

Christ Revealed In His Word #03

Man, a Type of God
June 08, 1986
#2386

Brother Lee Vayle



Heavenly Father, again we want to say we're grateful for the opportunity we have at coming together in this place Lord, to sing praises unto Thy Name, to acknowledge Your Presence, to really know deep in our souls that this is true, Lord, that You have descended with a Shout, with the Voice of the archangel, the Trump of God. Some things Lord we don't understand, other things we do understand very well, but we are increasing in the light of the knowledge of Thyself, by Your Spirit according to the Word, and we're grateful for that, and we believe Lord that shall increase more and more to that perfect day.

Help us Lord to just stand steady in the present truth and to not just acknowledge the same, but to be full of the Holy Ghost and live a life that is commensurate with that same filling. Help us to be a praise and honour to Thy Name, Lord, for we desire that greatly. Help us to be obedient Lord, to be actually subservient to You, as bond slaves, prisoners to the Lord and Savior Jesus Christ.

Help us, Lord, in honour to prefer each other, and always bear and to forebear until we come to that place Lord, where we'll be walking more and more in the light, and then suddenly Lord, getting out of here. So, bless us together this morning Lord, that Your Name might be glorified, because It's worthy. In Jesus' Name we pray.

Amen.

You may be seated.

01 Now, as I mentioned, we're in page thirteen of "Christ Revealed in His Own Word", and you know prefacing, Brother Branham brought out some thoughts on predestination, which we sort of belaboured, and we wanted to get the point across to you, which you'll see shortly why we were doing that.

And also he spoke on love, which is true love, from the Word of Almighty God, which is entirely self-sacrificial. And then the last thing he brought out was you had to have an absolute, which, of course, in this hour we have an absolute through vindicated ministry.

02 Now, on page 13 he says:

Christ Is Revealed in His Own Word, 08/22/65M

[50] *The Bible is not a book of systems. No, sir! It is not a book of systems, nor a code of morals.*

Now, of course, that's true. The Bible does not work out a system for us. That would be a works program. It works out the beneficial merits of the Lord Jesus Christ imputed to us by

grace, wherein we may have eternal life. That's a free gift of God. And of course, it's not a code of morals, because you have always had codes of morals; you have them in your state law, your local laws.

There's not a place that doesn't have some type of moral code. Some, of course, are highly immoral codes, but they're moral in the sense they deal with morals, whether the person is amoral or immoral. That Bible doesn't do that. The Bible deals with a life, in which there is a morality set forth based upon that life, and that life in love.

03 And he said:

[50] *No, sir! It is not a book of morals. It is not. Nor is it a book of history, altogether.*

There's some history in it, but that history, of course, is based upon what God revealed to the people, of Himself and what He desired of them, their attitude toward what He wanted of them, and what they did with what He wanted, both with Himself and His Word, and then what God did. Therein you'll see some history. Other than that, it's not so. It's not to be a book reckoned of morals and science and things like that.

[50] *Nor, neither is it a book of theology.*

Well of course, if you wanted to debate that, you could. Because it definitely is in many senses a book of theology, but what Brother Branham is trying to get across here is a doctrinal dissertation on Godhead, that you could get into the study of it from the Bible here, and that would be what you're looking for. You just want to know certain facts. But that's not true. It goes far beyond that, way beyond it.

04 He said:

[50] *It is not a book of history,... a book of theology. For, It is the revelation of Jesus Christ.*

Now, that's the meat of it. That's what he tells you, and that's what you have to remember all the way through this message. We are dealing with the Book that is the revelation of Jesus Christ. In a previous place he said *"If you have read a portion of Scripture which to you does not show forth Jesus Christ, read it again. You've missed something, because He's in the history, He's in the psalms, He's in the songs, He's in the law. He's in all of it, the epistles and so on."*

[50] *Now if you'd like to read that, you who have your papers, marking it down, that's Revelation 1:1-3. The Bible is "the Revelation of Jesus Christ."*

[51] *[Now,] we got time to read it, we'll read it.*



Revelation 1:1-3

- (01) The Revelation of Jesus Christ, which God gave to him, to show to his servants things which must shortly come to pass; and he sent and signified it by his angel [or the messenger] to his servant John:
- (02) And John bare record of the word of God, and... the testimony of Jesus Christ, and of

all things that he saw.

(03) Blessed is he that readeth, and they that hear the word of this prophecy, and keep these things which are written therein: for the time is at hand.

05 Now, Brother Branham says here:

[52] *...the Bible is the complete revelation of Jesus Christ. And It was written by prophets.*

All right. If the Bible is the complete revelation of Jesus Christ. Now, you must understand we're dealing with this entire Bible from Genesis to Revelation. If It is the complete revelation of Jesus Christ, then all that can be known of Him is right in here. Now, there goes the, well, you know, those highliners that are very spiritual, and they don't need the Bible because they've gone beyond It. And they have a deeper revelation. Ridiculous!

06 Now, if you believe a prophet, you believe what he said, and you've got to, because it's the Word. You've got to admit he's quoting the Word. It is the complete revelation of Jesus Christ. All that can be known, all that needs to be known, all that must be known, is right here in this Word.

That means no one can take from It or add to It. So, if you violate this revelation, you have violated the Word. If you violate the Word, you have violated this revelation. Do you follow me? That's true. You can't add to It, you cannot take from It.

Therefore, there are no lost books. There are no apocryphal books, as the Roman Catholics like to add extraneous books, like Esdras and Maccabees, and second book of Esther, and who knows what, you know... or the lost writings, the writings of Peter, or the book... What do they call that? The first book of Adam.

And there's another book that is really quite good, and that's one of the ancient writers in the Old Testament, and then, there's the book on Christ in Egypt; there's the book on the lost eighteen years.

And do you know what they all are? Figments of the imagination to back their own doctrine, or they come from some type of supernatural spiritism. And it's not very supernatural, because it's just somebody heard something. So therefore, we know the Book of Mormon is completely fallacious. And you'd be surprised how many people's preaching is fallacious, in fact, ninety percent, if not a whole lot more.

07 [52] *So, [It's] the complete revelation of [the Lord] Jesus Christ. And It was written by prophets.*

So, the Bible prophets alone gave that revelation, and the Bible is a complete Book. And it's a completed Book. It's all finished; it's sealed up; there's nothing can be added or taken from It, and It was given by the prophets. And It says, Brother Branham quoting in:

[52] *Hebrews 1:1, "God, Who in sundry times spake to the fathers [in] the prophets, in this last day speaks to us through His Son, Jesus Christ," which was the prophets, all of them, put together.*

So, the revelation according to what Brother Branham said, which the Bible says, which this Bible is the revelation of Jesus Christ, was not given at any one time to any one person. It was given in many different times, spread over sixteen hundred years, as we'll find out, and given to over forty different individuals, different times, and different parts. So, Jesus had to come to be exactly what the prophet said.

Now, that means, under the most serious conditions. If you're going to get forty different people sixteen hundred years over a series, and they're all going to dovetail, and you'll see, as Brother Branham brings out, they didn't have manuscripts and books to follow, how it could dovetail and be a perfect revelation and bring Him forth as that one unit of Being that fit every single thing, and especially go back if you want to, to the first of the Old Testament.

You get back to the original books in there. Never mind the New Testament, just take those. He would have to come forth, then, in this birth into this life, actually as all of those prophets said it, over all of those number of years. That would be a long time.

08 So, there must have been something given to the prophets to vindicate them, or it could not have been put within this volume. And you will find that most of the students who defend the Word of God, in the sense they enter into apologetics and the studies of the Word, they show very, very conclusively how that, when these writings, or the prophesies concerning Jesus, came to pass, the odds would be so astronomical, like we saw in the genes and chromosomes, to produce two identical children.

It will be the same or just would be pretty well the same if you made up the sheet the same way. It would be impossible for the events that transpired even in forty-eight hours, at the last two days of Christ's life, to ever come to pass normally. It had to be something very supernatural before it became part of the record so that what the prophet said was vindicated as to its perfection, and its perfection was manifested by its coming to pass.

Now, and he says here that:

[52] *...Jesus... was... all of them, put together. Well, Jesus was Malachi; [He begins to explain that part, put together.] Jesus was Jeremiah, Jesus was Elijah.*

Now, what he's speaking of here is the role. The role that each one played, because it was that portion of the Holy Spirit, or the measure of the Holy Spirit, you might say, given at that hour to that man for the people and looking down the road, because it's all one harmonious blend; looking back, looking forward, constitutes one whole Bride, Old and New Testament, see? There's one God.

We'll see all of these things. And each of these people had something to portray, which would be to portray and manifest Christ Who was to come. And then, you'll notice he mentions Elijah; he mentions Jeremiah, Isaiah, all of them, but he mentions Elijah. Now, Elijah did not write a book, but Elijah is in the Book. And you will notice that he is one who had the vindication of God that whatever he said concerning God, which was already in the Book, God backed up and placed him with the Word prophets.

09 Now, what he's saying there, that Elijah didn't have really anything to do with it. Elijah was just the man. What it was, God was in Elijah. And that is true. Because he said, "According

to my Word, there's not going to be any rain until I call for it." And he shut the heavens up for over three years.

Everything turned as brass; everything began to wither and turn to dust. And the word of a man cannot do that. And notice; Brother Branham says, "*The Elijah of this hour is the Lord Jesus Christ Himself. Not a man: God... but it comes through a prophet.*"

So, we see here that the revelation that is in this Word came by prophets, and any revelation that is going to be literally one with that Word. Now, there can be a little bias here and a little bias there, but we're talking now in terms of the perfections of where you can't add or take. And we're in the Book of Revelation; you come to a place where you cannot add or take.

The same as you found in the Old Testament under Moses. There is a completion there. And you'll notice, absolutely, that the revelation that God gave to Moses of Himself could never be changed. No way. It could be added to, in the sense of a deeper explanation and understanding, but you couldn't possibly add to it as to the basic reality.

10 So, all right. Now, it says here:

[52] *All that they were, were in Him.*

That is true because, if each one brought a part of the definitive revelation and each one was vindicated, something was given in order to know that this person had a reality, the ability to speak for God and to actually portray God, and to certainly reveal Him, then it would have to be a portion of that One Who is the Revealer Himself showing that all of them were in Him, a portion of Him was in each of them, and all together they were in Him.

Now, all together it did not make Him. It never made God. But what it did, all together it manifested, it demonstrated, proving the truth of that revelation. Now, all together it could be a revelation. All together it couldn't be God; could only come from God. See? Just like we come from God. Now, we never came from God as Jesus came from God, no way, shape and form.

"I come from God; I go back to God." Yet we follow the same line. But what was he? He was the fullness of the attributes. We're just little teensy-weensy measures. Brother Branham said the great measure was God; little teeny measure is you and I. So, it never ever made them God. But it could constitute the definitive revelation.

11 Now, you see, that puts aside all of this junk coming out of Pentecost today, where "I've got a revelation. You've got a revelation. All God's children got a revelation. Let's pool it."

Oh, come on, if you want to pool it and eat it, be my guest. I am not interested in hog fodder. I want sheep fodder because my Father was not a hog. My Father was the great Shepherd of the sheep, and He is the great Lamb, so to speak, and He's mentioned in the heavens as the Lion, as the Ram and the great features of the strong dominant One, right in there in the great Zodiac, and I don't find any hogs up there.

Now, you look in your zodiac and see what you find, your genealogy is certainly fine by me if you come up with something a little extraneous, I don't want to... My Family Tree is very

perfect, I'm speaking of Him. I'm not speaking of the other tree. We came from the Tree of Life; I'm sure you did sitting here this morning.

12

All right. You'll notice here now, it says here, on top of that, he brings you and me in now.

[52] *All that were, were in Him. All that you are, and all that I am, is in Him.*

So therefore, the Bride is all of God from Genesis to Revelation. Okay, let's just find out. We go to Hebrews 2, and we've read this many times, so there's no big surprise here. But It says over here in verse 11:



Hebrews 2:11

- (11) For both he that sanctifieth and they who are sanctified are all of one: [which is the great Sanctifier?] [Now, watch.]
- (11) For both he that sanctifieth and they who are sanctified [We're sanctified through Christ, in Him. And all those who are sanctified, [That's us] are all of one: for which cause he is not ashamed to call them brethren,

So, there's one universal Source for both of us, and that's God. He said, "I came from God; I go back to God." All right. We come from God, and we go back to God. Remember; we don't go back the way we came, anymore than you go back the way you came, because you were a little infinitesimal egg and sperm.

You go back a full blown individual with character, whatever, good or bad, all your deeds you give account for, all those other things, and you go back. Well, Jesus came from God; he went back to God. You and I come from God; we go back to God. All right now. Remember; we all have one Source. We're talking now of humanity of that body (Okay?) and what gave the body, which was the seed.

13

All right. Now It said here:



Hebrews 2:12

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

Now, what church is that? The true Church, which is the Bride. And there you have a picture literally of New Jerusalem, where all the elect of all ages are going to be there, the true Bride and outside around about will be those that are left over, that are cut from the same cloth, but they are what you might call 'a remnant'.

And also, it's the same thing over in here Ephesians 1:



Ephesians 1:4-5

- (04) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him. In love:
- (05) Having predestinated us unto the adoption of children...

In other words there you were as that little, teeny, infinitesimal part, and because you were a special portion of an attribute or attributes in combination, He said, "Now, that's what I'm going to bring forth." Now, when you're married, male and female, you don't have the least idea what you're going to bring forth, except it's going to be a part of both of you. And because the woman is of the man to begin with, it's really of the man that she becomes the incubator.

Now, I'm not to downgrade a woman; I'm trying to bring this thing and to reconcile it with the Word of God, so you begin to understand some of those statements of Brother Branham's that seem so obtuse. And they're not obtuse at all. They've gone back to the infinity of God where it all started, not what somebody's monkeying with and comes up with some idea. See? But they'll try it every time. Well, we're not in that business.

Okay. So, then we see here what we're talking about; we are all of Him because we were in that One. In other words, where God pooled it. You see? Where God pooled that life, to come on down. You yourself have a pooling of life. If there's not the sperm there, I don't care. You cut your wrist and say, "Well, I'll draw the blood out, because after all the blood makes all these things, and..."

Oh, come on. You know what I'm trying to tell you? Just begin to... Well, we'll see more as we get back to the board and what we did for predestination. We'll see more as we come into this understanding here.

14 Now, It says we were in Him. Now, of course, He's in us, too.

[52] *Words, witnesses of the Word.*

And that's right. We are little words when He was the great Word, because we come from that pool that was set aside. See? And God wanted all of us to be a part of that great pool. And that great pool was in Himself. See? It's just like it comes down naturally. All right.

[52] *So It's not a book of systems, a code of morals and ethics, neither is It a history book, or a book of theology. It is not. But It's a revelation of Jesus Christ, [Now, he's speaking of this book here, per se. This is the mechanical. So, this book is the mechanical. Then it says,] God Himself revealed, from Word to flesh. [That's the dynamics. See? Here's a record right here.]*

Now, we're too far down the line to go back to Genesis. And there's nobody in Genesis this far to come with us. So, the best we've got, and it is plenty good enough, because it is exactly what God wanted, we've got this. Now, we look at this, and we say, "Now, this in Word form is the revelation of Jesus Christ." Very good. That's mechanical. All right.

What is it? God Himself revealed from Word to flesh. No, it's the record of that. God Himself

revealed from Word to flesh; we don't have a clue, brother/sister, and there was nobody there that saw that beginning. Moses wasn't there. See? Joshua wasn't there. Enoch wasn't there, Noah wasn't there; Adam wasn't there. Nobody was there. Not a speck of stardust when He began moving in that area. So, they had to take and get something somewhere to even put it here.

15 So therefore, we know this is the Book of God. That is a Holy reverent Book. And you can use it as a fetish if you want. Sure. You can use it as phylacteries, like the Jews would take in part of the Word that they loved, and bind it in little frontlets before their eyes and go dangle, dangle, dangle, and always conscious of the Word. They should have been conscious by the Holy Ghost to live the Word! Put it in any way you want, you've got perfect mechanics. See?

But when it comes to God Himself revealed from Word to flesh, nobody was party to that. But it's manifested that that's exactly what it was by the evidence that God gave His holy prophets to give off through the ages, to know it is real! Now, you've got dynamics. See?

And the dynamics was the living God Himself writing His Own history and putting that history as revelation right here. Anybody can read It, and anybody can go haywire reading It. But some will read It, and they'll get perfectly lined up with God. So, that's good. We've got a lovely Book, then.

16 So, what is the Bible? The Bible very definitely is a revelation of the Lord Jesus Christ. So, you have a definition here, like we have many definitions, Brother Branham has. Like one definition we showed you was: Who is the Lord Jesus Christ? Pillar of Fire; original, one God. Not talking of the body now, but the One Paul met on the Road to Damascus. "Once we knew Jesus Christ after the flesh, and yet now henceforth know we know Him no more."

The Bible tells you flat: you don't know Him anymore; that's the body sitting there. Forget it. That veil is put to one side, temporarily. He's back here, and you get your eyes on this. And you cannot get people to get their eyes on that. My goodness me, they don't even understand what happened in the First Church Age. How are they going to know what's happened in the last Church Age? Well, I'm sorry for them.

Now, that's the definition, what the Bible is, the definition of the Bible.

17 [52] *It is a revelation of Jesus Christ, [And what does it amount to?] God Himself revealed, from Word to flesh. That's what It is... Jesus being the flesh.*

[52] *That's what It is. [I left out a point here.] God is the Word, [That's the Logos.] and Jesus being the flesh.*

That would be the mechanical. See, now we're going from the mechanics of this to the actual fact of that virgin 'Born One'. Then he would be the mechanics for the dynamics. "My Father in me does the works." See?

Now, watch.

[52] *It's a revelation, [It's a revelation.] how God, the Word, was manifested in human flesh, [which was Jesus, born of the virgin Mary] and revealed to us. [In other words, starting way*

back there, coming down, down, down to where He comes to human flesh.] *And that's why He becomes a Son of God.*

Talking about Jesus here now. God in the office of Sonship, and to become in the office of Sonship, He must have a body. And that body is Jesus. And there again you have to watch. He said, "I came in the name of my Father." What is the name of the Father? Jesus! What is the name of the Son? Jesus! Which Jesus are we talking about at certain times?

18

There's this fellow, Olsen, runs around. He thinks we're all messed up because he said we don't understand the difference between Word and Word as Logos, but we certainly do. He's the one that doesn't understand. He can't figure out how I could preach twenty-four sermons, think I could preach forty-eight, on one subject. He could always stick around and find out.

Not being boisterous; just telling the truth. I've got no axe to grind here with anybody else. Get with the Word. Study what the... Don't go to your own Greek books and your own ideas. Go to what the prophet said. Ditch your own ideas. Get away from Pentecost. There's death in the pot.

Listen, Pentecost is not shuck any longer. It's become tare. And which way you going to go? Any way you want to go, chaff gets burned and tare gets burned: separating time. Separating time shows you what it always was!

You say, "I believe chaff has got something of God."

You believe wrong! You believe wrong! One time the life was in it. There's no life anymore. Now you're going to where tares are. Shows you what the chaff today is. It shows us lineage, which has tares, which the enemy planted! Do you follow what I'm saying? Go over the tape, not just my tape; go over Brother Branham's tapes.

19

Now, see:

[52] *...that's why He becomes a Son of God.*

[52] *It's a revelation, [of God the Word, of] how God, the Word, was manifested in human flesh and revealed to us.*

Now, the revelation came through that body. And that body was literally that Logos made into human form. It tells us that. And we apprehend it. We say, "I understand that. I believe that."

[52] *And that's why He becomes a Son of God. He is part of God. You understand?*

Now, how could you be a son of your father and not be a part of your father? You tell me. Now, you're that way because of an act, and in that act there is a part of a human being. In an emission there are literally cells, a cell particularly, though there's billions of them; could be trillions in one emission for all I know. That is the same a part of your body as many people don't like to consider the fingernails, that you clip off is a part of your body. If it isn't, you tell me what it is.

Now, it says here:

[52] *...that's why He becomes a Son of God. He is a part of God. You understand?* [Now, he goes on to say,]

[53] The body is part of God, so much that it's a Son. [See, your body is so much a part of your father that you're a son or a daughter.]

Now, we were looking at the board up here, and I don't know what all we can do with it; you know how it is, we just. Well, we've got that erased; we don't have too much of that, do we? Okay, we start up here again now, and we got the fact that, well, we've got genes, and we've got chromosomes, and we've got genes over here, we've got chromosomes over there, and by the time that we bring the genes and the chromosomes into relationship, you know, we've got one with the nine thousand and thirty-one zeros behind it.

And I put that to the power, that would still be one, but you have to raise it ten, or raise it; we have to get nine thousand, how many would nine thousand be; I don't know, trillions and trillions in there.

Now, the reason I showed you this was for the simple reason of getting to have you realise that when you deal with God in any revelation, you have got to have something which is in the human mind, or within the scope of the human mind, to apprehend what God's trying to give you, or you just don't get it. And remember; the mind is a part of the spirit.

So therefore, as the anointed ones can be anointed only on the spirit and it never gets down in here with the true revelation and reality, but we have the Holy Ghost here deep in our soul, we have that seed in there. So it's the same spirit that comes by way of our spirit and the mind to get here, to bring forth what is down here, which in the unbeliever, make-believer, it only goes this far, and on his spirit. You see?

Now, so God has to have a way to get to you what's in this Book. Even though it is a spiritual revelation, you've got to have something to receive it with, or you just don't get it. So, what I'm looking at is trying to show you, from God, how that we can work back to God. If God allowed man, one man and one woman, and she came from the man originally, because the woman is by the man, and then, also the man is of the woman, speaking of procreation. See?

So, we're centering it all in man, where it all is, and holy wedlock brings that together, but God is, like the one he says in Scripture, the casting of the lot is in the hand of man, but the disposal, where it's going to fall, is in the hand of God. So, a male and female can get together in a blessed, sexual union, which is a righteous act, and that act, look what could it bring, what lies there, what the possibility is.

But it takes God, instead of those nine thousand zero figures of multiplication, He just picks one out. And He brings together whether that's going to be a redhead... or you take a union of a redhead and a real black-headed person, why, it may all be redheads every one. They could all be just as red as fire.

And there could be sandy reds. You think it's got to go just a certain way; well, it does have to go just a certain way. You can pretty well figure, but you can't really figure. See, man can be pretty smart. So, we can see how that the human being can do this.

22 Now, so, if the human being is able to have within his complex, this very thing here in order to produce, then looking back, we can see that, since any one of these came from an original, that thing worked out, on the basis of that great... It's incalculable.

All you know is the act, and all you know are certain physical things about it and certain scientific things and medical things. That's all you know about it. You can't do any more than God. But you just have to know about that thing there, (Brother Vayle goes back to pointing out portions of the drawing on the board.) then down here produced a body from what was up here; and this, no matter how you look at it.

Now, serpent seed got in here. Right? And here's the human race, right here, the human race here, and here's what you might call a serpent race. Now, all this is mixed up in here, forming a body. Now, I'm trying to get my words right here, so you can understand here: this one here is a part of this. Now, if it wasn't a part of this, it couldn't produce this! That's what I'm trying to get you to see. It had to be up here to produce it.

Now then, you go back further, where man was a spirit being. Right. Now, that's how God had him, a spirit being. Now, God puts him in a body. Now, we get the results we got up here. This being the case, this, then, was life. And it took on a body. And when it took on a body, it was a part of life, a part of Adam. This body's a part of the life, and, of course, that life was in Adam.

23 All right. Now, God is life. Sure He is life. Absolutely! Now, in there He's all wise, He's omniscient, He's everything. God's just positively everything. Now then, if it's from God, then it's going to have to have a body, because that's what God typed in man. And that's what I'm trying to show you. Man becomes a type of God. See, I showed you the other day.

All right. Here we're called spora; so okay, here's a rose. And I can't draw a rose. You know I can't even draw. How would I draw a single rose? You artists get up here and get a little rose for me. I'm horribler than I ever was, because my hands don't work worth a plug nickel anymore. That looks like a smiling rose. Okay, now, it better be smiling than not smiling. Now, if that really, you say, "That is a rose."

That is not a rose, when you come right down to the truth. Okay, okay this thing goes to the place now where it's nothing but a little pip. What do they call here, a rose pip; rose hip? Now, there it is. Now, in that rose hip, you've got all the little seeds in there. Well, that doesn't look anything like the flower. See?

Now, that is still not rose. See? But watch. In there is a life. And that is a part of rose, and that is a part of rose; that is a part of rose, and we finally designate it by getting it back here to what we recognize and say, "Well, all right now, that's rose."

24 All right, now. The body, then, is a part of rose. Right? Body or flower, which is the body, is part of rose. Now, what part of rose is it? The rose in its fullness, what a rose really should be. So, you're seeing, then, the body is part of rose, and it's a true revelation of rose.

So, Brother Branham could say what I'm looking at here, the body is part of God! Do you follow? The body is part of God; just the same as down here, that teeny bit of sperm, that's a part of that man. No that's not the man! My hands, my feet. No! Who is my? Who is me?

The fellow that's in there. So therefore, when Jesus Christ came on the scene, he was absolutely part of God.

25 Now, people can say and do what they want about that, but that's what the prophet said, and I showed you the best I can by human illustration. I know I'm not too good at it, but I'm the best I am, the best I've got. You know, that's what I've got to work with. You can see what Brother Branham says.

The body is part of God so much that it's a Son! You are so much a part of your father that you are a son! And you are so much a part of God that you are a son of God, and vindicated and proven to be by the baptism with the Holy Ghost. And the baptism proves that you've got the baptism because you believe this Word of this hour. So, that's what I was looking at there. If I'd have had my notes all lined up, I could have read my notes. I would have done better.

So, all right then, What is the Son? What is a son? The Son is a body. And the Son of God is the body of God and is a part of God. It could be easy, "I came from God and I go to God." No problem. And the body eventually went to God. You bet. And it's still there; still a body. Jesus, the Son, was born.

26 Now, watch what he says.

[53] *A Son, as the Catholic put it, Eternal Son, and all the rest of the churches; [eternal Son] the word doesn't even make sense. [It]... cannot be eternal and then be a Son, 'cause a Son is something that's begotten from.*

Now, look; Christ is revealed in His Own Word, and the revelation has started whether you know it or not. And he's telling you flat, because later on there's going to be warnings. And I'm not even going anywhere near it. I haven't got time to worry about time. If we take twenty lessons of this, we take twenty lessons; we can do it in five, we'll do it in five. We're not going to do it in five. This is three already. So, you might as well be content to sit a few more minutes.

27 [53] *There cannot be eternal and then be a Son, [no way, shape and form,] 'cause a Son is something that's begotten...*

And he's the Only-begotten Son of God. And remember; he's begotten more than once. He was begotten through the womb of Mary, coming into life, and then, he was begotten from the dead as a special first fruit. See? And that resurrection proved his death and his birth, because his birth was for a death, for him to become the blood of God. And the life is in the Blood; had to be the blood of God, because definitely God's life was in him.

[53] *And the word 'eternal', He can be a Son, but he cannot be... eternal Son. No, sir! It cannot be an eternal Son.*

Now, he's not talking about God in the office of Sonship. He's talking about this one that was born, that's a part of God. See? Now, not speaking of God Himself in that eternal sense.

28

[54] [But now,] *He is the Son, so much, that all the Word that was in Jeremiah, in Moses, and all those Words, like He said, "They speak of me." All that true, divine revelation of Word was wound up into one human body, and God put flesh around It.*

Now, that's a little ambiguous in my thinking because why would he have to say, "*Put flesh around a human body,*" when you know already human body is flesh. Now, I'm going to say it my way, and not going to change anything he said to my knowledge. "*All that true, divine revelation of the Word was wound up into one whole revelation or body of the truth, and God put flesh around It,*" because that's what he's really saying.

All of it, all that revelation that came by all those prophets, prophesying of that coming; God took that Word, all of it, not part of it, all of it. He was Messiah, He was Redeemer, He was this, He was that, the Rose of Sharon, the Keeper of Peace, all the things there, the Lord our Righteousness, the Lord our Shepherd, every single one of those things. He was that One. Exactly what they said. Absolutely! So, the whole body of truth was put into a human body.

29

[54] *...God put flesh around it. [Sure.] That's the reason He was called "Son," the reason He refers, "Father."*

And that's the reason he could say, "Father." Even though that the Father was in him. See? Now remember there's a difference between him and us.

Now, God was in that body, creating the office of Sonship, in order to redeem. God created the sperm and the egg, brought forth by the chemistry of Mary. She was the incubator. You've got to just use that terminology as the best terminology there is, which is true, and he came forth from the virgin womb.

[54] *That's the reason He was called "Son," [And the same reason that He could be called the mighty God, the everlasting Father. Because He was part; the life literally took on that form so it could have the form of the body, and God indwelt it.] Why, it's just... simple, if you just let God pour it down into your mind. See? God revealed in a body of flesh, notice, revealed from Word unto flesh. That's St John 1:14, "The Word was made flesh, and dwelt among us." [See?]*

30

[55] *Now notice this Bible. Some of them said, "Oh, well, It's done this, and It's done that."*

And you know, what he's going to tell you is that people are denying the accuracy of the Word of God, and they deny it could be the Word of God, the divine Authorship and all those things, you know. That's what he's saying here.

[55] *But let me tell you something... Let's just go into the history of the Bible for a minute, and see where the Bible came from. It was written by forty different writers. Forty men wrote the Bible, over a space of sixteen hundred years and at different times, predicting the most important events that ever happened in world's history, and, many times hundreds of years before it happened. And there is not one error in the entire sixty-six Books. Oh, my! No author but God Himself could be so accurate. Not one Word contradicts the other. Remember, sixteen hundred years apart, the Bible was written, from Moses to the death of John,... the Isle of Patmos, sixteen hundred years, written by forty different authors; one didn't even know the other one, and they never had It as one Word.*

In other words, they didn't even have manuscripts to go by. And some just couldn't write if they were told to write anyway. They had to have somebody else write for them. But oh man, did they have a memory, because once that Word came, it never left the memory, just quoted backward and forward. You talk about anointing of God. Brother Branham had the same thing.

He said, *"I was the only one living who'd tell it just exactly as He said or just exactly as I saw it."* And he proved it by telling people their dreams and proving they didn't tell the dream right; they missed a part of it. See, prophets are very strange people. Very, very strange. Don't try to fool with them; just leave them alone.

31 [55] *Some of them never even saw the Word. And when they wrote It, and was understood to be prophets, then, when they put their prophecies together, each of them dovetailed one to the other.*

That's where you could find out Isaiah 9:6. "Unto us a Son is born. Unto us a child is given. And the government be upon His shoulders," with His names, all those things right down the line.

[56] *Look at Peter, [Now, watch this illustration.] who announced on the day of Pentecost, "Repent, every one of you, and be baptised in the Name of Jesus Christ for the remission of your sins." Paul had never heard anything about It. He went down to Arabia for three years to study the Old Testament, to see Who this Pillar of Fire was that spoke to him on the road [to Damascus,] saying, "Saul, Saul, why do you persecute me?" How could he be wrong? He never even consulted the church at all. And fourteen years later, when he met Peter, they were preaching the same thing, Word by Word.*

That's exactly true. Tell me how it was done. It had to be some kind of a Spirit. You can say, "Well, it wasn't the Holy Spirit." Well, that's your business entirely. That's up to you say what you believe.

32 [56] *...our Bible. Let other man's... fail. This, no man... add to It. [This One can't fail, see?] You don't add any more to the Bible. No, sir! This is a complete Revelation. That's all.*

It surely is. You see, if it's not complete, then it is not true, according to William Branham, because we're supposed to have the true. That's what It tells us in Hebrews. This is what you're looking for, now look back on it. See? People don't even do that. See? We'll see some things here. All right. We'll just keep moving.

[57] *Like the Seven Seals. "The Seven Seals," someone kept saying to me, "The Lord will speak to you, Brother Branham, when these Seals are revealed, and will tell us how to get closer to God..."*

[58] *I said, "No, sir! It can't be because the Bible, the Seven Seals on It, had the seven mysteries hidden. It was already written, but they didn't understand what It was." Watch how they ploughed along with that, being baptised in Jesus' Name. See? That wasn't it, the name of the Lord Jesus Christ! [That was it. See? That's what you use, not Jesus' Name.] See?... cause, there's many Jesuses; I got several friends here on earth named Jesus, minister friends. It isn't that. It's our Lord Jesus [Who is the] Christ.*

That's the actual truth. You're identifying. And he came in his Father's Name.

"Who art Thou, Lord?"

"I'm Jesus."

"Well, man, You're a Pillar of Fire, You must be the One that led Moses."

"I'm that One."

"Well, what do you mean I'm persecuting?"

"Well, I was in that one that died. That's my Son. That's Messiah. That's the one that was always told all you people all about." See?

33 Sure, you've got to know these things, brother/sister. See, remember; the body's a part. If it isn't, I want to ask you a question: What life did it have? You know, anybody denies that, they arrogate to themselves a greater position than Jesus the Christ because they'll say, "I'm of God." To what degree? How much? See?

Understand, nobody says we're not of God. We've got to know position. Oh, there's something on position in here, too. We'll get to it later on. Oh goody, goody, these are just full of these blessed gumdrops, spiritual gumdrops that... I'm not forbidden this kind of sugar. It's the other kind. Yeah.

34 [58] *No author but God could be so correct. [And under the Seals was the proof of all of it, for this hour.] Now let's just see how this Bible was written.*

[59] *Now, say for instance,... What if we went now and took sixty-six medical books that deal with the body, written by forty different medical schools,... and sixteen hundred years apart? [I] wonder what kind of continuity we'd come up with. [That's a very good question, just in the last ten years.] When, George Washington, our president, about two hundred years ago, for pneumonia, they pulled his toenail out and bled him a pint. Let's go a little further, on some of the things we're so attracted to today; that's science.*

[60] *What if we took forty different scientists, sixteen hundred years apart, and see what we'd come up with? A French scientist, three hundred years ago, proved by science, by rolling a ball, that if any terrific speed was obtained over thirty miles an hour, [Imagine that. You can almost run that fast now.] the object would leave the earth and fall off. Do you think science would ever refer back to that? Is there any continuity with that now, when they drive down the street, or the road, a hundred and fifty miles an hour? [That's tame to what some can do] See? But he scientifically proved that, by the pressure of the ball rolling across the ground, that at thirty miles an hour, that, any object would lift off the earth and go away, fall off into space.*

Now, at that time the computation was very good by what they knew, but they didn't know much. They only knew that an apple would fall down and hit you on the head if you're under an apple tree, but they didn't know what did it. Too much; that is they knew a little bit, but not too much. But they did their best.

35

[61] *No, there's no continuity to that, but not one Word in the Bible contradicts the other. [Sixteen hundred years and forty authors.] Not one prophet ever contradicted the other. They were, every one, perfect, and when one came in and did prophesy, [that is, prophesy wrong,] that real prophet raised up and called him down.*

Sure, Deuteronomy 18, that's a test. You don't have to get bamboozled by somebody. When God sends His prophet, believe me, there is no leeway. Otherwise, there could be no judgement. There could be no Word! How could God have a man that could come in on the scene and bamboozle the people? Well, there certainly can be bamboozlers, but there's got to be an original to be a counterfeit. See?

Why, before the serpent came on the scene to get in the act, Adam was in the garden; the serpent wandered in. I never found where God made the Garden of Eden for the animals and this and that. I understand He made the trees and maybe, no doubt there could have been some birds in there. I suppose there could have been. But I don't even know about that.

All I know is a place of beauty and a place of rest and peace and good food and eating and things like that, a place to sleep and all, live. Then this higher order walked in and decided he'd take over. Always was the original, brother/sister, before there was one of these, you know, critters that came along later. He said here:

[61] *...the real prophet raised up and called him down. Then it was made manifest. See? So the Bible is the Word of God to all true believers.*

In other words, you've seen what God produced that convicted you and convinced you, and you having a modicum of that life in you and receiving the Holy Ghost, will just take amen to everything that came in that hour.

36

[62] *Now, you couldn't get any accuracy in what doctors would agree upon. You can't even get accuracy from them now. You can't get accuracy in science now.*

Well, you know, people think the doctor's so great; you better read up on this doctor. Was his name Marsh in The Reader's Digest? And he wrote about all these doctors' mistakes, and it's called 'iatrogenesis', which means doctors, you know, diagnose wrong, and they give you the wrong treatment, or they cause problems.

Like he tells how that they're supposed to give, what was it?, .01 ccs I guess of something for gout, and she read the doctor's orders as .10, and it killed him. And nobody ever dies of a pain in a toe. Well, not really. Complications may be induced later on. And he tells of just so many cases where, absolutely, the doctors were to blame.

Well, I realise there's a lot of good in medicine, and we don't pan the whole thing, but we just realise there is nothing to compare to this Book. And yet people are always doing it. Listen; there is no second opinion when it comes to this Word! There's a second opinion every place else under the sun; and a third opinion and a fourth and a fifth and a sixth or a thousandth. But here, no sir! This is it.

37 Now, I know we're called a bunch of idiots, and they'll do doubletalk and try to flimflam us into believing there are mistakes about... The fellow said, "Oh, the Bible can't be true when the Word of God said that God brought the quails in so many deep." He said, "It wasn't possible."

Well then, it wasn't possible for the fleas to come in either, and the flies and things. There's nothing possible to these guys. They got some crazy idea. Anyway it's perfectly fine by me. They go their way, and I go mine; we go ours. Don't we? Okay.

38 [62] *Now, you know, sometime ago, they told us, when the Bible said that he saw four Angels standing on the four corners of the earth, that couldn't be. The earth was round.* [The]... *Bible said, "four corners." Well now, you saw two weeks ago, or three weeks ago it's been now, the papers packing this article, they found out that the world is square. And how many saw that? Sure. See? I got it all copied off and just waiting for somebody to say something.*

Well, the actual fact of the matter is the earth is round. The land mass is square in there; in other words, they have four corners to it. And you can see they took pictures. And we know the Bible said, "He that sitteth upon the circle of the earth." But Brother Branham's certainly correct here. It's a square within a sphere.

And I'll tell you something. Has anybody ever taken and rotated a square, real, real fast and it didn't come out round? If it didn't come out round, I'll eat it. I'm not afraid, limburger cheese, tacks, goat's milk, whatever. You make a square, and I'll spin it. If it doesn't turn round in your vision, I'll eat it.

So you could... and you could even take... what if you took a picture? It would be round, wouldn't it? The camera would catch it on a round. So what about the earth? Is it because it's whirling? Well, you say, "It can't be whirling that fast." Who says? I don't know.

I don't care how you look at these things. Did the sun stand still? I believe the sun did stand still. I don't believe it's a little expression. I believe we're going to find a lot of peculiar things in life. And you just wait your while; you'll find an answer.

39 [63] *And now they're going to...* [Listen to this one. And this has already been looked at by science.] *And they're going to find out someday that they're not seeing a hundred and fifty million years of light-space either; they're going right around in a circle.*

Now, they found certain things are bending that they didn't know used to bend when it comes to light and properties. I don't understand these things. All I know is that this is something I read of myself, where they said they're believing it's now in a great circle; it's not what they think. But they said it is still a tremendous, tremendous, tremendous circle.

40 So, let's keep reading.

[63] *That's exactly. You're going to find out, one of these days, that when you do go to Heaven, you don't fly off somewhere else. You're still right here, too, just in another dimension faster than this.* [Okay.] *Right through this room is coming colour. Every colour, shirt, dress, whatever you got on, is eternal, lying right here on records, going around and around the world. Every time you bat your eyes, it's right on record. Watch, television will*

prove that. [And of course, you have to have something sending it.]

Now, you can talk about this at this point here; it's a dimension. And it is right here. Now, perhaps dimensions never cease to exist. They always remain the dimension. But one day this world and the atmosphere and the spheres, as far as I know, according to the Word of God, are going to be dissolved and redone.

But the dimensions could remain. Then it won't be like you say, you know, right at this spot. It's going to be done right after the Millennium. So, Brother Branham told us that in "The Future Home...". But dimensions remain.

41

[64] *When you are born, God puts a record on... It doesn't make much noise for a little while, you know. That's the little baby, till it comes to accountability. Then the noise starts. He starts saying things and doing things he has to answer for. And then when that life ends, the record or tape is taken off and laid in the great library of God. Now, how are you going to get around it at the Judgement Bar? It's played right back in front of you: every move you've made, every thought that went through your mind. Can you see that? Now, can you see where God... [and then he stops off the sentence.]*

Now, what he says here is one reason I stand with the word in the Greek, 'millennia', not 'millennium'. Now, Brother Branham said time does not run out really until after the Millennium. Now, we don't believe for one minute that we're going to be here for thousands of years in the Millennium, so-called. But the great White Throne takes place after the Millennium.

And if everyone has his day in court, and he will have, according to Matthew 7: "Lord, we've cast out devils, prophesied, did this and did that, look at our record," then the record must appear. And when you've got billions of people in that record, could it not take thousands of years? It sure could. But it wouldn't mean a thing. What's thousands when you're eternal? Immortal?

42

What I want you to notice here, the Bible substantiates, if it is required to be known of us, or to us, that it could be a l-o-n-g time, not just, "Hey, out; hey, out."

They're going to say, the records going to be, "Why didn't you visit me in the hospital?"

"I didn't even know you were in the hospital. What are you talking about?"

"Why didn't you feed me when I was hungry?"

"You weren't even near me. Look, I was born in the nineteenth century; you were in the first century. Right? How would I know?"

You say, "Well, Brother Vayle, I don't think it's going to be that way."

Brother Branham said you don't change one little bit when you leave here; it's just the place you go to; your environment's different. And I can't believe that this Bible doesn't speak of argumentative creatures here and not argumentative creatures there, because it says they're going to argue a point.

So, who knows? I'm of the opinion, as I say, just an opinion, think it over, do what you want with it, isn't going to affect anything; because that's a revelation for down the road. But looking at it, it could be a long, long time.

43

Now, he gives an illustration of the judgement to come, like records, and how he standing there in his dimension, with that mind of his, blipping in and out, he can pick up exactly the way God picks up. And now it's record. What are you going to do when it's a record? Now, watch.

[65] *Standing here, the other night, there had been a man on the platform, tall, bald-headed man, real handsome-looking fellow, strong. He went out... And the Lord told him a whole lot of things about his family and what he should do. And he went out and sat down. In a few minutes, here comes before me another man like that, but he had his head down.*

I couldn't make out, and I looked at the man again out there; and It wasn't he, because it was somebody else. And this man, I couldn't find him. I looked around, nobody behind me. I said, "The man is sitting inside... those curtains there." [That's in the baptistry.] And it was our, a brother [That's Brother Shepherd, I know him well.] that comes to church here: tall, bald-headed, handsome sort of a fellow...

He can't be called handsome, but he certainly can be called a handsome sort, because that's exactly what he looks like. He is a fine looking man and a nice look about him that you could not say this man is handsome, but he's 'a sort of handsome'. The word is almost scriptural; you know what I mean, in its accuracy. Yeah.

44

[65] *...tall, bald-headed, handsome sort of fellow sitting up there like that. And he had his head hung over, praying, because he was just about to die with stomach trouble. He was going to get a pair of shoes. His wife wanted him to get a new pair of shoes. And he said, "No, I don't think I have to get them, 'cause I'm not going to live to wear them." He was dying. And sitting there, you see, in that dimension...*

What dimension? The dimension that God's in. All this is a record that's recorded in heaven. Now, what if Brother Shepherd turned out to be something other than we think he is? And I believe he's a real born again sheep and a Bride. I've got good reasons to believe that, very good reasons... very, very astute, very astute person.

And let's say that he wasn't, just for sake of an argument, something to talk about, in this respect. And he goes up there in judgment day, and the Lord said, "Now, I was there ministering to you."

"You ministering to me? What do You mean?"

"Oh yeah, that dimension; here's a record right here."

"You mean that's You?"

You think that's not possible? Then you answer me one question. How can the devil smart off against God, knowing Who God is? You tell me.

45 I'm not saying this is going to happen, but I'll tell you: something is going to happen. Very definitive. Documented. I was there that night, too. And the next time, everybody tries to get in the baptistery and think Brother Branham is going to... Oh, that old Pentecostal way. "Now, let's see, how did we feel last night?" Now, "Oh, we shouted, so yeah. So, we shout, the anointing will come."

No, listen! You shouted because the anointing was there! You don't shout to get the anointing. Oh, this Pentecostal rhythm. It's their biorhythm; it isn't God's rhythm. Whatever, whatever, because they get feeling good. I don't mind shouting. I think we ought to do more shouting myself, you know, really we should. You do it, and I'll join you.

Ha! It's possible. It's possible. I wasn't too much for that. I was more for sitting there rapt, r-a-p-t, more dumbfounded looking on the outside, crying on the inside. But everybody's different. You have your day, however you like it. I just couldn't figure out how Pentecostals... "Let's shout. Let's shout." Why don't they say, "Let's cry. Let's cry"? Pass the onions. Tell a sad story?

46 Oh, come on, brother/sister, we're not dealing with those things anymore. It's not sensation. It's reality. I know around the world you people are the dumbest and the deadest of the bunch. I love you that way. I don't want you hooting and hollering; I want you listening so something begins to move and move and move. And when the Word begins to move, you're moving with It into obedience and all these things.

Anybody can shout and go through the emotions. I'm not against that either. That's great. That's a sign of life, brother/sister, but the sign of the real life is believing this Word. There's where it is. Then, if there's a shout comes, "Glory to God." If there's an act comes, "Glory to God." But what's the other mean? It's fine. It's fine, but look; that's not what we're interested in. Not interested.

47 Okay, now he said:

[65] *He was dying... sitting there, you see, in that dimension. Hallelujah! God just moved over in there and said, "There he sits," just the position he was in. [Notice he said God said it; he didn't say it.] See what I mean?*

[66] *Now notice, there is not any error in the Scriptures.*

And he uses this as an illustration showing you that God did not make a mistake in his ministry, which he calls discernment, which we'll go into. He did not make a mistake and never did, never one time. And he didn't make one mistake in the Word, because this that Brother Branham had is a proof; his vindication is a proof of this vindication. His perfection in a gift is the proof of this perfection, because the One that wrote this gave him the gift to prove Who it was that wrote it and what it meant. And that's not doubletalk; that's straight talk.

48 Okay. Now, that's as far as we're going to go, because it's five past twelve. The Lord bless you, and I hope you've had... What's that give us? One hour? No, a little more. Okay, so we'll start here. I'll maybe get a little note here, if you don't mind. I'll put it here. That's on page seventeen. We've got four pages about done, and some of these pages will go a little more easily.

49 All right. So, Wednesday night, I'm hoping we can continue, and if I don't, Brother Klassen will continue, and appreciate your prayers. I know that's pretty well what's sustaining me, because it's rough, been rough for quite some time. I just don't seem to be able to shake this weather and these things here. But the Lord's able; that's the main the thing, and we just keep believing together.

I know you've got problems, and we all pray for each other, and may the Lord help us to begin to move into a realm that's more spiritual, more efficacious, more positive in the things of Almighty God for every single one of us until, by the grace of God, we become truly one member in Him, because that's the way it is, just really one member, in honour preferring each other, seeking each other's benefit and good, and not our own.

50 Those are the things, brother/sister, that make this Message real; not the other things. Oh, gifts are fine; look we've had enough gifts to fill us to the top and overflow. We don't need one more gift. If there's not one more tongue, not one more interpretation, not one more prophecy, not one more healing, that's fine by me, but I believe there are. But I'll tell you one thing: that's still not the answer.

The answer lies in the life that's in this Word, and we saw it in the prophet. Yeah, I saw how spontaneously he just reached in his pocket and pulled out a twenty dollar bill to help a man, or a ten, whatever it was, and you know I was so chagrined, I said, "My God, why didn't I think of that? I could have done that." I never thought of it. That man seemed to think of everything.

You say, "Well, he's specially anointed."

Well, let's get some of that anointing on us, because I want to tell you, that anointing wasn't what made the prophet. No, sir. We can have that anointing right down the same way he did; you don't need to worry about those things, brother/sister. And you can believe that Word just as hard as he did.

Won't understand it all just as good, but you can believe it just as hard. Another thing, you're going to have to depend on It just as hard as he did, if you're going to make the Rapture. So, you can do a lot of identification, identifying with the prophet and with the Word of God today, grow up in the glory of Almighty God.

So, all right.

Let's rise and be dismissed.



Heavenly Father, again we want to thank and praise You for Your love, mercy and grace, Your kindness extended toward us, the joy and the fellowship we have around Your Word, Lord, especially that which we know of. We just kind of feel like John, who said, "Of the Word of Life, which we have seen, which we have handled and we've had fellowship with You, want to tell you," and he just got so excited, Lord, over that and that's how our excitement is today, too, of that portion of that Word, because we know the prophet is the living Word of God made manifest.

We know about God formed in human flesh in this hour just before the burning of Sodom, all these things, Lord, and this is where we live, Lord; this is what we joy and rejoice in, O God. We're like John there.

Now, Father, take us a step further and make us like John in love, and the things of God, Lord, and that sweet peace and love for each other. Lord God in heaven, it's going to cost us a whole lot more not to have it than it will cost us to have it, so help us to get right with the price this morning, O God, all the way down the line, and just take everything out of our souls, Lord, and our minds and our spirits, anything, Lord, that gets in the way, anything that comforts this old flesh and lifts up this old flesh or does anything with the flesh, Lord, help us to get it all out of the way now, as never before, because we're marching to Zion. We're going in, and we're going in without these dirty old bodies; we're going in changed in a glorified body. And we thank You for it, Lord... just the very atoms, hallelujah; not the life. Oh no, we've already got the life. It's just the atoms going to be changed, Lord, hallelujah.

So help us, Father, to know that, going right into that great dimension, O God, moment by moment, day by day, help us, Lord, we pray. We know You are helping us... Rather we should say, Lord, make us aware of Your help as never before, that we might give Thee praise. In Jesus' Name, we pray.

Amen.

The Lord bless you.

We're just going to go singing, "Take the Name of Jesus with You."