

Christ Is The Mystery Of God Revealed #12

He Is God's Revelation
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#4486

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Shall we pray.

Heavenly Father, again we find it not just convenient but absolutely necessary, even a dire necessity, to approach unto Your Throne of grace, to ask for help in this hour of meditation upon Your Word Lord, because we know that of ourselves we haven't any ability whatsoever to even understand the words of a man, though You sent the man with words to unveil You and give us an understanding of Yourself and the hour in which we live Lord, and to place us and know all these things that are so relevant in this hour.

But Father we cannot know them as we ought to know them unless You help us. Give therefore Lord, the simplicity tonight to us in our hearts and our minds, that we might understand the things of God that are laid out before us Lord.

We know they'll be a mystery to the world and difficult to others, but Father they should not be to us, because if we are the Elect then, and this is that food Lord, we should certainly be able to apprehend it to our good.

So Father we commend ourselves to You, to Your mercy and Your grace. Now by faith we claim the promise in which we've asked. In Jesus' name we pray.

Amen.

You may be seated.

01 Now, of course our studies are in Christ is the Mystery of God Revealed, and I suspect this is number 12. If it's not the right number it'll be on the tape anyway, because I just don't remember how many messages we've gone through. But the subject being Christ is the Mystery of God Revealed, it is very true that God is mysterious to everybody.

Actual fact of the matter, we might say God is some sort of power, in control of all things, and who, by the study of nature, is absolutely consistent within certain areas and realms but apparently unpredictable by allowing His laws or forces which He has set in motion to follow a pattern that are seemingly inconsistent within their prescribed and proscribed behaviour. So that it seems apparent that God Himself is not always personally in control.

Now I hope you kind of got what I said there, because I always write my notes ahead of time, and I'm trying to say this that nobody knows really if God is a person or just what He is, because He cannot be seen, He cannot be contacted, so that you could talk with Him or see Him and know Him.

But by the study of nature, shows there is something very consistent out there in the universes, and in some realms and areas you know that there is a consistency which is so

accurate that the planets move in a measure whereby we set our clocks and they're more accurate than anything in the world, the way the sun's rays travel a certain speed. Nothing can compare with its accuracy.

02 So you know out there in there's certain consistent things out there in nature, but then again there are certain other things which are not consistent which would make us to believe that either God Himself is not consistent, or His laws are such that they in themselves are not truly consistent as to their prescribed, which is the pattern He wanted them in, and they're proscribed, which means He stops them from going so far as so that it seems apparent that God Himself is not always personally in control. So, He's out there but it doesn't mean that He's always in control, as far as we know by nature.

It seems impossible to arrive at a conclusion as to God's nature, whether He is all good or partly evil, or that He is all good but evil exists and He does not control it, or He cannot deal with it, either way. This makes God and what He is all about, even a greater mystery than ever.

03 What is needed is a revelation which deals with God as to His only sensual being, so we really know what He's all about, so we can know what and who He is and His purpose, if any, and how if at this time He is progressing on His purpose, and what part that we have in His plan, if any, and we have something because we're here. A revelation and a relationship ought to be established if it is possible.

The possibility lies entirely with God as to whether He will do it and do it in such a way that we can actually know it is God and then receive whatever it is and put it to use, and consequently, hopefully, a relationship will come out of it. That becomes a very happy enterprise both for God and for us. Now that's the way you'd look at it, as you simply stand back and wonder about God and this great mystery of His being and what He is actually doing.

04 Now Brother Branham brings the message to us, Christ is the Mystery of God Revealed. So these questions can be resolved and are resolved in this study which shows that, as many people so prosaically put it, that Christ is the answer.

Now, he is the answer, but of course, they are not believing that. We are a little ahead of them. But actually, Christ is that answer, so that when God revealed Himself in Christ we're going plumb back before we might even say the spacing of eternity began.

In other words, eternity always was there and God drove a stake down and said, "All right, we move on from here." So wherever that stake is driven down, we're moving on from, Christ becomes then God into manifestation wherein He is revealing Himself and dealing in such a way as to reveal Himself, then man can positively know, and of course, that is only for the Elect.

05 Now, so, we're all aware that Brother Branham has been dealing with this subject, Christ is the Mystery of God Revealed, in three major parts. And first of all, in that subject, what God is trying to do and purposefully accomplish.

The first part is, He wants to give us a revelation because this would necessitate a

revelation. Secondly, He wants to give preeminence because that's what God is all about, an object of worship, a sovereign authority Who must be recognised in His sovereignty. And number three, the restoration of all the Elect to the Edenic condition.

Now, we're still mainly dealing with that division on revelation, which is how an invisible and utterly un-comprehensible God may be made known to us. Now I say He cannot be comprehended, which is true.

Everything you've got to look at in the realms of faith, and you know that because according to us God has admirably proven Himself through many, many times, many years, many ages, many dispensations... we believe the Bible. But the human mind is not necessarily take that to be God and the proof of God.

06 So anyway, Brother Branham is dealing with this God who is invisible and completely uncomprehensible to mankind as He is, and he believes and says, and we believe with him and listen to him when he says, *"That this God is going to be made known to us."*

Now how could He make Himself known to us, and by the knowledge that He imparted, give to Himself by us a preeminence that would in turn bring us all together in a perfect and righteous union, in a perfect Eternal home with God being All and in all?

Now see, the revelation must come, and then from that revelation must come with it a unity. The knowledge imparted gives to God Himself by us. This is what's counted here. We become that object that God is looking at, favouring by His desire to bring Himself into a preeminence.

And this in turn then, this revelation, has the ability laying within us to bring us all together to a perfect and righteous union in a perfect Eternal home with God being All and in all.

07 So, we might then go back to Colossians 1 and look at that, and we'll read other Scripture with it, to begin with, 12 to 19.



Colossians 1:12

(12) Giving thanks unto the Father, [who has] made us meet to be partakers of the inheritance of the saints in light:

Now right off the bat it tells you here that God has already done something for the Elect that puts them in the position whereby they may be with the saints who are in Light.

And the verse that John uses, "As we walk in the Light as He is in the Light, we have fellowship one with the other, and the Blood of Jesus Christ cleanses us from all unrighteousness." He's putting us into the favourable position. And It says:



Colossians 1:13-14

(13) Who hath delivered us from the power of darkness [that's, God has], and [delivered us] translated us into the kingdom of his dear Son:

(14) In whom we have redemption through his blood, even the forgiveness of sins:

There is the entrée, the door that has been prepared whereby you can enter in. Now you don't enter in by that, but that's the way that you come, see? Because the entering in is through Jesus, the Living One, into his membership Bride-body, all baptised into one body, see? Okay.



Colossians 1:15-16

(15) Who is the image of the invisible God,... [Now It tells just what I said already, God's invisible. How are you going to get Him into visibility? The visibility comes through this one, the Son... the firstborn of every [creation or] creature:

(16) For by him were all things created, that are in heaven, that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: [or] all things were created by him, and for him:

Now it tells you right here that the God who did all of this began bringing Himself into a certain way of manifesting Himself, whereby you would be totally apprehended and not only totally apprehended, but make a way for that apprehension.

08

Now look it, I'm not trying to be a Philadelphia lawyer, but I hope you can understand what I'm saying. You get what I'm saying? See? That He's not only did something whereby, having starting way back there when that Light went out of Him, and it had to be in Him to go out of Him, to make a manifestation.

God was in That, God was in Christ. Way back, you see? And at that time He began forming the worlds, see? Now, by Him were all things were created, and so on.



Colossians 1:17-18

(17) And he is before all things, and by him all things consist. [Now this tells you all things were maintained by him.]

(18) And he is the head of the body, the church:...

Now what is he talking about? That which became flesh. "In the beginning was the Word, the Word is with God, and the Word was God. The same was in the beginning with God. All things were made by Him and there is not anything that is made that wasn't made by Him, every single thing. In Him was life, and the Life was the Light of men."

And there you see the secret, starting right there. That Life had to give forth a Light and that Light would Lighten.

So now Jesus said, "I am the light of the world." So now we find God placing Himself in the position of apprehend ability. And the people who apprehended Him will have to come by

way of the Blood. And if... you're entirely under the Blood, the Holy Spirit will come in.; that gives you the power to apprehend God. That is the revelation.

You could be born-again, shot the next minute, then you go to heaven all right, but you wouldn't have any revelation. You'd have to get all your revelation up there, or beyond the Curtain of Time you get some.

09 Now,



Colossians 1:18

(18) ...he is the head of the body, the church:...

Who is he talking about? This dear Son, in Whom was God. Okay. And He is literally God; this the Scripture says. And you want to watch that phrase right there, because I'm not making the Son His own Father when I say that. You kind of got to keep abreast with what I'm teaching. All right, now:



Colossians 1:18-19

(18) ...who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

(19) For it pleased the Father that in him should all fullness dwell;

And the Bible goes on to say the fullness of the Godhead was in Him bodily, which Brother Branham brought out that all the attributes of God were placed in Him. He separated none, although you notice at that time there were certain things limited to Him, because God is a limited being, God has definition.

10 You never get this pantheistic idea, God's everywhere. God is not everywhere. There's no way He is everywhere. He has definition. He is everywhere by Omniscience and Omnipotence. But you wait. That's the case with God was everywhere.

If I got desperate, I'd just eat this desk up here. Somehow God is in it hallelujah and I got a big shot of God. You might as well be a Roman Catholic, bless a wafer, God's in the wafer. Chomp down the wafer. Well who even needs the Roman Catholic to bless the wafer? Chomp down the wafer.

Don't, brother/sister, get ridiculous with God's creation. God is not a part of His creation. Uh-uh. The only part of creation God ever actually was when it comes to human beings and to Jesus. Then you better be very careful there, because now the whole race is inundated. You want to keep our priorities straight.

11 Now, we read this here, now let's read a little further in the Book of Hebrews and we read at chapter



Hebrews 1:1

- (01) God, who at sundry times and in divers manners spake in time past unto the fathers [in] the prophets,

So God was in the prophets. And if God was in the prophets, He wasn't in the people. And if He was in the people, He was in the prophets in a way He wasn't in the people. Right? Right. Right? Right!

I wonder why people can't understand that. He spoke to the fathers. He wasn't in the fathers. If He was, He wasn't like He was in the prophets. Now, we get that, do we? Millions don't. And hundreds of millions don't care.



Hebrews 1:2-3

- (02) Hath in these last days spoken unto us [in] his Son, [Not even by His Son, but in son.] whom he hath appointed heir of all things, by whom also he made the worlds; [You don't find that back in Genesis, in the beginning God created the heaven and earth and all that is therein. You're getting more insight here.]

- (03) Who being the brightness of his glory,...

That's the actual effulgence, the out-raying, the outshining of his glory. We traced that word down one time, and it contained the thought of Logos in there. It does. Contains the understanding that what God's own opinion was of Himself, and what God positively knew to be. He Himself, what did He do?

This One began bringing it out into a form of man and remember, for the purpose of Redemption. That's why preachers right now are wondering what I am doing with the body, thinking I'm preaching two gods.

Look, smarten-up! You're in the last hour of revelation. You'll never get rid of that body. That's the High Priest, He's a man, the Kinsmen Redeemer. You'll never... underestimate that. He's not like you and me. Don't get that cruddy idea in your heads.

12

You and I are born of sex and the human act like animalism in us. Animals? Boy oh boy, how do you know how much serpent blood you got in the sense of your physical structure? Phfft! Might, sitting here, ninety nine percent for all I know. The last human being was Noah... How much in you watered down?

Five billion people on earth, the only one left, Noah, real human being. Genetically perfect. What do we got today? Nil. No wonder some of you people had trouble yourselves, just like me. Got instincts that are whoosh! Kill a skunk! I'm telling you the truth.

Oh don't look at Jesus as though he was something like you and me, He just had a form on Him. He never had what you and I had. Oh, come on. That's why I want to shuck what I've got and get what He's got. Oh, lots of things we like about what we have because we're dogs, we're bums, like. We're not... we're sheep, put as sheep gone astray. Heh.

Did you ever smell sheepskin? It sure stinks. Might as well tell the truth.



Hebrews 1:3-5

- (03) ...the express image of his person,... [Now that's the... the substance that showed forth His substance.]... and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
- (04) Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.
- (05) For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?

Now remember, beget is not to bring to birth. Beget is to cause to conceive. Mary never begot Jesus, God begot Jesus. Mary birthed him. Let your minds get fertile. If your minds are starting to spin right now, you're thinking something.

If you remember, Brother Branham said... well, I'll get it to your attention later on. Don't worry, I don't expect you to know.



Hebrews 1:5

- (05) ...And again, I will be to him a Father, and he shall be to me a Son?

Did God say I'm going to be my own son? In the office of Son-ship He is. Sons have beginnings. Brother Branham said, "I didn't call eternal son." Sons have beginnings. That's why they can't figure Melchisedec, It's another form. He's different from this.



Hebrews 1:6-7

- (06) ...again, when he bringeth in the first begotten into the world,... [Now when you're bringing the first-begotten into the world, that's birth.]... he saith, And let all the angels of God worship him.
- (07) And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

You like that verse? That's in 2 Thessalonians, 1st chapter. When He came with those angels, flames of fire. Ministering spirits. Holy Spirit enter the room each time. One time in an angelic form, right? Certainly right. The prophet said so. If he didn't I don't know what I'm talking about.



Hebrews 1:8-9

- (08) But unto the Son he [said], Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

- (09) Thou hast loved righteousness, and hated iniquity; therefore God, [that's the object of worship] even thy God, hath anointed thee with the oil of gladness above thy fellows.

14

Now he said, Thy sceptre, oh object of worship. People get so confused, they wonder if they worship God or the Son, or what they're doing. Who's to say you shouldn't worship either one?

Blessed be the God and Father of our Lord Jesus Christ. Is that a pipedream, is that real talk? Is that really the Greek, is that really the Aramaic, is that really what God said? It didn't say, "blessed be God and Father, who is Lord Jesus Christ."

He said, "Of." So you got God, you got Son. He is the Son of God. You can worship Him. Because, now God is an object of worship.

Now, I didn't have to read all those. Let's keep... read a little more.



Hebrews 1:10-11

- (10) And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:
- (11) They shall perish; but thou remainest; and they all shall wax old as doth a garment;

15

Now let's go to Revelation 22. Now remember what I gave in the preamble, we're talking about it. Revelation 22. Revelation, I guess, rather, 21 first of all.



Revelation 21:1-2,9-11

- (01) And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. [Fine.]
- (02) And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. [Now that's the New Jerusalem, the Bride. Now, verse 9.]
- (03) And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.
- (10) And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,
- (11) Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

16 Okay, let's go down to 22:



Revelation 22:1-6

- (01) And he shewed me a pure river of water... clear as crystal, proceeding out of the throne of God and of the Lamb.
- (02) In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.
- (03) And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:
- (04) And they shall see his face; and his name shall be in their foreheads.
- (05) And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever.
- (06) And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets [that wrote this and tell you all about it] sent his [messenger the] angel to shew unto his servants the things which must shortly be done.

Now, the secret of all of this, what we're talking about, this great revelation that God wants to get to the people. This great revelation is going to bring about a perfect, righteous union with Almighty God and place those people with God eternally. Because that union, because of that revelation, it is all based upon Hebrew 1 and 1.

17 So let's go back again.



Hebrews 1:1-2

- (01) God, who at sundry times and in divers manners spake in time past unto the fathers [in] the prophets,
- (02) [And continuing] Hath in these last days spoken unto us [in son...]

In the office of a Son, of Son-ship. Having come down, taken on the form of a man, in order to bring us all in together unto the revelation, placing us in a perfect harmony which is going to bring about a perfect recreation which we are going to enter into. All of us. It comes through prophets. Right! Prophets.

Now the ordinary student of theology is very happy to know that. He will like that. But he won't like what we're saying, because prophets are ordained of God all the way to get us there, as it says in Malachi 4.

So let's go back and see whether we are telling the truth or not, that this is the prescribed method, and it's the proscribed method. It starts with prophets, it continues with prophets, and it's ended, it's cut-off. And the minute you haven't got a prophet, you're done.



Malachi 4:1

- (01) For, behold, the day cometh, that shall burn as an oven; and all the proud,... [That's all Satan's seed, because Satan by reason of pride fell. "I will exalt myself above the heaven, I'll be like the most high God. In fact, I'm going to take over."...]... yea, and all that do wickedly, [all that are lawless, they go right along with him,] shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

Now notice, he jumps a thousand years from the burning of the earth to the great White Throne. "*And how can you have eternal hell,*" as Brother Branham said.



Malachi 4:2-4

- (02) But unto you that fear my name shall the Sun of righteousness arise with healing in his wings [he said that is immortality]; and [you] shall go forth, and grow up as calves of the stall.
- (03) And shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD... [That's Revelation chapter 19, right?]
- (04) Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Now remember that as Bunyan brings out so clearly in *Pilgrim's Progress* or someplace else, there was two sets of laws given, Brother Branham mentions that too.

One was complete cursing, the other was blessing. Grace was found, under grace you find this. Remember the law goes to grace, because man cannot do a thing under law.



Malachi 4:5

- (05) Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

In other words, Elijah has got to be already here before God comes on the scene. Brother Branham said, "*The prophet's already got to be here before God comes on the scene.*" That's right.



Malachi 4:6

- (06) And he shall turn the heart of the fathers to the children, and the heart of the children [back] to their fathers, lest I come and smite [entirely, utterly]... with a curse.

19 And remember, every time you have a prophet you have blessing and cursing. Every time God is on the scene there's blessing and cursing. You cannot have anything but the parallelism of Scripture. That is blessing and cursing, and cursing and blessing. It started in Ebal and Gerizim. It started in the Garden.

The first thing was, "If you listen to My Word, you follow Me exclusively, and I've given you a little thing to go by. I want you to fellowship with Me and Me alone. Don't you listen to anyone else. You come to Me for everything."

And He said, "Blessing, blessing, blessing. But the minute you turn from Me, cursing, cursing, cursing." Blessing/cursing, blessing/cursing, blessing/cursing. And everybody gets all mixed up. There's no cursing for the Bride.

But you see, these screwball spirituals, they got it all messed up. So they place Scripture against Scripture, thought against thought, they try to figure it. You can't figure it, it comes by revelation, see?

20 All right, so now we go to page 55 and paragraph 3. You won't even notice there's 3, I guess. I don't know if I know it myself. Where am I at? Got to be somewhere. Well that's at the back, right to the front. Okay, here we are on 55.

You can see why preachers have trouble; their notes are horrible. Well if you think that's bad, look at this. I don't know what it says, but I'm going... have the grace of God, try to find out. All right, now listen.

We're talking, you see, about these prophets in whom God was, and how the revelation comes, and you know as well as I do if there's twenty prophets, there's got to be twenty parts, because God is not redundant.

And the fact He's not redundant is there's no such thing as the second snowflake being identical to the first snowflake when there's trillions and trillions and God knows how many trillions even up to tons of snowflakes. And the leaf of every tree is different from the leaf of every other tree, even the same species.

And I told you how you were, whether you knew it or not. You got twenty three chromosomes... well, you got here twenty three chromosomes, you got 1250 genes. The chromosomes will unite seventy trillion ways and combine them with the genes, 9031 zeros worth, is what you got. And God hasn't even stopped, He just started.

So you figure them out. No wonder Brother Branham said. *"A virgin birth ain't nothing compared to a human birth that's in the divine election."*

21 That's in the physical. Natural election, physical election. I don't know why people understand, where do they get this two soul from and it all? I don't know. They're misapprehending what Brother Branham said, because it doesn't line up with the Scripture. You can't bring into doctrine. Brother, when you can't bring a thing to doctrine, put it to one side.

You know, a brother came by here not long ago and he preached that, tried to preach to us,

you know, that if you die you aren't Bride. A certain brother, friend of mine, lovely brother, died. He was accepting that doctrine for a while. His son-in-law met him on his deathbed and said, "Well sir," he said, "What about it now?"

He said, "There's one thing, you cannot take this Scripture and reason it, it's a revelation."

I don't care if one of the smartest men living in every university wants to give you a chair, you better look out, you'll get God's electric chair if you're not careful. There's no Scripture for it, there's no statement, there's no anything. It's a presumption. We don't go by presumptions.

22

We're talking about prophets. If there were twenty prophets, God did not give the identical revelation. He gave the identical substance, but He gave constantly additional material, so the revelation would be ever increasing and expanding.

And man would know at that time of the revelation what he needed to know, and at the same time project it to the future where others would pick it up in the same glorious order in which it was given, and then bring it further down the road, until one day it all came together, not in many men, but One man that God had ordained to Judge the world by One, Christ Jesus. Now:

[55-2] *Where once partly Moses had Him [God was in the prophets]; partly David had Him [How could it be partly? In the measure of the Spirit and in the measure of the Word] but here He is manifested in the Fullness: Deity Himself, standing on earth: God in His Fullness...*

That means absolutely the fullness of the attributes in His own body. Not in somebody else's body now, but His own body.

...to die for the sin of the people in order that He might bring to His Church a sanctified Life,

Now that's very good, and that sanctified life could be simply this: the baptism with the Holy Ghost. And I could leave it right there, and I could say that's fine. But let's go a little further:

[55-2] *...God in His Fullness to die for the sin of the people [in order] that He might bring to His Church a sanctified Life, that He might have the preeminence in Fullness [totally] in His Church to manifest every promise in these last days that He promised for the last day.*

So therefore the sanctified life, my brother/sister, isn't necessarily the baptism with the Holy Ghost, it's the life itself, or the Baptiser. You say why? I just read it to you. These last days, this last day.

So, there is now at this point, two thousand years after the time He was in the fullness of His own flesh, that He's here in a sanctified life, which is the Holy Ghost. He is here to bring to pass every single promise in these last days.

23

Now, what is He is in these last days? Well, it's very simple if we just listen to the prophet. We read over in,



Revelation 1:12-15

- (12) And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;
- (13) And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.
- (14) His head and his hair were white like wool, as white as snow; and his eyes were as a flame of fire;
- (15) And his feet like unto fine brass, as if they burned in a furnace; and his voice... [and so on.]

What did he see? He was seeing the Judge. Now, in this particular portion of Scripture here, which is Scripture to you and me, where once partly Moses had and partly David had, but here He is manifested, bringing it right down to His Own body, His Own fullness, you find a progression, which you have in hand here.

And that progression has come from the fact that He died upon Calvary in order to take a Headship, which is preeminence. And now today Brother Branham said, "*Headship has come.*" So we're now in the realms of Headship, see? The highest authority.

24

All right. Let's just make a... go to Matthew 23 here, and verse 39. Here is where he has come in a diatribe, well, he's really blasted the Pharisees, that's what he's done. And here's what he says in his summation,



Matthew 23:39

- (39) For I say unto you, [You] shall not see me henceforth, till [you] shall say, Blessed is he that cometh in the name of the Lord.

Now there's got to come a time when the Blessed One has to come. They said, "Are you the Blessed One? Are you the One?"

He said, "Yes I am."

They said, "Oh no you're not. You shouldn't have said that. Now we're going to kill you."

So there's got to come a time when He does come. They were so thoroughly mixed up on what he was like when he did come, what he was going to do, the purpose and all, that they thoroughly missed Him and they crucified Him, and at the end time they crucified Him again to themselves. So he comes in the form that they cannot literally crucify Him in.

And so Brother Branham is telling us here that in the church at the end time He comes in the form of a sanctified life, and life is Spirit. So it's a sanctified Spirit. It's the Spirit of God that comes in the end time to the Church.

And it's at that time He is coming to us. He will also be coming to the Hebrews, but He comes to us.

25 Now, in coming to us you will notice that that is over in Revelation 3, to the Laodicean Church. And He doesn't say that to anybody else.



Revelation 3:20

(20) Behold, I stand at the door, and knock: if any man hear my voice, and open the door, [I'll] come in to him, and will sup with him, and he with me... [At this time He's outside the church. So therefore the baptism with the Holy Ghost gives way to the Holy Ghost Himself. And He's in one place, see? Now:]... if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Now, what is He going to be at that time? Well, again Revelation 1, and in verse 13.



Revelation 1:13-14

(13) ...clothed with a garment down to the foot, and girt about the paps with a golden girdle.

(14) His head and his hair were white like wool, as white as snow; and his eyes were as a flame of fire;

So you can see here at the end time He is the Judge. And that's exactly what it sets forth in the book of Matthew, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner."

What It also says in 2 Thessalonians 1, "When He shall come in flames of fire."

Now, this is the one coming to the Gentiles in the Book of Matthew 12, and it's the... well, let's get the right verse, to get it. I don't know the verse myself. It's here in the last part of verse 18,



Matthew 12:18

(18) ...and he shall shew judgement to the Gentiles.

26 In other words, He shall bring justice and a just cause to victory. He shall bring justice and a just cause to victory. So here He is now at the last time in the form of the Holy Spirit. Now in the days of His flesh He could not do very many mighty miracles, because of unbelief.

But you notice what He did in the last time here, He came on the scene, did anything He wanted in the prophetic ministry of William Branham, until the time changed where God began to demand some faith from the people, which was faith in Him toward His Word.

Now, he says:

[55-2] *...that He might bring to His Church a sanctified Life, that He might have the preeminence [totally] in His Church to manifest every promise in these last days that He promised for the last days.*

So therefore we find a progression of two thousand years, at least, when coming from the man to this particular point, as there was a progression from the first prophet, and God was the first Prophet. Then He introduced Himself through a human being to the last prophet, which was Malachi... really, John, because the law was in till John.

And John was the transition point. He was the corner, the juncture. You see, because God in the prophet, then God the Prophet. So John became the juncture. You understand what I'm saying?

27

Okay. Now,

[55-2] *...Listen... Now, just teach yourself a little, now.*

[55-3] *Watch. What was Jesus manifested for? [The answer?] To show God.*

In other words, what did He come to do and teach as He did teach? Well, He wanted to show forth God. In other words, the revelation of Jesus is the revelation of God: He that has seen Me has seen the Father. He that's heard Me has heard the Father. He that shook My hand shook the Father's hand. What do you want to do? What do you want to call it that?

All right:

He was God; He had to be. No man could die.

Now you know that's not what Brother Branham is saying, because every man dies. No man could die for sin, is what he is saying.

No prophet could die [for sin]. This One was God. He was the God of the prophets. He was the prophets.

Certainly He was. There wouldn't have been a prophet without Him. How can you be a dog without having dog-life? How can you be a horse without having horse-life. How can you be a prophet without any prophet-life?

And what is prophet-life? God! Not your human life. So they were dual creatures, right? Right! Let your thinking go. There's nobody here that can't understand what I'm saying.

[55-3] *He was the prophets. He was the kings. He was the history. [He certainly was.] He was He that was to come: He that was, He that is, and He that's to be in this day,*

He that was, He was, way back in the Old Testament. He that is. See? That came up in the headship of Jesus. He came on down now in the Holy Ghost through a period of time. And notice, he doesn't say at this point, though he says in a minute, the same yesterday, today, and forever. Says he:

...He was He that was to come: He that was, He that is, and He that's to be in this day,

28

Now what is He to be in this day? He's to be the Judge. He's to be the gift of God in the form of the Holy Ghost. God's gift to us. God giving Himself in a form, in a way. So He's giving Himself to us in this day. He is the... notice what He is. In,



1 Thessalonians 4:16

(16) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God...

So therefore He is the divine prophet in the Shout. He is the Resurrection and the raising of the dead. He is the Rapture and the bringing of us all together, to where we want to go. He is all those things in this day. See?

As well as the Judge, the great Separator. He is the Repairer of the breach. He is the great healer. Certainly. He's the healer of those breaches you see. Now, the separator, all those things.

[55-3] ...*the same yesterday, today, and forever. He was manifested for that purpose.*

Now watch, it says, *He was manifested for that purpose.* So Brother Branham is telling us what the prophets have said. When they'd looked at Jesus in the flesh they said, "The prophets looked for this." How wonderful. But the prophets aren't looking for that anymore.

The prophets are looking at a people, and for that people upon whom of the ends of the world come, where the whole thing which God had purposed is now finishing. It's moving into that realm, away from revelation, see?

Away from preeminence, into total reconciliation of revelation and preeminence in its complete aspect. It's not that way now. We're back to Eden already, where Eve fell. What good would that do? Noah had that.

God took him right back to Eden with a fallen people, with the earth much better than we got it. It was purified. God's not doing that. He's taking us back and then the earth follows us. Oh come on, It says it, I read it to you. In Romans 8, "All creation is groaning." We've got to have ours first.

29

This is the hour the manifestation of the sons of God. Everybody looked forward to this. This is what God looked forward to. We are in process at this point in these last days. Two thousand years looked forward to this.

Brother Branham said, "*Luther looked for the Pillar of Fire. Wesley looked for the Pillar of Fire. The Pentecostals thought they had it.*" Anderson Church of God thought they had it. The Methodists thought they had it. The Nazarenes thought they had it. They didn't have it.

The Pillar of Fire's got to be in a man. He was manifested for that purpose. All right, keep reading.

[55-3] *And through that purpose He achieved a Church, that He, the Fullness of God might bring to pass every promised Word of God in these last days when He gets the preeminence, preeminence in the Church,*

He never got it before, evidently.

30

And it's not as He's going to get it now, see? That lines with what we read over here in,



1 Thessalonians 4:15

(15) For this we say unto you by the word of the Lord, that we which are alive and remain unto the [Presence] of the Lord shall not prevent [or take a preeminence over] them which are asleep.

No, because somebody else gets the preeminence. You're no longer looking at this and that and the other thing. Great Roman Catholic church. Great Anglican church. Oh, the great Baptist church. Oh, the great this.

Let me show you later on where they're at, if I ever get to it, which I don't think I'll get there tonight. No way. Can't do it.

[He will get the preeminence] *in these last days when He gets the preeminence, in the Church, the position, His place in the Church.*

What is this place in the Church? Not the cornerstone, the Headstone. And we're not talking now in terms of the Resurrection, the physical; we're talking in terms of the spiritual, because there's always got a spiritual before there's a physical. There's got to be.

Everything that was in Christ as Head of the stone, like a pyramid, which in itself was a pyramid, all came down into the base, from the base up. We'll read about that. Poured into it.

Then there's nothing left but the Pourer. So the measure of the Word, the measure of the Holy Ghost gives way to the Giver. And they say, "He's in it, so what?"

And I can tell you anyone with an answer like that either hasn't got anything or he doesn't know what he's got. How can you say something, "so what?" On the other hand, we're not near reverent enough for what we do know.

See, that's our trouble. You got some that don't give a whoopee and the rest got something to give whoopee about, don't either. That's your lukewarm, pukey church.

31

Where do we stand tonight, brother/sister? See? I ought to teach you a few sermons in here, pastoral sermons to help you. Not that it bothers me one little bit when I preach them.

Don't ever think it bothers me, because it doesn't, I'm way beyond these things. But there's some that just aren't living up, brother/sister, they're just not paying any attention.

Of course, every church has got three kinds of believers. You're not going to sit here and say

well, from the preacher down, we know. Hogwash you know. I could be a phoney right now, because I'm a pretty good talker.

I'm very convincing, always have been. I can tell a lie, make everybody believe it, except myself. God didn't believe it either. So you know, just understand the truth as it is.

When's He getting His preeminence? It's got to be right at this hour, brother/sister, His place. Now listen what he's talking about here. Now, He was manifested back there in order to be manifested now, to return to Headship in form of the Spirit, then comes flesh when we're changed, and the eyes will see Him.

32 Now, watch what Brother Branham goes on to say:

[55-3] *He was manifested for that purpose. And through that purpose He achieved a Church, that He, the Fullness of God might bring to pass every promised Word of God in these last days when He gets the preeminence, [preeminence in the Church] the position, His place in the Church. Jesus said, [Now watch:] "He that believeth on Me, the works that I do shall he also, even more than this shall he do, for I go to My Father."*

At the time of this work, He has the preeminence. That's right. The Gentile Bride gives it to Him, because Israel never did. They killed Him. And Israel won't. They come in after.

See? That was His purpose. There was the manifestation. [Now:] "He that believeth on Me, the works that I do shall he also, even more than this shall he do, for I go to My Father."

Now that's the proof of Headship through the ordained channel, which has to be a prophet. You couldn't rise up and do this outside of being a prophet. See, that's His purpose. The purpose was revelation, to get a preeminence, to bring us back to the perfect reconciliation to where He wants us to be.

33 All right. Now, as I said, this statement made by Brother Branham shows God worked two thousand years to bring Malachi 4, Revelation 10, Luke 17:30, to pass. This is perfection. That which is Perfect is come.

All the parts are together. As you'll hear me read, Brother Branham said, *"It was easy in the Seals to put it all together."*

Now, He came two thousand years ago for this day. Since He's put out, He calls out a true Bride, and that true Bride is formed for His Headship. Remember, there's no prostitutes among her now, she's come out.

[55-4] *And now, today He wants [Now watch:] to get somebody that can so see it, that they can let the Word [do It's work, or work through that person. Watch:]... See, Jesus so [saw] it, so... was so perfectly born for [that] day, until God expressed every move that He made.*

And what about this day? It's the same. And this is the climax, because now He's doing the works He couldn't do back there, which is coming to the Gentiles with the far greater audience and the far greater scope. For in the stars the two dippers are the folds, the sheep folds.

And the Little Dipper is the Hebrew fold and the Big Dipper is the Gentile fold. And the Gentile fold ever points right to the North Star, which is Christ the Stabiliser, because all the universe goes around it. See?

34 All right:

Now, today He wants to get somebody [that he can so let the Word go through].

See, Jesus, when he's so perfectly born, why certainly you got to be, got a born a prophet, it's a certain way, till God expressed every move He made. He was God's revelation, God revealed. Then what about this prophet?

You say, "You're carrying it too far." Well you carry it far as you want, and I'll take what I want and you take what you what. I'll go as far as I want to go, you go as far as you want to go. You want to sit back and say, "Well, he was this. He was, he was..."

I've seen those birds! Nothing against their character except most of them lie, and I don't like lying any more than I like it in you and me. Oh they got all kinds of love, as phoney as hogwash. They're too scared to say what the prophet said.

The prophet was God to the people, period. "How often would I gathered you and you turned me down?" You had your own little theology and your own little pet ideas. Oh, they sure can say, "God's in me, though. Hallelujah, look at me." I looked at you, and I'm looking at you. Phfft. Hogwash.

Merciful God if the Resurrection doesn't change you, don't come around me. Resurrection doesn't change me, you'd be stupid if you stuck around me. Let's get the picture, brother/sister. We are not much in the image of anything except inside we'd better be, and the exterior's going to come along with the inside.

Don't worry about beauty queens and eye shadow and... You gals better take a lesson and you men better smarten-up, too. There's a big surprise coming. Brother Branham said, "*It isn't the old prostitute's going to be surprised she didn't make it, she doesn't expect to.*" It's going to be that church member. That's true.

Too many tiddlywink things go on that are not right. Well, we're human. Sure, we might sin a thousand times a day but there's certain things we ought to shuck once and for all.

35 All right:

...until God expressed every move... He was God's revelation, God revealed.

What do you think the prophets were? In their measure, absolutely. And every measure wasn't the same. That's where you'll get Moses is such a great man. And we say, "Well, Moses, Moses, Moses. Hallelujah, Moses. The song of Moses and the Lamb."

And brother, then Jesus says, "There's not a man, not a prophet, not a man born of a woman greater than this man right here, John the Baptist, and he didn't hardly do nothing." That's God's economy. That's the joke of the centuries and of eternity, God's

economy.

People always misjudge. God said, "I'm going to tell you people something. What you think is great, I think it's ha! What I think is great, you go ha! But I got news for you. I'm going to show you whose got the last ha!"

Because the Bible says, "He's going to laugh in derision." And that's in this hour.

I can take Scripture, I showed you them years ago. Think... over there, no, here I'm pointing there when I'm here. Right in this church, I think, I showed you. Showed you that very thing.

[55-4] *Now, He sanctified with His Spirit and Blood a Church, that He might make every promise in this last day be revealed.*

That's true. That's the Shout and the Resurrection, the Rapture, the whole thing is coming on. See? Now, every promise word, in Revelation.

36

Okay. Turn over the page:

[56-1] *Now, [Here's what he said:] it's easy to go back and pick up what these other fellows has left off here in the last days, and by His Holy Spirit reveal all the mystery of the Seven Seals.*

How was it easy? How was it simple? How could it be done? Because of the Presence. The actual promises right before us, when a man comes on the scene by the Holy Ghost in the Church. He's got His Bride. Not in individuals. Nope. Standing right here.

Now in the prophet. Occasionally. At that time, watch those works begin to manifest. Watch him say, "*Thus saith the Lord.*"

Watch as Brother Branham said, "*He had more success in my life with His ministry than He had in His own body when He was here in earth.*"

Greater works than these shall a man do. Of course, people what to say that's the church put together. The church put together couldn't do what William Branham did, or any prophet did, never has, never will.

Listen, I'm going to tell you, you talk about the devil's pride. Oh brother/sister. Pride of ignorance is worse than that.

See? He's expressing Himself. That's His purpose. That's why He died. That's the second fold of His threefold manifestation.

Manifesting in revelation, manifesting preeminence, manifesting at the completion, restoration there. Now watch he uses the word 'expression'. Now, he goes from revelation to expression.

First, to express Himself in Christ and then He expressed Himself through the Church, and the same thing, Christ was the Word. And the church becomes the Word when it lets the Word go through them.

37

How does the Word go through the Church? It takes the prophet. Then the Word going through the prophet is the big thing, because that manifests in proof by the manifested works that that is God who is about to speak to the people.

And if you turn Him down as anything less than God, you're finished. Because there is only one ultimate and that's God, and the ultimate can only be reached by God's channel of the ultimate, which is the prophet. God's always used a prophet. The prophet has to be proven and vindicated, like what he is now.

He expresses to reveal, He's going to get preeminence. Now, His preeminence today is to express Himself in the Bride, and it has been done. The ministry of the Son of man was brought to us. That's what did it. And so when you read here and hear me read about the church, I want you to go back with me and read again:

Now, today He wants to get somebody that can so see it...

Then he uses the plural 'they' there, but I changed it to He, because you got to make your numbers agree. Or you can put it this way, He wants to get somebody who can so see it, and get it across until the rest can see it and have an expression. But nobody's going to tell me anybody's going to do what the prophet did, because the prophet would be a liar.

He'd have to be talking out of both sides of his mouth because He said Elijah is not a company, it is a person, an individual. The Elijah of this hour is the Lord Jesus Christ Himself, not man, but God. It'll come through a prophet. Individual.

Never has two prophets on the scene on one time that are major. Then did the prophet mean it or did he not mean it? And get the doctrine. And keep your thinking straight when these words come out. See?

[55-4] *...So, Jesus so saw it, was so perfectly born for the his day, until God perfectly expressed through him. Now, He has sanctified with His Spirit and Blood a Church, that He might make every promise in this last day be revealed.*

38

So it tells you right there the Blood has brought about the Presence of Christ like it did for Israel. His own Blood did it. So He can be here in the form of the Holy Ghost, dealing how he always deals, starting with the prophet. It's always the trickle-down premise.

Everything in America points to it. We got a trickle-down economy. We have a trickle-down spirituality. In a trickle-down, you haven't a prophet, you haven't got it. He's expressing Himself, that's His purpose, that's why He died. Okay.

[56-1] *...First, to express Himself in Christ and then He expressed Hisself through the Church, and the same thing, Christ was the Word. [He tells you that. Two thousand years ago and now again.] And the church becomes the Word when it lets the Word go through them.*

How does it come through? From a prophet. Brother Branham said when you receive the Word of God, you become the Word of God in your flesh. Who's the one who did it? The prophet. He had the measure. Now we get the trickle-down. Absolutely. See?

The bride-corporate does not do the work, but believes the works and the interpretation of God's Word.

Now,

[56-1] *...when they accept the hybrid denomination, how can the Word go through it? [No way. Not the Word, their word will go through them.] It's grounded; then it causes a short and blows a fuse.*

How are you going to get the elevator going, lifting you up, when the fuse is blown? Why, they blew the fuse on the Shout. So if they blew the fuse on the Shout, how are they going to get the power to raise the dead? How are they going to get the power to get them up when they're, out of the ground to raise them up? No way.

We haven't caused the short circuit and blown a fuse. We've recognised, we know. So therefore the next thing is the Resurrection, then our change, and we're going up together.

[56-1] *See? But when the current is flowing freely, the Word of God, It expresses Itself. "The works that I do shall you do also." And in the last days it shall come to pass, "Behold I send to you Elijah, the prophet, and he shall turn the hearts of the children back to the faith of the fathers."*

39

So all right, back here on page 55, he says:

[55-4] *And now, today He wants to get somebody that can so see it, that they [no, that he does the greater works.]*

And when he does the greater works, who is he? Elijah. That's what he says. The Elijah of this hour is the Lord Jesus Christ Himself, not a man-god, but it comes by a prophet. God in the prophet. That was strange when it was first told us.

"Oh we knew that, hallelujah. Oh we were smart little wonderful, sweet little beautiful Christians. Oh bless God, we knew way back then, hallelujah. But don't give me that stuff about now. I'm too smart for that. Don't tell me about God in a prophet now. Oh, the prophets, all back there. Ain't it right, Lord? Ain't it right, Lord? Ain't it right, Lord?"

Oh you know, I wonder what God felt about that time. I can get burned to a crisp if my wife or kids disbelieved me on things that I knew to be right concerning God.

Of course, I never hit them with a hammer, I walked right on by and saw what happened to them. Every time it ended up in a mess. They paid, one paid with his life. One's paying.

40

Now I ain't no prophet, I'm just a poor ordinary goof, but sometimes I know what I'm saying. I know what I'm saying I'm not saying it. And I got witnesses sitting right here, came right to pass. Gene's sitting right there. You tell me I'm a liar, Gene, about those letters I told you. You saw them. You make no mistake, brother/sister.

I'm no prophet, but I'm going to tell you, if I'm just little fish, the guppy type, don't you fool with a prophet. Don't you fool with the prophet. It's the same spirit of God, but it's not the

office, it's not the measure. Everyone of us got a measure. Everyone of us got a gift.

Everybody's got something, but don't get in that person's way, and don't misread it. Don't you misread yours and don't you misread somebody else's, or you're in trouble, and I mean lots of trouble. That's why you got to be very careful.

That's why Sunday morning I told you my motives, what about a meaning? Sure, be nice. On the other hand, I didn't tell you I'm awfully lazy, too. I don't like to take extra work. I'm very fearful, but I put my head on the line many a times. Put my fear to one side, I could do it again.

But that's not the point, it's being in the will of God. So you and I don't have a feeling of fear or otherwise concerning the whole thing. What's that got to do with it? It's what the Lord wants, because you see, He always makes it come to pass.

In you, in me, or anybody. And what He makes come to pass visibly for us is for something He wanted to bring to pass in you and me. He brings to pass in you and me. Sure He will do that. All right, let's keep reading.

41 All right.

[56-1] *"Behold I send to you Elijah, the prophet, and he shall turn the hearts of the children back..."*

Now remember, the mighty works and Elijah are one and the same thing. And this is not the peripheral of Mark 16. No way. It is John 14:12. Now:

[56-2] *And in there, there'd be a time come forth [Now, he's talking about this time.] when He could express Himself in Fullness of His Godhead (Deity) through His Church, have the preeminences in this Church. Oh, my. What? The anointed Man, now the anointed people...*

But he's already said up here the greater works in Elijah is not a people, plural; it's a people, singular. A person, not a people, see?

...(oh, my) to bring back the anointed Bride and the Bridegroom.

To bring back? Behold, I send you Elijah? Sure, in order to bring the whole thing to pass.

[The Bride,] *Accepting what Eve turned down [now that's this side of the Resurrection] (and Adam) [also], coming back with the anointing of the Word, because He said, "My Word is Spirit." See? Anointed with the Word.*

Whatever it is at the end time, the anointed Word is coming to Eve. Remember, Eve is a type of the Bride.

What Eve turned down, He comes back and we accept.

Now you don't accept that at the Second Coming, it's too late. This is the Appearing that is the sign of that Coming, because you've got to be in a place to stretch forth your hand to get the immortality to get with Him.

You've got to come back to the place where they were in Eden, fallen and everything going to pot. This is where the Bride has fallen and everything has gone to pot, and God must destroy the world, those that destroyed the earth.

And if you're reading anything or hearing anything these days, you have no idea unless you're keeping abreast of how much this earth is destroyed and what's left is nothing. And you don't have to be too scientific-minded to grasp it, you just even have to hear a few things, a couple of tapes or a couple of this and that.

And it comes to the place where, my God, it's all over. The earth itself is finished, see?

42 Now:

Anointed with the Word... He comes back and we accept.

Now this is where you're still on the free moral agency, where you're moving as individual with choice. When you're revitalised in the Resurrection, it's not a matter of choice anymore, because when you know what to do right at all times, it's not a matter of choice. It's a matter of programming. You're programmed. Today you got two programs. That's why there's a conflict.

[56-2] *...we accept. See how that hybrid condition again... Just exactly today what he set before Eve. [That's with the same options.] He told Eve, "Don't you do this, and don't you do that, and you can't do this and that."*

Now it tells you right here at this time, the Church, the Bride, is at the crossroads of a choice under the anointing of Almighty God Himself in the form of the prophet Elijah. Vindicated. Indicated. Manifested. Demonstrated.

Which way are you going to go? God Himself dealing with them, God Himself dealing with us. Not the baptism. No, this can't come out of the body. This comes to the body.

43 Let me read it. Ephesians 1, what Brother Branham says in Daniel's Seventieth Week. I read to you, please understand because many, many do not understand and I don't know how I'm going to get it across to them.

The Seventieth Week Of Daniel 61-08-06

[68] *The Spirit of wisdom comes into the church to make known to the church by the revelation of the Holy Ghost—bringing the church in and revealing what day that we're living in. Just the same as Gabriel [came] to Daniel, the Holy Spirit comes to the church in the last days to reveal these great, deep, secret things.*

Now, I'll ask you. Who's going to hold the conference to get these things? "Oh great Holy Spirit, here we are, Quincy will do as good as anyplace. Come on here. Come Lord. Come Lord, tell us."

Oh that's just as good as a bunch of eggheads out there, begging a vote and sending people to convention, and say, "Great God, here we are, come and tell us." Sending God an ultimatum.

This is something which God is going to do when He jolly well feels like doing under the condition He want to do, and He'll get it done. And He'll get a bride out of here and the rest won't even know she's gone. Sure. The living Word is the Logos Himself. Now, it says:

[56-3] *Oh, my. What? The anointed Man, now the anointed people [Eagle anointed.] [oh, my] to bring back the anointed Bride and the Bridegroom.*

What? To the perfect condition. What's going on? Something's going to get her there. Okay, reading on:

[56-4] *And Satan said, "Oh, oh, you know..." [That's talking about Eve.] And she turned around and listened to [Satan]. But the Eve in the last day's not going to do it, because She's predestinated not to do it.*

She won't do it, see? No way.

44

Let me see what... let's go back to 1 Thessalonians again, 4th chapter, verse 16,



1 Thessalonians 4:16

(16) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise...

Well now we can see right here that this is what's God's going to do, and doesn't say she's got a thing to do with it, see?

[56-4] *Yes sir, God's going to do it... [It's all of God, see?]*

Bride doesn't have anything to do with it. She's got no preeminence.

[56-3] *...God's going to do it. He'll have [a great] Church [that] will be there without spot or a wrinkle. [Now that's Ephesians 5:25-27. And] She's going to stand there in the splendour of Him: His Word.*

45

Okay. Let's try,



Colossians 3:4

(04) When Christ, who is our life, shall appear, then shall [you] also appear with him in glory.

When He shall come forth in His true character you will find the Bride in her true character. She wanted the Word. To find such a Bride of such character to stand still to get the Message, to be dressed with the Word.

Brother phoned me the other day, he said, "Brother Vayle," he said, "What about that?" He

said, "I've been looking at him in 1 Corinthians."

I said, "You just quoted it, where Brother Branham said, *"The sword of the King, that's the Word of God'."* Bring on your holy vesture, with the Holy Word of God standing there. The Bride's getting her inner garments. The Bride is all glorious within and without. She's got to be glorious within to get glorious without.

"Out of the abundance of the heart, the mouth speaketh." That's why you got these meetings going on. You talk and you talk about the Lord under any condition at all, family, what have you. See?

[56-4] *...in the splendour of Him: His Word made manifest. [That's at that time.] She'll be a token to the world. She'll be an... She'll be something to the world that the world can look and say,*

And he doesn't finish it because, I think, his thoughts are bit, little different here.

[56-4] *"Well,..." The rest of the world say, "Ah, she's a holy-roller. She's the second cousin. She don't belong to our group." I know. That's a good thing. [She doesn't belong to this group, she doesn't belong to them.] She belongs to this group up here.*

46

Now, we haven't got near enough time. I was going to read to you out of The Spoken Word is the Original Seed to give you a glimpse of some things in there, but I won't do it tonight. There's no time, might another time.

[56-4] *A man said the other day to me, standing and talking, he said, "Well, what denomination do you belong to?"*

I said, "None."

"What?"

"No, I belong to a Kingdom."

"How do you join that?"

"You don't join it; you are borned in it."

"What kingdom is that?"

I said, "The mystical Body of Jesus Christ. By one Spirit we're baptised into this Body, borned of His Spirit, then we belong to a Kingdom. And our lives are not Americans; we're not Germans; we're not anything; we're Christians. We are settled and walk in the Spirit [of love],

[Now notice:]... slaves from the things of the world. [We're divorced.] And our rights to the world we sold out and bought this Pearl of Great Price, and walk and let the Holy Spirit manifest Itself. That's His real Church. [That's what it is.] That's what you are, or what I am, if we'll let ourselves go and serve God by His Word and not by what some creed [or other] says.

Now let's watch this little thought here. We are settled and walk in the Spirit of love. And the women say, "We certainly do in our church." And men say, "Yes they do." Well, it's just the most loving people of all.

They love to show themselves, no problem. Sexy, poured in their dresses, which I don't think is half bad as slacks, because... and shorts. Slacks is about the worse thing in the world in my books.

I'm with Brother Branham, women look horrible in slacks. My Lord, if they just get a picture of how they look, their hips and everything else, in those slacks.

47 I always thought that Reuben painted some pretty horsy pictures of women, and by that I mean the big bulges here and there, but Reuben's that kind of artist.

Then someone came along, painted all the Vargas and then painted all Marilyn Monroe's, so to speak, you know, the hourglass figure. Ha-ha! How many of those do you see? 32, 20-what, 32, 14, by 32, or something. Fap! There ain't none of you that way, unless your arm and your leg, or something, and your neck. And you need... no need to be that way.

Sexy women showing themselves all around the country. And the churches say, "And we got love. We got love. Oh we sure love these. Oh, what's the matter with you guys?"

Oh, we don't have any love. Everything is love. That's not the spirit of love Brother Branham's talking about, he's talking about the Spirit of the Word. Because never forget the God who is Love is God who is the Word.

And let's face it, love... the God who Love is different from the love of God in this respect, He's got a great heart, being love, to love you, but it doesn't mean you got His Love in you, or even manifesting it, unless you got a true Holy Spirit, and that attribute from the Holy Spirit.

And remember, that Word has got to be the conduit before there's any manifestation that's going to be credited to you.

48 I hope you heard what I said. You got to put it all together. But they don't do it here. Well they say, "We've got love." Tried to tell me that years and years ago. You know Ruthy, poor Sister Riley, she's dead now, but... Went down there... you were still living down there.

Well, she said, "Brother Vayle, what is," she said, "Just forget about this Word, just talk about Jesus." I said, "Sister Riley there's you're one hundred percent wrong."

She thought she had a ministry going around correcting preachers. Ha, ha, ha! I could say something terrible, cutting and nasty here, but why bother? If your minds are sharp and rotten as mine, you caught it, don't worry. Or maybe you weren't in Pentecost long enough to know the hogwash and tripe and junk that goes on there. If you don't know Pentecost, check your Church of God out.

West Palm Beach, what was it? The contractor's beautiful wife ran away with the loving preacher. Yeah, there's three letter word, s-i-n, s-e-x. You should, you know, spell them backwards, Nix.

We are settled and walk in the Spirit, a love slave from the things of the world.

We got the Pearl of Great Price not by some work, some creed, but by the Word of Almighty God. What is true love slave? Not just a term that applies to any conduct that is nice and sweet and looks to be kind. Love needs a definition. It needs a guideline.

49 Let's look at what the Bible says about love. In,



1 Peter 1:22

(22) Seeing [you] have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, [You don't get this before you are born again.] see that ye love one another with a pure heart fervently:

You got a love that's not hypocritical. Before, the best thing you could say was that you had a love that was hypocritical. It could go in a lot of different directions, but this love only goes in one direction, the conduit of the Word. And it doesn't bend itself to accommodate.

You and I can humble ourselves and take the dirty end of the stick, that's all right, that's fine, but it doesn't change our understanding and the motivation and what it's all about. You and me getting low, harming our own selves to bless others.

That's a different thing entirely. That's all right. But love doesn't turn corners and accommodate on the grounds of the Word. It's in that strict rigid conduit, it can't turn.

50 Let's go to Galatians, I think there's one in Galatians that I want to look at. Corinthians, Galatians. Perhaps it's the 2nd chapter, the 4th verse if I got it right, if not we'll just forget it. It says;



2 Corinthians 2:4

(04) And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

One place it's a love servant, a love slave. One it's made free. This one's brought in bondage. Oh they came down, they had a lot of love, for what? The law. They had a lot of love and zeal for the wrong word.

There's where the zeal is, there's where missionary zeal, apostolic zeal, evangelistic zeal, teaching zeal, pastoral zeal, every kind of zeal today is in this Word. That's why they don't like us, especially don't like us. Goody, goody! That's great! I said before, if you weren't hated then you ain't worth nothing. Now see:

[57-2] *Notice, the anointed Man, Christ Himself here (oh God) is made known. Now look. He has the preeminences, God, fully manifested in Jesus Christ. God's great secret of His*

revelation, and this great Light of revelation has always blinded the wisdom of this world. [See, there's a cry there to recognize the ministry that's vindicated, that's showing forth Christ.]

In the days of Jesus Christ when He was here on earth (that's when he's present), it had blinded them. They said, "Why, you even make yourself God. You make yourself equal with God." He was, not only equal to God, He was God Himself. See, they don't get it.

They still don't know Hebrews 1:1. What about today? What about Revelation 3?

51

Let's go back and take a look at Revelations 3 in the light of this Message. This could not have been said before this Message, brother/sister. You understand what I'm saying? This Message brought on this diagnosis. Here's what the world is like. Verse 15.



Revelations 3:15,17

(15) I know [your] works, [you're] neither [hot or cold.] [You're lukewarm. You're lukewarm, I'll spew you out of my mouth. Why are you lukewarm?]

(17) Because [you say contrary to what the Message says, you're) rich, and increased with goods, and don't need a thing.] [And the actual truth is, what you don't know is:] [you're] wretched, and miserable, [you're] poor, [you're] blind, [you're] naked:

That is both spiritually and physically. We are the nation. We're bankrupt. We can talk about this and that. We haven't got it. It's really not ours anymore, it's wiped out from us by the government.

We had a democratic form of government and it sold us down the road. The only one true form of government is theocratic, the next is benevolent dictatorship. You got a democracy, every time it will go plumb to pot.

It's still the best there is, but you can see it's not worth a plug nickel. The Word comes out,



Revelations 3:18

(18) I counsel [you] to buy of me gold tried in the fire [because you don't have any], that [you will] be rich; white raiment...

You don't have any. You're naked, and it's appearing. You don't have eye salve, you better get it. There's only one thing to do to you if there's any love at all, and I do love you.

You're going to be rebuked, you're going to be chastened. So be zealous therefore and change your mind, and understand that you are wretched, miserable, naked and blind, and you can get what you think you got, unless you say, "I see."

52

I remember what happened over here in John 9, if I can just find it. That's after the boy was healed that was born blind, 39 years old. And the boy said to... they said, "Who made you to

see?"



John 9:40-41

- (40) And some of the Pharisees [heard him] said unto him [unto Jesus], Are we blind also?
- (41) Jesus said, If [you] were blind, [you] should have no sin: but now [you] say, [You] see; therefore your sin remaineth.

Anybody that opens his mouth against this Message and says, "I see, but you're blind, this is not he," absolutely they're blind Laodicean, they're finished.

Remember, he turns the full away empty. It is only the poor that God will do something for. He could do nothing for those who are self-sufficient.

[57-4] And by the way... an infidel one time told me that Jesus never did say that He was the Son of God. He sure did. He certainly did. You just don't know your Bible.

One day Brother Branham told us, he said Jesus never called himself the Son of God. He was referring to a principle, that, as a principle Jesus did not call himself the Son of God, as a principle he called himself the Son of man. But he was the Son of God and admitted it, but being Son of man, a prophet, Messiah. They didn't want it, didn't want that either.

[57-4] What did He say to the woman at the well? See? What did He tell her? "I know Messiah cometh, and when He comes He'll do these things." He said, "I am He that speaks to you." And to Paul also and to different ones... [He identified Himself to Paul.]

[57-5] Notice. But now, the Church [not God] has the preeminence. God's great secret has always blinded the wisdom of this world. They can't get it. They just don't understand it. Satan don't understand it. None of the rest of them understands it, just those who are predestinated to understand it, how God and Christ are One. They'll make three of Him every time. See? They certainly will.

Now, the Church is not a means to salvation. It never was. But it is the unified membership of those born again by the means that God has ordained.

The true Church is the unified membership that are joined together by the means that God has ordained, but they are not a means of salvation. Only Jesus Christ is.

53

The 4th chapter of the Book of Acts, 11 and 12 will show you that very conclusively. And It says here:



Acts 4:11-12

- (11) This is the stone which was set at nought of you builders, which is become the head of the corner.
- (12) Neither is there salvation in any other: for there is none other name under heaven

given amongst men, whereby we must be saved.

So the Church is not a means of salvation. You can be baptised in water and come into fellowship in a local assembly, that's fine, but that's all. Water does not save you. Water does not place you in Christ, does not wash away your sins.

It's a witness that you're part of a group that believes unto salvation unto the Word of God and so on and so on and so on. To me it's a very good witness and that's it. [Brother Vayle enquires as to how much time is left for the recording]

I'm going to stop with this and tell you, listen: I said I wanted to tell you something the other Sunday I knew you did not get. And you didn't get in the depth of which I wanted to tell you.

The Pharisees stood there and, just like the people today. And they said, "Listen, you positively are the devil." Now these people themselves were of the devil and they identified God as the devil.

You understand what I'm saying? And they identified the devil as God. You understand what I'm saying? So therefore the church does worship the devil, not God.

54

Now that's what I was reading, maybe not at that moment thinking of, but knowing that statement was going over all of our heads, really, mine as well as yours, that the church today is worshipping the devil, and they are calling God the devil. They are claiming God to be theirs when actually the devil is theirs, and they are the devils.

The separation today is complete. Wretched, miserable, naked, blind. Begging for what they think they own. Boasting as though they owned it. God help us to not be so foolish as to beg for what we already have, wondering if we got what we already own.

The church of the world worships the devil. It's the devil's church. That's why Brother Branham said Baptists, Methodist, witch doctors. Witchcraft. The whole thing, witchcraft. And that's exactly where it is. That's where it stood there.

Today is the hour and the line of demarcation, and it's all over. Today Elijah's turned our hearts back. Let God be God. And I think it's about time we let Him be God. Not pedantically, or simply in our minds, but by the complete power of the Holy Spirit that we understand in Revelation to be loose now, and a life that itself would be a revelation.

And it's possible, brother/sister. It's possible. Set our hearts and mind to understand it. And I believe it's, as the Word of God said, lay up treasures your heart will begin to go toward. Lay up this Word. Lay it up hour by hour, until your heart, your life begins to follow, because that's the secret.

Let us rise at this time to be dismissed.



Gracious Heavenly Father, again we've been here studying Your Word, praying and believing it's been a good help to all of us, to stabilise us.

And Lord, let this Word be more tenacious than any word in the world. Let this Word have

grappling hooks on it that go deep within our souls, and take such a hold, with such a power and such a force that It just squeezes everything else out.

Lord, as we see the disease can take over a person's body like cancer, and not leave a drop of proper blood in the veins, God let this life of the Holy Ghost squeeze out every bit of the other life, until it's completely annihilated from the world, the flesh, and the devil.

And it's a pure bloodstream because it's a pure Blood. You said, Lord, Your prophet himself said if a man was dead, where they took the blood out and they put another blood in there, then that blood in there would be that life in there.

God, this is the hour the prophet spoke of the Blood and the Life. He said "I don't know that any other generation heard of or believed it." Maybe they did in Paul's and didn't understand it.

So Lord, put that Blood in our veins, whatever was before. That Life oh God...

[End of tape recording]