

Why He is Here # 4 (Present)

'The Continuing Office of a Prophet'

Bro. Lee Vayle, October 10, 1982

Let us pray, Heavenly Father we thank you for Your goodness has extended far beyond our realization, at least our knowledge of it. We know realization may come later on down the road, or perhaps in the eternities we will see and understand more. Which no doubt we will, but we do thank You at this time what realization we have already had of It. You truly are good to us beyond any desire, any thought, any hope we might have had within ourselves. Anything we might have asked You for, Lord, You have shown Yourself exactly as Your Word said. We love You because You first loved us, and we have a revelation only because You've revealed Yourself to us. And we're very grateful this morning, and may we progress in it, and that progression be life more abundant, bringing out of our depths rivers of Living waters, causing an atmosphere and Life around us, Lord. We know that is possible. We know It is true, and we claim It this morning in Jesus' Name we pray. Amen. You may be seated.

1. Now, this morning we're going to continue in Why He is Present, is number four, but really there's been more messages preached than that. And we're going to talk this morning on the continuing office of the Prophet. Which is sadly neglected until this hour. And we'll be going into much Scripture, and some of you it may be a little trying, because it's not always easy to follow along with the mechanics, because...well it's just with some people it's a little bit of hard. Well, I've heard that before. Well, that's fine, I wonder if you've believed it before? If it made any impression on you before. See, that's the thing that we must understand that the mechanics cannot be dynamized until there are mechanics to be dynamized, and they must be the true mechanics. That is to say the true spoken Word to become reality. It must absolutely be that which has been said in order to bring forth that which was said in the mind of God.

As Scripture said, "Let there be light." It would be very strange if suddenly an elephant appeared on the horizon. It's not that way. Light would have to be said to bring forth light. Now, except that God had manifested what Light is, you and I wouldn't even know what He's talking about. It's like everything was on earth standing there, and even the animal world, and God said to Adam, "I want you to name them."

2. Well, Adam came right by with the Spirit of God on him, and there stood the manifestation of the Word of God. And to him it wasn't mechanics anymore, but he didn't know what that meant. It was a reality. The mechanics had already been brought out into reality, but he didn't know what it was. So, the Spirit of God would tell him, "Well, that's a horse, that's a cow, that's an elephant," and so on. And then God would give him the opportunity of learning what we're trying to learn today without success. Which is the understanding of the interrelationships of all creation, which is supposed to be synergistic.

Well, I think that word is supposed to be meaning that everyone, everything has a beneficial effect upon each other. I never did find out what good beneficial effect a mosquito bite had on me. [laughter] And...which shows that something is completely out cater before Adam ever got

around to even naming everything. And working from that view point to the beneficial effect and understanding what his true orientation was, the whole thing went into a mess.

3. Now, this is where so many people misunderstand my preaching. They don't know that I'm laying a foundation, which I by experience have known for years that God has got to come back on you with that very thing that he has laid out before you; or you have got the wrong understanding of what that is. Now you see, if you have a true understanding, it's going to come back on you. So, what we're trying to do in these messages is to take our time, and we're going to take time this morning. And you just listen, especially when I tell you to be careful to understand what I'm saying. Remember, I'm doing it for a purpose.

Now, I could take another message this morning, and it would give you quite a thrill to know the things that I have in my mind. But, that's not the way it's going to be. It's going to be my way as I am lead of the Lord, or it's not going to be at all. And I'm not being rough on you, just telling you that's the way it is. Because I'm lead a certain way when I sit at that desk, I'll either go forward, or I'll cut back.

Now, I was prepared this week to swing right in to going forward, and I have to cut back. And the reason I'm cutting back is I know this, that you don't understand my title, 'The Continuing Office of a Prophet.' And the fundamentalists don't understand it. Now, you know it to a degree, but you don't really understand it the way I want you to understand it, and evidently God wants you to understand it. So that you become related to it; so, you're properly oriented through the Word, and then that begins slanting into your life, so you literally become a part of it.

4. Now, so then the subject of 'Why He is Present', subtitled 'The Continuing Office of a Prophet'. So, for several messages as you well know we have gone into the Scripture taken from the chapters 42 and 61 of Isaiah, and Matthew 12, and Luke 4.

So, we're going to go back to Isaiah [42:] and we read 1-7 to refresh our minds.

- (1) Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgement to the Gentiles.
- (2) He shall not cry, nor lift up, nor cause his voice to be heard in the street(s).

Now notice: I doesn't say to take to take a fleeting look. It's says "to behold," which would be to gaze intently upon, with the understanding of a discernment, which is to judge between. Now, He said, "I'm upholding him, he's my elect. My soul delights in him, I put My Spirit upon him, and he's going to bring forth judgment to the Gentiles." So, this message is to the Gentiles.

5. All right:

- (2) He shall not cry, nor lift up, nor cause his voice to be heard in the street.
- (3) A bruised reed (he shall) not break, and the smoking flax (he shall) not quench:...

Now, you know the bruised reed is: a reed is not what you have over here, but it's bigger than a bulrush, and it actually was used as a staff. And shepherds and different people used them to literally lean on. But there came a day when they became so brittle they would break. And they

could break in the hands and thereby thrust into the flesh a penetrating piece of the reed which would be very painful. And you'll notice It says...He won't allow the reed to be broken. The Bruised reed. "He shall not break it."

In other words, there will never be a time there would be that complete dying out, and the hardening where it would break. It could be bruised, but not broken. And the smoking flax of course is the little light they always kept in the window, and on the altar which was a little vessel full of oil, and it had a wick of flax in it. And they kept pouring the oil in and if the oil got too low, it would begin to smoke. So, instead of a light, you would have you would have a smoke.

Now, you know what I'm talking about, Seven Church Ages. If you don't understand the Seals from what I'm saying, you're going to have to go back over them. Because this is exactly what He said about the oil and the wine. There would come a time when it would look like an extinction. And the best you could do is to feel that the staff of God, the rod was failing and the oil of life was failing. The temple was growing smokey.

6. All right:

- (4) He shall not fail nor be discouraged, (see?) till he have set judgment in the earth: and the isles shall wait for his law.

Now, you'll notice that this one is being upheld by God until such a time. (See?) Now, a lot of people think, "Well, I go through discouragement." Oh, what would you think about him who is identified with us? What would you think, would he be discouraged? Well, you'd say, "Well, I don't think that's possible." Well, you better take a look at Scripture again.

Do you get discouraged? Do you think that you can't wait? Oh, what do you think about Him? See, what we've got to do is to get down from the clouds to where we belong. Get away from all the theories, and get it down to the practical. See, this harmonizes with Hebrews. "Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him was set before him endured the cross, and despising the shame, and has now set down at the right hand of God. And consider him lest you be wearied and faint in your own minds. For ye have not yet resisted unto blood, striving against sin." [Heb 12:2]

Well, a ministry is a ministry. (See?) And the Scripture here distinctly says that God is upholding Him to the extent that what He paid a price for, He is going to eventually have. (See?)

Now:

- (5) Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; that giveth breath unto the people upon it, and spirit to them that walk therein:
- (6) I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, (that peoples, that's like tribes, and what have you, and) for a light of the Gentiles;
- (7) To open the blind eyes, to bring out the prisoners from the prison, and (to) them that sit in darkness out of the prison house.

7. Now, you'll notice in Matthew 12, which we'll go there. Now, that gives us insight. He says here, this One Who is the Son of man Who absolutely is Lord even of the Sabbath day, which is God's Own day given to man. And in verse 15,

- (15) ...when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;
- (16) And charged them that they should not make him known:
- (17) That it might be fulfilled which was spoken by Esaias the prophet, saying, (Now, this is from Isaiah 42.)
- (18) Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall (show) judgment to the Gentiles.

Now, there again you'll notice that He's speaking of this One.

- (19) He (will) not strive, nor cry; neither shall any man hear his voice in the streets.
- (20) A bruised reed shall he not break, smoking flax shall he not quench, till he send forth judgment unto victory.
- (21) And in his name shall the Gentiles trust.

Now, you'll notice in here then, that this is to the Seven Church Ages, to the Gentiles.

8. Okay, we go back to Isaiah 61: and just read a portion to the first half of verse 2.

- (1) The Spirit of the Lord GOD is upon me; (now, this is a man testifying) because the LORD hath anointed me...

See, this is the first Person whereas originally it was the third Person, in the third Person, God speaking in the first Person concerning the third Person. That One Who was the third Person is speaking now in the first Person. He's identifying Himself. See, in the first place, God was subject, Jesus object, object now becomes subject. In other words, that which was the object is now of all these things presented and prophesied is now the subject and He's speaking.

"The Spirit of the Lord...is upon me, now, here I am, the Word's come to pass."

- (1) ... because the LORD hath anointed me to preach good tidings unto the meek; sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

- (2) To proclaim the acceptable year of the LORD, ...

9. Now, with that there was Luke 4: ...it's a little bit too easy to get kind of bored with this kind of teaching, because you say, "Well hey, I know that." Well, do you know it as you ought to know it? I could give you a quick little ten minute questionnaire here and you'd all flunk. And see, I know the human mind, and I don't kid myself for one minute, I know my own mind. If I didn't have my notes I wouldn't be up here either. [laughter] The thing is, I'm honest, where some people are a little dishonest. I'm not saying you're dishonest, but I got to be honest, because then I wouldn't be God's servant if I was dishonest. It says here: [Luke 4:]

- (14) And Jesus returned in the power of the Spirit into Galilee:...

In other words, although full of the Holy Ghost, the manifestation of God in Him did not come forth until properly tested that this was indeed the Spirit of God, or the anointed One Who was anointed with the Anointer Himself. In other words, the Anointer was in Him. God was in Him. The Bible says that, Emmanuel, God with us.

All right:

- (14) ...and there (was a fame) went out of him through all the region round about.
- (15) And he taught in their synagogues, being glorified of all.
- (16) And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up to read.
- (17) And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,
- (18) The Spirit of the Lord is upon me, because he hath anointed me to (proclaim) the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, (the) recovering of sight to the blind, to set at liberty them that are bruised,
- (19) To preach the acceptable year of the Lord.
- (20) And he closed the book, and he gave it again to the minister, and sat down. The eyes of all them that were in the synagogue were fastened on him.
- (21) And he began to say unto them, This day is this scripture fulfilled in your ears.

10. Now, from these Scriptures we make the following observation:

[Number] One: it is the same person spoken of and truly the subject, and the subject being a Person. In both Scripture for we saw that Isaiah 42:1, "Behold my servant in whom my soul is well pleased, I have put My Spirit upon him." That One, is the One that was seen in a ministry for three and a half years according to Matthew 12.

Also in Isaiah 61:2, the same One speaking in there concerning Himself, "the Spirit of the Lord is upon me," identified Himself in Luke 4:16-21. So, we know It is the same Person, the subject of both portion of Scripture. The identified One in Isaiah 42, is the identified One in Isaiah 61, the identification being in Matthew 12 and in Luke 4.

Now, from this moment on, you should have no trouble remember exactly what Isaiah 42 says, what Isaiah 61 says, what Matthew 12 and Luke 4 says.

11. Number two: point two, observation two. The ministries are by the same Person, but to two different peoples even though only seen personally in main by Israel. The ministries are by the same Person, though they're two different peoples. For in Isaiah 42:1, and Matthew 12, the ministries is indicated and given to the Gentiles. In Isaiah 61 and in Luke 4, it is categorically to the Israelites.

12. Number three: The ministries (and that's in the plural) the two ministries of this Person, their culmination is the same. The ministries culminate exactly the same, for they both produced the Millennium. Isaiah 42:4.

- (4) He shall not ... be discouraged, till he have set judgment in the earth: the isles shall wait for his law.

And then of course in verse 9, It mentions the former things are finished, the new things are coming forth. And It tells you in verse 12,

- (12) Let them give glory unto the LORD, and declare his praise in the (coasts).

13. All right, in Isaiah 61: and the second part of verse 2 to the 3rd.

- (2) ...and the day of vengeance of our God; (the day of the comforting those) that mourn;
- (3) To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, (the Garden of Eden, with no trees of the knowledge of good and evil) the planting of the LORD, (bringing forth out of the graves) that he might be glorified. (They both end in the Millennium.)

14. Now, to further see this we go to Ephesians 2:11-22.

- (11) Wherefore remember, that (you) in time past (being) Gentiles in the flesh, who (were) called Uncircumcision by that which is called the Circumcision (or Israel) in the flesh made by hands;
- (12) That at that time (you) were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:
- (13) But now in Christ Jesus (you) who sometimes were far off are made nigh by the blood of Christ.
- (14) For he is our peace, who hath made both one, and hath broken down the middle wall of partition...
- (15) Having abolished in his flesh the enmity, the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;
- (16) ...that he might reconcile both (Gentiles and Israel) unto God in one body by the cross, having slain the enmity thereby:

Notice the dual ministry right in there. The dual ministry of Christ, we'll talk about it, (Jew and Gentile) but specifically two ministries, one to one side, one to the other. And specifically, It says here, "join make one body." And verse 17.

- (17) And came and preached peace to you which were afar off, and to them that were nigh. (Notice again the dual ministry blending in one.)

- (18) For through him we both have access by one Spirit unto (one) Father. (There again...)
- (19) Now therefore (you're) no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;
- (20) And are built upon the foundation of the apostles and prophets, (and remember, they're all Hebrews) Jesus Christ himself being the chief corner stone; (He only identified, He wasn't a Hebrew, He's only identified.)
- (21) In whom all the building fitly framed together groweth unto an holy temple in the Lord:
- (22) In whom (you) also are builded together for an habitation of God through the Spirit.

15. Okay, Isaiah 61:9-11

- (9) And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, (for) they are the seed which the LORD hath blessed.
- (10) I will greatly rejoice in the LORD, my soul shall be joyful in God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels.

There you are, both Jew and Gentile in one body conforming a Bride of the Old and New Testament. That's putting it kind of loosely, but just let it go at that.

- (11) For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

Now, why think for one minute He talks about that? Because He's talking about a Resurrection. (See?) You must compare that which is profitably be compared.

So, the culmination is the same. Same Person the subject of both Scriptures. The ministries by the same One to two different people. The ministries culminating at the end in the Millennium one people.

16. Number four: This one of Isaiah 42:1, and Isaiah 61:1 is definitely the Prophet of Deuteronomy 18:, like unto Moses. Deuteronomy 18:15.

- (15) The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him (you) shall hearken;
- (16) According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

Now, I want to tell you what, what they got at that time and their spiritual condition responded to where they said, "Turn it off, we don't want to get this first hand, we to get it second hand. You know, I think they boo-booed. Of course, it was the will of God, He knew what was going to happen.

- (17) And the LORD said...They have well spoken (what) they have spoken.
- (18) I will raise them up a Prophet from among their brethren, like unto thee, (Moses) and will put my words in his mouth; and he shall speak unto them all that I shall command him.
- (19) And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

Then He goes on to tell you how the prophet is identified. Now, He doesn't say that Jesus is identified, He tells you how a prophet from God is identified, 'Thus saith the Lord', so and so will happen, and if it happens you listen to him. Because if he says, "So and so will happen, 'Thus saith the Lord, and he's not of God it'll not come to pass." In other wise, God would have no integrity. See, there just would be no integrity in God. Well God has integrity. All right, like unto Moses.

17. All right, let's find out if that's the same One according to Scripture. We go to John 1:45.

- (45) Philip findeth Nathanael, and (said), We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

All right, let's see if that man made a proper attestation. John 5:45-46.

- (45) Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom (you) trust. (Do you realize what He is saying there?)

You know people think on the great day of judgment there's going to be an accusation made. You won't need an accusation when that Word rolls before you. I'll just blueprint you. (You know) It's just like a part that (you know) it's just like...look it, don't try a size fifteen collar on me, it ain't going to work. Fifteen and a half doesn't work anymore either. It's got to be a sixteen so you don't choke. But, I'm going to tell you what, that's the way this is. You know you don't have to (you know) to try this and try that, that Word just rolls out in front and you know right away if you fit the pattern or not.

- (46) For had (you) believed Moses, (you) would have believed me; for he wrote of me. (All right, that's that Prophet now.)

18. Okay, let's go to Hebrews 1: now remember, we're talking about the Prophet leading you right up from the two prophecies in Isaiah. (See?)

- (1) God, who (in) sundry times (that's in many parts and in many ways, spoke) in (the) time past unto the fathers (in) the prophets, (God in the prophets.)
- (2) Hath in these last days spoken unto us (in the) Son, whom he hath appointed heir of all things, by whom also he made the worlds; (That's the ages.)

- (3) Who being the brightness of his glory, and the express (copy) of his person, (well, I guess God shone right through Him. See, God was Him, that's how the glory was there) upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

All right now, here's where you got to listen carefully, because I'm going to read It, I'm going to repeat It, and I'm going to explain It. Because I'm going to start to bring together now what we've already brought to your attention, and we're talking about the 'Continuing Office of the Prophet'.

19. [Number] five: All right, Isaiah 61:1-2a, and John 5:45-46. And Isaiah 42:1-7, and Deuteronomy 18:15-18. Because of Matthew 12:17-21, and Acts 13:46-48. And Hebrews 1:1-3, have erroneously been placed with Isaiah 52:13,15 and Isaiah 53:1-12. And Hebrews 10:1-18, wherein there was a once for all never to be repeated [correction] performance of His Life as the Lamb that died by sacrifice with never another sacrifice to be ever given again.

Now, I said a certain number of Scriptures dealing with a certain particular continuity have erroneously been misinterpreted, because of using other Scriptures and then applying what one line of thought (is in Scripture) to the other line of thought. And it won't work.

20. Now, let's go over to Scriptures. Let's go right back and read these all through. Isaiah 61:1-2.

- (1) The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;
- (2) To proclaim the acceptable year of the LORD, ...

21. Now, we go over here and back in John now. Now notice, "He hath sent me to proclaim." (See?) And remember...it's okay, we'll just keep reading. John 5:45-46.

- (45) Do not think that I will accuse you to the Father: there is one that (accuses) you, even Moses, in whom (you) trust.
- (46) For had (you) believed Moses, (you) would have believed me; (because) he wrote of me.

Coming a prophet that you've have got to hear, or you will be cut off. There is no hope if you miss this prophet. (See?) Now, that's very unique.

22. Okay, Isaiah 42:1-7.

- (1) Behold my servant, (now, he must be somebody that God placed on the scene) whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.
- (2) He shall not cry, nor lift up, nor cause his voice to be heard in the street.
- (3) A bruised reed shall he not break, and smoking flax shall he not quench: he shall bring forth judgment unto truth.

- (4) He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait (or the coast shall wait) for his law. (That is, to where God has set those boundaries and things.)
- (5) Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:
- (6) I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant (to) the people, for a light of the Gentiles;
- (7) To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

Both cases anointed, both cases with the office of the prophet. Both cases referring to Deuteronomy 18:15-16.

- (15) The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him (you) shall hearken;
- (16) According to all that thou desiredst of the LORD...(and so on.)

When You said, "We don't want to see the fire and hear the thunder, we will go deal through a man."

23. Now, because of Matthew 12:17-21. (That's over here reading:)

- (17) That it might be fulfilled...spoken by Esaias...(Isaiah)
- (18) Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: (I'll) put my spirit upon him, he shall (show) judgment to the Gentiles.
- (19) He shall not strive, ...(and so on, down to where:)
- (21) And in his name shall the Gentiles trust.

24. Now, let's go to Acts 13:46-49. Now we're going to begin to see in here:

- (46) Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. (Now, the Gentiles have been turned to.)
- (47) For so the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.
- (48) And when the Gentiles heard (it), they were glad, and glorified the word of the Lord: and as many, (now these are Gentiles) as were ordained to eternal life believed.
- (49) And the word of the Lord was published throughout all the region.

25. Now, with that Hebrews 1:1-3,

- (1) God, who at (many parts and many ways) in time past (spake) unto the fathers (in) the prophets,
- (2) Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the (ages.)
- (3) Who being the brightness of his glory, the express image of his person, and upholding all things by the word of his power, (I don't know if that's 'dunamis', it could be authority, I'm not sure) when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

Now, this is erroneously placed with Isaiah 52:13-15, and Isaiah 53:1-12, and Hebrews 10:1-18.

26. So, let's go back to Isaiah 52: and I'll bring It together for you, so you'll have no trouble getting what I am saying.

- (13) Behold, my servant (notice now:) Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.
- (14) As many were (astonished) at thee; his visage was so marred more than any man, and his form more than the sons of men:
- (15) So shall he sprinkle many nations; (as Gentiles, and) kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

27. All right, [Isaiah 53:1-10]

- (1) Who hath believed our report? and to whom is the arm of the LORD revealed?
- (2) For he shall grow up before him as a tender plant, as a root out of a dry ground: he hath no form nor comeliness; when we shall see him, there is no beauty that we should desire him.
- (3) He is despised and rejected of men; a man of sorrows, acquainted with grief: we hid as it were our faces from him; he was despised, and we esteemed him not.
- (4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.
- (5) ...he was wounded for our transgressions, bruised for our iniquities: the chastisement of our peace was upon him; with his stripes we are healed.
- (6) All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.
- (7) He was oppressed...yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

- (8) He was taken from prison and from judgment: who shall declare his generation? (See, he never had any children, couldn't marry. Killed him) for he was cut off out of the land of the living: for the transgression of my people was he stricken.
- (9) ...he made his grave with the wicked, with the rich in his death; because he had done no violence, neither was any deceit in his mouth.
- (10) Yet it pleased the LORD to bruise him; (now, that word doesn't mean that God got a kick out of it, that means that this was the only One that God should accept as a sacrifice. He alone was pleasing. He alone fit the bill. See?) he put him to grief: when thou shalt make his soul an offering for sin, (that's when) he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

Now, a seed is a germ which is sperm. So, there's got to be some people who's got something in them to get germinated. Now you see, that's where I believe in natural election, as well as just spiritual. A lot of people don't see this. I know they try to read the Church Age book and tell me different, but I'm the guy that wrote it. And I know what I had in mind. There's no used trying to tell me different, because I know what I said, and why I said it. And the prophet wasn't somebody's fool.

28. I sat with him in a car one day, he told me something and he said, "Lee, you didn't understand what I was saying, (he said) you thought I said God told me to say it, I was saying that on my own." Now, he could read me just like that, don't tell me he couldn't understand what I was talking to him about when we sat down for the Scripture. Because he just wasn't come to tell me what was in my mind. He was to come and tell me what was from God. So, you see, let's get the thing straight where it belongs.

A lot of people never understood the prophet. They never did and they never will. But that's okay, we got no fight with that. I'm just explaining these things.

- (11) He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; (he'll) bear their iniquities.
- (12) Therefore, will I divide him a portion with the great... (and so on, and then It says He makes) intercession for the transgressors. (That's like from the Lamb to the High Priest.)

29. Now, let's go to Hebrews 10:1-18. Then as I said, I'll put It together for you. You'll know exactly what I'm saying All right:

- (1) For the law having a shadow of good things to come, and not the very image of the things, (you see, it weren't the image, it's a shadow. Christ was the image) can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.
- (2) For then would they not have ceased to be offered? because (of) the worshippers once purged (would) have had no more conscience of sins.

- (3) But in those sacrifices there is a remembrance again made of sins every year.

In other words, once you're really born again, then you're not taught this, so that's why you don't get it, you should never ever refer to yourself as a sinner again. You say, "Well, bless God I happen to know what I am." Then, bless God, shut your mouth and go back to hell where you came from. Because I'm just telling you the truth. Because It says, "There's no more consciousness that you are a sinner. See, that's the devil's lie. And that's the church's lie. And that's a creed, and that's a dogma. That's why it never saved anybody, never gave anybody any victory. And that's why millions of people who think they're born again, are no more born again than nothing. They're saved at the most, maybe that's something. So, I'll take that bit back. I'm just being hard, because I want you to get a point.

- (4) For it is not possible that the blood of bulls and of goats should take away sins.

30. Well, did His Blood do it, or did it not?

- (5) Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:
(6) In burnt offerings and sacrifices for sin thou hast no pleasure.
(7) Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.
(8) Above when he said, Sacrifice and offering and burnt offerings... for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;
(9) Then said he, Lo, I come to do thy will, O God. He (takes) away the first, that he may establish the second.

Now, the point is: what is the will of God? Was it the will of God to live the law, or to die because the law said so? Says where Seventh Day Adventist get all messed up, and they're legalists. They think that Jesus Christ fulfilled the law living it. Hogwash, He broke the Sabbath. He fulfilled the law by dying. Because without the law there is no knowledge of sin. (See?) It brought death. Now:

- (10) By which will we are sanctified through the offering of the body of Christ once... (That "for all," is thrown in there, but it's still true.)
(11) And every priest standeth daily ministering and offering oftentimes the same sacrifices, can never take away sins:
(12) But this man, after he had offered one sacrifice for sins forever, sat down (at) the right hand of God;
(13) From henceforth expecting his enemies be made his footstool.
(14) For by one offering he hath perfected for ever them that are sanctified.
(15) Whereof the Holy Ghost also is a witness to us: (that's your sealed in by the Holy Ghost) for after that he had said before,

- (16) This is the covenant that I will make with them (that) after those days, saith the Lord, (I'll) put my laws into their hearts, and in their minds will I write them;

In other words, you become a part of the Word Itself, which you weren't before. You merely looked at It, and you tried to do something about it. See?)

- (17) And their sins and iniquities will I remember no more.

- (18) Now where remission of these is, there is no more offering for sin.

31. Now, what I was saying here, with all these verses and taking my time is this: that the ministry of the Lamb was a once for all ministry that finished when he died. It was over. He will never, never, never, never, never die again! (See?)

Now, He's risen, He's still a Lamb. But, that office is over as (per se) him dying. It can never happen again. It is once for all. (See?)

The other office of the Prophet is not so. But, because He is Prophet and Lamb the mind can be easily tricked by the devil to put one with the other and cut them both off. (See?) That's why people quote Hebrew 1:1-3 wrong. And they say, "But in the last day God has spoken in His Son, no more prophet." Especially women preachers. I could hate at least what they do, if not them. See, what I'm saying?

Thus, the fundamentalists have placed the Prophet as well as the Lamb in a past performance position with the High Priest the office taking over. And not so much obviating the two ministrations, as though they just threw them out. But they were necessary as to the continuing priesthood with now no necessity of the prophetic office. You get what I am saying? You understand where I'm putting it? They say, "Well, that was necessary to get this. Now that we got this, forget that." See, that's what they're doing. Now, I don't say they mean to do it, but that's exactly what happened. (See?) That makes the Lamb ministry current. But the prophetic ministry passé. (See?) They don't realize they are two vastly different ministries though coordinated, and neither one ceases.

32. For that is not what Hebrews 1:1-3 says. Let's read It.

- (1) God, who at (many parts and many ways) spake in times past unto the fathers (in) the prophets,
- (2) Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. (That's your Logos, see, concept.)
- (3) Who being the brightness of his glory, the (out shining of His effulgence) the express (copy) of his person, and upholding all things by the word of his power, when he by himself purged our sins, sat down on the right hand of the Majesty on high:

He is telling you that that prophet spoken of by Moses was the Redeemer Prophet. There's not one thing said here about Him losing His office as Prophet. It just tells you that Prophet, that Prophet was the Redeemer.

33. Now, let's go to Hebrews 12:18 and prove it.

- (18) For (you) are not come unto the mount that might be touched, that burned with fire, nor unto blackness, and darkness, and tempest,

In other words, manifestation then symbology and sensations and this and that, and the other thing.

- (19) And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

Ha, same bunch of legalists. "Ah, who is this prophet stuff, it's all in your book and we got it figured in our little black book." [said sarcastically] In your little black heart is more like it. (Yeah)

- (20) (Which) they could not endure that which was commanded, And if so much as a beast touch the mountain, it (should) be stoned, or thrust through with a dart:

- (21) And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

- (22) But (you) are come unto mount Sion, (this is entirely different) unto the city of the living God, the heavenly Jerusalem...innumerable company of (messengers,)

- (23) To the general assembly and church of the firstborn, which are written in heaven, and (even) to God the Judge of all, and to the spirits of just men made perfect,

- (24) And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

34. Now, It tells you what we've got. What they had we don't want. It's alright, but we don't want, brought death. This is where we are. Now watch:

- (25) See that (you) refuse not him that speaketh. For if they escaped not (or) refused him that spake on earth, ...

What word does God do His speaking? On earth. Why do you think that One came down with the Book open and the Thunders and the Seals? Wouldn't do Him any good to talk in heaven, I wouldn't have any part in that.

- (26) (Yet once more) ...promised, saying, Yet once more I shake not the earth only, but also heaven. (Now, He's going to be speaking, see?)

- (27) And this word, Yet once more, (signifies) the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

- (28) Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

- (29) For our God is a consuming fire. (Puts Him right back in a Pillar of Fire.)

Now remember, It says God is a just Judge, and Jesus the Mediator. You don't have two gods, here. You got one God, and you got a man, the man Christ Jesus. Different from us, yes, but still a man.

35. All right, still a prophetic ministry, but not the sacrificial ministry. (See?) Separated now, not the sacrificial ministry, as is seen in Hebrews 9:22-28.

- (22) And almost all things are by the law purged with blood; without shedding of blood is no remission (of sin, no atonement.)
- (23) It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.
- (24) For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:
- (25) Nor yet that he should offer himself often, as the high priest (enters) into the holy place every year with blood of others;
- (26) For then must he often have suffered since the foundation of the world: (now you see, It says He would be doing it every single year, he'd be giving himself to die again. No way,) but now once in the end of the world... (of the ages.)

What ages? Time's run out. At the end of that period when the blood of the animals wouldn't suffice anymore, because that wouldn't get them out of the grave. God sent this One, His Own Son, who was the Blood of God to die upon Calvary. Now:

- (26) For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he (manifestly shown Who He is) to put away sin by the sacrifice of himself.
- (27) And as it is appointed unto men once to die, but after this the judgment:
- (28) So, Christ was once offered to bear the sins of many; and (to) them that look for him shall he appear the second time without sin unto salvation.

36. Now, let it be ever so simply, but sincerely and irrevocably proclaimed that Hebrews 13:8 denies that His prophetic office has ended. (See?) Just because He is High Priest to His Own sacrifice, does not stop Him still being the prophet.

Now, you see what I was trying to show you. Taking all this time here, why the human mind blanks out in the fundamentalists. They have no concept of a prophetic office, even though this Bible says they're still one. So, they conveniently, or have been conveniently blinded by the traditionalist who put everything on a high priest ministering from a sacrifice. They deny categorically without even knowing it, that the prophetic office has ceased. And you go to them and they say, "Look, you can't add a word, and you can't take a word, who needs a prophet?"

When God Himself had to come down and explain His Own Word by fulfilling It, and then talking about It. And they tell me that you and I would have the ability outside of that prophetic office to know the things of God. They lie, but they're not going to lie in my teeth. My teeth have

even been whitened through the process of redemption. So, bless God I'm only eating the Eagle food, not the dead carrion out there in the swamps.

37. Now, we're not going to stop here, but rather go into further detail as how He is still the Prophet and fulfilling that office. Because that's what we're talking about. He said, "I am that Prophet. He cannot change. He's still got to be a Prophet.

Now remember, In Him and through Him is catalogued, or categorized God redeeming the world back to Himself. Then It is still God Who is Prophet. (See?) Because the same yesterday, today and forever. Can't qualify unless you go way back to the beginning. And Bro. Branham used that Name Jesus right down the line signifying Jehovah Savior, Elohim, the Great One.

38. Okay, Isaiah 42:1-9. Well, you know the first four verses pretty well by memory, so we go to 5.

- (5) Thus saith God the LORD, he that created the heavens, and stretched out; he that spread forth the earth, and that which cometh out of it; (and) he that giveth breath unto the people upon it, and spirit to them that walk therein:
- (6) I the LORD have called thee in righteousness, (I) will hold thine hand, will keep thee, (and this is future now) give thee for a covenant (to) the people, for a light (to) the Gentiles; (Though all the people have the covenant, but notice what It said, light to the Gentiles.)
- (7) To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.
- (8) I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images. (Well, He had to be God manifest in flesh on that one.)
- (9) Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

All right, "before they spring forth I tell you of them." The same one said, "Hey, I want you to know something's are done away with, they're gone." Now, He tells you right here, "I'm going to declare new things."

Now, you ask any fundamentalist and ask him flat what are those former things? He'll tell you flat that was right to the time of Jesus. But, he'll sure quibble and quail on the next one. Oh, he'll put is somewhere in the Bible, it doesn't mean a thing.

39. All right, let's go to John 14: (See?) 16-26.

- (16) And I will pray the Father, (he'll) give another Comforter, that he may abide with you for ever;
- (17) Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but (you) know him; for he dwelleth with you, and shall be in you.
- (18) I will not leave you comfortless: I will come to you.

- (19) Yet a little while, and the world seeth me no more; but (you) see me: because I live, (you) shall live also.
- (20) At that day (you'll) know that I am in my Father, and (you) in me, and I in you.
- (21) He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Now, when you talk about those commandments brother/sister, you better get back to 1 John 5, where he talks about ... Cain and Abel. Where Cain's deeds were wicked, he never kept the Father's Word. He couldn't, because he didn't have a revelation. And the revelation is, to worship God, because that's how Bro. Branham put it. *"God's an object of worship."*

- (21) (He said,) ...(we'll) love him, and (we'll) manifest myself to him.
- (22) (And) Judas (said) not Iscariot, Lord, how is it that thou wilt manifest thyself (to) us, and not the world?
- (23) Jesus...said...If a man love me, (he'll) keep my words: my Father will love him, and we will come unto him, and make our abode with him.
- (24) He that loveth me not keepeth not my sayings: and the word which (he hears) is not mine, but the Father's which sent me.
- (25) These things have I spoken unto you, being yet present with you.
- (26) But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, bring all things to your remembrance, whatsoever I have said unto you.

40. Now, you can take that to 1 Corinthians 2, I'm not going to do it. I'm going to take you straight, right over to Ephesians 4: which explains John 14: how that He's going to come and be with them.

Now, [Ephesians 4:] verse 4-11.

- (4) There is one body, one Spirit, even as (you're) called in one hope of your calling;
- (5) One Lord, one faith, one baptism,
- (6) One God and Father of all, who is above all, and through all, and in you all.
- (7) But unto every one of us is given grace according to the measure of the gift of Christ.
- (8) Wherefore he (said,) When he ascended up on high, he led captivity captive, and gave gifts unto men.
- (9) Now that he ascended, (that's went up) what is it but (he's the one that went down) first into the lower parts of the earth? ("Thou shalt not leave my soul in hell.") [Ps 16:10]

Now remember, the body didn't go down to the lower parts of the earth. The body was just thrown in the grave and pretty well on top a little old cave on top of the earth.

- (10) He that descended is the same also that ascended up far above all heavens, ...

All right, He that came back is the One that went up that was in the ground. (See?) So, He came back as the Holy Ghost. (See?) No more body, ascended on the right hand of God. He left it there. When He came back to divide Himself amongst the people, and to be with them in the measure of the Word of that hour. That's why they had the Pillar of Fire. God was giving a portion of Himself through the Ages. And at the end of the Ages, the Word's all given, so here He stands, the whole Word Himself. (See?) And you've got an absolute baptism with the Holy Ghost, you don't need to worry one little bit about. Get it out of your minds. Now:

- (11) And he gave some, apostles; some, prophets; some, evangelists; some, pastors, (some,) teachers;

I don't worry about that, just tells you how He came back. Came back as the Holy Ghost (upon) the people.

41. All right, let's go to Revelation [1:1-8] now;

- (1) The revelation of Jesus Christ, which God gave into him, to (show) unto his servants...must shortly come to pass; and sent signified it be his angel unto his servant John.

Now remember, when you talk about the prophet, you're talking about anointing. (See?) In a very definitive manner.

- (1) ...and he sent and signified it by his (messenger) unto his servant John.
(2) Who bare record of the word of God, and the testimony of Jesus Christ, and of all things that he saw.
(3) Blessed is he that readeth, and they that hear the words of this prophecy, ...

Who's doing the prophesying? God. Who was that one on earth? God in human flesh. Who's Words are in Him? The Father's Words. (See?) So, who's the Prophet? Holy Spirit. (See?)

- (3) Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things written therein: for the time is at hand. (Where do you keep them? You keep them in mind.)

42. Amos, 3:6-8

- (6) Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done it?
(7) Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.
(8) The lion hath roared, who will not fear? (Now, He's a lion tribe of Judah) the Lord hath spoken, (and the lion roared) who can but prophesy?

43. All right, Jeremiah 1:4-9

- (4) Then the word of the LORD came unto me, saying,

- (5) Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. (So, this prophecy goes down way past Israel.)
- (6) Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child.
- (7) ...the LORD said... Say not, I am a child: for thou shalt go to all that I shall send thee, and (to whoever) I command thee thou shalt speak.
- (8) Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD.
- (9) Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.
- (10) See, I have this day set thee over the nations and over the kingdoms, to root out, to pull down, to destroy, to throw down, to build, to plant.

In other words, completely knock the thing on the head and do it over again. Renovation, restoration.

44. All right, Numbers 12: we're looking at Scripture now concerning the prophets. And God was in the prophets, and tell me where it changed? See, people want to change it. Or they say, "No way, He was in the Son, that took care of it." Then how did Paul write the Bible? (New Testament Books) All right, Numbers 12:5-8

- (5) And the LORD came down in the pillar of cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.
- (6) And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and speak unto him in dream(s).
- (7) My servant Moses is not so, who is faithful in all mine house.
- (8) With him will I speak mouth to mouth, even apparently, (that's visibly) and not in dark speeches; and the similitude of the LORD shall he behold: (in other words, a similitude is not the thing itself, he's going to see the Pillar of Fire) wherefore then were ye not afraid to speak against my servant Moses?

45. Malachi 4:5-6

- (5) Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:
- (6) And (he'll) turn the heart(s)... of the the children...(back) to (the) fathers, lest I come and smite the earth with a curse.

46. Acts 3:19b.

- (19) ...when the times of refreshing shall come from the presence of the Lord.

That which is visible of God. Pillar of Fire came down. Manifested in signs and wonders. Making His Appearance amongst us. Even He shall send Jesus Christ. Now notice, this One here that's here now will send Him Who is there. (See?) Who is appointed unto you, not preach, see, that word is appointed.

- (21) Whom the heaven(s) must receive (or retain) until the times of (restoration) of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
- (22) For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him (you'll) hear in all things (whatever) he shall say...

Now, It tells you right here, that that One Who was physically human, (see?) and was heard, has to be heard again. (See?) Not as a human, but He's got to be heard. And at that time those who don't hear positively are going to be destroyed. Now, that's Hebrews 12:29 (See?) "For our God is a consuming Fire."

47. Now:

- (23) (It'll) come to pass, that every soul, will not hear that prophet, shall be destroyed from among the people.
- (24) Yea, and all the prophets from Samuel and those that follow after...

And how many follow after? "Oh, (they say) that goes plumb up to Malachi." Hogwash! It goes right up to Revelation. (See?) See what fundamentalism does to you? It just absolutely destroys. The concept of the Word of God and throws it on to a tradition. And it voids every promise that you think you're claiming at the same time. You can't have it, because it's already gone.

Millions right today are believing they're going to be caught up and see Him. But, those same millions you cannot convince on simple word, not terminology, but simple construction. You've got to see Him to get your change! Then you get caught up. But they got it backwards, they got their change before they see Him. Won't work.

48. You cannot deny the Presence and get away with it. And believe me, the Presence is not an issue amongst us. I challenge those men that say that a man like me is going around splitting churches. Our church did not split on the issue of doctrine, it split on the issue of immorality. Lies! He's here! And if people are tired of Him being here, (and evidently you people aren't) and you're not tired of hear me tell about Him. And this is what I want you to know, this is where you get your change! I've been ordained of God to preach this Word.

When a man stands in my way, I'm finished. (See?) Never better fool with me. I could walk out of here in two minutes flat. Not that I expect to, because God said I'd be here. (See?) I'm not fooling with anything. I'm just tired of all these traditions that get you nowhere, because I'm going somewhere. (See?) Now, we got to understand this: (See?)

49. Now listen, watch for a lesson here: we're going to go back to Hebrews 12:16-17 See, I want to nail this down to you, so there's no more tradition left in you. And if you don't get your mechanics, you will be traditionalist. (See?)

- (16) Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

- (17) For (you) know how that afterward, when he would have inherited the blessing, rejected: (and) found no place of repentance, though he sought it carefully with tears.

That's from Hebrews 6, the last time enlightenment, when traditions are cut away, you go back to traditions. To your fornication, you're finished. You repent all you want. When the fire begins to blaze upon this earth and the Bride is taken away, you repent all you want. Say, "God I'll change my mind, I'll listen now, I'll play those tapes again." You're dead! Dead! Dead!

Are you tired this morning hearing about Him and the truth about Him? I'll tell you flat, if you are, that's their tough luck. I've done what Bro. Branham did. I'd pry mouths open and almost force the medicine down. They spit it right back in my face. And don't think they're not doing it, don't worry, the prophet told me they would. It's alright, he said he had a gift they didn't want, and I got a gift they don't want it either. So, that's fine they don't want it.

50. Now, I read in here:

- (18) (Where you'll) not come unto the mount that might be touched, and... (so on.)

We read all this down there, right on down the line. Now It says: "You are not come to that, but you've come to the place." And remember, this Book was written for this hour! It's all current, because It's all here. And for the first time in a position to be filled and then pass away into the highest realms of all because we'll be gone.

Now, he said listen: "You don't have a thing to do with that back there, the image that brought death." See, the law is holy, the law is good, because It's a great God and He's holy. There's nothing wrong with the law. It simply tells you what you are, it's names your pedigree as a human being. But what does it do for you?

As a fellow said, "Hang those words over your mirror, 'born to die'." That's great, isn't it? Appointed to die and judgment. But now It says you don't come that way.

- (22) But (you're) come unto mount Sion, the city of the living God, ...

The City that Abraham looked for, "which hath foundations, whose builder and maker is God." [Heb 11:10]

- (22) ... an innumerable company of (messengers),
(23) To the general assembly (when the) church of the firstborn, which are written in heaven, to God the Judge of all... (men, stand right there and see the Pillar of Fire move.)

See Jesus Christ stand right here, Lamb of God identified with us. They're completely one. That same Light moving, moving, that same Light moving in us. It gets hard to understand my brother, my sister, but there's only one Life. There is only one Body. There are not two bodies. There is one Body. There is one Life, and It's all of God in Christ. In God, we're all one.

I didn't think I'd get excited, but you can never preach this Word too long and not get excited. The Light...just stay down, just talk kind of low-key. There ain't no low-key here, bless God, we're on the upper scale of the piano sheet, tinkles like those bells of heaven, just...Oh hallelujah, that's all there is to it.

51. Listen here:

- (23) ... the Judge of all, and to the spirits of just men made perfect,
- (24) And to Jesus the mediator of the new covenant, to the blood of sprinkling, that speaketh better things than that of Abel.
- (25) See that (you) refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

Now listen, we're at that hour that He's supposed to talk. Why? Well, It tells you right here in His Words:

- (27) ... Yet once more, (signifies) the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

We're coming to a showdown! That never happened at Calvary! That never happened at Pentecost! But it's got to happen now. (See?) Now:

- (28) Wherefore we receiving a kingdom which cannot be moved, (that never happened! It's about to happen.) let us have grace, whereby we may serve God acceptably...(reverently) with godly fear: (reverence and godly fear.)
- (29) For our God is a consuming fire. (And It tells you that. See?)

52. Now, all right, read this with Malachi 4:1-6 Now watch what It said:

- (1) For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, (leaving) them neither root nor branch.

Now watch: everything is going to go that can go. (Yeah, yeah) He tells you how it's going to go. Going to go by fire. And everything that can't go will stay. Let's read It:

- (2) But unto you that fear my name (the Gentiles have the Name. Israel had the flesh, we got the Name) unto you that fear my name shall the Sun of righteousness arise with healing (that's immortality) ... and (you) shall go forth, and grow up as calves of the stall.
- (3) And (you) shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD...

There you are! That's Hebrews 12: We have a Kingdom as soon as this is burnt up we own it. We already got It now, but we've just got the title sitting in God's bank. One day He's going to bring the title out.

53. Now listen:

- (4) Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Now notice: At that time Horeb, Moses brought a fire and a trembling and a fear, and it brought forth a prophetic utterance. Now It says, "Remember Horeb." A prophetic utterance once more will come forth, and at that time that will be God speaking. Because He said, "I am going to

do this, and I am going to have Elijah there when I do it." (See?) Just like God was there with Moses thoroughly vindicated, but the vindication is different this hour, because it's Elijah's vindication, not Moses' vindication. But it's coming forth. (See?)

All right, we've got the prophetic Word coming forth. Now, but as the law followed Moses, so now grace follows this man, because He arises to the Bride with cannot be burned for we are not appointed unto wrath. The Bride misses it. Only the Bride gets out of here and the 144,000. I suppose even they die. Take it either way you want, they'll be in the first part of the Resurrection though. They'll come up there as eunuchs. Now, it all burns down. And notice, as the fire at that time brought forth law, the fire at this time brings forth grace. But only to the believer. Only to the believer. (See?) Now, all right, you understand then Malachi 4 and Hebrews 12 is the same thing.

Now, make no mistake about the Scripture and this subject. From Genesis 2:24 When God prophesied to His first and only Son, until Revelation 22:16-20, and Acts 3: and Hebrews 12: when He is prophesying to His last sons, He is, has been and always will be His Own Prophet, for God is a Prophet.

54. All right let's find out. Let's go back to Genesis 2:24, the first place in the Bible.

- (24) Therefore, shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh.

That's a prophetic utterance. Who said It, God. Did it come to pass? Yes, it certainly did.

55. Okay, let's go to Revelation 22:16, let's read It.

- (16) I Jesus have sent mine (messenger) to testify unto you these things in the churches. I am the root and the offspring of David, the bright and morning star.
- (17) And the Spirit and the bride say, Come...let him that heareth say, Come...

Now, Who's doing the talking? The Spirit's doing the talking. Who's doing the talking? Jesus is doing the talking. Who is He? Jehovah Savior.

- (17) ...let him that heareth say, Come. ...let him that is athirst come. And whosoever will, let him take the water of life freely.
- (18) For I testify unto every man that (hears) the words of the prophecy of this book...

Now, It's a prophecy written by John the scribe. Now, he was only a scribe insofar that all he did was write it. He had nothing to do with It. But he was a prophet insofar that the Holy Ghost was in him, and God Himself in a Pillar of Fire no doubt giving him these visions, because they line up with the rest of the Book.

- (18) ...If any man shall add unto these things, God shall add unto him the plagues...
- (19) And if any man shall take away... God (will) take his part out of the book of life, out of the holy city, and the things which are written in this book.

56. Now listen, that jives with Hebrews 12: Part of the Holy City which you've come unto. And you come unto It at the time at the Pillar of Fire and you're going into It. So, at that time, this

Book will have to be opened in a perfection revelation. So, the Bride will never be guilty of adding a Word, or taking a Word, but understanding the Book.

Now listen:

- (20) He (that) testifieth these things saith, Surely I come quickly....
(Now, Who's doing that?)

That's the One over here in Revelation chapter 1 that we saw Who is giving the revelation. Now He's giving it through a prophet. The prophet John.

Now, the fundamentalists always say that God in human form was Prophet, Priest and King. Seem to be forgetting that they put the Prophet away in a broom closet and nervously think of the coming King. They eulogize the Priest, but He is not only the Priest, He is Prophet. He is coming King, and He will soon manifest His Kingship on earth.

57. All right, now, point number five was a long dissertation but necessary. And with the scriptural references we ought never to forget Isaiah 42:1-4.

- (1) Behold my servant, mine elect, in whom my soul delighteth; (I've)
put my spirit upon him: (he'll) bring forth judgment to the Gentiles.

Now, that's what He is, He's a Prophet Who is going to bring forth judgment to the Gentiles. Now notice:

- (2) He (will) not (be crying), (lifting) up, his voice...heard in the (streets
of the Gentiles.)
- (3) (But at the same time, the) bruised reed he (won't) break, the smoking
flax he (won't) quench: (until He accomplishes his purpose of the
literal installation of it. See? You're not going to stop Him.)

So, what is Isaiah 42:1-4 saying? The prophet to the Gentiles will be concerned with fulfilling a ministry to the Gentiles in a different manner from that ministration He had when He was amongst the Israelites. (See?)

Isaiah 42:2-4

- (2) ...shall not cry, lift up...his voice...be heard in the street.
- (3) ...bruised reed he (won't) break, smoking flax he (won't) quench:...

Hogwash. You mean to tell me that Titus didn't destroy just about every Jew? You mean to tell me he didn't break the Jewish nation down to nothing and send them around the world? You think he didn't break that bruised reed? You think he didn't knock out the smoking flax? No! When the sacrifice was taken away, Israel never had another one. Because there's only one place you can sacrifice. You bet He took it all away. That's what He did, didn't do that to the Gentiles. You're talking about two different people here in the sense of ministry. The same person, but ministry. (See?)

58. All right. Look at Him over here how He treats those Jews in Matthew 23:29 (just take a quick little gander at that.)

- (29) Woe unto you, scribes, Pharisees, hypocrites!... (hypocrites, blind,
leaders of the blind. Whitened sepulchres, look good on the outside,

rotten inside. Righteous on the outside, hypocrites. Lawless, filthy on the inside. A bunch of tombs. Garnish sepulchers.)

"Oh, (you say) look at that beautiful sepulcher, who's living in there?" Nobody! Then what's in that beautiful thing with the pretty flowers the inscriptions and all that stuff? Well, a little bit of dust and ashes and bones. That's religion for you. Tradition. Something that was there. The life that has gone out of the seed, that's your foolish virgin.

Sure, they're preaching a doctrine of salvation. Don't tell me they're not saying it, but the life has gone out of it. So, there's no Holy Ghost. You got to have the Word of the hour.

(32) Fill up then the measure of your fathers.

(33) ... (you) generation of vipers, how can (you) escape the damnation of hell? (See?)

(37) O Jerusalem, Jerusalem, thou that killest the prophets, and (stoned) them (that's) sent (to you), how often would I have gathered (your) children... (how does He gather them? By the prophets. See, God in the prophets to whom the Word comes. God in His Word.)

(38) ...your house is left...desolate.

(39) ... (and you won't) see me (again)...

59. Now, let's go to John 6:15.

(15) When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed into (the) mountain himself alone.

Now, He's King. They want to make Him King. He said, "No way." Now you see, He wouldn't lift up His voice and so on. Now, over the Gentiles there's a kingship, Israel turned down their King.

60. Now, let's go here in Luke 24:25-27. (Just reading about Him, see?)

(25) Then he said..., O fools, and slow of heart to believe all that the prophets have spoken:

(26) Ought not Christ to have suffered these things, and to enter his glory?

(27) ...beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

Now, the question was. Who fulfilled the Scripture? God did it. Who explained the Scripture? God did it. So, you see when people tell you there is no office of a prophet, and no prophets, they don't know what they're saying. They don't know how God works.

61. Now, be ever so careful here:

A: What ministry that God administered in and through Jesus Christ the righteous One, by reason of death and resurrection for the remission of sin. And redemption is basic both to Jew and Gentile. The Prophet, Redeemer complex of God in Christ is that alone which suffices for Jew and Gentile. (We read that in Ephesians too.)

Now, remember that. That's where they get mixed up. They say that does it. There's nothing more. That's where they're wrong, there is more. See, that's where they're wrong.

62. B: The prophetic office itself, per se, is where there is a difference. For the promises to each run separately at times and not always jointly. Now you see, there's something right there, they don't understand that. (See?) The sacrifice ran jointly, but the prophetic office doesn't. For Israel got its last Prophet in Jesus, until Moses and Elijah come on the scene in the tribulation. It's all over. It doesn't say that about the Gentiles. Because you see, when they reject the sacrifice, they reject the Prophet. (See?) Now, you can't reject the sacrifice and say it won't work. There's no way you can do that, because it's going to work anyway. (See?) Just keep that in mind.

Now, so God is dealing with the Gentiles as He is with Israel. He is not dealing with the Gentiles as is Israel, as is seen in Romans 11. Now, in Romans 11 is the Fifth Seal where all Israel shall be saved. And Israel is blinded, and in spite of the fact of the blindness it doesn't mean that they're dead. It means they're blind. So, they'll come up at the White Throne under the Fifth Seal. Because they had to be blinded for God to allow the Gentile.

Now, when you're blinded, what are you blinded to? The prophetic. But you see, a Gentile's weren't. The Gentiles saw the prophecies that came through on Jesus Christ. That's what It says in Acts 13, they heard the Word of the Lord. They say, "Wonderful." They say, "Wonderful, we've got the sacrifice, they took it, took it right on down the line.

63. Now, so let's understand that there is a difference there. See, let's get this really clear as we see the works of God by Jesus Christ set forth in the two Gospels of Matthew and Luke to Israel and to the Gentiles. Now, I'm not going to read that, because I could read It, I'll just take first of all Romans, and then I'll explain It to you. Romans 11:1-5.

- (1) I say then, Hath God cast away his people? God forbid. For I am (also) an Israelite, of the seed of Abraham, the tribe of Benjamin.
- (2) (Jehovah) hath not cast away his people which he foreknew. (Know) ye not the scripture (said) of (Elijah)? how he maketh intercession to God against Israel saying,
- (3) Lord, (they've) killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.
- (4) (And) what answer (did) God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.
- (5) ...at this present time (there's) a remnant according to the election (by) grace.

Now, It tells you right here that God is dealing with the Gentiles in a different manner in the prophetic that He is dealing with the...dealing with Israel prophetic manner, different from the Gentiles they run together, but the dealing is different.

64. Now, I am not going to read Matthew [12:]1-25 to you. But, if you read It, it's starts with Abraham and ends with Jesus. It doesn't go all the way back, that's Israel.

Now, the genealogy in Luke starts with Jesus and goes plumb back to Adam. (See?) So, you've got two ministries signified in One person. Jesus to the Gentiles, the whole world from Adam, (all the Gentiles) and the Elect select Israel, because He was born in there according to the flesh. (See?) That's Son of David, that King, the One going to Israel, trace Him back to Abraham. You go to your Scripture yourself and you'll see it yourself. Matthew [12:]1-23 absolutely is to Israel.

65. Now watch: Luke 3:21-38, which is a genealogy going back to Adam. Now, let's look at this and see 1 Corinthians 15: Now, watch your differences here, they work beautifully.

(20) But now is Christ risen from the dead, and become the first fruits 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.

That's not to the Jews, that's to the Gentiles. (See?) That's why it is entirely possible that in the first half of the First Resurrection, when Jesus came out of the ground He brought only from Abraham onward, nobody before. (But I don't know.) Bro. Branham in one place mentioned Job, had him coming forth. In another place, he mentioned that he didn't come forth in the sense that it was implied that he never came forth. And Job is supposed to predate Abraham, though I have no understanding if that is true or not. If Bro. Branham had a correct revelation in the sense that God definitely told him, or God let him know that the fundamental teachers were right, I don't know, and I care less. But what I'm giving you the truth here is that the ministries of the one, are two ministries. And though they culminate at same at the end. In the meantime, they are divergent. (See?) And Israel lost her prophet, period.

God doesn't speak to Israel anymore. He said, "You will not have a thing to do with Me until you say, 'blessed is He that comes in the Name of the Lord', then I'll take you up again." God turning back, and they know that God deals in prophets. The Gentiles never learned that. They have never learned...see, now this is where I'm holding back for next Sunday, because I've got to lead up to next Sunday. By this message to get you to understand the premise I've got here.

66. All right, without reading anymore. We go to Luke 2:25-35, on this business of the two Gospels showing two different phases. Now:

(25) ...there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. (Now notice, he's waiting for the consolation.)

(26) ...it was revealed unto him by the Holy Ghost, he should not see death, (until he's) seen the Lord's Christ.

(27) And he came by the Spirit (because he's a prophet now, not a major but a minor agreeing with Scripture in) the temple: when the parents brought in the child Jesus, to do for him after the custom of the law,

(28) (And) took he him up in his arms, and blessed God, and said,

(29) Lord, (let your) servant depart in peace, according to thy word:

(30) For mine eyes have seen thy salvation,

(31) Which thou hast prepared before the face of all people;

(32) A light to lighten the Gentiles, and the glory of thy people Israel.

The same person in two distinct offices. The Prophet, the Priest, the King, same One.

(33) ...Joseph [and] his mother...(couldn't understand.)

(34) Simeon blessed them...

(36) Anna, (came in and said pretty well the same thing.)

67. Now, in Luke 4:16-21, (which we've read so many times, and don't need to read again. See, where He takes the Book and shows the people He is that Prophet proclaiming the ministry of the Lamb. The accomplishments of the Lamb, and the power of the High Priest to the work of the Lamb. Right in here.

Now He said, "Listen, I am closing the Book on the acceptable year." And the Book remains closed until it is time for the Fire. You understand how this runs with Hebrews 12: and Malachi now? Prophet, got to be the Prophet.

68. Now, go back to Matthew 4:13-17

(13) And leaving Nazareth, he came and dwelt in Capernaum, which
Is upon the sea coast, in the borders of Zabulon and Nephthalim:

(14) That it might be fulfilled which was spoken by Esaias the prophet,
saying,

(15) The land of Zabulon, and the land of Nephthalim, by the way of
the sea, beyond Jordan, Galilee of the Gentiles;

(16) The people which sat in darkness saw great light; (all right, Who's
the light, see?) and to them which sat in the region and shadow of
death light is sprung up.

(17) From that time Jesus began to preach, and say, Repent: for the
kingdom of heaven is at hand. (Now, right your Gentiles are brought
in.)

69. That takes us back to Isaiah 42:1-7. We just keep going back and forth now, because that's to the Gentiles, and we're Gentiles. (6 and 7)

(6) I the LORD have called thee in righteousness, will hold thine hand,
will keep thee, give thee for a covenant of the people, for a light (to)
the Gentiles;

(7) To open the blind eyes, to bring out the prisoners from prison, (to)
them that sit in darkness out of the prison house.

70. Okay, let's see how that comes to pass. Okay we go to Acts 8:1-6. Now, we're not guessing, we're telling you what the Scripture says.

(1) ...Saul was consenting unto (Stephen's) death...at that time there
was a great persecution... (and there's a ministry down there in)
Samaria...

See, now Samaria was border line between Jew and Gentile, and Christ was preached. Now remember the commandments was, "Judea, Samaria, uttermost parts of the earth." [Acts 1:8] Now, they're hitting the middle part. And when you hit the middle part, it won't be long until you leave the first part, because it's the third part that counts, (you see) what you're looking for. Came unclean spirits out and so on.

71. Now, let's go on down to chapter 9. Here we're getting ready. Old Saul is breathing out threatenings. Now, he's on his way to Damascus. Now you're getting into a territory where there is a whole lot of Jews, and that would be just like toward the Gentiles country. (See?)

[Acts 9:3-6]

And this Light shone about him and he fell to earth. And the Voice said,
"Why do you persecute me?"

And he said, Who are You Lord?"

And He said, "I'm Jesus, it's hard for you to kick against the pricks.

And he trembling said, "Lord, what will You have me do?"

"Arise and go into the city and it'll be told what you must do."

(15) But the Lord said unto him, Go thy way: (that's Ananais, He's telling Ananais) for (Paul) is a chosen vessel...to bear my name before the Gentiles, and kings, and the children of Israel: (See? Now, He tells him that.)

(16) For I will (show) him how great things he must suffer for my name's sake.

72. Okay, now to Acts 13: See, we're leaving Jerusalem, Samaria, we're heading for the isles, the coast, way out here.

(46) Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: (that's right) but seeing (you) put it from you, and judge yourselves unworthy of everlasting life, we turn to the Gentiles.

(47) For so ... the Lord commanded us, saying, (now listen) I have set thee to be a light of the Gentiles...

"For so the Lord commanded us, I have set thee." Now, the two men are talking, Barnabas and Paul.

(47) ...a light to the Gentiles that thou shouldest be for salvation unto the ends of the earth.

(48) And when the Gentiles heard (it), they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

(49) And the word of the Lord was published throughout all the region.

Now, you see what I'm telling you? A Light to the Gentiles. Now, follow It carefully, because we're not making up stories, we're telling you the truth. The same Holy Ghost that said this, said to these two men, "You're commanded to be a Light for salvation."

73. Now, let's go hear what Paul's got to say there about this in Acts 26. And here we start in verse 13.

(13) At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

- (14) And when we were all fallen to the earth, I heard a voice speaking...
in the Hebrew tongue, Saul, Saul, why persecutest thou me? (it's)
hard for thee to kick against the pricks.
- (15) And I said, Who art (you), Lord? And he said, I am (Jehovah Savior)
whom (you persecute) ...
- (16) ...rise, and stand upon thy feet: for I have appeared unto thee for
this purpose, to make thee a minister and a witness both of these
things which thou hast seen, and of those things in the which I will
appear unto thee; (That means to literally show Myself unto you.)
- (17) Delivering thee from the people, and from the Gentiles, ... (you see,
that's all the tribes and everything else from the Gentiles, the Jews and
Gentiles.) unto whom now I send thee,
- (18) To open their eyes, to turn them from darkness to light, from the power
of Satan unto God, that they may receive forgiveness of sins, and
inheritance among them which are sanctified by faith that is in me.
- (19) Whereupon, O king Agrippa, I was not disobedient unto the heavenly
vision:
- (20) But (showed) first unto them of Damascus, and Jerusalem, throughout
all the coasts of Judaea, and then to the Gentiles, that they should repent
and turn to God, and do works meet for repentance.
- (21) (And) for these causes the Jews caught me in the temple, and went
about to kill me.
- (22) Having therefore obtained help of God, I continue unto this day,
witnessing both to small and great, saying none other things than
those which the prophets and Moses did say should come:
- (23) That Christ should suffer, and that he should be the first that should
rise from the dead, and should (show) light unto the people, and to
the Gentiles.

Now, He showed Himself to Israel in flesh. But to the Gentiles he shows the Light. He does not show Himself as a human being.

74. Now, This is exactly John 1:1-23

- (1) In the beginning was the Word, the Word was with God, and the
Word was God.
- (2) The same was in the beginning with God.
- (3) All things were made by him; without him was not anything made
that was made.
- (4) In him was life; and the life was the light of men.
- (5) And the light (shines) in darkness;...

Now notice: In Him was Life and Life was the Light of men. The very Life that was in Him, is that Life today that brings Light. See?

- (4) ...and the Life was the Light of men.
- (5) ...he light (shines) in darkness; the darkness (could do nothing about it.)
- (6) There was a man sent from God, whose name was John.
- (7) The same came for a witness, to bear witness of the Light, that all men through him might believe.

Believe what? The witness.

- (8) He was not that light, (John was not that light. John was to bear witness of the Light.)
- (9) That was the Light, (that) lighteth every man that cometh into the world.
- (10) He was in the world, the world was made by him, and the world knew him not.
- (11) He came unto his own, and his own received him not.
- (12) ...as many as received him, (he gave) them gave (him the authority to be) the sons of God, (you don't become, you already are, you take the name on you,) 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.

75. See, I don't say that's rebirth, I say that's predestination.

- (14) And the Word (became) flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
- (15) John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.
- (16) And of his fulness have all we received, and grace for grace.
- (17) For the law was given by Moses, but grace and truth came by Jesus Christ. (The law ran out.)
- (18) No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him. (Which means, 'to lead Him forth and present Him by words', and make it very, very clear.)

All right, let's keep reading:

- (19) And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who (are you?)
- (20) And he confessed, and denied not; but confessed, I am not (that Light.)

Now, he said, "I am not that Christ." He's talking to the Jews, but he wasn't the light either.

- (21) And they asked him, (saying, are you Elijah: He (said), I am not.
(Are you) that prophet?...

As though there's a difference between the prophet and Christ. There isn't any difference. See, that's where people are all messed up, in three gods and four this, and five that, and a thousand other things. It's one! And He's everything. (See?) Now:

- (22) (They) said they unto him...that we may give an answer to them
that sent us. What (what do you say) of thyself?
(23) He said, I am the voice... (that's what I am. I'm a voice. Now, that's
exactly what he was.)

Now, understand what John meant when he said, "He was a voice." All right, that's John 1:6-8.

- (6) There was a man sent from God, whose name was John.
(7) The same came for a witness, to bear witness of the Light, that all
men through him might believe.
(8) He was not that Light... (but he was a light.)

Jesus said he was a bright and shining light. He said, "You rejoiced in his light for a season, then you turned him down. You knew he was a prophet, then you black-balled him."

76. Now notice, how Paul was the light. (Well, let's read It a little further. [John 1:]

- (32) And John bare record, saying, I saw the Spirit descending from
heaven like a dove, and it abode upon him.
(33) And I knew him not: but he that sent me to baptize with water, the
same said... Upon whom thou shalt see the Spirit descending, and
remaining on him, the same is he which (baptizes) with the Holy
Ghost.
(34) And I saw, and bare record that this is the Son of God.

Now, John the Baptist was a prophet like Moses who told It exactly as he saw It, and how he heard It. And William Branham said the same thing. Moses was the only man that could tell It exactly as It was. John the Baptist was the only one in his day that could tell It as It was. Paul the apostle the only one in his day tell It as It was. John the revelator and William Branham two thousand years later tell It exactly as It is. In other words, a witness to the Light, the Logos, Christ the revealed Word. Paul was identical, and though like John, not that Light which was Christ, but a witness to the Light which was Christ. And thereby as John became a Light to the people where he went. (See?)

Paul, the prophet to the Gentiles, the apostle. Now, how can he be the Light? Because if he wasn't there, there wouldn't be any Light. Now people don't like to hear that. That's why they don't want prophets around. That's why they can have their creeds and dogmas and be happy. But I tell you, they got stirred up under William Branham, but they soon cooled it. Oh, they soon cooled it.

Now, get this and don't let it slip, "Christ is the Light. Our Christ's Light and Paul's Light were One and the same. For the Word of the prophet is the Word of God. And the Word in flesh is God in the people, like Jesus, but lesser stature in office.

77. Now, carry that over to Revelation 1:1-20 Now, this is why it's a long message, and a long lot of Word. We just can't... I'm not going to bypass anything.

- (1) The Revelation of Jesus Christ, which God gave unto him, to (show) his servants (those) things...
- (2) (And he) bare record...
- (3) (Said,) Blessed is he that (reads, and so on.)
- (4) John to the seven churches which are in Asia: ...from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

Now, "Which is, which was, and which is to come." Now:

- (5) And from Jesus Christ, who is the faithful witness, (notice, he's got the two in there now) and the first begotten (or first born from) the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,
- (6) ...hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever.
- (7) Behold, he cometh with clouds; and every eye (will) see him, and they (that) pierced him: and (the) kindreds of the earth shall wail because of him.

Now, that's coming, that the time when the Bride is in the chambers. We aren't going to see that. No. We'll be coming with Him. Well, perhaps not at that particular time, but we'll be there in the chain of events.

- (8) I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come...
- (9) I John, who also am your brother, and companion in tribulation, in the kingdom and patience...

Now, when you're talking about the person Jesus which was and is presently, and is to come, you're identifying three complete ministries. Because you've got three in there.

- (9) I John, who also am your brother, and companion in tribulation, the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, (even) for the testimony of Jesus Christ.
- (10) I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,
- (11) Saying, I am Alpha and Omega...write...(to) the seven churches...
- (12) And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;
- (13) And (then he saw the one) in the midst of the seven candlesticks...
- (17) ...he fell at his feet as (though) dead.... And he (said,) Fear not; I am the first and the last:

- (18) I am he that liveth, and was dead; and, behold, I (live) for evermore... have the keys of hell and death.
- (19) Write the things which (which you've) seen, and things which are, and the things which shall be hereafter;
- (20) The mystery of the seven stars which (you saw) in my right hand, the seven golden candlesticks. The seven stars are the (messengers)...the seven candlesticks...are (happen to make up the church.)

Now, in verse 1 and 12 it's a voice, and he's describing the voice that spake, he turned, saw one like unto the Son of man clothed in a garment down to the foot, girded about the paps a golden girdle. Hairs like wool, (that' the Judge) his feet like fine brass, they burned in a furnace. Had in his right hand seven stars. Now, remember He's in the midst of the candle sticks and He's got the seven messengers. And He's got the sword, He's got the strength. And He definitely is the Judge, Scripture says so.

78. Now, let's go to Revelation 5:5-7. Now remember, this One is in the midst of the seven golden candlesticks, and he stands there. Now watch the same one:

- (5) ...Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals...
- (6) And I beheld, (a Lamb) in the midst of the throne... as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
- (7) And he came and took the book out of the right hand of him that sat upon (a) throne. (All right, it's the same Person.)

79. All right, let's go back to Isaiah 42:

- (1) Behold my servant, whom I uphold; mine elect, in whom my soul (delights;) I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

Verse 6,

- (6) I the LORD have called thee in righteousness, (I) will hold thine hand, and keep thee, and give thee for a covenant of the people, for a light of the Gentiles;
- (7) To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

See, we're right back there, because He's dealing with the Gentiles in the Book of Revelation, seven churches. And He stands there, and He said here: "I am the One Who is revealing all this, and My seven spirits, the seven messengers." That is to say, the Word of God going forth seven times into the earth, because remember, it is a candlestick.

And this is where the Light is, the Light is in the Church, and Christ is supplying the Light to the Church, and He's doing it by seven messengers over Seven Church Ages. The Light to the Gentiles, because that's exactly what it's all about. It's Light, Christ as Light. (See?)

The Life and the Light is in Christ the Word delivered through seven church age messengers by the seven outpourings of the Holy Spirit, and the seven outpourings of the measure of the Word. All right.

80. As I said here in Revelation 1:10,12. The entire course of the Seven Church Age churches is illuminated by the spirit of prophecy, which is the Spirit Himself giving testimony by seven messengers to Himself Who is God. God is in His Word.

All right, notice, prove it to you, start with Revelation 2:1

- (1) Unto the (messenger) of the church (which is in) Ephesus; These things saith he that (holds) the seven stars in his right hand, who (walks) in the midst of the seven golden candlesticks;

Who is He? One like unto the Son of man, the One Who became the Son of man, is the same One in the seven Gentile churches. See, that's a spiritual thing there.

All right, It says here in verse 7,

- (7) He that hath an ear, let him hear what the Spirit (says) unto the churches; ... (do you follow that?)

Now, you should know, because I preached this dozens of times. The Spirit is speaking to the messenger. The messenger is speaking to the people. Therefore, the messenger and the Spirit is one. The Word of God and the messenger is one. And the people who hear the messenger hear the Word of God, they literally hear God. Every single Church Age. Now, you can't miss it, that's just the way it goes.

81. Okay, and that living Word in the true Church is the Light in the Church, whereby she walks and does not faint. Now, that's over here in Hebrews 12:15-17 again. Now, you won't remember all this, but I'm drawing you a picture anyway. Now, It says:

- (15) Looking diligently lest any man fail (from) the grace of God; (and the) root of bitterness... (and so on.)
(16) Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

What's our birthright? Living Word! That's ours, for we've been born into it. The heavenly Manna, we're feeding on It.

Now, when he would have inherited the blessing, he was rejected. Why? There was no place to change his mind. It was over. Now, when the time for the dead to come out of the ground is here, there's nobody can repent anymore. It's over, it's all gone. There's nobody can turn to God. (See?) And who are they? They're fornicators, because they've put their ear to the door jam, and let the priest's awl run through the ear showing they'll never hear anybody again but their creeds and their dogmas. Because they've turned down Hebrews 6: when Melchisedec comes back to this earth to bring us in to the rest of communion personally with God, the Holy Spirit here to establish His Kingdom. There is no way they'll ever hear again. See, because it's all over.

82. Now, let us get a great lesson here for those who believe in His Presence. It is not that He is not always been here with the Bride in a certain measure of the Word for each age, but today as in the First Age, He's here in His fullness. (See?) Absolutely, in the full measure of the Word. And that Light, (see,) that Light which was Christ. Now Logos, the form of flesh of the Holy Spirit being

Word, that Light that traveled from east to west is the fullness of the Word. So that the identical and full Light that rose in the east is now in the west, and nowhere to go, but back east to Israel.

83. Now, let's prove it, because I think you've already seen It, but maybe you couldn't put It together in Words. So, let's look at It. Revelation 3: this is the Seventh Church Age. This is the last age. There isn't any other Message.

(14) ...unto the (messenger) of the church of the Laodiceans write; These things saith the Amen, (that's the end of it) the faithful and true witness...

Now, that's the same as in Isaiah 66: "Thus saith the Amen," and the Millennium sets in. Let me see if I can find It, Isaiah 65:16

(16) That he who blesseth himself in the earth shall bless himself in the God of truth; ...

That word is the God of the Amen. that's the last Revelation. Amen. (See?) "Thus it shall be." Bro. Branham said three times on [The Rapture] tape, *"Thus It has been spoken, and thus It shall be."* The God of the Amen, see, the God of Truth.

(14) ...he faithful and true witness, the beginning of the creation of God;

God forming Himself in the form of human flesh. It's all over! (See?) It's over at this time. Because Israel has only got three and a half years. Anybody thinks she's got more is nuts. Three and a half years, it's all over. That's fundamental stuff, you can't...oh, but a lot of people in this Message they still think Junior Jackson's right, and Bro. Branham wrong. Well, they ain't in this Message. I mean, I've got a right to fight for the Truth of God. (See?) I know, people get hot under the collar, because I'm a little bit rough, but that's okay. But if I'm wrong I'll face God for it and the prophet is going to have to help me out, because I went to him about it. I'm not taking advantage, at least I hope I'm not. Then again, I might. So, (phfft!) that's Lee Vayle. You ain't looking at no genius up here, any virtuoso when it comes to the wonderful things that people want out of me. Phooey, just the Word's good.

83. Now listen, now watch in verse 22. Now, It starts out here to the last messenger. And then It says: [Revelation 3:]

(22) He that hath an ear, let him hear what the Spirit... (is saying.)

But watch, in verse 20,

(20) Behold, I stand...

I'm down here at the last age. It doesn't say that before. It doesn't say that before, He's not there before, He's here now. See, He's back. He's back. (See?) Don't ever forget that. (See?) He Himself. Now, (it's getting kind of late, I hope you're not too mentally tired, but just a couple more pages or so to go.)

84. In Isaiah 42:8-9 (If this is hard on you, you better believe it's harder on me. You're just sitting there.)

(8) I am the LORD: that is my name: my glory will I not give to another, neither my praise to graven images. No way, He gave It to His Own expressed image Jesus the Christ, the full glory of God.)

(9) Behold, the former things are come to pass, and (the) new things do I declare: before they spring forth I tell you of them.

85. All right, these verses follow Isaiah 42:1-7 which we have read and reread. And notice:

(1) ...my (righteous) servant, whom I uphold; ...

That means the upholder in verse 1a, which I just quoted to you, is the Lord of verse 8.

(8) I am the Lord...

Notice what He says in verse 9.

(9) Behold, the former things are come to pass...

Therefore, one Word is gone, and another Word is to come. (Yep) Okay, fundamental believe in that. Let's see where they believe It though, which is fine.

86. Matthew 11:13.

(13) For all the prophets and the law prophesied until John.

What were they prophesying? He's coming, He's coming, He's coming. But John said, He's here, He's here, He's here! (See?)

Okay, John 1:17.

(17) For the law was given by Moses, but grace and truth came by Jesus Christ.

It's over! The law is over!

87. Let me show you, Luke 4:16.

(16) ...he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

(17) ...there was delivered unto him the book of (Isaiah)...he opened the book...where it was written,

(18) The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; sent me to heal the brokenhearted, to preach deliverance to the captives, recovering of sight to the blind, to set at liberty them that are bruised,

(19) To preach the acceptable year of the Lord.

(20) ...he closed the book,

Sealed it, until grace runs out, until the very end time. When He Himself comes down to open the Book. (See?) You can't get away from Scripture. Scripture dove-tails. People just don't see it. (See?) If you're anointed of God, you'll see It. If you're not anointed you'll never see It.

(21) ...This day is this scripture fulfilled in your ears.

All right, all the Word before redemption has been fulfilled in Him Who came in flesh at that time He came, it's over. Now, all the Word of grace which is set forth from the Redeemer is coming into full view, until this fulfillment produces Him amongst us in His fullness as the Old Testament did. Well didn't it produce it? Oh then won't this produce Him? One produced flesh, next it produced spirit. (See?) When it's all over, It'll bring Him back to earth, both Jew and

Gentile. (See?) He appears to us in the simple, don't forget that. Those are the little things I throw in as Bro. Branham said. Don't ask me to explain it to you, I can't do it.

88. Now, until this fulfillment of grace produces Him amongst us in His fullness as the Old Testament did in Hebrews 1:1-3

- (1) God, who (many parts and ways, spoke) in time past unto the fathers (in) the prophets,
- (2) (Has) in these last days spoken unto us (in the) Son, whom he hath appointed heir of all things, by whom also he made the worlds;

And then He tells you Who He is in verse 3

- (3) ...being the brightness of his glory, the express (copy) of his person, upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

That's Who that is, that is being spoken in. From now on every prophecy is in Him. Why? The rest is gone. That's why the Bible is so hard to understand. That's why people read Ezekiel and all these Books, and Zachariah and get all mixed up down the road. There's three and a half years left to Israel and it's all over. Fire swipes the earth, bringing us back here. Those prophesies, that's why Bro. Branham didn't deal with them. And he told you flat, three and a half years to go. And leave the trumpets out. Leave the vials out. We got the Seals. We got Him. See, speaking now in the Son, everything refers to redemption. (See, follow what I'm saying?) Sure, that's what it's all about. (See?)

89. Now listen, carries right on. Carries right on. The Priesthood guarantees, (now listen) the Priesthood in this third verse guarantees Revelation 3:20

- (20) Behold, I stand at the door, and knock: if any man hear my voice...
(I'll come in. He's talking to the Church.)

I want to ask you a question. Did any man hear His Voice in this age? Yes! Who did? William Branham, one person. Who brought Him into the Church? William Branham Him into the Church. Any man. He's in the Church eating and drinking. We're feeding on the body Word, not of a man, but of Christ Himself, the Living Word of God.

Now, you want to put It outside the Presence, you go ahead. But you see, you can't do it, because Alpha is Omega. And if He's not fully here at the end, as He was at the beginning, and a prophet at the end as at the beginning and the whole thing, this Bible lied. I want to tell you something: it's the traditional fundamentalists that are liars. Not the Word of God.

90. Now, but God is still Prophet, and that prophetic Word is coming to pass according to grace, until now He is here again in 1 Thessalonians 4:

- (13) ...I would not have you to be ignorant, brethren, concerning them which are asleep, (you) sorrow not, as others which have no hope.
- (14) For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.
- (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 (take any pre-eminence over) them (that) are asleep.

- (16) For the Lord himself shall (come down, yep) from heaven (that's how He gets Present, He comes down, see?) with a shout, the voice of the archangel...the trump of God: ...

And then It says here: [1 Thessalonians 5:]

- (9) (Brethren) ... God hath not appointed us to wrath, but (unto) salvation...

91. Now, 1 Thessalonians 4:13-17 must come to pass, because the Book of Revelation wherein He is that great Prophet, the Great upholder of His Word, because he died. (See?) This demands it.

Revelation 10:1-7

- (1) ...I saw another mighty (messenger) come down from heaven, clothed with a cloud: a rainbow was upon his head...face was as it were the sun, his feet as pillars of fire:

That's this, that's Revelation 1. That is also 2 Thessalonians 1:7, (which we'll talk about in a minute.)

- (2) (Now,) ...he set his right foot upon (land and) sea...
(3) And... thunders... (forth the Word of Almighty God.)

Now the Ages have run out. Grace is literally over, and when a thing has run its course, God has to tell what happens next. That's what He says, "Daniel, seal the Book."

92. Okay. Who unseals the Book? Revelation 22. Let's look at It, verse 8.

- (8) ...I John saw these things, and heard them. And when I had heard (them) and seen, I fell down to worship (at) the feet of the (messenger showed) me...
(9) (And He said, don't do it, I'm just a Prophet.)

A Prophet has to come and unseal It. And He says to John standing there, "Don't you seal It."

Now remember, God sealed the Book. God has to open the Book. But, Who sealed the Book? The man sealed the Book, Jesus. Okay.

93. We get to Daniel 12, that's what we want to look at. (That's what I got in mind.) All right.

- (9) ...Go thy way, Daniel: for the words are (sealed) up...sealed (to) the (end of) time.

Okay, what did it take for those Word to get in this Book? Prophet. (See?) Always you have God and the prophet.

Now, the Book of Redemption of the Bride which was closed to Israel, (now listen) the Book of Redemption of the Bride, which was closed to Israel now ends, and the Book of Life of the Lamb opens to the 144,000. Because It was closed to them. That's right. Because only the 144,000 and the few Jews in the first few years, (maybe twenty years) are in the Lamb's Book of Life, the rest are in the Book of Life, and they come up at the White Throne under the Fifth Seal with the multitude.

The Book was closed to Israel. (Yep) That's why there's an Old Testament Bride, and a New Testament Bride. And the New Testament Bride is the big dipper. The big sheep-fold that points to the North Star which is Christ, the unmovable One. The Jews have very little.

94. Now, I'm going to try to close in a hurry here, but we could go on. But I trust you're getting it. The Prophet Jehovah, Elohim Himself is the Prophet. The Church's Life is revelation. God revealing Himself. God enlightening us by His Own Light through prophets when necessary. And they are only necessary if God is Present amongst us. You don't need them otherwise. He has other ways of doing things. As Bro. Branham said, *"Never mind what's in the middle, look at the ends."* As I put it very distinctly, if it's an oak board...if this were oak at this end, and this end, it's all oak. It's all of God, God working it. But there are times when God Himself must do certain things. (See?)

So, It is Revelation 10:1,7 and time is running out. And God is here telling what it is all about, and bringing us in as in 2 Thessalonians 2:1-7. (I don't have to read 2:1-7, just going to read [2 Thessalonians] 1:7.

(7) And to you who are troubled rest with us, when the Lord Jesus (Christ) shall be revealed from heaven with his mighty (messenger),

(8) In flaming fire... (administrating justice)

The word 'vengeance' is not revenge. Now, the word 'vengeance' is revenge in the English, but this is not so. This is 'justice'.

95. Now, what is His justice? His justice is, He will keep the righteous and destroy the wicked. And It says here that He's going to bring destruction. He's going to bring punishment. But what does It say in chapter 2? [2 Thessalonians 2:]

(1) Now we beseech you, brethren, by (His Presence) ...

We're being gathered. Now how does He gather the people?

Matthew 23:38-39...the Holy Spirit sending light to bring us under the Blood of perfection, and the Life of the Spirit of security. Spirit of God coming on the scene through the messengers. Those ordained of God. Preached the Word of God. The Spirit of God illuminates It. That applies the Blood. Coming under the Blood, we receive the Holy Spirit. And the Holy Spirit then brings us to the full Word of God.

96. So, that's our long study today. Finishing up in Hebrews 9:25-28

(25) (Not) yet that he should offer himself often, as the high priest (enters) into the holy place every year with blood of others;

(26) For then must he often have suffered since the foundation of the world: but now once in the end of the world (at the end of the time of sacrifices, to be over, never another One ever again) he (has) appeared to put away sin by (that final) sacrifice... (that ends all sacrifice.)

(27) (It's)...appointed unto men (now) to die... (and there will be a judgment. Now there can be a judgment) but after this the judgment:

- (28) So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear (that's the Appearing) the second time without sin unto salvation.

That's at that time of the Presence through the Blood we're absolutely perfect. Everything that could be shaken, is shaken. Everything that goes down will go down. But, there are the trees of His planting which shall not go down. For we are not appointed to wrath, but to salvation and we're going to have it.

97. Now, today, Hebrews 9:28 the last part I read is here for us. That is because He has Appeared. Who has appeared? The Great Prophet has Appeared amongst us. Who is that Prophet? Redeemer. Who is He? He's the Priest. He's the King. He's the All in all. As Bro. Branham said, *"All in all is here."* Elohim is here.

Now, what is He doing particularly? As a Light to the Gentile. He started as a Light, He never came to the Gentiles as a Lamb. He was revealed to them as a Lamb, and we will not see Him at any time as the Lamb physically. No way. When we see Him physically it will be in the Person of Jesus, Who will not be the Lamb at that time, He will be the Husband. The Lamb is the Husband of course. He will be Husband. Jehovah the Husband of the woman. The last Adam, the second Adam, the last man. No more man, that's the final appearing, we turn just like He is. And He is that second Adam, to an Eve who is unperverted.

98. Now, what does it? The prophetic ministry. The prophet ministry, Holy Spirit, and actual prophet where they are needed, bring this to pass. And the fundamental mind cannot grasp it, and they'll never know what those words mean, "Come out of her my people." [Rev. 18:4] Because they'll never be spoken to her, because they've turned down a prophet. See, that's why I'm belaboring the Scripture I'm belaboring, because next Sunday, (now this Wednesday we'll go into some various recaps and things) but next Sunday I want to bring the 'Judge Appearing to the Gentiles'.

Now, this lays your foundation, so I don't want you to ever forget, and ever have any doubts in your mind at any time again concerning prophets. And concerning an end time prophet to the Gentile, because in the Gentile church He stands, and He says distinctly, "Behold, I stand at the door and knock." [Rev. 3:20] And that's that same picture we get and understanding that John stood there, and John was a prophet. And the One that stood there, and I'm not going to try and say Who His is, I could put Him in the phraseology of putting Him right back on God or saying that's the ministry that came by Bro. Branham. I'm not going to put it anyway at all. I'm just going to say, "Look, the One said to the other, (and it had to be a Prophet) the Book is now unsealed. You can't seal It. I want to ask you a question: Who was It that stood at that door, and knocked for the Church go get in? (See?)

99. How does anybody know Who is there, knocking at a door? See, no matter how you look at it, you have got to have a prophet. And you've got to realize that God is His Own Prophet. And It was God the great Prophet, the great Light, the great Revealer that has always come to the Gentiles. He came as the original, and He finishes as the original. There was a Paul there, there was a William Branham here. And the Bride is just getting all ready to go away. So, there's your mechanics.

Now, you're going to more surprised then you realize what's going to happen to those mechanics as time goes on. See, I'm not a prophet, I teach. But I'm not standing here devoid of understanding, and devoid of experiences in Christ, because I know what I'm talking about. When

the Holy Spirit begins to fall on this, you're going to find things begin to happen to you. They can't help it.

You know what it is? You're coming to the full assurance of faith, which is Rapturing faith is what you're coming to. And you are never going to get it, except the Word of God comes to you, and that Word of God is dynamized, because that is the Scripture.

Let's rise. If you've got something else, you're welcome to it. I hope you've got some help this morning. I know this thing, you did get help if you heard even twenty percent, or ten percent what I said, and you caught that theme what I'm talking about. That Light, the Light, the Holy Spirit Himself is here. He's God, His Own Prophet is here. (See?) He's amongst the Church, and that Word is giving us Light, and It says, "Because that One is Life."

Heavenly Father, we thank You, that You are with us in the form of the Holy Spirit veiled in the Word. That every creed and dogma has been slashed aside, and for the first time in two thousand years the Holy Spirit is loosed, and we behold the redemption of Almighty God. We see Him, Who to know a life...a life, is Life Eternal. We have confidence as never before in the shed Blood and the ministry of our blessed Lord and Savior Jesus Christ. Who even now fulfilling His tremendous position of stature, Who said, "I stand at the door and knock, and he that overcometh I'm willing now to let him sit with Me as I am set down with My Father."

O God, what a tremendous thing to know that the great ministry of the Lamb could bring forth the great prophetic again. And every Word established until there's going to be a grove of trees ready for the Millennium, of God's planting. Eternal through immortalization where there is no death, and You take us right in.

We're grateful for that today, Lord. We know that it's absolutely true, and we're glad, Lord, that you've given us opportunity to go into in depth and extensively, everything we possibly can concerning this last hours, so that we do not fall short in one iota. That even every crumb becomes precious, that there's no...any longer dividing this Word in letting crumbs go to dogs. But for greedy for the whole loaf of bread, and to pick up every single crumb. Like the time that You've fed the multitude, and You told the disciples, "Now go and pick up every crumb, and every bit of broken fish, I won't waste one crumb."

And, Lord, there's not one Word going to fall to the ground in this hour, no way, shape, or form. But that Word transforming us now, and we feel Your Presence, Lord, and Your sweet Spirit, making us realize that is so true that we are saying the right thing. We give Thee glory and honor today, O great God, in our midst. And we love You, because You loved us. And we honor You, because You have honored us. And we see Your grace and Your beauty, and Your love and Your kindness, Your mercy.

We see all these things, Lord. We see a quick passing away of time. We see a quick entering in, Lord. We see all these things, and we are so grateful for them. We cannot thank You enough, Lord. We are just hoping and trusting that even more and more grace fall to our lot until we're more serious and sober than ever before. And our conversation, or very speech is pleasing to Your ears, as we speak on to another of the great things of God, Lord. Not like those on Emmaus who were faltering, yet wondering and worried, but those, Lord, like the Gentiles in the First Church Age, when they heard It, they rejoiced. And just turned loose of everything, because now they were assured of the Kingdom.

And Lord, here now we are at the end of their faith. We're the Capstone people to their faith. Just like You're the Capstone Yourself to the Word, the whole thing. Now, we become a Capstone people to the faith of all that's been coming up through the Ages. And we're going to stand here and see it all wrought out. See the dead come out of the ground. That ...?... seed that went in there, (so to speak) that was buried in flesh for awhile, then the flesh let go. Going to see it come back.

And we stand here, Lord, and see every ache and pain disappear, and see the eyesight that was faltering come right back, to see the hairs that fallen out of our heads. To see the muscles that wasted away, Lord, to see it all come back the dew of youth upon us. Young men and young women going into a new phase again. A new phase, wherein we know another word has passed away. Yes sir, and world passing away with it. And the new Word coming forth in the Millennium, and then new worlds beyond that. And here we are all part of it this morning, because You're here.

We're so grateful for it, Lord, just let it sink into us, Father. Let it be that which consumes our thoughts and our minds, our time our all, Lord, until the Fire of God eats out all the erosion. And there's nothing left but pure Word that cannot be shaken. God and His Word that cannot be shaken. And the whirlwind of God to change us in our very atoms and we're carried away.

Lord, these things we know were true. And if we didn't even pray them, Lord, and acknowledge them which we certainly do, it'd come to pass anyway, because Your Word wouldn't fail. Because we are a part of that Elect group, we give thanks and praise unto You.

Now, Lord, we pray that everyone in divine Presence here shall move in the realms of the Spirit of God as never before, in the grace of our Lord and Savior Jesus Christ, and the blessing of our Heavenly Father. We just pray for these things, Lord... knowing that they will come to pass. And we just pray, Lord, those who need help within the bodies and whatsoever, O God, that they may receive their help. And because we're coming into the end time, a witness to the Resurrection. That's all that we desire, Lord.

And unto You we'll give the praise and the honor and glory in Jesus' Name we pray. Amen. The Lord bless you.