

Christ Revealed in His Word #4

Misinterpreting, Misplacing, and Dislocating

June 11, 1986

Let us pray. Heavenly Father, we are very grateful again to be given the strength, Lord, the health, the desire above all, and the revelation to come to Your House, to know what is going to be said already even before it was said, because we have that Word laid out for us, vindicated by an end-time prophet. And we believe, Lord, that nothing will be said apart from Him by Your grace; it's just to say the same things Lord in the way we're used to saying them, that we might have different approaches to that same Word, but that same understanding and made even clearer in this hour. Help us, Lord, to just be one with that true mechanics that the true dynamics may come upon us. Father, we ask You to anoint us to that end: our mouths, ears, every part of us, to be suffused with the Light and the Life that's in this Word, and we'll be careful to give You the praise in Jesus' Name. Amen.

You may be seated.

1. Now, of course, we're into the message of "Christ Revealed in His Own Word", and on about paragraph 53, Bro. Branham after having read the Scripture in the Book of Revelation, makes the comment that "*the Bible is the complete revelation of Jesus Christ.*" That's the statement. *The Bible is the complete revelation of Jesus Christ.* In other words, beginning at Genesis, right to Revelation, the full sixty-six books, authored by forty different prophets over a period of sixteen hundred years, that becomes the complete revelation of Jesus Christ.

Then, complete is the Bible...we might say, completely the revelation of Jesus Christ. For the statement was made, "*the Bible is the complete revelation of Jesus Christ*". The next thought, then, would be: Then, is the Bible completely the revelation of Jesus Christ? Or in other words, all we can ever know of Jesus Christ is in and through the Bible, but does that mean that this revelation is all that the Bible contains? Now, that's a question. And the answer is obvious. *The Bible is the complete revelation of Jesus Christ* and is completely and solely about that same Jesus Christ. Now, that might not sound correct, but it is true, for even its history, (And that's the part that would get you puzzled.) what's outlined there, is only set forth as a relationship to Him.

2. So, as Bro. Branham said that, if you read something in the Scripture and you cannot find it pertaining to Jesus Christ, read It again because you're missing something. And even the history declares it. It's like one person said that the Bible's not a scientific book, but when It speaks on anything involving science, It is accurate. It is not a book of history, potentially or truly, but when It speaks it is accurate. And our historians have found that to be so. And Dr. Harry Rimmer, of course, a great scientist, especially with the United States government, wrote several books showing the authenticity of the Bible through archeology.

And if the Bible, Old and New Testament is a complete revelation of Jesus Christ, (Now, there's the point that Bro. Branham was really bringing out in so many messages, and he brings it out in this one, that if the Bible, Old and New, the two parts, become a complete revelation of Jesus Christ...) then it follows that the Jehovah of the Old Testament must be the Jesus of the New.

And you'll find that your better theologians understand that, just like Dr. Vincent thoroughly understood that, when Jesus went away in the human body, He came back as the Holy Spirit. And Vincent, of course, I suppose somehow he must have been intelligent to know enough that he'd reduced his trinity to a duo, to two, but I don't know that he ever came across ever saying it. But there were a lot of theologians that had some insight. And it wasn't the hour, of course, to have the real insight, but they

were seeing things, like Adam Clark realized how could there be such a thing as the eternal Sonship of God? the very thing that Bro. Branham mentions, this very same message which we read.

3. So, it is very evident that Bro. Branham is showing us here by declaring so intensely that this is the complete revelation of Jesus Christ, then Jehovah of the Old would have to be the Jesus of the New. And this complete Book of the Revelation of Jesus Christ he taught us, which is true, came by prophets, which was God in the prophets, and, of course, making them God to the people. Many people do not like that, and I can understand why: they are literally trying to be defensive, true advocates of God, so that they don't put anybody in God's position. But then they fail to realize that when God places a man, that's God's business. See, they just don't want to... It isn't that they mean to be wrong, but let's face it, wrong is wrong and right is right. And you know you can't let sentiment enter into it on the grounds of changing a precept. Now, sentiment is all very well if you stay with your precept. You can be kind and loving and cheerful in correcting, but you cannot back away from correcting. That's why many people don't understand that love is corrective.

4. So now, these prophets were the ones that traced the revelation from the Word to flesh, but did so only by the revelation, or the revealing of God, God Himself, wherein they spoke not of themselves or by themselves, but they spoke only through the Spirit of Almighty God. Now, you notice these prophets were the ones then that traced the Logos to the flesh. And of course, as I mentioned I think last Sunday, there was no prophet there in the beginning with God. And you'll notice that Moses was the one who became the historian, and he went back and brought them up to date, and you will notice we have not had a historian since Moses until this hour when William Branham became the historian of the Seven Church Ages, (See?) showing the complete parallel. It was the Spirit of God in Moses that made Moses the historian. Someone had to bring them up to a certain place so they could progress onward. Now, we had done and have the same thing done through the prophet in this last great and dark hour.

Now, each prophet had a part, and a part of, the Spirit of God given in the hour in which he lived. In other words, he played a role; he played a part through the Spirit of God revealing Almighty God. But Jesus was all of it, when he was incarnated.

5. Now, I haven't got notes prepared on this, but I just thought of this the other day. When Jesus was here, he was all of the prophets. And he was Isaiah when it came to pass that he picked up the Scripture and read in Luke 4 there, going back to Isaiah 62, concerning his ministry of the hour, and then stopping in that particular point. I believe that he might have well been the Spirit in Jeremiah and Ezekiel when he told the Pharisees exactly what they were like inside, as Ezekiel saw the temple opened up and the creeping, crawling, desperate creatures that were unclean within the temple. And he said, "You are whited sepulchers, but inside you're full of dead men's bones." He said, "You make the cup clean on the outside, but on the inside it is full of filth and abominations."

And then, as he cried out against the false shepherds, he could well have been that same Spirit that was in Jeremiah, which really he was. But you can see the various parts in there, when he came to restore, no doubt speaking from Hosea and from also the other book, I just forget it right now. But so many books he fulfilled, which he would have to fulfill.

But just bringing these to your attention that it would be interesting to go over and look in the gospels, and look at the life of Christ, and then say now, "What was he here when he was way back yonder? What prophet was he?" Now, he was likened unto Moses, (That's true.) but he was all of those prophets put together. And you'll notice there was the actual words that he brought forth in his ministry would come back from all the prophets, because he said, "Why don't you test me out and see? You'll find them in the Scripture here."

6. Now, God was incarnated in the Lord Jesus Christ, and this body that bore Him, that bore God, was His tabernacle, His vehicle, called Jesus, and was a part of God to such a degree that this Son is called the Son of God. Now, we went over that, and it was very, very I suppose, oh poorly done, but you know,

we don't mind how poorly a thing is done, as long as we get some things across. [Bro. Vayle draws on board.] But you know we just start out with a... You know there's two kinds of life. Well, there's more than two kinds, if you've got botany life and you've got animal life. I suppose that's the major, that forms...there's categories. Okay. Oh, botany, that's '...a-n-y', isn't it? How do you spell 'botany'? What a terrible way to spell.

Okay. You've got two kinds of life now. It doesn't matter if you have... Well, let's see, put it here. We're going to put one life in green. That's for the green grass; that's obvious. And we'll put one life over here, which is more animal. All right. We've got, then, the two kinds of life here.

7. Okay. Let's start over here. Let's say this is an aster, and over here we got a rose, and here, and then over here we've got a petunia, and different flowers in there. Now, that form of life, which is basically botany life, your plant structure, comes forth in many, many species—many, many kinds. It's a particular kind of life. Okay. We've got the asters, the roses, and the petunias, and the... Oh, we've got various things, like the columbine and the delphinium, and who knows what all we got. We've got just hundreds and hundreds, just literally thousands.

Now, all of these are a manifestation. Here these asters are growing up in here, and what they are here, they're manifestations of these various species of this one form of flesh here. Okay, now the actual fact of the matter is, this form here identifies what life is here. And this form here identifies the life that is there, and this rose here identifies this rose life down here, and this petunia identifies that it is that type of life there. Now, the point is this: these petals, the stems, and branches are a part of this because, if it weren't for this, there couldn't be that. If it weren't for the life, you could not have the plant, whatsoever. So, it is a part of it. Do you follow what I'm saying? You see?

8. Now, you've got the same thing over here in the animal kingdom. You've got... Say we've got some animals here; you've got bears, and you've got lions, and you've got... Oh, you've got horses, and you've got deer, and so on. Okay, all species of animal life. Now, this here is a manifestation of the bear life, and this is a manifestation of lion life. Now, this in itself is not the life, but it is a manifestation of it, and it's a part of it, because without the life of a bear, there wouldn't be a bear. Now see, that's what's so terribly wrong with people destroying nature. There are no more passenger pigeons. See? And there are different animals and things that are extinct. And the list is growing greater and greater and greater. You see?

Now, when that life is gone, it's all over. There's no more; it's just finished. So, what you got to see here then, we're drawing at, that all this up here is a part of it. Now, up in here, of course, this is what God uses to reproduce. You've got the same over here, to reproduce; because that life goes up in there forming a seed. And everything that has a seed just multiplies and goes on and on and on. But we're trying to get across to you that it is a part of it.

9. So, when you came to God, which we came to God, and we began looking at Almighty God. And we find here that God, what did He do? As Bro. Branham said, *He reduced Himself to a sperm and an egg*. He literally reduced Himself. Well, that's what it is here. Let's say that God just had roses on the ground before there was a seed. Now, there might have been a time when He did, but the seeds were under the water, and they're in the ground, because the earth was to bring forth. And the seed was already there. Now, Bro. Branham taught that, which is true.

But, so, let's say that God Almighty started up here. Well, we'll hold that about animals. Now, He started down here; we'll say that in the very beginning, which I don't know about those seeds. They were there some other time. And Bro. Branham does not tell us there was a previous creation and formation though. So, just for the sake of the fancy, we'll say, "Okay, God had a rose here." Now, this rose was with beautiful petals and what have you. Okay, there came a time when that rose had to reproduce itself; so what did He do? He brought the life that was here into a seed. See? Then the life, having gone into the seed, you could put a seed down here. So, let's say that all these little seeds were lying down here under

the water. Well, what did God do? [Bro. Vayle looks for an eraser.] Now, we took away the water. See? Now, out of the water, now here's a nice soil, comes all these roses again. See? And there's life in there. So, you can see that that manifestation, or the physical, had to be there and is a part of that life. It is a part.

10. Now, okay. We go back to God here. God reduced Himself to the seed. Now, in the human, humankind... Remember; Adam and Eve were spirit beings to begin with. And that's where the life was. Then God clothed it, and made it possible thereby, like the flowers and animals, that they could be productive and reproduce themselves—which God did not want at that time, though Bro. Branham did say, and we have to remember, even one sentence, he says, is very true, though he doesn't explain it: He said, "*They would have got to it later.*" Now, you just got to just let that drop there, because it could have been under another circumstance that children could have been brought forth. I'm sorry; I have no thoughts of this for the Millennium. Now, some people would like to think of terms of children coming in the Millennium, and I think myself I would like to think in that area, too, as being a very compatible thing with what we like as people: it would be great to have our family in the Millennium. And we will under the right conditions, but they'll be resurrected children. The same as Job got his back.

11. Okay. So, we're looking at this picture here, where God has taken this little chemistry, these little chemicals here, and God reduced Himself. Now, I showed you how that is done in your chromosomes and your genes, how the total combination is so fantastic, and yet it's reduced to less than a pinpoint! Then why couldn't God reduce His fullness of His attributes in here for a body? And the answer is obvious: absolutely; nothing to it—just as simple as A-B-C.

Now, under that condition, then, this is a part of God—that very life in here. So therefore, what manifests here, this body, see, is so much a part of God that it is called a Son, and he is **the** Son of God.

Now, look; the illustration of that is very simple. Here's Adam. Now, Adam is a man carrying the male sperm, and Eve, of course, is carrying the ovum. Now, just like less than pinpoints, very, very—just infinitesimal... Now, that carries that life. And now, what is it? Adam brings forth a son. And you tell me that that son is not a part of Adam, I will tell you there's something wrong with your thinking. See? And the daughter's the same way; a part. So therefore, when you look at that body, (And this does not constitute Adam, but constitutes a son of Adam.) you're looking at the same body, the same degree, same precept, principle, as is brought forth in nature, and whatever.

12. So, okay. That's what we wanted to show you there. That little verse, that little word there, where Bro. Branham says, *in this body*, by using my own words, this body called Jesus was a part of God to such a degree that he is called the Son of God.

Now, from the unseen Spirit, see, from the unseen Spirit, wherein He, God, is the epicenter of everything, (That's the focal point of everything.) and containing everything, God went from Logos to flesh to be perfectly manifested. Now, He wasn't manifested in a Pillar of Fire perfectly; He wasn't in an angel; He was not simply in the human body at the time He took a body at the time of Melchisedec and also at the time of Abraham at the plains of Mamre. That was all right, but that was not the perfect manifestation because, you see, the perfect manifestation would be in His image. And that image would come through a body, which would be the perfect body of the Lord Jesus Christ brought to birth.

13. So, all right. This life was an actual manifestation and identification and revelation of that life that gave meaning to the life, as nothing else could ever give meaning. So therefore, from the unseen Spirit, wherein He is the epicenter, (That's exactly right.) Spirit of God. We can symbolize that by, what? Oh, we just draw a circle again. Okay, here He is all by Himself in solitude with His thoughts, everything is right in there. Now, no man can see a spirit. But He is the center: right there. He's the center of all things and contains all things. I abbreviate a lot of words.

Okay, now. That's literally the truth. Now, He went from unseen Spirit, being this, to where He was able to be seen, Logos first, coming right on down to flesh. That's what He came: Logos, down here to flesh. And in there He became perfectly manifested. And that's why we have the Bible the way we have it today.

Now, as I mentioned there are forty authors. By His Holy Spirit, those forty authors traced the Bible to completion in those sixteen hundred years he mentioned. And there is not one mistake in it. The prophets were vindicated to be infallible; we saw that in Deuteronomy 18. Now, and in the twentieth century, God sent a prophet vindicated to prove the eternal accuracy of the Bible, which is the complete revelation of the Lord Jesus Christ, and is completely and solely that revelation. And how God did it in the twentieth century was by a prophet with discernment.

14. Now, on page sixteen, paragraph 65. We read this the other day.

[65] *Standing here the other night, and there had been a man on the platform, tall, bald-headed man, real handsome-looking fellow, strong. He went out...and the Lord told him a whole lot of things about his family and what he should do. He went out and sat down. In a few minutes, here come before me another man like that, but he had his head down.*

Now, the man that he's talking about now is in a vision. And the vision is just as clear as though he were looking and talking with that person. Now, we were around Bro. Branham a lot, and he might say in the conversation, like he said to my wife one day in New York, he said, "*Sister Vayle, are you really here?*"

She said, "Yeah, I'm really here, talking to you."

Well, he said, "*I've been in and out of that vision so much,*" he said, "*I had to find out if you're really here or you're not here,*" because when you live in that realm you can get so wrapped up into it that that realm is just as real as when you're out, you know, hoeing potatoes, or you know, stalking the deer out there in the forest, whatever, fishing, whatever he's doing.

15. [65] *...but he had his head down. I couldn't make out, and I looked at the man again...there; and it wasn't he, because it was something else. And this man, I couldn't find him. I looked around, nobody behind, me (—looked behind him.) And I said, "The man is sitting inside of those curtains." (That was in the curtains of the baptistry, you know.) And it was our brother (That was Bro. Shepherd.) a man that comes to church here, tall, bald, handsome sort of a fellow setting up there like that. (Perfect description of the man.) And he had his head hung over, was praying, because he was just about to die with stomach trouble. He was going to get a pair of shoes. His wife wanted him to get a new pair of shoes. And he said, "No, I don't have to get them, because I'm not going to live to wear them." He was dying. And sitting there, you see, in that dimension...Hallelujah! God just moved over in there and said, "There he sits," just the position he was in. You see what I mean?*

[66] *Now notice, ...there is not any error in the Scriptures. (What's he telling you? He's telling you that this ability of his proves the inerrancy, or proves the accuracy of the Word of God. That his gift proves that and proves the revelation of the Lord Jesus Christ. That he has it. Do you understand what we're saying?) Jesus, the Word of God, perceives the thought that's in the heart.*

Now, he's telling you, God in the prophets. And this Jehovah of the Old Testament, that you saw brought out so much in Samuel, was now brought out in him.

16. Now, just hold your thinking there, and let's go to Acts 3. I want you to see one of my favorite portions of Scripture, so you don't make any mistakes here. Beginning at middle of verse 19:

- (19) ...when times of refreshing shall come from the presence of the Lord;
- (20) (Even) he shall send Jesus Christ, which was (before proclaimed) unto you:
- (21) Whom the heaven(s) must (retain) until the (restoration) of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
- (22) For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him you'll hear in all things (whatever) he shall say unto you.
- (24) And it shall come to pass, *that* every soul, (that) will not hear that prophet, shall be destroyed from among the people.
- (24) Yea, and all the prophets from Samuel and those that follow after...

Now, what's he talking about? He's talking about the days of restoration. He's talking about the Spirit of Christ in that hour in a prophet. It's got to be that way. Now, I know people say, "Well, that's not the way it is."

Now, look; we believe here that's the way it is because the prophet taught it. And that's how the Word of God teaches it. Now, if you want your own ideas, that's fine. But we teach right with the prophet: God was in the prophets. And God is in this end-time prophet, whoever he is.

17. And you notice what he says:

- (24) ...all the prophets from Samuel...

He does not mention Moses. Why? Because Moses has already been mentioned! What was Moses? The historian and the Word giver and the judge—also prophet, in the sense of looking down the road. Now, what was Samuel? Samuel was a discerner, pure and simple. The Word of the Lord never ever came to Samuel as the Word of the Lord. And I'm talking now in this Book; he didn't write anything. But he could go to God and get an answer. You see?

18. Now, he brings in the ministry of Samuel.

- (24) ...and those that follow after, as many as have spoken, have likewise foretold of these days.

Now, what days? Both the days. Peter was preaching on the days that had just transpired and now he's preaching on the days to come. See? Now, watch.

- (25) Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall the kindreds of the earth be blessed.
- (26) Unto you first, having raised up his Son, sent him to bless you...

And you notice I brought that out so many times. If there's a first, then there's got to be at least a second, or you wouldn't use the word 'first'. See? You would have said God raised him up. Now, if God raised him up, and Bro. Branham continually said, "*If He's the same yesterday, today and forever, and*

He's risen from the dead, He'll do exactly, now that He's here." To whom? The Gentiles. It was their turn. See how the Scripture all falls together.

20. Okay. Brother Branham is talking, and he says here:

[66] ...notice, there is not any error in the Scripture. My gift proves it. Jesus, the Word, perceives the thought that's in the heart. "The Word of God is stronger, sharper," Hebrews 4:12. "The Word of God is sharper, more powerful than a two-edged sword, even a discerner of the thoughts and intents of the mind." See? Goes way down into the mind, (He equates the mind with the heart, which is true. You're dealing with the spirit.) and pulls out, and discerns. (Now, listen.) What is 'discern'? "Make known, or reveal out."

Now, Bro. Branham is not talking about the gift of discernment. He threw the Pentecostals and everybody for a loop because everybody came along and said, "Now, you'll notice that one of those gifts Bro. Branham has, he calls it 'discernment'. And there is no such thing; he's made a mistake. It's the word of knowledge."

They made a mistake; Pentecostals, correcting a prophet. I fell for that junk, too, because I really thought he had a word of knowledge. I had to teach on all those gifts. We had us a ball, when we taught them. Tremendous information came out. Tremendous disinformation came out, too: tremendous service and tremendous disservice. Oh, you talk about a, you know, categorically unsound situation. Heh, heh, heh, heh. But the Lord forgives you. What can you do? You're part of that gang, part of the gang.

21. Now, he says:

[66] What is 'discern'? (He tells you.) "Make known, reveal out." (Not the gift of discernment, of spirits, no, no. Not the word of knowledge, no, no. Discernment, standing there and discerning out. See? Letting the people know.) And that's what the Word of God does.

Now, that's not this Word here in written form. That's Logos. You can take all you want, lay this on your heart, memorize it. Go ahead. Apply it. Do your dead level best. Now, the best you can come up with is being false anointed. Now, if you like that, fine; go ahead. Some people, you know, eat sawdust, as long they get something in their stomachs. You get someone who eats grass; I don't know, maybe you might get forced to eating grass, but you don't have to get forced to doing this. See? No way, shape and form.

22. [66] And that's what the Word of God does. Today we say, "...Catholic church is the Word of God; ...Baptists, ...Methodists, the Pentecostal, the tabernacle." That's wrong. The Word is the revelation; God revealed by the Word!

Now, he's telling you something right there. He's telling you right there that this Word again becomes flesh. You've got to have something to go by. You just can't suddenly revert back and say, "Well, it means Logos one place; it means something else the other another place," unless you've got the right understanding of it.

[66] That's wrong. The Word is the revelation; God revealed by the Word!

And when God is revealed, He's manifesting. It's exactly true. This does not manifest on its own. It could lie there for a million years; Spirit of God's got to quicken it. When it does, it's got to quicken it in a person, see, to that end.

[67] Now, we could not get any continuity amongst medics, (That's medical people.) ...scientists, different ones. If Einstein had only had the spiritual application,

as he had the physical application, as he studied the law of light and so forth, he could have told us something. When I heard his message on that great center somewhere in the skies, (See, that I told you up there, the epicentre, containing all things and all things pointing to him.) if ever you contacted with that center, you could create earth, or anything; the power would be unlimited.” See? He had seen that.

23. Now, he’s talking here:

[68] *You see these little pockets going through the air they call ‘saucers’, and so forth. ...we better leave that alone. “Hear all these people come up missing?” Don’t hear from them; they’re standing there, and they’re not there. That’s the way the Rapture is going to be.*

Now, we’ll deal with that a little further on, that’s something like that statement. Believe it for the time being.

[68] *One of them (one of those little saucers) will drop right down, and this terrestrial body will take on a celestial body. And they’ll be hide, hair, nor bones left;*

And yet there’s some who believe that when we’re caught away, our bodies will be here, maybe dead or some find us and...you know. But you know something? They said, “Go look for Elijah.” Didn’t do any good. He was done plumb gone. You know?

People have a right to have their own ideas. Sure, you can have your own idea. I want His ideas, if I can get them. You know, if it’s possible. And it’s possible, I do believe.

[68] *...it’ll be transformed in a moment of time, dropping right out of space and taken Home. We see all this going on now, and the Pentagon wondering about these lights and mystic lights and everything they’ve been seeing in the sky. You saw they had one here in the paper at Jeffersonville this week and so forth, a mystic light. I thought, oh, they don’t know what that is. But listen little children, It’s going to pick you up, one of these days. See? Don’t worry.*

[69] *Now you remember; Jesus said, “As it was in the days of Sodom.”*

Now, remember; he’s still talking about his subject of Christ revealed, and he’s talking about the prophets had the ability to bring the Word of God perfectly accurate, and his ministry was the proof of it for this hour.

23. [69] *What happened just before Sodom? God came down with some Angels, and they had an investigating judgment. He said, “I’ve heard the cry that is so sinful, so great, so I’ve come down to find out whether it’s altogether...truth or not.” Is that right? Watch that main One that stayed with Abraham could discern the thoughts that was in Sarah’s heart behind Him. Now, you’d look around just a little bit and notice, see, watch what It’s doing, the same thing today. It’s an investigation judgment. Then, when after a while, the Church, when It can stand that place, and every seed has been brought into its spot, they’ll be gone. They won’t know what happened to them. One will be going one way. See? One will be going over to the pastor’s house, one will be going here, or down there, the first thing you know, they’re not there. For Enoch which was the type, God took him, and he was not found. Come down to investigate.*

24. Now, let’s go over that paragraph again.

[68] *You remember; Jesus said, “As it was in the days of Sodom.”*

[69] *What happened just before Sodom? God came down with some Angels, and they had an investigation judgment.*

Okay, the question comes: was it necessary for God to actually come down to find out the conditions? Well, the answer's obvious, no way. He didn't have to come down. The same God spoke to Bro. Branham and said, "The thoughts of your heart speak louder in heaven than your words do on earth."

So, the answer is obvious. Then why does Bro. Branham keep talking about this, and why does he keep bringing this Scripture, which is so peculiar? You know why? For God to come down, simply means 'the Appearing'. That's what's going on. This is the Appearing. That's what's going on. See? The vindication and the judgment and the escape of the elect.

25. [69] *Now, He said, "I've heard their cry, that's...sinful, so great, ...I've come down to find out whether it's altogether the truth or not." ...That right? Watch that main One that stayed with Abraham could discern the thoughts...in Sarah's heart, behind Him. (Now he tells you.)*
Now, ...look around just a little bit and..., see, watch what It's doing, the same thing today. It's an investigating judgment.

Okay, let's go back to Genesis 18 then, Gen 18:20-21.

- (20) And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;
- (21) I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

Now, as I say, that's obvious; He didn't need to do it. But He did it. See? And Alpha now, we have the Omega. Now, people don't want to recognize this. Now, if they don't want to recognize this, this is their business. I don't care what they do. And I really don't care what they do, because look; I can't stop them from doing it anyway. And my job is not to fuss and worry about those things; my job is to teach. I have a gift of teaching, and I stay with my teaching. And this is what this gift tells me: the correlation of Scripture; this is the Appearing. This is That coming down. This is not a second coming; this is not the Son in flesh. That came later. But without this, the Son in flesh could not have been produced! And He won't be, till Sodom burns; let me tell you that. So, we have our chronology right. We're exactly right.

26. Now, let's go the next step; we go to 1 Jn 2:28. Now John understood this. He said:

- (28) And now, little children, abide in him; that, when he shall appear, you may have confidence, and not be ashamed before him at his coming.

Now, when He shall bring Himself into full manifestation...

- (28) ...and not be ashamed before him at his (Presence).

Now, you could put that in the Rapture in there if you wanted to, but I do not, myself, go for that. Because how would you be ashamed? You've made it. You know? I don't understand some people's reasoning. If the judgment is passed, the judgment is passed. And so on.

So, you notice here there is an appearing, a complete manifestation and appearing of the Presence, which Bro. Branham identifies as before Sodom and Gomorrah. Then you notice, he mentions the judgment.

27. Let's go to Revelation 1 and those verses. What are they? Rev 1:12-15.

- (12) I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;
- (13) ...in the midst of the seven candlesticks *one* like unto the Son of man, (It's one like unto **a** Son of man.) clothed with a garment down to the foot, ...girt about the paps with a golden girdle.
- (14) His head and...hairs...like white wool, ...white as snow; eyes *were*...a flame of fire;
- (15) ...feet like...fine brass, as if they burned in a furnace; ...his voice as the sound of many waters.

What did Bro. Branham say God showed him that was? The Judge. Okay, that's very good. What does he say here? Investigating judgment.

28. All right. Let's go to Rev 5:1.

- (1) And I saw in the right hand of him that sat on the throne a book written within and on the backside, (and) sealed with seven seals.

And of course, Rev 10:1-7, we won't read because you know It exactly. Let's go back though to Dan 7:9-10:

- (9) I beheld till the thrones were (placed), and the Ancient of days did sit, whose garment *was* white as snow, hair of his head like pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.
- (10) A fiery stream issued and came forth from before him: thousand thousands ministered unto him, ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

Okay. The same One that we see in the picture here in the Cloud is the same One, one thousand years after the Millennium, at the end of the Millennium, is going to set the Judgment Throne at the end of the Millennium. All right. We see the Judge. It's the same One.

- 29. [69] *When after a while the Church, when It can stand in that place, and every seed has been brought to its spot, they'll be gone.*

Now, let's go to 1 Corinthians 15, beginning at verse 20:

- (20) But now is Christ risen from the dead, *and* become the firstfruits of them that slept.
- (21) For since by man *came* death, by man *came* also the resurrection of the dead.
- (22) For as in Adam all die, even so in Christ shall all be made alive.
- (23) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his (Presence).

Now, It tells you right there. Why? Because he's talking about the Resurrection. What brings on the Resurrection? God-Christ-Holy Spirit comes down, sets Himself at the Head of the Church in order to raise the dead. And He hasn't been here previously. He's going to raise the dead.

30. (24) Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

(25) For he must reign, until he hath put all enemies under his feet.

(26) The last enemy (to) be destroyed is death.

Now, he's looking way down the road. He's telling you from this point on there is a wind up, a continual wind up until God becomes All in all, like we saw at the epicentre, right back to the beginning; only this time now in full manifestation with everything that He manifested. For all things that came from Him were in Him and now go back to Him. And all the rest become destroyed.

31. (27) For he hath put all things under his feet. (And) when he (has said) all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

Well, that tells you flat: Somebody is putting something under the feet of somebody, and the Somebody is putting the feet under the other somebody; it's not going to be under the feet of the one of whom He put all things under. In other words God will not come under Jesus Christ. God is doing it. And it started now.

So, you see, the Church is being put in order. And Bro. Branham preached church government, and people can't even get as far from Pentecost as he taught it; how are they going to get into this? See? The weightier matters can never be dealt with unless the lesser matters are dealt with. So, we're sorry for them.

32. (28) ...when all things shall be subdued unto him, then shall the Son himself be subject...

Now, remember; the Lord shall descend with a Shout; that's the Keleusma, and this is the very epitome, this is the very thing here. When Christ came down by His Holy Spirit, He began moving everything into divine order. That's why Bro. Branham was so hurt when people would grab the ball and run with it, when he was the one that God gave it to. And you'll see that everywhere. You'll see that in churches; there is no church without it. Don't ever tell me there is, or I will show you a church without members. The crib is clean, because there's no oxen. You don't have to buy shovels for that one. No. It's true.

33. Now, he says here:

[69] *When after a while..., when It can stand in that place, and every seed... brought to its own spot, (into order, see?) they'll be gone.* (Now, he's telling you about the picking up and the Rapture. The taking away. There's a divine order that we're getting into.) *They won't know what happened to them. One will be going one way. See? One will be going over to the pastor's house, one going here, or down there; first thing you know, they're not there. For Enoch, which was the type, "God took him; he was not found." Come down to investigate.*

Now, the reason I... You notice, I... He's talked about here the *little pockets*. He said:

[68] You “Hear...of people coming up missing?” Don’t hear from them; they’re standing there, and then they’re not there.
That’s the way the Rapture is going to be. One of them will drop...down, and this terrestrial body will take on a celestial body. And there won’t be hide, nor hair, and bone left.

Now, it sounds like he’s saying there, it’s going to take one of these to come down, change you and take you away.

34. Now over here, notice how he puts it.

[69] One...going down here. One ...to the pastor’s house, ...the first thing you know, they’re not there.

Then on their way out, does one come down and pick them up and take them over? If that’s the case, where does the consorting with the living dead that come up for so many days, where does that take place? I don’t know what he’s saying to be very honest with you. Putting it all together, it could be very simple, that you and I will be changed as the dead appear. We’ll be here for awhile. Then suddenly, God’s Own transportation, His Own form of transportation, we’ll be caught up and carried away with Him. And at that time, that person, even could be changed and going down someplace, going here, going there. Who knows? I don’t know. But I don’t worry about it, because it’s going to happen anyway.

See, when you speak on one subject, and you may hit something very briefly, you may not stay there long enough to get the thought across. [End of side one of the recording.]

35. Now, these are illustrations for this next sentence, what we’re talking about.

[69] For Enoch which was the type, God took him, and he was not found. Come down to investigate.

So, at the time of this investigation, this is all we need to know. This investigation will bring about a change in our bodies, and we’re going to be caught away. Now, if you don’t know anything more than that, that’s pretty good to know. And there’s an outward evidence that people have caught. There’s nobody going to tell the pilots and the people that have seen these flying saucers and tried to follow them. And nobody can deny the pictures that were painted and put in Life magazine or Look, one of the two. I forget. I got it at home. They’ve got the pictures. When that peculiar blob of light, call it that, went by a barn where horses were, they became frantic and kicked themselves out of the stalls and tried to get away. And the pictures were taken. God allows a lot of things. People, of course, will not put it on God; they’ll put it on something else. Who know? What’s the difference?

36. [70] Now, the continuity, how that Enoch’s translation, a type of Israel being carried over in the ark.

Well, you know that Israel at this time are not taken out of this world the way the Bride is; they’ll be martyred according to Bro. Branham under the Fifth Seal. So therefore, looking at the fact the Tribulation will carry them over because the hundred and forty-four thousand do have a part in the First Resurrection, because they are the virgins, the eunuchs which take care of the Bride in the Millennium and then down the road. So, they’ll be there.

37. [70] So perfect... The Word of God is so perfect, even...the Old and New Testament are two halves and one whole. That’s right. Old Testament half of It, New Testament half of It; put It together, you got the whole revelation of Jesus the Christ. (Makes Him Heb 13:8. Right?) There is the prophets speaking, and here He is in Person. See, two halves and one whole. (The Old Testament then spoke of Him. He

came; now all points back to Him. See? Bro. Branham said, “My Message is to declare that He is here.”)

[71] *Now we don't want to take too much time. Remember; the Old Testament is not complete without the New. And the New would not be complete without the Old. That's the reason I said two halves make one whole. So, the prophets said, "He'll be here! He'll be here! He'll be here! They'll do this to Him. They'll do this to Him!" And here He is. (Then it's,) "He was here! He was here, and they did this to Him, ... they did that to Him." I just preached that a few nights ago.*

38. [72] *Now, in order to study the Scripture...*

Now, he's still talking about this subject, “Christ Revealed in His Own Word”. And he's getting to it.

[72] *Now, in order to study the Scripture, Paul told Timothy, "Study It, rightly dividing the Word of God, which is Truth"—then there's three musts in the Scripture.*

Now, he begins to set down some rules. And these rules are not unknown to Bible students. They've been used, I guess, for quite some time.

[72] *There are three musts in the Scripture. In using God's Word, there are three things you must not do. (You're going to use a negative to bring out the positive.) Now let's study those for the next ten minutes: three things that you must not do. And all out in the land, wherever you are across the nation, be sure to put these down in your mind if you haven't got a pencil. You must not do these things. We tell you all the time how you must do, now I'm going to tell you how you must not do.*

Now, remember; I said again here that he's preaching on the subject, “Christ Revealed in His Own Word”. Then, to violate one of these rules is to certainly not get a revelation of Jesus the Christ. You just won't have it. So, you can't violate the principles.

39. [73] *Now, (one:) you must not misinterpret the Word. You say, "Well, I believe It means this." It means just what It said. It needs no interpreter. And you must not misplace the Word. And you must not dislocate the Word. And if we would do either of these, (one of the three,) it throws the whole Bible into...confusion and...chaos.*

[74] *Notice. To misinterpret Jesus, in the form of God in a man, you would make Him one God out of three. To misinterpret Jesus Christ in being the Word, you'd make Him one God out of three, or you'd make him the second person in a Godhead. And to do that, you'd mess the whole Scripture up. You'd never get anywhere. So It must not be misinterpreted.*

[75] *And...to say...a certain thing, you put an interpretation on It, and you apply It to another time; or It's been applied to another time, you also make an incorrect interpretation.*

40. Now, let's go back over that. Paragraph 73:

[73] *Now, you must not misinterpret the Word. You say, "Well, I believe It means this."*

And that's about what everybody does. And then they take what they think to be a factual knowledge, as though they had the mind of God.

[73] *“Well, I believe It means this.” It means just what It said. (Whether you understand It or not, It means just what It said, so leave It alone. That’s the idea.) It needs no interpreter. (True.) And you must not misplace the Word. You must not dislocate the Word. And if you’d do either of these, (any one of those three,) it throws the whole Bible into confusion and chaos.*

In other words, your revelation of Jesus Christ would be chaotic; essentially the whole Bible becomes chaotic, and then it’s not a revelation. It’s just a schmozzle, what it is.

41. [74] *Now, notice. To misinterpret Jesus in the form of God in a man, you would make Him one God out of three.*

Well, now that sounds like that’s a very accurate statement, so why should Bro. Branham, you know, take that statement and say what he said? Phillipians 2:5, and let’s look what It says here.

(5) Let this mind be in you, which was also in Christ:

(6) Who, being in the form of God, though it not robbery to be equal with God.

Now, you notice right here that what you actually got is that Jesus is the body. See? Now we’ll find more of this as we go along. He said:

[74] *To misinterpret Jesus ... in the form of God...*

Literally then, to misinterpret Jesus as a form of God per se...and he’s talking now about the incarnation, because he said the body is so much a part of God that it’s a Son. So therefore, there is the Father and there is the Son. Now, many people want to bypass that picture. And they want to make the Son the Father, and they make it everything; become Jesus-Only. Now, there’s no way you can get away from the fact that the Lamb came from the midst of the Throne, took the Book out of the hand of Him that was on the Throne, ripped the Seals off, then climbed on that Throne, and that One on the Throne came down here. And we’re waiting for that one to come in clouds, and we meet him in the air, and the Spirit that’s in our midst to be incarnated in that body, which we’ll crown King of Kings and Lord of Lords and so on.

42. Now, you can’t get around that, because that’s the Scripture. But for anyone to turn around and say that Jesus is in the form of God in a man, would literally make him one God out of three, because that’s what they’re saying, and that’s what Bro. Branham’s trying to get across here. See? Not that the Jehovah Himself truly in the form of God, the great Spirit God, made Himself of no reputation by identifying Himself with us through the instrumentality of birth, when He could have come down as a gigantic Pillar of Fire and done anything He wanted. Almost like a magician act, He could have done anything fantastic. But He didn’t.

But you don’t get confused about the body, but it’s a part. You can’t get away from that, because it’s got that life that did the whole thing. The chemicals themselves just don’t come together; it’s got to be life bringing together: the life process. And the life processes were not in Mary, my brother/sister. The feeding of the chemicals was in Mary. But if she’d had a dead egg and a dead sperm, her chemistry wouldn’t have meant one thing. If she’d have dead sperm and a live egg or vice versa, it wouldn’t have meant one thing. And the life had nothing to do with her, or with Joseph. So, the life began working and taking the chemistry that she had to offer. Do you follow? But the body had to be a part of God just the same. See, he took upon himself a part of humanity, not the whole thing. He wasn’t mixed up like you and me in this life. Then God came and indwelt the vessel.

43. [74] ...you'd make Him one out of three. To misinterpret Jesus Christ in being the Word, you would make Him one God out of three.

Now, let's take a look at that. John 1:1. I emphasized that just the other day. I said there wouldn't be so much trouble if people just emphasized the way it's written.

- (1) In the beginning was the Word, and the Word was with (Elohim), and the Word was (Elohim).

That's not too difficult; tells you what It is. That's Gen 1:1: In the beginning, God. Where's there an inkling in the Old Testament of three gods? So, Bro. Branham said, "If you make him the Word, then he said, "You make him one God out of three." See? God's God.

44. Now, you've got a manifestation of God. So, you've got a tabernacle, which perfectly manifests God, having its origins in God, its chemistry through man, and God comes down and lives in him. One God. But you can't get rid of that manifestation. I'm glad we can't, because he's at the right hand of the Majesty on High pleading for us. I want a High Priest. Maybe a lot of folk don't, but I need one.

First of all, I swing one way. I say, "Well, I'm sure glad I've got Jesus Christ, my representative, and you know, God doesn't matter so much to me, because I know this one's human, and I can't deal with God, but I can deal with a human, and he understands everything, so I'll deal with him." Then I begin swinging the other way; I begin neglecting as it were the one that's the High Priest, you see. I had to come back to center, and I begin going toward the Spirit. With this message of Bro. Branham, I come down center now.

God is Spirit, period. When do you ever say God is flesh? See? He tells you right here, if you're going to make him in the form of God, you violate. Then, if you say, "Well, he is the Word," you violate. See? Tells you right here. Tells you right here how God actually birthed Himself into the human race and became a man. He could die, live amongst us, rise from the dead, all of these things. See? Yet the Bible said, "God raised him from the dead." Doesn't say God raised Himself from the dead. Said, "God raised him." There's a mystery there, sure. I don't pretend I've got all the answers, not for one minute; I don't even have half the answers. If I had one third, I'd be doing good.

45. [74] To misinterpret Jesus Christ in being the Word, you would make Him one God out of three, or you would make Him the second Person in a Godhead. And to do that, you'd mess up the whole Scripture. You'd never get anywhere. So It must not be misinterpreted.

Now, he said that's an absolute, gross misinterpretation to attempt to find three gods, when there's only one. And it is, because the Old Testament has one God. Then you see the gnostics or the gnoses, they knew something; they read between the lines. So, they had a god behind God. They violated the precepts of Isaiah. He said, "Whoever made any of these things but me?" We took that up on the Godhead as the Creator. There's no other creator. So, they have somebody screaming out in a female voice, "Shut up, you big blabbermouth idiot. Don't you forget, dude, I'm the one that made you? And you made all of this?" I'm going to tell you something. There's some agnostics today amongst us. I'll let that sit there. You won't know what I'm saying; it's all right. You've got to read the book, and then you got to do some very cozy application. And we'll just let it sit there.

46. [75] And if you say that a certain thing, you put an interpretation on It, and you apply It to another time or It's been applied to another time, you also make an incorrect interpretation.

In other words, there's certain Scripture that has a prophetic time element, and you'd better know the time element, for it could have gone by you, or it could be beyond you; or it could be going on right now, and you're missing it. In other words, you'd better know the epical season. Now, that's pretty tough.

47. [76] *If anybody misinterprets Jesus in the Bible, of not being God Himself, (Now, here's what he's saying:) make Him the second Person, or one God out of three, this would upset every Word in the entire Bible. It would break the first commandment, "Thou shalt not have any other gods before me." All right. It would make the whole Christian race a bunch of pagan worshippers worshipping three different gods. See what kind of Bible you'd have? Then it'd make us what the Jews say we are. They said, "Which one of these gods is your God?" See? So, you see, You mustn't misinterpret the Bible, for Jesus Himself is the interpretation of the Bible when He's made manifest in the age that the part of His Body is being made manifest.*

Now, he's taking two points in there. See? The misplacing of Scripture, getting three gods when there's only one, and getting a time element wrong. You've got an age in there you don't understand. You see, the age that God became flesh in order to die is different from the ages back there when He didn't have to become flesh, but was pointing to it! So, the Jews made a mistake. They put Him all back there; they couldn't see the present. Way back in Jesus' day, like I mentioned more than once, they made God, the Messiah part, spiritual, and the serpent seed physical; now today they make serpent seed spiritual, and they don't understand the truth at all. They're just entirely mixed up—just do it opposite.

48. Now, let's read something here taken from "Feast of the Trumpets". [The Feast of the Trumpets, 07/19/64M]

[16-2] *Hadn't had it through the age. See that perfect continuity of Scripture? (Here we live in it.) The mysteries, even of the baptism in the name of the Lord Jesus and away from the Oneness idea and these other things, how the Holy Spirit has moved in and showed it perfectly; and the true baptism of the Holy Spirit, the Token, and everything, and placed it; and how He placed every reformer and everything, just exactly, (See.) right before our...eyes. And it's not in a corner. It's world-known. Jesus, the Son of God, revealing Himself by the Scriptures, making that Scripture that has been predestinated to this day—like it was to that day and all other days—live. And to believe It, is the evidence of the Holy Spirit—righteousness!*

See, always he stayed with what was the Word for the hour. And that is the tough one. People cannot understand it, nor can they ever understand it, unless they accept a prophet who is vindicated, because who will stand up and say, "I can tell you." See, that's where you're stuck. And when they're stuck, they will stay stuck. Why? Because they're wretched, miserable, naked, and don't know it, claiming they're increased in goods, and don't lack a thing and can see everything.

49. Now, watch.

[76] *If it's a hand age, it must be a hand; it can't be a head.... If it's a voice age, well then, it can't be a foot age. See? And now we're at the eye age. (Who said so? The vindicated prophet. He tells you at the age, tells you where you're at.) And now, the next is He Himself, to come. Seeing—prophetic.*

And he tells you. The seeing age is a prophetic age; it's an age of a prophet: William Branham.

[77] *See, down through the age, we started off from the foundation, (That's feet, you see.) from the church age; when the Seed went into the ground, the complete Seed. When it came out through the feet, Luther; came back...then through Wesley.*

Now, notice he said a complete seed went down. But a complete seed didn't come back for a time being. See, it's growing to it. Just a shoot came up, the stem came up, the leaves come up, the pollen comes, coming up, coming up, coming out, but not a whole seed. And if the whole seed went down, the whole seeds got to come back. See? Well, that's what happened when Jesus died. Came back in the Resurrection; proved it was he. You can't fool with that one.

50. [77] Now, then it came out through the feet, Luther; came...out then through Wesley; ...in to Pentecostals, ...tongues, and...lips. See? Now it's in the eye, prophetic, of Malachi 4 and so forth. And now, there's nothing left for it to come, but He Himself to step into that, 'cause that's the last thing there is. (See?) The next is in the intelligence, and we have no intelligence of our own; it's His. (See?) We have no sight of our own. How can a man foresee things? He can't do it. It's God Himself.

Now, he's telling you right there that it's God Himself. Now, watch what he said.

[77] And now, there's nothing else left for it to come, but He Himself to step into that, 'cause that's the last thing there is. ... How can a man foresee these things? He can't do it; It's God Himself.

So, Who is he telling you is standing with him? He told you right along, he said, "There He is right there; only picture ever taken." See? He puts the two together: the eye and the intelligence; the prophet and God. Malachi tells you flat: "I'm coming to destroy. I'll be there. I'll make the investigating judgment. Whole thing's going on. I've got Elijah to tide the whole thing over, to get the Bride out." And what more do people want?

Well, you know what they want? They want death. They've got a death wish. That's what's going on in the world today. They think it's a life wish, but they're entirely wrong. They're relying on themselves.

51. [77] How can a man foresee those things? (Brother Branham couldn't.) He can't do it, It's God Himself. See, it's becoming to a place. And He's governed the body all the way through...

How has He done it? From the feet up. And what's He doing now? Taking Headship, the great One amongst us, the Holy Ghost Himself; our Joshua is the Holy Spirit, our Elijah, the Holy Ghost, the Pillar of Fire to take us to the Millennium.

[77] Then the complete Body of Christ is revealed in the form of a Bride that was taken out of His side.

Well, look; if I'm not reading 1 Corinthians right, well, that's all right. You just blame me. I don't know. This is what set me off on this whole thing back in, well what? About 1981. [1 Corinthians 15.]

(20) ...now is Christ risen from the dead, (so on.)

(21) For since by man came death, by man came...the resurrection...

(22) For as in Adam all die, even so in Christ all (are) made alive.

(23) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his (Presence).

Tells you right there. Where was Christ present when the first fruits came out of the ground in the Old Testament? Right there in the Holy Ghost; went right down and got them out. Who's going to get our living out, our dead out? Holy Ghost going to get them out. Who's going to change us? He's going to change us. I don't understand; I just don't understand people. Jesus didn't raise himself; It said God

raised him. Lots of things people don't understand. They can't put it together. I can't put it all together, but I can sure understand this because it's in the Bible. I don't have to interpret it. It's already interpreted. Just believe it.

52. [78] *...this would set the whole Bible in a confusion, break the first commandment, make a god, a pagan god of three. It would just ruin the whole picture of the Bible. So you must not misinterpret the Bible. Now, that's just one thing.*

Okay. Now, notice; I said here... All right. Brother Branham, he puts the sight and intelligence together, Malachi 4 exactly, and he said Headship is here. He tells us conclusively. What does He do next? Raises the dead. Okay.

[79] *When, every Scripture in the Bible has the same application, you've got to set It in Its place.*

Well, now the Bible, Bro. Branham said, is like a jigsaw. If you get those parts wrong, you get the cow picking grass on top of the tree. Exactly right. So, if you haven't got something to help you here, you could be in trouble. You have to relate the Scriptures that belong to Scripture—come together. There is the Appearing; there is the Coming. If you can't reconcile them, you've got trouble. Scripture all the way down the line portraying Jesus Christ, starting back on the time of the Holy Spirit, Spirit of God just moving, moving: going into a Pillar of Fire or a cloud or rock and so on, those things, water, all those symbols; coming into a man; God taking a form. But remember; when He used those forms, He could just do what He wanted with those forms, but there's one last form, the form of Christ is never, never denied.

53. Now, It said, *"Every Scripture must be in Its right place."*

[79] *...to misplace It, you might make Him a God in one age, and the next age you'd make Him a history, to misplace It. So you mustn't misplace the Scripture. He's God all the time. If you made Him today a God of history, what was back yonder, ... He isn't the same today, what are you going to do with Hebrews 13:8? "...same yesterday, today, and forever."*

All right. What is the application here? To reveal Christ. And you can reveal Him in such a way that you don't get Christ at all. One time you'll get Him in history. You can't do it. God is not history, brother/sister. There is a history concerning God, but God is not history. If He's history at all, He's continuous history: the same yesterday, today and forever. And remember; it's only a matter of His roles coming forth as it comes forth in prophets and in ages and the Bride. Like it's so hard for me to get across to people, and I don't think it's hard at all. If you understand the Pillar of Fire, there's nothing to it; if you saw it in the Ten Commandments, or have any inkling. You stood there, if you stood before a Pillar of Fire, that amber green, you'd see that folding, it would come in and then come out again, lick like tongues, moving and rolling and moving.

54. Look; let's go back to Ezek 1:1. Then we'll quit. We'll be here too late. First chapter is what I want to get to. All right. It says:

(1) *...I was...by the river Chebar, ...the heavens were opened, and I saw visions of God.*

It didn't say visions from God, though they were from God. They're visions of God. Okay. Verse 4:

(4) *...I looked, and, ...a whirlwind came out of the north, (and) a great cloud, and a fire infolding itself, and a brightness was about it, out of the midst thereof the color of amber, out of the midst of fire.*

You see, moving like a great flame, and the various colors shooting and turning and twisting and moving, and it's folding and enfolding. It's not shooting off, no, into space. See? Now:

- (4) ... (in) the midst... as the color of amber, out of the midst of fire. (And,)
- (5) Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man.
- (6) ... every one had four faces, and... four wings. (And so on. And,)
- (9) Their wings... joined (together); they turned not when they went; they went every one straight forward. (And,)
- (10) As for the likeness of their faces, (and so on.)

55. And let me see now. And verse 12:

- (12) ... they went every one straight forward: whither the spirit was to go, they went; *and* they turned not when they went. (And,)
- (13) As... the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps. It went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.
- (14) And the living creatures ran and returned as the appearance of a flash of lightning.

See, what I'm trying to show you there was that constant movement, and it is God. So, He is Prophet, He is Priest, He is King, He's the Lily of the Valley, He's the Shepherd, He's millions of things you might speak of. But in majority we know Him as the Redeemer. We know Him as Creator; we know Him as Judge. We know Him as all these things. Now, they are recessive when it's time to be recessive. They are dominant when they're time to be dominant. As Savior, He was dominant in the flesh. As Prophet, He was dominant in the flesh. As Judge, He had the right, as His dominance part, role, in the flesh qualified Him to be the Judge. Now He's back here in the Holy Spirit, and He's Judge.

Now, that is dominant with the prophetic. Now it's over, the prophetic is over, and the Judge is over. It's been decreed. The next thing is go in to be the Executor or the Executor of what He set forth: that is principle, power, and domain of sovereignty. And it's standing there to flash out when necessary. But right now we're at a place, kind of like tranquility. What is His role now? The Ripener, the Revealer—what's been given to us.

Now, if people could understand, they wouldn't get a God of history. They'd see an unchanging, never changing God, Who is always the same. But they're roles! See? Dominant and recessive, as in traits. Remember; everything in man is based upon God. And everything in God is reflected upon man. So, just keep your thoughts in order that way.

56. [80] *Now, see what this would do, (It would change Heb 13:8. [Paragraph] 80.) and what it has done. It's already done it; make Him deny His Own Word to misplace the Scriptures.*

Now, when you misplace Scriptures on the Appearing, what do you do? You mess up, period, and you miss the Rapture. And this is where we try to understand and try to help the people, to stick right with the Word of Bro. Branham. We are in the Appearing; the Appearing has taken place. See, we're waiting for Sodom to burn. But before it burns, we're going to get out of here. Because why? That's the

promise: the righteous escape. Then the Son in flesh is made manifest. How? Coming back to earth with us: Revelation 19. But remember; it's the same God.

The dominancy lies in the Spirit. See? Right at this point, the Body is recessive. That's just called a Body. Yet it's an intelligent, human being, an integral part of God. Absolutely, that Body came from Him—that life. Didn't come from mankind; life of God brought that about, with the chemistry of man. You'd have to have any other thoughts on that, because that's true. But that's recessive to a point. The dominancy of that role of the Body, at this minute, is High Priest. And what is it? It's Intercessor and Mediator. He's the great Priest doing that job.

Now, when will it become dominant? It will become dominant in this sense: when the Spirit of God is incarnate again. So, you understand, we're not... Nothing is being changed. But if you don't understand the ages and what is going on, the hours... You say, "Well, so there's three gods. There's got to be." No, there's not three gods, period. There's one God.

57. [81] *To dislocate the Scripture, you might put His body together wrong, the foot where the head should be, or something. (Now he's talking about the ages, the body coming together.) In other words, you might have Jesus teaching Moses' message.*

What's he hitting at? Why the Baptists are still teaching Baptist. Well, the Baptists aren't teaching Baptist. They left that years ago. Presbyterians aren't teaching Presbyterian, any more than Lutherans are teaching Lutheran. Come on, they left it years ago. I don't think you even got one scared person trying to live up to Luther. How many books can you find of Luther on a Lutheran's bookshelf? Oh sure, if there's six inches of mold or dust on them. You don't find hardly anybody's. Oh, they've got Erich Sauer and some of those guys. They're good, I must admit. But I don't think they're a patch on old Luther, you want something really [unclear word] with the Word.

58. [81] *In other words, you might have Jesus teaching Moses' message. You might have... Wesley teaching Luther's age. You might have now, our age, teaching Pentecost the Pentecostal message. You see what a mess It would be...?*

Now, that goes over people's heads. "Well, this is just the Word of God, what are you talking about?" Now, they'll say, "This is forever and ever and ever."

You say, "Well, then, Jesus has got to come back and die again."

"Oh no, he died once."

They then quote that. What about when they crucify to themselves the Son of God afresh? Oh they got an answer for that, but the answers all wrong. Sure it is. Their answers are all wrong.

59. [81] *Luther already showed his—went off to denomination. (Showed his colors, see.) It died right there. The age struck; there it went.*

[82] *Notice, just as soon as it was organized, it died. Now, just see if that isn't right. Look back through the pages of history. Every time it organized, it died right there; there never was any more to it. It becomes a worshipper of the god of this world; it went off to organisms, ...organizations, ...denominations, and illusions. A bunch of Rickys got into there... injected their own thoughts into it. And what... happened? It became a mess. It's going to head up in the god of this world, where they'll enthrone Satan himself, thinking that they're having a great world leader to bring them peace.*

In other words, they're going to be so misguided in their revelation of this Word that they'll really think they're right in the place where God wants them, completely deceived, and they will enthrone an

antichrist. Now, there's going to be a little group of people that die for it because they will not be fooled either. But they'll die. That's the unwise virgins. But it's going to be a small number. Now, when you begin to realize how many people got out of Sodom, which was old Lot and his two daughters, and the two daughters were a holy mess—an unholy mess, you can figure there's not going to be many people get out of here, period, in a Rapture. And there won't be many people staying, you know, really either. Because look here; if there's going to be five wise and five foolish, it lets you know that there's just maybe an equal number on both sides of the fence.

Now, don't make that as literal truth; I'm not saying it is. I'm just saying give yourself a comparison, give yourself an understanding. Look, there won't be that many after all. Now, over all the ages there'll be a whole bunch of them. Oh, there'll be lots out of the Old Testament, many, many, many. I look to see that old pure Adamic race, right up to old Noah, in that period in there. Oh, there'll be a tremendous number of those. They say at least there's three to five billion died at that time. Now, most of those are serpent seed. Sure, no doubt about it. But all the others, there'll be quite a number of those too, back there, that didn't die under the flood; that died previously. 7/4/17

60. [83] *Now I told you the other day, I'll say it again, that even civilization itself today absolutely is contrary to God. Civilization is contrary to God. Education is a million miles from Him. Science is a million miles. Science and education are trying to disprove God, (See?) through theological seminaries and schools, and rooms of science, and so forth. They've had their shake. How about the vision the other night of the man when he screamed to those scientists down there pouring that stuff in like that?*

In other words, the test; this is Mr. Walker's vision. I don't go by anything... Brother Branham said here that he used that quote many times, "I'll ride this trail once more." What does that mean? I don't know. I just... It's not my dream. It's not anything to do with me. I don't know what it's about. I just leave it right there; whatever Bro. Branham said is fine by me. I don't know any more than that. But he did say here, this was accurate insofar they will not pay any attention to the vindication that God brings, because to them it is simply not able to be viewed through a microscope.

Oh, let them handle life through a microscope. How fat-headed can you get? You know how fat-headed? Till you're insane. Till your cleverness turns to insanity, proving your stupidity. Yeah. I think man ought to realize that everything today is almost a process of serendipity rather than a man really working hard at a thing and getting it. I think things are mostly just by pbbt; they fell there, man found it. Like Newton had an apple hit his head. You know, something like that. I'm a little bit... I'm not too happy what goes on in the scientific world. We could be, but God's not in it.

61. [84] *Notice; oh, these three musts; they must be. Jesus didn't come preaching Noah's message. ...didn't come preaching Moses' message. Moses didn't come preaching Noah's message. See, don't mislocate the Scripture. (Now, don't get it out of its season. Don't put it where it doesn't belong.) It's got to be in...time.*

Who is this great preacher, is the name? [Bro. Vayles says a name that sound like 'Estage'; unable to find in searches.] or something. Something like that. Out of California. He says this is the Philadelphian age. I don't know what he's been living in. But it's his business; he can say what he wants.

[84] *It's got to be in time. When that great man, John Wesley, came out, or the great man, Luther, came out with his message of justification... Luther was a great man. He called the church out of darkness, and he set justification by faith. And when he did it, they built a organization on top of it, and it died. And Life traveled, like it is in a stalk of wheat, right out into the Wesley age, to the tassel. Out of Luther come other leaves that died with it, which was Zwingli and Calvin and all the rest that came out of the great reformation.*

See, it wasn't restoration...reformation.

62. [85] *Then along came Wesley, another age had bloomed into a tassel. Wesley and Atterbury and all those, John and his brother, all of them, great men of God with a message that swept the country. They organized...; it died. Then it came out looking just exactly like she was going to put forth the grain now, and, come to find out, it was a shuck—Pentecost. But back in behind all of it come a little bud. And you notice, usually... I think, in about three or four years after Luther was on the field that the Lutheran church was organized. Just a short time after Wesley was on the field it was organized.*

[86] *In Tucson, we had a program of how Wesley's church, the Methodist church, come into existence. And when they came to America here, many of them came back and said they had set up a charter and so forth, from England, to bring it over here, and that's how it was...dramatized out. I saw right then what happened. There she died. (That's true.)*

[87] *Well, out come the Pentecostals, those old shouters back in the days long ago, got the gift of speaking in tongues...started out speaking in tongues. Then they named it, "the evidence of the Holy Ghost." Then they organized. One said he's going to do this...the other that. They had issues and issues. What did it do? Each of those leaves just unfolded, just like it did in the stalk...like it did in the tassel. They had the oneness, twoness, threeness, ...the church of God, and all these others; just unfolded, unfolded, unfolded. But now, according to nature, which is a perfect example, you'll never be able to educate it out of them.*

Now, he put this world here, then, in the time of the mind age; they have gone to the mind. God went to the mind in His age. Now the world has gone to its mind age. You see? The eye age, the mind age, the whole thing. It always comes in parallel. So, what has the mind age of the world done? Education. It's entirely wrong.

63. Now, I'm going to stop here, and we'll continue Sunday morning with a little recap, how that education of the world has taken over the mind age, but not ours. Of course, it can't do it, because we have the mind of Christ. We are back to Headship, which is Christ in His Own Word strictly revealed. And so this is what we'll stop at and continue where people have made their great mistake: they think they can get a revelation through pure study. You cannot do it; your revelation does not come that way. It's got to come by the Spirit of God moving as He must through His Own Word, which is living Word.

So, let's rise at this time.

Gracious, heavenly Father, again we want to praise and thank You for the time of study, fellowship we had together around Your Word, to see that You are set forth in Your Own Word, Christ in His Word, revealing. We just pray, Lord, from these studies shall come forth a depth and an understanding, O God, of You Yourself, because in this last age we know the spirit of revelation in the knowledge of Him is to be in our midst, Father. And we're praying earnestly and sincerely that we may know, not to speak with authority above anybody, (That's not it at all.) but to satisfy our own hearts, O God, with the knowledge that You alone can give.

Lead us in paths of righteousness for Thy Name's sake, beside the still waters, Lord, which will certainly mean we will not be ruffled then; the revelation will bring serenity within our hearts and minds, because we know those things we ought to know. Help us, Lord, tonight, whatever process we must go through, may we go through it, Lord. We know lying in the sun is a very wonderful thing. We pray we

may enjoy it, Lord, and indulge ourselves most thoroughly in it for the glory of Yourself, O God, that this may bring us up in the ripening process, not just of a maturing in the works, which we know are very good. And we want them, Lord, to be real mature Christians in our works, our attitudes, whatsoever we do, bearing, forbearing, whatsoever. But Lord, also to be real, mature, ripened Christians in the knowledge which is in Your Word, O God, which is of You Yourself, because this Word, Lord, is a revelation of You, and this is what we so desire.

So, help us Lord, You know the desire of our heart, our earnestness and our sincerity, in all these things O God may we accommodate You, blessed Lord, because You are the great One. May we just open our hearts and our minds; give You our time to give all and all to You, as You've given all and all to us. May we be as thoroughly dedicated as You are, O God, as You were, when You had that opportunity to just remain as You were. And yet You came and did this, and You did It, Lord, for that purpose, to give us the benefits of all that lay within You, Lord. And how can we, then, turn it aside?

Father, help us in our ignorance to not be in the mind age of the world, but to be in the true mind age of Jesus Christ. Bless each one of us to that end. Break every rebellious spirit, Lord, starting with me especially, O God, have no rebellion, to have no insights of my own, Lord, anything of myself, O God. I know that's a big order, but You're a big God, Lord. We're looking for big things, that You might have the preeminence, Lord, You might have the glory and all the honor, and You might be preeminent here in this church, You might have all the honor and glory, Lord, the people just might glorify Your great and holy Name and wonder in Your Presence. Help us, dear Lord, tonight. We'll be careful to give You the praise. Heal the sick amongst us, we pray again, O God. Have mercy upon each one. Put that sweet spirit in this church we pray, O Lord, that the sick amongst us, all may be healed, and Your Name completely and wonderfully glorified. In Jesus' Name, we pray. Amen.

"Take the Name of Jesus with You."