

Identification #04

The Blood Of God Manifested; First Step: True Account Of The Virgin Birth

December 06, 1998

#2098

Brother Lee Vayle



Shall we pray.

Heavenly Father, we are grateful this morning to be able to come to this church and to worship You in the name of the Lord Jesus Christ in the freedom which You have bought for us. We know that the people coming over here from Europe and different parts of the world, and setting forth another country independent of other countries and attempting to bring a constitution and governmental laws whereby they assure people a freedom, it is not true.

You are the One Who has given us freedom, for whom the Lord sets free, he is free indeed. And there's no one else. There's no system, there's no country, there's no body of people, no legislative assemblies, none that are free.

We know that that is absolutely true, even in this last great democracy, which is the end time, as Brother Branham said, based upon the history of Israel. And we know there is actually no freedom left, except the freedom You have given us. And we appreciate that, Lord. So therefore, our freedom is the freedom of Yourself, Lord. The power and strength to be free, doing those things which are right in Your eyes, Lord, and our hearts agreeing and desiring to be more like You.

So, help us in our studies today, to understand what Brother Branham brought forth in this message of "Identification", so that we may be one with him in this Word, and thereby one with You. In Jesus' Name we pray.

Amen.

You may be seated.

01 Now last night we were going into "Identification" as Brother Branham brought it to us. And you recall that Brother Branham took us to the Scripture to show that you could look in the Bible and identify yourself. And that identification, of course, was not simply where he had mentioned previously, that you can always find yourself in the Bible in some character; but rather, this is where we find who a true Christian is in contradistinction to who is not.

We find actually, also, that there are two seeds: one of God and one of Satan through animalism; and also we find that this seed of God formed in His image, actually never developed to come forth into the fullness of that image, but rather, through the fall into sin, no longer were, what you might call, the reflection of God.

Now, in the beginning the Word says that God said, "Let us make man in our image and after our likeness." And, of course, image is a likeness. And we know that Christ is the image of God, so we know categorically that God was talking to His Son, Jesus, when He said, "Let us make man in our image," because Christ Jesus is the image of God. You can't have it any other way.

I know people that are Trinitarian would like to think that Jesus is God, and the Triune God or the Trinitarian God, not Triune God, the Trinitarian God was speaking in the plurality, the Son agreeing with the Father. Where the Holy Ghost was, I don't know. Maybe He just didn't count. But anyway, they're looking at that as the Trinitarian principle, because of the plurality. Well, the plurality does not lie in Trinitarianism. The plurality lies in God bringing forth a Son, from His Own loins, you might say, and from Himself. God actually giving birth to that Son.

And Brother Branham here to bring us all the mysteries of the Bible under the Seven Seals, showed us in a very definite manner, and from the Scripture, and by vindication, as he said this end-time prophet would sow the seeds of the entire Bible, from the serpent in the Garden to the prophet in the former rain, wherein there would be no mysteries left whatsoever, no parables, no mysteries, no anything, but there would be the complete revelation in its fullness, as it were, a face-to-face.

You know like this, they have this expression now from the Spanish, 'mano a mano'. And so it is man to man. It is face-to-face with God today and the recognition of God face-to-face is just as perfect as it was when Jesus Himself was here: God in a man and faced the people. In other words, almost nil! The recognition was literally nil.

So, as Brother Branham said, God brought these sons forth, and it was identical to when God brought forth Israel as a nation, and He tells us in Isaiah chapter, what? 2, 3, 4, somewhere in that area, how it is that He said, "I bought this land. I took out all the stones. I took out all the stumps. I took out everything that wasn't valued as a vineyard. And I fertilised it, I watered it, and I planted beautiful grapevines." And He said, "Lo, when I came to get a harvest, all I had was sour grapes.", immature, wizened up, sour product.

That's what we're looking at in the race of God. When God bringing forth His children, expecting and desiring to see His image, which would be relatively an abundance of Christ, beautiful children of God, He found them all of a fallen nature. Now the point is: How is He going to bring them back?

And this is what we were looking at: the seed of God in the human race, because it's one lump. You can't deny that serpent seed and the seed of God is in one lump and constitute humanity. As I showed you by statistics, even last night that, when you get down to even the lowest type of life, it's forty-eight percent the same as we are. I suppose that has to do with the chemicals that lie within there.

And then, you come up to the chimpanzee, which people are trying to say that that was the highest form, and now we develop from them. I don't think any good chimpanzee would even want to be related to us. Myself, it shows the arrogance of mankind to think he's even going to tell an animal what he thinks, which is in my books sheer ignorance, stupidity and arrogance.

So, that's ninety-nine percent, showing that the humanity with the one father, ninety-nine percent, the other father less than one percent, all having one mother but two fathers, the

whole thing even scientifically, as Brother Branham said, "*Science would prove this Message correct.*" And it has.

03 So now, God making in His image... And that image, what God wanted, is actually a sour, inferior, imperfect, and even uncomplimentary, and, bizarrely, not only uncomplimentary in the sense that it doesn't really complement, but it denigrates the image in Whom we have been made and for Whom we have been made, so that there is none righteous, no not one. There is none able to come to God and worship.

There is none worthy to approach unto Him, desolate completely, lost and without hope, unless God does something, which is to redeem, to bring back to where they were and to what God wanted. It's not only to bring back to where they were. That in itself is not sufficient. It's got to bring them to where God wants them. And we are on the very verge of that, in this hour of the Seventh Church Age, the last few years that are given upon this earth, because we know there's going to be a dissolution very shortly, because things are falling apart.

And, don't be fooled by the bull market returning. It only simply means the more it goes up again, the harder it falls. Because I ask you a little question: Who do you think is in charge of economics? God? No, only superficially in the sense that God is over the devil. But, remember; the devil has free reign, because he said, "The kingdoms of this world are mine."

And he was able to say that, and Jesus never disputed it. Although the actual, superior truth is this, because one is merely a temporary, but the superior everlasting truth: All the kingdoms of this world belong to God. And they are in a process of redemption, yeah, by fire. I wouldn't like that. I prefer the other, which comes by the Blood and through a resurrection and a change to immortality. So, all right.

04 Brother Branham says something has to come in order to redeem those who should be, who were in the image. And just leave that the way it is, because it is so. But now, through the temptation of the flesh and the desires, and the conquering of those desires within the flesh, we find that there's such a distortion, that Brother Branham could say very truthfully that, "*Satan has been fashioning the woman all these ages,*" and the woman, of course, is a picture of the church.

And she is the producer. No matter what life comes through her, she is the producer. Without that, the life would be nebulous. It would be nowhere, amorphous, or God knows what. Who knows? But it just wouldn't be there.

And so, what he's telling you is that the way the life comes is now being fashioned. The life is in there; don't doubt for one minute, but the fashioning of it, not the changing. The devil cannot change life. He can mess with it, fool around. But specie is specie. You can't do a thing about it. But he's fashioning, which is that outward vehicle. So, the outward vehicle today has been for centuries, was no longer a picture of God or His image, our Lord Jesus Christ.

05 So, Brother Branham, as I said, talks about how redemption comes to His people. And I read it last night.

[51] *Then, see, God came down. And the character of God was Christ.*

In other words 'character', as we mentioned, was the chiselling out, the fashioning, and showing the essentiality, showing what really lay beneath the surface, what really lies there, and what is the reality of it. And *that character was Christ*.

God tried to and wanted to, as I said, bring forth Adam's seed, which God placed in him, which was the seed and life of God, all of those souls in there all through the Ages, to bring it all forth. And it fell by the wayside. It was not any longer accurate, because of the pattern that was set in the Garden of Eden, which was illicit sex on the part of the woman, and then, the literal disobedience of the husband, who should have brought her to God and said, "She's defiled; I cannot have her. There's no way."

God would have been duty bound, then, to raise up another woman unto Adam. Then that would throw the whole picture out. Where would redemption be? Adam played God and saved her. And he saved himself with her through further impregnation, bringing about which eventually would come into a mixed lump, where there was no longer a human race.

As you know, the last true human being was Noah. Since then, there hasn't been any more. And science has proven that, 0.001, one father, ninety-nine percent the other. One mother, two fathers. What a terrible, terrible mix-up we have. So alright.

06 [51] *And the character of God was Christ.*

In other words, what God had chiselled out for Himself and wanted and demanded on the grounds of what He was, now in His children, was all brought forth in Jesus. That's why He's called the image of God. As I've said on different occasions, even last night, "Thou shalt not make a graven image unto me." And the very word 'graven' is 'character'. "Don't try to figure me out. Don't try to figure anything out. Don't you try to make it. Don't you try to unmake it. You listen to me."

But, as Brother Branham said, "*Every time God does something, man wants to put something to it.*" Well, God put the Garden of Eden; woman wanted to put something to it, and He let the devil entice her. Adam put something to it. You can't leave God alone. See? Always adding or taking or altering.

07 Now, [51] "*He was the reflection.*"

What is a reflection? It's when you look into something, and the light striking you now strikes this object, which is usually a mirror, and there now, you see a reflection. There must be something there that in itself is a void to reflect. Like, for instance, if that were a mirror, the mirror is a void. All it does is receive the light reflecting from you and, then, shows an image in there.

So, when God looked at mankind, and He wanted to see Himself in mankind, the light striking Him and striking the person, and the person now showing the visage, as it were, and the countenance of God, it wasn't there! It was already obfuscated, maligned, deranged, rearranged, by the fooling with the Word, listening to Satan. But now, God has this human being, which is Jesus.

And now this Jesus stands there as a mirror to receive the light of God. And, what happens?

There is no obfuscation! There's no veil. There's no fog. There's no mist! Perfect being stands there right now! What does God see? He sees Himself.

So, that's what you're looking at. He had to have this one, this perfect one, and we'll talk about that. We want to get to it the best I can, and I hope I can make it clear. I don't know if I can or not.

08 Now he says here:

[51] *He was God made visible:*

That's exactly true, because Jesus was a mirror. Our mirror is the Word. And Brother Branham said, "*Can you see yourself in the Word? Can you see yourself as an attribute of God? Can you see foreknowledge?*" And we'll bring it out shortly, if I ever get to it. Shortly being six months from now. He said, "*Can you see you in the foreknowledge of God? Can you see yourself as a part of God? Can you see yourself elected? Can you see yourself predestinated? Can you see God as sovereign?*" And, of course, they can't! Don't be ridiculous. You see, it just isn't going to work. Can a cat fly? Can a pig sing in the opera? Well, the pig can sing in the opera better than a sinner can sing in heaven. That's for true.

09 [51] *He was God made visible. Notice, God made visible.*

Well, you know, how do you make spirit visible? Very simple. You simply give it the right elements that it requires to make it visible. There's nothing to it, really, when you want to pin it right down. A cat is a life, is a spirit. A dog is a life, is a spirit. So, what do you do? You give it the elements that have been created by God fitting it, and therefore, now it can come forth. Let the earth bring forth the beast of the field. Let it bring forth the cats. Let it bring forth the dogs. And the earth even brought forth us, once God took the clay and moulded it.

But He didn't do that with animals. He just spoke the Word, and the dust of the earth, with the minerals therein, (And that's the most important part.) the minerals in the soil came together with the spirit, with the water, and those other things requisite. And here you have animals, you have cats, you have dogs, you have pigs, and you have everything there. You have trees, you have grass, and you have it all. They are simply spoken into existence on the ground that everything was there to produce it.

Just like everything was in God to produce Jesus, and everything was in God to produce us, and all we need is chemistry, chemicals. And that's been provided, very amply and beautifully. That's how the Resurrection comes, as Brother Branham said, "*God will create again, but not by sex.*" Sex is the creative act in a limited sense.

But he said, "*He won't do it that way.*" He'll create again. He'll bring forth. How will he do it? By bringing all the substances that were once our bodies, clothing the spirit. And now you'll come forth in perfection. That's beautiful.

10 Okay, then he says here:

[52] *In the beginning God wasn't even God. God's an 'object of worship'. But, there's only one thing He was: eternal, and in Him were attributes.*

Now, there's a thing, of course, where Brother Branham is beginning to talk about attributes as personalities, which are the children of God, the seed of Almighty God. And people don't want to believe that. The don't want to believe that. They want to believe in a completely free will. Well, how completely free-willed are you? Did you ask to get born? Did you pick your parents? Did you pick your eyes? Most people would sooner have somebody else's eyes, and especially the nose. Yeah. Or the cheekbones, or the jowly jowls, or the potsy pots.

Well, tell me, what choice did you have? Now, choose to die! Now, you could choose to die and blow your brains out; that's true. But we neither choose to be born, we do not choose to die. It's ordained, preordained, foreordained, predestinated; we're stuck.

So, you can't get people to believe at any cost that children were in God, that God actually wanted children, and He wanted a God race! It's funny, isn't it, that the heathen believe in a god race? They believe in Thor, and they believe in, oh all those ones, Odin, and all the rest of them. That's a good name right there, that's the chief god of Norway or Sweden, Sweden, I suppose it is. They believe in gods and all of these gods come down and procreate with women. And they've got a god race, gods, demi-gods, super-gods, semi-gods, in-between-gods... Who knows?

See, it's already there in the mind. It's there, but, when it comes to Christianity and the people say, "I'm a Christian," they cannot identify in the Scripture! They can't see themselves, except a little tiny group like Noah and the seven that went in the ark with him.

11 And so, Brother Branham is trying to get them to understand and identify: Can you see yourself in the Bible? Can you see yourself as seed? Now, what do these attributes do? Attributes are they which attribute or make up. They're a part of. And these attributes, therefore, being seed will accede to the Seed-Giver. They'll bear witness to Him. Do you understand what I'm saying?

That's why Brother Branham said, "*Can you identify yourself in Scripture?*" See?

"Yes, I see that I am a seed of God. And, if I am not a seed of God, I still see that there is a seed of God."

As Brother Branham distinctly said it, "*If we're not Bride, there's a Bride out there somewhere, and by the grace of God, I'll not stand in her way.*" So, you've got to understand that. So, alright.

12 [52] *And those thoughts were expressed to Words, and the Word was made manifest.*

In other words, as God made Himself manifest as proof that God wanted to be manifest, and could and should and would be manifest, absolutely, in Jesus, that He could say, "He that sees me, sees the Father, I and my Father are one." So therefore, God must come into manifestation.

And that's why you saw Brother Branham in his famous sermon tell us how the Lamb was on the throne, the Bride around the throne with the 144,000 virgin attendants, and the

Pillar of Fire above the throne – that’s all the wise. The foolish virgin outside bringing their glory in, and before they called He answered, as the Scripture said.

The Son hands the Kingdom over to the Father, and the Father becomes All and in all! In other words God and His family are everything, and that which was created is for them, angels, archangels, substance, non-substance, whatever. It's all of God, and it is of God and to God and for God! Complete sovereignty,

13

Now, if you can see that, you are well on your way to identifying yourself. And, if you can't see that, you're identifying yourself as some mucky-muck, in between what is good and what is bad, and all you see here is something that happens by God knows what: God Himself really didn't know; He just took a chance and threw it out there. If that's all God could do, how can they believe in a Rapture and a Kingdom, if God is so indiscreet and so half-witted?

I want to know how you can take one Word of God against another Word and make one part a lie, and say, "Well, I believe the truth, hallelujah!"

That's Pentecostal hogwash. That's your stupid Lutheranism; I mean Wesleyanism. Luther believed in sovereignty; Wesley literally almost believed in nothing. He was only on the scene to swing the pendulum back.

And now the pendulum's gone so far that everything is the free will of man, the free will of man, and God is nothing. In fact, God is there only as a convenience to bend His ear and to bend His arm, as they say, "Command ye me concerning the works of my hands." Take that Scripture out of context, and what do you get? You've got nothing but a God standing there as some kind of a servant. Well, you better check that word 'servant' out and find what that servant meant and what He did and how He's now become the chief one.

14

Now he said, "*God to be made manifest.*" And He couldn't do it until He marshalled His resources together, put it all in line, so He couldn't have one thought more, nor one thought less, one thing out of line; then He spoke it. Then, from that minute on, everything began to move and had to manifest through materiality, God becoming material, as Brother Branham said, "*God becoming tangible.*" Yeah here it is.

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

Okay. When you talk about that which is tangible, you're talking about that which can be touched. You know how the tangent on a circuit touches the circuit... circle? Well, God is tangible; you can touch Him. You can feel Him. He's there. Now:

[53] *What is it? It's all God becoming tangible. And you are part of God.*

So therefore, you are tangible, a tangible part of God. Or you are God tangible to the degree that God placed you! Because you say, "Well, all right. I'm a part of God, tangible." In other words I'm a part of God, even though I'm in this human vessel here, a very bad situation. In other words the human vessel is not comparable to the inner man.

That is why the inner man does not perish, but grows day-by-day, and the outer man perishes day-by-day, until it's gone, period! Then God brings about a resurrection, where

that body is now more than commensurate! Why more than commensurate? Because it's above all! And this is where you stand, where God is All and in all and the actual manifestation.

15 [53] *You are a part of God*, therefore you're tangible. And you are tangible, and therefore God is tangible in you and in me.

Now, don't feel as though you've got to answer that and say, "Now just a minute, Brother Vayle. I don't feel that tangibility. I just don't feel that circumstance. And I don't feel that."

Well, that's wonderful. Just keep on talking your way out. Just keep on denying God. Show that you're humble and God isn't. Your humility is nothing but arrogance and rotten pride of the devil that he's instilled in you and me, to make us lie in the face of God and call God a liar. That's all.

Listen, come on now. That's what he did to Eve! He made Eve say, "God's a liar! Oh, it can't be this way!"

16 And so, Brother Branham comes on the scene, and he's God manifest in flesh in the last day! God standing before groups of men here in the twentieth century, and revealing Himself, declaring Himself.

"Oh, it can't be! Oh, no, Oh no, O God, look upon... O God, I know who I am, and I'm a; oh, I'm a, I'm a, I'm, I'm a..."

Well, you sure are. You're a was a, was a, was a, was a, and never will be a, will be a, will be a.

See, he just got her. You see the devil is so skunken proud that he got Eve to think she was humble, and she was nothing but raw sewage arrogance. That's the way Paul was, till God drained his brain of sewage. How was that sewer brains? I'm going to tell you something; disinfecting it won't do it, or pouring in ointment and toilet water and perfume won't do it. You've got to have a circumcision of your brain and baptised with the Holy Ghost.

And you got to keep admitting It, admitting It, admitting It, the Word of God, till It gets down in your hearts. See, Eve would not admit the Word of God till it got down in her heart and became a part of her. It got as far as her brain, and one day the devil took over her brain by way of reasoning. That's why casting down all imagination... Hogwash. That word's not 'imagination'; that word's 'reasonings'. And reasoning is imagination. In other words, it's creating an image that isn't real, whereas the Word of God is real.

17 How could you believe in a resurrection and be like Jesus in the Resurrection, if you weren't a part with him of God? That's like saying in the Resurrection God's going to bring a dog out of a tomcat!

"Well, Lord, all my life I've had this tomcat, but I did want a poodle. In the Resurrection, turn him into a poodle!"

"Oh, I'll do that for you, sonny. I'll do that for you."

Oh, come on, come on, come on, come on. Or, don't you believe there's going to be animals

in the Resurrection and Millennium? Why in the world wouldn't there be? He's going to bring it all back. How's the Bride going to come down here on horses, if there are no horses?

"Well, that's just a symbol."

Okay, symbol-head. You're a symbol, too. What are you doing sitting here? We don't need symbols in this church. I think the only symbol you are is a clanging cymbal. Wrong, different spelling, but it gets the same idea: just bang, bang, noise, noise, noise.

18 Now he said, "What is it?" He said, "What is this all about? What am I talking about? Identification and seed of God and attributes and all of these things and God becoming tangible, God becoming visible, God in an image, God wanting this, a reflection, God wanting an echo."

Listen, a reflection is no more than an echo! I'll prove it to you! The light waves bouncing back show you in that mirror! And you stand in a place where there's an echo on a wall; your voice bounces back from that wall. Then God wants a people whose voice bounces back from them!

And, don't get all messed up with now being so perfect, butter wouldn't melt in your mouth, or you're going to be some super-duper Christian like the Nazarenes and the foolish Pentecostal believers that call themselves apostolic believers, that ordain women by the bushful and sent them around the world, and they said you had to be like the Nazarenes, entirely sanctified where the root of sin was taken out.

The root of sin taken out, when a woman will preach the Word of God? Hogwash! She's got a bigger root of sin than ever by speaking in tongues. She's diabolical, rotten to the core. And I'll tell you one thing: If I wanted fertiliser or a pesticide, I'd just grind her up and pour her on my ground, spiritually speaking. Spiritually speaking, she's death and murder. And Brother Branham said, "*Cannon fodder*", and everybody with her, and the men that ordained her.

19 Let me tell you something about women preachers. They only came on the scene under the sixth age, which was Wesley, which was Armenianism, which made everybody free moral agents, and there's no such thing in the Bible. Brother Branham used the term, but you better watch how it's used, because, as Doctor Pink said, "We are neither free, nor moral, nor agents."

When Brother Branham said *He put him to a free moral agency*, he merely was telling you that God gave the man a choice. He didn't force him, but He knew what he would do, of course, and He made preparation for the wrong choice, didn't He? And you talk about God not being sovereign; I don't understand where you're coming from, if you are indeed that way.

20 [53] *God becoming tangible. You are a part of God. And Jesus came to redeem those that were put on the Lamb's Book of Life, before the foundation of the world.*

That's why there are not two books. There's only one Book, which is in the long term, the Book of Life, but having come out of the Lamb's Book of Life, because it was Lamb's life

that was inundated, but it was there, the Lamb's Book of Life.

And, if your name wasn't there in the first place, you wouldn't be coming down, down, down, down, down, down, till you got right down here in the twentieth century. There's that, and the Book of Life is the life story of all of it. And the other books opened are records. So, Brother Branham gave us the mystery, revealed. There are not two books. There's one Book. Just like the Bible's one complete book, though two sections. Alright.

21 [53] *It was in God's thoughts. And that's what He came to redeem. And they, as soon as it strikes them, they see it, because the life is in there.*

Now, I'll ask you a question. How could Jesus be the reflection of God, if God's life wasn't in there? How could you possibly ever reflect back to God His Word, unless His Spirit was in there agreeing with that Word, which that Spirit brought? As Brother Branham said, "How can you say you're born again a child of God, and not say 'amen' to every word?"

And that doesn't mean every word in the Bible, as though I say, "Amen, amen, amen, hallelujah, I believe it." As the old gal once said, "I believe everything in the Bible. I believe it 'kiver-to-kiver' and what's on the 'kivers.'" That's hogwash. We're talking about revelation. Not anything less than that.

Now, it strikes them because the life is in there. In other words they have the cutting tool of character. That's why Brother Branham said *the baptism with the Holy Ghost makes it commensurate*, as if you had your theophonic form, which is your Word form, or your spirit form, eternal in the heavens.

But you don't have it; you bypassed it. But now, with the baptism of the Holy Ghost, you're in a position to have it commensurate. In other words you have a way out, to live a life which is godly and glorifies the Lord. And he said, "*The baptism with the Holy Ghost as you compare it to the Old Testament;*" only a prophet could begin to compare what you and I have. So alright.

22 Now he said:

[54] *But if the life isn't in there, then what can they do? They don't see it. They'll never see it.*

When the light strikes, whatever is there on the day of rejection, it goes down, down, down, down, down, down, because the light in them becomes darkness. If you don't understand that, please read again, which I have read to you time after time, after time, after time, the second chapter the uh... first chapter starting verse 18 to 32 of the book of Romans. Don't read it now; you know what it's all about. When they did not hold the truth up, when they denied it, when they rejected the knowledge that God gave them, they ended up worshipping four-footed animals, which they do right now.

And if you go to India, you'll find a temple dedicated to rats, that they feed and even starve their children or themselves to get the rats food, twenty-thousand lousy, stinking, rotten rats, and an image of a god that is supposed to have brought forth children, and they're incarnated in rats. I can almost believe it. I can almost believe it. You don't call a person a skunk and a rat for nothing. Sure, I can just about believe that.

23 Now, here we're going to go to where we stopped last night. And Brother Branham says, [53] *"The whole thing is..."* He said, *"What am I talking about? What picture am I trying to give you? I'm trying to show you seed in contradistinction to non-seed. I'm trying to show you how that this seed has been redeemed back to God. I'm trying to show you the purpose and plan of God. I'm showing you from foreknowledge to election to the call [That's election.] and predestination, the fulfilment. So, he said, "What is it?"*

Like as I showed you over here, before. He says here, that when we read paragraph 51:

[51] *We see God come down. And the character of God was Christ. He was the reflection.*

We see God in a human being: God you can handle, God you can touch, God you can talk to, God made manifest, literally brought Himself into human form so that He could converse in a human way with humanity. Serpent seed, His Own Seed, everything, standing right there. He said, *"What is it?"* And then he says, *"It's God becoming tangible."*

24 Now he says down here:

[55] *The whole thing is [the whole thing is], Jesus said, "In that day you'll know I am in the Father, and the Father in me, and I in you."*

A specific day given by Jesus Christ, when we would actually know the truth of Jesus in the Father and the Father in Jesus and we in Jesus and He in us. In other words, we would know the whole plan where God becomes All and in all, because He is All and in all, and if He ever withdrew His support, everything would collapse! But now, my brother/my sister, everything is made by the Word, and everything is maintained by the Word.

But, how can you and I collapse, if we are the Word, which is a part of God, a part of the Word? So, as the Bible says in the Book of Hebrews, "When everything collapses and everything tumbles down, when everything falls apart, Thou remainest, O God." And, if you're a part of God, you're going to remain with Him. See?

25 So, in other words, as I showed you on the board here some time back, we started out, and we put God at the top, and we put everything... He's here all by Himself, all by Himself, all by Himself. Nothing is manifested. Nothing has come out of Him. He's just God all by Himself. Then we drew the next thing: Here's the Son, and here's the rest of us, and angels, and cherubim, and here's the earth and here's the universe. What if God suddenly said, "Boom! Get rid of it all! Bang!" What have you got? God. Huh? All right.

If you came from God, you got to go back to God. It doesn't mean you become a part of God or the Elohim of God as it were, sitting on the throne with Him and adjudicating everybody else. No, you are children, and as long as you are children, and there's no way even when you are adopted that you've come to maturity, you ever get rid of responsibility; you just take on more! Huh? Tell me! Tell me where God has a retirement scheme.

If you don't like work, you better not raise from the dead, because you're going to have your own farm, your own fig tree, your own vine, and your own house you've got to build. You're going to be like the guy I told you a long time ago; this guy was so lazy, he wouldn't work.

They said, "If you don't work, you don't eat, man. We're not going to feed you anymore."
They said, "Look, bud, I'm going to tell you. We're going to put you in a coffin, wheel you out to the cemetery and bury you."

What did he say? "Okay, by me, but I ain't going to work."

On the way out a farmer saw the procession, and he didn't know who died, because he knew everybody. So, he stopped the procession, he said, "What's going on?"

They said, "We're going to bury this guy, because he won't work."

And the farmer said, "Well," he said, "don't do that," he said, "I'll feed him." He said, "I've got a bunch of corn here."

And the guy said out of the coffin, he said, "Is the corn husked?"

He said, "No."

He said, "Drive on!"

You know, my biggest complaint is 'I can't work'? I'm waiting to work. Waiting to get the hands back to normal, the back in a glorified shape, and I'm going to be happy to sit with those glorified figs and those glorified grapes, so to speak, in a glorified form, and have a glorious time. Don't know about the next guy.

26 Now, if Brother Branham says here:

"In that day you'll know that I am in the Father, and you in me, and I in you," and so on. The whole thing is God, becoming material, like a husband and wife becoming one together: God and His Church becoming one.

Now the very fact that he says, "*Like a husband and wife coming together,*" absolutely proves production! And the production is children! That's why they come together. "Be fruitful and multiply." So therefore, there has been a union in order to produce the family. And that's what it's all about: God and His family. Not Jesus being a wife unto a masculine God. No way, shape, and form. It's just Almighty God producing children unto Himself, a part of Him.

And it's no different as it were, taking an example, of male and female producing a family, and even in the Book of Ephesians, where It tells you distinctly, "Husbands love your wives as Christ also loved the church and gave Himself for it" in order to produce that family. So, all right.

27 Let's just begin to go now and read where Brother Branham is talking about Jesus coming into this world as a human being. Now, remember; he's the Son of the living God, and we're going to read some things here. Alright, on the virgin birth, Brother Branham said:

[102] [Seven Church Ages, 05/12/54] *He was God, and His Blood was divine. Almighty God overshadowed the virgin Mary and created the Blood cell in her womb then brought forth the Son, Jesus Christ. And God condescended to live in that body, God, Emmanuel, made*

flesh among us to take away our sins.

Now, that's the definitive statement, period, because that's a definitive statement of Luke, though we'll read it a little later.

28

Now you'll notice that Brother Branham begins to elaborate. In other words reveal the mystery, pin it down, teach us the exact truth, so that now we are familiar, very familiar, with the truth and accept it to further our understanding of what he's saying here, when He said, "In that day you'll know I am in the Father, and you in me" and so on. "I in the Father, the Father in me, and you in me, and I in you." [End of the first side of the audio tape.]

[48] [Law or Grace, 10/06/54] *Then when Jesus came, being God Himself, manifested in flesh, His Blood was not after any other man's blood. Now, right away, that's pinpointing Jesus as being a man. Every one of us, every prophet, every great man was human blood. But this man had divine Blood. God Himself created the blood Cell. And he goes on.*

[51] *But in the place, God Himself created the Blood cell, without any act of man at all. And that's without male intervention; that's what virgin birth actually is. And out of there came His Own Son, Jesus Christ, Who God Himself dwelt in, making Him Emmanuel on earth.*

Very definitive. Very perfect. Very positive language, showing you God the Father, God becoming a Father, and in turn, as He became a Father, He became God, because now He's got a Son to worship Him. And really, isn't it true that in the genealogy, the history, the desire of mankind, is the father to have a son that worships him and the mother, a daughter that worships her.

Things get a little bit mixed up, of course, where the daughter maybe goes toward the father, because that's instinctive, the son might go toward the mother because of the bonding and cherishing. But we're looking at this. We're looking at God now bringing forth a Son, Who loved Him. And the Son did. And, why would He not? And He worshipped Him. So, that makes God.

29

[147] [He Swore By Himself, 12/12/54] *Anybody knows the blood cell comes from what? The male. Is that right? The life lays in the blood cell, and the blood cell is coming from the male, not the female. And there is where life is, it's in the male sperm.*

[148] *Notice. Then God Himself came into the womb of virgin Mary and wrapped Himself in a created Blood cell. Hallelujah.*

Now he's getting to what we're looking at over here in Luke, the 1st chapter and... where is it? A few verses. Oh, beginning of verse 30.



Luke 1:30

(30) And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

Now, if a woman finds favour with a man, it simply means one thing: She's going to marry him, because he's going to marry her. And marriage is for the act of procreation. So now,

she found favour with God. She becomes in a limited term, limited term, the wife, but she's really not. She's the incubator that God uses. 'You found favour with God. God wants to have a child by you.' That's what he's looking at.



Luke 1:31

- (31) And, behold, thou shalt conceive [Well, it has to be the truth, because the next verse says, And, behold, thou shalt conceive] in thy womb, and bring forth a son, and shalt call his name JESUS.

And he's telling her right there, it's going to bypass male intervention, because the conception will be nothing but a womb-derived process, bypassing the primary female organs for childbearing. It goes right to the womb.



Luke 1:31-35

- (31) ...and bring forth a son, [thou] shalt call his name JESUS.
- (32) [And] he shall be great, and shall be called the Son of the Highest: and the Lord God [the Lord] shall give unto him the throne of his father David:
- (33) And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.
- (34) Then said Mary unto the angel, How shall this [thing] be, seeing I know not a man?
- (35) And the angel answered and said unto her, [He's now repeating in language that she can understand what he already told her!] The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing [that] shall be born of thee shall be called the Son of God.

Now, whose Son is He? The Son of the Holy Ghost, or the Son of God? If the Holy Ghost overshadows her, how can he be the Son of God, if there are three of them? Because no son can be the product of two men. So, there goes the Trinitarian dogma down the sewer where it belongs: right back to the sewer-heads.



Luke 1:35

- (35) ...[and he'll] be called the Son of God.

30

[148] [He Swore By Himself, 12/12/54] *So then God Himself came into the womb of the virgin Mary and [notice,] wrapped Himself in a created blood Cell. Now, just keep reading.*

[157] *And He made Himself real little, came into the womb of Mary, and created around Himself, a wall, which was the blood Cell, no man knew anything about It, created this blood Cell. That blood Cell pushed to another... In other words it began to multiply like cells do.... one to another, and all the nerves and everything began to come in. No doubt the*

spine formed first and right down the line, like they tell us. *And God Himself living in this, making a tabernacle, and He dwelt in Christ, the finished product. Okay.*

[218] *What happened to the blood Cell? Did it just perish and run out? No sir. It sprayed. And loosened up. Loosened up, so many sons could be born. No sons could be born by this one blood Cell, this one Man. This one Spirit came on the inside of the blood Cell, and it created around and around Him, like that. No one had ever entered, never would they before. Never happened before, never happened since.*

But God Himself came down, was made a baby in a manger; came up, and was made a man. How? He already told you. God dwelt in that man, Christ Jesus, and came forth. Everything was wrapped around that one blood Cell. Was pierced like that, broke at Calvary; and scattered it. God raised him up for justification.

31 [32] [Law, 01/15/55] *But in this case... Here it is. In this case, it was not only the life of human, but it was the Life of God. Now, you've got the man, you've got God combined, now. That's why He's called the man Christ Jesus, or the man Messiah, Who is Jehovah, little Jehovah, Redeemer. God the perfect One. Now I like that term: God the perfect One Who came into the womb of the virgin in the form of the Holy Spirit.*

Now, let's just stop right here and notice if God's the perfect One, would He desire less than a perfect body, or would He demand less than a perfect body? And the human body's not perfect. Prone to disease, prone to every stinking thing under high heaven; its a sewer. As they say, "Death begins in the colon," is no little statement that should be left un... what you might call 'looked at'.

32 *And the Creator Himself bottling up Himself in a blood Cell. He had no earthly father, but He sure had a Father. Jesus had a Father. God was His Father. When Brother Branham spoke of Melchisedec, that One didn't have any father, didn't have any mother, and Jesus had both. Brother Branham's own statement, right? He had no earthly father. Mary was not touched by a man. She was a virgin. And God Himself overshadowed her. In other words, the 'immaculate conception'.*

Now I told you before, the word 'immaculate conception' is viewed by most Protestants as thinking the Catholics mean that Mary was not touched by a man. The word 'immaculate' means that 'she had no sin'. And, when you trace it back to David, there's sin in her bloodlines. So, she couldn't be immaculate. She was not a sinless person, see. That's why they want to make her the mother of God and put all that hogwash there. Anyway, I learned that by study.

33 *That God Himself created a blood Cell. And the life came from the male, not from the female, so the life had to come from God. The female is the incubator. That's true. She supplies the wherewithal, whereby the foetus can be nourished; she becomes a factory. But life comes from the male. And if life comes from the male, and God was the male in this place, the Holy Spirit, God Himself came down into the womb of a woman and formed around Him a blood Cell. Now, watch. Oh my. Believe that and watch what will happen to your blinded eyes.*

This is the first step right here to believing that you are a seed of God: the virgin birth in its accuracy, which is a revelation not known for two thousand years. Paul does not teach it,

nobody teaches it. They only tell you it happened. But this prophet tells you the secrets which were not known from before the foundation of the world and opens up every mystery, and the mystery is: Exactly how was Jesus born?

It will open your eyes. *Believe that and see what happens to your cancer.* In other words here is one of the links to divine healing, wherein believing this Message, you can be healed; wherein believing this Message, which is Life, you will be in the First Resurrection, or failing that, because you live on, you'll be changed to meet the dead coming out of the ground and caught up in the air.

34 So now, we look at it. What is Brother Branham telling us? Brother Branham is telling us here, what he said...

[55] ["Identification"] *"In that day you'll know I am in the Father, the Father in me, and I in you." The whole thing is God becoming material, like a husband and wife [coming together] becoming one together: God in the church becoming one.*

There literally has to be, then, as it was, a visitation of God, to bring forth Jesus in the flesh. There would have to be a visitation of God Himself, at this time to His virgin Bride, to bring forth Jesus in the flesh or to bring Him down. And that's what Brother Branham said. He said, *"The church cannot do it; there's no one can do it."* God has to have a virgin mind, and when that mind becomes impregnated with the Word of God, the womb is closed up, and the Bride can no longer be deceived.

And so, looking at this virgin birth here, we're going to try to look at a few things, and I'm not going to be too good at it. What I really should have done was made extensive notes and simply read them, revised them, and revised them till I got it right. But we're going to look at it anyway.

35 And that we'll start with is: Jesus is the blood of God. Acts 20 tells us very, very distinctly, that Jesus is the blood of God; and He has to be, because the life of God, even God Himself was in Him, as a person. Now, you'll notice in the Scripture, which is I think, what is it? Psalm 40, I don't know what it is. Song of the Psalms where it's speaking of and reiterated over here in the Book of Hebrews, and we can go to it because it's, I think it's Hebrews 10 and 5; at least it better be. Oh yeah.



Hebrews 10:5

(05) Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared [for] me.

Now, that's not the way It says it in Psalm 40 and 8 [Psalms 40:6]. But this is the true revelation of Psalm 40 and 8 [Psalms 40:6] even as the revelation a virgin shall bear a child. A virgin was only a young woman. But 'without male intervention' was not mentioned in Scripture, no way, shape, and form.

But the literal translation, when God Himself translated it, interpreted, it was a woman untouched by a man at any time previous would now be touched by God through the act that Brother Branham said happened. And that child coming forth would be the Son of God and would be the vessel or the tabernacle of Elohim Himself. And He said, "Lo, a body

hast Thou prepared for me.” Who is saying this? This is the Son of God talking to His Father. “You prepared me a body.”

36

In other words you and I come forth from the father’s loins as that life, as that soul; either a soul and a seed from God or a soul and a seed hybrid from the serpent. And that’s all there is to it. The distinction is there. When we come forth, we come forth by male intervention with the female. There must be a vessel, a vehicle to bring us forth. We cannot say, “Lo, a body hast Thou prepared,” because we’re in the flow of human history, of election, of natural processes to bring forth the supernatural spirit that God wants. We couldn’t say it.

But Jesus could say it, because He didn’t bypass His Word or spirit-body. He was up there leading in the worship, in the form of Michael at that particular time, and now He says, “Lo, a body hast Thou prepared for me.”

Now, how was that body prepared? It’s very simple. Brother Branham said that God came down, made Himself so small that He fit inside of a sperm and an egg that He joined together that He Himself created. Then, watch: The life determines the pattern. Otherwise you could simply take a lump of clay or dirt and do something about it and a pattern would form. No! Inanimate substance, no matter how wonderful, must have a source behind it in order to bring forth a pattern of something which doesn’t change. Specie. So, what happens?

God now having wrapped that little cell around Him, those two... one cell in particular, (Brother Branham talked about it.) because He created the sperm and the egg. So therefore, there are two of them, but the sperm joining with the egg, and God wrapped Himself in it. God being the life of that thing which of itself is not truly animate, though vital in the sense it is not rotting! God now is giving His genes! Yeah! The very genes of God in this vessel. So, it is now truly a human, God body.

37

Now, if the Son could say... Now here is where I am not wandering, but I’m going to tell you what I believe. I believe at a certain point God left that vessel, and Jesus came into it. I can’t prove that. Brother Branham didn’t say it.

But to me, if God came to the vessel, Jesus, at age thirty in the River Jordan, then as a person, if God Himself, Jehovah-Elohim, had wrapped Himself in that sperm and egg, why would He have to come down again? And then, He left him in the Garden of Gethsemane. And according to Brother Branham, God comes and goes when He’s veiled in a prophet.

But I’m just looking at this thing, just showing you what I understand from Brother Branham, what took place. You can throw out what I just said concerning the Father leaving that. I believe that He must have, if Jesus said, “Lo, a body hast Thou prepared,” and He’s talking to the One that prepared it. He didn’t say, “Lo, I am in the body with You.” It was only afterward that He said, “I and My Father are one.” “The Father in me doeth the works.”

And that was after He was manifested at the river Jordan, when God came down and filled the vessel and the Scripture tells us, “This is my beloved Son in Whom I am well pleased.”

And Brother Branham changed that, and he had every right to say it: “*In Whom I am pleased to dwell,*” because He was indwelling Him! That the Voice came from heaven is of no consequence! The Voice could have come out of a tumbler or a flying saucer! It was still

the Voice of God.

Don't ever get confused and listen to these so-called theologians; because they are not theologians. They're devilogians. That's right. You can't use 'theo'; that means God. So, if you're going to talk about Theolo... And Logos is Word; so, 'theo-logos', means 'God Word'. And there's no such thing as a theologian outside of God Himself. All the rest are 'Satalogians', 'Satanlogians'.

38

So, we find here now that Jesus actually by virtue of the fact that God had wrapped Himself in this sperm and this egg, this tiny embryo, whatever you want to call it, He is truly the blood of God manifested, because every life has to have something to work with, which Brother Branham called 'chemistry'. And really, they're chemicals.

So, the Lamb slain is the actual blood of God shed, wherein now that Blood or Lamb carried the life. When they broke into his side, and pierced him, the Blood flowed out. The life left. And so, therefore, that life in the Blood liberated. And that goes for you and me. Has to go someplace. And its God-life.

And that life positively had to make an atonement for us, the chemicals here upon the ground; that soul went down into Hades, leading captivity captive, came back; then, that life dispersed came back upon you and me. That's why Brother Branham could say, "*Jesus sent His soul back upon us.*" I have no problem with that. I'm not going to make a big doctrine out of it, as though I'm going to titillate people and make them think we know something. That's just simply factual.

So, that Blood or Lamb or that Blood or Lamb-carried Blood, Lamb-carried... Not horse carried, not dog carried, not Adam carried, the Lamb-carried. It's a specific blood: Lamb-carried Blood. Understand what I'm saying? My words are very distinct, and I want you to get what I'm saying. So, wherein once that Blood or Lamb-carried, that life, the life was now shed as the warranty of the covenant, as it is said, "The Blood of the covenant."

39

Now a covenant... What is a 'covenant'? Well, a covenant for which the Lamb stands...and actually is the Covenant, because, if it's the blood of the Covenant, the blood granting, maximising, guaranteeing, then you have to have the Lamb connected with it. You can't separate it, because it's the blood of the Covenant, He's the covenant Lamb, intercessor, mediator, warrantee, guarantee, God standing behind it all, this being the blood of God, this being the life of God, the pure image of God, everything of God, simply with chemicals.

And that part of the life that God gave, that fullness through Jesus Christ, deftly manifesting that this was the Only-begotten Son, this was the only One that could do it, and He did it. Now just keep that in mind, because it's God doing it through God's Own way of dealing with what He is going to deal with.

So, the Covenant is 'Word agreement'. It's bestowed; it's guaranteed a performance. And even now, Jesus the Lamb is that warranty of God performing His oath to us. Now, notice also, Christ is the Word, or God made manifest. And He was, because God indwelt Him, though He's not God. But He manifested Him. And He manifested Him perfectly as the Only-begotten Son, the first one born, and therefore, the heir to one-half of every single thing that God has, and He never lost it! He took it all for us and shares it with us.

40 So, I'm trying to get the picture here where you're linking God up, the Word, the Covenant, the Blood, the Lamb, and you and me... the linkage. And that linkage came, beginning as husband and wife come together to produce. And, as God came to Mary, the production was this one, the Son of God manifest in human flesh, and, because it was in the body, that life, this is the very blood of God, because it's merely life with chemistry.

You take a seed, and you simply let it stay in the air, especially in a desert, nothing is going to happen. But you put that seed, which is life, in properly fertilised ground, as Brother Branham said, with rain and sun, you've got a plant, and you've got further seed. And so, we're looking at that. We're not looking at any more now, which is not too good; we're looking at the very best.

Now, as we look at that very best, remember, I read to you, "Lo, a body has Thou prepared for me." Now, first of all, there are two words I want to bring to your attention. They're both in the Greek. The word 'body', of course, is the word 'soma' which means 'healthy' or 'health-giving,' 'whole' and 'sound.' And so, Jesus said, "You have given me a whole and sound body."

Okay, we've got sixty, seventy people here. How many have got a sound body? Well if I hit you with a club I think I can make a sound, but there's no one of us sound. And the best features of all of us put together is not sound. We have diseased, partly animal bodies. Yuck. And unfortunately we have natures that go with it where we get our noses out of joint and our little feelings hurt and everything else and we're a mess. All right.

41 The next thing is the word 'prepared', means 'perfected' or 'repaired'. You have now perfected or repaired the body situation. Where once Eve and Adam were perfect human beings, I'm stepping above that! I've repaired it! You've repaired it! You've made it perfect! This body, which now has created sperm and egg, perfect, perfect, perfect, perfection. And the life of God, not modulating it but giving it growth, until every cell in that body is a manifestation, an emanation, an image of, a production of that life of God. Not sex, nowhere.

42 Now, that's what Brother Branham tells us you've got to believe. And, if you don't believe that, there's no way you're going to be born again. That's why I said last night, if we could've had this before the Lord's Supper, we'd be into something: to really discern the body, and really discern why it won't be by sex. God never could do it by sex.

He wanted the Israelites to go back to a promised land that He gave them: Abraham. He said, "Kill everybody. Get rid of everybody. Get rid of them. And, if you even got a child that's obnoxious, kill it! and I'll breed you back to a human race."

It never would have worked. I'm putting those words in there, because I'm convinced from what Brother Branham said, God would create again, but not by sex. That's what God could have done, just like you breed animals. And all we would have got was a nice bunch of people prone to sin and going into sin and messing up again and again and again. So, God bypasses that. He can't do it by sex.

43 Okay, now notice. Jesus Christ is the Word or God made manifest. And He was. He was the image of God, the reflection of God. God was in Him. "He that's seen me has seen the Father." He was the Word made flesh, even the carrier of the Blood and the Life. So now, we

have Christ the Word. The Word then bled, so that life could come back on us. Thus we have a new birth, see.

Now, therefore, then, what I'm trying to show you here: He was in the Father, and He came forth in His form! Now, put in a human vessel, it doesn't change the fact of the relationship in the Father, because He's a part of the Father! It's not as though God had simply created and done something. God was dividing Himself, as on the day of Pentecost: God came down, the Holy Ghost, and as Brother Branham correctly said, divided Himself!

You follow what I'm saying? So therefore, when Jesus said, "I am in the Father and the Father in me," that's a hundred percent true. Now, that same life coming back upon you and me, He is now in us, and we are in Him, because we form that body now upon earth and He as the head. So now, at this hour and this day we have a revelation and an understanding of what Brother Branham is saying.

44 And he says in verses 51 in two paragraphs and getting down here, he said:

[51] *Then, see, God came down. The character of God was Christ. God expressing Himself, being made manifest.*

[53] *What is it? God becoming tangible. You are a part of God. You becoming tangible, the whole thing, the whole plan, everything of God becoming tangible. And people can't see it. And he said,*

[55] *And the whole thing is this. And the whole thing is: Jesus said, "At that day you'll know that I am in the Father, the Father in me, and I in you."*

In other words we will come to the place of the true revelation of what this is all about; it is a unity! In other words, when Christ came forth, He never, ever broke the umbilical cord. When you and I came forth, we never, ever did break the umbilical cord. Why? Because the sheep hear the Voice, and they follow! That's an umbilical cord!

45 In other words you always were, and you always are, and you always will be. And you are a part. And we do not become the Elohim of God. We are the children of God. And we see the distinct family relationship, and it is not as a male and female. It is only as male and female, Brother Branham said, the spirit was in order to procreate and bring them forth into manifestation.

And that's the way God did it. And people can't see it, because sex today has become filthy! It has become only an act, not a procreation, though it is, but an act of engagement, of pleasure, and nothing else to it. It has become an act of filth, when it's actually a righteous act in the plan of Almighty God. For he said, *"If Eve had of born Christ, the rest would have come in order."* And I took that and showed you by Scripture after Scripture and sermon after sermon that Brother Branham preached. So, here we have the whole picture.

46 Now, are we at peace with the revelation? Are we not incensed but elevated, not titillated but absolutely elated and full of praise and adoration because of this, and instead of a Pentecostal meeting where women are preaching, and they're running around stamping their feet, and waving their hair, and women shaking their heads so the bobby pins are flying in your eyeballs and giving you glaucoma or something, and they're screaming in

tongues, and doing everything out of order?

Is that where it lies? Or does it lie in the fact, we know our parent! And we know some day, when He come in that great day, it's not your children, my children, or "I'm a child of somebody." It's 'a child of God! That's why Jesus turned and said, "Who is my mother? Who are my brethren? Where are the sisters? I don't recognize anybody, but headship from the Father."

Now, let us get this, an understanding flat. For Jesus coming and doing what He did, he became Lord, because God raised him to that position for what he did. That's why you have two lords.

47 I got two letters the other day. One I didn't bother to read, because I looked for the man's name and the opening sentence says, "I'm not signing my name; I will remain anonymous," and all through the letter I could see, just glancing at the back and the front of it, he had the word "Selah." David, well if he's David, that's fine. He's the David that lusted after another man's wife, committed adultery and then killed the fellow. He's not the David I know when you can't sign your name.

The other fellow that wrote me said, "I got one a hold of one of your tapes, Brother Vayle." And he said, "You teach the Godhead as no other person teaches the Godhead." He said, "I believe that you're right, I want more tapes."

And he signed his name. So, I sent him the name where he can get the tapes. Not here, but elsewhere, because I don't know who his pastor is and I care less. If he wants to get tapes, he won't get them from me, but from somebody else because they have the information.

48 You see, people just don't want to believe. They are so, as Brother Branham said, so *glommed up in their thinking* and so far from the reality, they cannot come to the truth of what Brother Branham has told us here, and you can see, that Jesus is Lord.

Because, let's get it flat. Its simple as A-B-C: The head of woman is man, and the head of man is Christ, and the head of Christ is God. So, that's woman, man, Christ, God! And Sarah called her husband, "lord!" Now, who's the husband of the Church? Jesus! Then he's Lord! And, Who's his Lord? God. So, there are two Lords.

The Lord saith to my Lord, "Sit Thou on my right hand, till I make thy enemies thy footstool."

"Lo, a body hast Thou prepared to me," said Lord number two said to little Jehovah, baby Jehovah. It wasn't Jesus... God who became a baby. It was the body right there that God made that Jesus said, "Lo, a body hast Thou prepared." It wasn't by sex. It was a prepared body. It was fully somatic, fully healthy. He resisted all temptation, yet without sin.

And they understand the Greek put that in the sin nature. He had it all there; He withstood it all: the perfect one; the perfect Lamb of God, as Brother Branham talked about the statue of Moses, struck by the sculpture, because it looked so real. "Speak!" Marred, crucified for you and for me, so that the life of God may come out of it.

49 So, here's what we're looking at. In this hour we understand the family of God as it has never been understood before. As I told you. I got a book years ago by Doctor Price on The

Family of God. I said, "It doesn't cut." Kenyan, in my books, my understanding, one of the greatest teachers ever lived, he could say in one sentence what most people take a page or a paragraph or two pages for. He wrote the Father and His Family. I said, "It doesn't cut." Neither understood one God. Neither understood the Son of God. Neither understood the virgin birth.

We alone understand, and we have one clue, one clue to healing in this Message, and this is number one. Number two clue is: If you only knew Who was here... Do we know Who was here in William Branham, and do we know Who is now here remaining? Is there one third thing left before this Message gives us all the healing we're looking for? I don't know. I don't know.

But I'm going to tell you one thing: He is Jehovah healer, and He hasn't changed. We're the ones that need to come up to the image. We're the ones that need to put aside all of our vain thinking, our so-called humility. We're so proud that we're humble. Come on. Please do not tonight I've had a trouble with that Chinese food, let alone eating that mish-mash of a perverted brain.

50

Now, he says, what time have we got left? Five minutes? Oh we haven't got anything to do in five minutes. Alright, just a second. Now:

[56] *It took something to redeem this fallen woman, which was typed in Eve. When she fell, Adam was not deceived.*

What does the word 'deceived' mean? Coming from the Greek it means 'deceived', 'deluded', or 'cheated'. Cheated. She cheated on her husband. Sure, threw the whole ball of wax into the flame. He was not deceived. The woman was deceived. She cheated. She didn't know she was falling into sin. Does the woman know when she takes off her clothes today and rides around where men lust after her, that she's committing adultery? She doesn't know she's committing adultery; she's got a devil in her. She's got an evil spirit.

The woman who came down this aisle... Every single time we talked to her and said, "Woman get rid of that slit in your skirt," she walked all the way up to the front with the big slit all the way up to the butt. Oh Brother Vayle you're not... Listen, you're stupid. I don't have to be nice, I don't have to be nice. Why should I be nice? Is 'nice' going to cover her? Does 'nice' cover an evil spirit, a filthy spirit on a woman or a man? Come on. Smarten up.

A woman tried to pull that on Brother Branham. She said, "There's a man over there trying to pick me up!"

He said, *I know it, because you've got the same evil spirit on you that he's got on him!*

"Oh, I'm sweet and wonderful. Why's he trying to pick me up?"

"Oh, prophet, you're nasty. William Branham, you're nasty. No wonder Lee Vayle, following you, is a nasty person."

Adam knew better. *He knew he was doing wrong; she didn't.*

51

Now, listen; let's get a picture here. Adam had the seed of David. Adam is a direct descendant of... I mean, David's an actual descendant of Adam, and he, Adam, the progenitor of all... And in Adam all died, and David died in Adam, and at the same time David was the prophet-king type of the Lord Jesus Christ, showing that God would come through a vessel of the tribe of Judah but neither Jew nor Gentile nor a man.

He was the second Adam, the last man, the man from heaven, and we have to know what Brother Branham said and believe it, or we'll never be with that man from heaven. ...Because He was not simply a man, though He was a man. He was a Man apart from all men and above all men, born to, created, performing and now at the right hand of God, truly our Lord, and God is his Lord, and we are all one and all of God.

52

So, that's where I see Brother Branham took us in this. And we've gone as far as we can go, of course. And I believe what I have taught to be correct, and I am still looking for those things that are in the Word here, not as though they're little, mysterious things we use as rabbits foot, but the truth of the living God, dynamized to get us out of here, to heal all our diseases.

And Brother Branham would constantly pray there be not one feeble one amongst us. Was he just saying that to tickle people's ears? Or to get us sort of, you know, feeling kind of good? Or trying to placate God? Or trying to say, "Sweet Jesus, you could do it; would you do it?"

No, no, no, no. I knew William Branham. He meant every word he said, and he knew why he said it. And every time he prayed, he believed. I found that out too late. But I really knew William Branham to be William Branham, a man sent from God. He didn't fool us, brother/sister, because God answered back. God answered back.

And He's still answering, when we walk in the light as He is in the Light and have fellowship one with another, and the blood of Jesus Christ cleansing us from all sin, so that John could say, and we can say, too, "I wish above all else you may prosper and be in health as your soul prospers."

Let's rise at this time.



Gracious, heavenly Father, we thank You for Your mercy which we know endures forever, the psalmist said. And we realise that it was under duress and it was under the guilt consciousness that he was able to say, "Your mercy endures forever." Because we know Lord, every time you gave great good gifts to the people, You manifested Yourself, they rejoiced for a while, and there they went backward, a backsliding people, even as You said in Scripture, "Ephraim is a backsliding heifer."

And we know, Lord, there's been a backsliding church. But to this hour it is true, but now in this hour there cannot be a backsliding church, because there is a church as an army, clear as the sun, fair as the moon, terrible as an army with banners, going down the line, every man, Lord, regimented, every man in order, going into the Rapture.

We believe, Lord, that the womb of the mind has been sealed, and now, Lord, there is no further Word to come into that mind except the expansion of the Word which we have received unto deeper revelation. Now Lord, again we realise we cannot plead ignorance.

We cannot plead insufficiency, although we would like to. We have no excuses any more. There is no briar patch to hide behind; there is no corner to turn; there is no wall to get off of.

It is all over, and it's up to us, now, to hold forth this truth in such a way that it becomes the greater part of us, mentally and spiritually, spiritually above all, until the order is reversed, and it comes back upon the body, and one day, Lord, there's going to be a people standing here very soon that will not taste death, but will be changed from mortality to immortality and caught away, the others departing, waiting for the perfection of those, soon come forth, coming forth a little ahead of them, and they also, Lord, in Your glory. And what a great day that will be.

Help us, Lord, and teach us to help ourselves as never before to the table that You have spread before us, because, even as You said, "Come and dine," in Your Resurrection, we believe even now, in the resurrection hour, we are to come and dine on the immortal food of God.

So, Father, we thank You and we say with the prophet, *let there be no feeble one amongst us*. We say it because he said it, looking to that hour, Lord, when this Message which we have taken for our healing, and we're looking at It, believing It, this is It, and there's nothing else to look at.

There will not only be healing amongst us in the sense of the superficial, where people will be healed and then die, but there will be that great and wonderful healing, which it goes right into immortality, not one sick amongst us, going right on to the great Millennium. Now, we thank You, therefore, for Your goodness and mercy. And unto the King eternal, through the name of Jesus Christ, we give honour and glory.

Amen and amen.

"Take the Name of Jesus with You."