

Christ is the mystery no 180
Review No 3 Image of the invisible

Brian Kocourek, Pastor

This morning we shall continue in our review of the series on Christ is the Mystery of God revealed, and this morning most of our review will center on a mini series we took concerning the Image of the Invisible God wherein we had twelve sermons dealing with different attributes of the invisible God.

But first we will examine sermon, **no 16**, entitled the *The Hope of Glory* wherein we spoke from the aspect that if Christ in you then there ought to be within us an earnest expectation of coming into the Glory of God which is the opinions, values, and judgments of God becoming magnified in us just as it was magnified in Christ Jesus the first born son in a vast family of brothers.

Now, we took our thoughts for these sermons from paragraph **52** of brother Branham's sermon, Christ is the Mystery of God revealed in which he said, *"Now, I want you to turn to the Book of **Colossians**, the **1st chapter of Colossians**. And then, while we read this, beginning with... I want you, when you go home, to read the entire chapter of these Colossians. But I want you to read this morning with me from the **15th verse, 29th inclusive**. And now, just be as patient as you can, for I feel that in this here, if God will help me, will reveal and bring into your mind all these other things that I have talked on all through the days of the Tabernacle: why I have said what I've said, and why I have done what I have done. This is why." Now, from the **15th** verse... **Who is the image of the invisible God, the first born of every creature**: (now, mark that down in your Bible, and we will get back to this in just a minute. But He is the first born which means there are other born ones.)*

*"For by him were all things created, that are in heaven, and that are in the earth, visible... invisible, whether they be thrones,... dominions,... principalities,... powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have preeminence. For it pleased the Father that in him should be all fulness dwell;--should all fulness dwell;... (Let me put a little emphasis on that again--this 19th verse.) For it pleased the Father that **in him** should all fullness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself, by Him, I say, whether they be things in earth, or things in heaven... (now notice brother Branham's comment here. He says...)*

(Watch where that reconciliation went.) And you, that were sometime alienated and enemies in your mind by wicked works, you now has he reconciled. In the body of his flesh through death, to present you holy... unblameable... unproveable in his sight: If ye continue in the faith grounded and settled, and not be moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; Who now rejoice in my sufferings for you, and fill up that which is bound--behind of the afflictions of Christ in... flesh for his body's

*sake, which is the church: Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the Word of God; Even the mystery which has been hidden from age and from generation, but now is made manifest to his saints:... (And I want to read that verse again.)... Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the **glory** of this mystery among the Gentiles; which is **Christ in you, the hope of glory**: Whom we preach, warning every man and teaching every man in all wisdom; that we might present every man perfect in Christ Jesus: Whereunto I also labour, striving according to the working, which worketh in me mightily.*

Now, for the next hour I would like to summarize what we found when we examined this thought from brother Branham and the Apostle Paul here.

For starters, Brother Branham read from **Colossians 1:15**, and in speaking of Jesus Christ the first born son he said, “*Who is the image of the invisible God, the firstborn of every creature*”. And then Paul's summary in verse **27, Colossians 1:27** *To whom God would make known what is the riches of the **glory** (doxa) of this mystery among the Gentiles; which is Christ in you, the hope of glory:*(the hope of *doxa*), so what is the hope of the *doxa* of God being in us? Christ in you. Because the *doxa* of God is the opinions, values, and judgments of God in you. And how do we have hope that the *doxa* of God might be in us? Because Christ is in us.

This same Apostle, Paul, wrote in **1 Corinthians 2**: that the only way we can have the mind of Christ in us, is if we have the Spirit of God in us. He said this in verse **11**,

11 *For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God knows.*

Therefore unless you have the same Spirit that was in Christ leading Him which was the Spirit of God, His Father, then there is no way you could ever expect to have the *doxa* of God in you, which is his opinions, values, and judgments. And that is why so many do not understand what the Message is all about. They are not born again.

12 *Now we have received, not the spirit of the world, but the spirit which is of God; that (for the sole purpose that) **we might know the things that are freely given to us of God.***
13 *Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches; comparing spiritual things with spiritual. 14 But the natural man receives not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 15 But he that is spiritual judges (Discerns) all things, (that is **Malachi 3:16-18**) yet he himself is judged (discerned) of no man. 16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.*

Now, notice in **Colossians 1:15** when Paul says the first born of every creature, he is not calling him the first born of the horses and the first born of the giraffes etc. But the creatures Paul speaks of are the “new creation”, the born again sons and daughters of God.

Paul said the same thing in **Romans 8:28** *And we know that all things work together for good to them that love God, to them who are called according to his purpose. 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 31 What shall we then say to these things? If God be for us, who can be against us?*

Now, in getting back to **Colossians 1:15** where Paul says that Jesus is the firstborn of every creature, The Greek word for creature here was "**ktisis**", and the first time it is found in Scripture was used by Jesus in **Mark 10:6** where Jesus says, *But from the beginning of the creation, God made them male and female.*

And so God is not so concerned with the horses and giraffes, and other creatures of His creation. But His concern is for His children which are fashioned in His own image and likeness, "*male and female created he them.*" **Genesis 1:26.**

Now these two thoughts "*Christ in you, the hope of glory*" and "*Who is the image of the invisible God, the firstborn of every creature*".

If you notice they speak of the eldest son in a vast family of brethren, but also of the image of the Invisible God. So we must look at the image because if the first born son came in the Image of an invisible one, then he tells us that this first born is just that, the first born with many other born ones who also must come into the image of the invisible one.

So what we looked at here was just what is the image of the invisible God, because after all the word **image** and the word **invisible** are not comprehended well together. How do you come up with an image of an invisible anything? if it is invisible, then where is the image? And that is exactly what Christ is the Mystery of God Revealed is all about. The three fold purpose of God,

- 1) *God in Christ*
- 2) *Christ in You*
- 3) *Restoration to perfect fellowship as it was in the garden before the fall.*

Now, in order to better understand how we can have an image of an invisible, we must first know what an image is defined as: "*A reproduction of the form of a person or an object, especially a sculptured likeness.*

2. Physics *An optically formed duplicate, counterpart, or other representative reproduction of an object, especially an optical reproduction of an object formed by a lens or mirror.*

3. One that closely or exactly resembles another; a double: *He is the image of his uncle.*
3b. The character projected to the public, as by a person or an institution, especially as interpreted by the mass media. *5. A personification of something specified: That child is the image of good health.*

Now, let's look at this definition we just read concerning the word image, with the word invisible. The word ***Invisible*** means:

1. *Impossible to see; not visible:*
2. *Not accessible to view; hidden:*
3. *Not easily noticed or detected; inconspicuous:* “

So what we have here is something that is an image or a perfect copy of something that can not be seen, or easily detected. Now, if something is invisible, then how can something that is visible be the image of that which is not visible. And now you have the mystery that Paul is talking about here.

Then if it is an ***image*** of something that can not be seen then it can not be speaking about the flesh or the vessel which can be seen, but it must be speaking of the innate characteristics and attributes of the invisible one that can be projected forth or through that flesh or that vessel.

Therefore, this first born son is said to be “***the image of the invisible God:***” Not the flesh now, but the projection of attributes and characteristics through that flesh.

Now, we know that “***life***” is invisible, and yet “***life***” is not “***life***” unless it comes into manifestation, and ***the manifestation is the evidence that the life is.***

Therefore, a seed is an ***un-manifested*** carrier of a life that is truly hidden in the husk or shell. And many seeds look alike until they are planted. Thus when they are planted the life that is hidden inside, is suddenly manifested.

And when that happens the characteristics and attributes of the life that was in that seed suddenly comes into view and we can now understand the nature of the life that had been hidden.

But let's look at the words, “***Christ in you the hope of Glory***”. Because this tells us that all that there very Life that is in God was placed into His Son Jesus the Christ, and that very same God life that was in Jesus the Christ, has been poured out into the church, in to you, which is the only way you can have a truly earnest expectation that you will receive the very Glory (the ***doxa***) of God, until all your thoughts will be of God.

And so there are two things we examined in this mini series.

The first is ***Christ in You***, and what does that mean? What is Paul saying here, ***Christ in you?*** What does he mean by Christ in you? because without Christ in you there is no expectation of having the ***Doxa*** of God reflecting through you.

And the second thing we will examine tonight is the other half of that equation. That if Christ is in you, then you have a right to earnestly expect that you will come to this position of Glory, and so we need to understand what this glory is that Paul is peaking of here.

Now, this thought “***Christ in you***”. What is Paul saying here when he says “***Christ in you?***” The Greek word was ***Christos***, and we know from years of teaching that when the word “***Christ***” is used it can speak of three different things.

- 1) Christ meaning the **anointer**
- 2) Christ meaning the **anointed**
- 3) Christ meaning the **anointing**

Since Paul did not say **Christ Jesus in you**, we know he is not speaking of the anointed one, the anointed man Jesus. And Since he already told us in verse **9** that the fullness of the Godhead was in one man Jesus, then we can assume here that he is not speaking of the anointer (God Himself) will be in you. So that leaves only one possible answer, and that is that he is speaking of the anointing or the very life of God will be in you.

Now, we must get one thing straight here if we are to understand what this anointing is. And that is this anointing we are speaking of is the very God-life that was in God Himself and then in His Son. And that brings us to **No 17. The image of the invisible God no 2 the life.**

John 5:26 *For as the Father hath life in himself; so hath he given to the Son to have life in himself;*

Now, Jesus is not the anointer, He was the anointed. Jesus the son of God was not the Life, but the Life, God Himself, came down and indwelt the son of God. It is God who is the anointer, so this anointing which comes in us comes from God just as it came from God and was given to His Son Jesus. For God is the fountain of Life.

Notice the wording in **Acts 10:38** *How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.*

And notice again what the Apostle John tells us in **1 John 2:20** *But ye have an "unction" (that word means "anointing" and it is the same Greek Word we see later in verse 27) But ye have an unction (an anointing) from (where?) from the Holy One, and ye know all things.*

Now, we don't need to run all over the Scriptures to know who this Holy One is. It is God. So we see the same one who anointed Jesus on the river Jordan, which is spoken of in **Acts 10:38** is the same God who anoints you with the Holy Spirit.

Then John tells us *21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. 22 Who is a liar but he that denies that Jesus is the Christ? He is antichrist, that denies the Father and the Son. 23 Whosoever denieth the Son, the same hath (echos) not the Father: (but) he that acknowledgeth the Son hath (echos) the Father also. 24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. 25 And this is the promise that he hath promised us, even eternal life. 26 These things have I written unto you concerning them that seduce you. 27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. 28 And now, little children, abide in him; that, when he shall appear, we may have*

confidence, and not be ashamed before him at his coming. 29 If ye know that he is righteous, ye know that every one that doeth right-wise-ness is born of him.

Now, look brothers and sisters, you just can't get away from the Scripture, and when it says *the Bride hath made herself ready*, it is speaking of the bride becoming engaged to the Word. And the word **engaged** means *to put into use, to become active*. When you engage the clutch it means you push in the clutch. You do something with it.

And when Paul says, *every one that doeth right-wise-ness is born of him*. He is talking about you actually doing what you know to be rightly wise to do. In other words, putting it into action what you know to be right.

Two different times when Brother Branham preached on the Token, he said the following about not just talking it, but we must apply it.

The first time in **63-0901-M The Token P:113** *Notice, they were not just yet come together to talk about the message. They come together to apply the blood, to apply the token. That's what you must do. Pastor Neville, and to this congregation, trustees, deacons, to you brethren, it's time that we laid aside all the foolishness of the world, time we laid aside everything else. We've seen enough now, that we're positive, sure, and the Token must be applied. Without it, you're going to perish; you must perish. That is the only thing. Oh, don't come together, say, "I believe it." Get beneath it. Get into it. How to do it? By one Spirit we're baptized into the Body of Jesus Christ. Everybody believe with all your heart. See? He was not responsible for any out from beneath it.*

And again from **The Token** preached in **64-0208 P:31** *We should love one another during this time. The church and the believers should be inseparable. Believers should separate themselves from all the things of the world. Everything that's ungodly, the believer should separate himself from it. Notice. They were not just to come together to talk about it, and say "We believe it." They were come together to apply the blood, not come say, "Oh, sure I believe that," walk home. They had to come and apply the blood, that the Token might be seen. Get beneath it. That's... Today, we set and hear the message preached. We read it out of the Bible. We say "Oh, yes, I believe that." That ain't what God requires. No matter how much you believe it, you've got to have it. Church, wake up.*

So that takes us to where we began to speak of what these invisible attributes and characteristics are that were in God, then projected through his son, and now must be projected through us the other children.

In **No 18. The image of the invisible God no 2** we spoke on how whatever life is in the seed, it takes the light to bring out or manifest or magnify what attributes and characteristics are in that seed life. For you can not see the life until the light strikes the seed. Then the life manifests, because Paul said in **Ephesians 5:13** *But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.*

So it takes light to manifest every seed life no matter what seed life is hidden within the vessel. Notice all things are phanerood by the light, that word Phaneroo means to manifest in its true character. So God-light will manifest the true character of all life.

And that is why the Apostle John said in **John 3:18-21** *18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.*

In our next sermon, **No 19. The image of the invisible God no 3** we began to look at the manifestation and what it attributes we are to reflect, echo, manifest, or project from our vessels that he projected from his vessel before us.

God promised of in **1 Corinthians 15:49** *And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*

And this coming into the image of the first born son comes via receiving the glory or doxa of God which is his opinions, his values and his judgments. **Colossians 3:10** *And have put on the new man, which is renewed in knowledge after the image of him that created him:*

And we see how this comes about in **2 Corinthians 3:18** *But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*

So we are going to look at this manifestation of this life in the believer, and that is the image of the invisible. And in order to manifest or project through our vessels, we can not project ourselves and then project God.

Paul said in **2 Corinthians 4:2** *But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but **by manifestation of the truth** we commend ourselves to every man's conscience in the sight of God.*

In other words, projecting Truth, God for he is the way the truth and the Life.

Now, there are two words I think are worth noting here. He said *“by manifestation of the truth commending ourselves to every man's conscience in the sight or presence of God.*

Now, this word commend here was translated from the Greek word sunistano soon-is-tan'-o and it means: to exhibit ourselves or place ourselves on display for the purpose of approval. And notice in order to place ourselves on exhibit, he says, by manifestation of the truth we are in essence commending ourselves or placing ourselves on exhibit to every man's conscience in the sight or presence of God.

In other words he is telling us that the Truth will manifest itself in and through us, and in doing so we placing ourselves as an open book on exhibit to be publicly examined in our very lives, not only to every believer but in the presence of God as well.

Now, is that not what William Branham did? Was not his life a complete open book before the people? And does not Paul say before this, that We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully.

Now, what does Paul mean by saying “*we have renounced the hidden things of dishonesty*”, what does that mean?

Well, the word renounce means to **2. To reject; disown**, and he’s speaking of the hidden things of dishonesty. Being honest no matter what the cost.

2 Corinthians 4:10 *Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.*

And then Paul goes on to say in **Galatians 6:3** *For if a man thinks himself to be something, when he is nothing, he only deceives himself.* In other words, don’t get too lofty and lifted up just because you have been placed in a position of importance in the church. If Jesus came to serve then that is what we are supposed to do. And in serving just remember what it’s all about, because it’s not all about you, and what you can do or be seen doing, but rather it’s all about Him, and what He did and the pattern he set for us to fulfill.

Paul goes on to say, *4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. 5 For every man shall bear his own burden. 6 Let him that is taught in the word communicate unto him that teaches in all good things. 7 Be not deceived; God is not mocked: for whatsoever a man sows, that shall he also reap.*

Now, to read this scripture from The Message Translation, **Galatians 6:1** reads like this. *“If someone falls into sin, forgivingly restore him, saving your critical comments for yourself. You might be needing forgiveness yourself before the day’s out. Stoop down and reach out to those who are oppressed. (Those who have been kept down by severe and unjust use of force or authority): Share their burdens, and so complete Christ’s law. If you think you are too good for that, you are badly deceived. 4-5 Make a careful exploration of who you are and the work you have been given, and then sink yourself into that. Don’t be impressed with yourself. Don’t compare yourself with others. Each of you must take responsibility for doing the creative best you can with your own life.*

So we begin to see one of the attributes of that **invisible life** coming into manifestation or being projected through our own vessels. And that is the attribute of forgiveness. If God so forgave us how ought we to be with one another? and you can’t have forgiveness until you have the love of God shed abroad in your hearts by the holy Ghost.

Where I think Pentecost failed 55-1111 P:60 *If it ever gets to a place that I couldn’t put my arm around any brother that’s working for the Kingdom of God, and recognize him as my brother, I feel I’m backslid. Amen. Sure. I’d be a scared to stand on the platform and face evil spirits, to know that I had envy in my heart against any brother, no matter who he is, that’s trying to preach the Gospel of Jesus Christ or live a Christian life. If we disagree a million miles upon theology, if he loves the Lord Jesus, he’s my brother, and it’s my sister. And we’ve drawn those lines. “And if you can’t love your brother who you have seen, how can you love God Who you can’t--have never seen?” And brother, when love goes out, God goes with it, for God is love. And you can never get anywhere without Divine love. And as you love one another, you love God.*

Expectations and what love is 54-0228A P:48 *And when we love God with all of our hearts, souls, and minds, and we love one another as ourselves, our neighbors as ourselves, the people can actually feel that. You can't put it on. You can't make believe, 'cause they'll know it. I believe Lincoln said one time, "You can fool part of the people, part of the time, but not all of the people, all of the time." And that's right. And if you've got love in your heart for the people, they'll know it. You might act indifferent or anything, but still they know it. They can feel it. It's another dimension, as we call it, that injects to these people a love that they know it. And they'll believe it. And that's when you can help the person, when you believe it.*

we took our thoughts in **No 20. The Image of the invisible God no 4** *the spiritual man* from paragraph **58** where brother Branham said, *"Therefore, the entire Bible is the revelation of God's mystery in Christ. Huh? The entire Bible is an expression of one goal that God had, one purpose He wanted to achieve in the entire Bible, and all the acts of the believers in the Bible has been in type and expressing what God's great goal is. And now in this last day He has revealed it and shows it. And God's help, we'll see it right here this morning: what the Lord has had in His mind all along and has expressed it. Therefore, you can see the great meaning of what it's been to know this and then try to bring it to the people. See? And then you don't... I haven't went into details and tried to explain it as God has revealed it to me.*

Here we spoke on man as a spirit man, a being who is two thirds spirit, and only 1/3 flesh. Yet it is this 1/3 that we must die to every single day if we are to project in our 2/3 the Image of the Invisible God. Therefore the image that is to be projected is not the flesh man, **but the spirit man**. The Spirit of God in the inner man being projected through the lens of the flesh man.

notice what brother Branham taught us in his sermon, **Works that I do bear witness of me 51-0413 P:16** *"And now, I want to speak just a moment, or just bring your attention to a few words here that Jesus said, "The works that I do bear witness of Me." The things that I do, what I say, is what bears record of me. And that's what bears record of every person. Do you know, I'd rather you'd live me a sermon than preach me one? It'll be a better evidence that you're a Christian. Isn't that right? A live a sermon. And what we are is what we live, what we do. Our actions shows what we are. And if we say we have faith, and then afraid to step out and claim our faith and put it to work, then our faith doesn't do us much good, does it? The Bible said that faith without works is dead, just as the body without the spirit is dead..*

Faith once delivered to the saints 57-0610 P:27 *The spirit that was in you, controls you. And if the Spirit of Christ is in us, the body of Christ will be Christ-like in it's feelings in it's actions. Whatever it is, it'll be Christ-like. It'll do the works of Christ. God wants to work in the body of Christ as He did in the physical corporal body of the Lord Jesus. He wants to work in this body of Christ, if He can only get them to a place where they'll stand still long enough, that He can place them on the foundation of His Word so He can work. God cannot work contrary to His Word.*

In **No 21. The Image of the invisible God no 5 attributes** we spoke on the importance of getting self out of the way, in fact dying to self in order to project a pure image of the invisible one through our vessel. Here we spoke from Romans 8 and to emphasize that when the Scripture speaks of the flesh it speaks of dying to self. We read from the KJV and also the version called the Message.

Romans 8:5-8 *Those who think they can do it on their own end up obsessed with measuring their own moral muscle but never get around to exercising it in real life. Those who trust God's action in them find that God's Spirit is in them, living and breathing God! **Obsession with self in these matters is a dead end**; attention to God leads us out into the open, into a spacious, free life. **Focusing on the self is the opposite of focusing on God. Anyone completely absorbed in self ignores God, ends up thinking more about self than God.** That person ignores who God is and what he is doing. And God isn't pleased at being ignored. **9-11 But if God himself has taken up residence in your life, you can hardly be thinking more of yourself than of him.** Anyone, of course, who has not welcomed this **invisible but clearly present God, the Spirit of Christ**, won't know what we're talking about. But for you who welcome him, in whom he dwells, even though you still experience all the limitations of sin—you yourself **experience life on God's terms**. It stands to reason, doesn't it, that if the alive-and-present God who raised Jesus from the dead **moves into your life, he'll do the same thing in you that he did in Jesus, bringing you alive to himself?** When God lives and breathes in you (and he does, as surely as he did in Jesus), **you are delivered from that dead life**. With his Spirit living in you, your body will be as alive as Christ's! **12-14 So don't you see that we don't owe this old do-it-yourself life one red cent. There's nothing in it for us, nothing at all. The best thing to do is give it a decent burial and get on with your new life. God's Spirit beckons. There are things to do and places to go!** **15-17 This resurrection life you received from God is not a timid, grave-tending life. It's adventurously expectant, greeting God with a child like "What's next, Papa?" God's Spirit touches our spirits and confirms who we really are. We know who he is, and we know who we are: Father and children.***

I think we will have to close on this today as we still have more than half of the study on the image of the invisible to review yet. But to save time the rest of that study are as follows.

No 22. The Image of the invisible God no 6 *The heart Deals with our heart being one with God's heart.*

No 23. The Image of the invisible God no 7 *God of Mercy showing that if the invisible God is Mercy then the image should project that same mercy.*

No 25. The Image of the invisible God no 8 *God of all comfort If He is the God of all comfort then what are we projecting?*

No 26. The Image of the invisible God no 9 *The condition of your heart*

No 27. What is your absolute *showing the difference between a vindicated prophet and a five fold minister*

No 28. The Image of the invisible God no 10 *Let the Mind of Christ be in you If the image is a projection of the invisible, then the minds should be the same.*

No 29. What controls you fear or faith *A pastoral message showing that God never rules by fear but by love*

No 30. A life transformed by God's word *a pastoral message concerning the transforming power of God's Word.*

No 31. Image of the invisible God no 11 **God seed will manifest God life** *The Life that is projected is the same life as the Invisible source of that life, God.*

No 32. Image of the invisible God no 12 **The Mystery of God** *The three fold mystery is God projected in Christ, God projected in His Bride, True fellowship based on true oneness with God and His Word.*

Let's just bow our heads in prayer.