

Godhead #02

Delineating God And Son

October 03, 1999

#1899

Brother Lee Vayle



Heavenly Father, we are very grateful for Your Presence in this last hour, knowing that You are here to set Your Church in order, to put all things under the feet of Jesus, giving him that supremacy, going into the Millennium, where we will see him enthroned upon the throne of David, being the greater son of David, being also King of Kings and Lord of Lords, and leading us where we have not been led before, even into temple worship and those things which are so foreign to us, and yet will not be foreign, because we already have the basics which You have provided for us to come into that place where we will be with You forever.

And we appreciate that, Father. We know even now we are being built up to that extent. Help us to realize that every Word that You give us has life within It, and a proper place in our lives so that we can certainly manifest You as we give You place in our lives as never before.

Help us, Lord, to be even like Samson, in his last day, who said, "Just one more time, Lord," and he took many more in his death than he took in his life time, that being his commission, Lord, and we could shine more in this last little while than we've ever shone before, for Your glory and for Your honor, giving You back what You've given us, which is grace and so much in our lives.

We ought to present it, and so we do present it this morning. May You have glory in our lives.

In Jesus Christ's Name we pray. Amen.

You may be seated.

01

Now, before I go into the message that Brother Branham preached previous to "Influence," although I'm not going to take the one that he preached previous to the message on "Identification" in Tulare, I prefer to go back to the one he preached in Jeffersonville some time before. Brother Branham often repeated his messages.

In fact, I think "Greater Than Solomon is Here" must have been about ten or twelve times, and other messages he brought out that he thought were very appropriate. And of course, you'll find that those messages dealt with the presence of God and the vindicated prophet.

And, as I mentioned many, many times, roughly eighty percent of everything that

Brother Branham said, pointed directly to God being present and God vindicating Himself, God vindicating the prophet, God vindicating the Word, and thereby setting in motion a new and a true Bride, which would be the omega of the alpha Ephesian Church, which was a perfect church, until it began to lose its first love.

And we can see that the Scripture not only deals in one place, and I'm referring now to the Ephesian Church and the message to the Ephesians by the Apostle Paul, knowing also that after Paul left, John was their pastor.

02 But at the same time all of the epistles were being written. It wasn't just a matter of say: "Well, we're going to take the Ephesian Church now, and this is the first church..."

I don't know that Paul didn't know, or did know, that John would come up with a revelation, and that the Ephesian Church was the first age. That particularly would not matter.

But as we saw last night, the Book of Galatians was written at the very time that the Ephesian Book was written, and also the discourse that John had in the Revelation, which was concerning the Ephesian Church, which was the first age, you would find that every one of those churches were also part of that first age; and the seeds in the first age, which would begin to lead to the corruption and the downfall, would not be dissimilar in any of the churches, so that with seven churches extant, it would later go down in history, typing the whole Seven Church Ages, you wouldn't have the Ephesian church: "Well, now, the Ephesian Church had this bad seed... and the Laodicean Church, way over here, had this, and right down the line..."

You wouldn't have that, because it was all in the first age. And so, if the Galatian Church erred by changing the Gospel, as Paul had set it forth, and him set for the defense of the Gospel, and he, in Acts 20, telling the elders that they were those who would be condemned for changing the Word, leaving the Gospel, having set forth, then the Ephesian Church would absolutely have lost its first love, which would be the love of that Word.

03 And, as we saw last night, in taking the word 'Logos', and then taking that very little, tiny preposition 'with', you could see that this is where they would have lost out entirely, because you cannot separate 'Logos' and 'Rhema-Logos'. There's no way you can do it.

That's why Brother Branham constantly said that, concerning Christ being the 'Word', and even then mentioning how that God Himself is 'The Word,' and that is true... coming down to where Brother Branham himself stood, he said, "*The message and the messenger is one.*"

That's why you have Moses' Law, Paul's Gospel, and whether people know it or not, you have William Branham's Message. And they actually are all one from God, where God Himself appeared to bring the Word to these three key men.

And you'll notice that these three key men actually have to do with 'exodus' and 'egress', the 'leaving' and 'going into'.

Under the age of Moses they came out of Egypt, going into the Promised Land. Under Paul, the Gentiles came out of being Gentiles into a Bride, or Church for the Lord Jesus Christ.

Now at the end time, under William Branham, we have the Church coming out from all the denominations that started with Rome, where Rome... the wound of the beast, which was... looked fatal, was healed through the papacy where Rome then took over through the church, the fallen church, the Roman Empire. And of course it spread far beyond that because of the Gospel.

This is just isolating what is going to cause the whole world to go down. It started in Rome. But remember, the grain of mustard seed planted, covered the whole earth.

And it became a haven for all the birds, and birds signify 'wickedness and corruption'. So the whole system became corrupt.

And back in the days of Moses you couldn't add or take a Word. And in the time of Paul, he emphatically denounced the Galatians, because they had deleted and added to the Word. They began adding 'holy days'.

The Corinthian Church began manifesting gifts, which even at that time, no doubt were genuine gifts, used in a spurious manner. And you'll see in there always the same sin in the Garden of Eden: the changing of the Word.

And that's why we find the word 'iniquity' in Satan, which means to pervert the Word of God.

04 So right down the line we have the perversion of the Word, which is the great, dangerous thing. It'll add the plagues, or it will have your name taken out of the Book. In fact, I actually can't see where you have one without the other. If you had plagues added simply because you added to the Word, that would mean that God is putting you through a purgatory, and there's no such thing as purgatory in the Bible.

There's a purging of our flesh and our ways by God setting before us His Word, which we have access to, to obey or not obey. We have the privilege, because we have the strength to obey It or not obey It. And when we come into error, God corrects His Children. And that correction sometimes can be very, very severe.

So, when we're talking about adding to this Word and having the plagues added, it's only one thing we can look at for the truth, and that is that at the end time, the people who add to the Word, and they are everywhere.

That was the original sin, adding to the Word; not taking from It. When Satan added a word to the Word, which was not what God said, it took from... follow me? the original revelation. So adding 'takes from'. 'Taking from' adds to. So it all amounts to the same thing.

05 So at the end time the great danger is changing this message that Brother Branham gave us: adding a word or taking a Word. And what it does: it will bring the plagues.

And that is exactly what is happening, that the plagues could not come, the seven seals could not be open, particularly the sixth with the pouring of the vials upon the earth, and so on. That could not have come without Brother Branham, absolutely not. The Word had to be restored.

Now people adding to It, and they do, because you always follow the pattern of the devil. He put one word in there: 'not'— "Thou shalt not surely die."

And then after he got the attention by adding the one word, he then took away what they had by further revelation, which was, "You'll be as gods, knowing good and evil. Your eyes will be open."

Now that's gnosticism. Gnosticism followed Moses. Gnosticism followed Paul. Gnosticism follows this message. So what I'm looking at is the whole picture. The adding and the taking is right there, and everybody's doing it. The minute you add, you take away; you lose.

Then It said, "If you take away, your name's off the Lamb's Book of Life." So now we've got a people who allow Satan to add to the Word, and have, definitely. At the same point of the adding, Life is taken away, the names go off the record.

So it's not so complex as it may sound, and then again, it's not so simple as it may sound. It's a matter, as I look at it, it's a matter of terse reality facing us in this very hour. So all right now.

06

Last night we were looking at Godhead [#1], and I went over it here on the board with you, to try to show you and give you a very strong basic concept of what really obtains.

And what obtains is: you must never forget the alpha and the omega precept. The alpha and omega precept is: what is sown must come out at the end, and it is exactly what was sown; and it will be in a multiplied form, but it will be the identical.

And we started with God Himself last night and showed you: before there was anything but God, that's all there was. And at that time He might have said—you might consider within yourself—that God thought every one of His thoughts.

So as Brother Branham said, "*He cannot add a thought today; nor can He take it away.*" And thereby, in His omniscience, He could execute the omniscience by His omnipotence, so that not one Word would be without power or one Word could possibly fail, not even a jot or a tittle—whether it be an adjective, whether it be a conjunction, whether it be a preposition—it doesn't matter.

It doesn't have to be the full extent of a noun and a verb, which of course, compose the main parts of your sentence. Also you need the object in there in some cases. But the Bible doesn't need parsing. The Bible needs revelation. Today everybody's parsing everything rather than receiving revelation. Brother Branham never parsed the Word of God. He received a revelation of that Word of God. So all right.

07

We see God in the very beginning. Now to understand what we're talking about, all

you have to do is in your mind, simply look down through the ages and say, "All right. Everything..." Now this is not true, but it is true. "Everything that God did, except for an infinitesimal amount of what was done, went down the drain as a matter of iniquity, a changing and perversion."

Now let us say for one minute, and because even the sons of God, put in human flesh, went against God, became disobedient, though not the children of disobedience... They weren't; they were disobedient children but not children of disobedience. There's a big difference, and you'll find Brother Branham teaching that very thing, and you'll find it in the Bible. There's a very big difference there. All right.

08

Let us just say, however, that everything was corrupted, and so that everything that even came from God was corrupted, and God said, "Okay. I'm finished. I'm going to blot it all out."

What would happen? You'd be right back to God. Right? Okay. Then what God did not want to blot out in His Own mind, and His Godhoodness and His Godheadedness, He said, "All right. This is what remains."

[Brother Vayle refers back to the diagram on the white board from the point he left off during his previous message—see "Godhead #1".] And so you take an eraser, and you wipe every single thing out, except the angels, archangels, and cherubim. The heavenly hosts did not fall, and the Son did not fall. So all those get wiped out.

Now the children of God have been redeemed through the Blood of God Himself, which Jesus is the Blood of God. So they, being redeemed, you can't wipe them out. So what do you do? You take your eraser and you wipe everything else out. Now you've got God, and everything that God wants. Now that's the simplicity.

09

Now let's go further. Let's just put a veil over it. We won't wipe it out. We won't erase it. We'll just hang a curtain over it of every single thing that is manifest from God, and that'll be all the archangels, all the cherubim, all the angels, all the heavenly hosts... How many? Whoever. We don't know.

And then you'll find even the Son of God, that came from Him; hang a sheet over it. Hang a sheet over everything else, and you'll be right back to God. One God, period.

What I showed you last night is this arc in here, from the Logos. (This little arc in here.) [Brother Vayle points to the "Eternity" circle he drew on the white board from the previous message.] This alone remains with what did not fall in heaven.

So what are you looking at? You're looking at God becoming All and in all, which He was in the beginning. And now with His plans completely fulfilled, through redemption, the new heavens, the new earth, time and eternity completely blended, and that is actually the fullness, this little segment here, not up here, where the archangels and all those things are, but what came from down here, humanity, down from the flesh, that is where you will see God, the fullness of the Godhead manifested bodily.

Now the fullness of the Godhead manifested bodily, in its completeness, was when

God indwelt Jesus. God wanted that. But then God withdrew.

10

Now my understanding, from what Brother Branham taught, is that there is no reincarnation of the Godhead in the Son until the Wedding Supper, because Brother Branham said, pinpointing Who was here, Elohim, he said, "*When that Spirit that's in our midst becomes incarnate to us, we'll crown Him King of Kings and Lord of Lords. That'll be the Son of David, the Son of God, the Son of man, Father, Son, and Holy Ghost, Lily of the Valley, the Altogether Lovely.*"

So, you see, now you have the fullness of Godhead in that one body.

But notice: there is also a fullness of what came from Jesus in the Bride here. And so now we find that as in Adam all die, even so in Christ, all these in New Jerusalem somewhere, right in here, all of these people around here manifest and show that that is what God wanted bodily. That's where God wanted bodies. That's where God put His Life.

And that's what I look at, and my thinking is a little different than most people's, because they don't want to acknowledge the fact that we are temples of the Holy Ghost.

And as temples of the Holy Ghost, as Brother Branham said, "*We have a small measure of what Christ had so much of,*" we understand. So if you see Godhead in that respect you can begin to fashion your thinking in a way that you don't get upset.

11

Now I'm going to read again—which I've read different times—some excerpts here, and I didn't get a bunch of excerpts on what I really want, and we'll get later on to you, perhaps as we have some time down the road, on Logos, where Brother Branham uses the term.

I showed you last time, he used the term 'theophany' which would only be correct in one position, because the word 'theophany' comes from two words: 'theo' meaning God, that's the Greek, and 'phanero', to show forth. And so therefore, when you talk about a theophany, you have to understand that God Himself has to be there in some measure: the God Life.

Now there's no way that you and I can compare ourselves to the Godhead, though the God-Life is there. So is it really fair then, if we were to say, "Well, I have a part of God. You have a part of God," that that is a theophany that we're waiting for? Brother Branham said it was a theophany, but you notice, he used other expressions. One was a Word-body, and one was a Spirit-body.

I do not like the word 'theophany'. I'm going to be very frank with you. To me it conveys an understanding which is too minute and too oblique, though it's there. Because if you're a part of God, and the real you is that personality inside of you, and that really came from God; actually, these are theophanies. There's nothing you can do about it.

But if you, yourself, are a personality, a being apart from God, which evidently there is something there which may be a little bit obtuse, but it lies there, because otherwise why would the Holy Spirit then come into us, uniting us back to God, which we can

understand to a degree, because we were far from Him, and now we're brought back by a rebirth and sealed into the Body of the Lord Jesus Christ.

But the whole Body of the Lord Jesus Christ that we're talking now about the many members, that's the whole Bride, could not even begin to compare to the Bridegroom, to the Head, which is Christ. You couldn't do it.

12

So when I look at the terminology, the terminology I prefer to use is 'Spirit-body' or 'Word-body'. Now on the other hand, I agree thoroughly with Brother Branham: you can call it 'theophany', because it's eternal in the heavens, and nobody but God is eternal.

Then when it comes to terminology to actually give you the definitive that you can work with, so there's nothing obtuse, so there's nothing related in the sense of... put it this way... really close-knit within you. I see the term 'Spirit-body' and 'Word-body' to be better terms than 'theophany', but always keeping in my mind that term is also correct.

But at the same time it's difficult to use, because 'theophany' really means 'God Himself is present there'. See? Manifesting Himself. And when you and I manifest ourselves as children of God, the best that can be said, according to Paul, is, "Now then we are ambassadors for Christ; we are seed; we are children."

But for anybody to rise up, not even a prophet can do that. And yet a prophet is a perfect example of it, being a theophonic form now, because God is in the prophet.

But you see, Brother Branham took us way back to what we don't even know or understand a thing about. As Job said, "Where were you when all the sons of God sang, and the morning stars sang, and the sons of God clapped their hands," and so on.

We haven't a memory of that. Brother Branham puts it in the memory of God. He puts it in a place of substance reality, and seems to go from there back to within the mind of God. I don't figure these things out, and I don't even try to. I'm not interested.

I'm interested in actually what comes to you and to me, what we're dealing with now, at this very minute, where our substance came from (and came from somewhere, our substance), where we came from before there was a substance, if we were there before there was a substance. Those are the things I look at.

And I like the terminology, as I say, because it brings a distinctive difference when we use the terminology of a 'Spirit-body' or a 'Word-body'.

Then remember Brother Branham said, "*When you're baptized with the Holy Ghost, having passed that Word-body,*" and what we're dealing with is strictly Word. Let's face it. "*...And Word full of Life to bring forth that Life in human vessels down here.*"

I like this, I say, this terminology then. He said, "*When you're baptized with the Holy Ghost, the baptism makes fully commensurate with whatever we lost in the fall, and lost by bypassing that Spirit-body.*"

13

Now those are tremendous mouthfuls. They're mouthfuls which I don't know anybody that I admire enough to even let preach on the subject to be honest with you. I don't know one person, or all persons put together—and I know the different preachers around the country.

And the more I hear, the more I am absolutely bewildered by what is being taught, and who raises up to purport to be some great leader, some great person, telling us what's going to happen, when, bless God, the Bible already warns you, "Don't even say, 'Tomorrow we'll go to town and do such and such a thing, to say if the Lord willing we'll do it.'"

But they've got it all figured out. Well then, maybe they're smart, and maybe they're not. But this is my tract, and this is my understanding.

14

So I'm going to read to you what I've read before. Let's just see if you can go along and absolutely understand Godhead, understand what Brother Branham is talking about, apply it to ourselves now in our thinking.

So Brother Branham starts up here and he says, he's talking about believing the virgin birth, how that the virgin birth came about, and how we have the Blood shed, whose Blood it was, and so on.

And he said:

Healing and What Sickness Is 50-0808

[24] ...*That[']s the] unadulterated Blood of the Son of God.*

So now we know God has a son, regardless of what anybody says. You absolutely cannot have a son without being a father. No man can say, "I am a father," unless he has a child, boy or girl. It doesn't matter.

And remember, the Bible does not say, "sons of God." It says, "born ones of God." And Paul himself says, "sons and daughters."

So what we're looking at is not the sex question. We're looking at the life question. And the life question has to do: where did your life come from? Well, the life came from God, and we're not looking at sex; absolutely, we're not.

15

Now he said:

[24] ...*Not any other way but through the Blood of Jesus Christ. See? Now he said, The unadulterated Blood of the Son of God.*

And friends if you don't believe that, then you can't be saved. No other way but through the Blood of Jesus Christ, which is, now watch: the Blood of His Father, God.

All right, now. He's putting the two together; and remember, Brother Branham said, "Jesus was a dual personality." And we know that the Father indwelt him.

Now the thing is: if you don't keep these things in mind, your mind will make a trap; because remember, the devil will go right to your mind.

And there's no place I know that Brother Branham, or the Word, or anybody else said that the devil cannot have some kind of an influence. If he had an influence over the mind of Eve, I don't know how we can get away with it. And he was a spirit in the beast at that time—the clever beast. So all right now. We've got the Blood of the Son of God.

[24] *...We've got the Blood of Jesus Christ, and that Blood was the Blood of his Father, unadulterated, no sex mixed in it. It was a created birth.*

Now, so he said in here then, the absolute truth. So what is it? Is it the Blood of Jesus, or is it the Blood of God, or is it the one thing?

Well, if it's the one thing, you've got to find out then how it was the Blood of God that flowed in Jesus' veins; how it is that Acts 20 mentions the "Blood of God," the same as Brother Branham is doing.

Yet you don't hear any theologian actually saying that. Now they would say it on the grounds of believing there's a trinity.

16

Now, going further,

Resurrection of Lazarus 50-0813a

[17] *God is a Creator, and God the Creator, created a Blood cell in the womb of Mary. Came from the Father, which is God, by virgin birth.*

Now he tells you how It comes from God. Up above he said, "Not sex." If it was not sex, how was it done? It's done by creation. Who was it done to? The virgin Mary. How was it done? Simply by creation in the womb. Now:

[17] *...And this is the Son of God Whom we love and cherish today.*

So all right now. We have a Blood cell, created in the womb of Mary. So she becomes then a womb for Christ. As they said, "Jesus had a borrowed womb; he had to borrow a womb; he had to borrow a grave;" and so on. He had nothing of his own. That's a little bit poetic, so we just let it go by.

17

It says:

[17] *...Whom we love today, Who died and gave His Blood at Calvary.*

Now you'll notice up here, he said, "*It's the Blood of God. It's the Blood of Jesus Christ,*" but when it comes to giving, it's Christ who gave it; because remember, he had the ability to either give it or withhold it.

And he said in the Garden of Gethsemane, "Let Your will be done—not my will, but Yours; but if possible, let this cup pass from me." And then after sweating great drops

of Blood, angels came to minister to him.

Now you have to realize that this one, in decision, suffered with this decision so strong that the blood vessels actually began to break, and he sweat blood.

Now this is a predicament that is hard to understand, but it is true. Later on, the crown of thorns pricked the vessels in the temple, and so thereby, they were drained. The sword pierced the heart, the pericardium, blood and water coming forth, and Jesus died upon Calvary.

And that Blood is distinctly said to be the Blood of Jesus. And he's distinctly said to be the Blood of God, and thereby it is now said that this is the Blood of God.

So your thinking could be decimated by these thoughts: how can it be all of this? Well, it is! If you listen to what Brother Branham taught on the virgin birth.

18

Again, he says in:

The Resurrection of Lazarus 50-0813a

[97] *And we are redeemed through the Blood of Christ, and God Almighty is a spirit.*

Now he's telling you, first of all, we're redeemed through the Blood of Christ. So that's a person; it's not a spirit. Christ has to be a person here. Now you can refer to Christ as 'the Spirit', which you can do, 'the anointing', or 'the anointed one'.

It can be 'anointing' or 'anointed one' or it could be the 'Anointer'. It has all those applications in there, and so this could be that way. And yet now: spirits don't have blood, so there's got to be a body involved.

We are redeemed through the body that this person had, containing blood, and the blood was shed, constituting the process.

The Resurrection Of Lazarus 51-0729a

[97] *And now God Almighty is a Spirit. And He overshadowed the virgin Mary and created... God the Creator, created the Blood Cell in the womb of that woman, she knowing no man by sexual desire. Do you believe it? And that Blood cell developed, now watch, into the man, which was the Son of God.*

Now you've got a Father, and you've got a Son, and you've got an exact understanding of how that Son came forth through virgin birth.

Now:

...And through that unadulterated Blood of the Son of God, created Blood by Jehovah, without sexual desire. Through the shedding of that Blood on Calvary's cross, redeems us from sin and sickness. Hallelujah. Brother, I'm ready to die for that this afternoon. If you don't believe that, you're lost. That's right. I believe with all my heart. Yes, sir.

So therefore, if people do not believe the virgin birth... Now I wouldn't say that you're lost if you don't believe and understand exactly how Brother Branham described the virgin birth. Although for this hour, the Bride will believe what is being taught here.

But the understanding is: it's the Blood of this one, but not a third person of the trinity, not God the son, but the Son of God. Now remember, sons have beginnings. So if there's a son involved, it's not God. No way, shape, and form, because God does not have beginning or ending. God cannot be born; God cannot die.

Yet Brother Branham will tell you that God died. And then he'll end up telling you He died. How? Vicariously. God was in Christ. Then He moved out of him, of course. Now he's standing there. Okay.

19 There's another quote:

Jesus Christ the Same, Yesterday Today and Forever 52-0810E

[16] So... when we see Him in body form, no matter whether He's a white man, yellow man, black man, brown man, whatever He is, He's my Saviour. He could be a little man, tall man, fat man, big man, thin man... [doesn't matter. In other words, as far as the exterior is concerned, as to color and shape, it would not make any difference.] He's still my Savior. See? I love Him so much. I love Him with all my heart.

And now... But He was, it isn't so much the flesh, but the flesh was wonderful. It was virgin born. You believe that? I believe that Almighty God overshadowed the virgin Mary and created a Blood cell in the womb of Mary.

Now Brother Branham is saying here: no matter how you look at the flesh, you've got to look beyond and see how that flesh came. And so how the flesh looked, as to the color and as to the size, anything else, is irrelevant. The relevancy lies in how this one came to be, and could be a redeemer.

20 The Ministry of Christ 53-0607a

[35] Now notice quickly. God the Father, Spirit overshadowed the little virgin, and God the Father, Creator of all things, created the Blood cell in the womb of that woman and brought forth the Son, Christ Jesus, God's tabernacle on earth.

So now we're looking at the fact that this one is God's tabernacle. He is the Son. Here is how he was born. Now, how did God make him a tabernacle?

Then we are not saved by sexual blood, but we're saved by created Blood, by God's Own Blood Himself. Now there we're looking at it again: God's Own Blood. He was the Blood that was shed on Calvary's cross.

Now notice he's gone to a person.

And this is Acts 20, where Jesus is known as the Blood of God. That's why I have faith in salvation and Divine healing, because it was God's Own Blood that was poured out through, now notice, through His Son's veins on Calvary's cross. Amen.

Now this being the case, it is absolutely true, "Lo, a body hast thou prepared for me." Because It tells you it's His Son's Blood, yet it's not the Son's Blood. Well, that's not too hard.

What if I drained every ounce of blood out of your body, and filled you with somebody else's blood? It would be your blood, but it's not your blood. But you'd live by it. You're living by somebody else's blood.

But it is your blood, because it's in your veins. That's why we can stand in the face of opposition and say it's right. You know where you're standing, if you get back to the basic facts to find out what it was.

...We're saved through the Blood of God.

21

Now notice he goes right back to the Blood of God, and yet Jesus is not God. He positively is not God. He has a beginning.

Now remember, he is no different from his Father, genetically, ethnically, or any other way you want to put it; for example, by species... Call it what you want. He's a Son of God, in the God family; the lifeline is the lifeline of God.

Now,

The Resurrection of Lazarus

[25] *God is the male part of that brought Jesus Christ here. Now God is a spirit, so there couldn't be any sex.*

He's explaining the fact that as the male fertilizes the seed, that causes the seed to have life, the egg to have life, God Himself did something about it, because Jesus had to be born through human channels, though he himself was not an earthly being, as we are earthly beings, not even as Adam. There's a difference here.

Now:

[25] *...God is a Spirit so there couldn't be any sex. There couldn't be any sexual desire. Because if it was, then Jesus wasn't virgin born. So God is a Spirit, and he overshadowed this Mary and created in her the Blood cell that brought forth the Son of God. And it's through His holy Blood that we have access to life.*

And our sexual blood is dismissed, and we have the Blood of Jesus Christ that stands for an atonement, making an atonement for our sins. How beautiful the picture. You believe that? You have to be if you're saved. You can't accept anything else, and be saved. ...Only knew nothing about a man, so He just overshadowed her and created in her this cell.

22

Witnesses 54-0303

[12] *A minister was telling me not long ago, (he was leaving the city in his car) and they are really poor people, Holy Ghost preachers usually are. So he had his stuff*

packed in the back of the car, and they're moving out. And his name was Vance, Levi Vance. He'd been healed of cancer. Was sitting out on a curb; the hospital had turned him out to die. And a kind woman came along, and said, "Come up and be prayed for; you'll be healed."

And he said, "I'm a Jew." And she said, "I don't care what you are, Jesus was too." And of course she told him a little error, not a lie, but an error. And she said, "The Blood of a Jew has saved us."

Now Brother Branham said, *"It wasn't the blood of a Jew. It was the Blood of God that saved us, not the Blood of a Jew. He wasn't no man's Blood."*

Now if the life is in the blood, and the life came from your father, then you are your father's blood, and that goes back to your grandfather, great-grandfather, great-great-great-great-great-great-great, all the way back to Adam. See? Because the life is in the blood. So if the life is in the blood, and you're a living creature, you are the life or the blood of the one that preceded you. And so on and so on.

Now of course, we know it's all mixed up today. It's all mixed up. Science has found there's one woman, one mother, and two fathers; and now they're finding out a peculiar gene... and I believe it's really going to end up with Ham, Shem, and Japheth going to be three different peculiarities.

But it's all going to go back to the serpent and to Adam and to Eve. And science is proving this Message to be a hundred percent correct, because remember, Brother Branham dwelt continually upon the three types: Ham, Shem, and Japheth. Okay.

23

It wasn't no man's blood, it was the created Blood of Jehovah God, Who created the Blood cell. He wasn't either Jew nor Gentile by blood. He was God.

Now he wasn't God. See? Now, you've got to understand, when Brother Branham makes a statement like this, your mind doesn't go, "Oh! What's he telling me? He isn't God? But he is God!"

You have to be very definitive, because you can't get in Brother Branham's mind. What did Brother Branham's mind switch to at that point? Was he talking about the Father or the Son?

Now if he was the Blood of God, the life is in the Blood, and the Blood came on down, God creating a Blood cell, that wasn't God. That was the Son of God. That was the conferred life, the life that comes in a certain way.

Remember, God's life is not a conferred life; He always was—no beginning and no ending. See? So if you find here somebody born, that's a beginning. That is not God. No, it's not God.

Now if he's an object of worship, you can make him 'god', like a 'little god'. As Abraham's wife, Sarah, called him 'lord', you can do the same with this, and you find "The Lord said to my lord, sit thou on My right hand." So he is our lord.

And he has a Lord, and they have a contract that you and I had nothing to do with

but become recipients. And there's where eternal security really comes in, and people don't know it. They think it has something to do, "Well, I'm born again," "I'm this; I'm that."

No, that is a process you went through being a child of God. See? He was God.

Who was God? The Father was God—not Jesus. God's Blood saved us. And that's what he's talking about: how that Blood became and was the Blood of God.

24

Seven Church Ages 54-0512

[102] *Now, wish we had time to get on to Deity of Christ, right now. That'd be very appropriate.*

That would be very appropriate, because he's missing it entirely. How is Jesus the supreme Deity? How was he? Well, you're into the duality that Brother Branham brings out in so many places.

I'll read some of it here where it talks about how God Himself became manifest in human flesh, and looking at the personality that He came through, Jesus, being the tabernacle of God, the supreme Deity of God is manifested.

God Himself came down and walked and lived and breathed in human flesh. He came down at the River Jordan. He went through the processes.

He went through the process of creating a body, and it's the same way today: God has created a body for Jesus, the Church. And yet it's not so much creation; it's birth. The creation took place some time ago.

Today is when so many people are trying to make Him just a teacher, just a philosopher, or merely a prophet.

Well, he was a teacher, not a philosopher, but he was a prophet. But he's greater than that. He was the God-prophet, what he was. He was God.

Now listen: He was either God or the biggest deceiver the world has ever seen. If He was a prophet, His blood was a man. If He was a teacher, an educator, His blood was a man.

Now that can be terribly confusing, right there, because you're going to ask, "Well just a minute; can't the prophet make his mind up?"

And it sounds like he can't make his mind up. And the point is: you'd have to be in the skull of William Branham, the mind of William Branham, to know his point of view.

Because if he doesn't tell us his point of view, and we don't understand his point of view, now we've got here where Jesus is the first person, the only person of the Godhead. Utterly impossible. Utterly impossible. See?

Now, when we're looking at Jesus, we're looking at duality, and the big thing is this:

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what if we find that God merely made a body for him, and this Son of God was allowed to inhabit this body and come down here. Could he then do for us what is necessary to be done? No! By no means, no!

Because Jesus, the Son, is not Jehovah-Shepherd, although he is the Shepherd. That's conferred upon him. He is not even Jehovah-Savior, although that is also part of it, and conferred upon him.

He is not the Supplier; He is not the Healer, though every one of those things are in him on the grounds of him being the Son of God and God Himself operating as all of those nine tremendous characteristics and qualities of grace that God has toward us, were actually poured into Christ, because the fullness of the Godhead was in him bodily.

So therefore, at the River Jordan God and body came together. The complete, absolute Almighty Jehovah-Elohim took captive the body of the Lord Jesus Christ.

And so the man said, the Son said, "I can only say what my Father tells me to say, and I can only do what my Father tells me to do."

Yet at the same time he could say, "I can presently call twelve legion of angels, and I won't do it."

Why? Because he might have owned a million legion of angels, having fifty per cent of the actual wealth and kingdom of Almighty God, being the first-born Son. So you have to be careful what you're looking at.

26

...He was God and His blood was Divine. Almighty God overshadowed the virgin Mary and created the Blood cell in her womb that brought forth the Son, Jesus Christ.

One place it's God; one place it's the Son. Now this is what's confusing everybody around the Branham ministry, and they're all going Jesus-Only, because they think this is Jesus-Only language, and it's not. Brother Branham categorically says, "I am not Jesus-Only. Jesus was not his own father."

So now if you want to take this Scripture here and make Jesus his own father, be my guest. And I can tell you right now: you're not a part of what I'm a part of.

You're just simply not understanding, and your mind's not comprehending. That's why the term 'Logos', if you want to say, like the gentleman said, "Well, Brother Branham never did say anything else."

The very first statement the man wrote down [in a letter to Brother Vayle] was that Brother Branham did say something else. He said, "If you misinterpret Jesus as the Logos, you've got three gods."

Now 'misinterpret' means: if I misinterpreted Jesus as the Logos, I have made a mistake in my interpreting. He is not the Logos. Because 'misinterpret' means, 'I haven't got it right'. Isn't that what it means? 'Misinterpret' means, 'I don't interpret it right'?

There's something wrong with the man's mind when he leads with this very thought, and then tries to convince everybody that it's different. See? So that's why I'm trying to drill on you on this and show you what I'm really talking about, and what I believe Brother Branham was talking about.

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Now:

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[104] *He was God, and His Blood was Divine. Now watch: Almighty God overshadowed the virgin Mary and created the Blood cell in her womb that brought forth the Son, Christ Jesus. And God condescended, and lived in that body, God, Emmanuel, that's God with us, made flesh among us, take away the sins...*

God indwelling that body; God was amongst us. And yet It says, "Thou shalt call His name, the born one, Jesus, for he shall save us from our sins."

And God was in Christ, reconciling the world unto him. It's a duality, the Father and the Son, but the Son is not God! The Son is the Son of God. He had a beginning. Essentially he is like God, but he's not God.

God does not have the value and virtue of being able to make a decision. You think He can? He can't. It's already made. It was already made. Brother Branham said, "He can't have one more thought than He had."

If He did a thing one way, He's got to keep on doing it. The Bible tells you that. Can God change His mind about His Word? Absolutely ridiculous.

He tells Israel, "I'm not a man to change my mind."

He tells Balaam that: "I'm not a man to change my mind." He said to Israel, He said, "I'm not a man to change my mind, or you sons of Jacob will be destroyed."

28

Do you think that God had to suddenly deal with the exigency here upon earth when man sinned? The Trinitarians try to tell you, "Well, God made the plan, and Jesus put the plan into effect, and God made a man, and He made the devil. Oh, what a terrible thing, the devil turned, and now mankind is lost. The sons and daughters of God are lost."

And He's wringing His hands, literally. "Who will go for Me? Who will do this?" And the Son says, "I'll go down and take care of it."

I could not admire a God like that. I could not accede to anybody who says. "Well, that's your God."

That is not my God. My God is absolutely inflexible. He doesn't change His mind. He doesn't vacillate. He doesn't think one thing, and then another. He doesn't experiment. We experiment.

We should not be experimenting; we should be experiencing! Eve, instead of

experiencing, experimented. And look what it did to us. Forget about experimenting! Experience!

Say, "What do you mean, Brother Vayle?"

Take the Word of God and live It. That's experience. Experimenting is something else: see if it'll work. Ha! If you accuse God of having a plan that failed, and He's got to send the Son down: "Aw, Father, I'll make it right."...

Phew! Oh, come on. God, have pity. Irenaeus said the truth, "God, being a Savior, a Healer, Provider, Shepherd, He had to predestinate a man who'd require Him, need Him, want Him, have to have Him, to give God reason and purpose of being."

We are those reasons. We're the channels. That's why the Bible distinctly says, "There's no limit to the glory God will heap upon anyone who gets out of the way and lets God have His way in his life."

And once in a while somebody comes up that can do a little bit of it. And we're very happy, very, very, very happy for it. Okay.

29

...Emmanuel, God made flesh.

How was He made flesh? Through this tremendous Scriptural body, that was prepared for the Son, that the Son could live in, and then graciously be at the River Jordan and invite Him in, and give Him His right of way.

And then God Who is the image of Spirit... without image, rather... of course not, there's no image there, and yet the actual fact is that God did have an image. "Thou shalt make no image unto me."

Christ is the image of God. We're talking now about Christ in the essentiality of being Messiah, the one foreordained, the Prophet-Messiah, the Prophet God, God manifest in human flesh, the flesh that God gave him to manifest God.

30

Questions And Answers 54-0515

...All right. Then God had to take on form,

Because, see, Spirit has no image and no form. When Brother Branham said, "God without form," I don't believe myself that that means he's talking about God being amorphous like a cloud, or something without shape, like a bunch of vapor.

I don't believe that, because he mentions one place in there—I've never been able to get it from a fellow out in Tucson. He quoted it to me.

And I was so sick at that time, I never made a note. But Brother Branham mentions that *there's a part of God that never moves—never changes*. In other words God is actually a form. He's a being.

Well He would certainly have to be. Let's face it. And He talks about arms and legs

and eyes and ears and nose and throat and bowels and heart and even soul. So that tells you something right there. He's not amorphous, in the sense of the amorphous.

[284] *Then God had to take on form, and He overshadowed a virgin and created in her a blood cell, without sex or anything to do with sex, and created the blood cell that developed into the Son of God. And God came down and dwelt in His body.*

Now what's he talking about—"dwelt in?" What's he talking about? He's talking about the form that God wanted was the form that He gave His Son—the body.

The Son was already there. The Son was there before Adam was. The Son was there before there was anything else. He was the first-born of God.

And as Brother Branham has said, *"That light came forth, like a child playing around his Father's doorstep."* He began to create. And God would say, "That's good. That's fine." And Brother Branham went through the whole process of creation, and formation, and so on.

...And God came down and dwelt in His Son, Christ Jesus, making Him God on earth.

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Now right in there you can see this body born, was born with a personality, the man, we call 'Christ Jesus', and at that time, God came in to his very being, and now, as Brother Branham said, *"You have a duality."*

The Father and the Son. "He that has seen me has seen the Father. You're looking at him now."

Remember, Brother Branham was asked the question, "What does it mean, "I and my Father are one?"

He said, *"You're looking at me, aren't you?"*

"Oh, I don't think I can take that."

Well, you don't have to take it. Goodbye, it's been nice knowing you, or not so nice knowing you.

I simply don't have pleasure in people that don't believe Brother Branham. I simply don't. I'm back there in the Ephesian Church. I believe that God visited Paul. I believe He came down in a Pillar of Fire.

I believe Brother Branham said, *"Just think, how wonderful. The same Pillar of Fire that brought the Word to Paul is here revealing It!"* I believe that. And this is part of it.

This is explaining Luke—the virgin birth. This is explaining God the Father, and not God the son, but the Son of God. This explains Emmanuel, how God became flesh and dwelt among us. And He did! And it was a duality! And the body He prepared for Himself was the same body He prepared for His Son. And how did He do it?

Well, we'll read more, and we'll find out:

[49] *Then when Jesus came, being God Himself, manifest in flesh...*

See, that'll throw you for a loop right there. That's Jesus-Only talk, and yet it's not, because Brother Branham wasn't Jesus-Only. So what's he saying? "*Then when Jesus came, being God Himself, manifest in flesh.*"

So he's saying, "*Being God Himself manifested was when Jesus came.*"

So he simply... I've got to parse it for you. And what it is: Brother Branham was sure no student of English language.

In plain English, he has not changed his viewpoint. He has not told you what he's been telling you before. He's run it together, and this becomes, in my books, a Jesus-Only language. But Jesus is not God. He is the Son of God.

So it said, "When the Son of God came..." On what conditions? Being the body that God had prepared, being the one that God wanted to have it, at that time, then, at the River Jordan, God became manifest in flesh. So let's read it:

...Then when Jesus came, being God Himself, manifested in flesh.

Now notice he's bypassed the Son, although you can't do it, because the Son is the flesh.

...God Himself came down, His Blood was not after any other man's blood. Every one of us, every prophet, every great man was human blood. But this man... [now who's the man now? It can't be God] ...had Divine Blood. God Himself created the Blood cell.

Now this is, to me, typically a convoluted statement that I do not disagree with, but I do not like. I'm very honest with you, because if you don't have your understanding perfectly zeroed in—He's God! He's not God! He's God! He's not God!

Make up your mind! **He is not God!** Then any statement being God does not refer to the Son. It refers to God Himself though He goes into the flesh of the Son. See?

Now this gets pretty rough, but I tell you: I'm a rough person. I have a lot of trouble with my directions. Years ago I had my directions flawless.

I remember one time I rode in the back of a truck a hundred miles, this way, that way, the other way. And I knew exactly where I was when I jumped out of the truck. That left me when some idiot gave me the wrong directions. I had the right direction, and he gave me the wrong direction. From that time on, I've had a problem.

And therefore, I have a problem when anybody does not give me his point of view. And I have a problem with this statement right here, and if it wasn't for the fact that I am solid in my understanding, it could blow my mind, because I have a man of God, thoroughly vindicated, telling me: "*Here's God, and He's not God.*"

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Now remember, God can't be born. Any time you talk of flesh, it has to be Jesus, the Son of God, and God preparing the body, and how that body can be the Blood of God, which the Scripture says it is.

And herein, what Brother Branham is teaching us, is the answer to everything. And we've come to the place where Brother Branham said, "*I know what I'm saying, but maybe I'm not getting it across to you, so you're getting what I'm saying.*" And he said, "*I understand fully what I am saying.*"

But we are not William Branham. Let's get that flat. I have not met with any Pillar of Fire. Anything I've had in the miraculous and in the phenomenal I'm not interested in, because it doesn't qualify.

I don't have any insight or any great revelation. I have got to get mine from Brother Branham. So, as Paul said, "Unless the voice speaks clearly, how will we know how to do?"

So you see, we're here between a rock and a hard place, when statements like this are made, not prefaced by a thorough delineation upon everything and everybody concerned, from the Father, the Son, cherubim, archangels, angels, Satan, people, and the whole gamut.

35

Now Brother Branham did leave us the principle of alpha and omega, and that's been a life-saver for me.

That's why I can take and draw on the board and show you, from the beginning: God. Then the next thing is the Son, and from there on, forget it. Never mind what's in the middle.

What happens at the end? The prophet tells us: "*The Lamb on the throne, the Pillar of Fire above the throne, and before they call, He answers*" is what Paul said, "The Kingdom is turned back to the Father, and the Father becomes All and in all."

So you can take an eraser and erase everything but God. You're right back! Showing what I'm teaching is the truth.

Now you can do what you want about it, but I know I'm right, because the alpha and omega precept can never, never, never, never go wrong. The Father becomes All and in all, and the beautiful thing is: everything that's left in this arc right here is of God, and nothing else.

So, oh my. I hope you get what I'm trying to get across to you, because if you can't, your mind is going to race every single time, and you'll end up like these other people are doing: they're just trying to find all the Scripture they can, all the quotes, and they start out with a quote that destroys everything they have to say.

Well, it's their business, not mine. I have nothing to do with other people. I have to do with myself. I'm not in touch with anybody anymore, and I don't even care if I am.

[284] *And God who was in the image of Spirit, without image, rather, the Bible said, "God is without form." All right then. God had to take on form and He overshadowed a virgin and created in her a Blood cell, without sex or anything to do with it and created a blood cell that developed into the Son of God, [and now watch:] and God came down and dwelt in His Son, Christ Jesus, making Him God on earth, that is God Himself on earth and by and through His Son.*

And that's what it was. When He came down and got in the body, He was God on earth. Before He was God above the earth. Now He's God on the earth and in the earth, and the earth is the body of His Son, because God just put the sperm and the egg in the womb of Mary, and her body had to be a chemical factory, drawing on the chemicals of the earth, to bring out the body.

And that body was such power, tremendous power, that even in death, it could not decompose. Corruption couldn't set in.

Then when Jesus came, being God Himself manifest in flesh...

There you are—the duality, once more. And let's put it this way: except for Jesus, God would not be manifest in flesh. So therefore, you've got to put him in there. If he's not in there, God's not going to be in flesh: the fullness of the Godhead bodily. No way.

Now remember, Brother Branham said, *"Each prophet was a part of the Word; Jesus was all the Word."* [paraphrased]

So don't get your thoughts crossed up. Keep them right. Because right away you could say, "Oh, just a minute. God is in the prophets. God's in Moses. God's in Isaiah. God's in Amos, God's in this, God's in Paul, God's in William Branham, God's in..." Not like in Jesus. No, no, no, no, no, no, no.

I don't care how much, what part, anything else, you attribute to any prophet. There's only one you can attribute the fullness of the Godhead was in that body, which was designed and made for Jesus, Jesus indwelling it, and then God coming in, making it God, manifest in human flesh.

And don't you dare call that 'them', anybody but God, because we're isolating God from His Son. We're not talking duality now, even though it is a duality. We're separating it. So now we see God. And if you don't see the supreme Deity at this point, you're missing it.

So what we're looking at now is the supreme Deity of Jesus, not as the Trinitarians, not as the Oneness, but we're seeing the supreme Deity of Jesus.

God has now invaded him and taken over so that Jesus has now sublet his body to God: God in perfect supremacy, complete Dictator in this body, completely running it, *"He that has seen me has seen the Father. You're looking at me, aren't you?"*

So what is it? he says, "*It's not William Branham does these things ever so perfectly, tells these things and they come to pass,*" nor was it Jesus, the man. It was God. And that was the body of God. Even though it was the body of Jesus, it was the body of God. See? All right.

38

But in this place God Himself created this Blood cell, without any act of man at all, and out of there came His Own Son, Christ Jesus, Who God Himself dwelt in, making Him Emmanuel on earth.

Now there is the perfect, absolute statement, the definitive statement. So this being the definitive statement, no matter what is said, although it's convoluted, and it comes from glory down here, slides off, goes some place else, this is the truth, and there isn't any other truth.

So there's no Trinity. There's no Jesus-Only. This is it! And yet all around the country, Lee Vayle is preaching two gods. I'm going to tell you something: somebody is going to pay a price for that. Just like if I lie about something, I'm going to pay a price for it.

...That's the picture. What is the picture? God Himself created the Blood cell, without any act of man at all, and out of there came His Own Son, Christ Jesus, in whom God dwelt, making this Emmanuel, God with us on earth. [And as I said,] "*In earth, the body.*"

39

He Swore by Himself 54-1212

[146] *When God condescend, overshadowed virgin Mary, He was a Life.*

I tried to explain this as life to a certain preacher in Canada for two solid hours. His only response, "Oh, it's a life." And I said, "Exactly right."

He didn't get it; he's Jesus-Only right today. And of course I'm teaching two gods. I'm not teaching two gods, and he's wrong. Listen, let me read it again:

[146] *When God condescends, overshadowed virgin Mary, He was a Life. ["I am the way, the truth and the life."] And the Life overshadowed and created a Blood cell around Itself. [If that's the case, what is this baby going to be? Son of God. He's going to be a child.]*

[147] *Anybody knows that the blood cell comes from what? The male. Is that right? The life lies in the blood cell, and the blood cell is coming from the male, not the female. And there is where the life is: in the male sperm. Notice. Then God Himself came into the womb of the virgin Mary and wrapped Himself in a created Blood cell. Hallelujah.*

Now that's exactly what we find in Luke 1:30-35, thoroughly explained by Brother Branham.

[156] *See what? What caused this thing back there in the beginning? Blood, blood, the life was in the blood. Back there is what caused it in the beginning. Now, to take it away, God Himself has to come down*

So Brother Branham is telling you: life came from the blood, from human, sexual intercourse, in order to bring forth a child. And in this case, it was an animal, almost identical to a human being, actually, maybe even far superior in size and in wisdom—that is, earthly wisdom qualities—than even Adam had, or Eve had.

And of course, he was invaded by Satan. He was intelligent. He could talk. And Satan then used him as a tool, even as God had to use human beings, Adam and Eve, as a tool, to bring forth His children.

And He wanted them brought forth evidently, without sexual intercourse, at that particular time at least, even though sexual intercourse could have brought them forth.

In other words that tells you that always there is an option. If you want to serve God, you'll find an option. You'll find a way by the Word, or you'll go your own way by another word. But there's always something there.

Now Brother Branham said, "*Because the life was in the blood,*" and that is exactly true, because that type of procreation lay there, that is true. But because they used it wrong, God has to come down now and rectify, through Blood, everything that went haywire by blood.

It's something like "the dog bite cures the dog bite." It's like homeopathy. It's like vaccination. Like per like. So if the blood went wrong, then there's got to be a perfect Blood that doesn't go wrong, because it can't be otherwise.

You can't mix a dog and a cat. You can't mix a baboon and an elephant. Neither can you mix this up. It's got to come back then to blood, if that's where it went wrong. And that's where it did go wrong.

40 Notice, he says, because this has to be rectified.

He Swore By Himself 54-1212

Then God Himself came into the womb of the virgin Mary and wrapped Himself in a created Blood cell. Hallelujah. So he's telling you now, "A life must be produced, and it must come forth in a being, a Son of God."

[156] *See? What—what caused the thing back there in the beginning? Blood. Blood, life was in the blood. And back there was what caused it in the beginning. Now, to take it away, God Himself has to come down. 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, and the Blood cell pushed to another, and another, and another. That's the multiplication of cells he's talking about. And all the nerves and everything began to come in. And God Himself living in this, making a tabernacle, and He dwelt in Christ.

Now notice, right off the bat now, he's switching from this being His Own body to a borrowed body; yet indeed, it is His Own body. Because why? When He wrapped

Himself in the created material and what was wrapped in the created material was life, that created material has to take on exactly what the DNA and the RNA of that life would produce.

And when it did produce, it produced a virgin-born body, which was absolutely the form that God would have, as His Own body, and yet He removed Himself. This became the body of the Son. The Son is now heir to it.

And when God comes in, you have what we have now here, God in Christ, able to shed His Own Blood, Christ the Blood of God... many terms in here giving it overtones and various coloration, but the actual fact still remains, what we're talking about: if God wrapped Himself in it, it would have to be a body that God actually produced. The body would have to come from that, that Life.

Now Jesus said, "A body hast thou prepared." He would then have to, in my understanding at least, well—Brother Branham never said it—would vacate it.

But if He didn't vacate it, how could He have come back then at the River Jordan, if He hadn't vacated it, to come in and take it over exclusively?

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So in this place here, we see God Himself making this body so to be the perfect body of God, yet it is the body of His Son, because it is the same Life.

The body prepared the Son has, and at the time after birth, after thirty years, the volition is, "Yes, I want the Father to indwell me." That's the purpose.

You can see that by the very acts and the words that Jesus used in the Gospels. And then at the River Jordan God came in until the Garden of Gethsemane. See?

Now, all right.

He Swore By Himself 54-1212

[218] *What happened to the Blood cell? Did it just perish and run out? No, sir. It sprayed. It loosened up. It loosened up so many sons could be born. No sons could be born by this one Blood cell, this one man.*

Notice now the blood cell now goes to one man, and it's always the man Christ Jesus. It's not the God Christ Jesus, and it's not the God-Man. It's the man, Christ Jesus.

[219] *This one Spirit came on the inside of this Blood cell and it created around and around Him like that. No one had ever entered, never would they before. But God Himself came down and made a baby in a manger, came up, and made a man.*

So now he tells you this body is a man—the man, Christ Jesus. That's the outward part, that's what it is.

...Everything was wrapped around this one Blood cell, and it was pierced just like that and broke at Calvary, and sin scattered. God raised Him up for justification.

Raised who up? Raised the body up; raised the Son up. "You'll not leave my soul in

hell; neither wilt thou suffer thine holy one to see corruption." And God did it, brought it right back.

And from that time on, you have a disincarnation. There is no incarnation of God into that body, as far as I know, until the Wedding Supper.

As Brother Branham said, "*When that Spirit that's in our midst*"—remember he calls God 'Spirit'—"*becomes incarnate to us.*"

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[32] *But in this case... Here it is. In this case it was not only the human, the life of human, but it was the life of God, God, the perfect One, Who came into the womb of the virgin in the form of the Holy Spirit.*

Now you notice that Brother Branham said, "*God in the form of the Holy Spirit.*" Now that's redundant, except that people use the terminology 'Holy Spirit', and that is what is used over there in Luke, "The Holy Ghost will come upon thee." Yet Jesus said God was his Father.

There's literally redundancy here, and yet it's fine. It's merely an amplification of Who It is: God Who is Holy Spirit. So when he says, "*In the form of the Holy Spirit,*" he's telling you right now it's not God in the form of human flesh. It isn't. *God in the form of the Holy Spirit.*

In other words God Who is Holy Spirit, that Holy One, Holy Spirit, Holy God, came down, the Creator Himself... Then Jesus is not the Creator. God is the Creator, but He creates by Jesus.

...The Creator Himself bottling Himself up in a Blood cell... Now notice, it said, "He had no earthly father."

Now he's jumping right there. Certainly, God doesn't have an earthly father. Then what's he talking about? He's talking about what is there does not have an earthly father.

Mary was not touched by man. She was a virgin. And God Himself overshadowed her, or other words the immaculate conception.

Now that's not really true. The 'immaculate conception' means that Mary didn't have any sin. Most everybody, even Catholics, think 'immaculate conception' means that this is the virgin birth. It's not. 'Immaculate conception' means Mary was sinless.

The Catholics are so screwed up that they don't even know what they believe. They're a mess. 'Immaculate conception' means that Mary did not have sin. And finally a Protestant attacked them, and said, "Well, what about this... this...? Well, let's go back to David. Is she in the line of David?"

"Yes."

"Tell me that David never had sin."

See? They're trying to make the flesh sinless. They're trying to make Mary sinless. That's why Pope Pius XII said, "She's ascended." Every Catholic theologian said, "Don't do it! Don't do it! She can't be ascended! You're going to knock us on the head theologically, scripturally."

Old Pius stood there and he had his revelation, and three times said, "She's ascended; she's ascended; she's ascended."

Well, she ain't ascended! And she ain't immaculate! From Adam on, nobody could give a woman that title 'Immaculate'! No wonder she's co-redemptress. The baloney's not even sliced thin anymore. They throw the whole baloney at you. Merciful God.

And the Protestants are saying, "The pope is the logical titular head of the church."

Sure, he's the logical head of the church! ...where Satan is worshipped, the god of this world. Nothing to do with me.

43

Now:

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[32] *He had no earthly father—that's Jesus. Mary was not touched by a man. She was a virgin. God Himself overshadowed her, in other words, the immaculate conception... No, see. That's not true. In other words the virgin birth. ...That God Himself created a Blood cell.*

And life comes from the male, not from the female. The female is the incubator. The life comes from the male. And if life comes from the male, and God was a male in this place, the Holy Spirit, God Himself, came down into the womb of a woman and formed around Him a Blood cell. Oh, my. Believe that and watch what's happened to your blinded eyes. Believe that and watch what's happened to your cancer.

In other words there's no such thing as you believing the Blood has anything to do with your healing, unless you understand the Blood. So all right.

Now when the Catholics will say it's the Blood of God, they're right, but they can't place it. The Protestants say it's the Blood of God, they're right; but they can't place it.

So you see, if you don't have your basic understanding that Brother Branham taught, go right back to God, nothing but God, not an atom, not a breath of wind, nothing.

He said, "A light forms." There's nothing there, what does the light form from? The light formed from God. What was God doing? Giving birth to His Son: "This day have I begotten thee."

And remember, he also said, "The first-begotten from the dead." There's more than one begetting. See?

44

So there's more than one place where there's Logos. There's more than one place where there's called 'Son'. There's more than one place where there's called 'the

Father’.

There’s more than one place where the Father and Son are a complete unit, a duality: two people dwelling in one flesh, that evidently God Himself prepared for Jesus.

And then It says, “God was in Christ reconciling the world.” God was in Christ redeeming. Way back when God was in Christ making everything here, as we know it today, and we don’t know it as it was back there, because everything is so botched up and so messed up.

We know species run true, of course, but pretty soon mankind will have that all changed, unless God steps in. And I trust God will step in very soon and take this whole thing back into His control, even though it takes the three-and-a-half year great tribulation, or longer, whatever it’s all going to take, to get to that three and a half year period, which may take some time. I don’t know.

I trust we get out of here pretty soon, because we’re going to see things brought upon this earth by the ridiculous stupidity of man, thinking he can ‘out-God’ God, and outdo our God in keeping and controlling, where he thinks man has got to take over. And man does take over.

And let’s watch history: every time man takes over, it gets worse. I used to be very fond of Cromwell, the British dictator who was born-again, so-called, but according to British history and historians, that’s one of the worst times in British history.

I really don’t know, because I wasn’t there, because they want to blame anything onto a guy that’s supposed to be born-again and blame it onto God.

45

But even if a man rises up as a Christian dictator, it won’t do any good. Even though Plato said, “The best form of human government is benevolent dictatorship.” It’s actually benevolent theocracy, under God, with the prophet.

But when did the people ever listen? When did they listen? God said, “All right. I’ll tell you one thing, remember this: don’t you marry a lot of wives, you men. Watch that. You go into that land there, and you kill everybody that doesn’t belong there, because it belongs to you.”

What did they do? They let a lot of people live, and they grabbed all the women. Yeah. So much for what would have been a theocracy. God, the King, using prophets.

And the best time they had was under Samuel. And when old Sam died, that was the end of it. See? They took a king. Israel went to pot. Judges, they had; under diversity, a prophet came; then a king.

Same thing today. All these denominations, all messed up. God sent a prophet. I’m waiting for the King. He’ll be here pretty soon, and we’ll be with Him. And remember, it’s all of grace.

So don’t look at yourself and say, “Well, hey, I didn’t do enough to make it.” I’ll ask you one thing: what did you do to make your birth? What did you do to get you here? Too bad you are, but what did you do? Nothing.

“As in Adam all die, in identical manner...” Listen: in identical manner, in identical manner, in identical manner, in identical manner, “all are made alive in Christ.” [1 Corinthians 15:22] Huh? Are you getting it? He says, “Identical manner.”

How did you die in Adam? Eve did it. Somebody did it to you, but Adam is blamed, because he didn't let her go. He had enough in him to make another Eve. Sure he did. That wasn't the plan. He played God, so in Adam all died.

Now in identical manner, everyone comes back. Planned—sovereignty of Almighty God. People don't like it. They don't want to listen to it, but that's the way it is.

46

Well, I've taken so much time that I'm not going to go into anything else today, but I want to definitely do this for you, and perhaps the next time we might just go into all the places, or some of the places, where Brother Branham uses the term 'logos', but you must be established once and for all in your doctrine.

God is one God. There is none beside Him. You cannot and dare not make another God, not even Jesus. You're entitled to worship Jesus; you're entitled to love him, everything that's in the Scripture.

Read the Book of Revelation, and see how they worship him, how they honor him. You can honor him. But remember one thing: even when you pray, you don't pray to Jesus. You pray to God through Jesus.

Because it was God in Christ redeeming you, reconciling you. It was God doing it. It is God, All and in all. It is God all the time, and will be all the time, and His glory He will not share. He will confer, but He will not share. And you don't dare make images. So it's God—one God.

And John took the family premise, and he said, “Listen, you Jews. You claim you're sons of God. Well, that's fine.” He said, “Then if you're children and sons of God, then God must be Father. What makes you think God couldn't have another Son?”

And that's the whole truth. And the truth that John was bringing out is simply this: if you call God 'Father', there has to be a son. And if you believe in a son, there has to be a father.

Now let's separate the two: who's the Father? God! Can the Son be God? No way! He's just a son. Then how much can the Son have? Only what the Father confers upon him, and only how the Son deals and treats with what the Father has conferred upon him.

47

Now remember, the Son has fifty percent, being the first-born. And remember, the Father and the Son entered into a contract, of which you and I knew nothing, but are heirs to it. There we see grace operative.

Now we see the Father and the Son and us, and the 144,000. And all around the throne, elders, which are human beings, twenty-four: that's the original twelve and the twelve apostles, cherubim, cherubs, archangels, angels, heavenly hosts of some description, who knows?

Just leave it the way it is... outside, the 144,000 down below, attendant virgins, attending the Bride, all the others outside: foolish virgin—same bolt of cloth but not cut in the pattern, bringing their glory in. It's all of God.

Now your status and some of those things which you can enjoy will be purely how you and I have lent our lives to God and realized we are stewards of the Most High, used what He has given us, which is our lives, and done with our lives what He wanted done. And that is called sowing and reaping.

And remember: no one person ever sowed one seed to get one seed back. It's always multiplied. If I can see God multiplying in nature, I can be cheered on in my life by knowing: if I sow for God, I will reap abundantly, because you don't sow one seed and get one back.

It's thirty, sixty, a hundred, and it's all of grace. And it's all of God. And when you and I get there, we're going to find that it is all of God, one God, sovereign.

So I hope you've got your wires all straightened out. I hope I've got mine straightened out. I can't read it any other way, and be honest with you.

If I'm wrong, I want to know where I'm wrong, because I have no desire to be wrong or to teach anybody to be wrong. In fact I have no desire to teach anybody, period. It's a matter of just doing what I'm supposed to do, which I feel this is what I'm supposed to do. All right.

The Lord bless you.

Let's rise and be dismissed at this time.



Our gracious heavenly Father, again we want to thank You for the time we've been able to come together, to study Your Word in the most definitive way that is possible, that we could study It, to see that Thou art God, and there is none beside You as God.

There was before You descended, the Lamb on the mercy seat, and there were around about You those great crowds and throngs, and we understand that. But we know, Lord, when it comes to You, that Thou art God, and there is none beside You.

We know that You are the Lord God of the prophets, You are the God and Father, not just Father, but the God and Father, still standing, You, still standing alone, though the Son can stand by You.

You are still the God and Father of our Lord Jesus Christ, the God of Abraham, Isaac and Jacob, the God of Moses, the God of Paul, the God of William Branham.

We know that Thou art God, and all must give You glory and all must show forth Your Self, because that would be the only thing that could be shown forth, that to the praise of the glory of Your grace.

And we pray, Lord, this morning, and in honoring You as the One, True, and Supreme God, Jehovah-Elohim, Who has been spoken of in so many ways and brought forth in so many ways, and You Yourself declared Yourself, manifested Yourself and done so

much, we want to worship You, setting You apart, that You are God, and You are God alone, and there is none beside You, and You counseled with no one, but You have done it all.

And one day we are going to really understand what this really means, even though we do understand it now and can take it to heart and can take it to mind, we are perhaps not so much touched by the energy of it as we will be.

Lord, how wonderful it was when Isaiah saw You high and lifted up, and Ezekiel saw visions of You. That was certainly something, and as Brother Branham, Paul, and Moses viewed You behind the Pillar of Fire, knowing that the Shekinah glory showed positively that You were there, that glory upon Your personal Presence.

We know, and they know that You are one, that God is one, that You are one God, and we worship You through our Lord and Savior, Jesus Christ, in whom You resided and indwelt in that period of time, and no doubt according to what Brother Branham said, would indwell again for another period of time until the Son hands the Kingdom over to You, and You are literally shown to us what You were in the beginning, and always were, that You are All and in all. And we appreciate that.

We understand more than we've understood before, and, Father, we want to be led more along these lines to give You glory and realize that salvation is of the Lord and all of these things are of You.

And we are here, Lord, in Your great choir, to sing praises unto Thee and rejoice in Your great Name and the Name of Your Son, and to all be a part of that Kingdom when all else is wiped out, and all else is gone, all that remains will be one hundred percent consistent with You, Who have also been called "The Word."

Now unto Thee we give praise and honor and glory, and believe, Lord, even as we have brought this truth as Brother Branham taught it, the sick amongst us must be healed, Lord, even as he said, *"If you see this, believe it,"* and we do believe it.

We even understand it to a great degree. Lord, healing is ours. We must be delivered from those things which are plaguing our people, Lord.

We must be healed, because You are the Lord that heals us, and You've risen with healing in your wings, which we realize means Rapture, which really means a greater than healing.

It means immortality has surged up into these very bodies so that corruption has been reversed, and we're right here, waiting for the Rapture. So thank You for Your Presence and Your goodness.

Now unto the King Eternal, Immortal, Invisible, the Only-wise God, be all power, honor, and glory, through Jesus Christ, our Savior, world without end. Amen.

"Take the Name of Jesus With You."