

Who Is This Melchisedec #07

Priest Of God Unto Man

August 21, 1988

#5588

Brother Lee Vayle



Heavenly Father, we want to say we appreciate Your wonderful Presence Lord, we know that You are here in the form of the Holy Ghost in the Pillar of Fire. Picture caught by the camera, Lord, authenticated as supernatural being, a supernatural visitation. We don't feel the full impact Lord, but we know that Your Word is true and Your Word will be fulfilled and You're here to fulfil it Lord. We're very grateful for that.

Now we pray Father that You'll help us in the study of Brother Branham's message. We know that he was Your prophet and we know that many things are difficult to understand because we cannot stand in his shoes, Lord, or know by his spirit, but we can know with Your help Lord what he was saying to us and we know it's very, very necessary to know what he was saying, even in this message Father which in many places is difficult.

Help us today to get what we have need of and we know Lord what we particularly might not have need of Lord at this moment but perhaps down the road You can show us that at that time. But we just cast ourselves upon Your mercy Lord to show us the truth of what has been said. Help us we pray.

In Jesus' name.

Amen.

You may be seated.

01 Now, also I think we have with us, brother you're from Michigan aren't you? You phoned me the other day, you're from Michigan. Right. There's a brother I met in Jeffersonville. He met me, I guess we met each other. I can't remember him but, he looks a little bit like Mark Keller.

So he and his wife and children are there, so don't forget to greet them after service. We're very glad to have them with us. They're believers in the message. I don't think you have a place to worship, brother, at this time—do you? Do you have a church to go to? No. Well, just keep on holding on that's the main thing brother. The Lord will provide for you as time goes along.

Now, we're into number seven of, Who Is This Melchisedec? And I'm going to go into my notes here to sort of catch us up as I usually do. Now, this message that we're studying is based upon the question, Who Is This Melchisedec? And we know that Brother Branham categorically states that it is actually God in the form of a man. Now that's the answer to the question. It is God. He is God in a form and of course it was a King.

02 Now surprisingly he does not deal at any length proving this thesis. He simply takes the Scripture that he read in Heb 7:1-3 where he mentions, "This one had neither beginning of days nor endless life but He had an endless life." And he said, "*There's only one could qualify for that and that was God. It wasn't Jesus Christ even, it was God.*" But we know of course that he says, "*Melchisedec became Jesus.*"

In other words, we find where God was embodying Himself, he now embodies Himself in the Lord Jesus Christ. You have actually a perfect picture here in the sense of God coming in and indwelling His temple. The Lord coming to His temple, like on the River Jordan.

Now however in showing us that this is God manifested by an incarnation of sorts, because the word 'carnous' means flesh and this wasn't true flesh as far as human flesh was concerned, it was a form. So it was... he showed us that God manifested Himself, incarnated Himself, and in that he informs us that this particular event is a major step that God has taken whereby He finally becomes a part of His own creation in the body of the Lord Jesus Christ which then is truly God manifested in flesh, which is human flesh.

And of course this is taken from his thought in Revelation 3:14, where the Scripture tells us one of the definitions, or descriptions of Jesus is, "The beginning of the creation of God," and Brother Branham said, "*God creating Himself in the form of human flesh.*" And so, when you're looking at that, you're looking at an ultimate, an ultimate that God wanted in the plan of redemption.

03 Now, we fully understand how Jesus was born. There's nobody here I'm sure that misunderstands it. Brother Branham said, "*That what God did, He created a sperm and an egg and then He reduced all His attributes into that particular form so that Jesus was the fullness of the Godhead manifested bodily.*"

Now the term, manifested bodily, cannot be relegated to... just put outside of our thoughts. It can't be put aside. You could have many thoughts upon that which we won't go into this morning but many people hold the idea that if they're the attributes bodily they wouldn't necessarily be all the attributes of God.

And I can agree with that to the extent that God was preparing a body and so therefore the attributes having been compressed might have been of necessity, just, you know, looking toward the body. But when God came in everything was there. In my understanding, I see nothing left to the outside, I see all in. God was in Christ. That's my understanding.

04 Now having shown us this, Brother Branham then states, "*That all God's sons come this way. The way Melchisedec—God came through Melchisedec and on down through Christ. But all of God's sons come this particular way.*" And we know that this is very true because it's verified in the book of Hebrews the second chapter, which you know we use a great deal, and we read from 9 to 16, and of course we particularly read, remember 11 to 13 out of those verses.



Hebrews 2:9

(09) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

Now of course the word 'man' is not in the Greek and it should be in italics. It's 'every' and it's for 'every son.'



Hebrews 2:10

(10) For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

05

Now, it says, "By the grace of God He tasted death for every son." Now it said, "It became Him." Now who is the Him? The Him is God. It became God.

Now Brother Branham said, "*It could not be becoming to God. It was not becoming to God to have a son who would fall. So therefore Eve was left out of the original creation in the sense that she was not a part of that at that moment but she was in the original creation in Adam.*"

You can't get away from that because she was but you see later on, because she never appeared at the time Adam appeared in flesh, she wasn't in that creation. And so Brother Branham brought us that but you couldn't find God doing anything in the vulgar or anything which would be second rate. There's no way there's a second rate program going on. It's all first class.



Hebrews 2:10-13

(10) So it became God, from whom are all things, and by whom are all things, in bringing many sons unto glory, [And remember Jesus was a son. See?] to make the captain [That's Jesus] of their salvation perfect through sufferings. [And notice it's in the plural—not just suffering but sufferings. In other words, He went through all temptations and testings.]

(11) For both he that sanctifieth and they who are sanctified are all of one: [So notice.] both he that sanctifieth [That's Jesus.] and they who are sanctified are all of one: for which cause Jesus is not ashamed to call them my brethren.

(12) Saying, I will declare thy name [O God] unto my brethren, in the midst of the church (In the midst of the Bride, the church of God.) will I sing praise unto thee O God.

(13) And again, I [Jesus] will put my trust in God. And again, Behold I and the children which God hath given me.

06

Now there you are, the children are given to Jesus. They're God's children, but they're given to Him. And you understand why—because He paid a price for them.



Hebrews 2:14

- (14) For as much then as the children are partakers of flesh and blood, he also himself likewise took part...

Now He never took it all. He never had any serpent flesh in Him. He's a different breed so you can never get confused there. He took a part of the same and he took part in the same, He came by a physical birth. He could have come like Adam came but He didn't. He came by physical birth to be the seed of the woman.



Hebrews 2:14-16

- (14) That through death [His death, the death of Jesus.] he might bring to nothing him [Satan] that has the power of death, that is, the devil.
- (15) And deliver them who through fear of death were all their lifetime subject to bondage.
- (16) For verily he took not on himself the nature of angels;

Now He was Michael at one time and Michael's still living. You've got a lot of peculiar things Brother Branham brought out and I'm not going to try to explain them as though I've got all the answers. I'll talk about them and remind you they're there but I don't have all the answers though I can put it all together but we're just waiting to see what God will do. Now He didn't become an angel.



Hebrews 2:16

- (16) ...But he took on him [Became] the seed of Abraham.

07

Abraham was a man. A very fallible person. Wonderful, wonderful man but very fallible. Like Adam, he listened to his wife and he shouldn't have done that. And when he listened to his wife, that's all the problem right now in Israel. Right now all the goings on in the Middle East is because Abraham, he played the fool.

You know, he got involved with a woman he shouldn't have been involved with. That's the story isn't it? Well, don't blame the women. She wasn't hanging around, he was. You know what I mean, she was there. Okay, he took on himself the seed of Abraham, became a human being and by this time there was no perfect people left in the world.

So He had to be the one perfect man, Jesus, had to be the one perfect person with the perfect blood to come and redeem all these people. Noah was the last genetically perfect person. You know that don't you? Yes.



Hebrews 2:17

- (17) Wherefore in all things it behoved him to be made like unto his brethren, [Now in all things He was made like, although He wasn't one of them to perfection.] that he might be a merciful and faithful high priest in things pertaining to God, [So He was a

priest of the people unto God when He took on this body we're talking about so He could die.] to make reconciliation for the sins of the people.

08 Now back in Melchisedec's day, He was a priest of God unto the people. That's a reverse. He gave communion, bread and wine, to Abraham and He was a priest of the most high God but you'll notice He was serving the man. He reverses in flesh, He becomes a priest of man, He takes upon Himself even though of the order of Melchisedec, He must present blood to God as Aaron did.

So now He's a priest of man unto God and we'll see where that comes out more, and more in what we're talking about here. But you've got to bring all these things to your mind and stay with them.



Hebrews 2:18

(18) For in that he himself hath suffered being tempted, he is able to help them that are tempted.

So when Brother Branham is telling us that we look in his studies of Who Is This Melchisedec? how that God began forming Himself in flesh, he says, *"It is the way also that we come to a degree."* Now he's not saying we're identical—that's true. But he's saying there is a pattern and this pattern is what we'll be looking at as we did the other night.

09 Now, so Brother Branham began to trace the descent of God into flesh. Why it was done and the results? And of course we know how it was done as he tells us, we know why it was done, and we know the results. Like today the blood of Jesus Christ scatters sin until there be no evidence.

Then how can you possibly call a person sinner and how can you not be perfect in the sight of God through the blood because if you are perfect there has to be a way to make perfection, as Brother Branham said;

"Be ye perfect in the image of Him which is perfect." And he said, *God had to make a way,* he said, *"He did it by the blood"* and then he said, *"Blood scatters sin until there be no evidence."*

And if there be no evidence then how can you call a person a sinner? Then he showed us our descent, which we studied the other night, and wherein it differed from Jesus the Christ and why it was, and what the end results are. And we know the end results are going to be New Jerusalem.

10 Okay, so let's go and look at some things here that we looked at last Wednesday and to finally get back into the message which we're taking our time with because I think later on we can read rapidly and just zoom through it. I hope, I don't know.

I almost... most of the time I get grounded on my zooming, I think, "Hey, praise the Lord, maybe ten pages tomorrow night or fifteen pages," and I'm bogged down with two paragraphs because something interesting comes up. And so, you know, I've just got to

warn you. Don't get happy that this is going to be over in six, three more messages.

We're at number seven now, you know, just kind of simmer down and be patient and we'll feed you. That's your reward. I don't know if it is or not but, all right, you know what I'm saying.

11 Okay, so to begin with Brother Branham had in mind certain Scriptures when he's dealing with this parallelism of us coming down from Him and then ending where He wants us to be and it's got to come in a measure in the same way that Jesus because we are brethren and from the same source. So you've got to expect something that is identical though the personages themselves will not be identical.

Now, actually you look at it—I want to clarify that remark. Looking at Jesus, looking at us, it's the same old story of the baptism with the Holy Ghost. The baptism with the Holy Ghost is like a thimble full of ocean water compared to the ocean. And we are looking at the same thing because you can't deny we are from the same source with the same Father. If that's the Bible, that's the Bible.

Now it hasn't got a thing to do with our feelings because our feelings make us to know we're crummy. But the Word of God makes us to know we're sons of God if you've got the Holy Ghost. Now if you haven't got the Holy Ghost you can look at that and say, "Well that's, that's lovely. Didn't the Lord really want something nice for us and look how we blew it?" In other words, "Look God, let me tell you something.

You're a nice fellow but look what you're dealing with? No way Lord could it be what you say. Just leave us alone and maybe by grace do something nice, but please don't tell us we're sons as though we came from You." How would you like to go out and tell your father that? He'd slap your chops right around wouldn't he? At least your mother would. "You trying to tell me that I had an illegitimate affair?" Huh? Better think. You know words are expensive, brother/sister.

12 All right. Let's look at some Scripture here. First of all we go to John fourteen and we see what Jesus said about Him and His relationship to God. We could use others but Brother Branham liked this and I like it and if he liked it we're bound to like it. John 14:10.



John 14:10

(10) Believest thou not that I am in the Father, and the Father in me? [Now that's great. Look at that.] and the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Okay? That's good. You like that one? All right, what about Hebrews the 1st chapter, take a couple verses there, 1 and 2.



Hebrews 1:1-2

(01) God who at sundry times [in many parts, in many ways, or different times, and different manners] spake in times past unto the fathers in the prophets.

(02) Hath in these last days spoken unto us in Son,

In other words, He spoke as He spoke in the prophets. He got into a man, His own man, after His own Spirit creating and forming in the womb of Mary this One now in office of Son. In the office of Son He is speaking. That's why the prophets are called Son of man. That's why He had the Son of man ministry return to earth, seventeenth chapter of Luke—all of those things.

13 Now let's go to Ephesians one and we'll take a look at us and that's a nice thing to look at. And it says here in verse 3.



Ephesians 1:3-4

(03) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

(04) According as he hath chosen us [within him, or] in him before the foundation of the world,

There you are. You have a perfect picture of those Scriptures coming together. And then he brought out Colossians the 2nd chapter, and maybe we'll look at verse 9 and a couple of verses. It says,



Colossians 2:9-11

(09) For in him dwelleth all the fullness of the Godhead bodily

(10) And you are complete in him, which is the head of all principality and power:

(11) In whom also you are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Jesus:

Now what was that? That wasn't circumcision eight days old, that was His death when He's cut off. He died with Him, rose with Him.



Colossians 2:12

(12) Buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead.

It tells you right there, if you are willing enough and just humble enough and childlike enough and in the eyes of the world, stupid enough, you're right there. That's a pretty high status that God gives those that are willing to believe and nobody is going to believe except the elect. You might as well know that. See? Nobody going to believe but the elect. See?

14 Now his own expression for this was, *“That Jesus was the fullness of the attributes of the Godhead bodily.”* He used the term attributes and you will notice that he also used the term attributes concerning us. And we’ll look at that later on again.

Now, furthermore, then in his comparison of Christ to us he made us individual attributes of God. So we might sort of, if you can see up here, I guess I better not try to put this—or maybe I better you don’t see too well over there do you? How we going to make this work for you people here? You know, not that my artistry is so great but just maybe... no she’ got a camera over there.

By a little luck you know we might do something. What about if we turn this on end? If I can turn this on in let’s see what we can come up with. Then what I’m thinking of, I can raise my arms up in here, this is going to be kind of confusing to those people that get nothing but just tapes, not the visual.

15 Okay, see now if we can sort of, maybe, I said here, when you concern God Himself, we’re looking at the comparison where Brother Branham said, *“Christ was the fullness of the attributes bodily,”* and then mind you he said, *“That we were attributes.”* So we put up here and we understand then that God was in Christ. That’s the Messiah.

We understand that He came down in a bodily form. But we’re looking back here in the beginning. So therefore we have all these sons in here, up here you see? And they’re attributes. Now, you know what I read over here in Colossians.



Colossians 2:9-13

- (09) For in him dwelleth all the fullness of the Godhead bodily.
- (10) And you are complete in him which is the head of all principality and power:
- (11) In whom also you are circumcised with the circumcision made without hands, in the putting off the body of the sins of the flesh by the circumcision of Christ;
- (12) Buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead.
- (13) And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all your trespasses;

So you can see that you were actually were in Christ. And as Brother Branham said, *“When He died I died, when He rose I rose”*. And there’s a perfect identification in there that is very, very hard to understand but you’ve simply got to take it by faith and you can’t figure it out because what you’re going to try to figure, *“How could I be up there if I’m in Him, then in here?”* Now God has a natural means of doing it.

Now remember the Bible called Jesus elect. Right? Peter, the word elect is in there so let’s not... I’ve got a bigger concordance back there. You know I’ve got a lousy memory but I know, listen, I know what it says. I maybe don’t know the verse and the chapter, but I know

what it says—and Jesus is called elect.

16 Now when you are dealing with election you are dealing with a choosing. And Brother Branham said, “*There was a natural election and there is a spiritual election.*” Is that right? Exactly what he said. All right, so therefore you have a spiritual election in here. Now down here you’ve got to have somewhere a natural election.

So we’re going to call this ‘SE’, spiritual election, and we’re going to call this ‘NE’, if I remember what it is, you tell me if I forget, a natural election. Now the natural election is where God makes choice amongst people as He did with Esau and Jacob but already it was a spiritual election because before they were born, “I loved one and I hated another.” You follow?

17 Okay, so what he’s telling you here, the fullness of the Godhead bodily, everything that God was, was poured into Jesus Christ so every single thing up there had a manifestation in one single Man. Just like there is one single God. But all of these little individuals here, see? hey have a right to come down and they’re called attributes.

They’re called sons of the spirit. They’re called sons of God. They’re called sons of faith. They’re called sons of Abraham. Five at least and everyone of those is the same and also you’ve got another appellation which is called seed. See?

There’s only one part of you that was of God and you’ve got three parts. One part was flesh, and you get a spirit allowed of God but not of God, which shows it’s not the Holy Ghost, so when you come down here you come down as the seed which is soul.

And the home that the soul should have had, or the seed should have had, or the son should have had, sons of God, sons of the Spirit, call it whatever you want, should have been a theophonic form but it was not. There’s only one got the theophonic form and that was the fullness of the Godhead bodily. And that’s a ‘TF’, theophonic form, ‘Th’, put a small ‘h’ there, theophonic form.

18 Now, so let’s go to the book of Galatians and we’re going to look at the 3rd chapter and we’re going to start with verse 26.



Galatians 3:26

(26) For you are all the children of God by faith in Jesus Christ.

Now that lets you know how that you know that you’re a child of God. But you cannot be a child of God simply by faith because every single person that’s in Christendom wants to believe he’s a child of God through a process of faith. You have got to go beyond that. Your faith does not literally bring anything to pass. Your faith acknowledges. Right.

Our faith acknowledges brother/sister. Not the great moving force people think it is, it’s just... all though I agree, faith is a tremendous power. I agree looking from the human side but when you look from this side here it is an acknowledgement. “By His stripes I’m healed.” If you and I could acknowledge that with understanding is making the same

confession Jesus Christ made, we are healed. See? That's what you're looking at so let's keep looking.



Galatians 3:27-28

(27) or as many of you as have been baptised into Christ have put on Christ.

[In other words, you're baptised into the mystical body of the Lord Jesus Christ.]

(28) There is where there's neither Jew nor Greek, bond nor free, male no female: for all are one in Christ Jesus.

Now that's not women preachers.



Galatians 3:29

(29) But if you be Christ's, then are you Abraham's seed, and heirs according to the promise.

19

Now he tells you who a real son of God is, a real son of Abraham, you've got to be baptised into it. Now when you're baptised into Christ remember one thing, you are quickened. Now what are you quickened to? You say, "All right, we were dead in sin." What does the word dead mean?

It means separated. And that's exactly right. When all of this came down... when these were coming down in here there was a separation. And remember Jesus the man was also separated from God because He said, "My God, my God why has Thou forsaken me?" There's a separation.

Now there's a natural separation to get down into here and that came by Adam because in Adam were the souls. There is a natural election and when God chose they were already in Adam, the ones who were in Christ. Now that's why the prophet says, Sex had to come, but you know as well as I do it came the wrong way.

I'm not going to denigrate sex at all and childbirth the way it came. Brother Branham brought it out very, very clearly but he cleared the atmosphere by saying, "*They would have come to it anyway.*"

They positively would have had to come to it but she wouldn't have let that beast get to her first. It wouldn't have been multiplied childbearing. It wouldn't have been all the suffering and pain. There wouldn't have been all this mixed breed and everything else.

Homosexuality—all of this junk, it wouldn't have been there at all. Even the sin that we did went back upon the animals because an animal got in the act. As Eve brought the human race down with Adam, the beast brought all nature down. The whole thing went into corruption. There's nothing wrong with what God laid out here, what man went to do—it was a separation. That's right.

You separate any one Word of God you shot the whole works. See? We've got to get back to

the integrity of God which means an integration, which means a truth. Now these sons left just like He had to leave.

Now when you're talking about Jesus we're going to get into some things here that are rough to get into but we'll try to deal with them.

20 Now I'm going to go to the 4th chapter.



Galatians 4:1-4

- (01) Now I say, that the heir as long as he is a child, differeth nothing from a servant, though he's lord of all; [Amen. You just believe it.]
- (02) But is under tutors and governors until the time appointed of the father. [Amen. Seven solid church ages we went through now since the time of Jesus.]
- (03) But even so we, when we were children, were in bondage under the elements of the world:
- (04) But when the fullness of the time was come, [Now watch what God did at a specific period and you're going to see something bigger than another period.] God sent forth his Son, made of a woman, made under the law.

Now notice He wasn't made of a man. God sent forth His Son made of a woman. The creation was of God but the making was of the woman. She was a chemical factory. And His body came out of the ground the same as your body and my body came out of the ground. Say what you want, that's the Word of God.



Galatians 4:5

- (05) To redeem them that were under the law,

Now the word 'redeem' actually means to ransom. To bring back the kidnapped. Too many times look at the word 'redeemed' and you go off on a tizzy and a tangent. It means to buy back, it literally means to ransom. The word buy back is okay like redeem. It's good enough, I mean it's good but it's not good enough. It actually means to me the victim was kidnapped. I'll give a little illustration later on if we ever get to it. Sometime, maybe today or tomorrow. Who knows?

21 All right, it says here.



Galatians 4:5

- (05) To redeem them (To buy back, to ransom) those that were under the law, [They didn't want to get under the law, evidently somebody stuck them under the law. Didn't belong under there, they weren't part of it. But they got kidnapped and they were stuck there.] that we might receive the placing of sons.

In other words, you have Jesus coming by way of a woman in order to get us away from our kidnapper and identify us with our owner. See the... all right let's talk about it. Here's a woman, she's kidnapped, she's a wife and a mother. And some filthy individual kidnaps her and he sends a letter and he says,

"Now I've got your wife and I'm going to tell you what, I want ten million dollars for her."

The guys rich so he says, "All right, she's worth everything I've got so I'm going to give you the ten million dollars."

I want to ask you a question. Was the wife kidnapped and in the possession of the kidnapper any less the wife when she was in the arms of her husband? The answer is no. She's the same person under different conditions. And what about us as children of God? Amen, that should make a stonewall begin to climb if we really believe it. So now the kidnapper's been paid a ransom. This way we can be identified now and back in the arms of God.

22

Now it says,



Galatians 4:6-7

- (06) And because you are sons, [And known to be sons, identified in Him.] God has sent forth the Spirit of his Son into your hearts, crying, Abba Father. [Our Father.]
- (07) Wherefore thou art no more a servant, but a son; [He always was a son but he was labouring under the bondage of the kidnapper.]

The Pharaoh that took the children of God and made them slaves and Moses came down. He said, "Pharaoh, let my people go." And Jesus came down, He said, "Let my people go Satan." He said, "I'll let your people go like nothing."

So as Israel was tortured in a little frame, of you might call, an example, an illustration or a type, Christ was pitifully tortured and crucified to let the people go. And even went down into hell in a theophonic form and preached to the souls in prison and shook the doors plumb off of hell.

A kind of type, the only type I can see in Samson, every Pentecostal preacher, he always screamed about taking the gates off the city and climbing up a mountain. I say, "Oh you bunch of birds you make me sick." Who wants to rip a gate off? Jesus ripped the gates off.

You and I don't rip any gates off, we walk through the gates that are ripped off and if we think we're going to go around ripping off the gates we're just right back to the old Pentecostal hooliganism. Who needs it? You don't need it. You want something different. You want God to rip the gates off.

23

As Brother Branham said, he said, "*You just,*" he said, "*my vindication is so perfect, if God said tomorrow you go to the graveyard and raise Abraham Lincoln I'd call the arms of the*

world to shoot me down if I couldn't do it." William Branham didn't rip any gates off any city and climb a hill. William Branham didn't rip any gates off. He stood aside and let God rip the gates off.

That's our cotton picking trouble brother if you want to know the truth. Pardon my vernacular but it's the truth. That's our trouble, we're pbbst. But hallelujah we're still sons of God. We've got a lot to learn, haven't we? Millennium's a place where we're going to learn a lot of this. You don't go there and just fold your hands and "Nice time to sleep, I'm a sleepy type of person."

You won't sleep for a thousand... you'll go to bed at nights I suppose because.. .when it comes to the New Jerusalem you ain't going to sleep at all. You'll be too busy having too great a time. Who wants to sleep and let anything go by you? You know like little kids are? Poor kids they rub their eyes, they hold them open because they don't want to miss a trick, you know? That's the way are.

24

All right. Now it says here then, you were a son all the time and you were an heir all the time but you're under this tribulation and now you're free. Now, next we notice Brother Branham used 1 John 1:3. Now we're following down, Him coming down, and us coming down. And you've got to admit it's true.



John 1:1-3

- (01) In the beginning was the Word, the Word was with God, and the Word was God.
- (02) The same was in the beginning with God.
- (03) All things were made by him; and without him was not any thing made that was made.



John 1:14

- (14) And the Word became flesh, and dwelt among us,

Now it tells you right there, there was a process and Brother Branham completely told us, *If you make Jesus the Word you make three Gods.* Jesus is not the Word. God is the Word. God became flesh and dwelt among us. There's a process there of God coming down to be human flesh. And God is still becoming human flesh by the individual attributes that He let come down through the human race. See? He allowed that, that life there.

25

Now, we... now as God expressed Himself and finally in Jesus became the expression, now here was Melchisedec up here, down here... well we might as well come on down here now and we'll go to Jesus Christ. Jesus the Christ we call Him. Okay, now He came to here and on down.

Now we come over here, well down here in this area here. Let me see what I got, some different pencils and things. We could make some more in here this here. Now, notice what we do, we don't come that way. Now we just leave that for the time being we're going to

come back to it.

Now at this point we must see that the expression, thoughts of God, in His thoughts, must be understood. Now, thoughts of God and in His thoughts, they must be understood. We're going to talk about and before we get into reading what Brother Branham said here we're going to make a note again; we're called attributes, sons of Abraham, sons of faith, sons of His Spirit, sons of God. All of those appellations up there, I won't write them down you heard me say them.

26 Then he says, "God was in Christ and decided by a set process to become flesh." In other words, God was in His out-raying so that when you look at the fact of what the Scripture says, "In the beginning was God," now He took upon Himself a form and the visibility of the form perfectly expressed God so that the form and God were one and the same. So when you look at Melchisedec here.

You say, "That is Melchisedec, that is true."

That is the human appellation, and the human or physical application that God was using but it was God. And looking forward to coming down here. "He that has seen Me has seen the Father." Now He said, "You take that or just forget it. If you want to be a part of Me," He says, "you've got to take that."

27 Okay then right now we might as well put in here, we'll put red this time, and we'll put in through here because this is the outward body we're going to put this all in here and we'll make this God Himself. And we use the Latin, 'sese', or per se, whatever you want to use. Okay, God Himself.

Now, then... now the first step was to take on a form, or a word, or a spirit body which is a theophany. Okay now we have here is a spirit body, with that spirit body and it is a Word body. Call it what you want. It's just like the third pull. The third pull is... has different meanings to it. And it's just like opening the Seventh Seal. Was the Seventh Seal opened?

Well they say, "It wasn't opened because the Seventh Seal is the coming of the Lord Jesus Christ."

Well now listen, don't be confused because Brother Branham said, "*There's a coming before He comes.*" That's the Appearing. And Revelation 10:1-7 is the Seventh Seal but it's not all of it because Matthew 24, the silence concerning the literally descent, where we meet Him in the air and come back, that's still part of the Seventh Seal. And the Seventh Seal goes plumb to eternity, right to the New Jerusalem. So just don't get, you know, messed up in your thoughts here.

28 Okay, now, the first step was to take on a form, or word, or spirit body, a theophany but with us we bypassed the theophany. Okay, now we're going to read from page, what page do I want? Page fifteen and I'm on page sixteen, better turn... let's see now, fifteen got to be it. That's right. It has to be on one side of sixteen, I can tell you that or I'm lost for sure.

Okay, we're going to start at the top of the page on page 15 and it's really paragraph sixty-nine but we won't go all the way back.

[69] *See? You can't be the Word unless you're a thought.*

Now we're going to talk about thought. So okay, he says up here, "You were a thought." So let's... these are attributes and it's the same thing, really, thought, sons of God, everything else in there, it's all one, here we are up there. We got all these thoughts in there.

29 Now, a thought is a product—product of a thinker. Now thoughts come from a thinker and you must realise that when Brother Branham equates thoughts to attributes and to sons, he is not using the terminology concerning his thoughts of us which pertain to the human existence.

It's the same like it says concerning the wicked, the perverse, they were foreordained for this. In other words, they were previously spoken of it but they cannot be considered the thoughts of God. So I want you to understand when you read Brother Branham, you must be very careful that you do not confuse God's thinking, His predestinated plans, and get them mixed up with the predestinated ones. There's a big difference. I am a predestinated one. You are a predestinated one.

Brother Branham said, "That he was one." Just like Jesus Christ in the divine election and God had plans and the person and the plans would be together, but the plans were in the physical. But the original thoughts are the attributes, or the seed. See? Or that which causes to conceive and bring forth the physical which at the same time is a spiritual being that come on down into here. See? So you be careful about that word thought because Brother Branham uses it, not indiscriminately but at times it's a little difficult to follow.

Now, the thinker, the omniscient God, had within Him all these seeds. Now brother, now notice, it wasn't something God made, it was something that already was. For the very reason Brother Branham said, "*If God let you get lost and sent you to the lake of fire, He'd be destroying a part of Himself.*" So you're looking at a reality here of what sons really are. They're a part and a parcel of the Father. Now they got to come on down to this area here.

30 Okay, now he says,

[69] *You can't be the Word unless you are a thought.*

In other words you could never come into here and be expressed, or into here and be expressed as one of God's expressions, or manifestations, unless you're up in here. Now, look it, that's right. Look at those flowers there on the organ. You tell me, now look at these things here, you tell me for one minute that we could... look at the pretty petals here, and look at the petals there, and look at little cute little flower here and over here.

Now you tell me where in the world did they come from but out of the seed?

31 Now, they are the expression of the attributes. Physical manifestations and if God can produce a beautiful flower and Jesus said, "The lily of the field, look how it's clothed. Solomon in all his glory was not clothed like one of these." Then how shall He clothe you? My God what we'll look like in the resurrection.

You think flowers are nice? Pretty innocent flowers, the butterflies come, the birds come, the hummingbirds come. Oh the beautiful flowers. Oh the beautiful sons of God in His

glory, my brother, my sister! That's what's wrong with us. We got an eye for this, for the sub-level. It's time we got up to the level of God. We're supposed to.

[69] *...Now you had to be in His... you can't be Word unless you're a thought.* In other words, you can never be an expressed child of God unless you were in God. *You had to be in His thinking first.*

32

Now that's opposed to being His thinking, His actual thoughts. And you had to be in there or how would you get down here? You had to be marked, as we'll show you if he puts it on the book, you had to be in there and then get on a book, and then you would have come this way, but you weren't allowed to, you come this way.

Do you follow me? That's what he says, I'm not making it up. I wouldn't know the first thing about this except I've heard Brother Branham say it.

...You had to be in His thinking first. But you see, in order to stand,

And that's not a too good a word, to stand temptation. It means to be here and tempted because he used the word to stand it, it would seem like, "Well hey, I could stand that." And you get... you know, you don't chicken out you get through. No it doesn't mean that. He says here,

...You had to bypass this theophany, this spirit body, this word form.

Then you'd come down here in a different Word form. See? A different Word form because you're being expressed because a word's an expression. And when you use the word expression and in the Greek you have to understand whatever comes out here has to be a manifestation of what lies in there or it's no good. Like if you've got a perfect concept of a fork.

You say, "This is a fork," and somebody shows you a shoe box you say,

"Oh no it ain't, oh no it ain't."

Or they show you a spoon and it's got one tine on the side and they say,

"That's a fork."

You say, "Oh no it ain't. I'm sorry."

And if a fork's got to have four tines in it then it can't be a fork that's a true fork unless it's got four tines in it. I'm trying to show you, the thing itself must have something to indicate that it's the real thing. The idea must lie within it. So if you're going to talk about Word here, it's got to be an expression of what is up in here. Jesus couldn't just come on the scene and say, "Here I am. I'm a man and that's God." He had to have a whole lot more than that going for Him and he did.

33

So all right,

[69] *...You had to come down here to stand temptation, to be tested. And you had to*

bypass your theophany. And you had to come down here in flesh to be tempted by sin. See? That's exactly true. You had to bypass—that being that Word body you couldn't be it. No way. In other words, he said, *You had to bypass this to be tested.* That lets you know that if you had of been this, or you could have brought it with you, there would not have been any fall. So you had to bypass it.

Now, it must be terrible important whatever this is. And in this series, which I don't know. We're going to know about it somehow by the grace of God or He'll let us know down the road because Brother Branham said, *This is under the Seventh Seal.* And we have to know the story of Melchisedec.

We've got to know about it because we parallel Him. And he said, *It brings us to the understanding of the true events and the true results.* We'll see that as I read along.

Now,... And if you sin... now watch, then if you sin, now he stops right there. In other words if, he said, *if you sin by reason of being in the flesh, having bypassed your theophany; what happens? "All that the Father has given me, every single one of those seeds."* What's going to happen? *"I'll raise him up at the last day."*

34 So, let's say this little fellow come on down here, one of the sons of God comes on down here. Okay, he falls into sin. Well if you're going to raise him up at the last day you know the guy's going to die. Now this soul can't die. It's eternal because it's a part of God.

That soul can't even really sin when you come right down to it. We'll try to talk about that and see where we go but come on, how are you going to make God sin? What happens? By the grace of God we'll try to get some answers. I haven't got all the answers but I've got to look at the thing the way it is and there's something in here we should know.

35 All right now look, if he had of come in here there wouldn't be sin. And if he could have brought it with him he could have been tempted, and he sure would have been, but as far as I know nothing would happen. But by in large just let that one float. Just let it go by. He couldn't bring it with him.

No way could he be in it or he never would have been in the place where he could be tested in the flesh and thereby there could be some type of a trouble and it says, "Even if there is, God will raise it up at the last day." You don't need to worry, there is no son of God going to be lost. Not one of those will be lost. God will not lose one part of Himself. If we're a part of Him that's going to take care of it.

[69] Now listen. *See you had to be first.* And then he doesn't use a word in there—first what? You had to be first a seed, then you had to be first in recognition of positioning, you coming down having missed this you can't remember a thing up there, can't remember a thing. Now then he says here, *you first had to become flesh.*

You had to become flesh. *Then you see, He come right down the regular line, from attribute to... attribute.* Now he doesn't say, He had to become flesh he says, *you had to become flesh.* Now he's drawing a parallel. *Then you see He came right down the regular line, from attribute to what?* The rest of it, to fulfil the plan of God.

Now, really, what he's saying up here is... now in here is not a true interpolation but the way

he comes at us, it isn't that he loses his point of view and the character he's dealing with, it's that as his thoughts slant in concerning the words and thoughts he's using in speech he doesn't always hold one, two, three, four, five, six. It may be one, two, three, and he stops awhile then comes five, six.

You understand what I'm saying? It's not the easiest thing in the world but let's look at it.

36 Now,

...If you sin..., of course we did sin. Now, and we have bodies that allow us to sin, that lead us into sin.

Now watch way down at the bottom of paragraph 70, the last line.

[70] *...But look, when this body receives the Spirit of God, the Immortal Life inside of you, it throws this body in subjection to God.*

So it doesn't say you come on down here a son of God and live like a pig until God raises you up. It says you're subject to sin but by the gift of the Holy Ghost you can overcome sin in the flesh. Now let's watch... let's go back now and he tells you the promise is there, "I'll raise you up even if you do get into sin." Now, he said,

[69] *...He comes right down the regular line, from attribute to...* fulfil the whole Word of God.

Now watch, taking us back.

[70] *Before the foundation of the world his Name's put on the Lamb's book of Life.*

So right up here there's a whole bunch of seed of God. Let's just make it natural. There's a lot of the life of God He's going to put in vessels. I like that better than going individuals although they're individuals. Now come on, because He knows where every little bit of His life is going to go and who's going to have it. So now, He's got a great big book up here and there it is. It's called, "Lamb's book of Life."

37 Okay now, "His name shall be called Jesus." That's Jehovah Saviour. "For He shall save His people from their sins." Now that's talking of two people in one. God is going to save His people, He's going to do it in the form of the Lord Jesus Christ because that life absolutely in the sperm and egg is the life of God Himself. Absolutely bringing forth that child, bringing forth.

Now it says in here, now see, look it what come here. Now with that then were all the names of the attributes. And if you weren't here you would never get this. And Jesus would not have been, that, and come down here, that's a mystery. We'll try to get to it with God helping us.

You and I had to have our names first and when we did we simply bypassed. Little fellows in here, this didn't bypass but little fellows in here, they bypassed it, the name here, couldn't go there, came right down here. Now that's what I understand he's saying here.

38 Now listen,

[70] *Before the foundation of the world his Name's put on the Lamb's book of Life. Because He was. Then from that He became the Word, the theophany, that could appear and disappear; number three, and then He became flesh, and watch, He died and returned back, resurrected in a glorified condition. But he said, you bypassed the theophany and became flesh man.*

Now we've got a new word—flesh man. Every son of God, every son of faith, every son of Abraham, every son of the Spirit, every seed, every attribute, every little speck of life is now into the flesh now we're called flesh man. So down here we're called flesh man, flesh men.. That's what we are. What are flesh men? These here, all these.

But notice, same thing. I don't care if it's in the flesh or put into a brick wall, or put in a cloud, or a tree, doesn't bother me any. I'm just using that for an illustration.

Well you say, "That's now a flesh son."

39 Okay, flesh son. Wouldn't matter to me. Maybe God likes plastic? Okay, a little plastic son. What I'm trying to show you—it's son. It doesn't change. Like Brother Branham said, "*When you leave here you don't change.*" Well glory to God if we were up here and we're a son of God, a part of God, how we going to change? Because God doesn't change. I know it sounds queer but I'm a queer guy.

I just believe what the queer prophet said, that's all. It sounds strange but I'm not going to get bugged over it. Why should I get bugged? God has a principle and a purpose in doing all this. Okay?

[70] *God became a flesh man to be tempted by sin. And then "If this earthly tabernacle is dissolved we have one waiting for us."*

Okay, what is waiting? Here we go backing now. We made a circuit. Of course we're not finished because Jesus made another circuit. Come on down here, glorified. In other words, the theophonic body comes in and picks up his flesh body, now glorified. Okay? We have a body waiting. Okay, *the flesh man is going to be tested.*

40 Let's go to Hebrews the 12th chapter and we're going to talk about sons. Beginning in verse 1.



Hebrews 12:1

(01) Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and every sin that easily besets us, [and that's unbelief] let us run with patience the race set before us,

In other words, don't get on your high horse and don't get excited and don't try to rush, just sit back and relax. And Brother Branham said, "*Relaxing is under the Seventh Seal.*" So we're not much under the Seventh Seal yet. We're under it but it hasn't taken much effect. The anaesthetic has not yet taken effect. Isn't that awful? But by faith I believe it.

Now we're more relaxed than we were because we're crystalized. Yes. Have you ever seen a petrified crab, or the little tiny few cellular creatures that they pick out of the very strata of the earth? Sure you have. You've seen them. You can see them in museums.

They're at rest too, they're petrified. We're not that bad. We're crystalizing in our understanding of the fact that He is here, He's the Judge, He's declared sentence, He's going to get us out of here, it's all over whether we like it or not. We've got that much rest. Whether we're like the guy that's going to get his head chopped off tomorrow morning, or his neck strung up—now the world doesn't know that but we know it. You bet.

We know the secrets of God. We're supposed to know the secrets of God—we know the secrets of God. People don't believe us but I don't mind that. I'm happy... you know the most wonderful things in the world is to share a secret if you're not, you know, naughty in doing it. So we share our secrets here from what the prophet teaches us, see.

41 All right now. Let me read some more.



Hebrews 12:2-3

- (02) Looking unto Jesus the author and finisher of our faith; who for the joy set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.
- (03) For consider him that endured such contradiction of sinners against himself, lest you be wearied and faint in your minds.

Now remember, this is the one he's talking about in chapter two and our relationship to him, where he is the elder brother, we're of the same source, he and us all from God, sanctified in the midst of the congregation, he's singing praise. Now watch what he says about us.



Hebrews 12:4-6

- (04) You have not yet resisted unto blood, striving against sin. [He did in the Garden of Gethsemane, shed drops of blood.]
- (05) And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not the [training] of the Lord, the chastening, nor faint when thou are rebuked to him:
- (06) For whom the Lord loveth he chasteneth, and scourges every son whom he receiveth

Now what does He do? Does He just go, bop, bop, slam, slam, kick, kick? Like the farmer that kicked his pig every time he saw him?

You say, "Why do you kick your pig?"

He said, "Well because he's either going into trouble or coming out of it."

You think God kicks us like a bunch of pigs? No. He puts trials and testings, and temptation, testing—the word really is not temptation as though like Adam and Eve. It's really testings. He puts these things in front of us.

Like maybe some of you say, "Well boy, if I could rob a bank I'd get out of debt."

You'd get in jail too.

"Well I'll take a chance on that and rob a bank."

And you know what, your poverty has tried to make a way of escape when to get out is to learn what I've been trying to teach you here, a proper understanding and spirit. If you can only get it.

You can't brother/sister, be anymore than like David said. He said, "I've been young, now I'm old, yet I've never seen the righteous forsaken nor His seed begging bread." I want you to understand, God is true. We may act like a bunch of phoneyes. I won't deny that but God is true and there's always someone that will believe God.

Brother Branham said, "*If we're not Bride there's a Bride out there somewhere, by the grace of God we won't stand in her way.*" See I like a man like Brother Branham that says those things.

42 So, all right, let's keep reading.



Hebrews 12:8

(08) But if you be without chastisement, [tested and tried and see how you react to conditions] whereof we're all partakers, [then you're illegitimate,] you're bastards and not sons.

A true son of God will come to the place where he says, "Lord, I'm going to trust You. I've got to do it." Now you could die in that condition because somebody's got to take us out of this world. Daddy Bosworth prayed for the sick and he... I knew Daddy well and he loved anybody that had a radical mastoid operation, no ear drum, no bones in there, gone.

Well he'd just start chuckling because he knew the minute he prayed that guy just looked like this because he got a new eardrum. That happened once in my ministry. I don't know how it happened I just knew it would. You can't tell how God moves. If you're not led by God praying for sick and all these things, brother, can be farcical.

43 Brother Branham was the only true man that ever was a Word man in our midst brother/sister. You watched him, you saw just what was exactly right. You listened, you heard what was right. Daddy Bosworth died with cancer of the prostate. He didn't die very, very sick but he knew he was going.

Two hours before he died he sat up in bed, shook hands with all the saints departed. Hugged them in the spirit, saw them all. My! You know to die like that you've got to live like that. You can't say, "Lord I'm going to suddenly live... die like this." Hogwash. You've got to come down here. You know, you're tested otherwise you're a illegitimate child.



Hebrews 12:9-10

(09) Furthermore we had fathers of our flesh that corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live.

(10) For they verily for a few days they chastened us for their own pleasure;

We get mad and bop our kids. God never gets mad and bops us. Let's realise this morning if we can, brother/sister, because a lot of us don't feel well. We get sick and as you get older you're going to get sicker. Let's understand this, God does not bop you. He doesn't slap anybody around. If you're too obstinate He just cleans you up nicely and lets you die.

You say, "Well I think Brother Vayle I got all these problems because I've been such a nasty person." I'm going to tell you, you're still a nasty person. You haven't credit, so you're sick, is that it? No. No, it's not what God is doing. Don't try to associate anything outside the Word. Be sure you know the Word.

Don't be guilty of trying to judge the Word by the spirit. It won't work. You always judge the spirit by the Word. Let every single thing be by the Word. Word, Word, Word, Word, Word because it's been revealed to us.

44

Now that's enough of... let me read on here.



Hebrews 12:10

(10) ...but he for our profit, that we might be partakers of his holiness.

What does that mean? He that suffers in the flesh will cease from sin. To partake means, of his holiness, doesn't mean you get it by suffering, and doesn't mean you're going to be a good person by suffering. It means that you learn your lessons and you walk more in His image. You're walking in the light and the blood is always cleansing you. See?

45

Okay let's get back to Brother Branham here now.

[70] *...You bypassed the theophany to become a flesh-man to be tempted by sin. "Then if this earthly tabernacle is dissolved, you've got one waiting." That's right. We have not yet the bodies. Which is the Word bodies. We don't have them yet. But look, when this body receives the Spirit of God, the Immortal Life inside of you, it throws this body in subjection to God. Hallelujah!*

Now that there is the truth. In other words; you and I received the strength through the

revelation of the Word and the power that's in the Word to walk according to the Word as the Bible says, "If you live in the Spirit walk in the Spirit." Well certainly we should be able to do that.

Now, he speaks of immortality which can only come on the other side of the resurrection. But you know what about us here that are going to meet the Presence of God as we do? Well we don't go to our theophanies. No way, shape and form. It has to come to us. In the meantime if we die we have a body, spirit body, Word body, theophonic form, there it is, we have it absolutely knowing we're going to go there. No problem at all.

46 Now he's looking at this thought here, "If you sin." Let's see if we can talk a little bit about it. There always of course has to be a channel somewhere in order for a person to receive an impression, a stimuli, a stimulus, in order to make a response, in order to respond to it, to have a reaction. There has to be some type of stimulus for a reaction and for a response. Now here you couldn't have it. Here you could have it, down below. So that's where the trouble comes.

Now in the soul there lies from bypassing this, and going directly down here, you come here to the book, and down here to the flesh. What lies in that soul is faith or doubt. The power of decision, to believe or not believe. And if the soul gives way to the flesh and the spirit it will make a wrong decision, but it's in itself I would not believe that that soul sins because, "The soul that sinneth it shall die."

And it wasn't that Eve disbelieved God or Adam thoroughly disbelieved God and said certain things that would have condemned them, blasphemed the Holy Ghost, the Word of God. But what they did, they listened to Satan interpret the Word to them and thereby they came into their problems.

47 So just looking at this picture here as Brother Branham talks of it. "Then if you sin," and we know that Adam and Eve did sin, he didn't call it sin to begin with. He just said, "Don't touch this tree, have a thing to do with it." But He said, "The day of eating thereof," He said, "That's the day you die."

And we know that sin entered in and it entered in by unbelief—did not believe that there was a penalty attached to it because Satan came in and Brother Branham said, "*You're the righteous, spotless Bride of the Lord Jesus Christ.*" He said, *You didn't even do it at all, you were tricked into it.*"

So what we're seeing here then, they were tricked but the soul itself as I understand Scripture, cannot be tricked in the sense that it would ever deny the Word of Almighty God. You and I all have been tricked into many, many things. But when it came down to the Word, which was the Word, we have not failed to receive the Word of God and believe It.

But when temptation of the flesh come because we're flesh people, we can do fleshly things which we will look at, we won't have time this morning, we're going to look at it in the book of 1 John and show you how that comes to us.

48 Now, in the Millennium, because of glorified bodies, or if we had simply theophonic bodies, we would never sin because of circumstances, there would be nothing there to respond to that particular thing that is there. So, we understand this point then. When God let us

come down here He let us positively come in a form that could be tempted and respond.

Now that's all you can say. And if God allowed it, God allowed it. And Iraneaus was the man that said it. "God being a Saviour, it was necessary He predestinate a man," now watch, "predestinate a man, in other words take him to a place that he'd require salvation." So God allowed His sons to come to a place where they would need salvation. They are separated from God.

How much separation from God in this form here? Come on. Really no separation at all if you want to talk about it. It's when they get down here the separation is. This is where the trouble can be. There's no trouble up here. No way, shape and form.

And when you leave here there's no trouble up there. And when you come back there's no trouble anymore. There's only trouble in one spot here. God allowed it. Then He paid the price of Himself in His own life in the body of the Son and gave His own blood.

49 Now that's the best I can understand and do that there because I cannot at this time find anything that Brother Branham would have said, or the Word of God would have said, that the soul, a part of God, would actually be sinful. No place. In fact, he himself said, "*That when you're full of the Holy Ghost you'll come to a time when you'll realise you always were saved.*"

Well my heavens, if you always were saved then you never were lost. What's he talking about? He's talking about the perfection of God no matter where that goes. It's always the perfection of God because it's a part. So that's the best I can tell you there. There's a bit of problem but we don't have to worry too much.

How many minutes we got? Twenty? Well, I'm not going to go any further. I'm going to stop here because I think this is a good place to leave the blackboard, make a quick recap, and then go right on to where I want to take you and show you what is in this world here, what God allowed to bring in and bring a principle of temptation of sin to us.

And we'll see there that as Brother Branham brought us, and he says, "*He brings us right down the line like this one here. See? And into a perfect glorified form.*"

This same happens to us, down here and maybe some of you will go up there. Most of us do. And then some of us just take a cut across right here and just get glorified and meet our theophany. Because, hey, when you're glorified it's just as good as if you're in this here. But you see, you've got to come together the whole way. That's why Brother Branham brought the message, teaching us exactly the complete plan and purpose of Almighty God.

50 This generation under the Seventh Seal is the only people that has the birds eye view of Ephesians chapter one. Nobody else has it. No sir. Not in the day of Paul. Paul said it, and couldn't preach it, couldn't do it, people couldn't get it. This is the only fully mature people. That's why there's something under Melchisedec and I've already told you what it was.

It's pure and simple the great thing that I see at this point is that Melchisedec was a priest of God unto men. That same One is down here ministering to us today. [points to the picture on the wall] And the Lamb is still on the throne and what's He doing? Ministering for us to God. There's an intercessor there brother/sister, but God Himself here. Without

that One there, brother/sister, God would come down and blast creation to nothing. See what you're looking at under Melchisedec?

Nobody would ever know this except that God sent a prophet and I don't know what it's going to do for us—well I do know what it's going to do for us. It's going to increase our faith. It's going to be part of getting out of here. I love it. Don't you? Come on, let's rise and be dismissed if you love the Word of God.



Heavenly Father, again we thank You for Your kindness and goodness to us at this time. And Lord Jesus Christ we know that You're with us, O God, to lead us and guide us and direct into all truth. And this is a part of truth and Lord we know that there isn't any truth but what would be manifested as such.

And so Lord we're happy to know that there's a manifestation here in this hour and the truth of Melchisedec caught on a camera. God Himself ministering to a people and telling us exactly the destiny He cut out for us in Himself and for His Son, Lord, it couldn't be any better. We would never have asked for this, we wouldn't have known to ask for it but we thank You Lord for bringing it to us.

Now Lord let it congeal in our minds and block up every channel of the soul so it won't get out but get right down into our souls and then begin to come out in expectant, believing faith as never before. Walking in the light having fellowship one with another, the blood of Jesus Christ cleansing us.

So Father now we're... as we go into the baptismal service, we pray Lord that You'll bless those that, if there's more than one in this service O God, and us who are here to be a part of it, to know this is a great witness unto You in this end time that here is another one that wants to express faith in You Lord in this end time Message, in our great God and Father. We just ask You now bless us Lord to this end. We'll give You the praise.

In Jesus' name.

Amen.

'Tape continues with baptismal service.'