

# Christ is the Mystery of God Revealed #9

September 3, 1986

Let us pray:

Heavenly Father, again we want to thank you for your goodness and mercy extended to us. Especially appreciate the services you gave us last weekend with Bro. Bell and Bro. Ungren, bringing out so faithfully and clearly the Word which You have given us through a prophet.

We appreciate that so much, Lord, to know there are men and women of the same faith that we are, not too many perhaps but there are enough, Lord, and even in the end time they'll thin down, as it was in the days of Noah—just eight. One man alone was pure human, Lord. We know that Noah was perfect of all, and no one else in his generation. And, Lord, we know there...is also true that at this time the seed has got to run out.

And the little tiny bride is going to be taken away, just like Noah, but there won't be an add mixture with that group that goes out of here. It's going to be just pure seed of God, transformed and right back to that wonderful day, Lord, where men like Enoch were pure human beings taken away.

So we know we are closing off an age, Lord, and we pray that as even as John the Baptist came, and now Bro. Branham to make ready the people prepared for the, Lord, that we might be thoroughly ready, because Lord, God we know that we have been prepared as vessels unto honor unto You, by reason of the fact that we see this Word, Lord, where other do not see it. Doesn't make us anything but it gives You the glory and the honor.

Help us to be humble in kindness and sweet tonight and just help us all, Lord, to receive Your Word in especially in my own case Father.

This is a tremendous sermon that the prophet brought—just so many things he said. Just—not that they boggle the mind, but the mind just takes off spinning in the heavenly places in Christ, so that thoughts come, Lord, just innumerable numbers of them, that we can't hardly keep up. So we pray You'll help to us just get our thinking straight now, and get the help that we should get from the message that prophet brought us, because we are not feeding on the words of man, we're are feeding on a body Word, the nourishing Word of God to nourish us up in the faith and put us in that immortality and into the rapture, to the wedding supper, into the millennium.

All these things, Lord, lie here tonight. Help us not to just appreciate them but as people to say yes that's right, that's wonderful, but, Lord, to be partakers of the grace that has been, and the truth made known in this hour. In Jesus name we pray, Amen.

You may be seated.

Now this would be, I suppose, number nine—somewhere in that area. I run out of remembering what place I'm at myself, in *Christ is the Mystery of God Revealed*. Now we might just change that title to say this: Messiah, Messiah is the Mystery of God Revealed—because that is true, because that's what the Hebrew is Mashiah and the Greek is Kristus. And they mean the anointed One, it means the same thing. So Christ for the Gentiles, Messiah for the Hebrews. It's all one, is the mystery of God revealed.

Now the first division of this message that Bro. Branham brought to us dealt with the fact that the unseen and unknown God desired to remove the mystery that kept men from relating to Him. Now that's the fact of the matter is that God being spirit, He cannot be known to finite creatures. So God must then do something wherein He will be able to make Himself known to the people. So the people can relate to Him, and not only relate to Him but relate to Him correctly.

You know, many people relate to many things but unless the relating is very correct it really is just an effort, nothing really comes of it. In other words when you are dealing with God you must come to the place where you're dealing in, not probable success but, you got to deal in a reality. In other words it must be truly successful.

See a lot of people today have jobs and they are not really qualified for them. And they never have a really have a full life because they, not properly qualified cannot be at ease within the confines of that particular occupation and so they're not truly successful. Life is just more or less just humdrum.

So but God wants a relating to man, a man being finite, and God being infinite. Now this would require a revelation and God determined to give that revelation. Number one in His own way, number two in His own times, number three to whomsoever He decreed to give it and, number four in what measure or how much He would give and, number five to what effect at any given time.

Now if you want something to discuss at your Friday night meetings you have something there for a good long time to come. You've got five major points right there to consider.

Now this revelation, by the time of its completion—which would of course conclude roughly after the two thousand years of seven church ages—would bring God into preeminence in a Bride and hence place that Bride back in Eden. So that's what you're looking at, this revelation would give God the preeminence and yet that would involve different things there, and then would put this bride back in Eden which is literally a restoration.

Now the last few paragraphs we read, on pages 47 and 48, dealt with the sovereignty of election in that God in His own will could open the eyes of one and blind the eyes of another, or simply open the eyes of one and leave the others the way they were at the time He was revealing Himself. So that at the time of the evident manifesta-

tion of Himself one would receive and another reject, though both claim to be equally available to the revelation by professing to be looking for it. I hope you're listening to what I'm saying.

The illustration Bro. Branham used was of the priest who called Jesus *Beelzebub* when he discerned their thoughts. And of the woman at the well of Sychar who also had her thoughts discerned when she accepted him as Messiah, and she did it based on the same gift of discernment that the Pharisees turned aside.

So alright, with that thought in mind that he was teaching on the woman at the well, we're going to go back and read what he said:

<sup>48-4</sup> ...I can see her big pretty eyes shine up like that, tears running down her cheeks, said, "Sir, I perceive that You're a prophet. I'm looking for a Messiah, (So are the Hebrews, the others) and when that Messiah comes, He'll do this very same thing. He'll tell us these things."

He said, "I am He."

"Oh, Lord..." She left her pot, "Here He is. (That's what she said) Come see a Man Who's told me the things (ever I have done)..." What was it? That Light struck that Seed. That Life was there. It come forth.

<sup>48-5</sup> Same thing today.

Now he's giving you a principle which we have studied time and time again which is Hebrews 13:8, Jesus Christ the same yesterday, today and forever, where you have the major example over there in Genesis 18, where God appears in a form to Abraham. See, which was what we call a theophany but anything's a theophany, it just simply means where God can manifest Himself to the people; take on some kind of a form.

Alright same thing today now watch:

*But the theologians say...*

Now here he's bringing you here to show you that you cannot get a revelation by simply studying, educating yourself, laying yourself open to something by reason of study, and study to the extent that you think the whole Word has gelled together, and you understand what It is saying.

Now that is normal treatment of the Word of God, but normal treatment does not obtain, because God has His own way of doing what He wants to do which is to give a revelation. Now remember the great thing is to get a revelation of the unseen and unknown God, to understand Him and His ways, that is what it's about.

So you must keep this in mind at all times, so that if you are going to know God according to the scripture and according to this hour, when it is definitely stated that there would be a revelation of Him, you must be prepared to receive the way that revelation is given or you're simply not going to get it. Or you're out of complete orientation and you can never be successful. You'll mess around at the job, you could be quite happy and you can be quite content.

Just like in this message we say well what about it? Well we believe in a prophet. Well what do you believe about a prophet? Well he brought the Word. Well how do

you know? What are talking about? What did he really bring? Now that's up for argument, that why we're a very minority group and we shall be more and more minority, and that's fine, there's no problem there.

Now, same thing today—that is, there's—the people—the light will strike today, there'll be the seminarians who turned it down, the theologians. They'll be simple people who will accept it. In other words, this will not be popular with the crowds and understood by the religious crowds.

*But the theologians say, "Now, wait just a minute. I'll find out if So-and-so... (like say,) if Pastor Moody said (now brother, now here's a case of the blind leading the blind) What's Pastor Moody got to do with this, this day?"*

Now this is something that people just can't grasp when it comes to theology, when it comes to denominational Christianity, they simply cannot understand that Jesus Christ the same yesterday, today and forever is not a continuous manifestation or a continuous understanding or something continuous within the church. It is how He goes about revealing Himself. That is what Hebrews thirteen and eight is. It is not what people think it is. So if you're going to the garage and you think that a crescent wrench is a box-end there is something wrong, you're not going to make it. It's just that simple, applied to a mechanical. It just, it just doesn't obtain, it won't cut.

*What's Pastor Moody got to do with this, this day? Pastor Moody lived in his day, but not now.*

Now that's a very clear statement, but it doesn't mean anything to church going people because they think, "well hey, we've all believed in the blood. And Moody came along and he was anointed of God to get the people to see the blood again and the necessity for the rebirth, and that's all we have to have." And they make it a continuous thing that, Jesus Christ the same yesterday, today and forever, is sort of a social, well a redemptive program that God has laid down. Redemptive program, it is true but that's not the whole truth. See? Now.

*Certainly not. Luther lived in his day, but not in the day of Wesley. Wesley lived in his day, not in the day of Pentecost. Pentecost lived in their day, but they're a long ways from this, in this hour.*

See? Now let's look at this here Bro. Branham is standing there as a man who says "I am a prophet, I know what it is all about" and he's challenging dead men. Anybody can challenge a dead man. Challenge Luther, he's dead. Challenge the Lutherans, Ha! They don't even know what Luther said. I've got the books and I know some Lutherans, just about most of them. Challenge the Methodist.

Wesley never said the stuff that Methodist and the Nazarenes got into. Read what he said. He wasn't a theologian, his theologian anyway was Fletcher. The man who could below like a bull and be heard almost seven miles on the prairies, and his main fame was antinomianism, which that Bro. Brother Branham correctly said Calvinism got to the place of the hard shell Baptist where there was no need to have salvation because you are already predestinated.

They got cold and dead and formal there's nothing left in the church. See? What did they have back there? Anybody can challenge dead men but let's go closer though. He said:

*Pentecost lived in their day, but they're a long ways from this, in this hour. We're in the last hour.*

So the challenge is Pentecostal. Not Methodist, Baptist, they've been dead for so many years, come on. They've been gone to the dust, spiritually speaking. Now, he's... So what is the challenge that William Branham hands to the Pentecostals? The challenge of Hebrews 13:8 and the coming of Elijah, and with Elijah must come God.

See, this is where the people that say that they believe this message miss this. They want to throw it all back on William Branham. If you thrown it back on William Branham then he's your savior, go right ahead. William Branham has said it. He said, *"I was just a voice and that against my better judgment. I didn't have enough spirituality or anything about me to recognize and to understand and be of convenience to Almighty God; it was purely an accident, as far as I'm concerned."* But as far as God's concerned it wasn't an accident, it was predestination.

See? Pentecost lived in their day. So Bro. Branham's challenge has to be to the living, which is the Pentecostals. We're in this, in the last hour. Now, what is the last hour? The last hour is 1 Corinthians the thirteenth chapter, and it says in here, in verse nine: For we know in part, and we prophesy in part. But when that which is perfect is come, what does it mean? When there are no more parts. No more parts. Now what happens when there are no more parts? It's completed, that which is in part is done away. Now how in the world can you do away with anything, if Almighty God, after a completion? Or at a completion, it's very, very simple, it gives way to headship.

Let's go to Ephesians the fourth chapter. Now, verse 11:

- 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

Now Paul is saying this; the same man that said to the Corinthians, if any man thinks himself to be a prophet or spiritual, let him acknowledge the things that I write unto you are the commandments of the Lord. In other words, Paul took precedence over every single person and defied Peter to his face.

Paul was the unchallengeable apostle to the Gentiles, and he categorically says he gave these as literally headship of the Holy Ghost to a people to this reason;

- 12 For the perfecting of the saints, (That's to make a completion. That would be a full body.) for the work of the ministry, for the edifying of the body of Christ: (that's the building up of the body of Christ.)
- 13 (Bringing in the members) Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a

perfect man, (finished again) unto the measure of the stature of the fullness of Christ:

Takes you right up to Christ, there is no more of Christ to pour into the church; therefore there is nothing left but Christ.

Just exactly like you, male and female. Where you are functioning organically and you are able to procreate, and there'll come a time when neither one could do it, then all that's left then is you, because you're finished. Alright, that's what we're looking at here.

My, if people could just understand a few simple things it would be nothing to it. You come into the full stature of what God wanted. Now what does He want? He wants a bride. And what's the bride for? To have a headship, she's not there just to be a bride; coochy, coochy coo, you pretty thing. She's there to compliment him. She's there for Him. Woman was made for the man, not the man for the woman. You got to get your pictures, you got to get your the puzzle together right. There's really no puzzle.

So henceforth be no more children. So what are you going to be? Be full adults. Poppa and mamma are through procreating. Why don't you meet your kids on the adult level? Well you say, "We never do." That's right because we're kooky. We're goofy parents; fifty year old adult people are still [Brother Vayle makes a baby sound.] What do you say? They're not just ...?... Just like our parents were with us, "aw come on, Ma lay off." "Look Pa, you had your day, give me mine." "What are you talking about?" Adulthood, see? No more kids. They got their own lives now, got their own credit cards, bank accounts, liabilities, durability's—if such a thing is possible.

14 ...carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

Now we've got the head. Completion means headship. Give way to Him, the Pro-creator, the Father. See? In what form? In the form of a Sonship. See? That's a little difficult there, but we will get back to it perhaps.

16 From whom the whole body (notice to get rid of ... we come up to him)

16 From whom the whole (no more no less; whole) body (every member body.) fitly joined together and compacted by that which every joint supplieth,

That's the skeletal structure. So what's going to be the supply right up to the neck, where the head takes His place? Seven church ages. According to the effectual working in the measure of every part. Now it tells you; there was an effectual measure in every part; seven church ages, seven messages, seven measures of the

Holy Ghost, bringing around till where there is no more left but the head Himself, to come down and what, take over? Preeminence, the proof of preeminence, the outcome of preeminence, I'm just throwing it here so you'll understand what we're getting into.

- 16 ... maketh increase of the body unto the edifying of itself in love. (Tells you right there, the whole thing comes together. What is this?) edifying of itself in love. (Well let's read it, tells you over here.)

[Ephesians 1:3-4:]

- 3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:
- 4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:
- 5 Having predestinated us...

After the edifying of Itself in love, bringing every foreknown seed and member into a predestinated place by you being born—natural election—so that you could take your spiritual election back to God and now stand here complete. No more members to come in, bride finished off, God at the head of His church ready to raise the dead. Preeminence. Oh, you let your church just try to bring that to pass. They're not going to do it. So you see what we are talking about here. Okay,ay, with it Romans 11:25.

And that's nothing but what I've already said. This is the great mystery, Paul preaching about the gentiles, how the Gospel is going to go back to the Hebrews.

- 25 For I would not, brethren, that ye should be ignorant of this mystery, (

The mystery of the Jew and the Gentile and how the Gospel left the Jew to go to the Gentile and goes back from the Gentile to the Jew.

- 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

And when does the fullness of the Gentiles come in? Over there in Ephesians when the Head's got to come, for the Lord, Himself, shall descend from heaven with a final message. Bringing Him into preeminence to raise the dead and put her back in Eden. Now the whole thing comes together. Not difficult, just let your thinking go. Pretend you were never brought up in Pentecost, or anything else, just be a good old Catholic. You know if you think—that's the best of the worst. Isn't that a case of, the case of the first

are going to be last or something? The first—kind of world-organized church, they're taking it today; we thank the Lord for that.

Now, we're in the last hour we talked about. Their organizations are all scrupled up>:D<that's the world organization, the church—and proves that it's not there. Now it proves that what we're talking about, for the end time, is not in the organized church. The Word has never been correctly vindicated, just only in It's strength.

Now a correct vindication of the word is Deuteronomy. Signs and wonders have never mattered though people believed they have. They only matter in the economy of God if it is a true healing or miracle revival in order to point you to a message. Now, let's just take a look. If I'm lucky I'll find it, if I'm not lucky somebody else will find it for me.

Psalms 68, now it says here in verse 18:

18     Thou hast ascended on high, thou hast led captivity captive:  
         thou hast received gifts for men; yea, for the rebellious  
         also, (at the time of gifts, there will be gifts also) that the  
         LORD God might dwell among them.

Showing you there comes a time of the true anointing and the false anointing when God is amongst His people. That's not the baptism with Holy Ghost, that's Christ in you the hope of glory. When did this happen? Back in Numbers when Korah and Dathan defied Moses and said, "listen Moses we want to tell you something, you're not the Holy Ghost in this outfit, you're not the Holy God, you don't think you're somebody, let me tell you we're just as good as you are, we've got the gifts among us, we're important, don't just think that the Word just comes by you, you got some kind of thing over us."

And Paul said the same thing. [1 Corinthians:14:37:]

         If any man think himself to be a prophet, (Koran and  
         Dathan) or spiritual, (You've got a glimpse of the Holy  
         Ghost) let him acknowledge that the things that I write...

There's got to be an acknowledgment somewhere, concerning somebody, concerning some things which include themselves in God. There's got to be an acknowledgment, see?

Alright, the Word's been vindicated, just only in his strength. In others words, it's proven that Jesus Christ is the same, yesterday, today and forever, by examining history and Mark 16, showing the peripheral, and how he saves and can do great things for people—always has and always will—but to be vindicated that this is indeed God; has not been. And no one can prove their correctness of their understanding by simply miracles; that's the Word of God.

I don't care if Bro. Branham said that or not. He had to say it because the Word said it ahead of him. Every prophet has to agree with every other prophet. We'll see that as we have a little time. I hope we do, I don't know.



Only the strength of the Word's been shown. That's why he said over there in the Book of Revelation. He said save that little oil, that little strength; don't let it go down. So the strength has always been there to do something. So that people can say yes I know there's something to it. But they've got a three God understanding—or it's a complex—of three gods. But what is the truth of Godhead? What is the truth about anything pertaining to spiritual matters? What is it all about?

Now then, God's got to vindicate His Word according to how He vindicates it, which is through a prophet. And the so called vindication of signs and wonders is merely to get your attention to know there is something going on beyond this man, that he's got an authority. It doesn't point to the man and simply point to power. It points to the source. Is this Word a genuine strength from a genuine source, the source being God? That's what he's talking about.

<sup>48-5</sup> (Now) *seeds, denomination, (denominational seeds). Seeds, denominations... And they make denominations and then put them old jimsonweed seeds in with that genuine wheat.*

And that's exactly true, that's what the Bible teaches anyway, there's no problem there. Because Bro. Branham said we had the Word of God demonstrated in power but never in its correct revelation. And then he said the things have been going on for years and people can say, "well alright, we believe this to be God," and then turn right around and you've got a mixed congregation. And we're talking about bride, brother/sister, we're not talking about church anymore. We're talking about a church called out of a church because that's what it's always been. He said the crop went to jimsonweed. Now this then tells you that the chaff period is over. Then when the wheat separates there is nothing left in the last denomination that the wheat came out of, which is Pentecost.

They can shout, they can scream, they can dance, they can speak in tongues, they can perform miracles, but there's no more genuine baptism with the Holy Ghost and nothing, it simply signifies that God is doing something amongst the people. And what He's doing in the people—the in people are the out people—and He's taking them out. You can't do a thing about that because it's gone back to tares.

Do you understand what I am saying? It is no longer a wheat plant. It's over, it's finished, there's nothing but tares. The chaff which He burns up, you just burn up the dead part of the wheat, it's no value. But what's flourishing? Tares are flourishing.

You go out there with the—because, the weed, the big old horse weeds and things out there, they got up there, man oh man! Look at those little old morning glory vines they got. You look out at some fields, corn and what have you, rather beans mostly, and you see a beautiful haze of purple out there. I got some kind of crazy thing that's around my place there, it looks like it's a fungus, almost. It get on the chrysanthemums; threw them out, throw them away. And I see crawling up the rocks—and this little kind of thing folio, little kind of vine, like filaments, and little nodules like on them. I don't know what the goofy thing is; I can't find a root to it. Like they're airborne. That's your system that you've got today. The life of... Look, the weeds have taken over. Sure, that's where you've got your ecumenical move.

<sup>48-5</sup> (Alright) *That's right, green briars and nettles* (Notice, he doesn't talk about wheat now, and chaff), *green briars and nettles* (Uh huh. See?), *went on back to that; it died right out. Then they brOkay,e the field up and started over again, planted some real seeds and some of them come up and it chOkay,ed it out.*

<sup>49-1</sup> (Now:) *But then, God said in this last days*

Now notice the language, in this last days, our prophesy says these last days. But he said this last days, showing there's a period of time in there that's a singular. And you want to catch it

*He'd bring out a people washed in His Blood.*

Now he's taking concerning an exodus, concerning what went through Moses and the people of Israel. Now:

*And they were predestinated to be there; they've got to be there. God said so. And It would reveal...* (Now watch, he's talking here; well let's just read some more.) *And the very sign I was—*

And he stops. Now you can take that anyway you want too. You can say he's referring to himself, which he is. Or you can say he was going to say, "*the very sign I was referring to, Malachi 4.*" I don't care what you say, any way you want. Knowing Bro. Branham, it would be literally. He would have said, "*the sign I was referring to, in Malachi 4, and what he would do,*" which is, a prophet is a sign. And so we had a prophet, he's a sign to this generation. And what sign? And no sign be given but the sign of the prophet Jonas.

We're right back to Christ; we're right back to Alpha. Through the; now it's the Omega is to the Gentiles. The very sign of:

<sup>49-1</sup> *Malachi 4, and what he would do--restore back again, bring back (at) in the last days these great things that He promised. He'd bring the revelation. What is--what is he to do? Malachi 4 was to bring back the faith of the fathers to the children.*

Now that would be to turn the hearts of the children back to the fathers, which is to give us an original understanding.

*See? That's right--to bring that same thing*

Now watch what that was going to be, according to William Branham, not according to anybody else, but he stood alone.

*to bring that same thing, the same Pillar of Fire in on the scene, the same signs, the same wonders, the same Jesus, making Him the same, preaching Him the same, vindicating Him the same yesterday, today, and forever. (It's all in there)*

Now, what are the signs of Elijah, the four signs of Elijah? Alright, there was the whirlwind, there was the earthquake, there was the fire, there was the still small voice—William Branham had all four. There's many people saw what the whirlwind did, it gouged the stones out of a solid rock wall. I've got a piece at home—a three corner piece myself—that was gouged out. Every piece of stone was three corners, a pyramid.

The next thing was the earthquake in Alaska, which he said would happen. The next thing; the pillar of fire came down, was seen by hundreds of people outside of Tuc-

son. Even school kids called up to see it. The next thing was the still small voice coming back, absolving the people from their adulteries, their marriage to wrong people; forgiving, which is their whoredoms, their idolatry, because that's it. Brother Ungren said the truth, an idol is a lover. And he said, "you men and women marry from a sex proposition." Men wanted a sex queen and that's what they got. Didn't turn out to be such a hot queen after all, she was a flat tire. I don't think the man was much of a king either, now was he?

<sup>49-1</sup> (But) *"I will restore" saith the Lord, "all the years that the Methodist worm, and the caterpillar worm, and the Baptist (worm), and the Catholic, and all (those) them worms eating that--that faith down to become a denominational stump where there's no seed left in there. "But I will restore again," saith the Lord, "all the years..." What?--"all the signs and wonders that they have forsaken.*

Sure, Okay,. The statement Bro. Branham makes up here at the top, which we read; God is going to have a, bring a people out in the last days, the last time here, the very last time. The people washed in the blood, thoroughly cleansed of all their sins, scrubbed away by the Holy Ghost, and so on. Then down here we see the appearing of the Lord, the Pillar of Fire, we see the end time evangelism brought to our attention, which end time evangelism is the Appearing. What can you preach if this is the Appearing but the Appearing? You can't go back and preach a beginning for the end.

What do you do? When the car goes through the assembly line, you say, "well that's a good job, let's take it all apart and start over." No, you fill it full of gas. Step on the start and away she goes. So all we needed was an outpouring of the Holy Ghost in this hour. We got it. Let God dynamize the Word, which He has proven He's already dynamized it. Let Him dynamize it in the individuals, they'll be changes, being dynamized now. If it isn't you better receive the Holy Ghost, pure and simple, that's all. Know that you're born again. I hope that doesn't sound too strange but you folk who're used to listening to me; you can follow me I think quite easy.

(Alright) *"But I will restore again," saith the Lord, "all the years..." What? "all the signs and wonders that they have forsaken. I'll take it right back to that original Tree again, and I will restore It," (In other words make it like it was in the beginning) saith the Lord. That prophet was a vindicated prophet. His words have to come to pass. Amen.*

Because he's from Deuteronomy. Now let's look at this thought here of this hour. Jesus Christ the same yesterday, today and forever. Okay,ay, He's an unchanging God. Now any Bible student knows that there's four beasts, four living creatures in the Bible. There's the lion, there's the calf, there's the man and there's the eagle. And everyone is very specific, because it tells you the seven ages are divided into four complete periods, so that no one needs to be deceived. The first period was the lion, which indicates the most powerful animal—that is, indicates as the type of the most powerful animal on earth. The last group of people identified with the eagle, which is the powerful bird of the heavens.

So now it tells you that the church, which was of the earth, of which it had a lion—which is the strongest, the most active, most powerful—the king of the beasts. It went to the calf, which was the commonest and the lowest, which was sacrificial. It went to the

man, which was the smartest, who can get rid of the calf and get rid of the lion. See? See, he could get rid of the eagle if he had a chance, but the eagle stays up too far.

The next picture shows something is going to get a bride away from the lion and from the calf, and from the man—although the elements will still be there in an essence, because you can't change God—but they'll be recessive, not dominant. So therefore, if you are going to have anything to do with the salvation of souls, it is going to be under the eagle—which is restoration; which is the heavenlies, which is the book of Ephesians, which is eternity in a nutshell, which is the explanation of eternity in a nutshell, starting with God before there was an aspect of stardust. And it takes the eagle to bring it out. So, that's what we're looking at.

Now God says; I'm going to bring it back to where it was in order to bring it to where I want to be which is right up to a rapture. And now we saw enough of the tree being worn down, we saw all this worn down but the Bible said at this time that the smOkay,ing flax I will not quench, a bruised reed shall I will not break.

In other words, what we are leaning upon, what we're depending for for life, God did not take it away totally. He came right behind and restored it. So now you've got a staff to lean on that's going to get you there in your last final pilgrim journey. The Lord's our staff. And you've got the oil poured back in, in the measure that's going to get you there. It was smOkay,ing, it was weakened, it was gone, but God did not get rid of it as He did with Israel. God will never restore the law to Israel as people think He's going to do it. He can't do it. Their millennialist ideas are completely wrong. Completely wrong.

It's the Eden of the Bride, a thousand years of courtship and honeymoon. It's not the kind of reigning people think as it's going to reigning. You can project that over to the New Jerusalem where the Bride will reign substantially, but not like people call reign. It will be a beneficent or a benevolent outpouring of grace through a bride to a people that's not bride and they're all one in their own economy, which economy is the economy of God. It could be the greatest thing. It will never, never fade, it's going to be marvelous.

<sup>49-2</sup> *The Holy Ghost alone is the Revealer of the Divine revelation of Christ and has been in all ages.*

Now you talk about Messiah, you talk about Christ. That is simply God coming on the scene in some form to help a people. And it all pointed to the final help of redemption whereby through blood, He exonerated a people, and the baptism with the Holy Ghost, which could only come by the blood. He brought a people into a place where there can be immortality imputed to her at the last day without even dying, right back to Eden. See?

Now, that's been Christ in all ages. So don't get carried away with just talking about a body. You've got to see the thing coming up through all ages, where it says at the final chapter on the church ages, speaking of God... Let me get it back here because sometimes my mind doesn't hit that proper verse.

Oh, he says here: *the beginning of the creation of God, going right back to where God began forming a creation around himself, to be evident to people, to be communicative and communicating.* Alright;

<sup>49-2</sup> *The Holy Ghost alone is the Revealer of the Divine revelation of Christ and has been in all ages. (In other words how God has been doing the thing we're talking about) Remember... All ages?*

Now, that not only takes us back to the Old Testament which we will just leave there, because look, that's a lot of typing and we are not too interested in it. We are, but the point is we're interested from 53AD on. So therefore from 1953—either 1933 and 1965—we have this manifestation, this revelation.

<sup>49-2</sup> *Remember... All ages? Who did the Word of the Lord come to? Prophet alone. (See? That is right) And the prophet had to be vindicated first. (That's very true, that's Deuteronomy 18) Not 'cause he said he was a prophet, because he was borned a prophet and proved to be a prophet, and everything he said was exactly on the Word and come to pass,*

Thereby taking precedence and preeminence over everything else that said it was of God as a manifestation to make you believe it was of God. Now I'm throwing it in here so you'll understand Bro. Branham's language, because that's what he's saying.

*See? (Now see?) It was... The Word of the Lord came only by the Holy Ghost. The Bible said, "The man of old, moved by the Holy Ghost (See?) wrote the Word."*

Now we must not take this out of context, like a self-appointed prophets would do, and the context is one of simplicity. One of simplicity. Just believe the way God does things, not anything else.

Let's go back to Luke 1 and 17 and just see, because this is the Elijah ministry which was given the John as the number three Elijah—Elisha was the number two. Now, verse 17 in John. [Luke: 1:17:]

17 And he shall go before (The Lord God of Israel) him in the spirit and power of Elias (Elijah), to turn the hearts of the fathers to the children, and (even) the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

In plain English, this man, spOkay, en of in Isaiah, that where all the high places were going to be brought down and all the low places brought up, and every path is going to be made straight. Some great tremendous thing is going to happen, oh my. Your eyes are just a bugging out of your head, so you'll be able to see it. Oh no, my, this is a tremendous coming. It was a flat as a dime when it came to what men wanted.

Here is the simplicity; what did John do? He simply gave the people an understanding that this was the hour in which God was doing something and he explained the something. That's all that was. God revealing Himself; here I am, here's what I'm doing. It's so simple, why look it. What will it do? Look it, this will actually space you out. Look, hey, you say, "hey, that shouldn't be the way God would do things, now if I were God..." But you're not God, stupid.

Remember the fiddler on the roof, *if I we're a rich man*—but he wasn't a rich man. He'd have a car, well, not hardly. He'd have a house and servants and he'd go down the street with a nice suit, and his wife would kind of go down with a you know, Mrs. High mucky-muck, you know? But he wasn't.

You know, funny thing is more people play God then they play rich people. Oh what a mess this world's in. Just think that one over. What a mess this world's in. Simplicity, not some great big thing. See? Now, keep reading here.

*49-3 Look, John the Baptist (Now watch) would never had known Jesus (That's Messiah) if it hadn't been for the Holy Ghost pointing Him out.*

Now this guy's a prophet, of whom Jesus said a greater prophet never was born of a woman. And he wouldn't know it if Jack Bell says it was split-beans or buttermilk unless God would have told him. So where does it leave your theologian? Now all the theologians, they mouth off beautiful things about John, "Oh sweet John, oh sweet John and sweet John is right back here." What's back here? In the form of man and had the ability, and the guts of a Harod, they'd have done to this man what they did to John.

*49-3 Look, John the Baptist would never had known Jesus if it hadn't been for the Holy Ghost pointing Him out.*

Now you see, in that that's remarkable because who does the Holy Ghost deal with? See? But, look it, here's the whole thing. Would Moses have known if God had not said, "Hey I'm God, take your shoes off." If the bush hadn't burnt supernaturally? Now if we believe in God, this is it. See? What about Bro. Branham? What would He have known, if that visitation of the visitor hadn't spoken through him and said, "As John the Baptist was the forerunner to the first coming, your message"—which is the Shout—"will have to forerun the second?" Because 1 Thessalonians 4:16 is the appearing; the means to the rapture in the second coming, brings headship into evidence.

*49-3 That right? John the Baptist, that great prophet that come forth and said, "There's One standing among you right now. There's an ordinary man standing here somewhere, that's the Lamb of God."*

This tells you how God brings revelation to His human revelator; He has to deal with him somehow.

*John said then, "I bore record--I bare record I saw the Spirit of God (the Holy Ghost) descending from heaven like a Dove (In the form of a dove), and It went upon Him, and a Voice said, 'This is My beloved Son in Whom I'm pleased...' (To dwell) "' What was it? The Holy Ghost (Had) said, "I'll point Him out."*

Now, who could tell us what June 11, 1933 meant when hundreds of people saw a rainbow, circular rainbow, come down over the prophet with a whizzing noise? Shrilling, whizzing noise, like maybe the day of Pentecost. See? Who could tell us what that ring of angels meant that people described as a cloud, on February 28, 1963? So June 11, 1933 and thirty years exactly later—take '33 as the baby being born, add '63 when Christ began to teach the full manifestation—how would anybody know these things if they weren't told?

Do you think the people believed back in those days the shepherds came, "hey a bunch of angels came down?"

“Oh boy those shepherds, out there in the boondocks too long. Now, let’s go to the great High Priest and he will psyche you out of your foolish hallucinations.”

“Oh great High Priest I want to tell you flat, we saw angels, and my buddy here saw them, too. Heard heavenly voices then told us about a babe in a manger, that’s Messiah.”

“A babe in a manger? Oh? On a manure pile? you have got to be kidding! Our God is like David and Solomon. Great high gorgeous temple and a great throne, it couldn’t be what you say.”

But it was. Always people are wrong, you know, just... Don’t ask people, ask God.

<sup>49-3</sup> *The Holy Ghost said, "I'll point Him out."*

<sup>50-1</sup> *That's the only way you'll know Him today,*

What way? If God gives somebody a revelation and points it out. Nobody wants to believe that one.

*the only way you'll get the threefold revelation of God is for the Holy Ghost...*

And he stops there because he would have to continue by saying, “God tells me and then I tell you.” Now who wants to listen to that? He said, “man, don’t give me that jive?. I know the world, I don’t talk their language too good but I sure know their stinking thoughts, because I tell you, I’ve got a limburger intellect myself. Now listen. Chapter 13 of the book of Acts, 40 and 41:

40      Beware therefore, lest that come upon you, which is  
spOkay,en of in the prophets;

41      Behold, ye despisers, and wonder, and perish:

Now he said; Behold you despisers, stand there and wonder and perish, go ahead.

for I work a work in your days, a work which ye shall in no  
wise believe, though a man declare it unto you.

What it really means; you won’t believe it because some man is going to tell you and you’re just too smart for your own good. You’ve got the answers, so you’re not going to listen. No matter what happens, you’re not going to pay attention. See? That’s what he’s saying here.

*And the only way it can ever be, (That’s a revelation) is you're predestinated to see it.*

Now what’s he saying there? He’s saying the prophet is predestinated, and he sees the Pillar of Fire, and you’re predestinated to believe the prophet that tells you he sees the Pillar of Fire, because he has the signs of Deuteronomy. Now the worlds going to call that stupid. Well that’s fine, I don’t care what they call it, just thank God. No problem.

I’m like my sister-in-law, she said, “I don’t care who owns it, as long as I can use it.” I don’t care what they say, as long as I get what the prophet had. No problem, we’re not got any fight, no. Now watch how he puts the denomination:

*If it don't, you'll never see it.*

In other words, if God doesn't do it His own way; predestinate you to see it through the predestinated prophet by the Holy Ghost, you're never going to get it. See?

*If you're not predestinated to see it, you'll never see it, 'cause that Light can flash and you'll go away and make fun of it and explain it away by some intellectual conception when the very God Himself manifesting Himself and proving it*

Because they don't know how God does it. And they won't stop and listen. Look, we've been through this. You're not as old as I am, but you don't have to be. Go to your ministry you used to go to and talk to him about this, and listen, he'll run you plumb off or run you in. One of the two, you know that. Some jellyfish put his hand there

Like I was back in Canada, this guy, his name was White. He was running the United Church. And you talk about a sick individual. And the guy at the west coast, sick, my God. These homosexuals that go around mincing like women, they look like brute men along side of those perverts in the pulpit. I kid you not. At least they're muscle men. Those guys... I hate to give you my ...?... They look like a weak dish of puke. And if I feel that way, how does God feel?

You say well God doesn't feel that way. You wait and find out. You wait and find out. You wait and find out, you'll see. You'll see, and you will see, not very long from now either. Because I'm just getting mad about it but He'll do something about it. I can feel a bit with His feelings when I see these things but He's got the feelings Himself, He knows what He's going to do. It's been proven.

*<sup>50-1</sup> See? But if it ain't upon you to see it, you won't see it*

Now herein lies the unforgivable sin, men calling this of the Devil, blaspheming it or simply turning away. But herein is also the proof, that the elect can never blaspheme the Holy Ghost because they see it, and they name it. And you don't even know how you do it. Do you think I knew one thing about William Branham when something inside of me said if there's any man you listen too, you listen to that one right there?

I was so happy to be away from the pulpit. You bet I was. Phooey on the pulpit and the bunch of people around me. I didn't have to have a bunch of preachers to make me sick, had just enough people around made me sick, a bunch of denominational...oh brother. So I said if that's God I'm getting out of here. But it wasn't God. When I found God I got back in. Why do you think I'm happy with you people here? Either I'm nuts or we're all nuts together, or this is God, one of the two. Now I chose to believe very, very much, and I do believe with all of my heart, that we're an elect group of people here, and I mean that altogether.

*<sup>50-2</sup> God never just said, "I'll choose this one, choose that one,"*

He's talking about predestination, predestinated to it. How could He if He had already set you up before the foundation of the world? It's no longer a matter of simple choice; it's a matter of truth, it's a matter of progression, God in progression, His revelation and His people to whom He's revealing.



Time element. Substance element. Value element. All of those things they're progression. Coming from God, going back to God. Coming from God into seed, going back fully expanded. There's your picture right there. How could it be?

Wait a second. What have you got to do with planning a turnip seed being a turnip seed and a beet seed being a beet seed? You just plant seed, and what's in the seed manifests itself. Let's talk about a seed, here's a turnip seed and here's a beet seed and you put it in the very same soil.

Now we've got a chemist amongst us, one, maybe more, taken chemistry. But I know very well that Rusty's going to have to agree with me on this grounds; that if I put a turnip seed in a soil that's been fully analyzed, that one little chunk of soil, I put a turnip seed and I put a beet seed. A turnip will come up and a beet will come up in the same bit of soil. Been analyzed, there's no difference in soil. Now where is the difference? It's in the seed.

Now let's analyze the seed and we'll find the very same things in one seed as we find in the other seed. You say, "well, the quantity makes the difference." Well sure, a little more amino acid in this than the other one, it's, you know. a little more calcium and this, that, and the other. But it's going to have the same thing in there basically. Well then, how come you've got a turnip and you've got a beet?

How come you've got a mother and a father, same sperm, the same egg and it splits, and you've got two children. They're pretty close to identical. But alright, you've got an egg that doesn't split, there's two eggs there, you analyze and their identically the same thing, but one kid's got brown eyes and one kid's got blue eyes, and yet the same elements precisely from the same people are in both of those kids.

Why does one got a brown eye and one got a blue eye? That's two of them of course in each head. (Can't get me mixed up on that one, but you couldn't do it.) What did it? The spirit or the life did it. See? So alright we're looking predestination here. You got to go back. We're going back to the beginnings.

*50-2 God never just said, "I'll choose this one, choose that one," ...Reason He could predestinate is because He's infinite, and He--He knows... He's infinite, so therefore He knowed everything. He knowed the end; He could tell the end from the beginning. He's God. If He can't do that, He's not God. That's it. He's infinite. All right.*

Sure. My sheep hear my voice and they follow me. Okay. Let me just take a couple of scriptures, Galatians the fourth chapter. I'll get back to that thought on how the spirit delineates.

And that spirit is the one actually, not the genetic pattern as people think, although that is true. That is natural. The true genetic pattern is in the life, not the amino acids, the DNA and the RNA. No way, shape and form. Nope. One is natural election and one is spiritual. And without the spiritual, hogwash to your natural. You can't kid me, brother/sister. I know this Word here and revelation is what does it. And where do you get revelation? From a prophet.

Galatians 4:9, and it says:

- 9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements

Now it says *now, after that ye have known God, or rather are known of God*. The both are correct but you wouldn't know God unless you were known of God. So Paul had just merely got his priorities a little out of line, or what you might call his chronology out of line. God knew you and then you knew God.

Okay, let's take another one. Let's go to Acts the fifteenth chapter. And that's very, very easy—that's beginning unto, known unto God from the beginning of the world and all His acts—I think it is, 15:18. Alright.

- 18 Known unto God are all his works from the beginning of the world. (And what was that written about?)

Verse 13:

- 13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: (That's because the doors open to the Gentiles)
- 14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.
- 15 And to this agree the words of the prophets; as it is written,
- 16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

How in the world could they figure that meant the Gentiles? Do you know that that's a hundred percent spiritual and its interpretation, the temple of David? God's going to have a temple He can live in, a bride, and this tells it, how it's going to be done.

- 17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

That's why there's no temple in the millennium. The Lamb's the Temple, we're in Him; in Christ. We comprise the Temple as it were—I suppose. Part of that goes in there. Anyway:

- 18 Known unto God are all his works from the beginning of the world.

In other words; He knew the end at the beginning. Okay:

<sup>50-3</sup> *John would've never known Him* (now notice how He repeat it, so this is important) *(no, sir) had the Holy Ghost not pointed out. See how God hides His mystery to the high*

*educated and everything? Look, every one of them people saying... And simplicity reveals it to whom He has predestinated to see it*

In other words; light is unobtrusive. It doesn't hit you like a ton of bricks. It merely illuminates what's there. That's light. So light's a revelation. That what's light is all about. That's what you call light, revelation.

*And simplicity reveals it to whom He has predestinated to see it. (See?) John would've never known Him*

Now in plain English, the prophets are not instinctively right, they must be told. Even Jesus said, "I only say what I hear what my father say and do what I see Him do. I don't act apart from instruction." Everybody else does. A prophets under bondage; we'll get to that. I don't know, not tonight I don't think. Alright.

*<sup>50-3</sup> Looky there. Others standing by and never even seen the Dove. (Okay, so what?) They never heard no voice.*

Okay. So therefore, number one some see nothing. Two, others seen and they can't catch it. Three, some see and deny it. Four, some see and blaspheme. Now that's the way it goes.

You say, "well I don't think that's true." But it is true. It is true. See, you don't what to get back to your Bibles. Well you say, "oh, tell us some nice doctrine." I should talk about some fuzzy haired-doctrine? As though doctrine had fuzzy hair. I don't mean it that way, I'm talking about what Church wants, their doctrine, their creeds and their dogmas, their little own imaginings. It will wear you down finally. You'll never run to heaven with that, brother/sister, you'll never even have the stamina or the strength. This is the day you're going to walk and not be weary, you will run and not faint. You're going to fly. See? No, they do this, they never heard any voice.

*<sup>50-3</sup> For it was only sent to that predestinated Seed. "Predestinated?" Certainly (John) he was predestinated. (Now listen) For Isaiah, 712 years before he was borned, in the Spirit raised up out of these human senses and said, "There's a Voice of one crying in the wilderness, 'Prepare the way of the Lord and make His...(And make His paths straight).'" Then if Isaiah could see it, couldn't Malachi see the same thing?...?...*

Hundreds of years later Malachi said the same things because he rose up out of human senses. Christ never spoke of Himself, no prophet ever spoke of himself. Yet Pentecostals said Bro. Branham was a prophet then denied him. They had denied Him the privilege of filling his office. How many tonight will do the same thing unknowingly? Brothers/sisters, we've got to shake ourselves.

See, Bro. Branham was so far in the spirit of time, that He'd bite himself ...?... what is it? Pinch yourself. Prophet, he's out of his senses, into the senses of God.

*<sup>50-3</sup> couldn't Malachi see the same thing?...?... (God) predestinated that last prophet to sealing off all the prophets of the Old Testament*

Now, not Malachi, John! The Law was until John. And what'd he do? He sealed off the Old Testament. What will William Branham do? Seal it off. Seal it off, how? By completing the revelation so headship can take over.

The prophet himself said, “I must decrease and He must increase.” And He said, “if that Great One coming is a man, then I wasn’t that one that was sent.” He said, “as John the Baptist, looking heavenward, He says behold the Lamb of God.” And we all thought he’s going to stand here and look up into heavens. Hogwash. Heaven’s an elevated place. It puts us in the spiritual, open their eyes to the dimension.

Christ amongst us. You can’t tell people anything. Greek students are so smart they just stumble over their own—what? —little jots and tittles.

<sup>50-3</sup> *that great prophet standing there at the end of the age. See? He's saying, "It's predestinated?" Certainly he was. Malachi saw him too.*

Who did Malachi see? He saw John. Isaiah saw William Branham, Malachi saw William Branham, Jesus Christ prophesied of him. You say, “oh my, oh you...” Oh, come on children you have enough, you...

Look, shall I debase myself and use terrible lousy words? You’ve got the guts to believe that He saw you, then He didn’t see that man that could do what you and I couldn’t even begin to approximate? No, bless God. No way. If there were ten trillion of us couldn’t begin to approximate what His little finger would do in the name of Jesus Christ.

And yet people get fooled by everything, but... Look we’re not dumb driven cattle brother/sister, we’re sheep. Bro. Branham would interpret a man’s dream, there were cattle going westward and He said, “they’d take the path of least resistance.” We are not going to take the path of least resistance, we are going to stand up and declare ourselves in the name of Jesus Christ, we’re set for the defense of this gospel. Not what somebody tells us to preach, some mealy-mouthed out there, there’s a lot of them. They do what they want; we’re going to do what we want around here.

That’s why I’m kind of a tough cookie up here, because I stand it. If you don’t like it, you know what you can do. You get your own church or anything else you want. But you must like it or you wouldn’t be here. And I don’t see why you shouldn’t like it because I like it and I like you. There ought to be some kind of romance by this time.

So what we see? The Bible knew William Branham ministry—yeah, like John ministry, not called by name, ministry—at the end time. Prophet saw it, declared it, see? Malachi saw it.

<sup>50-4</sup> *Jesus said, "If you can receive it, this is he who was spoken of, 'I send My messenger before My face (Malachi 3) to prepare the way before Me.'"*

Now he said, “look I’m going to tell you the truth, can you take it?” And a bunch said, “no way, you’ve got to be, oh, your mental. You’re a Samaritan.” In other words; you’ve got a bastard religion, you’re a bastard yourself and you’re crazy. Illegitimate is a better word but the tough word in the Bible I use. Because that’s exactly true, that’s what they called Him.

<sup>50-4</sup> *See? Sure he was predestinated to see that Message. No wonder he could look yonder and see that Dove coming down, that Light that was in the wilderness...*

Now remember Jesus himself said, “if they called the master of the house Beelzebub, what are they going to call you? If they beat me and I’m not worthy of any beating and any name calling and any stripes, what will they do about you that are worthy?” So you can see there’s a tough proposition here.

They wouldn’t believe Jesus for one minute. Jesus said, “John the Baptist was Elijah.” Oh boy. No way. See? Each Age has always had a messenger to get ready a prepared people. And what was it doing? It was getting ready for the next step. The Catholic Church with a few godly men within it got somebody, somehow, ready to meet Luther and he pulled him out. And at the end of the age, there was some there in the Lutheran Church. You see?

That little bit coming up could be pulling out again. And now coming out of the last age there’s a few people that are willing to take a last day message from a last day messenger. That’s the way it is. He’ll have to pull them out.

*<sup>50-4</sup> No wonder he could look yonder and see that Dove coming down, that Light that was in the wilderness (See, Bro. Branham was born with a pillar of fire over His head, a light.) with Israel, coming, moving down, the God Himself saying, "This is My beloved Son in Whom I'm pleased to dwell in," (Now notice) God and man becoming One*

Now let’s see if that statements true. Now look, the Jesus-only people will absolutely brand me as two Gods. ...?... out the other day said, he said, “you blew my mind to hear what you were saying,” but he said, “now I can see it.”

Can’t you understand scripture, are you insane? Now let’s test your sanity, let’s prove it. This is a horse, “Amen Bro. Vayle.” This is a water pump. “Amen Bro. Vayle.” I’ll prove it to you.

Now you think I’m mean, I am mean, I never said I wasn’t. Say, “you’re no pillar of the church, you’re the cesspool in the basement.” Praise the Lord, at long as I’m somewhere. Now let’s take 1 Timothy the second chapter. Now let’s just read, verses three to six.

- 3 For this is good and acceptable in the sight of God our Savior;
- 4 Who will have all men to be saved, and to come unto the knowledge of the truth.
- 5 For there is one God, and one mediator between God and men, the man Christ Jesus;
- 6 Who gave himself a ransom for all, to be testified in due time.

“Now it doesn’t say that, it says the God Christ Jesus.” So that’s a water pump. Oh is this a horse, I forget what I called it? This here well, I don’t know what that could be a bottle of wine or vinegar. Who cares? Because you see, you’re crazy, you’re stupid. There’s no use trying to talk to you. Now why do people who claim to be spiritual suddenly act like idiots?

A kid in grade three, if I said tell me son, what does this, call this Jesus Christ? "Well, it calls Him a man." Does it call Him God? "No it calls Him a Man." Is that an organ? "Yes, that's an organ." You sure it's not a piano? "No, it's not a piano." Well it could a mouth organ. "Oh come on, I don't even think a giant could put that in his mouth."

A kid in school. But go and address smart men in a seminary, or in a pew, or in a pulpit and suddenly they're insane and they call us insane. Because we can talk, we can differentiate between a hawk and a chickadee. Evidently they can't. Now who's the insane?

I'm going to tell you something. You cannot get rid of Jesus, you oneness people, if you're oneness in your mind or your heart or hearing this tape. You cannot get rid of that body because God reduced Himself to a man for the purpose of kinsman-ship. Redemption to save us by blood. And that Lamb will always be there with the nail prints, sitting on the throne through eternity. And He's not sucked up and done away with and He won't be God per se.

But as Bro. Branham said, the body is so much a part of God it is a Son. And I was trying to tell you about the radish and the beet and the turnip and the carrot. It isn't the minerals, it's the life. It's the life wherein the genetic code is, because minerals and substance without a life are nothing. So God gave Himself a genetic code in the human pattern, becoming the express image of God and the expression of His substance.

As Bro. Branham said, what is the difference between God and Jesus? God did have no beginning but Jesus did. Sure there's a mystery there, we'll get to it before it's over, don't worry. It becomes clearer and clearer. But I won't force any issues, because I won't leave the Bible.

When a prophet said, for man's thinking to try to put a new patch on an old garment, when this is an entirely new message revealing Godhead. So you forget everything you knew about Godhead and baptisms and those things. And you go on to what? You go back to God Himself, where it's all completed and everything that came from the Head has come down.

Now what are you going to face next? You're going to face Head. Let's take ourselves back. Name your father and mother. You can do it. Name your grand parents. Now I tricked you. Name your great-grand parents. You say, "well I think I got them too." Name your great-great-grand parents. "Well maybe, I think, I'm not sure." Name your great-great-great-grand parents. "Well I hope I'm right on this one." Take yourself back like Bible genealogy to Adam and you go plumb back to God, where the genes came from.

Now tell me that God is a material substance. God is a genetic code in the Holy Ghost. And by that genetic coding being God, omniscient, omnipotent, He can do anything anytime He wants and He's doing it and He's showing how He's does it with us in relationship and people blindly go away. And they take their own genetic coding, as

though they had something to with it. You can't do it. I hope you're catching what I'm saying, because I'm dealing flat with Godhead right now and how God does things.

I know I'm right, I don't care what anybody else says. I know I'm right. I told Brother Dave, I've quoted a prophet and not even know how to quote Him. I've told people years ago to get together and talk the Word. But what was it? But we found it, didn't we, in the Token? But they had not yet come together to talk the Word. Now where did that come from? The same Holy Ghost, brother/sister, that showed me in the Bible, showed Bro. Branham.

But He saw a little group down there. Maybe Lee Vale's group is the only group that did it. I wouldn't say it was the only group, but you better start doing more and more of it, and me too. I miss the days when I was strong and I'd have people come by the house, and I could just—one little thought they gave me and I'd be off for an hour and a half and stay up until two in the morning, talking. It kept them out of bed and kept me out of it. It served you right. It gave you a bum shake, I give you one too. Keep me up that late. It was good though wasn't it? He said:

*<sup>50-4</sup>"This is My beloved Son in Whom I'm pleased to dwell in," God and man becoming One.*

Now listen, all else you can put to one side, as an angel, fine, as Michael, you can leave it there. As Melchisedec. Who knows what happened? But you always watch that one man called Christ Jesus and the Pillar of Fire. As Paul said, that at this time we don't know Him as a man anymore except, He's sitting up there as a mediator—intersection.

Who do we know Jesus as; who do we know Jehovah as? Pillar of Fire, because the Pillar of Fire said I'm Jesus. And Bro. Branham met that same Pillar of Fire and He called the One up there, the Body. Don't be ignorant brother/sisters, stick with the prophet. I was offended for while over that little thought of that word, the Body—I thought that was too nice to say, but that's the only expression you can possibly use.

Okay, here we see the personal present manifested to the prophet, as he indicates what the Word is, in season. In other words, God personally deals with that prophet so that that prophet can give you the Word in season, just what Bro. Branham said.

*<sup>50-4</sup>There you are. Simplicity. (What's the simplicity? What's he saying, now illustrating simplicity. John that old preacher) When an old preacher... His father--his father was a great theologian, (That's Zacheriah) you know. He come out of school. Look like he (John) would've went back to his father's denomination. That wouldn't be in the will of God.*

*<sup>51-2</sup>When God touched him at his birth back there and he received the Holy Ghost three months before he was born.*

...?... That's true, you know that. He was six months in his mother's womb, received the Holy Ghost, before He was born. Now people come along and say "well now the thing is this, you have to repent before you get the Holy Ghost." Well, John didn't have anything to repent of and He got the Holy Ghost, evidently.

How do you account for God? You stereotyped Him. And always He's stereotyped wrong. This is the true stereotype, God minds His own business and asks us to mind ours

but listen to His. Exactly true. Now here's what He did. This man was predestined before he was born because he's back there in God. This is natural election, predestination, what we saw was spiritual because He was in God.

*<sup>51-2</sup> Yes, sir. When Mary went up there and little John was six months old in his mother's womb and hadn't ever--them little muscles had never moved yet, and Mary (Elizabeth) was afraid.*

Now this is what the prophet said, you better believe it, like Jack said on Saturday night. You don't find this in your Bible. Well you say, "I think Bro. Branham is glamorizing." Well bully for you. Is your glamorization any better? Because you didn't know either.

Where did Moses get His understanding? Moses wrote way back from concerning in the beginning God created the heavens and the Earth. Trace the history right down through Abraham, Isaac and Jacob. Came up right, no word missing, everything in a nut form you know, in a nutshell form, epitomized. Say, "oh I believe that, I believe that, I believe that, I believe that." Why? "Oh a prophet did it." Well what if a prophet came on the scene today? "Well I'm not quite so sure." That's right, you're not sure. But there's ways to be sure.

You know, isn't it strange how the mind works. Phooey on the mind. It'll trick you. I even get mental blocks. You don't try to build with them, you couldn't, it won't work.

*<sup>51-2</sup> ...and Mary was afraid. The little muscles were growing, but she couldn't feel no life-- Elisabeth, his mother, rather. And when Mary come up and grabbed her and hugged her, put her arms--laid hands on her (Laid hands on her, so to speak)... That's it. "God has spoke to me, and I'm going to have a baby too." (That's Mary speaking)  
"Are you and Joseph married?"  
"No."  
"Mary, how can this be?"  
"The Holy Ghost shall overshadow me, and there'll be (a son) created in me. And I shall call His Name Jesus. He will be the Son of God."*

How? God imparts His life. You don't worry about the genetic material when you've got the genetic Author, a part of It, within you. Well what did God breath into Adam? How did He make him into a spiritual being in the first place, that was in his image? Breathed in the Holy Ghost, started that seed in there. How'd the Holy Ghost do that? Not in sex, but He got into it. How'd he get here? You I'm talking about, you got here by sex. You got here. You, a gene of God got here, born over a manure pile so to speak.

So Christ so born over a manure pile, identified perfectly to get you a rebirth, begotten of God. These things aren't hard to understand. Let's face it, the virgin birth, as Bro. Branham said is nothing to understand along side of the complexity of a child of God, a son of God, being born after generation of generation and trillions and—oh God, how many how many eggs and sperm?—greater than the stars, multiplied by what's in the stars. How can you count? There's no way.



Only the infinite God could watch that that life come on down. Then people marvel, His eye is on the sparrow. That's as big as sixteen universes along side of a sperm and an egg, the life that's in it. Now I'm going to tell you something that's no trouble with God at all, really, because He is life, just doled out, meted out a certain way. You think, heh. Come on, listen here, look at the penguins, she knows exactly who her little baby is, little penguin knows exactly who momma is.

No, listen. Little, little tiny, little bit of mayfly, a little, little fly that you can't even see, it knows how to breed exactly with the little fly that you can hardly see. It doesn't go into a big mosquito or glow fly or a horse fly or a grasshopper. Life is life, it knows. You think God doesn't know His children and the children don't know God?

It's just that they don't acquaint themselves with knowledge, but when they understand the way of God and acquaint themselves with the knowledge, then it's not as though the ass knows its master's crib, the birds in the air know their path, but my people know not me. That isn't true anymore. That's what those guys out there; but they shall know their God. And then they'll be like a like a troop jumping over a wall. That's rupture. The prophet said so.

Oh listen brother/sister, I've got confidence in this Word and in nothing else. You can have the rest. They say, "take the whole world and give me Jesus." Well now, just hold it, let's qualify that. What Jesus are you talking about? One of your imagination or the Logos of God? See, okay? But there's different things you can say about that.

*<sup>51-2</sup> And as soon as that word Jesus spoke, little John begin to leap and shout, jumping around in his mother's womb. She said, "Blessed be the Lord God, for whence comes the mother of my Lord." The mother of my Lord... Oh, my. "Whence comes the mother of my Lord, for as soon as your salutation come into my ears, my baby leaped in the womb for joy."*

Now listen, that little baby was just a little boy and she's talking about the Lord, the mother of my Lord. Now she wasn't the mother of God but the mother of my Lord. And who is our Lord, who is our master? Jesus. Who heads the church psychically? Jesus does. The head of the bride is a man. So therefore the head of the bride is Christ the Messiah and Messiah has got to die, to give his life. And who is head of Christ? The very one that indwelt him.

So God has a son and presents a bride. And God is fulfilled in that. People can't understand God being fulfilled that way. Well we just try to understand it. We can't do anything about it. I know it boggles the mind but I think if we sat around and talked it out, we can find out some things there. But it all boils back to one thing, God being a savior. He predestined a sinner in order to give Himself reason and purpose of being and God having this substance that is spiritual within to be a Father. He made a way for Him.

But God also had the attributes of being a Son, like coming under subjection, so what'd He do? He puts Himself in a position to come under authority. But now, also He's a husband so He puts Himself in a position therefore to be one. How unsearchable are His ways, but you can some of the mighty good things of God, can't you?

*51-4 No wonder he didn't want no seminary, something to indoctrinate him with something another. He had a important job. He was a man of the wilderness, went out into the wilderness and waited. God told him out there, (Sure did) said, "Now..." and revealed to him. (Oh, there's your revelation again.) "And I'll tell you Who He is. (He's a prophet, I'll make that right) You're a prophet. The Word's to you. (Means comes to you) You know who you are. You've got to come."*

Now he's saying; here this is a conversation, like between John and God where John is saying, look God saying to John, look John...

*"You know who you are,*

And you know who's coming to you. See? You know, see? Like He said here. You know who you are

*John. (But) Keep yourself quiet. Don't say (anything) nothing. Go on out there, and when you see (Messiah) this One, there'll be a sign coming from heaven like a Light; a Dove will come down. That'll be Him when you see Him."*

See, there again you'll notice that Bro. Branham keeps on informing you that the prophet informs you with the information wherewith God informed him. And if you want information from God you've got to have the ordained channel. And you can't say, "well I've got the Holy Ghost, that'll do it."

Caiaphas had the Holy Ghost, prophesied, and had Christ crucified. Don't talk to me about having the Holy Ghost, because you can be just as anointed as Judas was, and as Caiaphas was, but the real genuine baptism of the Holy Ghost, you being a seed—it'll point out Christ every single time as it has done in every age. And in this age when headship returns it points him out, God once more, manifested in human flesh—but you've got to be careful on that one. It doesn't make the man God, because he never had a birth like this one did—but God to the people, through that manifestation.

*52-1 That's the reason when Jesus walked out in the water, John looked over, and he seen that Dove coming down, he said, "Behold the Lamb of God. There He is. He's the One that'll take away the sin of the world."*

The same thing today. Bro. Branham was in the water baptizing, when that Pillar of Fire came down like a rainbow. He was there to see the vision of angels and see it fulfilled and he said this is what it's all about, and the world said, aw come on now. And when the dove came down they didn't give a rip if anybody did see it, maybe... Bro. Branham said nobody saw it, except John, that's true, but nobody... But you know, funny thing was, some people believed it. And look what happened to them.

Now listen here, if we're right today, if we believe, what's going to happen to us? We'll going to get out of here. See, we're already back to Eden. We're right back to where we're going to stretch forth the hand to take of the Tree of Life, which when we do, we get to Eden transformed, because all nature is waiting for us, and we've got to get to that Tree of Life first.

Everybody thinks, "oh, let me get back to where nature is." You are all messed up in your thinking, you've got to get back there yourself, the nature follows you. Let's read it in Romans the eighth chapter.

You got one more minute left on that? Two minutes. Okay, I've just got time, we're going to close.

The eighth chapter of Romans, it says here, verse 19:

- 19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.
- 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,
- 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.
- 22 For we know that the whole creation groaneth and travaileth in pain together until now.
- 23 And not only they, but ourselves also, (Even people like us, full of the Holy ghost) which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

It tells you right there. When our bodies are redeemed then everything else gets redeemed. But in the mean time, we're right to Eden where we can stretch forth the hand and walk immortal. And when we walk immortal then we walk out of here, marriage supper, come on down and it's Millennium. Now that's what we've got.

I don't care what anybody else says brother/sister, I'm not giving you a pipe dream. People think we're dreaming, if this is a dream let's dream on.

Let's rise and be dismissed.

Heavenly Father we're grateful to again to say that we thank You from the bottom of our hearts, that we can come together and to just pour and pour and pour over one message. One little paragraph, one sentence, to see it open up. To realize, Lord, how that we have stood in the presence of great things in this hour. That actually, Lord, we realize, by hearing this message from Bro. Branham, we realize that six thousand years waited for this, two thousand years waited from the time of the apostle Paul.

And here our eyes are seeing and our ears are hearing, and we're comprehending what is going on and we recognize it is You. And we admit, Lord, we can't recognize it as we want to recognize it. We don't have the solemnity, the sobriety, these things we ought to have, but Lord, we know it's real. And we can say with the prophet, if we're not bride, there's a bride out there somewhere that will have it. Because we know it is true.

But Lord, by faith we believe tonight that You didn't bring us this far to dump us off the edge, to let us lie as foolish virgin or something else. You brought us this far, Lord,

to see this in order to inherit that dimension of which we are speaking. The very kingdom of God here, ready to translate us into this Truth of it, then all nature following, because we know that man fell then nature fell, so we've got to get restored first. So Father we thank you tonight.

Now heavenly Father ,again we just pray, forgive us of every sin this day of omission and commission. Wash our hearts thoroughly by the blood of the Lord Jesus Christ. Hear our voices through the blood, see our representative up there for us in our stead, oh Lord God, and then bow Your ear in grace as You've already done.

Stretch forth your hand in mercy, Lord, and take these hearts of ours, hearts of ours, and circumcise them all from all unbelief and any waywardness, oh God, and submission in the chains of love to You, Lord, until... Not trying to be William Branham, but simply follow in his steps and be a credit, like we take him as our spiritual voice from You—that we followed Your voice through him, and now are passing from the Word that he gave us into Your very image.

Father, please help us tonight in this respect, because this is what we want. In spite of all talk and brashness and everything else, Lord, we want to be tender, kind and sweet and loving, and just the dear children of God, who in humility and grace actually live, Lord, as they ought to live and believe as they ought to believe.

That all things Lord to glorify Your name because that's what we want Lord, we don't want to misrepresent You in any way, but really represent You. And we know-

[End of tape]