

Identification #03

Quality, Not Quantity; Attributes Confess
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#1998

Brother Lee Vayle



Shall we pray.

Heavenly Father, we are grateful tonight for the great unveiling of Thyself and the unveiling of Your Word, Lord, the mysteries come to pass, because we know the great God has descended from heaven with a Shout, the voice of the archangel, the trump of God.

And we know, Lord, You descended and how You descended, and we know the Shout, Lord, is that great Message, and we know Your Voice will come forth as thunder, raising the dead, bringing forth that second part of the First Resurrection, and then gathering the saints together for the great Rapture, when that Holy Spirit, even You, Lord, in our midst should be incarnated in the Lord Jesus Christ, and we shall crown You 'King of Kings and Lord of Lords'.

And we know that will be the 'All in all', and we're very grateful for that Lord, that You've not only given Your Word, but You've given of Yourself, given Yourself with Your Word bringing the full manifestation so that it's no longer a matter of faith, and it's no longer a matter of hope; it's a matter of reality on the grounds that what a man see doth he yet hope for, and we have seen Your literal Appearing amongst us and know it to be true, so that there's nothing to be hoped for anymore, Lord.

It's just a processing of that which is in Your great plan, and we are a part of that, a part of You. And we thank You for that tonight, Lord, we're made privy to it, we understand reality, and may it come forth even more as we study Your Word tonight, in Jesus' Name, we pray.

Amen.

You may be seated.

01 Now, just before we go into the message working with the sermon Brother Branham preached in Tulare, California, the "Identification"... A few weeks ago it came to my notice that a certain news source said that, following up what was actually printed previously, that the health organisation, the world... America, of course, being more predominant in it than anybody, had miscalculated the number of AIDS cases, and they had not actually given a true record of what was in South Africa.

And that's just not South Africa where Brother Bailey is, although that's a great part of it, but the other nations around it, concerning the number of AIDS cases. Now, you know, Brother Branham distinctly stated there'd come a time when people's bodies would rot while they're standing on their feet. And I forget where that is, but it's there.

And, of course, it's the truth. I mean, I knew that before Brother Branham said it, on the grounds of studying the days of Noah. And all you have to do is believe the Bible, and you

can see it there, just like a billboard sixteen feet high on the horizon.

And so, it wasn't too long until one news source, and only one, brought out the fact that the actual number of people with AIDS dying in Africa, were fifty-five hundred per day, which amounts to over two million people. I want to ask you a question. How come with that number they missed that? I'm interested. It's the same old cover-up.

02 Now, no newspaper and broadcast took it up until just a couple days ago. And in there they admitted fifty-five hundred funerals per day and eleven people getting AIDS every minute. Now, if they're fifty-five hundred per day dying just down there, and we know that AIDS is merely, and I use the term statistically, not as though lightly, it's merely HIV positive, full-blown. And millions and millions don't even know they've got it. And millions and millions and millions have HIV and are getting it.

So, as you begin to look at this thing, if fifty-five hundred are dying per day down there, and eleven per minute are getting full-blown AIDS, and a percentage from HIV positive to AIDS is not really known, then how many million people do you think are out there with this disease that is a prelude to the Great Tribulation?

Now I'm bringing this to your attention for one reason. There's been a cover-up, and there will be a cover-up, always concerning everything. And we have seen the sin brought to a full-blossomed position that started with Margaret Sanger and Calderon, when they decided that birth control should be practised. And I'm not against natural, the same as Brother Branham. But just go back where it started. In other words they wanted a freedom of expression and a sowing without a reaping.

03 Now today, you have the Hollywood Stones and all the rest of them, now have gone before the world and said, "Look, parents, I'm going to tell you, I did it in the backseat of a car. You're not going to stop your children. You see, there's a proliferation and abundance of, without the question of, the condoms because we want your children to now enter into safe sex." There's no such thing. And there never will be.

Now, I'm saying this for parents who have children growing up. And you have the toughest job of anybody in history that's ever had, except for the days of Noah. You've got a tough job. And, if anytime you needed to lean upon God, and hit the truth and teach your children very bluntly what the world is trying to teach them to do and to get AIDS and go to hell, you're going to have to just be as hard-nosed with the help of God, as any generation ever has been or ever will be. I never had to face this kind of stuff. No way, shape and form. No way, shape and form.

04 And I just simply bring this to your attention, before I get into the Message here, because from every angle and every way, you're going to be told, "Oh, really, it's just not that bad. No, no, no, no, it's not really happening." And, except that one news source had leaked the fifty-five hundred, about two or three weeks before the rest did, I don't believe for one minute there'd have been anything but a specific cover-up by the great media.

Oh, how they can blast anything they want! But, when they want to cover-up, you can't pry it out. And we've got a marvellous system in America here, with our Attorney General Reno. And she's no different from the rest; she can hide anything she wants. You can subpoena her and make her faced with a contempt order from congress, but I don't think it does

much, because they can cover and cover and cover and, like the President, change the meaning of words.

And the meaning of words today is, "Sin is no longer sin," and righteousness is no longer righteousness, because two and two do not make four anymore. And, if the kid guesses five, "Oh, hey! He only missed it by one. Isn't that great?" That's the truth. This is what's happened in our land, today.

How many kids today can actually get by without a computer or an adding machine? Wendy's closed down in Dayton over here, what, three months ago or so? And they had to bring the manager out, because nobody could count change. Computers had shut down. Well, thank God, God hasn't shut down.

05 And tonight, we're going to talk about a reality in Brother Branham's message here of "Identification", which we brought out last week, and I'm going to do some struggling tonight, I think, I hope not. But my, I've got writing in here that looks more like hen scratches, and I don't know if I can even read my own writing I wrote down here.

But, when Brother Branham struck "Identification", he used the basic, what you might call strong definitive language, or definition, of the word 'identify' and 'identification'. Now the word 'identify' as a verb, is 'to assert', or 'prove', 'to be absolutely the same'; the 'sameness of character'; 'quality', not necessarily quantity and not necessarily number.

But identification would be, then, when you have analysed thoroughly, you could say, "This indeed is what it is purported to be," or "this indeed belongs with this group here." In other words you don't quantify; you qualify. Quantification can be a part of it, numeration. But you are qualifying.

07 Now, 'to identify oneself with', is 'to regard oneself as being the essence or the chief factor'. And that's a fine definition when you realise that is saying 'to be a part with' or 'a part in'. Now, so we're looking at the fact then when you identify something, or you have an identification with, there is the assertion that you are a part of what you are talking about, definitely a part of it.

In other words you are an 'in' with the in-group, with the in-thing. And that exists, and you exist with it. Completely qualified, so that, when it comes up for analysis, quantification is not what counts. Its quality, characteristics, identifying substance with substance. You follow what I'm saying? And, of course, that will go specie to specie, which we'll talk about and use a word later on, if we ever get to it, where Brother Branham used a marvellous word concerning this very thing.

So, now then, if you were to identify yourself with 'such and such', a good terminology, (and it is a good terminology.) it would be to regard oneself being the essence or chief factor as when the illustration as a statesman: that statesman identifies himself with the state. He identifies himself as Brother Branham did. And, remember; Brother Branham said, "*I'm identified with America.*" So, Brother Branham identified himself as a statesman. He identified himself as a part of the kingdom and heirs of the kingdom and of those who make up the kingdom.

08 Now, when Brother Branham said that, he had every reason to say it with the utmost conviction. Number one: he was part Indian. And they are the true, native Americans. So, if you want to talk about being an American, he has his roots right back to antiquity, especially on his mother's side. His grandmother I think was a full-blooded Cherokee; his mother was fifty percent.

On the other hand, his father was Irish and an immigrant; immigrant parents, because his dad was born over here. I don't know if he was born in Kentucky or where he was, and on top of that Brother Branham was born in Kentucky in a log cabin like Abraham Lincoln, and he thoroughly identified himself with being a citizen, as being a part of this nation. And whatever this nation stood for, whatever this nation had, whatever this nation did, he, within the nation, did it, a part of it.

So, if the nation was to be commended, or the nation was to be condemned... whatever, William Branham was a part of it, thoroughly identified, substance to substance: an American citizen. And he brought that out fully. And he took upon himself the full history of America to the extent of his identification went plumb back beyond even Washington. Although he said he crossed the Delaware with Washington and stood with Lincoln at Gettysburg, he had to go back further than that.

He went right back to the place where the forbearers, whether his were a part of it or not, came over much later. I'm quite sure they did. They never came with the Mayflower, but came over here from Europe, in order to establish this nation, which, of course, is the greatest nation in two thousand years. I wouldn't say six thousand, but two thousand years of the history, since the time of the Lord Jesus Christ.

08 So, all right. William Branham was a part with and a part in, so that he identified himself as a part of the Kingdom and heirs, heirs of the Kingdom, heirs. You might use the term Kingdom heirs, just not Kingdom, part of the Kingdom and heirs, but Kingdom heirs, and those who made up the Kingdom.

He identified himself as the end-time prophet and as a prophet who is in his definition, (and being a prophet, he ought to know.) the living Word of God made manifested. And also, he identified himself when he stood before the people and said he was the living Word of God made manifest, especially for this hour.

And he said, *"When you see God descend from the heavens, come down from the heavens, and stand before groups of men, and declare Himself."* He took that particular stand even though, when he said these words in "Identification" and, then, in "Messiahs-Messiahettes", when he talked about that (and I took notes from that.) when he identified us and him, he made it very, very clear that he was talking concerning that he was hewn out as a part of the American kingdom and a part of the Kingdom of God period, being hewn out from God. Huh?

Well, that's true, because that's what this identification's all about.

09 Now, identification in psychology or psychoanalysis, is 'a mental act or a process, usually subconscious, of one identifying oneself with a subject or a person.' In other words, its wishful thinking, its erroneous comparison, a meaningless association, and a delusion. Like these guys associate with Elvis, and they go around wiggling their hips like Elvis, they part

their hair like Elvis, they sing like Elvis, and you know, the fact of the matter is, I'm not quite sure that these Elvis's are two-fold more a child of hell than he was.

But I wouldn't be surprised, because, when you try to emulate or associate with and identify with that, you are going to have to really, without wanting to, you're going to try to be a little better. You notice a lot of people today, associate themselves with Jesus; they grow beards and every stupid thing under high heaven, and they try to act as though they're like the Lord.

10

Like this, I remember this, Havah Havakian. I told you about him. I especially went down from West Palm Beach back in about 1953 to meet him in Coral Gables, and he knew I was coming, and he was scared of me. And of course, he had good reason to be, because he was of the devil, without a doubt. And he had a white robe on; a very handsome guy, by the way too. And he had a white robe on and a chain around his waist like, and sandals on, and he was trying to look like the Lord.

And I thought, "Well, now, hey, we're looking at something here." But I put him at rest to try to get some stuff out of him. And I got my way with him. He wasn't that smart even with the devil on his side. I've got God on my side, so I out-smarted him.

But the thing is he was in Sister Johnson's home and she thought a lot of Brother Branham, by the way. And so, she was with her sister there, one day, and as Havah Havakian was there, and she said in her heart, "You know this is just like the days of Jesus, you know, Mary and Martha and Jesus."

And he said, "Sister Johnson," (Anderson I guess it was.) "You are the first one to guess my identity." Now, see; he's identifying, but he's insane, devil possessed. Yeah, he bilked a woman out of a lot of money. And then, he bilked her out of a lot of money and ran around with a young woman. Oh, my. Time will tell. Time will tell.

11

So, Brother Branham in talking about identification, which I'm elaborating from understanding him as the prophet and knowing other things from other than what I read from this sermon on "Identification", he was deliberately leading us to understand that identification is exactly as I am talking about, quoting Brother Branham and quoting the dictionary, because he was very strong for dictionary meanings.

Then that is: there is a people who are identified with God, who know their identification, and there will be those who claim to be identified with God and do not know their identification, they just think they do! And therefore, there are two seeds! There's the seed of God, who is the seed of God, thoroughly identified with God as a substance! Never-mind quantity! Uh-uh.

Never mind numbers! Never mind anything but quality! which is the definitive. To identify with God, according to Brother Branham, in the true sense of identification as he was teaching it, was to be a part of God, a seed of God!

12

Now, listen carefully, because I'm going to clue you in on something. And I will ask it rhetorically, but, if I get an answer, I'll appreciate it all the more. Because I think by now you should be well-versed in what Brother Branham taught, especially since I have taught it very, very strongly. Brother Branham said the Seven Seals did something very particular.

What did it do?

Come on, anybody just guess. Well, fine, “revealed Christ;” but that’s not what I want. Come on, now, what did it do? What did it do for you? Corrected the errors. The Seals corrected the errors. And the Seals were Christ. But the Seals corrected the errors, and of course, Christ is the Word. So, Christ Himself, the Word, as Brother Branham said, “*The Word corrects the Word when you’re off the Word.*”

So, the Seven Seals, which are Christ, the Word, now corrects the Word. So, we’re in tonight for a form of correction! And the correction is: identification is in the Bible, but its in the Bible in a way which the majority of people have not understood, maybe for centuries, for the twenty centuries that have gone by, because the error no doubt came in, perhaps between the first to the third century, in there.

13 Now, when we talk of identification, we invariably go to the thought of substitution. Substitution is the same as the vicarious death and resurrection of Jesus Christ. So, ‘substitution’ means ‘one taking the place of another’, and ‘vicarious’ means ‘for another’, or ‘instead of another’. That’s where you get the word the pope, the vicar. He’s no vicar of mine. He’s not vicarious, forget it. I don’t believe him for nothing! And I don’t believe any Protestant for nothing! because I am neither Catholic nor Protestant! I’m a born-again Christian, a seed of God. I’ve nothing to do with organisation.

So anyway, you have these major doctrines such as substitution, representation, which now fully go deeper to the extent of redeemer, mediator, intercessor. Now, when you get into that, and you begin to identify with substitution, that this One died for you, you’ve got to go now to the extent of where you begin to see, now just a minute. I identify with this One Who died for me and rose again. I identify with this One, Who is a mediator, getting me in. I identify with this One, Who is the intercessor, keeping me in.

14 So, all right. You identify on the grounds of a substitution, where Paul said, “If we judge that One died for sin, then all sin.” Maybe we’d better go to Romans the 5th chapter, and begin to see this.



Romans 5:1-15

- (01) Therefore [having been] justified by faith, we have peace with God through our Lord Jesus Christ:
- (02) By whom [we also] have access by [the] faith into this grace wherein we stand, and rejoice in hope of the glory of God.
- (03) And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;
- (04) And patience, experience; and experience, hope:
- (05) And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.
- (06) For when we were yet without strength, in due time Christ died for the ungodly.

- (07) For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.
- (08) But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.
- (09) Much more then, being now justified by his blood, we [have been] saved from wrath through him.
- (10) For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.
- (11) And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.
- (12) Wherefore, as by one man sin entered the world, and death by sin; and so death passed upon all men, [so] that all have sinned:
- (13) (For until the law sin was in the world: but [it was] not imputed [where] there is no law.
- (14) Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him [which] was to come.
- (15) But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which *is* by one man, Jesus Christ, hath abounded unto many.

Now, they take that absolutely, and it's true, as imputation, impartation, substitution, identification. And no one's going to argue that identification does not lie there. No one will allow you that point. The point is that Brother Branham was bringing out was that it was much greater and deeper than that.

15

And he would take us, then, to places like Galatians 2:20, although he actually did not quote that to my knowledge, what I'm talking about.



Galatians 2:20

- (20) I [have been] crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

And so, Paul is saying something here that Brother Branham also brought to our attention, and Paul brought to our attention, when Christ died, we died. And it was... Brother Branham identified himself very thoroughly with the death and the resurrection of Jesus Christ as being a participant on the same grounds as being a part of the Kingdom of Almighty God, which actually boils down to inhabitants! Right?

Boils down to inhabitants, the King and His people, that he was there when Christ was crucified and being a part of God, and a part of Christ, because Christ is the fullness of the Godhead manifested bodily, but He wasn't God. He's the Son of God. And being fully identified in Him, with Him, he went so far as to tell us that at that particular time, he was bearing judgement for his sins when he was in Christ. He went all the way. He went to a place where people have not gone in determining exactly who and what they are.

16

In Romans the 6th chapter, we find over here in 3-9:



Romans 6:3-10

- (03) Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death?
- (04) Therefore we are buried with him by baptism into death: [and] like as Christ was raised up from the dead by the glory of the Father, even so we should also walk in newness of life.
- (05) For if we have been planted together in the likeness of his death, we shall [also be *in his* resurrection]:
- (06) Knowing this, that our old man [was] crucified with *him*, [and] that the body of sin might be destroyed, that henceforth we should not serve sin.
- (07) For he that is dead is freed from sin.
- (08) Now if we be dead with Christ, we believe that we shall also live with him:
- (09) Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.
- (10) For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

So, in all the things that Brother Branham was bringing out in the thorough identification, he was bringing out for us to realise that absolutely, positively, that we are a part of the Kingdom of God, being a part of God, being a seed of God. So, that's what we are looking at here.

And there is also another seed, which is the seed of the serpent. And that is fully brought to our attention, not only by Brother Branham's sermons, by the Scripture itself, which we were prone to place as parables or allegories or simple illustrations, where people, then, could draw their own conclusions as to what constituted a serpent seed!

And you'll find the majority of people in Christianity will constitute a serpent seed as being a child of God that God created, that brought upon this earth here; but, because it did not turn to God, but listened to the devil, now becomes the seed of the serpent so that there is no true original seed of the serpent, and there'd be no true original seed of God, but you'd become a seed of God by being born again and a seed of the serpent by not being born again!

Hogwash! But you see that's where they're going. And so, Brother Branham is drawing a very strong point here that he wants us to understand!

17

Now, remember; in my preamble, when I discussed this concerning Brother Branham saying that he was identified with America, (He identified with this nation; identified with God.) we are bringing to the understanding here that this is where we must come even as he was thoroughly identified, we are just as thoroughly identified as he is! And you'll notice in sermon after sermon Brother Branham hit it and hit it.

The native prince out of Africa who bore his ways and his tribulations as a high class citizen, as though he were far above all the things that were devolving upon him and found out that he was the son of a king in Africa. So therefore, being a prince, and knowing that, he then acted in such a regal manner.

Now, regality is not looking down your nose upon somebody, or you are vaunting yourself because you have a position or because you have certain assets. That's vulgarity! That's not dignity. That's vulgarity. Dignity is when you can face the issues of life with a calmness and a judicial mean where you can stand apart from conditions, for or against, and be genuine. True freedom is the ability to do right, and doing right providing you know what right is. Many people don't know right, because they haven't got the light.

18

So, all right. Again, looking at substitution in the true light of Brother Branham bringing to our attention, we go to 2nd Corinthians, the 5th chapter. And in there in verse 21, It says:



2 Corinthians 5:21

(21) For he hath made him [That's Jesus Christ] *to be* [a] sin [offering] for us, [he] who knew no sin; that we might be made [or actually become] the righteousness of God in him.

Now, this can be imputed, if you wish to call it imputation, but the point is, it is not imputation on the grounds that this is a reality. And, if it's an imputation, it simply means it's imputed to you by the free gift of Almighty God, and you can have it; and, being a child of God you do have it, because It says we have become the righteousness of God!

To become the very righteousness of God is not simply an imputation as though God were putting it to your credit and saying, "Look, I will credit this to you." No way, shape and form. This is what you get! And this is what you have, and this is what you are.

And this is, of course, no more and no less, when Brother Branham said, "There'll come a time when you'll realise you always were saved, and realising that, you then were repented and sought water baptism, the Holy Ghost came upon you, and now this is it."

And this is not imputation. No! This is a gift! It is not simply given to your credit! It is something that you have and something that you are. In other words its essentiality and qualitative, not quantitative. Few there be that enter the Kingdom of God. Few there be that ever see the light. Eight people made the ark! It is not quantitative; it is qualitative. It is something which is identified.

And that which is identified is identified wholly and solely with God as God essentially is. Now, there are many things that God gives us as gifts. And even they are not imputed; they are gifts. For the gifts and calling of God are without repentance. See?

19 So, Brother Branham was taking us far beyond what the normal church agrees upon, because they don't have the definitive revelation by vindication. And recently, a man talking to Lloyd or e-mailing or something... In fact I saw it! "What is all this about vindication?" Where's Lloyd? He's got to be somewhere. Isn't that right Lloyd? Yeah. He didn't even know even now what vindication is.

And I'm not throwing off on the guy. I'm just telling you that this is exactly where the world is, because without vindication you've got to guess about what I am talking about, based upon reading the prophet! And there's no guesswork with a prophet.

And, as soon as a prophet begins to make those strong statements, "Oh, he's off the Word. Oh, he's off the Word." These birds never were on the Word. And they go to the quantitative! And Brother Branham hit that and hit it and hit it, a million or more in '54! And a million, ten million or more in '64! And he hit and it hit it! It is not quantitative; it is qualitative. It is identification!

20 Haley went to Africa to find his roots. Good for him. He found his roots, what good did it do him? Found out he was a plagiarist. Yeah, he was a plagiarist! He got sued! I'm not a plagiarist; I'm a genuine thoroughbred. I know my mammy and my pappy. My mammy's New Jerusalem from above, and my pappy is God. You can say what you want; I just identified myself. We'll talk about that identification when we go along, and show you some things in here that are really very, very wonderful and accurate.

So, that's where Brother Branham was trying to take us, where we understand the very attributes of God, which merely designates, giving names to Him so that you will know Him better. He Himself spelled out, Jehovah our righteousness. Absolutely! God Himself, because we are a part of God. And we are not ashamed to say so.

21 Now Brother Branham after bringing this out... And I'm taking again a lot of time to do it, because we have to get our continuity going here, dealing with the sovereignty of God with the seed, foreknowledge, election, predestination, God knowing, then God placing and calling, and the calling showing predestination, and predestination going to glorification, which puts you and me on par, on par but not place, nor the great honour that God gave the Son, but puts us on par with Him as children, and he, knowing we are of the same Source as He is, is not ashamed to call us brethren or born ones of God.

He would be normally, but how can you be ashamed, when you have the same Father? Now you and I might not be quite nice like Jesus. We know that for a fact. So, we'll get into that, too. But, because Brother Branham did bring us to the place where he now showed us that we are the fallen children of God.

And that's where we're starting tonight to begin go into this. In other words the fallen children of God, which are the seed of God, which we are, are the failed manifestation of Him, Who is our Father, Who is God. We are the failed manifestations.

They say, "Well, I don't believe we are manifestations at all."

Well, great; you're some kind of a donkey or an idiot or pig, or caterpillar, I don't know what you are. But I'm not pulling my punches. I'm staying with my notes. We are the failed manifestation of God, because sons or born ones are the manifestations of what lies in that life. Now we have no problem with dogs being dogs and pigs being pigs and horses being horses, but my God, we've got a problem with sons and daughters of God being sons and daughters of God. Huh?

22 So, you can see right there is the problem: the failed children of God. Cain and Abel are your pictures in the very beginning. And Romans 9 we read showed the lineage. We saw Moses; we saw Pharaoh. And there wasn't one child of God that was fitted for destruction. Only the serpent seed are fitted for destruction.

The Bible distinctly says, "God fits His Own children for glory," but the same Scripture in Romans 9 tells us that the children of the serpent, they fitted themselves! and fashioned themselves! There's a big difference. Your Scripture never lies. And a prophet cannot lie. What the prophet says is always the truth.

And he brought us to the place, now he said, so talking now about the children failed in their manifestation, failed when they got in those bodies... We were put in the flesh to be tempted, and in temptation we fell. And we are not to delude ourselves concerning Adam. We are not judged concerning Adam's sin; we are judged concerning our own sin. So therefore, it has nothing to do with your nature of the flesh, being fallen. You're either a son or a child, or you're not a child of God. See? That's the whole thing right there.

23 Now, so he said,

[40] *It took something that was not evil, that could produce a character like Jesus Christ.*

And we know the word 'character' comes from an engraving tool, a chisel, an instrument that carves out. Because that what it is. 'Character' comes from the French word character and the Greek word, also the same word. In French it means 'an engraving tool', and in Greek it means 'a distinctive mark'. So therefore, you put the two together, and there's something which is making something: engraving, moulding. See?

So, Brother Branham talks about to produce a character, and that character was Jesus Christ. Now the English says it's 'a distinctive trait', 'a quality', 'an attribute', 'an essential quality', 'a nature', 'kind of sort', 'pattern of behaviour', 'personality', 'moral constitution', 'moral strength'. See? So, all right, we have something here, then, that is going to qualify Jesus.

24 Now, okay. When we use the term 'qualifying' him, we are now talking in terms of the fact of what quality is he? Of what quality? In other words, what he is essentially. Is he that true child of God? If he is, then, there's going to be something within him to mould that flesh and cause that one to be that super, good person, that character that God wants that we don't have!

As I've said different times, there isn't one of us outside of Jesus that ever lived the life. We are not called upon to live the life! We are called upon to believe that Life! There's no place

where you and I will get to where we can believe we're going to have sinless perfection. As Brother Branham said, "You sin a thousand times a day; you backslide a thousand times a day."

Paul the Apostle set it forth, "In my flesh there dwelleth no good thing. And my carnal nature's always the enemy of Almighty God." But he said, "If you're in the spirit, the Spirit of God dwells in you, and you can be an overcomer."

But you cannot overcome to the extent of perfection, or you wouldn't die! Perfection is given to you here in the flesh in this hour, and you won't die! because you'll be changed in your mortal being!

And, if you weren't changed in that mortal being from the Word of the living God, which brought you and is working on you and is changing you, you'll die with the rest of them. The Bible says that. Even though the Spirit of Christ dwells in us, the body is dead because of sin. We all die. *"It takes some disease to get you out of here,"* Brother Branham said. And he enumerated cancer for one, and he enumerated tuberculosis for another, and a heart condition. He enumerated a lot of things that we're heir to in the flesh.

25 So, he said,

[40] *which was not evil, something. And it was God looking upon His creation, and His Own loving character...*

Now, all right; *"God looking upon His Own creation."* That's all creation. And, remember; the flesh was created. Moulded from created substances.

[40] *And looking upon His own loving creation, [That's us.] seeing that lost, yet in His image, made for His glory, and see that lost, His Own love projected Jesus Christ.*

So, now He's got to have something to offset what fell. *"As in Adam all died, even so, in Christ all are made alive."* Every single one in Adam; every single one in Adam. No serpent seed's there, kiddo. Proven scientifically: one mother, two fathers. Proven scientifically: You can take the lowest form of life, the cell, and it's going to be forty-eight percent identical to what you and I are.

And you go to the chimpanzee, it's ninety-nine percent what you and I are! Huh? Leaves a very, very, very tiny minority that were originally human beings, or have a gene in them. Ninety nine point nine percent more proven to have one father; the tiny bare minority, another father. Seed of God; seed of serpent, see? Brute beasts is all they are.

26 [40] Now, *God upon His creation, upon His children, He then brought forth in love projected, because God so loved the world He gave His only begotten Son [Jesus Christ.] That was God manifesting Himself, not some other person.* The word 'manifest' means 'to show forth'. *Not some other person, but Himself in a body form to redeem what had been lost. God in a body form.*

Now, remember; he's talking about Jesus Christ; which God is not Jesus Christ. The oneness believe it is, but the oneness are liars. The truth is not in them. The trinity is just the same, only they're not three times as bad. Hey, if you're dying of cancer, what does it matter if its

carpocia or carcinoma? You're dying of cancer! So, if you got one, you've got Jesus as His Own Father, you're a Jesus-Only. If you've got three gods, two, fifteen hundred of them, what does it matter?

A guy wrote a letter the other day; outside he put in there as though I'm teaching two gods. Wait till I get to him. See, there's no light in them! And the light they had is gone to darkness! Called Brother Branham of the devil!

He could say, "*You are of your father the devil.*" Oh, brother/sister, oh the hour we're living in today: It shall be light about the evening time! You talk about the blazing glory of God. It's here today, and people can't even see it.

27 [40] *Now, that was God manifesting Himself, not some other person, but Himself in a body form, to redeem what had been lost. I wonder how sad that must have been, when God looked upon the earth and grieved Him that He ever made man.*

Well, you go back to the original in that, the word 'repent' means 'to have great sorrow for'! It doesn't mean to repent on the grounds, "Oh, I wish I'd never made him." You know? But, you see, what people don't understand is that God turned people loose under His laws! And you fool with His laws, and you do wrong: off that Word, you'll pay the price!

No wonder God was grieved. He gave them the Word; gave them everything, and they blew it! He wasn't angry and mad as though, "Oh, I made a big mistake." Or the Trinitarian dogma that God made Adam and Eve and turned them loose down there, and they made such a terrible mess and God wringing His hands, "Oh, who's going to help? Who's going to help?"

And the Son says, "Oh, Father, I'll go and redeem them."

"Oh, goodie, goodie, I'm glad You're going."

Oh, come on, bedtime stories. Hey, I'd sooner read "Aesop's Fables" to my kids, if I had any, than let them hear such junk as that from a pulpit. It's the most degrading thing in the world. Insinuating that God didn't have a mind! Oh, they claim He's omniscient; they claim He's love! They haven't got a clue. They haven't got a clue. They deny every single thing that's in the Word of the living God, not knowing what it is to be true.

28 Now, Brother Branham, now, gives an illustration of the eagle that was in a cage. And he said, "*That is like the Christian, the child of God that is caged.*" He said:

[45] *I noticed him bleeding. He'd lay on his back, look up like that, where he belonged, but man had caged him. I thought, "What a pitiful sight!" He'd get back, and he'd fly, and flop those big wings, and butt his head against the bars, and fall back on the floor, lay there weary, looking around at them, looking at heavens where one time he was free, but now he's in a cage.*

[46] *And I stood there and I cried and wished they would have sold me the thing. I'd have turned him loose. To see anything caged up... that would make a man who loves the outdoors, as I love outdoors, that would make a man cry to look at a thing like that. That was a pitiful sight.*

Now, you notice something here: that bird needed to be freed, but he couldn't bend the bars and get free by himself. He needed somebody to bend the bars and get him out of there. See? A caged eagle. See, he couldn't bend the bars; it took the blood of the Lord Jesus Christ, water baptism and the baptism with the Holy Ghost to free him.

29

[47] *Oh, my, let me give you a more pitiful sight. It's to see men and women, who were made in the image of God to bear His character...*

In other words, God to chisel them out! That's the whole idea. God to chisel them out! And present them to Himself. They'll be without spot, without blemish. But, remember; where are your rewards? Where are your crowns? For everybody's got to give account of themselves, what he does in the flesh, and it all starts right with faith in the Word of the living God. And, as Brother Branham said, "*You say you believe me, then why don't you obey me?*". We'll maybe talk about that later on.

[47] *See a beautiful young woman coming down the street, such a real pretty woman, her hair all cut off; see her pretty face shape and so much paint on it you can't tell what she looks like. Looks like she's cankered with blue under her eyes – eyes like a lizard, or a wolf, something like that. To see her with clothes on she wouldn't even be caught in her bedroom with the doors locked with such outfit as that, then go to the street displaying herself.*

That's where you get these Stones' that tell you how to raise your kids, "Oh encourage them! They're going to do it! Great, they're going to rob a bank; help them to go to the bank! They'd like to kill somebody; get them a gun! Oh yeah! Well, we're going to fight AIDS by indulging more and more and more and more!"

30

I could be real crude right now, but hey! If there's any man here that's a man, (I don't have to be crude; you know exactly what I've got in my mind: You're men. Like Brother Branham told me one time, I was going to give him a little joke. He wouldn't let me get to the punch line. He sneered; he said, "*Lee, you know better than that; you're a man.*" So, come on, men. Don't sit there as though you're some self-wonderful, righteous little beauties. Come on. Take that off the tape. Not what I said.

[47] *And to see sons of God, which ought to recognise that to be a sister, out on the street, whistling and try to pick her up for some bad purpose. That's a pitiful sight, that Satan has caged, like the eagles, in this human race here.*

Because the human race is made of two kinds of seeds, and the two seeds in the flesh don't differ one iota, because the two seeds got all messed up way back there in Genesis, when the sons of God saw the daughters of men. That's where you get your Amazon story from, because the serpent seed were giants. That's where your sex all came from. From that point on it's a wild descent into hell. And AIDS are taking them there. But Sharon Stone and the rest got all the answer for you, haven't they? Or have they?

31

Let me tell you something. I've said it before and I'll say it tonight: A sheep can be just as rotten as a goat any day of the week. And a sheep can have a great time with the pigs as well as the pigs with the pigs. There isn't any difference. All have sinned and come short of the glory of God, that's serpent seed and the seed of God. There is no difference. There is no

difference. And, except for the restraining hand of God, even the worst marred, defiled image, would be even worse still. All you got to do is read your Bible, especially the Old Testament. That will smarten you up. So, all right.

[48] *There's nothing could save it, but a Character that could come over the top of all that. And that had to come from the pure fountain of almighty God.*

32

Now I'm not going to read Romans the 2nd chapter, but I will read over here in Matthew chapter 18 I got written down here, which comes from the 2nd chapter.

It says here then 18, the beginning of 18: "Verily I say unto you, whosoever..." Oh; no I got the wrong one. That'll come later on. I got it here in Matthew, talking about the virgin birth of Jesus Christ. Matthew 1:18:



Matthew 1:18-21

- (18) Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.
- (19) Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away [privately].
- (20) But while he thought on [those] things, [an] angel of the Lord appeared unto him in a dream, [and said,] Joseph, thou son of David, [don't fear] to take unto thee Mary thy wife: that which is conceived in her is of the Holy Ghost.
- (21) And [she'll] bring forth a son, and [you'll] call his name JESUS: for he shall save his people from their sins.

Notice, It says "His people." Didn't say anybody else. Didn't say anybody else; they're His people. Isn't it true when a woman marries a man, she's his? Okay, He's the Bridegroom, we're the Bride; so, we're His people. He said, "Who's my mother, who's my father, who's my brother, who's my sister?" So, you got it nailed down, see?



Matthew 1:22-25

- (22) Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, [Notice: "Spoken of the Lord by the prophet."]
- (23) Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.
- (24) Then Joseph being... [You know, a just man, so on.]
- (25) ...[and] she brought forth her son...

So, this is the child. This is the Son of Almighty God, conceived by the Holy Ghost.

33

Now Brother Branham goes on talking about this woman that could be... She's such a pretty little lady, and she could be really something worthwhile, but she doesn't. She just goes on, instead of being a good wife and mother like she could be and a real helpmeet to somebody, she just lives a very rugged life.

[50] *And to see her out like that, she's in a cage that Hollywood has put her in. And many times those women claim to be Christians and sing in choirs, but all caged up with a spirit they can't see. There's no need for you to try to point it out to them.*

Now, get this flat. There's no use trying to make a clothesline religion in the church. There's no use trying to point morals. There's no use trying to point this and do that, the other thing, because it's all dogma. There's no life in it. You can't point it out.

[50] *There's no need to try to point it out to them. Seems like it just gets worse and worse. See? Brother Branham tried that. He said, "I hold your nose and force your mouth open and put in the medicine, and you spit it right back in my face." These are a modern Jezebel walking on the streets. And she says, "I give you to understand; I belong to this." See, that's the thing she belongs to has cut her off from the resource of life... From all the resources.*

In other words, there's no way the Word of God can get to her, because she has taken all the creeds and dogmas and everything the church says. See, the resources that you need come from the Source, which is the Word of God. But she's cut off. There's no Word. It's all gone. "In vain do you worship me," see, "having for doctrine the traditions of men."

[50] *When she was born to be a little queen to some man. She could have been, but she wasn't.*

34

Let's go to Matthew 6 over here and 22-23.



Matthew 6:22-23

- (22) The light of the body is [in] the eye: if therefore thine eye be single, thy whole body shall be full of light. [In other words, if you got a prophet, you got it made.]
- (23) If thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

In other words, there comes a time, as the Bible says, that darkness comprehendeth it not. There's no way you can get to it; it's entirely gone. Now, that ends up in our day in Revelation 3:17: *wretched, naked, miserable, blind, and doesn't know it!* And there's no way she can know it! There's no way! How can you take an insane person, a deluded person, a deceived person and ever get them to acknowledge the truth? They can't do it, because they're deluded! Do you know the Bible says Eve was deceived? The woman? That means deluded! Now the greatest deception is in this hour, as Brother Branham said. This is the deceived age! This is the one age in the Bible, the Bible calls perilous! See? There's no way you can get to them!

35

[50] *Now, or some men that were born to be sons of God, and to think what has happened to them. Oh, a terrible thing. [It's a wasted life. Matthew 6:19 it tells you right there: it's a wasted life.]*



Matthew 6:19-20

(19) Lay not up for yourselves treasure [on] earth, where moth and rust corrupt, [and so on.]

(20) But lay up treasures in heaven...

How can you lay up treasures in heaven, if there's no way of pleasing God and doing those things according to the Word, no revelation, and according to the Word, no rewards, if you don't do according to God's Word? How are you going to lay up treasure without a revelation? You can't do it. See? There's no way.

36

Now, notice. When the light came, back there in the day of Cain, he turned it down. So, there was no way the light could get through. And today, you've got the same thing (I'm repeating myself with the same notes.) that we are now at the end time where it's utter darkness. Now Brother Branham continues. Now, let's get this. This is tremendous, if we can get it.

[51] *Then, see, God came down. And the character of God was Christ. He was the reflection. He was God made visible: notice, God made visible.*

So, Brother Branham is saying here, "Then, see, God came down. And the character of God was Christ."

Now 'character' is that which is 'chiselled out with a tool', an engraving tool. It is that which now takes, in other words, a substance, something that is there, and brings it into manifestation according to a correctness; because we're talking about God now. You can talk about character. There are always two characters: There's evil and good. There's a character of God; there's a character which is not of God.

How do you know the character of God? Simply by the Word. So, there's a character, then, that is not of God, that is outside the Word. And so, we have an engraving tool here. We have God literally engraving in human flesh what He Himself is through human flesh, now.

37

So, it becomes into manifestation, and Brother Branham used the words 'manifestation', because he said, "*God was made visible.*" So, now we know what God is like. Here's a God with arms; here's a God with legs; here's a God with eyes; here's a God with heart; here's a God with bowels; here's a God with a brain, a human form.

And, remember; when Moses was allowed to see God, he saw the back of a man! So then, if it was the back of the man, there had to be the front of the man! So therefore, God manifesting would be in human flesh. That's why, as I've said before already, thou shalt not make any graven image. You can't take a tool and carve it out. You can't even do it yourself. Christ is the image of God: what God carved out for us! And, remember; though He was a Son, yet He learned obedience by suffering. Yes sir, that character is an engraving.

[51] So, now. *And the character of God was Christ. And He was the reflection. He was God made visible.*

Now, you see, this is what it should have been, but it wasn't! They fell! So, God looking at His creation, now wants to see His character, wants to see His image. He wants to see Himself carved out in the people! They turn it down!

38 Now, notice; he said, "*Christ was the reflection!*" Now you can't get a reflection, unless there's something here to reflect back! So, God looked in the vast humanity, His Own children mixed up with the serpent seed crowd, and He looked in there, and He wasn't reflected. He didn't see His reflection! He wasn't bouncing back as it were, the people so in bondage, like this eagle all cooped up.

So, what does He do? He now takes Jesus; and Jesus, when God looks in Him, He sees His reflection! He sees Himself. So now, then, when you see Jesus, you see God! And, when you see a prophet, you see God descend from the heavens and stand before groups of men and declare Himself, and the people all scream, "Heresy, that's the devil. Oh, Brother Branham is straight from hell, and everybody from hell is going to go to hell with him!"

They are the ones going to hell! because Jesus was a prophet! Now you show me where He wasn't and I'll rub your nose in it like you never had your nose rubbed in anything! Because the very first thing we know concerning God doing anything with man in the way of redemption was, "He will raise up a prophet like unto Me, and him you will hear." A prophet! And Brother Branham said, "*God was His Own prophet.*" He sure was.

39 Let's keep reading here now.

[51] *And He was God made visible. See?*

[52] *In the beginning... Now... Then he says, In the beginning was God. He wasn't even God then. All right.*

Now, here we are. Let me get over here to James just for a second here. I don't want to drop this business with the mirror right away. And in James 1:23-25, It says:



James 1:23-25

- (23) For if any [man] be a hearer of the word, and not a doer, he is like a man beholding his natural face in a glass:
- (24) For he [beholds] himself, and goeth his way, straightway [forget] what manner of man he was.
- (25) But [he that looks] into the perfect law of liberty, [continue] *therein*, he being not a forgetful hearer, but a doer of the [word], this man shall be blessed in his [works].

Now, don't get confused here with works and grace, the way that even Luther did. This man is talking about the fact that, as Adam definitely was in the image of God and was there to

reflect God, to mirror God back to God. He left the Word with Eve. And here's what you're looking at here: We also are to reflect God back, and we can do it only one way, by seeing ourselves according to the Word.

And seeing ourselves in the Word is what Brother Branham started this Message out with: seeing yourself in the Word. And seeing yourself in this Word as that part of God, not just a subject of the Kingdom, not just a child by creation, but actually by begetting through human instrumentality as every child of God died in Adam, every single one redeemed and in Jesus Christ in a Bride and got back, or some of them, not all Bride, but some foolish virgin.

40

So, the same thing we see here in 2 Corinthians and that's the fourth chapter, and It says here: [2 Corinthians 3:7]



2 Corinthians 3:7

(07) But if the ministration of death, written *and* engraven in stones, was glorious, so the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

Now this is where they couldn't even look on Moses; they knew the glory would fade. And this is just giving the law, which was righteous and holy, but only a schoolmaster to lead you to Jesus Christ, and, condemned, because the law was given by a holy God, and no man could live it. Only Jesus Christ could live it, God in Him, and thereby He could come down and redeem us.

41

And then, It says here now:



2 Corinthians 3:8-9

(08) How shall not the ministration of the spirit be [more] glorious?

(09) (09) For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

In other words, if you've got one thing producing one thing, and it looks very wonderful, what about the wonderful thing producing the apex? and the utmost? See, the great One. Now:



2 Corinthians 3:10

(10) For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

In other words you can't even look back upon that any more, when you're looking at this! See?



2 Corinthians 3:11-18

- (11) For if that which is done away was glorious, much more that which remaineth *is* [even greater glory] glorious.
- (12) Seeing then we have such hope, we use great plainness of speech.
- (13) And not as Moses, *which* put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:
- (14) But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.
- (15) Even unto this day, when Moses is read, the *vail* is upon their heart[s].
- (16) Nevertheless when it shall turn to the Lord, the vail shall be taken away.
- (17) Now the Lord is that Spirit: where the Spirit of the Lord is, there *is* liberty. [Now, watch.]
- (18) But we all, with open face[s] beholding as in a glass the glory of the Lord, [beholding Christ: the full manifestation of Almighty God. And the perfection which came from him and is now ours by reason of the fact of the atonement and we are a part of Him.]

Now you'll notice that Israel keeps on talking, "We are of Abraham, Isaac and Jacob." They always talk about the chosen people. There aren't any more chosen people according to the flesh. Even that hundred and forty-four thousand coming in has to come by election, and everybody else does. Try to let them go back to God. They don't understand, but we understand. We are not worried about Abraham; we're not worried about Moses; we're not worried about Jacob; we're not worried about Isaac. We go right back to God.

So therefore, what you're looking at is that Paul was teaching, the complete identification with God being substance per substance, quality per quality, quantity never! The only One that could quantify was Jesus! The Lord said to my Lord, "Sit at My right hand till I make thine enemies thy footstool." All the rest is quality. All the rest is identification as to the source, to the specie; I'm using that word now. We'll watch it down the road. All right.

42

Now he says in here:

[51] *He was God made visible: notice, God made visible.*

[52] *In the beginning was God. He wasn't even God then. No, a God's an object of worship. The only thing was, He was the Eternal, and in Him were attributes.*

All right. Attributes, what are attributes? They are that which attributes. So okay, the word attribute here... First of all, there's the verb 'attribute', means 'to assign', 'to set down or think as belonging to' or 'produced by' or 'resulting from', 'to assign' or 'ascribe'. Next: as 'a characteristic or a quality of a thing'. See? So that's all right. If you're an attribute, then

you're the characteristic or quality.

So, now we are the qualities of God. Qualitative. Source. A portion of the Holy Spirit. When God breathed into Adam the breath of lives, Brother Branham categorically said, *"That was not an inspiration of human breath or a wind. It was the Holy Ghost."* And that's the time Adam became a living soul. He did not have a soul previous to that, as far as I can understand things. It was a created man, spirit, the whole thing.

But he became a living soul at that time. If there's a soul there, I tell you one thing: it was sure in a state of limbo, as it were. But he became a living soul. And that was the time he could procreate. And so, He breathed in him the spirit of lives, the breath of lives. So now, God has a program of election, natural, through human sources.

And even Jesus had a human source, and He was in the election natural. And Brother Branham declared that. He had to, because it's in the Bible. The Bible says that Jesus was elect. You'll go to your concordance, and you can find it.

43 Now, so these attributes here... Now, let's watch again. 'To attribute' is 'to assign', 'to set down or think as a belonging', 'produced by or resulting from', 'to assign' or 'to ascribe'. What does that mean? In plain English, it means simply 'to confess'. So, attributes are 'those which attribute'.

Attributes are those which confess they are the seed of God, in contradistinction to the seed of the serpent! and have defied all laws of the land, in their thinking only, spiritual laws in their thinking, recognising only the living Word of the living God properly vindicated to us.

44 Notice. Brother Branham says here:

[52] *He wasn't even God. An object of worship only. Only thing was, He was eternal, and in Him were attributes.* [In Him were attributes.]

Now, listen carefully. *"In Him!"* Ask a question. Was anything in God created? No. No way that's right. These are not created beings. These are eternal beings, as Brother Branham said, *"eternal thoughts of God."* They were not created! It was there, or they were there already, and they were there for the purpose to be made manifest. Sure. That's what it says.

Vastly different from when God said, "Let there be light," and there was light," or "Let us make man in our image," or, "Let the earth bring forth," or "Let the sea bring forth," or anything else. No! Not at all! They were there! Eternal! That's why he said, *"One day you'll realise you always were saved."* You were just lost. Wandering around, caged up. You waited for the eagle cry. And the eagle's a prophet. Yeah, they couldn't do it.

So, when all is manifested, when all of this is manifested, this is God made manifest in human flesh in the entirety. Now you have the fullness of the Godhead bodily. See, I go beyond just Jesus as the fullness of the Godhead bodily, because the point is, if Brother Branham told the truth, and this Bible's the truth, and this is all vindicated, (There's the evidence right there on the wall, the picture taken.) we have no doubt about it, you're a part of God, I'm a part of God, all together we're manifesting God along with Jesus Christ.

And that's the body part, because all the rest is created. So, let's get the whole picture together, because it's a beautiful picture. It certainly is.

45 Now, he says:

[52] *And those attributes were thoughts. And those thoughts were expressed in words, or to words, and the word was made manifest.*

In other words, in the due season of the thought becoming the command, everyone would come forth and no more and no less, and when it's all over there's going to be a Resurrection and a Rapture. Is the last one in and child trained? I don't know.

All right. So, that's interesting. Now, let's find out if I told you the truth. I'm going to read the next paragraph.

[53] *What is it?* [What's this all about?]

[51] *See, God came down. The character was Christ. He was the reflection.*

[52] *In the beginning there was God. He wasn't even God. [Just an object because] God's an object of worship. [But] He was eternal, and in Him were attributes. [In Him were those things that were expressed back to God and confessed with Jesus: We're sons of God, children of God, born ones of God. Now.] And those thoughts expressed, and the word was made manifest.*

[53] Now he said, *What is it? It's all God, becoming tangible.*

I just said it! Now he says it in one sentence, and I take thirty minutes. That's my job, because I'm a windy guy. I'm very verbose, and I hope my words are good. As one fellow said, "Lee Vayle, you know, he just doesn't talk too long; it's just he's got a lot to say." I thought that was very nice. So, I hope that was not Lee Vayle talking all the time, though.

46 [53] *What is it? It's all of God, [all of God] becoming tangible. You are part of God. And Jesus came to redeem those who were put in the Lamb's Book of Life before the foundation of the world. It was God's thoughts, [attributes: those that answer back to God.]*

And Brother Branham said, "How dare you say that you are baptised with the Holy Ghost and don't say 'amen' to every Word of God which the Holy Ghost wrote?"

"Oh, you people are a bunch of nuts."

Hallelujah, I'm a nut for God, not some loose bolt flying around. Like Brother Branham said, "Takes the nuts to hold the bolts down."

[53] *That's what He came to redeem. And they, as soon as it strikes to them, they see it, because the life is in there.*

They take instantly what God gives them in order to mould that life that's in there back to God, so the baptism with the Holy Ghost is so commensurate, even though we are here in the flesh to be tested in sin, it makes it equal to the bypassing of the spirit body, as though

we're not even in the flesh!

Now, I'm carrying this a long way to get the picture. But you and I know that no matter how many times a man's baptised with the Holy Ghost, that man's still in the flesh, and he still has a lot of problems and stumblings with the reasoning, where the unbelief is. But he'll never disbelieve the true Word of God. He will deny... he won't deny the Word, but he'll act contrary to it, because of fear, censure, or something entering his mind in the nature of a disbelief.

So, all right.

47 We go a little further.

[54] *Now, but if the life isn't in there... [What life? The qualitative! The source! The specie!] If it isn't there, then what can they do? See? They don't see that. They'll never see it.*

Cain never saw it! What didn't he see? He didn't see the correct interpretation of the Word! You have rightly offered, but you have not rightly divided; therefore, have you not sin; and Paul said, "Rightly dividing the Word of truth!" It isn't people denying the Word of God. Its people perverting the Word of God! And the greatest number of people in the earth are the perverters of the Word of God.

You don't talk about Buddha, and you don't talk about the Confucius and those guys. What you do is you talk about Muslim, Mohammed, you talk about Allah, and you talk about Jehovah. You've got the most people in the earth right in those two segments right there!

And, don't tell me the Mohammedans don't have the Bible, because they got the first five books! And they perverted the Word to such an extent, they say, "Abraham did not offer Isaac; he offered Ishmael." That's the same as saying they're the serpent seed. They've admitted they're serpent seed, see? So, all right.

48 Cain didn't divide the Word. That's the biggest trouble there is. And the lack of the division of the Word came in Thyatira I think it is, the 2nd chapter [Revelation], where they took Jezebel, the prophetess, instead of a prophet! And from that point on, the breeding was straight to the Lake of Fire! So, every member that has anything to do with Catholicism or Protestantism, is going to hell and the Lake of Fire when its all over. You have to show by your confession, because you, as an attribute, attribute! And, where does your attributer nature go to? Right back to God: "I'm a seed of God."

You think for one minute John the Baptist didn't know that he was Isaiah 40:1, "the voice crying in the wilderness"? You think for one minute he didn't know that he was the living Word of God for that hour made flesh? If he was the living Word of God for that hour made flesh, William Branham's the living Word of God made flesh for this hour.

Oh, people say, "I can't take that." Well, don't take it! Please don't take it. Leave it for me. I love it. Hey, if I like macaroni and cheese, you don't have to eat any of it, give it to me. I like a rich, nice, rare steak; I don't like rare steaks but I like one medium. Well, just leave it for me. I don't have to give it to anybody.

[55] *The whole thing is, Jesus said, "At that day you'll know I'm in the Father, the Father in me, I in you, and you in me." The whole thing is God becoming material.*

Now, watch what he said in this verse. Jesus said, "At that day you'll know I'm in the Father, the Father in me, and I in you." And he did at one place bring that down for this hour. And it could have been on the grounds of all scripture has various times and meanings. I can't remember where he said it; we could find it, though, somewhere.

Now, watch what we've been talking about here, see? Identifying. Knowing who you are, your source.

[55] *The whole thing is God becoming material, like husband and wife becoming one together: God and His church becoming one. The whole thing coming together. Now, "That day, you'll know I'm in the Father, I in you, and you in me."*

Now Brother Branham says here... What time we got? 2! Turn the tape back then you... If anybody that can't turn the time back is... you're going to fire them right now. Well just hold on a minute, no? I'll tell you what we're going to do – you just wait until tomorrow morning, we'll start right here because I can... I'll just back-track a tiny bit and we'll take it because I want to bring something in here, that to me is very, very vital, concerning some things that Brother Branham said.

So alright, let's just bow our heads in a moment of prayer.



Heavenly Father, we thank You for the little time we've had together here, not so much little time: we've had a whole hour and a half, but we got so little far into what Brother Branham was saying, but believing, Lord, that it is the truth. It is not something that we know the way we ought to know it.

But it is something that we do know, and we know, Lord, as we receive it, it will be line upon line, precept upon precept, here a little, there a little, the whole thing comes together, and it will cause all men to fall backward, because we are those in the Rapture who are going forward as men leap over a wall, the Sun of righteousness having risen with healing in His wings.

We know, Lord, that the day of the Resurrection is very close, and the day of the Rapture's at hand. So, we thank You for this and believe Lord that, as we have testified and talked concerning these things, which we never knew or never could know, and believing we have it right according to what Brother Branham taught and according to the Scripture right here, and "THUS SAITH THE LORD" vindicated that what we have said is true, it shall grow within us more and more to the perfect day, the revelation stronger and stronger.

And we, Lord God, putting aside the stupidity of human reasoning and the stupidity of the human intellect, the gathering of information by the eye-gate and the ear-gate and these senses which we have, put them all to one side and no longer judge by what we call evidence but by the vindicated Word of God, which goes beyond evidence, because its Your evidence, Lord, and trust You implicitly that this is It.

And there is no room to change. But we have arrived at this plateau, and we'll go on to the next, until there are no more plateaus left, and we're right at the end, and there's only one thing left, and that is that Word to become flesh that You said, "Behold, I show you a

mystery, we shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye, at that last trump", Seven Church Age messenger, trumpet prophet in his day, the catching away.

So, we stand before You this evening, Lord, believing what You have said to be true knowing it is true. May Your grace be with each one. In Jesus' Name we pray.

Amen.