that's what's wrong with people who run, run, run, look here, turn back this way--you get no where in these services. Let me tell you flat and anybody hearing my voice on tapes and there's hundreds if not thousands out there, I'll tell you flat, you will get no where! No where, no where until you learn to just settle down and let the light focus in.

You wonder why people aren't getting healed? That's all there is to it. Why our lives aren't where they should be? That's all there is to it. Because there's a Light to walk in and which tells us flat, you don't walk unless there is Light because the Bible tells us, "Men do not walk where there is no light, a Christian." And the Light, "Thy Word is a light to my path a lamp unto my feet." We're looking at the revelation today in contradistinction.

Let me go to 2 Corinthians the 3rd chapter, beginning at verse seven.

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

The ministration of God then bringing to our attention, now listen closely, bringing to our attention what Bro. Branham said, *The revelation under the Seventh Seal, the seven Thunders, bringing those mysteries which were not known from the foundation of the world but are known now.* What does it mean? It means receiving a revelation as I am trying to preach from Bro. Branham's message, if I understand correctly in telling you, and you and I receiving this prehistoric, this pre-foundation revelation, puts us in a place of incomparable life before God. I've preached this for years, ever since I came away from organization. I have preached what I'm preaching, if the Word doesn't do it, if God doesn't do it, it won't be done. And there's only one thing worthwhile and that's the listening of the Word.

- (9) For the ministration of condemnation (or judgment) would be glory, much more doth the ministry of righteousness exceed in glory.

Man able to go to the tree of life. Man knowing the Word of God and abiding by It. Man having a revelation, not like Cain who was that wicked one. And why did he want to kill his brother, and did kill his brother? Because he positively had a wrong revelation and the revelation was, "Let's get rid of this bum Abel then I'm the only guy left with a revelation, and my revelation that'll take it." That's why the Catholic church killed every body and the Protestants doing the same thing now. "Let's kill the guys." That's why they want to kill you and me, and will if they get a chance. "Let's get rid of those birds. If we get rid of the revelation that'll take care of it." You know what I'm talking about. Come on you've got to be plum dead, or my God knows, I don't know.

Now:

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

What about the glory of Catholicism? It's gone with Luther. Luther's gone with Wesley, Wesley with Pentecost, and Pentecost has no glory now. Who's got glory? There's only one people got glory and those are the ones that come under the ministry of Elijah. And what's it going to do? Bro. Branham said, *A glory that does not fade away.* If it doesn't fade away, what happens? Does it stand still? No, it gets greater and greater because the light shines more and more unto the perfect day.

Now listen:

- (12) Seeing then that we have such hope, we use great plainness of speech:
(13) And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

Now listen, the prophet William Branham didn't have a veil over his face. Let's get it, Moses had to put one. So William Branham's message will not die, it'll fulfil its divine order. Moses could only get them to the promise land and they died like flies before they got there. And when they got to the promise land they still died. These people will never die.

- (14) But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ.

Coming into view, the same as today.

- (15) But even unto this day when Moses is read, the veil is upon the heart.
(16) Nevertheless when it shall turn to the Lord,

What is that? The mind will turn to the Lord. The mind will deliberately say, "Hey, I've got to look at this thing." That's what Moses did, he used his mind. He said, "What's with this bush anyway? What is with this thing anyway? Good curiosity doesn't hurt you as long as it's godly.

- (17) Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. (No more prison houses.)
(18) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

In other words, he tells you flat, when you get rid of every preconceived idea concerning the Word of God, and you can take this Word plum out flat the way they had to take it in the day of Paul, you will be in process of the change. And what's it go from? It goes all the way to complete glorification, just like Jesus Christ, in spite of missing the theophonic form. Then think of what Jesus did for us--took us all the way there.

So, we are living today in a Message which discerns the thoughts and the intents of the heart--cutting away every veil and takes us absolutely back to Hebrews the 12th chapter.

- (18) For we are not come to mount (Zion--no sir, we aren't. We've come to mount...I mean to mount Sinai.)
(22) We've come to mount Sion...

Right up to this point. We are now on the very steps of the New Jerusalem, waiting for the final curtain of time to be pulled aside, which will be twenty-four hours and a few minutes from now, or seconds.

- (23) To form a part of the general assembly, the church of the first born, which are written in heaven, standing before God the judge of all, (Just like we saw in the picture.)

To the Word, right back to Abel, the original revelation.

- (25) See that ye refuse not him that speaketh.

Because this Word is going to shake everything down and only the things of God will remain because at this point our God is a consuming fire. I had to skip that. 2 Peter, the 1st chapter, verse fifteen. He's going to tell them about the Mount of Transfiguration, and he said here in verse seventeen.

- (17) For we [he] received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

Now he said, "We received honour there, we received glory there." We saw the estimation of God toward us and we see God's own estimation of Himself at that time. We stood there and we knew what we were in to. Now he said, "If that was great, I want to tell you something," he said,

- (19) There's a word of prophecy made sure at the end time; (What time is that?) when the light shines in a dark place, (The last Seventh Church Age.) until the day dawn, and the day star arise in your hearts: (When prophecy will come forth.)

He's speaking of that in this very hour here. This is the glory we are into at this very moment and this glory cannot fade. And we're going to go to Romans the 8th chapter, and I'm skipping a bit here but I'll let you fill these in because you can do it yourself. Rom 8:18.

- (18) For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Not simply a glory that we missed and we pick up but a glory far beyond it from the seed that went both ways, from the God that went both ways--up and down. That which came down goes back to where it was and far beyond it. Do you believe that? Come on. Leave your finger there, let's go to Colossians, verse fifteen, 1st chapter.

- (15) Who is the image of the invisible God, the firstborn of every creature:
(16) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, and thrones, (And so on.) or principalities, dominions...
(18) He is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.
(19) It pleased God to do this for him.

Why? For the very reason that Jesus Christ died and God raised Him. Let's go to Ephesians and see it. 1st chapter, verse twenty.

- (20) Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,
- (21) Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:
- (22) And hath put all things under his feet,

Did He have that to begin with? No. Is He getting it now? Yes. And so are we. Then brother/sister, the incomparable glory we're looking at of all the ages is right here, picture taken of it. You can say, "Bro. Vayle, I don't see that." That's fine, you don't have to see anything. I see it, I see it because I'm looking at it. I hear what the prophet said. A vindicated man, and I believe what he said rather than what I think I see. Now there's your starting place and that's where you're going.

Just go back in your mind the time that Bro. Branham read Tony Zable, the Riot Act. Oh he read him the riot act in a nice way because he did not believe Bro. Branham and he was there when it happened as far as I know. I may have a lot of things that are hard for me to understand, and I'll say the truth, hard to believe, but I'll never forget the day I sat with Bro. Branham, right behind him, with that cord wrapped three times around him and my eyes are looking at you right now and they're not winking and I never winked before my eyes, that cord was no longer three times around but right by his feet.

Say, "Bro. Vayle, you're a bit of a fool." Absolutely I am too; what are you? What smarts have you got? What can you prove and what can you show? "You believe a stupid camera?" I sure do--more than a stupid person. And so does a judge too. The true judge that knows the law doesn't go by man's testimony if the testimony is contrary to an actual photograph. But what if the actual photograph was there with the actual testimony? Now you're getting somewhere.

Listen, I'm reading the close. Rom 8:18, here's why we came down here in this body. That's what I'm trying to tell you. Why the prophet said we bypassed it. We bypassed that great glory that we'd like to have and said, "Well my God, I hate sin I wish I wasn't a sinner!" How many times you look back and you're sorry you hurt somebody's feelings? I look back every single day. You made a blooper. "Oh if I were in that form." You'd have missed what God wanted for you because there's a greater glory. Listen.

- (18) For I reckon the suffering at this present time are not worthy to compared with the glory which shall be revealed.

Not the glory Jesus talked about but a greater glory.

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

- (20) For creation was made subject to vanity, not willingly, but by reason of God who subjected the same in hope,
- (21) Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Unto the liberty of the glory--in other words, the final assessment of man, what God can and will do will be reflected all out there. Little old hybrid there looks pretty nice. Kind of sleazy along side of some of the more pompous and beautiful ones. That'll look pretty sleazy what's coming up in the future. Oh, yes we array ourselves in fine clothes but not one of us is arrayed like the lily of the field that God just put a seed and let it come up. What will the raiment be like then? I don't know. What will it be like there? You know, Bro. Branham made a comparison. I forget exactly what it was but something like the fact, if a dog could be suddenly transformed into a human being, what a tremendous transformation, what a glory that would be, that doesn't even explain the glory that lies ahead at this particular time.

- (22) For we know the whole creation groans and travails in pain until now.
- (23) And not only it, but ourselves also, which have the firstfruits of the Spirit, (See? Giving us a compensation for what we missed in the theophonic form.) even ourselves groan within ourselves, waiting for the placing, the redemption, (and that's not all there is to it.)

Picking up the theophonic form, that's not all there is to it. Going on to the infinite God and what lies in Him is ours and before they call He answers. Before anybody could even think of a glory, and think of something, think of a desire, it just sweeps in from God. So man never ceases to wonder. That's why we're here.

Yes. Some people catch the vision, other's never do. Paul knew that was possible, a man could preach it and himself be disapproved. I can stand here and plant a seed this morning and miss it a million miles and you can sit here this morning and miss it a million miles because this is for the Elect. And I'm sorry, I've got to preach the truth all the way. This is not meant for everybody. Salvation is not for everybody. New Jerusalem is not for everybody. Healing is not for everybody, we preach it as though it were because we don't know who is seed--that's a good thing and the Bible warns us, never try to figure it out, "For the foundation of God standeth sure having this seal, the Lord knoweth them which are His," and not somebody else.

But if you count yourself seed this morning, brother/sister, and I trust we all do because we all ought to because we're here for a certain Word and not something else. Listen, if you wanted a peppier message, and you wanted more hip hurrah, and you wanted more this and that, you would not be here this morning. I can tell you that because you're not going to get it here--I've been all through it. I've seen more healings than you can shake a stick at. I've seen all the rest of it and I'm going to stay with this because it alone is vindicated as I understand vindication. And because of this there's something there, brother/sister, a deep calling to deep that this little spark in here just knows something in there but how deep it cannot know until it is there and the deep begins flowing under the conditions of the seed no longer having come down but the seed having gone back and now going up, and it's infinite.

Let's rise and be dismissed. Gracious Heavenly Father, we can understand a little of how Paul could be so completely imbued, Moses could be imbued, and the men Lord that You sent upon this earth as leaders are imbued as Bro. Branham was imbued. All just as it were and are a part of Jesus Christ who is the great imbue of God. Lord, we're stuck here this morning with a, not stuck Lord really but here we are attached hopefully, believing, to a Word that is not sterile, a Word that at this time that is mechanical, forming a conduit, for Your Spirit O God to quicken to us and then be fulfilled in us, and it's all of God. Knowing you set before us one trial, and one testing, one temptation, "Let this mind be in you which was also in Christ Jesus who being in the form of God did not look upon that any longer but came down to take another form" and in that mind rise above everything and bring us with Him to this place, Lord, where we're going and far beyond to the fullness of God...

TAPE ENDS HERE