

Questions & Answers # 2

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Shall we pray. Heavenly Father, You that appeared to Paul in a Pillar of Fire, and talked to him, then revealed Yourself more fully. And also, Your Word to him, we realize You're here again in this hour, the same One that brought it, revealing it. And we would recognize and honor Your Presence and somehow become more still and confirmed within our heart concerning Your reality, your relationship to us. Beholding You, and glorifying You, Lord, even as You have come to be glorified in us. And we know that that is true. Same One bringing judgment upon the world, bringing glorification to His own people. And we appreciate that to see that You are here in the perfect reality of Your Word, having fulfilled it in the measure of this hour and will further fulfill it.

Help us to come to the place, Lord, where You have set forth in the last age that You have one message and that is repentance, a change of mind, that we might understand Truth, Lord. Help us that wherever we're wrong that we might be corrected. That we might have a true repentance, a true change of mind, a true knowledge of God, which we are supposed to have at the end time. Which will, then, bring us right into the resurrection, glorification and Rapture, Wedding Supper, and then back down again as we saw in Revelation 19, coming upon the white horse in power and authority, ruling with a rod of iron and all that which is contingent, even as the prophet said.

So we honor Thee, Lord, somehow we trust we do at least, and then ask you then again, Lord, that You help us at this moment. Not that we would be better people for the sake of being better people, but we might be those living epistles read and known that we've been written by You. In Jesus Name we pray. Amen. You may be seated.

Now, last night we were going into some answers, hopefully, concerning a brother in Europe who is a very able student. And I believe a real fine Christian brother that's part of the end time message, a part of the Bride of the Lord Jesus Christ. And you could see by his questions that they have the same problems in Europe as they have over here. Which has to do a lot with the ministry. And you know that Paul says much about the ministry, and Peter and Jude. In fact, there is much written about the ministry, even more about the false anointed (that's they're anointed but they're false to the Word) than there actually is about the true minister.

And if you understand Ephesians the 4th chapter, as Paul sets it forth, there is a very, very definite connection with the person of Jesus Christ in the form of the Holy Spirit and a five-fold ministry than what most people would want to admit. On the other hand, you will find that those who are not correctly anointed to the Word, and they are of those of whom Paul speaks in the 11th chapter of 2 Corinthians,

- (13) That they're false apostles, deceitful workers, transforming themselves into the apostles of Christ.
- (14) And no marvel; for Satan himself is transformed into an angel of light.
- (15) Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness;

And of course, since you realize that Abel was righteous and his deeds were righteous, that is, his worship of God was righteous because of a true revelation. And Cain did not have a true revelation. And remember, neither one of these were actual ministers, although they type it, they were just, both of them, worshippers. One, of whom had a true revelation of God. And the other one, which was Cain, did not. Now you will notice that Cain immediately attempted to put Abel in bondage to him. Usurping authority over him to the extent that he killed him physically.

Now Bro. Branham in teaching on the Seals, showed that the Roman Catholic church which was the worst offender in the age they were organized: And they were buying the souls of men and bringing spiritual death, which is a million times worst than physical. For the Bible says, "Don't fear him who can kill you, destroying the body; but fear him whom has power to destroy both body and soul in hell."

So what we are looking at here is that the two vines with their two ministries are completely set forth in the Word of God. And there is no problem in identifying the ministries which are of God, because the five-fold ministry that is truly identified with the Holy Spirit does not make any claims. It realizes that from the apostle to the five-fold ministry prophet, to the evangelist, the teacher, and pastor, that they have their calls which are not proven manifestly to the people as though some angelic visitation appeared to the people at the time these five-fold felt they were given the call of God.

But as it says, in this the children of God are manifest, and the children of Satan; that one does righteously, and the other doesn't do righteously. And we saw that, as I've already said, in Cain and Abel, that Cain? had the true revelation and therefore he correctly worshipped God. Cain had an excellent sacrifice, Abel's was more excellent. And Cain was standing upon his authority which he felt he had. And of course, he had it all right, there's no two ways about it. God allowed it. Actually, it's written in a book concerning who they are in the ordination. They're ordained to what's written about what they'd be. Started right there back in the--just outside the garden of Eden.

And as I say, you can simply tell the difference in this late hour. You don't need to worry about the preacher that's had several wives and says, "Well hey, I'm ordained." Say, "Fine, bless God, go ahead." Don't argue, don't fuss, just stand back and watch it. That's all you can do.

When God made earth and the heavens in perfection, put man upon the earth, then built him an Eden, which was God's headquarters upon earth, and then made the woman

from the rib, put her in there, too, what did He do? He just gave them the Word, then He withdrew Himself and stood back and watched. And what happened? Satan came in and who was deceived? The woman. Because she was not in the original creation. She did not have the same revelation that Adam had. Now Adam fell, though he wasn't deceived. He deliberately played Christ. He took his position beside her.

And many of these things we don't understand, and we never will understand, perhaps, unless God chooses to reveal them to us down the road when He reveals more of Himself personally. Which comes through in the evolvment and evolution where God, being what He is, He must have certain things laid out in order to completely reveal and manifest Himself wherein He would receive glory and honor.

But what I'm looking at here is trying to show you, and these people who get these tapes, whoever they are, especially this brother, that Bro. Branham already warned us, as we are going uphill, and we are going through this life, it is not in our favor to try to knock all the snakes on the head that pop up and pop at us, but to just ignore them and go on. And I would say to him, that I say to this church here, keep your nose clean and your church clean. You don't have to have these men in your pulpit. How many people anymore do we have in our pulpit? A lot of people may want to get in this pulpit. I'm going to tell you flat, they're not going to get in as far as I'm concerned.

You say, "What about Bro. Branham?" Bro. Branham was far more gracious than I am. He had people in his pulpit he read like a book and knew they were as phony as a three dollar bill and song leaders who were in adultery. And he just let 'em go ahead. What was his solution to the whole problem? His vindication should have made people realize, no matter who was in that pulpit, and no matter who was in anybody else's pulpit, and no matter what anybody else did or ever said, he was the one person with the light that you looked to. And all he could do was to just preach the Word and stand back and see what happens.

Now that's exactly the Bible. A sower went forth to sow. Shoom, shoom, shoom, shoom. And some fell upon the concrete, some fell into stone, some fell into poor ground, some fell into good ground. And only what went into good ground came up. You know? So, their problem in Europe is the same as ours. And it isn't any problem. Just go on with the Word. The Word will correct the error. Every single time.

So my advice to the brother is, don't worry about these fellows. If you have any doubts, Bro. Branham said, "Don't move." In other words, you would wonder about a deacon in the church, you wonder about an elder, then let it sit there. Don't do anything about it. In other words, make sure the office doesn't devolve upon that man. So that's what we were looking at last night.

Now, he goes on and he asks the question. If a Christian wants to marry an unbeliever, you said I don't think that a pastor should marry them. Is God going to bless something that is contrary to His Word? And the Bible does tell you, "Be not unequally yoked." There's no two ways about it. Which pastor could marry them, whereas God

can't do it? Marriage means union between two similar things. There is no marriage between a believer and an unbeliever. Nature shows this otherwise. This is hybridization. Bro. Branham said you must know that if a couple is married in contradiction with what is authorized by the Word of God, the marriage is not legal. That's right. He also said, "What--what person could believe that God has joined a couple together were married by some drunken magistrate?"

Now the only trouble with a statement of this sort is that all the other things that Bro. Branham said are not laid beside it, so that you get the closest, the best picture you possibly can. Now, I do not know that Bro. Branham ever married an unbeliever to a believer. I do know that he married unsaved to unsaved, but he sat with them and talked with them. Now, at this point, I do not know if Bro. Branham married anybody in his ministry at the tabernacle, especially in the latter years, wherein Bro. Branham knowing positively people's hearts, and knowing the Deity people were entirely wrong because they made him God, and therefore, they were idolaters, I can't say that this statement was all the way true in his complete ministry, that he refused to marry a believer to an unbeliever. Though I do know that he never would marry a person who was married and divorced; no matter what they said or did, he would never do that. Once you're married, divorced, he would not ever marry that person. And I appreciate the fact even after Marriage and Divorce, the sermon, the opening of the Seals, he never deviated from that.

Now I know that the ideal here is absolutely that only believers should marry believers. Now if they were married previously and one comes to the message and one doesn't, they are to remain together as long as they are agreeable to remain together. That, of course, is in Bro. Branham's teaching, and it's in the 7th chapter of 1 Corinthians. I'm interested in trying to find out if this isn't a little bit like the Christmas tree that Bro. Branham absolutely came against, yet he had one himself, on the grounds that it was thoroughly explained that the Christmas tree meant nothing, it was merely a decoration. It was something pretty, and it's okay to have nice things, but you better be sure that you're truly worshipping God.

And the reason I say that is because in Bro. Branham's church, as well as in Tucson, it's like Heinz pickle factory, fifty-seven varieties. And I don't know that how you could actually work this out a hundred percent, even by talking to the two people. Because what if those two people were brought up in this faith, and they all ever knew is what we teach here, and they could answer me letter perfect, I don't know what's in their hearts. But I would say ideally, Scripturally, this is a hundred percent right that they should not be unequally yoked. And if there's any reason that you, any minister would believe that this would be an unequal yoking, then it shouldn't be done. I agree to that extent. It should not be done. Believers should only marry believers, because the first step down is when you are yoked to somebody who is not a true believer. And I'm...

We see that in so many cases where women will marry a man who protests that he really is a believer just to get the woman. And he only wants her for one thing, that's for sex. And as soon as he gets her, he conveniently turns his back on religion, on God, and the next thing she follows him with pants and short hair and everything else. I don't

know how the preacher's going to know, because he's not a prophet. But I say, the ideal thing is this, and they're not truly joined together because of that condition. I don't have an absolute answer on this to tell any man. Because I positively am not a prophet. I know that this is the Truth. How you can put it into effect, I don't know.

I know pastors, I know them as parents. And I know that a lot of pastors as a parent are absolutely dishonest. I remember a case there's down there in Florida, they're very legal minded people, Pentecostal, and they did not believe in marriage and divorce. So the pastor's wife's sister... and she was a lovely person. I mean a lovely person. But evidently, the brains of a goose, or a chicken. She marries 'Fair Swineheart', instead of 'Fair Sheepheart'. And he turns out to be a dog which he always was; he divorces her. He runs off with some filthy slop bucket and leaves this fine woman. Now, a young man comes along and sees the value of this woman that the other pig didn't see. Or the pig didn't see, period. Now she wants to marry him. So what does the pastor's wife say now? She said, "Well, I think we got to change our doctrine." So pastors would think this and that about their kids, might not be true. Well, my child brought up, and I know that this child and marrying this one here is, you know...

Now this is a tough one. I don't know. I can't answer the man. Hey, if they say it, "we believe," what are you going to do? Confession is supposed to be the answer. Thou shalt confess with thy mouth the Lord Jesus, and believe in your heart. But how do you know they believe in their heart? That's a tough one. It's a tough one. I don't know how you're going to know for certain anything. The best you can do is question, if they say, "Well, I believe; I don't believe..." Or you know that people--most pastors know the people well enough to--to know which are believers only in their mouths. You know, if they marry a unsaved person, no problem, because you know they're both unsaved. You have to admonish them both, and say, "Hey, you better start looking to God."

Okay, I don't exactly know what happened concerning Billy Paul. That's right, I don't think that anybody does. Except his father and mother and so on. Do you know the reason why Bro. Branham annulled his son's marriage? Was the young girl not a Christian? In this--this case, of course, he vows--in this--in this--in his case, of course, the vows were not valid according to the Word. Or was Billy Paul too young? Bro. Branham said we annulled the marriage, but anyway he was married.

Now I've got a little bit of news on this one. I can tell you a little bit about it. The reason the marriage was annulled was because the girl's father demanded it. Billy Paul was too young. I am told, but I do not know that the authority was a hundred percent, that there were those who signed as though they were the parents, or the guardians or whatever of these two young people. And so, therefore, when the father of the girl raised a--a real storm over the situation, there was nothing that Billy--Bro. Branham could do but separate them.

Now, the question comes up, exactly, what about Billy Paul? When we were discussing this very thing I mentioned last night where Bro. Branham brought to me the understanding that the Word in Timothy, concerning one wife, referred to polygamy; did

not refer to anything else but that. Knowing that Bro. Branham had mentioned Billy Paul and Bro. Roy Roberson, when he came back from... I think Sabino Canyon (where the cloud of fire was noticed going up and down by many, many people; even school children were brought out to see it, that year that time in Arizona) I said, "Bro. Branham, let's talk about Billy Paul." And I said, "No, let's not talk about Billy Paul, because I do not believe that Billy Paul comes under what you or I are discussing."

And he looked at me. And I said, "Remember Bro. Branham, that neither of those children that you said were married, divorced each other. They were forced to part by you and the girl's father."

So I said, "You can't say they were divorced." He looked at me startled. And if you knew him as I did, you knew where he was going inside for answers. And he said, "You know, Lee, I believe you're right, or why did God even show me visions concerning those children which were to come?"

So, for this brother's information, and others, you've got to be pretty careful when you start looking at these things that have to do with people and marriage. Of putting them asunder, or denying their wedlock, or taking any authority. You had better be a prophet, not just a pastor. And keep your hands off and try to do everything for the up-building for the prevention of further damage. Because you can begin to make certain pronouncements and decisions and preach in such a way as to uproot. And if you uproot, you're in very great danger.

It says that Billy Paul was married, wasn't he placed in a state of adultery when the marriage was annulled? According to Bro. Branham's original thinking this would be true. You say then, "Bro. Vayle, do you think you, instead of God, altered his thinking?" How could I alter his thinking when the facts are there before you? Going to get a marriage annulled, like Frank Sinatra and these guys, who pay the pope enough money, is not what happened here.

What happened when Michal, Saul's daughter was given to David, then taken back? When David got authority, he plumb went and got her. Although she turned out a bit of a problem when she couldn't understand David dancing before the ark in bandment-in true abandonment to God. Where he danced so hard that some of his clothes got flung off and I guess he was sort of dancing around in his nightshirt. He was well covered. What's the difference? Michal thought that was a little bit too undignified for the king. Well, he said, I'll undignify you who ain't queen anymore either. That was a prophet getting pretty tough.

There's a lot of things that need answering in this marriage and divorce thing. I haven't got the answer. I leave it up to the people and God. I say, "You got to find out because I can't tell you." I cannot tell anybody here to marry or not marry. I can only say this what's in the Bible Bro. Branham taught, don't be unequally yoked. If you're a believer, you really believe, you better--and you marry in this message, as I've said before, there's no way you can divorce and marry somebody else. And there is no way

you'd ever be allowed in this church to worship. I'm sorry. You'd have to be--until we'd have to test you out, and turn you over to Satan or something else to find out what's going on, there is no way. I'm not a prophet, so please do not put me on the spot.

Is it possible for a Christian to have several wives living in--with him in his house under the old covenant? The answer is no. Because Bro. Branham said in two places, one of which is Seventieth Week of Daniel. "We know that polygamy is a thousand times better than Hollywood marriage and divorce, but it is wrong."

Okay, Mt 18:15 says if thy brother sin, what does this verse--what does this--the--the word in this verse "sin" mean? As Bro. Branham specified, it isn't a question of immorality, for instance, of a brother trying to seduce a married woman. If the word "sin" here--if the word "sin" means here immorality, are these passages of Scripture to prove this?

In "Why We're Not a Denomination", Bro. Branham speaks of us--a father who had a son; he has gone and married a Catholic young girl. Bro. Branham says that they used the process of Mt 18:15. But is it a sin of immorality when a young man marries a Catholic young girl? Did this young man not do anything else so that his father spoke of excommunication? Speaking of this father, Bro. Branham said this is really a pastor. This is really a man, don't you think so? He said it hurt himself to speak like that to his son, but he said, who are you going to hurt, the man or your Saviour? And then he said they went further, because he didn't want to obey. So thirdly, he said this to the church, if he doesn't set this in order with the church, we will deliver Wesley, my son, to the devil for destruction of flesh. The blood of Jesus Christ will not protect him any longer in the church.

Now my understanding as I look at that word "sin" positively just simply means sin, which is unbelief as Bro. Branham categorized. And he said adultery, and smoking, and killing, and all of these things, were simply attributes of unbelief. Because if you really had a revelation, you could not do these things. Now, it doesn't mean that you can't be carried away at times because you are in a real hotbox, and you're sort of reacting according to anger in those things which naturally will come in people's lives. And the Bible has mentioned even killing in the heat of passion. And it's a whole lot different from premeditated murder.

You'll see that in your courts of law today. A person, maybe in--coming into your house to burglarize your house, and he has a gun, or he's--or he attacks with a knife and you've got a sawed-off shotgun or something, and you sort of blow him away. There's nobody in his right mind could possibly convict you. There's nobody could possibly convict you. The man's trying to kill you. What are you supposed to stand back and say, "Well, hey, be my guest?" You better read your Old Testament and find out Jehovah of the Old is Jesus of the New. There is a--no such thing as they--some of these things people try to tell you. But as far as this--these two things are concerned, especially.

What does it mean if you--if you--if you--if somebody has a fault against you or--or there's a problem, there's a--there's a sin? Well, actually everybody is obligated to resolve their problems at the point where the thing was done. Because this is where you get the understanding from the Scripture, that things pile up and pile up. As the Bible said, "Agree with thine adversary while thou are in the way with him, lest he said he deliver you to the judge and the judge deliver you to the prison keeper, and you stay in there till you pay the uttermost farthing."

Now the point right there is very peculiar because the fellow is the one that damaged you, but if you don't make peace, you're the one that gets thrown in prison. What's he trying to tell you? The psychological law that God has laid down in His Word, that psychologists know, that hatred destroys you. It doesn't destroy the guy that you hate. Bitterness doesn't destroy the guy that--that--that you're bitter against. It--it destroys you. And in turn it brings a spirit in the church which you'll be responsible for.

And you say, "Well listen, I didn't do it." Yes you did it. Are you going to argue with me? Now this is pastoral teaching. And this is doctrine. But I'm going to tell you the truth; I have given you the truth. I know this backward and forward. And I know what it can do to a person.

I know what it did to me years ago. When a certain pastor, that big shot, big Pentecostal wheeler-dealer pulled a deal on me. I knew I was called of God to go to a certain church. When God begin to bless, he said, "Well, son," he said, "You step aside." And this guy's got a big family and he needs a church. And the church didn't want him, they wanted me. And they couldn't support him anyway, but he was going to railroad things. "Well," I said, "I can't do it." I said, "If God called me to this, how--how in the world can I not do it?" And he didn't call the other guy. And he--and he said, "Well son, in--in preaching now watch him use Scripture." He said, "In a multitude there lacketh not wisdom. I looked for the multitude."

Well, that guy is phony as a three dollar bill. He's a heathen hypocrite. And if I see him in heaven, I know I'm in the wrong place. Or he is, one of the two. You say, "Just a minute, Bro. Vayle, you're judging." Don't you tell me I'm judging. I'm giving you the Scripture we live by. If we don't discern in this hour, which is by the Word of God, when are you ever going to discern? Let's get this flat. No chaff is wheat. And you show me where the Rapture is for him?

So, this is a preventive measure in the church. And if he doesn't listen, you take a witness. And if he doesn't listen, you take the deacons and the elders. You say, "What about the pastor?" Forget the pastor. Never told you to go to the pastor. When he doesn't listen, then, it's given to the pastor. And the pastor then has to take him before the church. And this is what happens.

And in this case it was a young man who would not listen because he was not to marry that woman. He was claiming to be born again. And yet he was going to marry a woman who believed that the pope was a vicar of Christ and could forgive sins and

would go to a priest. Well, either that kid didn't have anything, or if he had something, he was blowing it. Now, the question is, if this young fellow did not have anything, what would happen? Nothing. Nothing. But Bro. Branham said the devil would eventually get him down the road. And the pastor did the right thing.

But this is not just concerning immorality, as though immorality had to do with marrying the wrong person living in sexual sins and things. An immoral person is the person who tell lies. An immoral person is a person who steals. An immoral person is a person who would do a dirty trick on you. Or this or that. So this is what you're looking at here. And I myself cannot see anything to change what I am looking at.

But now remember, if a brother sins, you go to him with one thing in mind, not to condemn, but to restore.

I remember years ago, I was in a certain church, and I got inveigled into listening to people who gave me the... really there was a truth about a certain person. When I woke up to how I was being manipulated, it was too late. So the next time I was in a certain church, no longer Pentecostal, but Baptist, I was given the same test and the same opportunity to fall for the devil's lie. And so now the people came and they began trying to get me all riled up against this other person. So I got in the pulpit and I said, "Listen, I want to tell you people something this morning. You are trying to get me to deal with the person that you dislike. And there isn't one of you wants to help her and restore her, you want me to use a hatchet on her." So I said, "Do your own dirty work." Once bitten twice shy.

Another time a guy came and he--he said, "Now so and so, and so and so, and his wife said so and so, and so and so." I said, "Hey, you two kids, get this flat, you want me to get mad at this person because you're mad at that person. I'm not mad at that person. We get along fine." So that's how--that's how I view this.

Yeah, if you're really a pastor, you will look out for the sheep. And remember, they always tell the story about the poor little sheep that just couldn't be trained anything, so the shepherd could never talk him to do anything. So one day the shepherd took the little sheep and broke his bone. He broke his leg bone. And they said, "Just a minute, isn't that a terrible, terrible thing?" Oh no, he said, "This the only way to train this one." And the poor little sheep had to limp along with the shepherd for so long, he got to loving the shepherd so much, the guy couldn't even get rid of him. He's a nuisance. Had to carry and baby him, see? Well, let's forget that part of it, carry and baby him, it's all right. Anybody, you know what I'm talking about here.

Okay, the destruction, of course, would be for the flesh and the flesh many times gets destroyed. And in us, even without that process, God's always trying to get the flesh to fade away and the spirit come forth. And sometimes drastic measures must be taken.

What can we think of--of what Bro. Branham said, the greatest of all--of all the revelations is the Deity? Well, he said that. He said the end time message positively was

the revelation of God, the oneness--actually the oneness of the Godhead. There is one God. And water baptism in the name of the Lord Jesus Christ. After the Seals, he brought that out factually.

All right. He said here: The greatest of all revelation is the Deity, supreme Deity of our Lord Jesus Christ. You can't get to first base until you believe that, and walk out. That's what Peter said, "Repent and then see the Deity, be baptized in the name of--of Jesus Christ, (Bro. Branham liked "Lord Jesus Christ") for the remission of your sins and then you are ready to go in the spirit, the revelation of Jesus Christ. It seems that water baptism comes in third position, a repentance, that after having seen the Deity of Jesus Christ.

That's true, look, you've got to see something. You've got to see something. If you didn't see something, you would never be baptized. Because baptism to repentance means that you've had a change of mind. Something has come to you which was not there before. And the very acknowledgment, then, of Christ as supreme Deity would simply mean also, supreme Saviour; that God absolutely is the only hope, the only Saviour. And pinning your faith on that, on God, without the definitive revelation of everything that you'll know down the road. See?

In other words, this is the correct step, and from it will come all other revelation. See? As Jesus said, "I'm going to build my church upon it." And Bro. Branham said the church is built up through seven ages the same as the individuals are. And you start with faith which is the definitive revelation. And to that, then, you begin to add virtue and knowledge, and so on; you're coming up.

So it is absolutely true that you are admitting to a revelation, a personal revelation to you and with you, concerning Almighty God. That, then, will go to water baptism. And from the water baptism you go to the baptism with the Holy Ghost where then you become privy to everything that God wants to reveal to you in your particular hour and your particular position. Because let's face it, God's not going to reveal even in a five-fold ministry everything he reveals to another one. It's all part of an unfolding revelation, although there's basics, but there'll be that which comes on.

Now, this is the reason why we must be correctly baptized. Bro. Branham categorically said, "If you've been baptized wrong, now, he said you must be baptized right in the right way, is--is in the name of the Lord Jesus Christ. And so at the end time we are understanding here according to Ephesians that there is a definitive revelation concerning God Himself that you positively must have in order to be in the resurrection and the Rapture. And we read it hundreds of times; Eph 1:17.

Now, he--he brings a statement, a question here, or thought concerning Bro. Coleman. Which, I must admit, I don't particularly appreciate, because this is something that he must have got from tapes of Bro. Coleman sends him or somebody else. And I am not liable to answer anything for Bro. Coleman or any other preacher. I just have to

answer for myself. But he--he mentions this, we'll go into it anyway, just as a passing glance.

And he said, I--he said, Bro. Coleman said that Michael is Jesus. I've studied this in the Bible, in the message, and I don't think so. In Daniel chapter 10 and verse 5 and 6 are about a man clothed in linen. I think this is Jesus with the same description as Jesus, Deity, as in Rev 1:12-16. That could be right, but if Bro. Branham hasn't said it, he's merely speculating. And I would be, too. But as for the verses 13 and 14 of Daniel 10, they concern Michael. These are two different beings. Jesus is not Michael. In Gen 18:19 we've got God in a theophany coming to Abraham with two angels. Bro. Branham called them Michael and Gabriel. If Michael was Jesus there would be two Deities, one of them staying with Abraham concerning--discerning Sarah's thoughts, and the other one going down in Sodom. Bro. Branham said, as well as the Bible, that two angels went down to Sodom, and that Elohim stayed with Abraham. Elohim is not an angel, but God. And you can--there--there is a... Well, just leave that. Terminology is very funny at times. Difficult. And Michael is an angel in the service of God. On the other hand, the angel Jehovah, now he's getting to it, is a special title for God, and Michael is not the angel of Jehovah. Bro. Branham compares the two angels to Billy Graham and Oral Roberts. This is really not the same as Jesus, it's different. What do you think of this?

Well, I think where he's missing the point, he didn't realize that Bro. Branham was talking way back in the ages. Way, way back, actually, Jesus was Michael. And that would have to do then, with the worship of God in a--in an age which perhaps, well, would be way before Adam. Now I understand that this is also a--a Seven Day Adventist doctrine. Now, what are we looking at? We're looking simply at the fact, that when God went down to see Abraham with the two messengers which are typed in Roberts and--and Graham at this particular time, they're down in Sodom. Abraham stayed--God stayed behind with Abraham.

Now Bro. Branham says concerning that body, that God simply took a handful of dust and whew, blew upon it, and here was a man, that is, a body for a man. And God stepped into the body and when he was through with the body, he just evidently stepped out of it, and the body went to dust. So what are we looking at? We are looking at roles and figures. And there is no doubt in my mind, I say no doubt because this is the best I know, that when Bro. Branham said that Jesus was Michael at one time, it simply meant that as--as Jesus, the Son of God, came down in a human body, he was in that body, Michael's, which he simply stepped out of. I don't see any problem.

Because it's the same thing as we see today. There is a man that's sitting on the throne of his father in the form of flesh. And I--and Bro. Branham said, he said that Jesus that did all the miracles and wonders, turned back to a Pillar of Fire. So that there is a distinct possibility, even as God is in the prophets, he went into Moses, came out, he went into, to--to no doubt, Isaiah, and stepped out. He went into apostle Paul, the Pillar of Fire, into him; stepping out. He went into Bro. Branham, who said, I feel the Pillar of Fire standing up inside of me; stepped out. Then why could he not step into Michael and step out?

So I don't see any problem here. I think it's a matter of maybe Bro. Coleman is trying to bring this to a point where he has no right to bring it. And this brother has not understood that Bro. Branham made that concerning Michael, way back in the dimness of time. Which, I've never put any--any time of study on because I'm--I'm not too interested in that. I'm more interested in exactly what is the Word for this hour pertaining to us.

Now he says here, concerning predestination, making some remarks, that the prodigal son came back to his father. It is because he was a part of his father right from the start. In the same way, if the eaglet could hear or recognize the cry of it's--of it's mother, the eagle, it's because it has always been an eagle--eagle life. My sheep hear my voice, said Jesus, and we have always been sheep, even before we heard the voice or shout of the shepherd's message through the angel of Rev 10:7.

So we have always been sons of God, but not yet positioned, until we heard His Word, resound in ourselves, and wakened--are--are real inner nature of faith which is of Jesus of the Holy Spirit. Bro. Branham said you were not saved on such and such a day, you've always been saved. Jesus only came to redeem that--but which was to redeem that, but you were saved right from the beginning because you had eternal life from the start. That's exactly right, quoting from "The Future Home." Therefore the elect was already eternal, but sex brought him in a temporal period of time, and in all that goes with it.

That's right. Bro. Branham said that's where he would--he would sin. He brought him in that particular position where--where he sinned, and they--he would require salvation, and so on.

He permitted procreated body of flesh in the temporal sinner, but the seed, faith and part of the spirit in his heart is eternal. His seed had no beginning, and must come back to God. The Word from which it directly came in the flesh for a temporal period of time, it must come back into eternity through Jesus' expiation for the sins that are committed by the flesh.

You know, this man has a tremendous grasp of the English. He may be in Europe, born there. The elect person has sinned as for the flesh, but he has never sinned as for the soul. He's quoting from 1 John there, 3rd chapter. ...faith, seed of God because the attribute or thought of God cannot sin. That's exactly true, how could it? Has to be--has to be perfect harmony with the--with the--with the one that has it. Let's face it, we never saw a cat think like a dog. How in the world--how could you--how--see, even in nature... He's right on target here, there's no two ways about it.

And--and those who will go into the lake of fire are--are those whose soul is not of God. But see, he cannot destroy himself and remain God. Thus, if the--if this soul is of the world, it must be destroyed. But if it's eternal with God, it can never be destroyed because it had no beginning, being a part of God. Amen. Again he's quoting. Now those who are lost will only return where they have always been... I think, of course, he's talking to source. They were not in the thought of God, they were not attributes of God,

and in their heart there is no representation from above. As for the elect, they return to God where they were before they came into this procreated physical body for this period of time. They were already sons. Quoting from Galatians... he's got... that's right.

Therefore, a multitude of people will be lost, whatever they do because they're not attributes of God. So we could say--say that the free choice of salvation to return to God, only concerns the elect. What was the free choice of Cain or--or Judas? They could only choose the--the direction they were coming from, the abyss, their souls--their souls are not of God, there is nothing in their hearts to freely choose God. The tares are--can only choose what is of the tares.

If you have already been (I think he's quoting here again) now have already been or if you will walk in the heaven, or if you will be once in the heaven, it is because you were there from the beginning. You were His thought. You were His thought, then you became his Word. A word is a thought which is expressed. Then you are manifest. And to redeem means to bring back where we were right from the beginning. Thus when God says that He is not willing that any wicked should perish, but that all should come to repentance, we can--we can see whom this Word concerns.

See, we have a--we--our--our thinking here from Bro. Branham and the Word of God which has been completely revealed and vindicated to be properly revealed, does not allow for reprobation. See? God--we are not reprobates, we are sheep gone astray. We are not children of disobedience, we are disobedient children. See, there's a big difference then. What he's saying is--is bringing out what Bro. Branham teaches in contradiction--contradistinction, what is the theology of the world. And he's--he's right on target. See?

There are people who have always been in the book of life of the Lamb and others who have never been of--in it. They were not attributes in the thought of God. Of course, we must preach as if the gospel was intended for everyone, as for redemption as well as divine healing, though we know that a multitude will not receive it. They have only been born of the flesh as with Esau. So what is our soul--so what is our soul, our heavenly body? A part of Jesus, soul of his Spirit. Bro. Branham said, "What is the Bride?" It's Christ, his Spirit manifested in--in several persons. The Word manifested in the form of sons of God.

In order to be (and he names himself) I had to be that person in my natural father. He had, in other words, that blood line designated by the name. It's the same thing with our heavenly Father, as Bro. Branham brought out in "Leadership."

Now before we came on the earth in a procreated body, in what form were we? Were we in form of thought, or were we in form of spirit? Sometimes it seems that Bro. Branham says that we were a thought in God at the beginning, and that we came on earth directly from the thought to the flesh, having bypassed the form of Word. This is the reason why we should--we should sin... in other words, we're capable of sin and do sin, and have to come back to the second stage that was missed, which is the word 'Logos' or

Spirit. The heavenly body--then the Word Logos Spirit, and then the body of flesh. This is a process through which Jesus passed, but we didn't. This is the reason why Jesus knew all things. He was the Word before He was made flesh. As for us, we have to be formed in the image of the Word of Logos. We bypassed the theophany, the Logos Word, and from the thought we directly became flesh, meant to be tempted by sin.

So here Bro. Branham shows we were a thought, and we will never be the Word, unless we were a thought at the beginning. This proves God's predestination in "Who is This Melchisedec?" This is our book of life. But in some of the passages, it seems that Bro. Branham shows we were existing with Jesus in God's image, so in the form of the Word at the beginning we were in God's image, then the real darkness prevents us from knowing that now--but the veil in darkness prevents us from knowing that now. Jesus said to His disciples that He was with them before the foundation of the world. This seems to go to Job 13:40-47, "Where were you when all the sons of God shouted for joy, and the morning stars came together," and so on. You know the Scripture. Are these sons of God a part of whom rebelled against God? Were we in form of the Pillar of Fire? In this case in the form of the Word, we should know everything when we came on the earth. But it seems that Adam had not the spirit until he came on the earth. Adam was not in God's image, but only in the earth.

And he quotes Gen 1:26. So, who are these sons of God of Gen 6:2 and Job? In "Questions and Answers" 1-354, Bro. Branham says that the sons of God were supernatural beings created by God, and who came down from heaven to the earth. These--those spirits, those angels were intended to become human beings, the prophet said. These are the ones who act now, as pious as they are, or as they can be, having only a form of piety. (I suppose I should pronounce the word piety, as in the dictionary, but I don't like that. Piety I like better. I think people would--wouldn't understand what I said if I said it right. I wouldn't understand it myself.) They must be the stars cast out with Satan from heaven on earth, Revelation 12, they know adoration but they are spirits who rebelled against God.

This began in the heart--the heavens and goes to the earth until the judgment. But as for the other stars, they're sons of God who've ministered, who resisted, rather, Lucifer, are they the elect who came in different periods of time to be the real sons of God? So they were already heavenly bodies in God's image, a Spirit Word Logos. Bro. Branham also calls 'em angels, all those angels who were cast out in the earth were intended to become human beings. The faithful angels led by Michael against the real--rebel angels led by Lucifer--the rebel angel led by Lucifer. So they were not in the form of the thought, but they were already in the form of the Word Logos Spirit. What do you think of all that?

Now, see, he's quoting from way back in areas of '57, perhaps '54, further back, I don't know. All I can say is that I have puzzled this myself many times, because Bro. Branham does intimate that those angels, those spirits, which are angels, which are literally messengers, (call 'em what you want) could well be that spirit that comes down at the time that the soul has built its tabernacle, the child coming forth. And that spirit

that is allowed of God but not of God, can take possession. To me it is an intimation rather than an absolute doctrine.

And let's go back to Genesis the 6th chapter. Because this is the important one. Now, this Scripture that I--we read in Gen 6:2 is on tape and, personally, I discussed this with Bro. Branham as we were talking about certain things concerning idolatry and concerning serpent seed. And things like that. You'll notice in Genesis 6:

- (1) And it came to pass, when men began to multiply on the face of the earth, the--and daughters were born unto them,
- (2) That the sons of God saw the daughters of men that they were fair; and they took them wives of all they chose.

Now Bro. Branham says concerning this Scripture, "Took them wives of all they chose." And then going on,

- (4) There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, and the same became mighty men which were of old, men of renown.

Now quoting the authorities, (I suppose it could have been Pemberton. I'm not sure who he's quoting) but quoting the so-called authorities which are fundamental in their attitude, he said they are telling us that these spirits, these angels that fell, pressed themselves into human flesh. Which meant positively, that they came into these human vessels. And as they did, these sons of God by creation, taking human form, then cohabited with the human race and brought forth children. He said, absolutely impossible because the devil cannot create.

Now this is utterly impossible that anybody can read this apart from what Bro. Branham categorically stated. That these are not supernatural beings, but these are the sons of God even as Adam was a son of God, because the genealogy goes right back in chapter six, think it is, or is it 5? In 5 it says here concerning Adam, anyway it's down here you'll find it, it's--it can't be 6, but it's right in here where Adam is called the son of God. Oh, it goes back to Luke, where he traces right back the genealogy. It's either in Luke or in, I think it's in Luke, not-not Matthew. Goes all the way back to where Adam is the son of God. So therefore, all of these that are true seed of Adam, because Eve came out of Adam, would be sons of God but in a fallen state.

Now, so you see what you're looking at here is where these people entered into and took women from the Cain line, which came from serpent seed, is where you get your giants. So--so we cannot think for a minute that what he is saying here is the definitive revelation of this hour, because Bro. Branham only received the complete definitive revelation on the doctrine on the Word under the Seventh Seal. That which

came forth in Seven Thunders, which were seven great mysteries which he himself did not name.

And I would challenge anybody to name them, because you can't do it. For because you come right across the fact, that is, the mystery of iniquity, does it embrace the serpent seed or does serpent seed embrace the mystery of iniquity? Because right in the book of Genesis you do not find the mystery of iniquity, but you find serpent seed. And you find how it comes. But you do have a mystery which is revealed at the same time the seed of the woman will be bruised by the seed of the serpent. So now you got a mystery: How can the woman have a seed when she doesn't have seed? Man's got seed. So now then you got a mystery. You have the mystery of righteousness. Can you then have the mystery of righteousness apart from the mystery of iniquity? No way. You got twins--always twins.

So I'm saying, who in the world can stand up and say, because Bro. Branham himself did not say it: What are those seven great mysteries? We don't know. But we know they're there, and we don't need to know. They don't need to be categorized. So, what I'm saying is this, to answer the brother's question: Simply stick a hundred percent with what he's quoting from, not the past. Because the past doesn't really matter whether we were there in a substantial form doing that, as Bro. Branham indicated. But in *Who is This Melchisedec?*, he did not indicate, he taught doctrine, period. And in there we were in his thoughts, put in a book, then manifested in our time.

And we certainly did bypass a theophonic form or a Spirit Word body, call it what you want. We did bypass it. Only Jesus had it. Then if only Jesus had it, we were not in a form commensurate with Him even at that way back date when all these sons of God, everything else sang, and did the other thing. No way, it couldn't have been. Because there's no way it could be commensurate. This body which our soul, which is a gene of God has a body commensurate for this time. But it is not truly commensurate with the glory that lies within God. So therefore, this body must have a resurrection and a change even without a resurrection.

So I can't answer the brother any more than he can answer for himself as we taught it here, on *Who is This Melchisedec?* It's all lined right up there under the Seventh Seal. And as I told you, when I heard Bro. Branham preach it, I thought what in the world is he going into this for? Why in the world doesn't he teach us how to do algebra, you know, calculus and the laws of the mathematics of physics? Which I always hated. Was a tough one. Parallel the grams of force. How do you put a piece of board measured like this and you put a rock here and a fulcrum here, if this rock is one pound, what must you put here to balance this rock over this thing? Yai-yai-yai. I could do it, but I hated it. Specific gravity. Gene, you'd be great at that. Forget it. Take it home with you, and drown it in your lake. You had to do all that kind of stuff. Pooh!

I wanted Bro. Branham to get us into that. What's this Melchisedec bit? When we studied it, it was tremendous. It was full of every good thing under heaven. And I would just say that anybody that needs answers, that are the perfect answers that cannot

be added to or taken from are the definitive which falls under Ephesians 1:17 and 18. See? Which is Rev 10:7, which is Acts 3. What about verse 20? 21? I forget, look it up. This is Melchisedec--Who is This Melchisedec? is your answer.

What is the difference between the three following bodies: The body of Elohim coming to Abraham in the form of a man?

Well, I explained that. That--it was just dust, He said--blew in it and blew it out.

Like he said, jump in this, illustrates this when he says jump in this. Like Gabriel, God, in human form ate and drank. Well, he did it because it was a body. Melchisedec's body, who ate bread and drank wine. Jesus' body. Were these three bodies not of flesh? Jesus' body absolutely was, but it wasn't flesh like yours and mine because we have an element of serpent seed. The Bible distinctly says in the book of Hebrews, he likewise took a part of the same; he didn't take it all. How could he? How in the world could he have the blood requisite and the life requisite in the blood if he had a body just like ours? He created the egg and the sperm to get the body. The closest you could say was, well, did he have a body exactly like Adam's? I wouldn't even say that. I wouldn't even say that. I don't know. Because the body of Adam was formed out of the dust. It was not created, it was formed. The dust was there. But the egg and the sperm being created could have different elements in it entirely, and yet feed from the substance of the earth--wherein Mary's body was a chemical factory. And she contributed nothing, except the chemical process. Bro. Branham tells you flat, contributed nothing but the chemical process.

Okay. But those bodies, three bodies of flesh coming from the dust of the ground, were they--were they destined to grow old, for the earth is cursed?

Well, see there again, you can't say Jesus' body came from the ground, he was fed by the chemicals from the ground. You got a difference.

On the other hand, our soul which is part of the Pillar of Fire... (I don't like that terminology. I just sooner stick with the fact of it was a part of Elohim as an attribute, whatever was there, because God being by Himself in the very beginning, I don't believe there's a Pillar of fire there. The first thing Bro. Branham talks about is the light coming out of him like a child playing around the father's door. So I wouldn't--I wouldn't agree with that. I think the--I think the statement is very good, it's very fine, but I believe there's a little discrepancy in there.) He said it's got no age and can't grow old. That's true. Now, since God formed man, formed Adam through direct creation, all other men to become his attributes were supposed to be brought to life in this way without using women. Otherwise God would have made a mistake using another means than the first part--time to bring men to life, since God formed Adam through direct creation.

Well, we know that Bro. Branham did say that that was the way God had it purposed, but he said they would have come to it anyway, later on, which was sex. Then, of course, there would have been a difference in the procreative act of what it means to

bring forth children and all. See, what happened, you understand... Now we just have to face the fact that sex within itself is nothing. It is the pleasure derived from it, which makes man and beast animals, passionate, what have you. And it could well have been that this would be as it was in the animal kingdom, that no one would have been born except the act would have been done for that time for that specific purpose. And the interest of pleasure would have been lost, because it was purely by a higher instinct. But you see, as Bro. Branham talked about the woman, and the man even, they're so different from animals, because the animal female does it for babies only, and only at that one time and for that one purpose, but a woman can do it anytime.

So, we're looking here perhaps at something which is--was--Bro. Branham intimated, would be under a control, I don't know. All I can do is just come back to the very thought that God, being a Saviour, it was necessary to predestinate a sinner who--who--who would require salvation in order to give himself reason and purpose of being. And Bro. Branham used this statement from Irenaeus, and he delineate--and he delineated upon it many, many times.

Before the fall, I don't think that animals were using sex to multiply. This way of doing is a consequence of Eve's sin. As God forbade human creature to take of this knowledge, wouldn't it have been in His will, that animals will--that animals use this way of multiplying? After the Millennium, is there going to be any procreation concerning animals? Is there not going to be a certain number of animals created by God and that's all?

Well, look it, I look at this picture here... I cannot look at this as though I have the answer. All I can go back to Genesis and where brother--where the Word of God said, "Let the earth bring forth the beast." There is no such thing as earth of itself bringing forth beasts. Because if there is, then you have spontaneous generation. It won't work. There has got to be a life there. And I believe that absolutely, that even the same with us, there were animals there in the form of the spirit when God said, "Let the earth bring forth." It just immediately took on the creature form, and that would give them the ability to procreate, would give them the ability to eat the grass and do all the things that were necessary within life.

But remember, there is nothing evil in itself. I believe that to look at this picture completely, perfectly, is to realize that Adam and Eve were built with that intent. And they didn't--and what she did, she kicked over the milk bucket by going to the serpent. Then he blew it by taking her. Bringing forth the twins. And down the road, what would have happened is already in God's understanding and plan, because man messed it up, he is going to bring us forth and do it, not by sex and marriage and divorce as Bro. Branham preached it, he will not do it by sex, but he will do it by creation, as he forms anew and again from the potash, the calcium and cosmic energy, or rays and all these things, that Bro. Branham mentioned.

Now I appreciate and I--and I dearly love his understanding and what he's looking at. Because it is very, very--it's what you call in the vernacular, very neat. It's very, very

intriguing, it's--but you stick a hundred percent with what the prophet said, and don't go beyond it. When the door opens a little bit, don't... I tell you it's dangerous to try to stick your head through a door that'll cut your ears off. And poke your nose in a bit. It--it won't hurt to get it bopped. It's not bad looking at these things, in other words. I appreciate him looking at it. I like--I like doing this myself, but I realize it can be terribly dangerous.

Where are the glorified saints of the Old Testament? Very good question. And I'll tell you where they are. They're somewhere I don't know. They're in a dimension. They're in a dimension, but you better believe they're there. They never went back to the dust. They went up with Him. The Bible tells us absolutely. Bro. Branham preached on it. They went up with Him. What's up? Who knows. He said, "What's up, what's down." You mean the people at the south pole are standing on their heads by way of their feet? Whatever? No, who knows. ...?...at the equator? And here everybody's what? Standing upright. What's up? Where your head is. Who knows?

I'm not interested, you know, really because it's just a... it's lots of fun, you know, looking at these because Science is completely confused. And so therefore, don't blame me if I'm confused. But you see, I'm happy in my confusion, 'cause I have a hope. I'm not confused concerning the saved, I'm confused concerning these other things, and it's a--it's a lot of fun though. I mean it's interesting, it's--it's a lot of joy.

Who have--it says, where are the saints who've gone to heaven after they spent forty days in the earth?

They're in a dimension, they went up.

In the "Future Home of the Heavenly Bridegroom" Bro. Branham speaks of a pyramid whose side is twenty-two hundred kilometers--fifteen hundred miles. I believe this, since it was said by the prophet, but is it not really a huge height?

No. I wouldn't say it's very high at all because when you consider the earth twenty-five thousand miles around. And who knows how high the heavens are. Look where the moon is. What's that, a hundred a ninety-six thousand miles, or two hundred and thirty? Whatever, what's--how--how far is the moon from here? I don't know. About two hundred and thirty thousand. Whee! What's--what's fifteen hundred miles? What's fifteen hundred miles? Ain't nothing at all_ It's going to be like terraced and all. It's wonderful and you know what? This city without a doubt will defy imagination and all human ingenuity. They'll say, "How could it be?" You know, that's--there again is the answer. I don't care who owns it, long as I can use it. I don't care how it was... you know, I don't care, you know, where things come from, as long as it's legitimate and I can have it. Now what's more legitimate than God says you can have it?

Where are we going to be during the Millennium and after it when the earth explodes? Well, I believe there's a statement of Bro. Branham's, I'm not quite sure I can quote it because it's more my statement than his, that we're caught up to the throne of

God... he makes the statement... in my mind I can sort of get it, but I can't really quote it, about being caught away with God. Something like maybe the secret place, until this is like the wave of a hand, just the Word. And it's all over, we--it's all a brand new earth, and we--and we come down upon it. Because remember, he saw New Jerusalem coming down. So we are caught up, I call it, to the throne of God. Put it that way. And that's about all I can say. I don't know that the prophet said those exact words, but I'm sure he didn't.

What can we think of 1977, fourteen years before, and the state of the USSR? Well, 1977 is very easy to understand because Bro. Branham said "I am predicting." Where people misunderstood the Church Age book... and I didn't--I--and I can't--I don't blame them, but if--if--if they--if... look it, if you can read English, and you're smart enough to have a degree, or you're smart enough to get through school, or anywhere near school, surely you can understand, that if I go through six gates to come to the pasture, and then I'm talking in such a way that you know I am going to the pasture, you've got to come through that gate. 'Cause there's no other way to get in the pasture.

All right, the book--the Church Age book definitely says, "I am not prophesying, I am predicting." In other words, it is not THUS SAITH THE LORD, this is going to be. But according to the length of time it's taken for these visions and all, and the words in there are, by divine revelation. Now the point is, if he's not prophesying, divine revelation is not within the prophecy. What was the divine revelation? The seven visions. So it threw some people for a loop. I'm not unhappy. I knew what I wrote and exactly why I wrote it. And Bro. Branham read it. And he knew it. But if people--the people can say, "Well, this is a bit of crystal, and this is a bit of brass." And I allude to the crystal, you can't tell it from brass, by the explanation having been that there's only two. And now you want to interject something like bronze. Hey, I'm sorry for it, but you're not very smart. You're not very smart.

You say, "Just a minute, all these things take revelation." Just a minute you. There's a lot of this book that doesn't require revelation. It's a plain statement of fact. And that is, did Jesus die and did he rise? That does not take a revelation. That's a plain statement of fact. And right now we've got Science to prove what we're talking about. You don't need a revelation about that. There it is. You say, well I need something else. Well, good for you, you need something else. That's too bad.

All right, we got a few more to go here, so let's leave this till we come back. And we're just about completely finished. But that's all right, we've got something else to bring along with it next time.

All right, our time's gone and I trust that--that you can see that there are people around the world that have a--are fine solid Christians, fine men of God, have a good grasp of the Word, are hungry to know all they can know about it, same as we are. We've got brothers, by the grace of God, we'll meet right here on this earth in a form in a new--in a new--new bodies, and then hear the trumpet call and be caught up. And that's every

kindred tribe in the sense of who knows where they're coming from. One working in the field, one sleeping in a bed, different sides of the earth, but they're going to be there.

Let's rise at this time.

Heavenly Father, we again thank You for the time we have coming together and the good fellowship we have with our brother from across the sea. Who we see, Lord, has the same spirit of faith and understanding, a very fine brother. We can tell by his great concern of sin in the church and people. We have the same concern. But Lord, help us all to just be as the prophet. We saw him walk through the sewers, come out smelling like a rose. There's nothing to stop us from just walking right through the depths of the degradation of humanity. To see all these things that pawn themselves off as truth, and they're not the truth. Men that are not purveyors of reality but purveyors of the salacious; perfidy, proud, ignorant, boasters, Lord, we know that they're there.

By Your grace, Lord, it's--we're not one of them just because of You. We're seeing our roots in you from before the foundation of the world. We've seen, also, the fact of what has been revealed to us as not just something that comes by the human mind of which we know. I myself have been accused so many times, and confronted by people in letters that I'm just a terrible carnal thinker. Well, that's their business. I believe otherwise.

So Father, we appreciate these people everywhere. And because we appreciate them, may we from this moment on begin to appreciate more each other in this church here, that comes together, Lord, to have fellowship around the Word. And may it become our sole source of comfort, even because it is our sole source of life. We desire that. And desire is the chapter of this life to open up more and more to us, until we are completely immersed in it, and it completely immersed with us so that we are one. Grant, Lord, these great desires of our hearts this morning. These desires, Lord, that seem so far beyond us, and yet they are Scriptural.

And therefore, Lord, we know You stand behind Your Word to perform it. Let it be performed in us. Let us, Lord, manifest as the good seed, bringing forth thirty, sixty, and a hundred according to the Word. Not being arrogant with ourselves, hoping we might bring forth a hundred, except in revelation that we're a hundred percent with it. And then, Lord, what comes forth, may we be inspired by the passive faith to enter into the active faith and say, "Yes, Lord, we're willing." And by the strength within us through You be the living epistle, be that Word manifested. In all humility and grace and the nature of Jesus Christ away from this other nature now which must die completely. And the true life of the soul come forth which we long to see come forth, and will one day yet come forth in the resurrection and in immortality as we stand even now before the Tree of Life, disregarding entirely the tree of the Knowledge of Good and Evil. We have no place for it. Eyes totally upon You, the Tree of Life, walking with our garments washed into immortality. Trusting this to be the truth for every single one of us.

Now Lord, may You have glory and honor, because You're worthy. And we would try to do it, and believe that somehow we might do it with Your help. In the name of our blessed Lord and Saviour Jesus Christ. Amen.

'Take the Name of Jesus with you.'