

# Unveiling Of God #10

October 27, 1985

#3585

Brother Lee Vayle



Shall we pray.

Heavenly Father, again we're happy to approach Your great throne of grace through our beloved Saviour, the Lord Jesus Christ, who loved us, gave Himself for us, died upon Calvary's cross and then arose again in order to insure what he had procured would be ours. Therefore, Lord, we have no fear anymore; actually, it doesn't exist.

The devil may try to bluff us and we may be foolish at times, Lord, to accept his bluff, but there isn't any fear, because You have dealt with it, Lord. In this hour there is no more uncertainty because there just cannot be, for, Lord, You've made everything sure. Even as You came down in the Garden of Eden to start it, You are here now to finish it and You've always watched over Your Word to perform it.

Whatever You planted, Lord, You've watered it, You've guarded it; none could pluck it out of Your hands and so we have this great assurance this morning, Lord, and we appreciate it very, very much.

Help us now, Lord, to see Your Word, may it come in simplistic terms to us, Lord, may it be easily understood, easily apprehended, Lord, so that we might walk in the simplicity of faith, because we know that faith is very, very simple. It's just is the substance of things looked for, hoped for, desired, wanted, those things that You spoke of, Lord.

It certainly brings into reality in our lives those things which are in Your Word and we just take It back, Lord, when You said that there would be light, there was light. And we, Lord, want to have our lives reduced to such a place, simplicity, that when we give Your Word, it's the same as You giving Your Word, Lord; that It certainly will be done because It is Your Word.

Help us, this morning, therefore, in all these things. We'll be careful to give You the praise in Jesus' Name,

Amen.

You may be seated.

01

Now I would certainly hope that we might finish The Unveiling of God, [64-06-14] this morning but I haven't the least, you know, definite understanding that I will. However, I might say this before we start, that there'll be no Wednesday service because it's Foot-washing and Communion this Saturday and Sunday, and we'll start the service at 7:15.

Really, we could start earlier, I suppose, but you just never know how many people are working on Saturday and what they have overtime. So 7:15 and, if you're a little late, it won't be too troublesome, it won't be too bad. So there'll be Foot-washing and Communion

Saturday and continue with services on Sunday.

Now, I'm very happy for everybody here, and I want to look happy if I can, because I am happy, actually. So many preachers say that and then they forget to even grin about it; I think, well, I'm sure glad they're happy inside if they're not happy outside.

But I'm happy to see you all and we're very happy to have Brother Dave Ballous with us from up from around some friends of mine up there in New York State. One of my friends, of course, passed on; Brother Hoffman died in a fishing accident and, of course, there's Brother Good know... up there and his wife, and we know a few up there.

So you'll meet him after the service if you haven't, and he may be in this area, he's not positive, but he just may come to this area here, so you get to know him.

02 Now, in this message on The Unveiling of God, of course, you understand that Brother Branham starts with the fact that God, being Spirit and unseeable by man, must take upon Himself some element of manifestation whereby we'll be able to actually know we have been confronted by God, truly confronted and yet not necessarily see Him, because literally no man can see God and live. Now you cannot simply have a confrontation with God by nature, because that's merely a creation.

You have to literally come in the Presence of the Creator Himself, the great sovereign ruler of the universe, and to do this, as Brother Branham put it so beautifully, so scripturally, *'that God hides Himself in a veil or in a mask or in some type of instrument and that instrument He uses then will be the means that God uses to reveal Himself.'* Now that's simple as a-b-c. Now that's the Scripture, like it says, "There's nothing hidden except it be for the purpose of being revealed."

03 So Brother Branham said, *"That God bottled Himself in Jesus, in one man."* So then God is in a bottle in order to literally manifest Himself. There has to be a conduit, a bottle as it were. Now all those terms may not suit these highfalutin theologians, but it's really tremendous how that's it's one with the Word of God and so that helps us.

So therefore, God must have a veil, or He must have a conduit, He must have an instrument whereby He is able to communicate with us and we with Him on the grounds of reality, so that God would not be remiss in His duty toward us in revealing Himself. Do you hear what I'm saying?

God cannot be remiss in His duty toward us in the revelation of Himself, because if He is putting it beyond us or in such a way it is not apprehensible, then we are without... we are with excuse. So you see what I'm saying? There's no way that you can cinch this down into something which is let's use the word as it is infallible.

Let's use the word, "infallible". Now nobody wants to use that term today, because it's a pretty risky term. If you think of the implications you've... you blow your mind, but if you think of it in what we're studying, it's not hard at all. It's there.

That's why Brother Branham, in dealing with the unveiling of God, doesn't deal in so much in the theological substance of exactly what and who is God or Godhead, but he deals with the how of it: God presenting Himself to us in a revelatory manner whereby we are able to

come into that perfect communication. Do you follow? Okay.

04 Now the bottle or the veil that God appropriated far before man literally went to God and set forth the same appropriation, the same way that God wanted to do it. He used prophets because Abraham was before Moses.

When the word came from Moses from the people to God: "It's difficult for us to come to You as a people en mass and receive Your personal Presence" Did you hear what I said? "Your personal Presence, the manifestation thereof, and the Word that you're giving us. We desire, therefore, that You would give us Moses to be the in-between communicator."

Well, He said, God said, "That's great. I'll go for that." Why, certainly, He always had done it. See? So you can see the sovereignty of God. Man may think he's got some ideas but God never accepts man's ideas. He's always way ahead of him. See? All right.

05 Now so, the veil from now on is a prophet. They are the veils of God and they will communicate God to the people. Of course, they'll be manifestly approved of God so that the people will not find themselves shortchanged.

That's why I use the word in here that shows the complete picture of infallibility. The prophets, therefore, in the economy of God, misunderstood by man, misplaced by man are infallible. Now that's the way it is because God is simply using them as channels: God in the prophets.

Now all of these prophets literally played a role that pointed to the great prophet, the Lord Jesus Christ. Abraham pointed like as the father, which was the great type, you know, of this... of the ages. There's Isaac placed a role, Joseph played a role, David played a role, and then, of course, came the Redeemer prophet Jesus Christ, and he was God manifest in flesh.

Now, he was God completely manifest in flesh, and he was God unveiling Himself to the people in the role of a prophet and as a man.

06 Now here we want to see that God does not change. Most people wish to protect their own desires by reneging on the Word that God gave them under Moses: "I will use a prophet."

So when Jesus came on the scene as the great prophet, the Jews and Gentiles both have the propensity and it's more than a propensity, it's an ironclad resolution within their corrupt souls to refute the prophet, because they know, the Jews especially and we ought to know, that there lies an infallibility.

So as the Jews rejected the great prophet, see, Brother Branham said, "Well, Peter knew he was. James knew he was." Sure, they knew who he was. That's one tenth of one percent or one hundredth of one percent? I'm talking about across the board, always the Elect are left out of that across the board stuff. Now you know that or you're sitting here in vain this morning.

You don't understand sovereignty. See? So they turned down the prophet and today the Gentiles turned down the prophet on the grounds of always talking about the Lamb. See? Well now, the prophet was the Lamb, see, and the Lamb was the prophet.

And if you don't fully appreciate this Message of Brother Branham's, you'll just not get into the understanding of this hour, because his whole ministry points to what we're dealing with in this unveiling. He's trying to show us, not just the validity of his ministry, but the tremendous impact and importance and what really went on, how It went on and about Who It went on.

07 So we're going to go back here to page 41 and start reading a bit.

[284] *Now, Moses was the Word that day, because the Word was given... him for that day..*  
[Now that's a difficult expression to understand, because we're not at all familiar with that expression from the teachings which we have had that are extant over the last four hundred years, and that's when the writings really start, more with Luther than any other body. We just don't understand that.] *Moses was the Word for that day, because the Word was given... him for that day;...*

Now if you let your own thinking go and substitute your collective thoughts, which tend to be your doctrine from the Word, and just go to the Word Itself, that's all, you'll find that through Scripture It's Moses' Law, Moses' Law, Moses' Law, Moses' Law, Moses' Law; just the same as Paul's Gospel, Paul's Gospel, Paul's Gospel.

So Moses was the Word in two instances. Number one, God said that "I'm going to lead the children of Israel out of Egypt after persecution suffering with a high hand four hundred years from now." Now, He didn't positively identify the extra mentality. See?

08 Now from their own teaching and their own historical background, they would know that the instrumentality always was a prophet, so therefore, Moses coming on the scene, though he himself did not have the revelation the way John the Baptist had the revelation. He could have said, "I am Genesis chapter so-and-so, right now to lead you out," like John said, "I am the voice of one crying in the wilderness." He said, "I am Malachi 3. I am Isaiah 40."

In other words, I am the Word made flesh the same as when God said, "Let there be light," there was an accident; it turned black. He said, "Let there be a horse," and a pig came forth.

Now if you believe... if you don't believe that, then you've got to believe what I'm saying and understand what I'm saying: that the Word of God has to come to pass in the definitive form which God wanted from that Word.

So therefore, when He said, "With a high hand, I'm going to lead them out," it was necessary for the people to believe that He would do it the way He's always done things which is by a prophet. See?

09 Now Moses therefore was the Word for two reasons. Number one: he was that Word come into manifestation because God had to have somebody.

And Brother Branham said, "*That was a special chosen man from before the foundation of the world,*" and people don't like that, but they don't realise that man had to get his genes from somewhere to be the physical, not apparition, because he wasn't an apparition; he was anything but that. He was very, very apparently a substance.

And remember God deals with substances and faith, which is based in the Word of God or Word based, always brings forth a substance because the faith itself is a substantiating. All right.

So the substantiating Word of God said, "I'm going to bring them forth," and He brings forth by a prophet, so therefore, he was literally the Word. Do you follow what I'm saying?

Just like, "Let there be light." Like he said, "The voice crying in the wilderness; I'm the Word of God made flesh." So therefore, this one was in his day the Word of God made flesh in the limited sense what we're putting it, but in the unlimited sense that God is behind it. He's infinite.

Number two: he had to come with the message and the only way the message could come; the directions for the exodus where the Lord descended upon Egypt with a Shout. You didn't think of that, did you? Well, you better start thinking.

He didn't descend so much as he cut across land. The Lord paralleled, see, with a Shout. Now, so therefore, Moses gave the Word for that day being thoroughly vindicated.

[284] *Now Joseph was the Word in his day...*

10

Now notice, it wasn't as much as Moses brought forth, but it was a hundred percent pertinent to what Moses brought forth, a part of that Word, and he played the role, because he was the forerunner that went on down into Egypt where Israel then could congregate and the Word of God then could come into manifestation.

Now that's how you can see we come from Luther to Wesley to Pentecost to now. See, it's got to start somewhere and begin to build up where the spirit of God is moving up all the time like in our church today we have Christ moving from Cornerstone to Headstone.

And if the Cornerstone of the Gentile Bride was not a human physical structure, a man, spirit, then the Capstone has to be... cannot be human physical structure; it's got to be spiritual. That's how Zerubbabel can bring forth the Headstone crying, "Grace, grace, grace." This is related to this hour.

So what you've got to do is begin to realise all the things that are related to this hour, and you just take them in stride, and you orient your mind to it by getting rid of the old junk and, of course, Dr. [Inaudible] psychiatrist, psychology, "You don't break old habits, you simply build new ones." So what you do with the Bible is in line with that renews your mind.

It doesn't say get the old stuff out; it says put the new stuff in, bringing every thought into captivity to Christ. That means apprehend everything that Christ is giving you and put it right in the bottle and just put the lid on it, and you keep it for yourself, don't let it get away.

11

Like I said the other day, how you fill up really to get the true baptism with the Holy Ghost which is the absolute infilling, not initial baptism, but the absolute baptised Holy Ghost, spirit-filled life, you start with that Word there, Word upon Word upon Word and that

begins to get rid of your old love, your old faith, your old knowledge, your old patience, your old this, your old that, all that stuff in there's very good, but it's not what God wants.

He wants that which is come from the Word of life and as your old being and all these old things begin to rot away, love not the world and the things of the world and don't you go toward the world for one minute, just get rid of all that stuff.

You watch this other stuff begin to keep come in then you see if the rocks come out of your bottle, the force, the life force of God, the Spirit comes in and here's a man presented and that man's walking with Christ. And he's not a sham.

He's not an imitation. He's not a church member. He's a real born again Christian. Now we're looking for that, brother/sister. I'm not looking for this great miracle thing. I've had enough miracles. If He wants to give me more, praise God for miracles, but I tell you He's doing just fine as far as I'm concerned. The thing is to get that life lined up. All right.

12 Now you see where the Word lies.

[284] *Joseph was the Word in his day, portraying Christ exactly.* [Thirty pieces of silver, in the dungeon, you know, thief on the... two thieves, two bad men on both sides, one died, one got free, baker and butler and so on, see.] *See, each one of them was the Word.*

[285] *And when Jesus came, He was the Word in Its fullness,* [Now listen why.] *because the whole plan of redemption lay in Him.*

Now always watch that. We've studied this before and we're showing you that God is a God of many things but primarily a God of redemption. That's the big thing to watch. You watch that. He starts at El, Elah, El Elah, Elohim, and that's the self-existent One. That's the strong One bound by an oath.

That tells you God is in two parts literally: omniscience and omnipotence. Now how's He going to use it? He's going to use it any way He wants to. Now but what is the desideratum, the great thing to be desired? What is the magnificent picture that God had? What is it God wants for the masterpiece? Something brought out by redemption.

So therefore, His name Jehovah is the key word of relationship to what He wants which is us. Jehovah means Joshua or Jesus Saviour, so therefore, we look at redemption.

13 Now we're going to find that redemption is absolutely placed in God in human flesh, so therefore, anything dealing with redemption has to be a portion of God in human flesh, getting down to you and me which is a microcosm, just a little bit of the Holy Spirit, and we become the redeemed.

And but don't you think for one minute that's not efficacious because by that microcosm just pardon the expression but that's the best I can do to give you an understanding what's in my mind, what I see in spite of it being a microcosm, that it be a drop as it were in the ocean, you still are the righteousness of God by an identification, which is not theoretical, which is not simply a tenet or dogma or something mystical; it is a living reality. See? Okay.

[285] *...The whole plan of redemption didn't [lie] in Moses, didn't [lie] in Joseph, didn't [lie]*

*in Elijah. [And all of them put together it didn't lie them; it just typed what was coming.] See, they were only part of the Word, pointing to It. [Pointing to what? The Logos. God in human flesh.] Now notice, keep your thought; here here It comes, as I'd say. See, the whole plan wasn't in them. They were pointing to It.*

14

Pointing to what? The whole plan of God in one veil, every single thing in the one veil, so therefore, if you've got Moses, you've got a part of It. And that wouldn't do you any good because, look, if I'm going to go to Bellefontaine and only get part way there and break down well, what good does that do?

Now if you go to Joseph, you're getting part way, and Elijah, you're getting part way. That's not good enough. You've got to get the whole thing. So, it's pointing to the whole plan wherein the entirety of redemption lay so that in Him is everything. In Him is salvation in the baptism of the Holy Ghost, in Him is sanctification, in Him is the Resurrection, in Him is the Rapture, is the Wedding Supper, is the Millennium, is the everything, because, you see, God was in Christ, and Christ was in human flesh, and that spirit outside of the flesh.

Everything is spirit but the flesh. So therefore, if you have Him in whom God was then you have everything that lays in God or lies in God, because you now are appropriating omniscience and omnipotence. And when you've got that you've got everything. See?

Like one fellow once said, if a man says to you, "Everything is money," you know jolly well he hasn't got any. When I say, "Everything is Jesus," you've got It; you've got everything. That's the difference between man and God.

This is the thing right here where people don't capitalise; they capitalise too much on the fact of the redemption by the blood of the Lamb and then they don't go on from there. And that's why Brother Branham said, "*The church has been under a chemistry for seven Church Ages but now He is here.*"

Now it can't be like He was here simply full of the Holy Ghost, you and me full of the Holy Ghost; this has got to be different because All in all is here.

15

Now let's keep reading. I'm not giving you a line of goods I can't back up by the message here.

[286] *Now therefore after Him, [Pointing to Him, the whole plan, everything in Him, God in Him that makes everything in Him] Therefore after Him, the fullness, we cannot point to something else. It points back to Him, the Word.*

Now it tells you that. Now anything coming on the scene afterward will always point back to Him and always pointing back will show forth that He is the centrality of the wholeness of whatever God, or fullness of whatever God wants to produce, by way of redemption or anything else actually as far as that's concerned.

Now it points back to Him. In other words, in this hour, He must be reproduced and will be exactly what He was in His fullness in the flesh at that time. See?

Now it's been coming up, it's been coming up through seven Church Ages by seven messengers, by seven groups, just as it was from the prophets from the beginning up to

where Christ is. All had to point back to what He was. See? But there's only one age and that's today that can point exactly now what He is, what He was. Now I'll prove that by Scripture.

16 Let's keep reading here.

[286] This is the complete Revelation; [He was the complete Revelation of God: He still is.] *nothing can be added or taken away from It.* [That's exactly right, or the plan, or anything you're talking about in Christ.] *There's the complete Revelation.* [There's the complete Revelation. See, right there.] *All that, a shadow of Him to come; but when He came, He was the Perfect.*

Now the word 'perfect' there Brother Branham, I think, inadvertently uses exactly the Greek because everybody talking about perfect they say, "Well, that's a perfect piano. That's a perfect organ. That's a perfect something," and they don't even know what they're saying.

What they're really saying, according to their minds and their thinking, is that's a thing that measures up to every standard and it has a perfection of quality that is surpassing, and you leave it there without knowing what you're really saying what is this, a thing that is perfect has been done and finished according to exact specifications that, if you add, it is no longer perfect; you take away, it is no longer perfect.

You've come to the point. That's it. Don't go any farther. Don't go back. Stand right there.

Now the church couldn't stand right there with the complete Jesus Christ. They fell under Ephesians, the Ephesus church, the church in Ephesus. They fell. Now it's been one scramble to get back. They fell in the ground and died for one thousand years under the Roman Catholic regime.

Under Luther, they began coming forth. And as Brother Branham said, "*It sure didn't look like much, like the real thing,*" like it was planted, which was Ephesus, died and got planted, the original truth, the original Bride-like member, because you've got to equate the Bride to the Word all the time. All right.

17 Now,

[286] *...He was the Perfect. Hebrews 1, "God in sundry times spoke to the fathers through the prophets,"* [It's 'in' the prophets as Brother Branham himself said, he corrected this King James Version, and I don't know if he even knew he corrected it.] *God spoke through veils, the prophets, "but in this last days through His Son, Jesus Christ."* [Now he's quoting again from the Book of Hebrews, but you'll notice he said, "in the last days." Now,] *there you are. Unveiled out there on Calvary, the Son of God, unveiled.*

Now the point is, if He was completely unveiled back there when He was on earth in a human figure, what will He be but completely unveiled now if He does appear to the Gentiles for the same purpose He appeared to the Jews? Which is that prophet, and He'd do the same things in the spirit he did when he was here in the flesh. See what about now?

18 Now, let's just take a look at this business of perfection. We've gone to this before, but we're going to do it again this morning so that no one can say that we have neglected any



thoughts if at all possible. All right, in 1 Corinthians 3:13:9



1 Corinthians 13:9-10

(09) For we know in part, and we prophesy in part. [Now Paul is saying that.]

(10) But when that which is perfect is come...

When it's all over; when it's concluded, and remember, when God does what He wants done, it's finished and it's exactly right. That's why any man taking or adding to It is in trouble. That's why the first part of the human race got in trouble, because they added to It and they took from It at the same time.

They added one word, and they took away life. They thought by adding, they could obliterate the word 'death'. Many people think by adding they can change the Word of God. They don't change that Word of God for one split second. They just change their own destiny.

And thereby literally confirm the Word of God that says that's what would happen. So how are you going to change the Word of God? Hogwash! You haven't got a prayer. Like Brother Branham said, "*You better pray not to change God's mind but ask God to change your mind according to His Word.*" Now that's good preaching. He said it exactly right.



1 Corinthians 13:10

(10) But when that which is perfect is come, then that which is in part shall be done away.

19

Now it's taken all this over the years to bring it all together and, when it comes all together, then there's nothing else to look for and don't you dare go back to a part. See? I'll tell you why. It's just like that Rubik Cube, I guess they call it. It was a guy named Rubik or something.

I think it takes those Hungarian Jews to mess you up, doesn't it? Better talk to Joe Raczkovi... about that. All right. You've got a cube there. I can't... the only way I could put that thing together is by pure accident. But I'm going to tell you something: there's cubes that somebody I know can invent that nobody can put together, because made no way to put it together unless something came in by divine alchemy and begin to change parts.

Only God has the divine alchemy because therefore if you look back on a part, you can't do it when once...

Well, look it, once Christ comes into view, who had eyes for Moses or for Jacob or Joseph or anybody? That's why Brother Branham said, *in the Resurrection, you will be here on earth forty days or however long it takes to meet your loved ones and greet everybody, so that you get that out of your chest, off your chest entirely, and then you'll meet Him in the air up at the Wedding Supper in a human figure, and He becomes incarnate to us, and we crown Him King of kings, then everybody has no eyes except for Christ, and you see the love scene of the virgin Bride and the spotless Groom in the Songs of Solomon. See? Okay.*



1 Corinthians 13:10

(10) ...that which is perfect is come...

20

Now, it says up to this there's a point in the Old Testament where the people knew in part and they turned down the whole from the parts. You know why? Because they misunderstood the parts. Now if people could understand Luther, Wesley, and Pentecost, there would be no trouble seeing this, but they don't, so each one starts with... leaves the picture and goes back, and he sealed his destiny completely away from God.

And so Brother Branham said, "*All it can do is to point back.*" And what do you point back to? The complete. So if there is a Cornerstone and there was, and on the premise there has to be a Headstone or a Capstone, then whatever the Cornerstone was has to be the Capstone. Now that's going back to true Pentecost, not the day of Pentecost because that message doesn't save us. You, brother/sister, you don't call it a chicken, what you're looking for, when you simply handle the egg and see the embryo forming. You put that egg aside until the period is over and the chicken comes forth. Terrible illustration to use here, but it's the best I can do on the spur of the moment.

So what you started back there in Pentecost, built on the foundation of that first few years where Jews were, you know, like a foundation to the Gentile pyramid of the Church, Bride. There was a cornerstone came right there for this pyramid we're building and that cornerstone is the capstone.

Now what was it at that hour? That cornerstone was a rock of offence; it was the revelation given by the Holy Ghost through the prophets, particularly Apostle Paul. And Paul mentioned, he said, "Unto the Greeks, it is complete folly; to the Jew, it's a stumbling stone." They couldn't take it, and yet they were the authors and finishers of their own folly. Now don't tell me the Word of God was because the Word of God doesn't botch.

Now if you want to get away from folly, you just take the Word, and it doesn't drive you crazy; it doesn't drive you wondering and wondering and wondering. Now times of a little bit confusion at times but don't let that bother you. Just sit there and wait for the answers. You'll get the answers. They come along.

[286] *Now... out there unveiled on Calvary, the Son of God, unveiled.*

21

Now what about now? If it was complete then, it's complete now. In other words, what Jesus died to accomplish, the perfect plan of redemption is now in full view, having accomplished and now in this hour what it is doing to put us over there, because it's revelation, preeminence, back to the Garden. See?

And restore, brother/sister, doesn't mean I'm going to restore my house so I'll burn it down and I'll build a brand new one. It means to get it back to what it was originally and that takes a miracle, because no man can ever restore anything. He does his dead level best to bring it back and says this is a reasonable facsimile. If you're honest, if you're, you know, if you're just a bunch of salesmen that don't have very much integrity in your sales, you can say, "Well, this is truly a restored piece."

You say, "No, what you mean it's been brought back to as close as it can be."

Do you understand what I'm saying this morning then? Restoration means we're going to get right back, period, and it's even better than that. It's going to be Resurrection, immortality. We're not going to go back to Garden of Eden innocent. We're not going to go back with a fat... hey, we've learned a lot of lessons.

That's what happened in the days of Noah. They learned a lot of lessons but how well did they learn them? Just long enough to go out and get drunk; ha, ha, ha, Lord, and get into homosexuality. Sheww! Started right back there with old Ham. Don't you believe it was anything different. It's exactly what it was.

Now we're reaping the results and we've got a lot of AIDS doing it too. Don't forget my pun because it's going to be worse than a pun too. They're just trying to tell you it's all right but it isn't all right. All right.

## 22 Listen.

[287] *Notice, "made alive," [All right. "Made alive," see.] and today when the Word is manifested in human vessels [or] veils, it's absolutely the Word fulfilled in that day, which comes back to God. [Okay, now what's made alive today? The Word's made alive, which is Logos or the prophecy made alive in the prophet and through the prophet to you and me. Okay.] Notice, "made alive," quickened, and today when the Word is manifested in human vessels...*

Now he's talking therefore about prophets manifesting It and also coming to the people and they manifesting It. It's absolutely the Word fulfilled in that day which comes back to God.

Okay? It's got to come back to God, which as I said awhile ago, it started with the Cornerstone, ends with the Capstone, and they're identical and if the Cornerstone was a rock of offence and a stumbling then so is the Capstone.

I don't think I said that last time around, but I'm clinching her down now because I remembered. It's got to be the same, and remember it's going to bring it forth with shoutings of "Grace, grace, grace" where you don't got nothing to do with it.

"I," said God, "will restore."

"I," said God, "will send Elijah."

If God ever sends His power back into the church, it will not be by obedience; it will be by grace. Christ coming in the form of the Holy Spirit veiled in the Pillar of Fire in this hour, the Son of man ministry and revelation has nothing to do with you and me except as recipients, standing back, watching the acts and the role that God is playing which comes back to God.

[287] *Being baptised into Him, according to 1 Corinthians 12, we become identified with Him.*

23

In other words, whatever comes to us in this hour, the Headstone coming forth with cryings of "Grace, grace," the Church now built up to Him in love, the church standing right back there where, before she was a fallen women in the Ephesian age, right back where she got that pure Word of God, she's completely identified with Him that stands manifested before us. Absolutely, we are a part of Him and He's a part of us.

Now that's where you've got to understand you are, in spite of everything you think, in spite of everything you do, in spite of everything you say, because then if it's not... then if it's anything you do or say or think you're going to accomplish then, brother/sister, you're not under grace, because grace is not works and works is not grace.

24

Now let's just take a little picture of that for a second over here where we enter into the thoughts of Paul concerning... of Abraham...



Romans 4:13-15

- (13) For the promise, that he should be heir of the world, [that's verse 13 chapter 4] was not to Abraham, or to his seed, through the law, but through the righteousness of faith.
- (14) For if they which are of the law be heirs, faith is made void, and the promise made of none effect:
- (15) Because the law worketh wrath... where [there is] no law... there is no transgression.

Now It just tells you that where there's grace, no transgression can be imputed to you. That's why Brother Branham had to come and say '*the Bride is the perfect, righteous, sinless, spotless Bride of the Lord Jesus Christ and didn't even do it*'. Now if he'd have said anything else he couldn't have been that prophet. And William Branham said too many things that are a hundred percent identified in Scripture to be anything else but the prophet.



Romans 4:16

- (16) Therefore it is of faith, that it might be by grace; [In other words, God comes on the scene and says, "Here it is. Do you want it?" You say, "I'll take it." That's it. See?] to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.

[289] Now notice... [paragraph 289] How many American citizens are here? [Now he's going to illustrate in order to further illustrate and clinch down what it's all about.] Raise up your hand. All right, you are an American citizen, then you are identified with this nation.

25

Why? Because you're a part of the nation, born into it; legitimately speaking, you could, of course, become a citizen on the same grounds I did. You decided to become one so they let you become one. That's all right. But usually this speaks of birth. You're an American citizen because you're born one. Okay.

[289] *Whatever this nation is, you must be. Is that right? You are all of her glory and... all of her shame.*

Now you could stand there and say, "Well, hey, look it here, I'm not a part of that bunch of stuff going on there." Well, aren't you an American? Didn't it happen in America? Didn't American's do it? Then you're part of it. "Well, I'm not part of it!" Oh yes, you're part of it because he's talking about a nation. See, when you talk about Christ, you talk about a kingdom, too. See? All right.

[289] *You are all of her glory and you're all of her shame.* [That's just what the prophet said is true.] *You are identified with her.*

You're stuck with her. How do you think you're stuck with her? A lot of people don't think they're stuck with Christ because there's too many legalists in the country. Ever since poor old Luther's bunch got into anti-nonmanism and a few hard shell Baptists, you've had these bunch of Methodists and Pentecostals running around as though they can get lost.

And I believe they did, too. We ain't going to be. Of course, the Baptist thought they were and they never had it in the first place. They thought they were eagles and then find out they're chickens running around in the pen.

Who wasn't though? That's no aspersions on them, just a matter of Baptist and Anabaptist and you know, whoever they are, you know, Presbyterians; all the same bunch, any Calvinist. See, they just thought they had it, which is good, though, for a while.

[289] *You are an American, so you take on America.* [See? Because you're born into it, you take it on.]

[290] I was with George Washington when he crossed the Delaware. [Now he's going back to the time of the whole founding; he goes right back to the founding fathers. Well, we go back to Abraham. That doesn't put the Jews out. See, it doesn't put them in either. It's God that does it.] *I'm identified with him. That's right.*

*...I was with Abraham Lincoln at the Gettysburg Address. I was standing there. I was with the soldiers on Guam, you boys, when you hoisted that flag. I was there. I'm an American; I'm identified with it. Amen. Now, to be an American, whatever her shame is in the Revolutionary war, I bear it, because I'm an American. That's right.*

[291] *And as a Christian,* [now here's the reality taken from the simple illustration when you're in Christ, born into Christ]... *as a Christian, [that's born into Christ; that's my own words interpolated] I'm identified with Him.* [That's the Christ.] *Amen! I was with Noah when he was in the ark. [And we're going in now.] I was with Moses when he came out of Egypt. Amen!*

*...I was with Elijah on Mount Carmel. [That will be shortly Mount Zion.]... Glory to God! Yes, sir! I was with him when he did that. I was truly with Him, I identified myself in His death there on Calvary when I died to the things of the world, to myself and all... [tradition. Now that's a statement there that most people don't go for but that's really true because you're in Christ, and if you're in Christ and you were, then you died at that time.*

*...See, the whole thing. Just the same as... you just can't get away from.] I was identified*

*with Him. I was identified with Him on Easter morning [that's right] when He rose from the dead. [Well, we rose with Him. Let's face it.] I was identified with Him on the Day of Pentecost, when the Holy Ghost came down like a rushing mighty wind. [Now we're going back to the founding fathers, so to speak.] I was identified with Him. [Because He's the one that identified them there.]*

26

If He identified them back there how is He going to identify now? Same Holy Ghost, same baptism. What do people want? I mean, where do they think they're going? He doesn't change. You've just got to get to the place where God doesn't change, just get right down to the simplistic tactics of being a good general in God's army. See?

I'm afraid we've got logistics all mixed up with complex patterns. The logistics of God are one thing: faith in what He said, what He proved, what He did. There's your logistics as a Christian because, it says above all, take the shield of faith. If you've got everything else around, it said, now put superimpose the shield of faith over the whole thing. Now you're going somewhere. You've got to believe it. You've got to believe right. See? All right.

[291] *All that He was I am, all that I am He was;* [That's absolutely true. He came down and thoroughly took our place, as Brother Branham once said, "He became us that we might become Him." Absolutely beautiful.] *amen, being dead in Him we are identified with Him.* [That's right, and being alive you're identified, but the secret is being dead to yourself and alive unto God and it starts in the thought processes too, by the way.] *What He is I am...*

That's exactly what John said: even as He is, we are in this present evil world. Jesus himself said, "You are in the world but you are not of the world." That's why a lot of you get mixed up on this Laodician bunch of junk, you know. Brother Branham said, he said, "*You are not of Laodicea.*" He said, "*You're out of it.*"

That's exactly true, but we're still in the Laodicean church age. Well, you say, "He said we were in the Bride age." That's true we're in the Bride age; we're still sitting here. We're in it but we're not of it. Our kingdom never was of this world but don't tell me we're already glorified. Just keep your words and your thoughts exactly right.

Your thoughts exactly right, sure, all this stuff was going around us, the church carnal is out there, but we're... and we're sitting right next to it. It doesn't bother us one bit. I don't care what they do; let them do it. Oh, they're militant out there, you bet your sweet life they are. Doesn't mean I've got to be militant, doesn't mean one minute.

They want reforms and this thing and that thing. Just roll with the punches. Sure, roll with the punches. You're not going to get anywhere doing anything else. We don't belong. So if we don't belong, why should they treat us like citizens?

Did you ever think of that? Some of you are grouchy this morning; I get grouchy myself. A citizen, he's the real McCoy, shouldn't be treated this way. I'm not a citizen any longer, yet I am stuck with this dump. Elevate your sights! Put your treasures in heaven!

[291] *What He is I am...* [That's the one to look at: "What He is I am," now.]

[292] *What this nation is I am. I'm proud to be that.* [Notice.] *I'm ready to bear her shame.... ready to bear a reproach to be [Christian] American [rather]. That's right. But I'm double that to... Christ Jesus! All that He ever was I am. I like to be identified with Him.*

[293] *Those apostles, when they came back, they were... made fun of... called everything else, but they thought it was a great honour to bear the reproach of His Name.*

[294] *[Now] I'm happy today to be one of them, being identified with the Word, which is Christ.*

27

Now this can be a personal testimony of Brother Branham knowing that he is identified with the Pillar of Fire, period, there it is. That he is identified as Elijah of this hour because he said, "I'm coming." I've showed you this before way back over there in Quincy when I got into this, back here in Malachi. Of course it's Malachi.



Malachi 4:1-6

- (01) ...behold the day cometh, that shall burn as an oven; all the proud, yea, all that do wickedly, shall be stubble: and [that] day... that cometh shall burn them up, saith the LORD of hosts, [when] it shall leave neither root nor branch. [See? Now.]
- (02) But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; [that's immortality,] and [you'll] go forth, and grow up as calves of the stall.
- (03) And... tread down the wicked; for [they'll] be ashes under the soles of your feet in the day that I... do this, saith the LORD of hosts. [Now he tells you it's going to do, it's going to be done, and he tells you he's going to do it. And then he says,]
- (04) Remember... the law of Moses my servant, which I commanded unto him in Horeb [and Horeb was all grace. Deuteronomy is "second given". God gave the law again and it was all of grace. Bunyan brings it out very beautifully in his treatise.] statutes and judgements.
- (05) Behold, I... send you Elijah the prophet before the coming of the great and dreadful day of the LORD:
- (06) And [he'll]... turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Now he's telling what he's going to do. He's telling you he's coming with a curse but he's also coming with a blessing. There's the parallelism of Scripture that people don't understand and they want to separate it. It's the same thing right over here in Isaiah 61. Let's take a look at it. I'll soon get back to what I'm talking about here, where Brother Branham is in his sermon. Okay.

28

In the second verse, the last part.



Isaiah 61:2

- (02) ...and the day of vengeance of our God; to comfort all that mourn;

The curse and the blessing from Ebal and Gerizim; it's always the same. You couldn't have this world going out in ignominy and shame unless there was a Bride to go out in glory. Blessing, cursing; blessing, cursing; blessing, cursing; blessing, cursing. That's why It says as the worse and rotten things get, lift up your heads and rejoice, because the cup of iniquity has to overflow after the cup of righteousness. Come on, you know that, Genesis 18.

God absolutely pronounced Abraham righteous. The righteous Judge and the righteous God stood right there and said, "The son in flesh you're going to have," and then he knocked off those two cities and the son came in flesh. See, always God brings the blessing first.

29

What about the ark? Tell me the ark wasn't built until the flood came. Then I'll tell you you're sicker than I am and I'm pretty sick. You know that that's exactly the truth. Yes, siree. When was it that death hit Egypt? When the blood was sprinkled.

Blessing, cursing; blessing, cursing; blessing, cursing, righteous, evil; righteous, evil; righteous, evil. When did Cain get killed? I mean, Abel get killed? After the blood sacrifice, God declaring him righteous.

So let's get the picture right, brother/sister. I keep telling you: don't get fussed up that we're being held here until the cup of iniquity is overflowing, and we didn't think we'd have a little thing called AIDS to help us along, did ya?

And the more that our government, doctors and nurses and those in the high professions turn and condone these things as though as we can get away with them, the quicker it's going to come, so hallelujah. Wait till the armed force gets through and find out what they find out. They'll suppress it though, Gene, don't worry. We were talking about it that's why I'm calling him by name.

He said it was a good thing. I said, sure is a good thing. Be sure your sins will find you out. They thought they could fool with God, didn't they? The old Word under badger skins or under owl feathers even I don't care what it's under. It's not under owl feathers; it's under eagle feathers, and I don't care how that poor old eagle may look so beat down and everything else, it's still going to be perfect Word of God that will come forth, brother/sister. You can't fool with It.

30

I'm identified with it. Now how?

[294] *...being identified with the Word, [Logos] which is Christ. Identified with Him! [And identified by Him.]*

Now we can say the same thing. I'm happy to be one of them like Brother Branham; we're identified with the Word. In other words, we say, "This is it!" Now Brother Branham brought it out.

"Oh," he said, "when it's time to shed that blood, they said, 'Oh now, Rabbi Finklestein, I believe that's a great thing you said to have that bloodshed and, oh, I think Moses is right, hallelujah, great rabbi, great guy, but,' he said, 'you know,' he said, 'I don't think we're going to put it on our door.'"



And he said, "Molly would say, they say, 'Myrtle, why not come out tonight? We're going to go to the ball.'

Say, 'Oh, hold it, I'm under the blood.'"

In other words, you identify with the spoken Word that God has brought in that hour that is your identification with Christ. Because why? That's Logos, manifested God. How do you know the first thing about a manifested God unless there's someone going to tell you? What do I know about that Pillar of Fire? I don't even know it's there, as far as I'm concerned. That's the picture. I don't know if that's necessarily God.

When I see what begins to happen then I know that man's linked up with something I'm not linked up to or anybody else is linked up to. Now you're getting right to John 15:24, "If I had not done the works no other man did, they had not sinned but now they've both seen and hated both me and my Father."

But we didn't do that. We said, "Hey, something wonderful is going on here." My eyes have always sparkled about the Word, not because I'm a smart person, but I love the Word. I may not do very good with It and I may not live it very well I plead guilty to all those points but I still love that Word.

It's just something about It that just... It zooms in Its own orbit and I'm going to stand back, maybe, and see Halley's Comet and I'll just let her zoom and then like Brother Branham said, "*If we're not Bride there's a Bride out there somewhere and I won't get in her way.*" Let her zoom. Amen, that's the way to do it, brother/sister. Just get happy with the Lord because then at least you'll get somewhere in the second Resurrection.

[294] *Being baptised into Him, we become identified; identified in His likeness, identified with His Word, which is He. If I am in Christ, I am His Word...*

31

Well, what else could you be? You say, "Well, how did that happen?" You always were! Listen, the sheep led astray can be as ornery, as mucky, as rotten as down right cussed as the Genghis Khan or especially a pharaoh that we know was absolutely ordained to his position of wickedness and loss, reprobation; he can be just as... no comparison.

I mean you can compare them right down to the last dish and say, "Well, hey, that person couldn't be a sheep," but he was. So don't worry about that outside stuff, you see.

Now listen! How could you get into Him and not be Word? See, then you get into mutations. When you get into mutations, you get into man's meddling and the devil's meddling. Then the way to get to God is get rid of the devil and get rid of yourself. Oh, no, no, no, God's nobody's fool.

He said, "Revelation is going to take you back to preeminence and original," and remember, Elijah's message is to restore, to get us right back where we are nothing but Word. That's why Brother Branham kept harping on Word, Word, Word and the Bride is a Word Bride. She's nothing but a Word Bride. She can't be anything else. See?

32 Now remember, you're that in Him, identified and one with. Now you're not going to prove anything. You just take your stand with that Word, that's all you can do. All right.

[295] *With the Word manifested or revealed in that Revelation in there. Then what does that put me? [Now normally you'd say, "Where does that put me?" or "What does that make me?" So he just combined the two of them. What does it make me; where does it put me? So, all right. Now listen!] If He is that Shekinah Glory, I'm part of It.*

Now the Shekinah Glory was the white light or the manifestation that attended the personal presence of God. You won't find that in the Bible. I'm sorry but it's not there. A lot of people think that word's in the Bible because you read it, read it, and read it; you're not going to find it in the Bible.

That's a word, I guess, that's in the writings of the Torah and it's accepted by the Jews and by the Gentiles. It's accepted by the prophet, William Branham. All right, now let's go again then. He said,

[295] *If He is that Shekinah Glory, I'm a part of It.*

33 If He is that which is attendant upon that actual majesty of God, in this case we could call it the veil, which is what you see in there, then he said, "I am a part of It." Now someone said, "Now, that's carrying it too far." Then you are not born again because whatever He is you have got to be in your own distinct position.

No more than God in the prophet makes the prophet God per se, and yet he sure is to the people. So the same with us in our position, in our rebirth, in whatever office or place God ever put us, because he said, "What does it make me? Where does it put me?"

"Well," he said, "right off the bat, I want you to know this: it's just the same as I'm talking about veils, you have become a veil, too," and if that veil then can be a pertinent glory of Almighty God manifested, then you are the glory of God, and that's what the Bible said, because man is the glory of God and you're looking at sons.

See, you've got to watch back and forth when the gender changes for individuals or collective and all that, collectively it is a female, individually it is a male. Everyone is a son of God by rebirth; nothing feminine about God. It comes to Bride; she becomes the collective... the collective sonship then becomes female because you're typing something. All right.

34 Now listen!

[295] *...I'm a part of It... Oh! Amen! That's right. [Now William Branham was definitely a part of that. We believing become a part in our own realm and orbit or our own position. Now,] that's right. The Word Itself revealed, reveals Itself.*

That's exactly right. The Word Logos came and revealed Itself to Brother Branham, revealed Itself to us, then turned around through the prophet and told us about himself that was revealed. There was no prophet that did this; God did it. You and I got no private interpretation; God did it. There's only one private interpretation and that's God's private interpretation and we can have It.

Now it becomes community property. By our marriage, there's a communal law in Ohio that it's fifty, fifty. Well, I don't know about that really. I think a marriage law is he gives you everything and she gives him everything. That's the way God did it. All right.

[295] *...It reveals Itself. Think! The mysteries of God made known to us in this day by the same Heavenly Messenger that was made known to them in that day. [Now what's he talking about? Let's find out.] Notice the same Pillar of Fire that sent Moses, the same Pillar of Fire that... Paul met on the road... to Damascus, and Paul wrote the New Testament.*

35

He's telling you, the same Pillar of Fire that came to Moses with a word of exodus is the same Pillar of Fire that came to Paul to initiate it, is now the same Pillar of Fire that came to William Branham to get us out of here. Same Logos, same God. No different. No different at all. See? And yet the Bible says, "Who has believed our report?" Categorically, Revelation 10:1 bringing the Seven Seals, is that message a Word, a promise of this hour, which is going to get us out of here because God has given life to His Word?

[296] *Remember, Matthew, Mark, Luke, and John,... only wrote what they saw, but Paul had the Revelation. He pulled It out, for he had met the Pillar of Fire, himself...*

[297] *There, Joseph, all them wrote what went on, everyone wrote back in that day. But when Moses came on the scene, he had the Revelation. [Now watch!] He had met the Pillar of Fire, and It was revealed to Moses how Genesis. ["The how", he's just got "how Genesis," but it's "the how of Genesis."]*

How did Moses know it? They'd lost all the records; it was word of mouth. You know what word of mouth is good for, pheww; I can't even remember people's names when I'm introduced to them. I made a habit of forgetting, so have you. That's been bad for us, now we're trying to remember the Word.

We're terrible forgetters but in some cases that's awful good; most of the time we don't forget what we should. We should forget any dirt anybody does us or anything like that; just remember the good things and keep marching on. But we're so smart, we remember all the bad things, forget all the good things, Phhhh. We're in a mess. God have pity on these poor rotten old souls. I'm sure glad He's doing the work of redeeming us because I've... I sure ain't going to try. Forget it, forget it.

36

Now he's telling you how the history of the Bible came to Moses.

[297] *He... wrote the first four books of the Bible, [really he meant five books] Moses did. Is that right?*

Now Brother Branham is telling you something here. He said, *"I am telling you the history of the Seven Church Ages I got from God."*

Now they say, "Brother Branham, there's nobody ever gets a thing like that. Who do you think you are?"

"Well," he said, "I am Moses for my day."

Well, why not? Didn't Moses type the exodus? Paul didn't, in a sense of the word. Brother Branham's got Jesus down there in as, you know, the veiled Pillar of Fire. Moses, Jesus, and William Branham; he's got that in the three right there.

But when you look at it... see, this is why he keeps going to Moses, Moses, Moses, Moses because here is your exodus. The other is appropriate because it is not just contingent to it; it is the root of the whole thing. But! You've got to put it in the hour and the hour is getting out of here. So the emphasis is get out of here! Do you follow what I'm saying?

See, you can't understand this message of Brother Branham according to what I see, unless you're getting what I'm trying to tell you this morning. See? Not... maybe you don't even need it. I don't know but I enjoy teaching it and playing around here, getting up there, I like it.

37 He said,

[297] *Moses... Is that right? For he met God in the form of the Pillar of Fire, veiled in the Pillar of Fire.*

[298] *When Paul met Him on the road... The disciples just wrote what they had seen Him do, but [he means Paul, not Moses here]... had the Revelation; because Paul went... to Egypt for three years and studied, and saw that God of the Old Testament was Jesus of the New, the Revelation, being "I was not disobedient to the heavenly vision."*

"I was not disobedient to the Pillar of Fire." Put it the way he's saying it. He's telling you, what was Paul not disobedient to? The heavenly vision! What was the heavenly vision?

"Who are you, Lord?"

"I'm Jesus and I'm going to show you great things; you're going to suffer for Me."

Took him out and gave him the Word. Exalted him so much He gave him a thorn in the flesh, which Brother Branham said was nerves. I suppose that's the worst thing you can have in one way. I don't know.

Thank God He's helped me with mine, I can tell you that. I sure appreciate it like a... you've got to go through some things to get appreciative and then you start to take back an awful lot of things you've said and start saying some other things. I hope... I'm not... I'm not goofy I say a lot of things you've got to take back anymore, but it's all good for us.

It's all good for us especially when you learn from somebody else's problems. That's the big thing, oh God, help us to do that. Save you a lot of... save some of you folk a lot of trouble if you just listen carefully.

38 "I was not disobedient to the heavenly vision." What does this mean? To the Pillar of Fire. No way.

[299] *And think of It... [Now listen!] think of It! The same Pillar of Fire that came upon those man that wrote the Bible, is the same Pillar of Fire here today interpreting the Bible!*

*Amen!*

"Pillar of Fire, I'm listening, interpret the Bible." Oh, the prophet.

"Oh, you mean William Branham?"

"Phhhh! Forget it."

"Oh, you have the Pillar of Fire?"

Try and do it. See what man's like? He went to God and said, "Lord God, we want a prophet to do this, and God answered their prayer, and now they are stuck with it, and they're thumbing their nose at God." Pardon the expression if you want to get mad at me for saying that; that's exactly what they're doing; spitting in God's face, just like they did in Calvary; spitting right in God's face today.

Don't think they're not because they crucified to themselves the Son of God afresh; God in the form of the Holy Ghost, back in Sonship because remember, according to the Resurrection of the dead, he is the Son of God and that in... well, we'll talk about that a little later. I don't want to get you confused.

39 Now,

[299] *...same Pillar of Fire... today interpreting the Bible! Amen! How we thank Him for that!*

I should say so! Who knows better what he wrote than the One that wrote it? As I'm getting a kick out of people who are trying to tell me what's in The Seven Church Ages, the one I compiled for Brother Branham. Don't try to tell me, because I know what's in it and what the thoughts are behind it.

You know, if you want, you can have a little fun doing it, but you know I'll just laugh at you. I won't do it publicly to your face, I'll be nice, and I'll let you go behind your back. Maybe, I'm not that nice.

Brother Dave Ozmick told me the other day, he went to... he got... he didn't know he was on somebody else's property, the little kid he thought was Dave Pollock's boys, so he said, "Where's your dad?"

He said, "Over here," and going to lead him there and the first thing Dave gets... a big dog comes up and bites him here, and he turns around and the dog bites him back here. Well, watch those dirty dogs. They've got to... went down, I guess, they've got to see if the dog is rabid or something, I don't know. He wasn't complaining too much but it's just a little lesson, just listen, just watch those things.

[299] *Oh, what a comfort, what identification!*

40 What do you mean identification? You've got to be right. There's no place for error if the One that wrote the Book is here telling you all about the Book. How could you mess up? How could you go wrong? Now let's face it: Eve went wrong and so did Adam. The first

early Bride went wrong, you know, not the first little tiny group.

You know, some of those no doubt died, but they couldn't be resurrected because they belonged to a certain age. That's why we can't get out of here until this age is over. We're linked to it; we're not... we don't belong to earth, everything else, we're Bride. Bride age and everything else, but we're linked to this whole stinking mess. All right.

Those other folk coming on, we're linked to the ones that hadn't perverted the Word. See? Oh, there could have been a Rapture. No way. No way. Bride wasn't in. See?

41 Now, they were able to make error. This Bride will not make an error. Why? What did it? All you've got to do is believe. What makes a believer? You're believing what we're talking about now how God is unveiled, how you get to see God, how you get to know God, what's it all about?

[299] *What a comfort, what identification!*

See? Not now, Brother Branham, identifying God but now identifying us as part of God. "So, Brother Branham, then, what is this all about?"

"Why," he said, "you simply believe what I'm saying; you're a believer. Don't try to interpret," he said, "just say what I say."

They say, "Then why are you preaching the way you're preaching up here?" I'm not interpreting; I'm telling you and trying to get your minds clear of what a prophet is saying away from creeds and dogmas and traditionalism because I've been through it. If we could just find some person that had no background at all that God could just pour this into you just don't find them, that's the trouble.

[299] *...what identification! I'm so glad to be identified in that, [Not "with" that, "in" that!] I don't know what to do. I'd rather be identified in That than all the Baptist, Methodist, Presbyterian, Lutheran, and all the rest of them. Identified in that Word where that Shekinah Glory and Revelation lies!*

42 He said, "I want to be known as a part of That." Now people stand back and they... and here's the sad thing, brother/sister: people out there with the charismatic notions identify themselves and enjoin themselves in their own understanding and are convinced they are a part of the very thing we are talking about.

And what does the devil do? Come back here and makes us stand back and wonder if we've got anything and the only ones that got it. That's the way the devil always does it.

That's why Brother Branham said, the person came and said, "Brother Branham, I'm sure I've blasphemed against the Holy Ghost."

He said, "*The very thing you tell me makes me know you haven't done it.*" Ha! You think people really know they've blasphemed against the Holy Ghost. Ho, come on. They do it and think they're worshipping God, the same as old Cain killed Abel and thought he had done God a good thing, the same as Paul killed the believers and thought he was doing a good thing.

Man, they don't know for nothing. Sure, the man come and say he blaspheme, you know jolly well the devil's just taken him and slapped him around. Get his eyes off the devil and get on to God. See? Identified that you're in the Shekinah Glory.

43 Listen! Here,

[300] *The Pillar of Fire appearing visibly amongst us...*

When was that? Three hundred people in Jeffersonville saw it. They didn't see the real Pillar of Fire; they saw a reflection. There's the real Pillar of Fire right there taken by camera, as much as you'll get. It's a print. Same thing up here. It's the same One, it's no different, no different, brother/sister, I don't care. Seven angels, God in the form of seven angels don't let that floor you.

Seven spirits before the throne, seven eyes. You know God's only one Spirit; it's manifestation. If He wanted to manifest in twenty-one angels, He'd put it in the Word and show us. Don't get upset about anything; just roll with the punches. Just roll with the punches; just believe what the prophet said.

[300] *The Pillar of Fire appearing visibly among us, identifying that the Message is right...*

Do you mean to tell me that, that, that? Sure! Even the government identified It. Then they went around and tried to identify the flying saucers and couldn't do that but one of these days one of them will pick you up. Don't worry about it. Just get ready to go.

[300] *The Pillar of Fire... visibly appearing amongst us, identifying... the Message is right, like He did at Mount Sinai. [Say, "Oh Brother Branham, you trying to tell us something?" "I just done told you," he said. Now listen! Watch this!] Remember, before the true message come forth, Moses preached and... led them out of Egypt, but... before the real commandments were laid down [in brackets] (the Seven Seals... brought in), God came down before the people and proved that Moses was sent from Him, (is that right?) in a Pillar of Fire that Moses said he had seen in a bush and talked to Him.*

44 It tells you right there Moses came out of the wilderness and said, "I was saw a Pillar of Fire and a burning bush, identified himself as Jehovah."

And they said, "Is that really so?" They said, "Yeah." Well, you say, "I don't know if that's right or not; I just can't believe that nonsense but, sheww, man, that's too much."

"Well," he said, "I'm certainly going to tell you something: you're going to see It for yourself. You don't know."

45 Now listen!

[301] *Oh, in this last days to see the same Pillar of Fire right among us, [not "in" us, "among" us.]*

Who's going to claim the Pillar of Fire is in him? Now you're dealing in another area right now of God. Leave that Pillar of Fire alone. It's not yours. That's only one person going to get

that; that's the prophet. The Pillar of Fire goes in him. Now you see why we preach Presence the way we do?

Differentiate how the Holy Ghost gives way... the baptism gives way to the Holy Ghost Himself, just like Ephesians says so. You don't fool with the Word of God, brother/sister; it's either the Word of God or it's not the Word of God. The Word of God is going to be just what It said. The prophet said It would do it. Amen, you just don't fool with that.

46 Now listen!

[301] *Oh, in this last days to see the same Pillar of Fire right among us, speaking the same Word! [No changes.] Not only that, but interpreting It by making It manifest, and proving... It's the Truth.* [The Pillar of Fire proved it was the Pillar of Fire. Let somebody else try it.]

*...So the people have only... one way to disbelieve... [Now here's how you can be an unbeliever, you that say you believe; here's the one way. You can't do it but here's the way.] lest they just willfully want to... [Now do you want to willfully disbelieve? If you don't, then you're a believer. That simplifies it. That's what I'm trying to; I said the message was simplistic.] "He that sins willfully after having a knowledge of the Truth, there remains no more sacrifice for sin."*

Why? What sacrifice are you going to have when this is the One that came to show you that sacrifice is efficacious? You've lost your sacrifice. The Blood's gone. That's why for all intents and purposes; the Blood is off the Mercy Seat when this Message came on the scene, if you don't accept It.

Who knows where the Blood is? Brother Branham said, 'It went back to elements.' Heavens have purified. Heavens are a dimension, elevated place. I don't fuss about those terms. I don't know anything about them. All I know is the Blood availed and he proved It availed. His Resurrection proved the Blood was absolutely a hundred percent what God wanted. And now he's proved His Resurrection; this means He's here with the Gentiles. Somebody's going to get out of here.

Hallelujah, I don't see myself staying. I'm not putting you people out either. I don't say, "Well, maybe just one person in one church, and I'm sure going to make it." No, I don't see that at all. I see too much evidence that there's going to be more than one person make it, more than two people make it.

I'm of the faith that nobody should miss it. And I say, if we miss it, anybody, it's willful... it's willful ignorance. It's absolutely something you do that says, "Ha!" that you're sitting here sneering.

We'll talk about the veil, oh; we talked about the big sneer the other day when Goliath came on the scene with the big sneer. That big sneer was THUS SAITH THE LORD, against the name of Jesus didn't pay off. His head got cut off. I feel sorry for the fellow but what are you going to do? He did it. We didn't.

[302] *Notice, the same Pillar of Fire sent to Moses and to Paul that wrote the Bible, now sent to reveal It.* [Now listen carefully because this here is fantastic what he's saying.] *The grace of God, the unchanging God fulfilling the promises of Matthew [Luke]... 28, "Lo, I am with you always,"...*



47

And everybody quotes that that's for seven church ages and Paul said, "It's for now," particularly proving again the Bible has compound interpretive meanings, and this is the meaning for this hour. So don't put it back to the baptism.

When I hear testimonies, and I should be there myself to verify it, not making anybody a liar, but you know what I mean. If you're going to say something over a pulpit, you should really know what you're saying.

It came to me that a certain brother had another certain brother in his pulpit, and he does not believe what we believe in any way, shape, or form, and he said, "Oh," he said, "that man, if any man preaches Presence, that man does."

What Presence is he preaching? He's not preaching what we preach, because I'm telling you here, you are full of the Holy Ghost or you don't believe this, and He is here now to lead us in the Millennium, and you ain't got Him.

What is in you is of that which is among you, in, with, over! You know, we're not fooling, brother/sister. I can't help people's ignorance. Brother Branham said *'it's willful.'* They don't see it. Hard to put those two things together, isn't it? Free moral agency and predestination. You talk to God about it; don't talk to me about it....

[302] *"Lo, I am with you always," fulfilling... John 14:12, "The works that I do, you'll... [do in greater works]", Now that has a meaning across the board and individual, because John 15:24 is applied again today: "If I had not done the works no other man did they had not sinned but now they've both seen and hated both me and my Father." ]... fulfilling... Luke 17:28-29, "In the last days the Son of man will be revealed,"...*

48

So what's he saying? "Lo, I am with you doing the works that reveal the Son of man." The same One that took the paternal pacifistic that's the best words I can use view of a Bride coming up, giving charge to His vineyard, now comes back to the vineyard, and it's no longer a paternal pacifistic; He's taken over. No more big shots among us. No more leaders.

Oh, so many people like to kind of trap me. They don't mean it, but yup, forget it. Little church here is fine. You want to walk out; I'll preach to the four pillars. I'll paint some pictures on the wall and pretend you're all alive, or I'll have some camera shooting shots around here and I'll pretend there's something there, and I'll preach just as hard as I preach now if He lets me. Yeah.

[302] *...see, see, Malachi 4, "Behold, I send... you Elijah the prophet, that will restore the Faith of the people back to the original Word."*

And he's telling you all the time how God is unveiled. It's a prophet standing here and God in a prophet, and He's not always in a prophet, because Moses was God when God was in him and that Word was veiled in him, but when God stepped out, he was just Moses again. William Branham is no different. He just couldn't say, "Same with me. You see, I'm just telling about Moses and you know how it is with me."

Why, what's why I wrote Twentieth Century Prophet; I got his approval first of all and he said, *"Lee, I appreciate this,"* he said, *"because, you see, you can tell the people what... I*

*don't dare tell them.*" And yet he tells them right here, way, way, more than I was telling them. Oh, to write another Twentieth Century Prophet. They'd say, "Old Vayle, he finally went deity."

I'm not deity. Brother Branham wasn't God; don't you think for one minute he was God per se, no way, shape, and form. But with this he's a lot more of God than anybody else. Just got to come back, just got to come back, that's all. I won't keep that goodie to myself.

[303] *He died, to reveal Himself to us. Now let us die to self, to reveal... others.. to... Him...* [In this hour, way back there, the same one that died is here alive, revealing Himself to us. Now you get the revelation and what do you do? As He died now we die. What did he die to? He left the heavenly glory, all of those things, to take a form of man. Now we just die to ourselves, put it all down on the altar, too.] *Let us die...* [especially, I use the word 'especially' in here] *Let us die to the traditions and things, to reveal Him to others. Die to... denominations, to reveal Him to others.*

49

Now how do you do it? That shows you, brother/sister, you simply cannot do by living your sermon; you have got to have a sermon to live with and a testimony. It's got to be with that Word or it doesn't obtain. That's why women can witness to God and live their lives.

That's why men are called to the pulpit and men in the congregation, and so on, to also witness, and that's why you come together when you do on your Friday's and you talk about the things of God. Yes sir, you're entitled to do it and everything that I see, and I certainly want you to go ahead and do it. Okay.

[304] *Notice, the old temple had in it the Shekinah Glory, and the Light of the Shekinah Glory over the Word.* [Now that's true because that's where the Word was in the hour of the covenant, and the glory was in there. They saw it come in.] *The Word is the Seed,* [Now he's bringing you right down to a sown seed which God sows, it falls by the wayside. Remember, the parable. Okay... the parable. All right. Now, the Word is Seed.] *Now the Word is the Seed...* [and that Seed, of course,] *brought forth the shewbread...*

Now what is the shewbread? The shewbread, of course, is the life sustainer to the believer. Now Brother Branham... the Word talks of manna, it talks of shewbread, and this and that. Of course, it's all in Christ. Now what is the shewbread? It is for the believer; Brother Branham says that, it is the life sustainer to the believer.

Man cannot live by bread alone but every word. And anybody that's in this message must have this Word to feel the vitality of God. You simply... you've got a wrong... you don't have what I call inspiration for your decisive real what you call communion with God; you've got inflammation, that's what you've got. You've got heated up from the wrong source.

You've got to have this Word to get real, real revelation and stimulation. No, you don't get your blood coursing through your veins for something you just because you've got inflammation. Get the heat on with that. Get hot with the Word of God. The Bible warns you, you're either hot or cold, but don't you have that luke-warm stuff.

50

Now he says here,

[304] *...It brought forth the shewbread but to believers only. [They've got to go behind the*

*veil, see.] The blood also was upon the covenant; [Now watch! What blood? Shed blood.] and the blood is the water, the... life [that quickens or enlivens] the grain, the wheat, the seed, which is the Word.*

Has an hour and a half run out? One minute? Well, that's beautiful. It's exactly one page, I guess, or two pages, three pages, so just cut it off. We'll start again on Saturday night; there's nothing more I can do here.

I'll try to find a place where I can recap here and see what you start. I just... I was... I'm afraid I'm sorry that I thought I could get fourteen, fifteen pages; I can't do it which is, by the grace of God, we'll finish off in the next two sermons. So, the Lord bless you, let's rise at this time. Just know He's trying to keep you for two and a half hours more.



Heavenly Father, we just look to You in the Name of the Lord Jesus Christ and thank You, Father, that we are identifying more and more with the reality than we have ever identified before. We know, Lord, that actually the business of life is the same way.

We work at a certain thing until we become more familiar with it and more in a pattern until it's just like the job and the person is one, like children learn to ride a horse and sometimes you can't tell where the horse leaves off and the kid starts on, because he just rides beautifully like nature intended.

And then it's the same thing, Lord, with this Word here, the more that we come into your Word and hearken to It, the more we feed on It and see It. We know, Lord, that the more piling Word upon Word, the more we're coming into the true fullness of the real baptism and overflowing of the Holy Ghost in our lives capped off by You Yourself under the dominion of Almighty God.

Lord, this hour is a great hour and we're so glad, Lord, that at least we've come to a place where we recognise it and admit to it and say more than ever, because the prophet never ever said it until the last years of his life: *"If we're not Bride...*

[Tape recording ends.]