

Godhead #04

Elohim - Jehovah

November 07, 1999
#2099

Brother Lee Vayle



Heavenly Father. We thank You for Your Word in the sense, Lord, that You Yourself be that Word, having come down, manifesting Yourself among us, and we saw You, and others merely saw Your works, and believe, thereby, that You were manifesting Yourself to them in that area of divine gifts and the miracles, what You have always wrought amongst Your people, not realizing that You were here to bring the Word to us, revealing Yourself thereby, manifesting in the human flesh of a prophet, which we know is the exact Word and has been vindicated to us.

So Father, we thank You that we have been made privy to a reality that is here among six billion people on earth today, and yet we know that there would only be a maximum of, if there could be, even seven thousand people standing here, breathing and walking and living, and then changed to immortality. Probably, Lord, it might be more in the neighborhood of five hundred, though we really do not know, nor would we attempt to guess.

We only know, Lord, that Your Word is true, and by no stretch of our imaginations or no stretch of what we think is our own sweet spirits and our own loving desires, and our own godlikeness, can we bring one person in, or put one person out.

And if You say, "As it was in the days of Noah," that's exactly as it is, and we're not going to try to change it for one minute. We'd rather stand here like old Nebuchadnezzar, who finally realized that Thou art God and You do in the heavens and earth by the armies thereof and by the angels, whatever process You use, You do Your will, and no man can say, "Don't do it," or no man can say, "Please do it."

You are sovereign, and we admit that this morning as we study Your Word; and may we never, ever forget that but walk in that Light, and in that Light, knowing Your sovereignty, which is Your Word, that there is absolutely no way that we will ever get anything that we are not supposed to get, and there is no way that we will ever miss anything that we are supposed to get.

So Father, here we are, a predestinated people. We believe that, and we must believe it, Lord, because all the evidence is in, and we have been identified; identified truly as that species of God.

And we appreciate that, and we'll walk in Your Light and have fellowship one with another, with the Blood of Jesus Christ cleansing us. We believe that.

In the Name of Jesus Christ we pray. Amen.

You may be seated.

01 Now last night I read you a little bit of a quote here from this second-in-charge of the FDA, and he said, "It is wholly unscientific to state that a well-fed body is more able to resist disease than a less well-fed body."

And of course the man is the second-in-charge of the FDA, and the FDA is run by the drug corporations.

So what he is telling you here—if you didn't catch it last night: he's saying, "Look, don't worry, you don't need to watch your diet, you don't need to watch your body, don't go to alternative medicine, don't go trying to work anything out by way of diet, because we've got just the right drugs to take care of you."

02 And it is criminal. Now that's in the Book of Revelation, where God is condemning the sorcerers. And of course the word 'sorcerers' comes from 'pharmaceuticals', which doesn't mean a druggist is a devil, but it means the drug companies are run by the devil. And that's the exact truth.

The only beef I have with the alternative medicine people and these guys that... I'm a believer, you know, and Brother Branham was too, in healthy living and healthy foods and all.

But what I don't like about it is that just as soon as the scientists—and maybe he's from the other side of the fence—discovers something that is very, very vital, the health food companies jump on the band wagon, and they say, "Oh, we've got this very thing, and it is better than drugs."

03 Well, if they had the very thing, why didn't they produce it? See? The whole thing is a scam. I want you people to wake up and realize: since the truth came, it's been turned down, and now there's nothing but the devil.

They've rejected God, period. God isn't with them anymore. He's left them. They're gone. They're nothing but cannon fodder. Now you've got to wise up and know that.

Say, "Brother Vayle, you're..."

Years ago I preached a funeral sermon. I thought it was very, very applicable—nice.

A woman said, "My God," she said, "that's the roughest preaching I ever heard in my life."

I am rough, I tell you, because I tell you the truth, and if it skins us, it skins us. But it's over! Don't put your trust in anything but God. When everything is shaken down, remember: it's the same as you and me dying.

When we die, our soul leaves; first of all the spirit goes, the soul lingers, and then when it's gone, you're in the hands of God forever—and only God.

04 Now that's the way it is right now. And that's the way we ought to walk and live. Don't wait to die. Remember: "Remember now thy Creator in the days of thy youth, before those evil days come," and you say, "I didn't have any pleasure in them. There's nothing left."

Now listen. What does Solomon feel like with his thousand wives, the glory of God in the temple so the priests couldn't minister, Elohim Himself came down in that great temple, and Solomon finds he ends up worshipping the gods of his stupid women? And he's stupider than they are. A woman types the church. Adultery types idolatry. What a mess; what a mess. The wisest man??

Oh brother/sister, listen. The Bible said, "Let him that stand, take heed, lest he fall."

05 This is that day when God has abandoned all except the Bride. And the foolish virgin will be hunted down as though they're wild dogs. They'll die. A few people are going to get out of here, and I'll tell you, you can tell from stuff like this here. It's going to be like in the days of Noah.

In the days of Noah, It takes you right back... I followed through in Scripture and showed you. It was because of the pollution of the land that the people went insane.

As Brother Branham said, "*Nothing left in the soil... Your body turns to mush. What about your brain?*" Insanity. He said, "*They're all insane now.*"

06 I love this Word. I don't care what anybody says. This Word is true. Bless God! This Word is true! His Word from a prophet is true! I've got nothing else to stand on.

You can have anything you want, anything you want. Be my guest. I'll even help you get it. I'll pay somebody to get on the internet and get you all the junk and muck you want. Load you down, have a ball. You might as well... It's over. Yeah. You think it's not over? Come on.

"Days of Noah..." yeah, such corruption. They'd have died just like Brother Branham said, "*Their bodies will be decaying, and they'll be walking around;*" that's AIDS.

It's not just AIDS; it's other things, too. It started with syphilis, venereal disease, worst diseases of all after the fourth generation.

It says, "Visiting the sins of the parents upon the children to the fourth generation." You start with gonorrhea and syphilis and bring it down, the fourth generation is an idiot—can't breed. It's all over.

07 Oh, I love this Bible. It is so true. If I go to hell, I'll still rejoice in this Bible being true, because I've got my hands on something that's real. You can have the rest of the junk. Not interested. Not interested.

I'm so happy I can pick up a newspaper, pick up anything... Of course I get criticized with my typing. That's okay. Criticize all you want. I'm going to stand with It and take

you to the Word of God and show you.

Oh, this Word is precious. I'm getting like Brother Branham. He uses the term, "*I feel real religious.*" That's what I feel too. That's a good thought. And thank God, if we're going to get religious, get it in the Bible, and get it out of the Bible. Get it out of the Living Word.

08

If this Word cannot stimulate you, brother/sister, let me tell you flat, you've got the wrong Word. I'm talking now about this message that William Branham brought us. I'm not talking about Pentecostalism. I'm not talking about Methodists and all this other misinformation out there.

I'm talking about this message Brother Branham brought us, in about eleven or twelve hundred sermons. Of course the message really starts in 1958 with 'Serpent Seed' and ends with the prophet in the former rain.

And the 'Serpent Seed' was preached in September, 1958, and that threw the fat into the fire.

"Oh, we're not serpent seed. Oh, nobody's serpent seed. What it is, you know, if you reject God, you become serpent seed; and if you come to God, then you become the seed of God."

My Bible doesn't say that. My Bible says, "Because you are already seed, God gives you the Holy Ghost," and the rest are reprobate.

09

Now, I'm feeling real good. You know, I'm misunderstood around the world. I get very emotional. I could scream and run and cry! That's not the point.

You don't get anything from me running and screaming and crying. You only get something if I'm standing here teaching. You don't get anything smelling the food. You eat the food. Don't look at this food on the shelves around the country and say, "Oh, goody, goody, yum, yum!"

Get it on the table! I'm a meat and potatoes man—when it comes to religion. "God be God in His fulness," and that's all there is to it. I found that when I was young, about seventeen years of age, I found God was God when He healed my sister.

She was literally dying, skin and bones. In the next examination she was perfectly well except for some jangled nerves. And I knew right then there was a God who answered. I always knew that, but I didn't know Reality.

10

The thing is you've always known.

As Brother Branham said, "You hunted. You went from church to church. You went here and there. The eagle, scratching in the chicken pen, trying to scratch up something, trying to get something. One day you heard the eagle scream. You always were an eagle. If you weren't represented back there and part of Him, you're not now."

Oh, that doesn't go over. Predestination doesn't go over. The ultimate of predestination doesn't go over. And the ultimate of predestination is, "I always was, and I always was saved. I was but gone astray. God had to attract my attention, fill me with the Holy Ghost, bringing me back to Him till I could walk in the Light."

Oh, they don't want that. "No, we're all children of God by creation. Hallelujah."

That's why Cain killed Abel. He denied he was serpent seed. No way. "Why," he said, "I'm bigger than you are. Look at my size," he said. "If anything counts, I'm a child of God. Yes, sirree, and I'm going to prove it. I'm going to bring the first fruit offering."

See? A real child of God will bring the blood offering. He won't come and say, "I'm all right. I'm fine. Hallelujah."

Anybody taking that statement of Brother Branham that said, "*You'll come to a day when you know you always were saved,*" you've got to come to Him on what I'm talking about this morning, what he talked about, the ultimate predestination, coming as that particle from God, right down here in God's plan—God manifesting Himself. See?

11

Well, anyway, we were looking last night at Logos, and up here on Godhead. The drawing is already on the board from the previous night, and as I walked in, I thought, "Oh, my. That's pitiful." What I really need to do is have the lamp here, so we can reflect it on the ceiling in larger letters, because...

So anyway, going over this a little bit here, talking about Godhead, you've got to understand there was a time, as Brother Branham said, "*There was nothing but God,*" and he uses the term about the vast spaces. Well, that's all right. The space wasn't there. There was nothing there but God. And people say, "Well, He fills all time and all space."

God doesn't fill all time and all space. Time and space come from God. And He doesn't fill all space. Why would He fill all space? There are stars out there. There are galaxies out there. There are Milky Ways out there. There's everything. There's a lot of debris out there. If this God filled the Sputniks and the debris floating around, is God in the galaxy? No!

He's not sitting on the moon, nor sitting on the sun. He's controlling it all by reason of omnipotence and omniscience. He's omnipresent, but He's not where you wave your arms, you know, like "breathe in God, and breathe out God," like I said last night. He's omnipresent by knowing all things.

If I could breathe in God, I'd breathe and breathe until I was puffed up like a toad, and God would bust me apart. Why would I ever breathe God out? If I could breathe Him in, I'd be stupid to breathe Him out. I'd breathe in air, and it's not very good either.

You know the oxygen at one time was thirty-two percent of the atmosphere, and now it's about twelve percent. Oh, brother, how are you going to keep going in this world?

Anyway, He doesn't fill all space. He controls all space, and He controls all time. And time is merely a segment of eternity. As one person well said, "Time is measured by

the roll of a planet.”

One day the planet is going to go, and there's going to be a planets, new everything, and that's when we go back really one hundred percent... one thousand percent... all the way to eternity. So God is omniscient and omnipotent and thereby all things are present to Him, but He Himself is not 'all present'.

12

In the very beginning God was all alone, and He said, “There are no gods beside me.” And then He warned... That's the prophet, Isaiah, mentioning that. And under Moses He said, “Thou shall have no other gods beside me.”

So whoever was talking was the predominant God, if there were 'Gods, plural,' and so therefore, if there is a Son, God the Son, and God the Holy Ghost, there's no way that they can be equal to this One who spoke and said, “There is none beside me.”

And if their two voices came up, and said, “I'm God the Son,” and “I'm God the Holy Ghost,” you'd better believe it's the devil, because He said, “There's no other God beside me.”

13

So you've got to just lay it out there plumb flat. God is God. Whoever gave that Word, whoever wrote the Book of Genesis, and we know that Moses was a historian... You notice that Paul was not a historian. He took the Old Testament for examples. William Branham was a historian.

So when Brother Branham said, “*We have not seen the Pillar of Fire since the time of Moses, we have not seen the same Pillar of Fire that visited Moses since Paul, two thousand years ago, till now,*” he was putting himself with Paul—Moses and Paul—and right now the Pillar of Fire is here.

You've got the three of them, and two were historians, but one wasn't. Now, the third one did not have to bring the Word. The Word was already here. It only needed correction.

That's why the Book of Acts distinctly tells you when the last day, when Elijah comes, he will start with Moses, but he will be pinpointed as Samuel. And Brother Branham always used Samuel.

But he was that Elijah, and Elijah never did bring the Word. Elijah stood there with the Word and stood with God, proving the reality of God, which would then take you back to the Word, because He's the God of the Word.

14

So here we are with this God that Brother Branham talked up about, up here, all alone. And He Himself said He is 'El', and that's what you find in the Scofield Bible, 'El', 'Elah', El-Elah, and 'Elohim'. So we've got 'El', 'Elah' and 'El-Elah'. I didn't bother putting it in, since you're just working up a combination to 'Elohim'.

And the original meaning, though Brother Branham never actually ever brought it out, which he simply could have continued reading in Scofield and other places, was, “It's a Strong One, Bound by an Oath.”

And so when you find this Person, you will find that essentially God is one Who is the same as His Word, Who is His Word, Who is His bond, Who cannot ever step outside of His Own Word. Therefore, God is bound by His Own Godhoodedness.

And what is God's Own 'Godhoodedness'? It is the Word. So, therefore, as Brother Branham said, "*You are your word,*" or "*A man is as good as his word,*" or "*A man's word is his bond.*"

And the Bible said, "Because God could swear by no greater, He swore by Himself," and He did it in His Own personal Presence, being there, as He did to Abraham, as He did to Moses, as He did to Paul, and He's doing it right now.

15

Now who is that God? That God we know is not spoken of as Elohim as often as Jehovah, but if you study the Book of Isaiah, you'll find the hyphenated term is there all the way through, which is Jehovah-Elohim.

Now it should really be 'Elohim-Jehovah', because He was known as 'Elohim' before He was known as 'Jehovah'. 'Jehovah' comes into play as God is dealing with man and showing God's Own character; and 'character' is the right word, for Jehovah is God as He is in relation to His Own.

And you must remember that creation is nothing in itself. Brother Branham explained that. He said, "*Before there was ever a fish with a fin to swim, God had water there.*" The environment is there for the creatures.

So therefore, before God ever had man, His sons and His daughters, on this earth, He had everything propitious, and Brother Branham explained that out there in California, just before he died, in one of the sermons... 'Leadership' or some other message, where he talked about people wanting the very best for their coming children, and he put that in there, showing God in His predestinative way.

16

So if you want to know exactly His Godhoodedness, you're going to find that God is actually bound. God has perimeters and parameters. God is out there, and He's one hundred percent specific, and you cannot get away from the specificity of Almighty God. You simply can not do it, and it's right here in this Word. Every single thing about God is in here.

Now you understand: it's only going to be revealed to those who are His children. As Isaiah said, "All thy children shall be taught of God."

And Jesus distinctly said, "When the Holy Ghost has come, He will teach you all things, and lead you into all Truth." That is the mark of being a child of Almighty God.

And then how can God send a prophet and a person say, "I'm a child of God," and turn down a prophet to whom the Word of God comes. I want to know. I stand with Brother Branham and say, "Try to show me, and I'll show your ignorance."

17

So, when you want to know about God, you've got to go right to that Word, and back in the very beginning, before there was anybody on earth to talk to. But with

mankind here God revealed Himself to Abraham as Jehovah. And He was Jehovah-Jireh, the Provider, exactly what He was.

Now down the road that revelation became public under Moses. He was only known to men like Abraham. He was not known, you might call 'universally' or to a people called out by His Name.

But I want you to notice: when He talked to Moses, He said, "By my Name, Jehovah, was I not known," and begins to specify concerning the Jehovah attributes, and it was to a people single in the flesh, and single to God's eye—a certain people with Hebrew blood lines called by His Name.

18

Now let me tell you something: the Bride is still single in flesh and single to God's eye, because the Bride is a flesh people. You do not come because your father and mother were born again, but you come because you are a seed handed down through generation to generation through the male and by the female bringing forth the child, and they're bringing forth unto Almighty God.

That's exactly why the woman is a sacred vessel for child-bearing, and the man is condemned for adultery.

And that's exactly why you have all these social diseases, because men have chosen the path of pleasure instead of the path of procreation. That's a tough one, but it's got to be lived with, and it's proven in Scripture.

That's why exactly there's got to be death, and there's got to be resurrection. And "God," as Brother Branham said, "*will create again, not by sex but by the resurrection,*" bringing that life all back together as it should be." Only God-life in God species are there.

19

So we do want to show you these things and understand the Word of God that when we are speaking of God manifest in human flesh, you are starting with God Himself, and the ultimate was Jesus, which became Emmanuel, God with us, as in no other person, and greater than when God was in the prophets.

But God also came down from Adam into the human reality where we are the children of Almighty God, and when you find that, that is again God manifesting in human flesh.

Now remember, in the Bible the first male born was co-heir with his father. He had fifty percent of the inheritance, but he was also known as something else. He was known as the 'beginning of his strength.'

The first male child was the beginning of the father's strength. And that's exactly what you find that Jesus, the Son of God, was not just the heir to fifty percent, but he was the beginning of God's strength.

And God shows His complete strength in the human race. He doesn't show it any place else. You can talk about the thunder, the lightening, the creation, all these things going on, but you look right here [at the white board,] and what have you got?

At the very top you've got redemption, coming up from the bottom. God is present, see? And on up and up to the very point where we enter into redemption.

And then coming on down from redemption, you find God is your Shepherd, your Provider, your Healer, and at the very end time, the Banner over us is Love, according to the Songs of Solomon, and you're going to find at that time, that is the Feast of the Trumpets, which is the last feast where you're going into the Rapture.

20 So looking up here [to the board] where you have El and Elah and El Elah and Elohim, the Strong One Bound by an Oath, omnipotence, omniscience, all covered over with love. So, out of this great Fountain of the Spirit, we... [continuing to draw on the white board] here we are, I can start down here.

Now I'm going to put a line in here because that line that stopped is not a barrier, but we'll put a division between this here, which is this: El, Elah, El Elah, Elohim is down here, and hidden from the eyes of man is the Lovely One, the Spirit of Love, manifesting in omniscience and in omnipotence.

And so therefore this One, Who has bound Himself by the oath, the Strong One Bound by an Oath, is obligated to keep Himself: He cannot change. There is no way He can change. He is always this great Fountain of Spirit of love, omnipotent and omniscient.

21 Now the point is: does He sit back and play solitaire? Now a lot of people like to play solitaire. They move the cards around. They will even get a machine whereby they can play chess, and they play solitaire chess. They have a great time playing solitaire.

Well, God did not play solitaire. The only time He played solitaire was all through the period before the Son came forth; and there, by Himself, where He couldn't think another thought, where He couldn't have a better idea, where He couldn't go forward or go backward.

He came to the place of where "I am the Lord. I change not," period. God in stone. You might want to put it that way. So now there He is.

22 At that particular point He is all of these, but don't worry about it. You don't know that. All you know is this, and at this point here He comes on down into here, and here now we find the Son coming forth. There you are.

And the minute the Son comes forth, here is where we find this Fountain we talked about, the Elohim Fountain, comes into the Jehovah Fountain. Elohim now comes into Jehovah.

Now it's only down here, when the Son becomes incarnate, this One takes on human flesh, that Jehovah-Elohim comes in, and you find in human flesh every one of these attributes which deal with salvation, because at the very time the Son comes into existence, you have here a whole creation. Now the whole creation goes down here too, but you've got the whole creation. See?

And that creation has no validity and no reason except for God's children. Remember the word in the Greek is not 'sons', it's 'born ones'. It 's put as 'sons', and it's all right, but it's really 'born ones', because you're dealing strictly with spirit.

You're not dealing with sex, because there's neither male nor female in Christ. And so there's neither male nor female in Christ, you're dealing with life. You're not dealing with flesh, which is sex.

Remember, God created Adam as a male spirit and Eve as a female spirit for one reason: it's for procreation—bringing the children into the world. So all right.

In creation here, and specifically for the children, that's what we've got in mind here, because creation was only fitted for the children.

As I said here, Brother Branham said, "*Before God made a fish with fins to swim, He made water to swim in.*" So He made everything here.

23

The Jehovah-complex immediately comes into being through the Son, because eventually the Son will be the embodiment of all of this, of all of the Jehovah-complex.

And you can do what you want, but you're going to find where David said, "The Lord is my shepherd." And Jesus said, "I am the Good Shepherd."

You say, "Well, I think that was God talking in him."

Oh, I don't know. I think that was God letting him say the truth, that's all. Because he is the Shepherd. And right down the line you're going to find every single bit of the Jehovah-complex absolutely, you're going to find manifested in the Son.

He said, "Except you eat the flesh of the Son of man and drink his blood, you've got no life." Well, if that's not Jehovah-complex, you tell me what is.

24

And this brings us to the understanding that when we get down here to the incarnation, I've got it right here. This is Jehovah in the Son.

Now you have what is known as a 'duality'. Two in one. It's really Father in Son, and to such an extent that he said, "The Father is in me, and I in Him." So you've got 'He in me', 'I in Him'.

And you understand that is exactly true, because he said, "I only say what He says, and I only do what He wants," and so he does.

You've got a duality, but you've got a oneness. "I and my Father are one." Now you show me where they separate. You can't do it. There's no way. They're one.

"He that has seen me has seen the Father."

"Why, what do you mean?"

“Well, don’t you believe that the Father in me is doing the works? You don’t expect me to do this, do you? I’m a man like you.”

25

Now I want you to know right there: Jesus is a man. And you’ll know as we go along, we’ll find more and more that Brother Branham said, “*We came exactly like he did, except for one thing.*”

But the language Brother Branham uses at times is very obtuse and difficult to follow except that you know the skeletal structure of all of what Brother Branham taught. And what is that skeletal structure? It is one thing that people don’t want to recognize. It’s doctrine.

And if you don’t know the doctrine, forget it. And Jesus said, “He that willeth to do my will shall know how to not smoke a pipe. He shall know he shouldn’t commit adultery. He shall know he shouldn’t steal.”

No. He said, “He shall know the doctrine.” And he said, “The reason you people are all going to hell is because for doctrine, you have the teaching of men.”

26

So the doctrine is what is one hundred percent correct, and if you don’t believe it, then go back to the Garden of Eden. And I want to ask you one question: what happened? The doctrine was changed. So if you don’t have your doctrine right, forget it.

Now here’s where we’re criticized above everybody in the universe. My name is ‘mud’ all over, and anybody who listens is called a ‘Vayle-ite’. Well, then you should congratulate yourself to be called a ‘Vayle-ite’, because I’m a ‘Branham-ite’. So therefore, you go back to Branham.

27

They don’t want what Brother Branham said. Now I wish I had time, and I’m going to start reading pretty soon from the quotes, and I wish I had really time to take these quotes and break them down, word by word, which is called ‘parsing’.

And you’ll begin to see things that you never saw before, because our minds are still in human vessels. And these human vessels were taught by sense knowledge, not by revelation.

Now, I’m talking Scripture. I’m not talking ‘two and two make four’, and ‘H₂O is two of one and one of the other’, hydrogen and oxygen, two atoms. I’m not saying that. I’m telling you about the doctrine.

We have been taught sensually, not by revelation. It’s just like you read that first—John 1:1. That’s an absolute perfect Scripture for a trinity—except it’s not. It absolutely is not. When “The Word was with God,” they’re telling you something right there.

“Well, there’s God, and there’s the Word. So Jesus is the Logos.”

He is the logos, but not that Logos. See? They can’t separate. You know the Concordant people tried this years ago.

They tried to take every word in the Greek and make it say the same thing throughout the whole Bible, and they ended up with this version of the doctrine of sin: we sin because we're sick. If we weren't sick, we wouldn't sin.

28

The truth of the matter is: we sin, and we get sick. We're sick, because we sin. Now don't challenge me. I've got the Bible at home, the Concordant version.

I'll take any man's challenge on what I teach, because I'm teaching you the truth. I don't stand up here and lie to you. Why would I lie? I've already got your money teasing. I don't take your money. I'm not a salesman. I learned years ago, you can get God for nothing, sell Him for millions.

And at the end of the day you've got to pay the price, because God wants His Own with interest. He said, "Why didn't you put what I gave you in the bank and get interest?"

Now what if you used God, and He wants interest? Oh, brother, now you're getting "double unto her double," you're getting the exponential curve. I taught you these things.

Don't you let them get away from you, brother/sister, because they're valuable. Because then when you start thinking, meditating, you've got these principles, you've got the doctrine to fall back on. So, all right.

29

The doctrine we understand here is that Jehovah of the Old is Jesus of the New. We've got it over here, and don't forget. Jehovah, and remember this was an ancient spelling of J-H-V, and they said it was an unpronounceable name; and Brother Branham even had a dream about the unpronounceable name, but it never came to pass. It was just a dream.

"Jehovah of Old Testament equals Jesus, which is Jehovah Savior, Jehovah Savior of the New Testament." So all right.

30

Now what are we looking at then when we look at the entire Bible? We are looking at God unveiled. Now Brother Branham talked about the Bible is the revelation of Jesus Christ, and right away everybody wants to put that on the man. Well, that's fine, but you've got to know down here that Jehovah of the Old is Jesus of the New.

And that's the One they were crucifying and spitting on, even though He'd left the body, the son being thoroughly identified, and being one with Him in complete purpose and commission and accomplishment, God still had to move in his behalf, moving on him, raising him from the dead, elevating him, set him at His Own right hand and authority, it is still from Genesis 1 all the way to Revelation 22 and verse 21. That is Jehovah Himself constantly being manifested.

And redemption was accomplished through the Son, and now at this time God is paying back the Son by God Himself, not Jesus. No, Jesus the man, that you know and we know, is not here. He is not here.

And remember, when he appears in flesh to people outside of the actual Wedding Supper, he appears to the Jews as the human being glorified he is and shows them the hands, and they say, "Oh, no. Oh, no."

And he said, "Well, don't worry, I was wounded in the house of my friends," and God, like in the case of Joseph, did it for salvation. He's going to stand there. He leaves the Bride in the palace while he reveals himself.

But he has already been revealed to us, and he does not come down here; we meet him in the air. And he does not come down here until after the Wedding Supper and the great tribulation to take the earth over, to clean it up, at least in part, so that we can live on it.

31

So therefore, when you are talking and you are going from Genesis and ending up in Revelation, you have got to start with the seed, and the seed of Genesis is God—El, Elah, El Elah, Elohim, without Jehovah, and that's still El, Elah, Elohim, merely defined to show exactly what He is to His children.

If it starts in Genesis, it's got to end in Revelation. If it was that One appearing to Moses, and that One appearing to Paul, it's got to be that One appearing now. And that's the One that Paul must have called "my Lord" when He said, "I'm Jesus."

So never, never get that out of your mind. We are not Jesus-Only. We are Jehovahites. Jehovahite, or Jehovah Elohimites.

And who then is this Jesus? The one that came down here in flesh and God came into? He is the beginning of the strength of God, the Only-begotten Son, the heir to fifty percent of the substance, and the life of God is in him in a measure that never was in us, and never was intended to be in us, because God is working all things according to His purpose.

32

Now, find out what His purpose is! You've got to go back to Genesis, and in Genesis you come right up with the understanding, "In the beginning God created heaven and earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, 'Let there be light: and there was light.'"

Bang! Bang! Bang! Down here... look at the trees... animals... here we are... here we are... "Oh, now, let's make man in Our image."

Male and female He makes them—spirit form.

Now He said, "Take over the whole earth. Inhabit the whole earth. It's yours. Well, you're my children; you're my stewards. You're called 'surrogate gods'."

What do you want to call them? Here we are.

33

Then what about the end? Well, come on, tell me! Do you believe alpha is omega? Then you've got to go right back. You've got to go right back. See? All the way

through, you find the unveiling of God. And of course Jesus was the true image of God.

Now remember, I think we'll get to where we're going to read this, about this image, but God said, "Let us make man in our image," and Brother Branham... We'll get to it.

Now then He said, the next thing is, "*Who was He talking to?*" He was talking to the Son. And the Son, that one, that sits on the right hand, and now is on the throne, called 'The Lamb', the 'Good Shepherd', all of those terms... That one there is the true image of God, and he was the true reflection of God.

34 We aren't the reflection of God. No way, shape and form. Number one: we don't remember anything that was back in the past. We're down here in the earth, simply earth-minded, experience-minded... Yes, experience-minded.

Jesus was not experience-minded. He didn't have to go to reasons and logic and knowledge and things. He was wide open—God in him, moving on him, helping him.

And so we see he's an image of God. He reflected God, and of such character, and his body such that the body was the Blood of God, and the Blood shed, literally shed the life of God, a combination—the Blood going to the ground, the spirit being free to come back, he was such that he has a preeminence, having learned obedience by suffering, having done the will of God, having been proved, and approved then as that great Son, the Son at the right hand, the strength of God. We're not. We depend on him.

35 Now he's the one in-between, high priest, mediator, redeemer... That's why he's the Lamb, not the Son of God on the throne, but the Lamb on the throne, and the children all around, and so on, back and forth; but he is not God.

And due to his death upon Calvary, the obedient Son, having shed his Blood, God hath raised him and made him—now listen, because he did it at that time of the resurrection, God raised him and hath made him—both Lord and Christ.

So if he's Lord and Christ, he's not Lord Jesus, although he is. He's Lord Christ, which means he's messiah, the anointed one. He is that one now, Jehovah Savior, because that's Jesus, that word 'Joshua', Jehovah Savior.

He is that one that, God having used him, operated and worked through him, and accomplished His purpose, which you can read in Ephesians 1, the whole family in heaven and earth is now united and joined together, the Lamb on the throne. This is where he takes a preeminence. But his preeminence is over the Bride and nature and creation, and God is preeminent over him.

36 Never ever, ever, ever put Jesus on level with God. That would be up to God. You can't do it. He's the Son of God. He's not omniscient. No, no. He's not omnipotent. No.

He could presently call twelve legions of angels. Sure he could; they're his fifty percent. What if he decided one day, he said, "Okay, Father, I'm going to take my fifty

percent.”

Now could you believe that that person could ever say a thing like that? You and I couldn't either, down in our hearts, and our lives. There's no way.

Say, “Huh-uh, I don't want it. No, Lord, this is something that You're to handle, but if you want me to handle it, I'll tell you one thing: I know that You'll give me the help.”

37

And I'm going to tell you how that works from a little stupid experience of Lee Vayle.

When Brother Branham said, “*Brother Vayle, look,*” he said, “*Lee, I've got two people picked out if God gives me that tent. I want Banks Wood to take all of the implements and take care of all the truck and all of those things and I want you,*” he said, “*I want you to take care of this for me.*”

He said, “*You will preach the doctrine in the mornings to the preachers, faith in the afternoon to the people, and write the books.*”

And I said, “My God, that's enough work for about three people.”

And already he apologized the last time we worked together, he spread me too thin.

But I said, “Now Lord, if this is what that man wants, he's going to get it.”

And I meant it. If I'd have died, or blown my brains out or taken a gun and held somebody up, he'd have gotten it.

Now if you haven't got that in you, and I'm just talking about my love for a man, you don't know what I'm talking about this morning, because there's something in there that's going to drive you. And you'll get it.

Hey, listen, if I could do that, do you think that Jesus would do anything but be the perfect servant? He was the perfect servant, and he said, “There's none so blind as my righteous servant.”

In other words Jesus actually was blind to do everything but the will of Almighty God. He was blinded, he was handcuffed, he was in a tube to his own desire.

In other words the more of God anybody has, the more that desire is toward God, and Brother Branham warned us in this end time, “*Don't be taken up with the things of the world, and the cares and all, or you're going to have a problem.*” So all right.

38

Here we have this great One here. It's all outlined here, and here He is, ‘Emmanuel’. There He is. He's the great Emmanuel. And that's exactly what we are looking at here. Now here Emmanuel. Emmanuel, Emmanuel, which is God with us.

Now “You will call his name ‘Jesus’, because he will save his people from their sins.” He will save his brothers and sisters from their sins, but he's actually ‘Emmanuel’.

In other words there's no way he could do this except God is in him. And that's the

big thing right there. That's why Brother Branham could do things that you and I couldn't do, because God was in him. Not the same as He was in Christ Jesus, because that was a matter of the fullness of the Godhead bodily concerning a man. That was the destiny.

39

Brother Branham's destiny, God in him, God in the prophet, he explained, came to Moses. Moses veiled God, and Moses was veiled by the Word, and when Moses was finished with the Word, Moses was just a man again.

And actually it went so far, as the Scripture tells you distinctly, that when God spake to Moses and Moses had a bit of a problem communicating, He said, "All right, Aaron is going to be your prophet and you are God to Aaron." So now Aaron becomes a prophet.

And that's what a whole five-fold ministry becomes is a prophet unto the prophet, because they bring the Word. And even the congregation, if it came to be sitting there as a scribe, merely adhering to the Word and saying, "Yes" to it, but not preaching it, they are the children of the prophet, and they are prophets in a lesser sense.

See? The whole thing comes down in a magnificent triangle from the pyramid; God on the top, through the Son, right down, down, down, down, until everyone there, outside of the created angels and all, is literally God manifesting in human flesh—God having become flesh.

Isn't it true that when you conceive children and they're born, that that child is actually a part of your flesh? If not a part of your flesh, tell me, what is? So it's you in human flesh, the lifeline.

So if you're a bunch of people by the name of Jones, then you're a bunch of Joneses, or whatever. See? You can take a lot of things and bring it right down into reality of where we stand with what Brother Branham taught us here. So all right.

40

Let me just go back over one more thing. Now It says over here in John... I want to bring out something that we might have not got the gist of last night.

Now It says,



John 1:1

(01) In the beginning was [That's the big one.] the Word.

So what It says here is not that "In the beginning was the Word," and this here is "the beginning was the Word." See? As though it's at this time this is the beginning. No. The Word already was before. So what he's saying, "Before there was anything at all, that Word was there."

Now that's great for the Trinitarians, because they can say, "Jesus is the Word," and hardly any Trinitarian will ever tell you that God created the worlds by Christ Jesus, or made creation by Christ Jesus. They won't tell you that. They'll let you know flat that God created.

The Jesus-Only will use it, and they will tell you that Jesus created. And it's true! But it's not true. See? It's just like Jesus is God, but he's not God. Jesus actually only created, and Brother Branham described it by the fact that God created through him, and the Bible tells you, "God, by Christ Jesus, created," "God was in Christ reconciling the world." God, through Jesus, died. God can't die. That's the most silly thing in the world.

41 And anyway there's no place in Scripture where the legitimate soul dies. It was told to the flesh, because It says, "From dust you came, and to dust you go," but when God breathed into Adam the breath of lives, that was the Holy Ghost. That never came from the dust. That came from God.

And when God created Adam's spirit and Eve's spirit, that never came from the dust. And it's the exact thing as I've taught before. The Bible said, "Let the earth bring forth the beast."

Forget it! The earth doesn't bring forth the beast. It can't do it. There's no life in the soil. The life was there, and the soil came around it, just as it did with Adam and it formed.

If the beast could come out of the ground, and we're supposed to have been here for billions of years, how come we don't find a beast coming out of the ground somewhere?

"Well, it's a law of God!"

Show me where a law of God fails. And remember, Brother Branham said, "*Man is animal.*" Mammal, but animal.

42 Before what we call a beginning here was the Word, and this is why Brother Branham, and I showed you last night, this was already here, and the Trinity can take it as though it is God the Son, but there is absolutely no Scripture, no anything anywhere concerning God the Son, because God is not in three parts. He's one Person.

So at the very beginning up here, It tells you that the Word was with God, and then It tells you that the Word absolutely was God Himself. So we are not talking about the Son at all. Yet Trinity will tell you they are. But, you see, they're led of the devil.

43 Remember Time magazine, and I've got it somewhere, and you can write Time, and they'll get it to you, I think. Dig it up. Time magazine showed absolutely that every single church descended from Rome, every Protestant church, bar none.

Of course, Doctor Carroll, a poor, deluded Baptist, said, "We're Baptists. We come

from John the Baptist. We never were part of organization or anything else.”

The guy was a marvelous person, a great preacher and a great man of God, but he was nuttier than a fruitcake evidently. And the people felt so sorry for Doctor Carroll, that he ever wrote that stupid book, because if you came from John the Baptist, you bypassed Jesus. And what in the name of common sense are you?

“Well,” you say, “therefore then, I’m like those at Ephesus, where Paul came, and didn’t even know anybody but John the Baptist.”

Well then you ain’t got nothing, because you have to come to Jesus. The minute you come to Jesus, then you’ve got to go through Rome, that is, if you are a denominational person.

Crazy... you know, talk... oh, brother. Crazy, but crazy. But didn’t Brother Branham say, “*The whole world is insane*”? Didn’t the Bible say that the whole world lies in the lap of the wicked one?

Doesn’t he say he was the prince of the power of darkness, the prince of the power of the air? So if you’re breathing in any air, look what you’re getting! Breathe in God... Oh brother! Oh man! Breathe in pollution. Not God.

Listen, I’ve been through all this stuff. You people, you never saw this junk I’ve been through. Frankie’s been through a bit of it. Of course John [McRae] has been through some other stuff I wouldn’t want to go through that we won’t talk about. But, anyway...

44 You get the picture up here: before this beginning here, up here was God, and that’s what the whole picture is about. And Brother Branham, being a prophet, he took John 1:1 and he explained it thoroughly.

And yet you can turn and take John 1:1 and you can show the alpha there, going all the way down to where the Son comes into existence, and where we all come into existence.

Now we don’t like calling ourselves ‘logos,’ because that is not what the Bible calls us. It calls us ‘sons’. Actually, it calls us ‘born ones,’ and we should always use the term ‘born ones’ because if you don’t, you’re going to get into trouble, of a certain degree and area.

45 So let’s do some reading again, and quotes. And again I say it’s difficult to just use quotes without context, but if you read enough of them, they begin to sink in, providing you are reading correctly according to the doctrine.

And I don’t care what you think, or what you feel, there is a doctrine. And the doctrine is absolutely specific. Number one: God by Himself—Elohim, the Strong One Bound by an Oath—and that’s all you know and all you need to know at this point.

If He’s the Strong One Bound by an Oath, God then has limitations. And the limitations are His Godhoodness; and His Godhoodness is “I am sovereign. Nobody

tells me anything. I do not listen to anybody.

I have my own thoughts. I do with them what I want. I cannot have another thought upon another subject. There is no way. Everything about me is perfect, because I'm omniscient. And being omnipotent, I can do anything I want, and I will do it within the limitation or delineation of my 'Wisdom Word'."

And what He thinks and what He does is within His Godhoodness—love.

Now right there, you can say, "Well, I don't know."

46

See? People don't believe in love like I believe in love. If people would've loved God back in Israel, they never would have gone out of line.

When He told Israel, "You're going into Palestine now; I'm giving you the land. I want you to know one thing: get rid of every single inhabitant. Get rid of every single inhabitant." They didn't do it.

And He said, "Don't marry amongst them." They didn't listen.

And He said, "Don't have many wives." Oh, yes, He said that, and David had five hundred, yeah, Solomon, a thousand. Now where's your polygamy in this message, and that junk that Jones and these birds are preaching.

Now what do they do? Oh, they just simply couldn't kill them all, no, they couldn't do that. They made a covenant. And then they went looking for all kinds of women.

Then the next thing, God said, "Okay. Kill all the men and boys, and just keep the women for yourselves. You're going to have lust anyway. Go ahead and work out your lust. Have a ball."

"We had great love."

And God said, "If your children are obstreperous and don't listen, they're serpent seed. Get rid of them. Don't let your eye pity."

"I can't do that, I can't do that. Oh, I've got lots of love."

You're insane and rebellious. You haven't got a clue as to what love is. See? That's why Brother Branham said, "*How you ought to love each other, you that love this Word.*" The Word is the ultimate and inflexible.

47

How many love this Word? My God, I fall short, but I'm a scrapper. I love the Word, I do, I've got great respect for It, and I try desperately in many places to hold people together.

Some sitting here know a little bit about my efforts. It didn't work. So leave it be. But I'm not going to turn on this Word for anybody.

48

So therefore, this great Fountain is bound by His Own Godhoodness. And He can be nothing but God, and His Word reveals to us exactly who and what He is, and how He operates, how He has operated, how He does operate, and how He will operate.

And He tells us one beautiful thing: He said, "I have always done the same thing in the same way, so that you know who I am and what I am doing." And that comes right down from Moses, the prophet, that men may fear.

When Brother Branham came on the scene and the Pillar of Fire, Elohim, came with him, did they fear?

"Oh, wonderful! We can do this too!"

"You believe in one God? Oh, you're Jesus-Only. Out of my life!"

"Serpent seed! Oh, horrors."

"That great big beast like an elephant came and raped Eve, eh?"

Never said that. Yet science has proven, one hundred percent, one mother, two fathers. God and His prophet. Absolute—infallible.

49

We sit here this morning just wondering if we should listen or should obey, or we should do this, or we should do that. Something wrong somewhere, brother/sister. But I'll tell you one thing: it's not over yet. There's an old song that's really true.

It said, "God does not make you to go against your will, He just makes you willing to go." And therefore, God sent the hornets, and He never made them to go against their will; they were just willing to go.

Yeah, and him that willeth to do the will of God shall know the doctrine. If you're a child of God, you have to be taught, and you will know the doctrine, and you will be willing. You will be willing, because you can't get anywhere without the doctrine.

How would you like to go somewhere without your skeleton? Hi, Bob. You couldn't even roll. How can you go anywhere without the doctrine? The doctrine is the skeleton. It's the framework. It's not a scaffolding now; it's framework. Word within the Word, and Word upon Word.

Now you just can't put Word upon Word without the framework—the doctrine. That's what the devil did.

"Oh, Eve, come here," he said. "I'll tell you something that God didn't tell you."

And he told her the truth. God did say that. God confirmed it. Now their eyes are open. They're as gods, knowing good and evil. He confirmed it! It had happened.

Too late, because it wasn't God revealing His Word in His time.

Now you see what I'm saying makes everything Brother Branham said so perfectly

50

clear to you? There's a Message, and there's an hour for the Message. There's a Word, and when that Word is gone, it's over, it becomes like wiggle worms.

The message of Luther is gone, but the spirit and the life of the Word is still with it: you still have to be justified by faith. And sanctification has to be here.

And the baptism has to be here, because that is the Word. But the rest of it is all gone, it's all gone for the day. And what is the Message today? It's a Message of His Presence—*"I'm here to declare Him."*

The quote that somebody gave me, and I didn't find it myself until recently. He said, *"My ministry is to declare that He is here."* But Brother Hall found it, and he said, *"My message is to declare Him, that He is here."*

But it doesn't make any difference whether I declare Him, that He is here, or I declare that He is here. If you're going to declare that He is here, you better tell about Him.

If you declare 'Him', you better tell 'why,' and under what conditions He's here. No matter how you look at it, I preached the whole thing from A to Z. I went into Ephesians, forty-eight messages.

One guy said, "Lee preached twenty-four."

And I said, "The guy can't even count." You get criticism. It doesn't matter. You still go on.

51

Brother Branham got criticism, because he learned the doctrine from Lee Vayle. Brother McRae got criticism, because I learned the doctrine of Godhead from Brother McRae.

Well, hallelujah! Ain't we got fun? You've got to have a sense of humor, folks, I want to tell you. Even Billy Sunday said, "God has got a sense of humor. He made the monkey and the chimpanzee and some of you people."

"And a merry spirit doeth good like medicine." Now why doesn't the FDA sell that? Hey, you kids, just get happy. Bring on the monkeys and the clowns, and play the tambourines, and toot the tooters, and they'll be happy little kids, and you won't need the medicine.

Oh, brother! You wonder why I am so ironic and sarcastic. If I were anything less, I'd be stupid; just dumb oxen... chomp, chomp, chomp, uh-uh... chomp, chomp, chomp, uh-uh.

I'm not a dumb ox. I'm a stupid idiot at times, maybe, but not a dumb ox. All right.

52

He said here,

Christ Revealed in His Own Word 65-0822m

[52] *...And so the Bible is not a book of systems or codes or moral ethics.*

Yeah, I like that. Paul never stood for morals. He stood for the Gospel. Why? Because the Gospel is the only thing that could bring out the morals. It's the only separator there is.

It's a sword. It separates your love, which is earthly, erotic, familial, and God knows what, from the true love, the supreme love that you need to give to God.

As the Bible said, "Follow your vocation." Anybody knows there's vocation and avocation. 'Vocation' is your true calling; 'avocation' is what you're doing.

Now my true vocation is being a servant of God, the same as yours. And at the same time it includes a teaching ministry. But you people have avocations—truck drivers, hammer-bangers, lawyers, brick layers, accountants... who knows... scientists, mathematicians, teachers. That's your avocation. Your vocation is as a child of God, a loving child of your Father. So okay.

53

So it's not moral ethics, neither is it a history book. But history is there, morals are there, theology is there, systems are there, codes are there, everything's there, but there's something far beyond that.

That's only there, because it's necessary as, what you might call, a conduit or an access to the reality, because before you were here, God made the stars and the earth and every single thing, and provided for our forefather and foremother, our first parents, Adam and Eve, everything they needed. And everything was there, and it showed forth God.

But God had to come down and say, "Don't eat of that tree. Do eat of that tree."

And Adam, maybe at noontime, would sit in the shade of the Tree of Life, but like a nut, he went over with his wife and took of the tree of the knowledge of good and evil, which, of course, we understand was symbolic. Okay.

54

Now:

[52] *...It's the revelation of Jesus Christ.*

Now watch what the revelation of Jesus Christ is: God Himself revealed from Word to flesh. Now God is omniscient Word, He is omnipotent Word to flesh, and it's all done in love. That's what it is. So let's read it again:

[52] *...The Bible is the revelation of Jesus Christ.*

All right. Now, in apposition, explaining exactly Jesus Christ, it's the very same thing: God Himself, Jehovah-Elohim, revealed from Word to flesh. Whereas once you simply had here, up here [on the white board,] the memrah you've got down here, flesh, or... I rubbed it out, sorry. All right.

That's what it is: the Bible is the Word, and God is the flesh. Now He changed it, because he said, "*God is the Word*" rather. See? He had it backwards. Now let's read it

then that way:

[52] *...It's the Bible is the revelation of Jesus Christ, God Himself revealed from Word to flesh. God is the Word, and Jesus being the flesh. It's a revelation of how God (the Word) was manifested in human flesh, revealed to us. And that's why He becomes the Son of God; (Now watch) He is a part of God.*

55

He's talking now about this one who becomes a Son of God, Jesus, who came down, flesh-man, and is a part of God. And that's true. God came down into His Own Son—indwelt him.

Now he's telling you, therefore, that the Bible is the whole story of Jehovah-Elohim. And remember Brother Branham made preeminent our understanding of this transition and the human body of Jesus to produce this character which ended in redemption, the high point—five. [Refers to board illustrating the Jehovah-complex titles.]

And five is grace, five is faith, right down the Word. See? Right up here. And that is then redemption. And from redemption, you have the Shepherd, the Provider, the Healer, and then with healing in His wings, we're caught up.

But down here you've got to start with God. You've got to start with His Presence. See? Then you go on up. And you come into righteousness, the Righteous God, see? Then you come into sanctification, then the peace of God, peace with God, fully redeemed, now coming down, the care of God.

That's my own thinking. I thought I did a good job. I don't know what you think, but I think I did a good job on that, because that's the truth as it is. Understand?

56

Now let's read some more.

Christ Revealed in His Own Word 65-0822m

[52] *The body is part of God, so much that it's a Son.*

Well, that's right. If you as a man produce another flesh through holy matrimony, that's part of your body.

Now you say, "The woman provides the most."

The woman does not. She provides an egg for the sperm, and her body becomes a manufacturer—a processor—of what is here in the world going through her body. But she doesn't put her body in it, but the chemicals come through her body.

So you are sperm and egg. That's what is provided; the rest are chemicals, through the process that God ordained.

57

Now It says here,

[52] *...The body is a part of God, so much that it's a son.*

In other words the male and the female had everything to do with this child. There is no female involved with God, so God alone is involved. So what does He do? He creates a sperm and an egg, and He leaves it as a created thing, wrapping Himself in it so that now whatever lies in God is going to have to come through the DNA and the RNA of God.

Otherwise, a baby born to man and woman couldn't be a part of the man, couldn't be a part of the woman. There's got to be something there to do it. The blueprinting has to come from the two of them. One may have more chromosomes than the other, and this and that and the other thing, but the coming together is what God wants.

58

[53] *...As the Catholic puts it, "Eternal Son," and the rest of the churches do the same thing; the word doesn't even make sense. There cannot be Eternal, and then be a Son.*

He said, *"How can it be eternal and be a son?"* Because the son is something 'begotten from'. A son is something begotten from, so therefore, the Scripture is correct.

And Brother Branham is correct: the Only-begotten Son. This one is begotten by God, but it's got to be Emmanuel. It's got to be God coming forth. That's why He wrapped Himself in the sperm and the egg; in other words, took His blueprint for the flesh.

Well, let's find out about that a little later. Brother Branham said so; that's it. See? I believe what he said, and I go looking for it. If I was a kid and believed there were Easter eggs on my lawn, do you think I wouldn't look for Easter eggs and try to catch the bunny that laid them? Why, certainly.

Then if I believe this is a prophet of God, tell me the truth, don't I look for it? Well, if I'm a stupid little kid, looking for an Easter egg and bunnies, and I'm a child of God, wouldn't I look for this? Get your brains baptized with the Holy Ghost. Sharpen your senses unto righteousness. So that you can see.

[53] *...Now a Son's something "begotten from." The word eternal, He can't be a Son, cannot be eternal Son. No, sir. Cannot be an eternal Son."* No.

[54] *But now he is the Son, so much, that all the Word that was in Jeremiah, in Moses, all those Words, like He said, "They speak of me." All that true Divine revelation of Word was wound up in one human body, and God put flesh around it.*

What he's really saying here is that was all wound up in one human body which came, that flesh came by reason of God doing something about it, because you can't say in one human body, then God put flesh around the human body.

What he's saying is, "The human body is flesh that God put around Himself, put around that Word to bring that Word into revelation, which could not come otherwise—couldn't have come otherwise. See?

59

[54] ...*That's the reason He was called "Son," reason he refers, "Father." Why, it's just simple, if you let God pour it down into your mind. See? God revealed in a body of flesh, from Word to flesh. That's John 1:14, "And the Word was made flesh, and dwelt amongst us."*

And It said, "And the Word was made flesh," was made into flesh, surrounded by, became. In other words the simple language is this: what was in Word, God manifested in a human body.

God said, "Now let's make that Word that I put there, every bit of It, let me show you what is at the heart and core of It, and you will see me revealed. And that's it.

60

Okay. Let's keep reading: And this is way back in 1955. You've got to be very careful about some of these quotes that you take from way back yonder, because Brother Branham never actually began teaching, in my books, until he hit "Serpent Seed."

Now he preached a lot of truth back there. He preached things on Melchisedec and different things, justification, sanctification, but he really began hitting his stride when he said, "*The prophet in this former rain will sow the seed of the entire Bible from the serpent in the garden to the prophet in that former rain.*"

So you've got to notice in September of 1958 Brother Branham came back, and he began teaching as he never taught before, and "Serpent Seed" was the wildcat that was turned loose at the garden party.

The Entombment 57-0420

[50] ...*Then no doubt in my mind, but that was what Jesus had in his mind... [Isn't that beautiful?] when he was here on earth.* Now he said, *And no doubt in my mind, but that's what Jesus had in his mind when he was here on earth."*

Now isn't that just presumptuous? Why would Brother Branham seem to say: "Hey! I know what was in the mind of Jesus. Look at me."

61

Well, if he's a prophet and God is in him, he better have the mind of Jesus, or there's something radically wrong somewhere. And it was vindicated that he did! There's where these people aren't like us.

They are not like us, because I stick to vindication, as I doubt... Well, I shouldn't say it, but the point is: I doubt that anybody teaches as I teach, because Brother Branham said that was my ministry. And so I stick with it, and I am telling you that people will not like what is being said here.

"You mean, William Branham, that you have the mind of Christ?"

Let me tell you by Paul the Apostle: "If you don't have the mind of Christ, you are none of His," period. And if you don't have the mind of Christ, you don't make the first resurrection, period. And if you don't speak the same thing with the same mind, you'll never get there.

And Brother Branham said, "Let ten people in one building at one time have that same mind, speak the same thing, there's a rapture." Paul had the mind of Christ, and we, by the prophet, have the mind of Christ. See? All right.

62

[50] ...And then no doubt in my mind, but that's what Jesus had in his mind when he was here on earth was that infallibility of God's eternal Word.

Now that was always what Jesus knew, infallibility, the Strong One Bound by an Oath, the Strong One Bound by an Oath, the Strong One Bound by an Oath. He can't fail, and I can't fail in trusting it.

That's why David said, "He will keep him in perfect peace whose mind is fixed on thee, because he trusteth in thee." That's a tremendous statement, and if you don't go through the process, you don't get it. For we know that "in him dwelt the fullness of the Godhead bodily."

Now listen: let's understand what that is: the entire Godhead was in him. Now notice, he doesn't say, "The entire God was in him; he says the 'entire Godhead'." In other words, "I am the Lord, and there is none beside me."

63

[50] ...He was both Father, Son, and Holy Ghost, [actually both Father and Son and also the Holy Ghost, because you can't have three things and be 'both'. That's just poor English.] He was Father, Son, and Holy Ghost, but dwelt in a human form; now watch: the theophany of God.

Now that's exactly true, because Jesus was God manifest in human flesh, and that from the Greek word 'theos' and 'phanero' which is to absolutely manifest God, to show God forth.

You say, "I manifested something." Well, you showed it. This man manifested his grief. This girl manifested that she was really a good artist. This fellow sure manifested that he was a crook. It means 'to show forth'.

And if it's God showing forth, then that's what it is. And Jesus said, "Don't you understand I don't do these things? If you see me, you see the Father." So Brother Branham is saying the absolute truth here, you see, the theophany of God.

64

Now watch:

[50] ...The great image of God that He made man in, then placed him on earth...

Now listen, he's going right back past the flesh. He's telling you here that when God dwelt in human flesh, it was not just a theophany. It had to go back previous to that. And here's what he says:

[50] ...The great image of God that He made man in, then placed him on earth... He had a body. God had a body. God isn't without a body. God's got a body, and it looks like a man. Moses saw it; others saw it, and it looks like a man.

Before Brother Branham said that, or I heard him say it, I knew that if God said, "I have eyes, I have breasts, I have thighs, I have ears," He would look just like a man. If He had a son, he'd have to be a man.

How could God have come down and dwelt in any other form than that which was associated by the reality of Who He is. You can't get a horse from a cow, and a cow from a pig. You identify every life by the body.

Now we're waiting for a further identification. That's in the Resurrection. But just hold that in your mind. God's got a body.

Now:

[50] *...Moses saw it; others saw it, and it looks like a man. And it's just an impression, that is, of what that is. And everything on earth, the beauty, the sweetness, the beauty of the earth, there's nothing else in the world but an answer to a far better that waits us.*

65

Now what is he telling you here? He's telling you God's got a body. It's a theophany. It looks like a man. That's why He made man, Adam, in His image—a man, absolutely, and he said, "*Let me tell you something: that's on earth.*"

Now he's not talking about a theophany of God that he made the image of man in. He's talking about the actual theophany of the sense of the body. And he said, "*Look, everything on earth has a sweetness and a beauty in its original form.*"

And he said, "*Everything is wonderful. It's very nice,*" he said. "*I like it, but...*" he said,

[51] *...The sweetness and beauty of the earth is nothing else in the world but an answer to a... [actually it's a type] ...to the far better than that that waits us when we leave the world, for everything in earth is just a pattern of which is in heaven, everything that's good, everything righteous, everything beautiful, trees, birds, everything, it's just a pattern of what's in heaven. [Now listen:] Our own life is just a pattern.*

66

Now he uses the word 'pattern', and you'll find that it is not really the good word. Now watch:

[52] *...It's just a shadow, and not the real thing. Now it's got to be a real thing, it's got to have some substance, if there's something on the other side that's better than that, and yet it's the same thing. So you've got to watch the language. He said, It's a shadow.*

Actually, if I were saying this, I would say this: it is a seed. It is a seed that has been repressed, like a seed that should come forth in a beautiful flower in the sun was kept in the shade, and it could not be what it was supposed to be. But it is to be, because that's the truth of it. So the language is good, but I'm improving on it in this respect, I hope.

Now here's what is good:

[52] *...It's the negative side.*

Now negative here can be taken two ways. The negative as a photo and the negative as opposite to the positive. You can take it both. I prefer what he said later on, which is the negative of a photograph. Now why do I say that?

[52] *...It takes death to develop the picture, [A darkroom develops the picture.] to put us back in the theophany we came from.*

67

Now he's telling you right there: when you leave here in death, you go to a theophany. And if you thought this was good, you wait till you get there.

And Brother Branham described it with such emotion he almost fainted. And he saw this woman so beautiful. They said, "Don't you remember her?"

"No."

"Well, she was ninety-one years old when she attended your meeting and got saved."

She was a beautiful sixteen-to-eighteen year old girl.

So you see the flesh here to be tried, taken from the earth, and the earth is merely created. See? It wasn't that our lives brought forth that earth, the life was there and the earth was brought around it. Then God breathed that soul into it.

So now the soul has got a lot of strikes against it. Because anything that can happen out here in the world can happen to us. Bugs can get into us, parasites, everything else, and we can finally die.

As Brother Branham said, "*Something's got to take you out of this world eventually, and one is cancer, tuberculosis, arthritis...*" Ho, what if you had all of them.

68

So he says here, now listen:

[52] *...You were made in this image of the theophany.*

That theophany evidently was a man like you'd call a spirit-man; that is what it would be. You'd almost want to call it like a ghost or ghoul or something, or something mystic, but it wasn't. It is a reality. It's a theophany. It shows forth what is actually there, and so you come down here, and you're in the negative state.

But when you leave here, you go back to what you missed, which was what Brother Branham calls a 'theophany,' but it's not a theophany, because you're not God.

It's a Spirit-man or a Word-man, because he said, "*You bypass the Word-body,*" because actually the Word should have produced its own body, because if a seed is a seed with life in it, all it's got to do is have the conditions, it'll produce and bring right forth.

69

Now we're not in the right condition; so we die and go to this Word-body, eternal in the heavens, because this body bypasses the Word, but comes from it.

It's got the same eternal elements in it as the Word. It's got to have, because if we're a child of the Word, the elements of the Word has to be there. That is the seed.

If you're a colt, you've got to have horse elements. If you're a calf, you've got to have cow or elephant or what brings forth a calf. If you're a pig, you've got to have pig elements.

So if you're God life, you've got to have God elements. People don't want to believe that. What's so simple to us is so stupid and hard for anybody else, because they can't realize we are identified as a specie.

"Oh, I'm just a guy that came here, oh, yeah, and if I turned to the Lord..."

What if you're not a sheep?

"Oh, heavens forbid. I can prove I'm a sheep, because I turned to the Lord."

Which one?

"Oh, I came to Jesus. Oh, I came to God through Jesus. Yeah, yeah, but... Well, just a minute now, maybe it was the Holy Ghost."

Well, you've got three of them.

"Yeah, I've got three of them."

70

Listen, it doesn't cut. It does not make reality. When God said, "I will speak to the people through a prophet," and they turned down a prophet, it can't be God! I don't care if they speak in tongues and have miracles. Don't give me that.

A gift of the Holy Ghost is not the Holy Ghost. It's a gift 'from' the Holy Ghost. Anybody can have a gift from the Holy Ghost.

How do you think the technique developed by Dr. Dick A. Versendaal DC; [Holland, MI] is now being taught in five universities now. He's the guy that discovered a piece on every part of your body, all around, has a piece on you, the nerve endings and all, like a fifty cent piece. You go zip, zip, zip.

Oh, that's not it. Zip, zip, zip. That's not it. Oh, here it is; here it is. It's your liver. How does he know? Ask anybody. The diagnosis through body points called Contact Reflex Analysis (CRA), also known as muscle testing.

Say, "I don't know."

He tuned into the universe somehow. Did he tune into God? Is it a gift of God, a doctor being a god? Or is it something the devil gave him?

71 Here's Edgar Cayce, a spiritist, he goes in a trance, "Oh," he said, "all right now."

"View the body, Mr. Casey."

"I am viewing the body."

"What is wrong with the body?"

"Oh," he said, "the body has so and so, and so and so, and so and so..."

"What do I do about it?"

"Well, it's a problem called such and such, and such and such. Get it for him, and he'll be healed."

Now they look around the country: "There's no such thing."

He said, "Listen, God spoke through me. There is that product. It is available."

So they began searching through town after town, and there on a shelf in a little pharmacy is the very product. And the man gets healed. And it's the devil! If God used the devil, that is.

72 Huh! You know, I shouldn't be so rough, but I like me being rough. How in the world can I get across anything unless I hammer and hit it, clench it with a nail, and hit it with a crowbar? I mean you just can't get people... I'm trying to get people to understand.

Look, I have nothing to do with goats as far as I know, but I'm going to tell you, there's some mighty thick-headed sheep; and I know that, because I'm thick-headed.

And until you really get under this Word and believe God like I had to, because I had false doctrine, you will not know what I go through, and what it's all about.

Brother Branham said, *"Healing is of God. When people even go to a witch doctor, they get help believing it is God."*

You have got to come to that place. And if you don't come to that place, I can't make you come to that place. You've got to have implicit faith that this is the revealed Word of the Living God, that Brother Branham cannot make a mistake.

He can use some words that aren't as good as other words, but you'll find him using those better words down the road, because the Word always corrects the Word.

73 So he's telling you: here, this image, that was a theophany. God made us in the image. We have it now in us. Now remember, it's just image off of image; it's not the theophany. It's just taken off of that one. Our theophany is up there, same as God has His Own.

Now, that is put into the negative in the flesh, and that negative, through experience,

which comes by obeying God, obedience, and following the Word to develop the character, will one day leave us. That's our soul life, our soul. Will leave this body in the dust.

Then you'll go over there where it's so wonderful that you couldn't believe that you even were enchanted with the beautiful things of God here in nature. They are second-rate, third- and fourth-rate, along side when you cross over.

Now wait till you come back in the resurrection, when the negative of your photograph is fully developed.

The negative goes into the darkroom, death, comes out on the other side looking very good, but you wait until it comes out in the image of Jesus in his resurrection.

Now that's what he's telling you here. Now, if that's not a blessed hope, I don't know what is. If that's not something to look for, I don't know what is.

74

Now watch:

[52] *...Our own life is just a pattern. Our own life is just a negative of this great photo that should be developed to put us back in that image that God made us from, get to our own theophany, because everything comes from God and is patterned after God. See? Now it takes death to develop the picture.*

In other words you're stuck in the flesh here, you go into the darkroom, and through that process you have now what was back here in flesh, but is no longer in flesh, it's in that Word-body that you're supposed to be into, and you bypassed it. And you say, "Wow! This is tremendous! I love it!" Now watch:

[52] *...Then in the resurrection we come in His likeness, a resurrected body. What a beautiful; not only beautiful, but it's the real solemn truth of God's Eternal Word, we'll be like Him.*

Now that's what it's supposed to be, and it took this six thousand years to do it.

75

Now, so here's the point: should not the same kind of seed bring forth as it did in Jesus Christ, except for position? Yes! That's the answer. When I have a nice seed from a plant that I've saved, I expect that seed to bring forth that plant. That's all.

If I'm breeding horses, I don't expect one day to wake up and find a bunch of mules running around in the horse pen, unless somebody stole my horses.

If I'm breeding cows, I don't expect to have a bunch of pigs running around in my corral, unless somebody stole my calves and threw in a bunch of pigs.

How in the world, if we really believe that we are the seed of God, brothers and sisters of Jesus, joint-heirs with Jesus Christ, that we can have any less, except for position?

And the answer is, "No way." It's got to be that way. Absolutely. I expect my turnips to bring forth turnips.

Now you say, "I wonder what happens though if that turnip disappoints you."

I can tell you, something's wrong with the soil or the weather, but not the seed.

76

And what are people doing? They're messing with the seed right now. That's why those soybeans only have fifty percent of the nutrition. And that's why our farmers are going to lose twelve billion dollars in soy beans to Japan, because the move is on by a little lady who said, "Look, I don't trust it."

And that's why your granaries are turning down this seed that has been changed, because Europe doesn't want it. So the farmers are going to be left holding the bag, while the big companies that cheated the farmers are going to stand back and gloat: they got the money.

And what's going to happen? You and I are going to pay the bill. So dig down in your pockets.

Okay, farmers, what's it going to cost Lee Vayle to give you a bonus? And the government did it, because the government is run by this money—this soft money that corporations give in order to get something back.

This is why McCain won't even get off first base. Trent Lott will see to that. Don't blame the Democrats. Brother Branham was tough on the Democrats, but don't blame the Democrats in this. It was Trent Lott. It wasn't Mr. Clinton.

So Brother Branham finally said the absolute truth. He said, "*They're all alike, I won't vote for any of them.*"

I was going to vote a couple of years ago in the election, and I found that Metzenbaum and Mr. Kennedy were hand in hand. I said, "Forget it," and I walked out. I ain't going to vote. Actually I was supposed to vote as a naturalized citizen.

77

Hebrews, Chapter Five And Six #1 57-0908m

[55] *Now what did we find him to be? We found him to be the great Jehovah God made manifest in flesh.*

Oh, there you are. There you are. Jehovah of the Old, Jesus of the New. But, you see, we don't keep that in our mind. [Brother Vayle sings]: "Oh, glory, glory, glory to the Lamb." Yeah, how about glory to God, through the Lamb?

Now I'm going to go into my house through the door. "Hey, door, love the door, sit in the door, stand in the door, beautiful..." I want to go in the house. Jesus is the door. I'm not running down Jesus, trying to take from him.

I'm trying to show you Jesus is not God; and His glory He does not share with another. He confers glory. He confers glory. He gives glory. He doesn't share it.

"Come on, Lord. I want part of Your glory." Can one ask that?

78

What about these guys with gifts? You know, I watched the guys back in the old days, when Brother Branham was alive, and they go... Big shot, you know... Brother Branham, little humble guy. Oh God; showmanship! It's wrong.

But you know what I found? I found that when Brother Branham was there, the big shots were walking all alone, and they all ran to Brother Branham and hung around him like a pot of honey. And Oral Roberts walking all by himself. Well, even I could walk up and say, "Hi, boy."

But he couldn't get to Brother Branham; but I could. I could get to Brother Branham day and night, any time of the year, any time of the day. See, I didn't try to be Brother Branham.

I recognized him and wanted him to be what he was supposed to be. And if I could help him, and many times I'm sure I didn't, but I wanted to be of help to him to be exactly what God wanted him to be. And you get that far, it's not going to be too rough the rest of the way.

79

Hebrews, Chapter Five And Six #1 57-0908m

[55] *What did we find Him to be? We found Him to be the great Jehovah God, Elohim, made manifest in flesh. [Whose flesh? The flesh that He provided, wrapped around Himself, that Jesus occupied as a human being.] We found Him not to be a prophet, [but he was a prophet. But you can't say he's a prophet 'period'.] But the fullness of the Godhead bodily.*

Now he's talking about duality; and duality is two, at least two, in personality and equality—the two equally positioned. Now the equality is this: They're both inhabiting one body.

The duality ceases when it comes to equality, "My Father is greater than I." Ah, that's real humility. Today people want to out-God God, out-Jesus Jesus, out-Word the Word, out-Spirit the Spirit, out-Gift the Gift. Isn't it nice just to have somebody that just walks in the Light?

[55] *He was Jehovah made flesh. And the body, Jesus, only tabernacled Him, God dwelling in man, that's two of them, which is Emmanuel, God being reconciled to man, through man...*

Watch that now... How was He reconciled to man? Through man, by getting into a man. How? By the virgin birth of His Own Son and Jehovah, the Spirit, the Father of Jesus, Spirit, Jehovah-Spirit: those are words in apposition—dwelt in Him. That's Emmanuel.

80

[56] *Now how many remember the teaching about the Godhead? How we went back and found God, like the great rainbow with all the different spirits...*

Well, God isn't a lot of different Spirits. What he's talking about is what we're talking about up here—the great Lamp, in here.

In other words you're finding what Brother Branham, I think, would call traits, more than anything else, like seven spirits before the throne. That's one Spirit in seven church ages. You can't tack God down as many Spirits.

It's like Servetus said, "It isn't that God is many people. It's one God with many names and many titles. And I think Stone wrote a book about there being four hundred names and titles of God.

[55] *And the body, Jesus, only tabernacled Him.*

81 All right, now, back here: So different spirits. "*And then the Logos went out of God, which became the theophany.*"

Now when you're talking of God Himself, that is one hundred percent true, and that was in the form of a man, which he talked about up here.

"And Moses saw It pass by in the cleft of a rock, and then that theophany was made absolutely human flesh—Christ."

Now notice how He came down. He starts in the Garden of Eden where they make him man. And man's got to get back to his own theophany, which he bypassed.

He's made in the theophany of God: arms, legs, ears, eyes, nose, throat, and so on, a man. Moses saw His back parts, a man, and Brother Branham said, "*Others have saw it was a man.*" And that's exactly true.

If you wanted to see God, you'll see the outline of shadow of a man. My experience doesn't mean a thing, but I certainly agree with what Brother Branham said here, because it is.

82 And now he said:

He comes... and then that theophany... [He's talking now about the manifestation of God, which it would be a Pillar of Fire. And he said,] "*The Pillar of Fire was in Christ, which was God,*" made absolutely human flesh.

So now God comes from what He was, back here, completely undisclosed, nobody could get to Him, you can't see Him, so He comes out here in a form that you can adjust to and see, God is in there. That's Logos. That's theophany. No problem at all.

Now He's got to come down here to flesh. So what does He do? That's what He does. He comes right down here. Now if it's a theophany, God has got to be in it. He's got to be somewhere.

That's like the Pillar of Fire, Shekinah Glory of God, is the glory attendant upon the personal presence of God. It can't be there unless God is there. So therefore, we find it, like Brother Branham said, "*God, hiding behind a Pillar of Cloud, and a Fire, and so on,*" right down the line.

So now God is going to come into human flesh, which is Christ.

Now, because he says 'human flesh' and 'Christ', you know he's talking about Jesus, the man that died for our sins, and God raised him and made him both Lord and Christ. So he's talking about that one, because they are in apposition. They've got to be.

83

[56] *...Was made absolute human flesh, Christ. And how we find out, that through His grace, we have Eternal Life. Now, the word 'forever' is for a distance, for a space in time. [It's a roll of the planet in eternity, is what it is.]*

In the Bible "forever and forever," a conjunction. But 'forever' only means a time, and 'eternal' means 'forever'. In other words there's no beginning and end. And only everything that had a beginning has an end, but things which had no beginning have no end. So God had no beginning, and He has no end.

And that's how he addresses Melchisedec—no father, no mother, no beginning, no end. Now the students say, "That means there's no genealogy."

Now what are you going to do? Are you going to take a prophet, or are you going to take a man that's got something out of his head?

Now you can't tell God by nature, but you can tell there's a God there. But you can't understand Him. Now I'm paddling a beautiful boat tonight, in a beautiful sunset, and I'm on Gull Lake up there in Canada, which is known for its squalls, and oh, it's a great time.

The next night I don't go out, and my friends go out, and a little girl I used to go to school with—Beatrice Booth, who became an RN, goes out in that lake with friends. A squall comes up, and she drowns.

Oh, I say, God's beautiful. I had a beautiful boat ride, lovely moonlight, nice, nice, nice. Hey! What kind of a God is this? He killed that little girl.

84

You can't tell God by nature. All you know is there is a God. You want to know God. You've got to go to His Word, and you've got to trace It down through, until you come to the Son, where God manifests in flesh, and see the whole screen open up.

And you'll see it was God all the way through the Bible, and it's God all the way through. It is Jehovah-Elohim. And Jesus is not only His Son; He is His righteous servant.

And we are not only His sons and daughters, we are His righteous servants. So all right. I think I would say our time is well gone by now, right around twelve or so. So okay. We're learning this, and this is very good. So, all right now.

He says here:

[56] *...And then that Theophany was made absolutely human flesh, and that is true.*

In other words, what you're tracing here through the Bible is Brother Branham taking us on the journey that no man ever took us through, which is God from Spirit-Word to flesh. See?

85

Now in closing, we'll just read to you what it's all about. And never forget that we are back to this,



Ephesians 1:1-2

(01) Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ:

(02) Grace be to you, and peace, from God our Father, and the Lord Jesus Christ.

There's two of them. One is our God, Who is our Father. And remember: God always precedes 'Father'. So therefore, don't you try to fool with God by saying, "Oh, dear, lovely Father."

In other words you're trying to work on His paternalistic principles instead of God principles, which is the Word. And it doesn't matter whether you're a son or not a son, you cannot change God's mind or God's Word, though therefore, you address Him as 'God, my Father'.

But notice how we always change it: "Dear Father and God," or "Dear Father God." You cannot find that in the Bible.

If you can, show it to me. I've never found Paul doing it. I've never heard Jesus say, "You come to me." He said, "You come to the Father through me." He said, "Worship God."

They said, "We want to worship you."

He said, "Don't worship me. Worship God." Then he said, "The devils also believe in one God and tremble."

When did Jesus ever point to himself except as a prophet vindicated? He never even said much about being Messiah, except in the sense, "Eat my flesh and drink my blood; you've got no life in you." and "I am the bread of life which came down from heaven."

He spoke in symbols but he spoke the truth, right down the line. He never magnified himself. You've got to approach God as God.

86

Now listen:

Ephesians 1:3



(03) Blessed be the God and Father of our Lord Jesus Christ...

Now what he's telling you here is: identifying God through Jesus. And that's exactly Scriptural. He said, "I'll tell you the God I'm talking about. I'm talking about God, who is the Father of Jesus."

Now John says, "If you don't believe that God is the Father of Jesus, there's no such thing as the Father. And if you don't believe that Jesus is the Son of Almighty God, there's no such thing as the Son."

He just tells you flat: "Take it or leave it." And Paul says, "Take it or leave it." And that's what God says, "Take it or leave it."

Well, it's so much fun trying to twist God's arm, we just have a great time doing it. And we pray and we pray, and we get carried away with our prayers.

Oh, we get up with this divine cloud of hallucination. Ooh, hallelujah! Hallelujah! Forget it. Come on down to earth. Get with the Word.



Ephesians 1:3-4

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

(04) [But only] according as he [God] has chosen us in him [God] before the foundation of the world, [That's what we're talking about in John 1:1.] that we should be holy and without blame before him.

87

Now Brother Branham took the short cut, and he said, "*Before him in love,*" and it is, but it's not really true. It's "In love, having predestinated us."

And Brother Branham preached a whole sermon on the love of God predestinating. So therefore, he knew what he was talking about. He just read the King James Version without commenting as he might have.



Ephesians 1:5

(05) In love, having predestinated us until the adoption of children by Jesus Christ to himself, [That's God Himself.] according to the good pleasure of God's own will.

"Oh, Lord, I sought You."

"Oh, I'm so glad, Lord, I found you."

“Oh, I’m so glad, Lord, that...”

No, you’re so glad what? I’m so glad I was predestinated.

“Aah! Don’t say that nasty word. Why, don’t you know the Pope’s blessing is not on you any longer? For the Catholic Church says, “If any man says that he is truly predestinated, let him be accursed.”

Well, you’ve got the Catholic Church’s curse on you, and poor old popey, Johnny boy, ain’t going to be able to help you.

“Oh, I’m so sorry, God. I’m going to take that back, because I want dear old popey boy to bless me.”

Ha! I should look for the devil’s blessing.

88

Ephesians 1:



Ephesians 1:6-13

(06) To the praise of the glory of God’s own grace, wherein God hath made us accepted in the beloved.

(07) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of God’s grace;

(08) Wherein God hath abounded toward us in all wisdom and prudence; [Why He’s not just wise; He’s very good at using His wisdom.]

(09) God having made known unto us the mystery of God’s will according to God’s good pleasure which God hath purposed in himself:

(10) That in the dispensation of the fulness of time God might gather together in one all things in Christ, both which are in heaven, and in earth; even in him: [Right back to God so He can become All in all.]

(11) In whom also in God we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of God’s own will:

(12) That we should be to the praise of God’s glory, who first trusted in Jesus Christ. [Who hoped in him.]

(13) In whom also you trusted [that this son], after you heard the word of truth, [but not before] and the gospel of your salvation.

Now how many of us were trusting in a false Jesus, one of a trinity? Well, hallelujah. I

had it all figured out with Doctor McCrosson. When I got born again, I had the Spirit of Jesus.

When I got the Holy Ghost, I got the Spirit of God. Hallelujah! Oh, glory! Now I've got two Gods, two Spirits. Way we go to the races! Man, I preached a good sermon on that, too, one time. Highly commended. Hogwash! The devil's lie. What a great time preaching the devil's lie.

See that's why I say, "They haven't been preaching the truth, and I'm so sarcastic." I just look back and look what I had, and say, "Oh, brother! You talk about vomit! You talk about swill! You talk about death! I wallowed in it! Oh, man, I wallowed in it!

89

Oh, listen:



Ephesians 1:13-14

(13) ...after you heard the Word of Truth, the vindication of the gospel of your salvation, in whom [That says 'Jesus'. You trusted in God, because remember, there are two in that one.] you were sealed with that holy Spirit of promise,

(14) Which is the earnest of our [Paul now brings us together.] inheritance until the redemption of the purchased possession...

What was purchased? We were purchased—our bodies and souls, sealed back—and the body now is going to be redeemed and glorified.

As Brother Branham says, *"If this is good here, and you can tell by what you see there, get this flat: when you pass out through the dark chamber to get developed a little further, oh" he said, "you're going to really love what you see there. But wait till you get back here."*

Yeah. And the people standing here, living and walking and breathing are going to be changed to immortality, and as they get caught up, and meet their spirit or Word-form body.

Oh, that's going to be a shocker and a good one. Yeah. You'll get a taste of what these others—Brother Branham, and the rest of them—are waiting for all these years.

Now remember, the First Resurrection, the first half has already taken place, and Jesus led them captive, and took them up, and you'll find them in the... what is that? The second Psalm? With the proper help, I can understand Scripture. All right.

90

Here's Psalms 2, It says:



Psalm 2:1-3

(01) Why do the heathen rage, the people imagine a vain thing? [Ho, ho, ho, brother! And don't they do it right today.]

(02) The kings of the earth set themselves together, and the rulers that took counsel together, against the Lord, and against his anointed, saying,

(03) Let us break their bands asunder, and cast away their cords from us.

Do you think they haven't done that all over the world? How come you can't pray in schools—not that you need to. Forget it. They have done everything to destroy religion... that we are supposed to be separated.

The states that should have nothing to do with religion have everything to do with it, because of the Catholic Church. Pope Gregory is honored by saying, "Hey, the church and the government should be separated." Then the Catholics turn right around and took over the government.

They said, "Get off of our backs. Henry VIII, look what he did to us. Get off of our backs!" The government got off of the Catholics' backs; the Catholics got on the government's back. Hoo, brother!



Psalm 2:4-12

(04) He that sitteth in the heavens shall laugh: ["Ha! Ha! Ha!" says God, laughing in derision. Do you think God hasn't got a sense of humor? Just like us, we laugh, in derision. Well, at least, we're that like the Lord. Yeah, I'll] ...have them in derision.

(05) Then shall he speak unto them in wrath, and vex them in the sore displeasure.

(06) Yet have I set my king upon my holy hill of Zion. [In other words it's all in the making right now. They've set up their thrones here; He's setting up His throne there.]

(07) I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. [Now what day was that? Now you see, that's a puzzler right there. You can have two days: you can have the day that He brought him forth, or the day begotten from the dead. I think this is 'begotten from the dead,' where He made him both Lord and Christ.]

(08) Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

(09) Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. [Brother Branham said, "*That rod of iron is He's to come back and smash the devil and the world.*"]

(10) Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

(11) Serve the Lord with fear, and rejoice with trembling.

(12) Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are they that put their trust in him.

Now you see, that's the situation, that's after Psalms 1, right? Okay. That sounds pretty good.

91 Let me see here. Oh, I don't see what I want here, but it doesn't really matter. Where is that Psalm now? "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in."

Brother Branham said that is the Psalm that speaks of the first part of the first resurrection, and the resurrected saints are taken up into glory. So there's your answer.

They already have what you and I are going to have. It's existent. The thing is: are they eating and drinking? Who's to say they're not? Where are they? They're caught up somewhere where He is.

They could be in the presence of the Lord, and I suppose they are, according to what Brother Branham taught from that Psalm, whereas when Brother Branham crossed over, he was not in the presence of the Lord. He will be there in the resurrection. And so will you and I.

In the meantime, we are in the presence of Almighty God, where Brother Branham says, "*I want to see Jesus.*" And they said, "No way. You can't do it. You can't do it. You cannot go to Him. He will come to you."

So there you are, and there's what we're talking about, what Brother Branham was talking about, and so we see the magnificent, marvelous plan of Almighty God, and we see it all brought to pass through Jesus, the Son, and we see God glorified and magnified, and we're beginning to understand more and more about Godhead and how, who, where, why, and our relationship to that great One, because we are His children.

92 So okay, until December 4 and 5, which we could be possibly here, I don't know. I never say, "I shall go to that city," and we know that by now, unless the Lord wills.

So, the Lord willing, we could be back together here again at that particular time, and we just keep going through what Brother Branham says, in order to, by repetition—because that is very essential, by repetition to—have it deeply ingrained as to the doctrine. What is the doctrine?

And when you know that doctrine, and you have got a question, you wait until God gives the answer. And if you don't, you're going to blow it, just like that. You've got to learn a patience. You've got to learn a patience.

I don't have as much patience as I should, but sometimes I do have that patience, it gives me that ability to do it.

So let's rise and be dismissed at this time.



Gracious God and Father, through our Lord Jesus Christ. We approach unto You again, thanking You for the fellowship we've had together around Your Word, to rejoice and feed upon that which we know wherein is eternal Life, the real Life, that can now feed that eternal Life within us, Word bringing Spirit to the spirit, even the Holy Spirit in our souls, bringing us and making us ready now for the great crossover, which we know has to come.

We don't know when, but will, because it has been vindicated. And now we thank You, Lord, that we can wait even as in the days of Noah, and not become distressed, but waiting. And we will not be of those who say, "Where is the promise of His Presence? Where is the Catching-Away? Where is the Kingdom?"

We won't have to say that, Lord, because we know this is in Your Divine Will, the wheel has started to spin in that direction, the road has straightened out, the ascension is now at hand, and there will be those who are in it, because You are here, Lord, to catch them up into that Great Wedding Supper of God.

Help us, Lord, to therefore, with patience, run the race, and with greater patience wait, Lord, upon You, until You have performed all that which You desire to perform in us and through us and in this earth, and to glorify Yourself and the Lord Jesus Christ, whom You sent to be our propitiation for our sins, in whom You dwelt, turning us to Yourself, making reconciliation.

We thank You, Lord, that You are All in all, and we can see as never before that You are God and that there is none beside You, and our attention is perfectly, as much as we know, focused upon You, and our knowledge is clear, Oh God.

In all of these things we now understand as we never understood before, and shall continue to walk in the Light, as You are in the Light, and You expose Yourself to us, and we are having fellowship one with another, and that Blood cleansing us.

Unto Thee be glory forever more, in the Name of Jesus Christ, and may we contribute to it somehow, some way. We ask for Your mercy to do so, in that wonderful Name, Jesus. Amen.

'Take the Name of Jesus With You.'