

Christ Revealed in His Word #5

*Complete and Completely;
the Book of God's Writings*

June 15, 1986

Shall we pray. Heavenly Father, we realize again that all things are possible, and the all things that we're looking at is the same as when Martha stood at the graveside of Lazarus, and You commanded them to believe that all things were possible, to believe even to the Resurrection. And this is what we're looking at today, Lord, the Resurrection, because we've seen the day of the Son of man revealed, and we believe that day literally is over, in the sense that the prophet was here and gone from the scene, and now Father we're in that hour of the revelation of the Son of God, that You Yourself are here, Lord, in the office of Sonship, in a Pillar of Fire to lead us into the Millennium. We're grateful for that, Lord and we believe that the "all things of God" now are in full sight, that it's upon us whom the ends of the ages have come, and we're grateful for that.

Help us to be very serious and sober, then, concerning these things, as never before Lord, because we know we're caught up in an age of indifference, lukewarmness, and so difficult to be in a position of fervency for You, Lord, the hot condition as You mentioned. But yet, Lord, You're able to do it, because You said, "Ask and you shall receive; seek and you shall find; knock and the door shall be opened." So, this is what we're doing today; we're asking, we're knocking, Lord, we're looking for that moment to come quickly upon us, Lord, when we've reached a maturity, a brittleness against the world, but a real tenderness and love in Christ Jesus, our Lord.

Help us, Father, in the service this morning. May You receive praise and honor. May Your Word go forth exactly as the prophet gave us, nothing added or taken from It, though we might look at many things that You've said or comment on these things You've said through the prophet. In Jesus' Name, we pray. Amen.

You may be seated.

1. Now, in "Christ Revealed in His Own Word", last Wednesday our attention was drawn to the fact that Christ cannot be revealed in His Word if there is a misinterpretation, a misplacing, or a dislocation of the Scripture. Now, those are three things that Bro. Branham brought to our attention. I think they have been previously brought out by other Bible students, and they're very good points. There cannot be a misinterpretation, (That would be a misrepresentation, of course, too.) a misplacing, or a dislocation of the Scripture.

And this refers, of course, to a true revelation of Christ, Who is revealed in His Own Word. And last Wednesday we also brought out the fact that the Bible does not simply **contain** a revelation of Jesus Christ. It **is** the revelation of Jesus Christ. In other words, even that which is spoken of in the history, the documentation, of how the people lived in spite of the true knowledge of God and the laws of God, It still refers to the Lord Jesus Christ, and therefore, the Book is a complete revelation or completely a revelation of the Lord Jesus Christ. And there's no other revelation outside of this Book. And no matter how many people misinterpret and misplace or dislocate the Scripture, there is still a true revelation here. The thing is: how to get at it, and that's what Bro. Branham brings out so very much, and we hope very clearly, in this message. So, you'll find that this message dovetails with all the other messages, which contain forty to sixty percent of the entire sermon dealing with the prophet, his vindication, how God brings His Word through the prophet vindicated, and under what conditions and so on.

2. Now, looking at the first thing Bro. Branham said, you have to be careful that you do not misinterpret Scripture. The major misinterpretation he brought to our attention is making Jesus in the New Testament a different person from Jehovah of the Old Testament, because there's only one God. Now you realize, of course, that the Bible students who are involved in the trinity doctrine use many scriptures from the Old Testament, particularly the one I mentioned, although not too many do use the one in the Book of Proverbs, "Can you tell His Name or His Son's Name?" They mostly go back to the plurality, the seeming plurality of Elohim, and they call it 'the Elohim of God'. And they use that to let you know that there is a plurality.

Well, the point I would ask is this: of the people who believe in the plurality of gods, or a plethora of gods... (However, three could hardly be a plethora, and two would even be less.) I would ask them how they know when to stop. Well, they'd say, "Well, of course, we have a Father and a Son and a Holy Ghost."

Well, you can stop them in their tracks on that one, of course, that if they want to be stopped in their tracks, or if they have anything at all, then, to stop them in their tracks, or just be, you know, it's up to them, but you'd say, "Well, Who is the Father of Jesus?"

Well, he said, "God was." Then he said, "The Holy Spirit was." Make up your mind. Well, you say, "There's three in one, but somebody had a hand in it." Well, that's very loose theology in my books. That's very loose theology. Then the Trinitarians also know that Jesus came back as the Holy Ghost; that obviates another one.

3. So, where do you come to? You come to the fact that the Bible speaks of one God, or, as the Jews say, "Which one of those gods is your God?" You see, you can't cut a god into three pieces and hand him back to a Jew.

And yet it's the strangest thing: There are Trinitarian Jews, once they come to this so-called gospel. I only met one in my life that was an actual oneness of the Godhead, and that's a fellow down there in... I didn't meet him; I met his wife. He wasn't around that day in..What was it? Hendersonville, North Carolina. And when I was talking to her, I said, "Well, I just want to ask you a question, how many gods are there?"

She said, "One."

Well, I said, "Where does that place Jesus Christ?"

"Well, he was God."

She understood, and her husband understood, evidently. Now, that in my books is a real Christian, where a Jew came into Christianity, because Jews don't come in, really. One or two come in, but they come in by a nation; a nation born in a day.

4. So, misinterpreting Scripture, the major one is: making Jesus a different person from Elohim or from Jehovah. Also Bro. Branham brought out a statement which I was very glad to see, because we've been dealing on it here in not as much a direct application as he did, where he said if you make the Logos a third person, or anyone but God, then you have a multiplicity of gods, like we've been saying. Like I brought out to you and showed you, everybody says—not everybody—but I guess we're all prone to this error, "In the beginning was the **Word**, and the Word was with God, and the **Word** was God." No, "In the beginning was the Word, and the Word was with **God**, and **the Word was God**." See, that's the emphasis.

And I'm trying to get in a study, now, to see if I can get the word studies on what the Hebrews call the 'Memra', which is the same as the Logos. John was not making a complete departure when he went

from the Hebrew to the Greek and talked about the Logos. The Jews also had their understanding. And if I can find that, working on it, I think it will be a great benefit to me; it will be a great benefit to you, too. And I understand that the Greek, they say, is more explicit, and the Greek has more ramifications and involvements so you might understand more. And I said, "Hang that idea. Get me back to a one word or a two word" because, you see, you cannot have two gods. If the Word is the memra of the Old Testament, then you have to admit there were two back there and there's two now, or admit there was three back there and there's three now. You can't do it. There's only one.

5. So, you can see, there's an entire misconception there—a misinterpretation, and this hinges, or we'll accredit it to, when you give accreditation to this thing... Remember; I'm speaking in the terms of the disgusting. In other words, you lay the blame on it. But who is to be blamed? The scholar. And you'll see Bro. Branham hit education very strong in this message. So, this is why I want to talk about these things, so you'll understand: know there's only one God.

Secondly, to misplace Scripture is to deny Heb 13:8: God is God; He never changes. As It says in Mal 3:6, "I am the Lord and I change not." And that's true. And Eccl 3:14, "Whatsoever the Lord doeth, He doeth it forever, and nothing can be taken from it or added to it." So, we have God and His ways as one. There is one God with one way. And that is true. And that spells out the name of God, Who was in the beginning—God, Holy Spirit. And in Him was what? Knowledge or wisdom, omniscience, and omnipotence.

6. So you see, your definitions come exclusively to the point of one God and an understanding of one God. But what people get thrown on are the dominant and recessive traits of God in manifesting Himself through the ages. Now, if you understand that, you're a long way down the road. You just begin to say, well look; I know there's one God; can't explain the whole thing, because everything in the Scripture here has an element of mystery, and so don't make me somebody I'm not. But I can understand how God has a role, and in that role He's dominant. And then He comes back in, moving in, and is recessive.

Now, God always was in His attributes; He always was in His attributes: Father, Son and Holy Spirit. That's offices. He always was King of Kings and Lord of Lords. He always was Redeemer. He always was a Shepherd. He always was a Provider. He was all of these things. He was the Prophet. And watch how the ages as prophet, it was dominant and, then, recessive. In other words, He worked through a prophet, and then, He came right back again. And you didn't see anymore. Then coming down, the Son qualities were entirely recessive except through a prophet, and they were called sons, sons of man, until He came forth in flesh. Now, that's not dominant. But it's going to be dominant when we crown Him King of Kings and Lord of Lords. The dominant today is the Holy Spirit in our midst in a Pillar of Fire. Now, that was dominant for many years from the time of Paul, but it was not dominant as a Pillar of Fire because He never came down. The One on the Throne came down, and He hadn't come down before. Now you've got the dominant quality. And it's the office of Sonship and of Holy Spirit. See? You're still in that office.

7. Now, when that Spirit that's in the midst of us becomes incarnate to us, we'll crown Him King of Kings and Lord of Lords. Now there the Lamb becomes dominant. At this point the Father's putting all things under the feet of the Son, and the dominancy lies down here in the Father to give the preeminence to the Son. That becomes dominant in the Millennium. But after the White Throne and in Jerusalem you'll find a co-equality. There'll be Lamb on the Throne and the Pillar of Fire above the Throne. And then, before they call, They answer. So, there'll be like an equality there, right back to where we were in the Garden of Eden, when male and female were serving God. They were coequal, and they had co-jurisdiction.

Well, you see these things, if you begin to misplace Scripture, you begin to deny Heb 13:8. Look how long we struggled with that here, to finally dawning on us that's what Genesis 18 was all about. That's what Bro. Branham was constantly saying. He never recognized Jesus except as a Name and a

body; always in the line of Elohim. "I came in my Father's Name." What's the name of the Father? When did He ever change it? You see? Jehovah-Savior.

8. Okay. The preeminence, just like he said over there in the Book of Exodus, to Moses, "By my Name Jehovah was I not known." He certainly was. He revealed Himself to Abraham as Jehovah-Jireh, the Lord will provide. Or Abraham caught it from God, when he said, "The Lord will provide a lamb." And he called the place 'Jehovah-Jireh', 'the Lord the Provider'. See?

Now then, it became recessive. Then it became dominant when they began slaying the lambs to bring them out! Watch how Bro. Branham then made the Blood dominant at the end time. People don't realize the Blood is dominant again. See? Listen, begin to get your notes together, and begin to put all these things together, and think about them. That's what your Friday night meetings are all about, if you only knew it. You see, I think you're getting a little sluggish. Why get sluggish? What's to get sluggish in this Message? This Message has life in it. We might be sluggish, but the Message isn't sluggish. We might be sluggards even. We shouldn't be.

9. All right. The third thing, to dislocate Scripture is to attribute it to the wrong time or the wrong age. Like you know there's a fellow, I suppose he's still living on the West Coast. I think his name is Estes; I think that's what he... when I used to read up on him a little tiny bit. He says this is the Philadelphian age. Now, he might believe we're into Laodicean, now finally. Brother Branham tells us it's already charted out that this is Laodicea; we'll see that, if we ever get to the notes that we got here in the message. But to dislocate Scripture is to attribute it to the wrong time or the wrong age. And you'll find a lot of that. And it's too bad that you do, but what can you do about it.

10. Now, there are seven messengers for seven ages, but men fail to move on with the Light. So, that's why you get the Scripture all mixed up for the wrong ages. Instead they organize and die. And right there you see the Scripture with Luther died, the Scripture with Wesley died, and the Scripture with Pentecost has died, and they're dead. They haven't moved on. It's like the plant. You plant the seed, the shoot comes up, the stock comes up, it goes into the state of producing flower, from the flower it goes into a seed, and then you're right back to a natural.

All right. We've got the same thing today. God's going to produce a virgin church like He had in the beginning, with the Pillar of Fire and a prophet, and then bring us right back to seed form, where Christ Himself has appeared as original seed, and we go back to the Resurrection because remember; Christ has already resurrected. See? He's appearing in His Resurrection now, proving His Resurrection. That's what it's all about. So now, we're right back to the end time. And that's why we'll never organize like these people do. Now, Bro. Branham said *they organized and they died*.

9. Now we're going to go then to page 22 and start reading. In paragraph 86, which we read, 86 and 87 on Wednesday. [Christ Is Revealed in His Own Word, 08/22/65M]

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

Now, you see what they did: they came over here and set their churches up under a system whereby they'd be dominated from England and will be called the Methodist church. Why couldn't they just call themselves 'the homebodies of the thirteen colonies', and be entirely separate? No, they couldn't be separated, because you got to bring over here what Wesley said. And listen... Oh, look; you just get the books. And you read this sanctification stuff that the Wesleyans and the Nazarenes try to promulgate and push on you. I've yet to find where Wesley ever said one thing about entire eradication, where the root of sin is taken out. And then they say, "Well, you say the root of sin is taken out," and you catch the whole

bunch in hogwash, adultery, lies, and they're a bunch of miscreants. Not trying to brand the church as filthy, but just trying to tell you the truth—just what's going on. "Well, if your root of sin was taken out, what happened?"

"Oh, I let it come back in again."

Fap. If that's the best experience you had, you didn't have anything different from what I had, or anything else.

10. But the root of sin doesn't come back in. That's in your spirit, because when you were born you were given a spirit allowed of God, of the world, but not of God. No siree. And you had to have the Holy Spirit come in to wake up your soul, (See?) sleeping down there away from God. Then you begin to manifest. And as you fed your soul, then the soul fed the spirit, then the spirit and the mind would get together and begin to manifest through the flesh. And if that mind was sold out to God and that person was sold out to God, then you begin to see that person would walk in a life.

11. But, that's where I don't agree with this two soul stuff they try to preach. If the old soul is entirely dead and the new soul is entirely alive, then everybody should be perfect. Then why did the prophet go ahead and say perfection on one hand, and then turn around and say you sin a thousand times a day or backslide. Who wants that kind of religion? Well, you wouldn't know if you're afoot or horseback. You'd be so mixed up, you'd say, "Pllpp", throw your hands up and buzz off. Who could stand it? Who could tolerate it? You're supposed to have ten thousand bucks in your pocket to spend, you reach in, you ain't got a plug nickel. Great, great. Who needs that? Oh, brother, there's something wrong with somebody's interpretation; you can't pit one word against another and just walk off down the road. You've got to reconcile it.

Now, there's no room in us for two natures. That's entirely true. There's no room in us for that. You got to line with the nature of Jesus Christ. And like Bro. Branham said the old Indian said, he got two dogs fighting all the time, one black and one white. He said, "*Well, I want to ask you who wins?*" He said, "The one I feed best."

12. So, all right. Organization.

[87] *Well, out come the Pentecostal, those old shouters back in the days long ago. They got the gift of speaking in tongues, and started off with speaking in tongues. (Sure.) They named it, 'the evidence of the Holy Ghost'. Then they organized. One said he's going to do this, and the other that; they had issues and issues. (That's like the new issue, and oneness and that.) What'd 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,... all those 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 it.*

Now, he's telling you right here that they're stuck. And he gives an illustration in the next paragraph. He said, "*You can't educate it out of them*" anymore than you can educate into us the revelation.

[88] *A family, of friends of mine down in Kentucky, just had a little baby born the other day, and the mother was up when they were cooking our dinner. And she was helping the other sister cook dinner for a bunch of us men that had been out hunting. And...the baby got to crying, and I was talking. And I think the mother felt a little embarrassed, so she runs and gets the baby and starts to feed the little fellow. And I said, "You know, that's just nature." See? They have never found a better way for a baby to get what it wants than to cry for it. Now, you might give it a book of ethics and set it down and say, "I want to teach you theology, son. Now, don't you go to*

squalling around here like other kids; you're different. Now, when you want to be fed, you just ring this little bell over here." It just doesn't work. No, it...doesn't work. So, ...you just watch nature...

So, he's showing you that education isn't going to do it. It's going to follow according to nature, and since the church has organized, it's going to follow according to nature, and it's going to die. But we do not organize, so we will follow, then, according to nature also. It would just be natural. There'll be no death. It's because it's come to the seed time. Now, you see, once you come to a seed time, and you're forming a seed, the plant doesn't die anymore. You're into the process of going into that other life.

Well, we are in the process of going into that other life, which is the Millennium. See, we've come to the end of our rope, you see. And he's telling you here also, what you are and what you are born into, how that makes you and your religion. And you can't learn a revelation. See? These people are stuck with it. Now, a few come out. A few come out—always a few come out, but not many.

13. Now, in paragraph 89:

[89] *Now, we see where every age, and it was directly designed it out that we're in the last age.*

Now, he's talking about our age here, that in the plan of God, 'designed out' meant that 'it was chartered out; put in God's blueprint', and it also to us means, 'proven out'—because we could argue the point: Is this that end day? And it is the end day because we have all the elements that consist for this end time. See, Elijah must come and these other things. Okay, so now we're at the end time. And this is the age, of course, of education and creeds and the going on in this lukewarm, Laodicean condition. Now we're in the last age.

14. Now, notice.

[89] *The shuck has pulled away.*

Now, the shuck are the Pentecostals. That's the chaff. Now, what's he talking about? He's saying that we've come up to the place where the plant, from the reformation of Luther, has come right into the chaff stage, which is dry, and the wheat is in the chaff, and the chaff pulls away. Now, you know, when you leave the wheat out here too long, anything out here in your field too long—of course, if the rain doesn't come and make it all soggy and gummy to stick it together—you just watch your garden patch. Go on out here where the flowers are. And suddenly hear—like the poppies—you hear a crackling pop, and the seeds go popping all around. What's happened? The shuck pulled away from the seed and threw the seed out.

Well, that's what the churches have done, the Pentecost—the Pentecost to the shuck. Why? Because they're the last part. You see, up came the stem, the leaves, up to the tassel, to the chaff; the wheat's formed, and now what was the last age? Pentecost. So, that's dry now, and it pulls away. And it does pull away. And they're the only ones that could pull away. Methodists and Lutherans really don't, when it comes right down to it; Catholics and rest of the Protestants, though, they don't really do it. It's the Pentecostals pull away. Why? Because that's the chaff. Afterward then, the whole thing, then, is called a tare. "Gather ye the tares." They're just tares, they're bound into the World Council of Churches; they all become one. See? The weed, w-e-e-d, not w-h-e-a-t.

15. [89] *It's pulled away. We've had fifteen years—nearly twenty years now—years of the Message sweeping across from nation to nation, and this morning hooked-up across this nation, see, and no organization. It can't organize. There's nothing ever been like it or will be hereafter.*

Why? Because this is the eye age, and with the eye age comes the mind age. Brother Branham, remember, put it together. I showed you that Wednesday night. Puts them right together. See? Okay.

[89] *There's nothing ever been like it or will be hereafter. The thing that's the matter with the Message today is, those who obtain It in their hearts must lie in the presence of the Son to get ripened.*

Now, what's he saying here? The problem is, or where people fail to understand what is required at the end time of closing out, is not denying anything that God ever put in the Church; like don't deny any gifts. Brother Branham said as long there's a true Bride on earth, there'll be a true gift of tongues. So, there are true gifts in the Church. Brother Branham also said *every local assembly should have*, or at least a stab at, (I'm adding a stab at.) but he said *should have all nine gifts*. And I didn't say you've got to have one who can prophesy. He said, "*You may prophesy and never prophesy again.*" Therefore, you may be one that God used in a certain measure in a certain gift, and may never use it again. But nobody has a right to put anything out of the Church.

16. Now, Bro. Terry's been a bit misunderstood, and I suppose it's how he phrased his language on a five-fold ministry: that there isn't any. Well, when he talked to me, it wasn't saying there wasn't any five-fold ministry, it just wasn't visible. Where is the evangelist? See? What good's there to be an apostle if there's nobody out there?

So, what we're seeing is what Bro. Branham said, and he didn't say there's no five-fold ministry; didn't say he wasn't a prophet any longer; didn't say he didn't evangelize any longer; he said—and this is years and years ago, "*I just came back from the West Coast, and I believe America's all seined out. It's all fished out.*" Why, he said, "*I think maybe fifty souls came to the altar, but I don't know if anybody got saved.*" But he didn't say you take anything away. You see, don't compound the problem. There's only one problem, and that's for the people to get serious and sober and steady down, down, down, down, until they ripen and mature in the presence of Him Who is here. And there's just not enough of it yet. See?

17. [89] *See? You can pick up the Message, and then let the Son (capital S-o-n) bake all the greenness out of you, see, make you a matured Christian.*

In other words, ripen. How do you ripen? Well, I don't know any way that we ripen other than 2 Corinthians; we've gone into this many, many times; we spoke of the reflection in 2 Corinthians 3. It says, now in verse 17:

(17) Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

(18) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

Now, what is veiling your face to begin with? The creeds and the dogmas! So, how are you going to get the Son of Righteousness shining in your face with your crazy creeds and your dogmas? You've got to give them up. And you got to say every time you run across something, examine your doctrine and say, "Hey, has this changed? Or did it need to be changed? Or does it not need to be changed?" Find out. If you're veiled, the light won't come through (See?) because you're veiled into your organization. Now, you can't go in as a hybrid. See? You're not food for God's table. No way. You're not the meal offering that God wants, if you're just a bunch of hybrid stuff. See?

18. Now, [2 Corinthians 4]

- (1) Therefore seeing we have this ministry, as we have received mercy, we faint not.

What ministry? To pull the veil off! To get the light in! Because remember; the Blood doesn't hold if there's no light! If you walk in the light as He is in the light...What light is He in today? The light of the Seventh Church Age: Elohim, Pillar of Fire come back. These are the things we're seeing. Now, he said, if we got this ministry, we don't faint.

- (2) But (renouncing) the hidden things of dishonesty, (That's your bunch of birds coming together and settling doctrine and things.) not walking in craftiness, (trying to hold the people,) nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

"To every man's conscience." He said, "My conscience is clear and, therefore, yours is clear as long as you see what I see and say what I say." You don't have to worry about your conscience any longer. Don't have to worry about any of these things. You can be maturing, because the light is flooding in. Light can't flood in if you're back in your creeds and dogmas. See? No way, shape and form.

19. [89] Now, do you see what I mean? God coming soon to receive His Church, (That's when He descends in clouds. That's the Second Coming.) ...we must have that type of Christians for Him to receive. The wheat has got to get ripe.

See? That's by the full Word in effect: the effectiveness of the full Word. You and I laying aside the veil, by the help of the Holy Spirit, the Holy Spirit shining in, and that Word will renew us because that's exactly what the Bible says. It will fulfill itself. As the seed is self-fulfilling, so is the seed in us self-fulfilling. The seed has to have good soil that's fertilized to that type of a grain. Then the sun and the rain will do the rest of it. So in the Christian, if that seed lies there, the Holy Ghost shining upon that, it will answer 'amen' to every single, vindicated, revealed Word, and that person will be in that Resurrection.

20. Now, you can say 'amen' to every single Word and have a head knowledge and get nowhere. You better watch that; that's where second generations come in. That's why all young people should examine themselves and say, "Have I truly received the Holy Ghost?" Begin checking yourself up. Is the revelation continually real? What does It do for you? Where does your joy lie? What is your mission in life? What are you hungering for? What are you hankering for? See? Or do you just become a church member?

You say, "Well, we don't have membership here, Bro. Vayle."

That doesn't mean one plug thing. You can be so much a member here as you can be in a Methodist church. We don't kid ourselves, what goes on here. You notice I don't scold. Once in awhile I raise my voice about a couple things, but not very often. No. See, I can't make you do anything anyway. And if I haven't got a Word here strong enough to compel you, why preach It? You know?

So Paul says here, he said where conscience are clear, the whole thing.

21. Okay, let's keep reading.

- [90] *These three musts, must be.* (Now he said,) *Must not misinterpret or mishandle It, misinterpret It, or dislocate It. It must be kept just exactly the way God said It was. To the world, It's a Book of mystery. The people believe It's just a mysterious Book.* (That's what the world thinks.)

Now, in other words, Bro. Branham says here, the words of the Bible start with the revelation of Jesus Christ and continue to the very end. It is simply a complete revelation and completely a revelation.

It doesn't handle anything else, really. It's not interested in the world of science and politics. It only deals with it according to how God dealt with the people and they dealt back with God, and the whole thing lies there as an example. The whole thing is modeled before us.

[90] *One time I was talking to a very famous man here in the city that holds a great standing of Christianity, and he said, "I tried to read the Book of Revelation one night," and said, "John must have had a bait (That's like we'd say a spade, or you know, a batch) of hot pepper and had a nightmare." See, a Book of mystery, but, while to the true believer, It's the revelation of God being revealed in the age we're living in.*

You see, always people were looking down the road. We don't look down the road. You notice everybody's looking down the road? There's always a cry. You get looking for the skies to erupt. You get ready and you get looking for that great One to come. And everything is a bypass of this Message. You bypass this Message, I don't care how many skies unfold, and how many Comings there are, and how many anything else is, you can miss them all. Just not deal with one or two or three, you're going to miss them all. See, there's just no way, because this is part of the conditions of the Rapture: Shout, Voice and Trumpet. [Paragraph 91]

22. [91] *He said, "My words are Spirit and Life." Jesus said that. Again, "The Word is the Seed that a sower sowed." We know that's true. It's God in Word form, and it can only be interpreted by Himself.*

Now, Bro. Branham said that *interpretation comes by manifestation*. "I stand behind my Word to perform It. I stand behind my Word to manifest It. I make It come to pass." See, that's what God's saying here. That's why Bro. Branham said what he said here. This Book is God in Word form. In other words, this printed page here contains every solid thing we need to know. It's all here.

Now, is this really God being real?

Yes.

How do we know?

Well, at the end time we're fortunate. We have a complete manifestation, the same as they had in the first age, because Alpha's become Omega, and Omega become Alpha. Right back to Ephesians. Right back to Ephesus. Fantastic, my brother/sister. Right back to virginity, if you want to know the truth. See?

[91] *The human mind is not capable of interpreting the mind of God. How can a little finite mind interpret the infinite Mind, when we can't even interpret one another's minds?*

That's a beautiful statement—very, very concise and very illuminating. But of course, brother/sister, there simply has to be a way. There's got to be a way. God didn't throw this book out and say, "Now, folk I've got news for you. This is a revelation of me, myself. And I put it here, so I ought to know that it's really right and really accurate. Now, it's veiled in such a way that you're not going to get it."

23. Now, look; that's all right for a cartoon, especially if you're sadistically inclined. Do you think God would do a thing like that? Come on! What He's doing is letting you know this is not easy like you think, that you can go to some seminary and study It or you can have some church membership or pick up a few books and you're going to get It. No, you could memorize the Bible cover to cover. That won't do it. It's a mystery. But there's ways to get to the mystery. See?

Now the Bible tells you categorically, "No man knows the things of man, save the spirit of man that's in him." There's an affinity there. That sets the cue to the whole thing. What It says in 1

Corinthians 2. "God has given us of His Spirit, and therefore, we can know what the Spirit has said." And if you got a genuine spirit from God, you will know. And there's where your rejoicing will be. There's where your maturing is going to be. See? Not the putting aside the filth of the flesh, although that's very good; all those things are very good, but that's not it.

24. [92] Now you notice, *He is the only One who can interpret It, and He interprets It to whom He will.*

Now, that's a little tough right there, but it's still the truth. Now, He doesn't say, "Look, I've got a Book here, it's very mysterious, and I'm in that book. I wrote It myself. It's all about me, and there's the revelation, but you can't have It." He said, "You can have It," but He said, "hold it, not everybody."

Now, that 'not everybody' throws people into insanity and bigotry and into cultism because, you see, right away they think they've got something to do with it. Hogwash. They had nothing to do with it. That's where the Gnostics went haywire, and there's Gnostics amongst us today, brother/sister. And the Gnostics back in Pentecost were those who went beyond the Bible, and the Latter Rain, they very, very cleverly said, "Well, we got the Spirit of God, and we've gone beyond the Bible."

I remember poor old Sister Riley. She's dead now, lovely saint of God, but she ran around trying to teach preachers. She thought that was her mission. It was her admission to the guilt, but it wasn't her mission. And she said one day, "Well, Bro. Vayle, all we need is not this fussing the Word, not the Word, but we need just Jesus Christ."

I said, "Hold it, Sister Riley, that's where you're all wrong. You ain't got Him without the Word." Got a false Christ. You know, people talking about a false Christ. Who's the false Jesus? Anybody that says something outside the true anointing of this Word. Well, the world's full of them; there's millions of them without a doubt. Serpent seed included. Not trying to hurt anybody. That's just a fact there, see? All right.

25. [93] *"To whom He will reveal It."*

All right? Now, to whom will He reveal It? This is an exclusive club. The exclusivity of revelation is hers. Nobody else comes in. She's known as Bride. True. That's all there is to it. Now, who will come in? Only the elect seed chosen from the beginning. Yup. They'll come in. Now, they will have It revealed to them. But how are they going to get it? By one person, and that will be a prophet, because you cannot guarantee a true revelation except through a prophet.

26. Now, listen; let's face it: a man that's a good student, which is perhaps a born-again teacher, he could certainly give you a lot of revelation based upon what was given by the apostle Paul. Remember; that went in the ground and got deteriorated, and bad form starts coming back again, so there's poison in the pot. Now, Luther was not a prophet, but he had a lot of qualities like a prophet. They called him a prophet. Sauer's history calls him a prophet and oh, a teacher and everything. He was a fantastic person. I would put him way, way, way above Wesley, except that, you know, in the area of the knowledge and the revelation and these things. He had something in my books that I don't know anyone else ever did have. Fantastic person. But he blew it in certain areas, because there was no way he could get illumination, there was no way he could understand. Good man.

Now, Wesley came along. By the sheer force of his sanctification and his outgoing energies, which he was dynamic far beyond Luther in the sense of evangelism and those things, he had a greater power than did Luther. And under him the Message just scattered like the poppy seeds just popping all around the world, or the dandelions caught by the wind and blowing clean around the world. It was fantastic, you see.

Pentecost came along, and they began restoring power to the Word. Great, tremendous. And they all went down the hill. And they had error. They said, "Why there's three gods, and don't you know that tongues is the evidence of the Holy Ghost?" How in the world could tongues be the evidence of the Holy Ghost? Like Bro. Branham said, devils speak in tongues, then turn around and drink blood out of a skull and people drink blood, speak in tongues in a spiritist meeting, and a pencil raps, "A shave and a haircut six bits," on a stovepipe. Interesting, interesting, very interesting. They must have had a great time at that camp meeting, you know. [Bro. Vayle chuckles.] But see, there's no way they get it, except a prophet is there to give it to you. That's when the revelation is one hundred percent, because the prophet brings the truth.

27. [93] *And, notice, "To whom He will reveal It." And He so designed It that He could hide Himself in the Scriptures to the smartest theologian there is. Oh, my! He can just hide Himself, sit right there in the Scripture, and you look all day long and never see it; look a lifetime and never see it. (You could look for several generations, the church. And not going to see it.) ...just hide Himself sitting there.*

What about one God? One God and His Son. You know, it's strange. One person comes along and he says, "Well," he said, "It does say in there that God has a Son, but I say God, Who is the Son."

So now, they obliterate the body. And then, pretty soon they talk about God, "Well, He just sucked the body up."

Well, if that's the case, you ain't got a high Priest. If that's the case, you better be perfectly sanctified when you're born again. And the point is: how do you get in if you don't have a Mediator to get you in? Jesus came; didn't shed His Blood to not act in the judicial capacity once he shed His Blood!

28. Look, if I buy something and I own it, I don't want you coming to my place and telling what I'm going to do with it! Now, I can be very polite. Like the old gal did, and she said, "Well, ain't going to do it anyway." She wasn't going to do it anyway.

That's how a couple of good... I ain't going to mention names at this point, because there's two of them dead; the men are dead. But this couple used to go around the country a lot, and they ended up in Houston there, with a couple of our dear friends. And when they walked in, "Oh," they said, "Sister, Brother So-and-so, your furniture shouldn't be this way." And they rearranged the whole house.

And so the sister said... Well I said, "What did you do?"

Well, she said, "We just sat there and took it." She said, what happened, but she said, "As soon as they shut the door, we just rearranged it back again." [Laughter.]

So you see, the idea, you know, they just get this all mixed up. How in the world could a theologian say He sucked up the body? How could they say those things? But they do say those things. They're wrong.

29. [94] *Now, please, everywhere, let that soak in, that God in the Word can hide Himself so in the Word, ...there isn't a theologian or a school in the world could ever find Him, and yet He's sitting right there. You say, "Is that right, Brother Branham?" (Now, he answers the question.) Well, how about the Pharisees and Sadducees?*

He said, "You Trinitarians, you say that was God. You even claim a third person." It was God, but in flesh. The flesh wasn't God. The flesh was a part of God. We showed you. Absolutely. If you don't believe that, I'll tell you, except for the spirit in Adam, when God made him a spirit being, there would not have been any mud come to life. And the mud came to life because the life was there. And the life attracted the mud. So therefore, it's a part of it. Yea, you let that life go, it goes back to clay again, to

dust. But you'll never deny it was a part of it. You know why? Because there's going to be a Resurrection; God's going to raise that same person up. Everything that that was touched will bring it right back. He'll create again; it's a beginning from the petroleum, the potash, the calcium, the cosmic light, and so on, in a Resurrection. With you and me, same thing: whatever the Holy Spirit touched in our vessels here, vessels of the Holy Ghost, every cell will be brought back in a changed form. Not these same bodies...no, no, no. But we'll be recognized.

30. You know we're going to be amazed at David and the size of Samson as long as we can remember the Bible stories. Say, "David, you were a little runty guy, weren't you? Man, how'd you beat up, kill all those guys?"

Well, he said, "I just did what God told me to. Ain't nothing to it."

When you've got God as your lever, brother, you don't need to worry. We don't care how big a weaver's beam that old Goliath carries, and how many people he can knock on the skull. Samson gets one, old, dried jawbone of an ass. Like Bro. Branham said, "*Why*," he said, "*one clunk over the head of those brass helmets, that jawbone would splinter into a million pieces.*"

Everybody goes around thinking, "Oh, what a great thing. He clunked him on the head; he clunked him on the head."

Brother Branham picks up the true story. One, dried jawbone which would have gone to splinters, bops them all. What was it? Thousand of them? Just laid them all out like dead, cold cucumbers. It took the prophet to get the thing down to where it was.

31. [94] *How about those Pharisees and Sadducees? (See? How about them? God was right there in human form. Missed it a million miles; crucified Him.) How about...the other ages? He's done it. Sure. (That's hidden Himself.) He's done so in every age. Now we can check that. Let's think about the days of Noah; smart, intellectual age...*

They were. If you don't think they're intellectual, how would you like to have your father be nine hundred years old, and you get born when he was about two hundred years old, and now you're side by... Well, maybe let's put it back where you could get born even later, five hundred years. So, he's had five hundred years of training, and you come on the scene, and he dumps all of his knowledge in you; how much knowledge would you have by the time you're eight hundred years old? Shee! They're doubling knowledge almost every six months, dumping it in computers. They spend a million bucks on studying the wing of a butterfly, and they got to spend maybe a billion dollars more to finish studying the wing of a butterfly.

Like old Doc Winters told me. He said, "Lee, look; we studied the human body six thousand years," he said, "and know twenty percent, if we know that."

All right. Thirty thousand years to go, are you kidding? It's all over. You might as well try to plumb God's mind as plumb nature. It's not going to work. See, smart age. You bet they were smart.

32. [94] *...and how He hid Himself in His promised Word. (See?) In the days of Moses, how He hid Himself in His days. In the days of Elijah, how He hid Himself. In the days of Jesus, how He hid Himself. "He was in the world, and the world was made by Him, and the world knew Him not. He came to His Own; and His Own received Him not."*

So, how well was He hidden? See, completely rejected. Now, listen. Let's get this flat. If they had known, the Bible says, they would not have crucified the Prince of Glory. But they didn't know. So, knowledge was missing. And the Bible says, "Get knowledge." It's the preeminent thing. And the

knowledge of the Most High is the preeminent of the preeminent. Well, how do you get it? There's a way to get it.

33. [94] *He hides Himself from the smartest, intellectual men, smartest there are on the earth.*

[95] *You say, "Well, this is Doctor, Holy Father So-and-so."*

Well, he sure took care of the Protestant and Catholics in one fell swoop, didn't he? on that one.

[95] *... "This is Doctor, Holy Father So-and-so." I don't care who he is. God hides Himself from him, and He will reveal it to babes such as will learn...*

Now, notice; babes are learners, why? Because babes are sponges. We've underestimated kids for hundreds of years. They're sponges. Boy, wouldn't I have liked to have been born in Switzerland on the border where the Italians and the Germans and the French are in an English speaking colony. I would have had four languages, just like that, by the time I'm two years of age. Why, don't you know the average vocabulary is only a few hundred words? Of course, we were taught in school how to speak French. First of all, we had to learn about the verbs, then we learned about the nouns, then we learned about the adjectives and learned how to put it together. And... [Audio tape is turned over.] ...which is true.

34. [96] *Think. The Mighty God, sitting in His Own Word, blinding the smart, educated people of this present age, and they don't see it.*

Now say, "Why this present age?" See, puts his ministry right in there, every single time. Sixty percent, I'd say, of his messages were injecting his ministry every time, say, "Why don't you smarten up and listen?"

Look, I'm going to tell you, I read it to you didn't I? Over here in Acts 13. Let's read It. And It says here in verse 39; he's preaching to the Jews:

(39) *And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.*

(40) *Beware therefore, lest that come upon you, which is spoken of in the prophets;*

(41) *Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.*

You say, "Well, if somebody else did it...if an angel came down." Hogwash! You're a liar and you know it. That's just an excuse. Why, an angel came down to Joe Smith, and I don't believe it for nothing. Even if I was a young adulterer, I wouldn't believe in nothing because all he did was promise a bunch of women. Hah, the same thing the devil got Eve into. And old Joe Smith came along and did the same thing, and they all fell for it. And they're still a bunch of fallers for it, too. Come on; let's get the truth, brother/sister. They were brought in on a sex deal, just the same as the whole world is brought in on it.

35. Now, he said:

[96] *...Mighty God, sitting in His Own Word... They think it's a bunch of fanaticism. (Off center, in other words, off center. They think you're off center to believe this Message.) Look at Him standing there hiding to Pentecostals, (or from Pentecostals) Baptists, Methodists, Presbyterians; Revealed Himself right out publicly,*

...showing all kinds of things, even putting it in the papers and things like that, yet they don't see it. Oh, our God, how great, revealing Himself to whomsoever He will.

[97] You say, "Oh, Brother Jones or Brother So-and-so..."

Now, why'd he talk about Bro. Jones so much? Because there were evidently many people looking at this Jones over here in Indiana, Indianapolis, then out of here that got out to the West Coast, out there Frisco and places, and he led the people astray. And that's why he warned in Chicago that time, he said, "Don't follow Jones." And I knew Jones. He could never believe a Word like this. He didn't have it in him. He wasn't meant to, of course.

36. [97] *...he's a great man. He'll see It." Oh, no! He reveals It to whom He will. You say, "My wife doesn't see It, and she's a Christian woman." He reveals Himself to whom He will. (See?) "Well, my pastor is a great man." That's right, but He reveals Himself to whom He will! (He's talking about today, see. And of course, that's the Bible. And that's been through the ages.) Now, check with what's been revealed to what's happening, then you can quite understand.*

All right. Check your Bibles. And the Bible check out is Genesis 18, just before Sodom. Check It out. Now people say, "Well, that just happens that this man's got a ministry, and you know how it is: we just can't really take that. But that's what he says. And you see, the trouble with Reverend Branham was—now not saying he's not a fine man. Now, let's get it. He's a fine man and a great man, but you see it went to his head."

Well, what went to their heads? If I had what he had, I've got an excuse to go to my head. What have they got? Well, if his went to his head, well, theirs will go to hell; let's put it that way, because that's blaspheming, or awful close to it. We won't judge them anymore than they're judged, because they're already judged. Let it be. You see, you can understand if you want to. Okay?

37. [98] *Now we notice then, it makes It a Book of God and not a book of man. (That's right. We understand that.) If It was of man... Now, let us look how It would express Itself if it were of man. Look how this Bible exposes sins of men, the ones who wrote It even. Notice, the men who lived in Its day, Abraham, for instance. He's called "the father of the faithful." Do you think Abraham would've written this Book on himself, of his own cowardice? How do you think he would've written that he lied to the king that morning and said...his sister, when she was his wife? Would it write of his cowardly deeds that he did? Sure, would never have done that.*

[99] *How about Jacob in his deceit? A little deceiver (Brother Branham called him a shyster.) that Jacob was. Would a man, a Hebrew, writing of his Hebrew brother, that in him that all of Israel was called, would he have dared to write the deceit of the very father of the whole nation? In Jacob came forth the patriarchs; from the patriarchs came forth the tribes. (In other words, he says,) the foundation stone of all of it, (That's Jacob.) the Bible exposes him as a deceiver. Is that right? You think a man would write that? No, sir!*

In other words, all the descendents came from a shyster. But he turned out to be a good guy. He was one of those fellows like David, the cocklebur on the outside and the good stuff on the inside.

38. [100] *How about a man writing of the greatest king they ever had here on earth... He was crowned king. That's David...his committing adultery? Would those Jews have ever written of their most noble king being an adulterer? Oh, we have history, like, "George Washington never told a lie" and things like that. (Of course, that's a lie right there. In fact, he didn't say, you know, "...my hatchet."*

Didn't say anything at all.) *We call that history, but this is a man, a Bible that calls David an adulterer, and he was the king of Israel, an adulterer who was to be son... Jesus to be the Son of David, (In other words the progenitor of the line of flesh of Jesus.) the very Headstone; and His father, according to flesh, was an adulterer. (In other words, according to flesh, Jesus came by the line of murderers and adulterers, because it wasn't just an adulterer; he was a murderer.) The Jews would never have written a Book like that. Would man write this of his own self? Certainly not! (No sir! You know that.)*

[101] *How would that proud nation of Israel? (You know how proud they are.) ... proud nation of Israel, went and wrote about their own idolatry, wrote about their rebellion against their God, wrote against the dirty, filthy things that they did, and written out in a book? They sure would have hidden that.*

Now, the proof of the fact that they would have hidden it had they written it themselves or been commissioned by politics instead of a prophet writing the Bible, even the history... And notice; the history was written by men of caliber that God ordained to do these things. The proof of Israel's deceit, and they would not have done it, is found right today, because they did their best to hide the proof that they had a spy, which could have worked for the downfall of their best ally, which is America. Now, I guess you could say, "Well, they're trying to get back on us because they're afraid that we might sell them out to the Arabs."

You're right. Touché, you're right. But let me tell you there's no honor among thieves, even though people try to tell you that. There is no honor. We're shysters and they're shysters. And it will sure show in the flesh.

39. I'm going to tell you something, God's still got His elect, and He had to pick up the shysters, for He had nothing else to pick up; because all have sinned and come short of the glory of God. And like Dr. Newell said, the fellow that jumped the furthest from New York harbor, trying to get over to Calais, France, was in the greatest danger because he jumped the furthest out. So therefore, the man that tries the hardest to merit, or win out with God, is the fellow that's in the greatest danger. You've got to be in the election. And you've got to come by this Word here. You've got to walk in that Light.

40. [101] *They'd have just showed the good things. (Those Jews would have.) But, this Bible tells what's right and what's wrong. (It makes the history of both sides.) ... anyone knows that the Jews would've never written a Book like that about their own uncleanness, and idolatry, and failure, and everything they had.*

Well, the point is: Do you think they'd write a book now? No. Are they writing a book now? No. I hear there's a few conservatives that are crying out and saying, "Look, God did not bring us over here, and God did not save Israel. We've done it; but one day God's got to do it, because the Bible says God is our Savior."

Now, I think they're right, and I think they're wrong. You know why they're wrong? Because Bro. Branham said *politics put them over there, and they're over there*. Leave them there; there'll be there. When the time comes for God to do all the intervening, He will do that intervening. In the meantime, he's already done a lot of intervening. He certainly has.

41. [101] *They'd never written that. Oh, no! Then who wrote It? The Bible says in Hebrews 1:1, "God, in sundry times and divers manners spoke to the fathers through the prophets." Then, it wasn't the prophets; it wasn't mortals. 'God'! Not 'prophets in sundry time,' but, "God, in sundry times in divers manners spoke to the fathers through the prophets." I got a Scripture written down here. I don't know what It is; I can't refer to It. ...I'm going to look it up in just a minute, if you'll excuse me. It's 2*

Timothy 3:16. I thought I would remember that, but I'm sorry. ...just stop a minute and find it.

[102] *"God, in sundry times and divers manners spake to the fathers through the prophets." Now 2 Timothy 3:16.*

All scripture (Yeah!) is given by inspiration of (Prophets? No! Inspiration of what?) God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: (It tells you the whole thing. That's the revelation. Covers everything. Covers him, covers us.) That the man of God may be perfect, (That's thoroughly, soundly finished, polished, no worries, he's made it,) thoroughly furnished (thoroughly furnished) unto all good works.

And this is God's Message, this Book here, and what he's saying, and we should be very serious to ripen in His Presence because He wants us thoroughly furnished unto all good works. And It says everything is in the Bible there. Anything you need to know, there's no answer that is not revealed to you. Absolutely, it is all there.

42. Now, in this revelation, I want you to go to 1 Corinthians 2, so you'll begin to see the truth of this. Now, if we have a prophet like unto the apostle Paul, if Elijah is here in the mold of Paul to interpret the Word as It was given, the same Pillar of Fire is doing it. Now, notice what Paul says concerning the Holy Spirit, the mind, the man and so on: verse 16.

(16) For who hath known the mind of the Lord, that he may instruct him?

Now, who has known the mind of the Lord that you could ever get back to God an answer? Or who has known the mind of the Lord that you can ever be an instructor? But notice:

(16) But we have the mind of Christ.

It tells you right there. Paul had the revelation. So, don't you ever sell it short or do anything but what? Believe it.

43. [103] *All right, then, all Scripture is written by inspiration. Jesus, here on the earth, said that heavens and earth would pass away, but His Word wouldn't. He said all Scripture must be fulfilled. So then, the Book is not a book of man's writings; It is a Book of God's writings.*

Well, only God could fulfill or appear in thousands of years. Who's going to live long enough to do it? You know something? There are only two forces that are living that bring about history. One is God, the other is the devil. And if you look carefully and see the history of the devil, you see the history of God. And there's coming a time when the devil's history is going to be completely annihilated and everything about it, and God's history alone is going to go on. So therefore, this is a Book of God because look; it's over thousands of years. It's a long, long time—four thousand years now.

44. [104] *Now, we know God chose by predestination His Church, His place, His prophets, and all about it. By foreknowledge, He predestinated His prophet. And when the age arrived, He had His prophet arrive at the same time, and inspired him as He wrote the Bible by him. (In other words, God wrote a Bible by various prophets.) Now, God wrote the Bible only using the prophet, because that's His way of doing it.*

Now, right there this seems to me the place where nearly one hundred percent of the people fail, in Christianity. They have no room for prophets. They just don't. There's no room for a prophet. "Who needs him when we got the Bible?"

Well, tell me some of these things in the Bible; I don't understand them. See? Well, they can't tell you, but "Well, it's fine. We don't need anybody to tell us, you know, just go along. Well, we got Jesus, hallelujah."

Well, how do you know you got Jesus? How do you know it's just not a historical figure? Bring up something in here that made this Book come into being, that proves that it is a Book of God that is in being, so that we have something legitimate now to go by! And you know, they all drop dead. They all drop dead, or they come up with their own ideas. See?

45. [105] *God is a Person. God can speak. God can talk. God can write. He didn't have to do it the way He did it, (That's this Bible here.) but that's the way He chose to do it. Now you say, "God wrote with His finger, His Own majestic finger, the Ten Commandments. (Sure He did.) So God could write it, Himself, if He wanted to." See? But He chose to write It through prophets because it was His attributes, His Word, He expressed through them, making it all a part or a part of Him. He could write with His finger. He also took His finger and wrote on the walls of Babylon, "Thou are weighed in the balance and found wanting."*

So, no problem with God writing. He can write. Why if He wanted, He could just drop letters from heaven like He dropped manna. Oh, sure. You could have messages coming in on just like a teleprompter or something. Why God could even create a screen up here and write on it. It wouldn't matter to God. God can do anything, but He chose a certain way.

46. Now, let's get this flat. If very, very, very few people find revelation, this must be the stumbling block right here, because this would be the stumbling block: how it was done. And man hasn't got a clue to that. See, if man had a clue to how it's done, then that man could enter into it. Like here's a guy that says, "Hey, I understand machinery."

"Well, here's complex machinery. Bit of piece of machinery. Go ahead."

So, he looks the thing over, gets the schematic out; maybe doesn't even need one, pulls it apart, say, "Well, here it is right here," and fixes it.

Well, if we understand thoroughly how the Bible was given to us, how God deals it out, you'd say, "Hey, bring on the fellow."

Now, lots of guys got a lot of savvy. We had a neighbor over there when we lived in Spencerville. He was really tops as a repair man. We took the old Bendix washing machine, which was an awful good washing machine in its day. It was a fantastic machine. And we took it to the place where the fellow was supposed to repair it, and he was an expert, and he was good, too. He couldn't do it. So, my wife said to John, she said, "John, I hate to ask you, but," she said, "nobody can seem to fix this machine and we sure like it. Do you think you might fix it? Would you do it?"

"Well," he said, "I figure anything anybody made I could fix it," and he did. See, I don't think he ever looked at a machine like that before. And from the time it wore out, it was a real honey, you know, that front loader. You could never beat that front loader. Slant loader, the same way. The top loaders aren't near as good. But man, he knew it.

47. Now, see, the thing is if you got that thing in you, that seed, you'll get that Word. And you'll acknowledge how that Word comes, because you're in the divine flow. Now you see, the people will not acknowledge how this Word really comes. Oh, they'll tell you they do, but they say, "Well, we don't have prophets anymore, I'm sorry."

Oh, we'd better get one because, if God took this Book and put a key on It, and He did, because He got a seal, Seven Seals on it, we'd better find somebody with a key. And we better know that that person got that key from God. Not some Joe Smith junk, with a bunch of so-called gold plates. If I'd have been Joe Smith, I'd have kept the gold plates and kicked the angel out. [Laughter] I suppose it paid off to get the gold plates. He got more gold later on. Paid to get the angel's talk I guess. I don't know.

48. [106] *God can talk. Do you believe God can talk? He talked to Moses on the mount, in a burning bush. You believe that? Yes, sir! He talked to John, in the form of a dove, see. You believe that? Said, "This is My beloved Son in Whom I'm pleased to dwell in." He talked to him. He spoke to Jesus on mount of Transfiguration, before Peter, James, and John. He can talk. He's not mute. God can talk. So He spoke to Jesus on Mount Transfiguration. And He spoke to Jesus before a whole multitude of people, when the people said, "It thundered." But it was God speaking to Jesus. (See, God just veiled the Voice to only open to Jesus. Now, that's the human form, you see. speaking to.) And almost all of Matthew, Mark, Luke, and John is Jesus speaking. He's God. So, God can talk.*

Now then, let's look at the point here. He says here that God was talking to Jesus and an audible voice was heard. Now Trinitarians use that as real meat to stand by. They say, "There it is, God spoke to Jesus." Well, no big problem. Why couldn't He speak to Jesus? I don't care if God was in him or God was outside of him. The point is: Jesus was not God per se; he was a part of God. Yeap. So much of God, he was a part of God. Sure he was, because his life came from God; that womb did not have a human life in those cells, my brother/sister. And God could have merely taken those cells and those cells would have brought forth nothing, nothing, nothing; they had to have a life in it. Because many a man has billions of sperm and a woman has a lot of eggs, and they're dead, dead, dead. There's not one wiggle of life in a batch of five million of them. There's not one, and that egg gets rotten when it comes down.

So, God had to put life in them. In other words, they were raw substance; they had a life. And when Bro. Branham says the male has the life, well you try to get a live male sperm to attach itself to a rotten egg that a woman passes down, it's never going to hatch, period, because it can't attach itself; it dies in that egg. So, there is a life in the woman's egg that's not the life the male has. In other words, call it a fresh egg; call it what you want. It's able to be fertilized. Take a rotten egg, and put it under a hen and see how far you get. Can't do it. So, I'm trying to show you something here. What was in that female egg and that male sperm was not human. It came right from God. How it was, don't ask me. But it had to be, because it had the attributes in there. Brother Branham gave the true definition. He was the fullness of the attributes of the Godhead bodily...was. Takes a prophet to tell you that one.

49. [106] *So He's God. So, God can talk.* All right.

[107] *He took His Own fingers and wrote on the sand, one day. He spoke; He preached; He prophesied with His Own lips—God did, when He was made flesh and dwelled among us...*

Now, when He was made flesh, that word is actually 'to become'. And in the process, all the way down the line, of becoming to where He wanted to be, He always did this same thing. And now then, as He has become, finally, He's what you might say, He evolved Himself—evolved. Although it's like a... not an evolving, but a devolving; because He came from God to man—took upon Him that form. See? God coming down. He come down to be flesh. He was then the great Prophet, wasn't He? All right.

[107] *...He preached; He prophesied with His Own lips—God did, when He was made flesh (became flesh) and dwelled among us, God manifested in flesh. If He can write, speak, can't He also tell others what to do?*

Now, there it is right there.

50. [107] *If He can write, if he can speak, can He not also tell others what to do? Certainly He can! He can talk to them, in a human voice. He can write and show them what to do. He has done it. So, "God in sundry times and divers manners spake to the fathers through the prophets." And He said, on this Writing, (That's the Bible.) that not one jot or tittle shall pass away until It's all fulfilled, and then It's manifested.*

In other words, the passing away of the Word of God doesn't mean you get rid of It; means you understand It's been manifested, and It's come to pass. See? Now, some words have a double fulfillment; some have a triple. "I brought my son out of Egypt," had two. But now it's coming again, He's bringing us out, that's a third. This time it's called Babylon. "In that day you'll know I'm in the Father, you in me." Pentecost, this day, White Throne, judgment. Three at least, Bro. Branham mentioned. There could have compounds. That's fine. Don't let it bother you. It's got to be fulfilled. How many times? That's God's business. It just can't...

51. [107] *And it can pass then, when it's fulfilled, but just the Word Itself is made flesh. Now, 'Jot' means 'small word'. 'Tittle' means 'small mark'. Not even one punctuation mark, one expression, anything, shall ever fail in the Word of God. It can't fail, because It's God; God manifested in the form of human flesh. (He's got to end up in human flesh, where a man becomes a beneficiary.) For it's God Himself in letter form, (Now he calls it letter form—very good.) prophet form, manifested in flesh.*

This Book is a Book of Prophecy, Bro. Branham said. It's a revelation of Jesus Christ. God in letter form, God in print, God in a Word form; that is, a printed Word form. See? There it is.

[107] *Now...manifested in flesh. Now, that's the reason Jesus could say, "The ones who spoke to you, you call them 'gods', who spoke to you by the Word of God, ...and they were gods." Those prophets, when they were anointed with the Spirit of God... brought exactly the Word of God, then they were gods. It was God's Word speaking through them.*

Now, let's understand that Bro. Branham is speaking of the accuracy and stressing the accuracy, which he brought out in his own ministry: the pure accuracy, which vindicates the prophet. A prophet couldn't just come on the scene and say this, that, and the other thing. The first thing they'd listen and check with what the other prophets said. Then they'd say, "Now, just a minute. How do you reconcile this with what you said?"

Then God would have to give some type of vindication if that man was really legitimate, because look; you've got to understand that God's legitimate. Most people don't believe God's legitimate. Oh, in their thinking they do, their theory, but when it comes down to practice they don't because they get mad when God doesn't do things for them because of their lack of faith or misunderstanding or something. Then God becomes illegitimate to them. Man is in a... He's in a state, and it's not a good state. He's in the United States, not in the state of the Kingdom; this country of pulling apart and ripping apart.

52. [108] *Now, they only interpret as the Author would permit them to interpret. (Now, they write as the Author tells them. They interpret as the Author tells them. And we'll see that after a bit. We get to Jeremiah 1, you'll see that very clearly.) Now, if you want to find that, that's 2 Pet 1:20-21. All right. ... "There's no private interpretation." (See?) He does His Own interpreting. God speaks and interprets It Himself, then reveals It to whomsoever He will and hides from...others.*

Now, listen; that is an absolute, perfect statement of truth. And it's a toughie. Listen, this goes over like lead balloons to the pedantics. Don't worry. They don't like that. The educated man doesn't like this. He wants to think someone can figure it out. See? See, look there.

[108] “...no private interpreter.” *He does His Own interpreting. (Watch.) God speaks (That’s the Word.) ...interprets...Himself, then reveals It to whomever He will and hides from...others.*

So therefore, God can put a vindicated prophet right on the scene. Just like God Himself came vindicated in the Gospels in the form of Jesus Christ and fooled every single person, almost, except a very few elect. And they get so mad they killed him. That’s why they crucify to themselves the Son of God afresh in this last day. And who’s the great perpetrator? Pentecostals. Why? Because they’re the closest. “He came unto His Own and His Own received Him not.” Who were His Own? His Own at the end time was what? What became the shuck? Yeah, Pentecost turned it down flat. See? Brother Branham himself said he’s one born out of due season; he should have been Pentecost. Couldn’t be, just like the apostle Paul. Everything indicates it.

53. [108] *He doesn’t have to reveal It to anybody unless He wants to. And He’s expressed His whole plan in the Scripture, therefore the whole thing is already made known; He’s just sitting there watching it happen—just seeing the Body be made and come back to the form of His Bride again.*

God in His Word, even through the Dark Ages! When they did such despite to the spirit of grace and were so miserable in their conduct and so horrible, He sat right there...murder and filth like... Why, if you think Israel was bad, what’s the history of the Roman Catholic Church and the Greek Orthodox and the whole bunch of them? Now, remember; at one time the church was almost entirely Catholic: Roman and Greek, and mostly Roman, hardly any Greek. And they’d rise up and protest the church. And in there they had the most illegitimate, horrible things you ever saw, and they’ve still got a lot of hogwash in there. And the Protestants got the same. God sit right there and watch it. That’s why the fellow says, “What kind of a God have you got that was like a Buddha, sit there his hands folded across his big fat belly and watching the little kids get killed and women ripped up with children, fed to the hogs and all that stuff?”

Brother Branham said, “Why,” he said, “*man had no understanding, no revelation.*”

God sitting right there in the Scripture, all through those ages, waiting to see His Bride formed again. Waiting for this very hour to bring her back to virginity! To wash her in the waters of separation by the Word—Spirit filled Word! She’ll be back to a virgin, don’t worry. Get a brand new body. What if you had a brand new body today, and you were out there living in adultery? Could they accuse that body you got of being adulterous? How could they? You’ve got a brand new body.

You say, “Well, just a minute, it was my spirit in there.”

That’s true, but you got born again. God can’t remember. You didn’t do it in the first place. All falls back on the devil; shows where the motivation comes from; shows where the action comes from. Then you’ve got a filthy church; where’s the motivation? The spirit of hell, the spirit of devil. Just call it what it is: spirit of Satan, satanic. All...even these beautiful things are satanic. If you don’t think they’re beautiful, you’d better look around you.

54. I tell you what, what’s the beautiful country of America here? Oh, down in Cal-i-forn-i-a. Oh yeah, beautiful. And down in Florida-ia. Oh, beautiful. And where do all the nuts go and the rich people and the slobs and the filth? Oh, to California and Florida. And then where next do they go? They go to Colorado. Who goes out there? Oh, you didn’t catch that did you? All right. I’m glad you didn’t. I’m glad you didn’t.

All right. Look around you. Why, where did the devil come to the Garden of Eden, the most beautiful spot? Do you think he’s stupid? And do you think his children are stupid? Come on, I hated Florida. Went down there and I saw sandy clawsen’s [sp?] shorts and...[laughter], polka dot shorts sitting

under a palm tree, women going around like brazen hussies, which you see them up North here too, and all, but oh, what a...and, oh my. I'll tell you one thing, that Ponce De León might have been looking for the fountain of youth in Florida; I sure would have turned my ship around and tried something else, maybe even Cape Hatteras out there, where the hurricanes hit.

Yeah, you watch it, beautiful country. And you watch the coast, like British Columbia; their government's kooky in Canada—kookiest government of all. Because it's a nice climate, all the kooks go there, and then He gets us out of there. Roger [Smith] will get out of there one of these days; I got out of there. I don't say all of them, but you know what I mean. Just letting you know what the devil does. Sure. You see?

55. He sat there waiting to bring His Bride back, all the way from death to life. Believe it.

[109] *Believers believe It, like Abraham that called things contrary to It as though it were not.*

[110] *It also, this Word, discerns the secrets of the hearts, Hebrews 4:12. "It discerns the secrets of the heart."*

Now, right there he's talking about his own ministry because he always used his illustration of the woman at the well and so on, to let you know that was **the** Logos. See? He said, "The Son of man is not the Pillar of Fire; it's not I, but it's in the form of the Holy Spirit." Watch, God moving that man, the prophet, God, Pillar of Fire, now that Spirit begins to move. Watch, Bro. Branham bring forth the revelation of the Son of man, bring forth the ministry of the Son of man, and there you saw Him revealed. "Oh, that's the last days he spoke of." The last days. Discerning the hearts, proving it's the same One that rose from the dead, coming to the Gentiles, doing exactly the same.

56. [111] *Prophets did not always understand what they were writing or what they were saying; they would in no wise have said it, if they could have understood It. See?*

Now, there's a good one right there. Do you think that people back there understood everything he said? No way.

You say, "Did Bro. Branham?"

I think there's a possibility he understood because he was merely interpreting. But I don't know. I don't know if he ever got that vision of his on the tent one hundred percent to us; that's his vision, not mine. We just let that go.

[111] *But the Bible said, "They were moved by the Holy Ghost." Moved! When the Holy Ghost moves you, you move.*

Well, let's find out: Amos 6. That's what he told us to go to? Okay. Amos 3:6.

- (6) Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done *it*? (Or shall the Lord not do somewhat. In other words, know about it and do something about it?)
- (7) Surely the Lord...will do nothing, but he revealeth his secret unto his servants the prophets.
- (8) The lion hath roared, who will not fear? the Lord...hath spoken, who can but prophesy?

It tells you right there. Now, the prophet may be an accessory after the fact, but believe me, he's in the fact. You bet. There's nothing he can do about it. You're a prophet, you're a prophet, you're a prophet. Gertrude Stein says, "A rose is a rose is a rose," and everybody thought that was great, but let's go all the way. A prophet is a prophet is a prophet. Just like God is God is God. Now, people don't want to believe that. Oh, they'll be prophet today and not tomorrow, "Hallelujah, we've got a very loose religion." You sure have. God's religion is not loose. He never turned loose of it, and He's not going to. It's His religion. And You've got to be a part of God to get something. If you want to know the truth, that's the truth. That's the way it goes, brother/sister.

57. [111] *"God, in sundry times and divers manners spake to the prophets and they were moved by the Holy Ghost." (Only the prophets and that were moved by the Holy Ghost, not others.) That's why, in all ages, the people who were spiritual consulted the prophets about the times and what was to happen.*

That's right. Now, remember; you can prophesy out of your own heart, and you'll get certainly a bad situation. Now, listen.

[111] *The prophet-writer must be in constant fellowship with the Author. See? He must live constantly in the presence of the Author to know what the Book is going to be.*

Now, is that the baptism with the Holy Ghost? No. No siree. That's God moving by vision, God moving by Voice, God moving by various ways, even face-to-face. He said concerning Moses, He said, "Now," He said, "I've got a lot of prophets out there," and He said, "those prophets will have dreams and visions. But my servant, Moses, is not like them. I'll come right down and visibly appear to him, and I'll talk to him face-to-face." And He did the same thing with the apostle Paul; did the same thing with William Branham.

All prophets are not the same in the sense of a certain destiny or a certain position they occupy, but all prophets are only moved by God, and when God says, "Move," they move. You don't think Paul was shut up to God for nothing when he said, "I'm shut up to God, a bond slave;" he meant what he said. He said, "When God says move, you move." They've got a different thing entirely than you and I have. They got a different measure of the Holy Ghost. Let's face it. And that's not the baptism we're talking about. They've got a different measure of faith than we've got. Every man's got a measure of faith according... Now, that's the born again experience; I understand it, where Bro. Branham brings the latter in. Faith and virtue and knowledge. See? I'm sure we understand those things.

58. [111] *He must live constantly in the presence of the Author to know what the Book is going to be. See? The prophet-writer...had the pen and was ready at anytime and in constant fellowship with the Author, which was God, to strike down (or put down) whatever God said to put down. See? Showed what kind of a life he must have...a separated life from all his brethren.*

Now this, then, would be a sovereign thing.

59. Now, let's find it, and we're going to read Jeremiah 1, and we'll close with this because that would be about all we can handle at this point. And we've done about what? I don't know, three or four pages. But it's good to take our time. You know, let's face it; we're in no hurry with this message.

- (1) The words of Jeremiah the son of Hilkihah, of the priests that were in Anathoth in the land of Benjamin:

- (2) To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. (Now, It tells you the Word came to this one here, not to somebody else.)
- (3) It came...in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh of Zedekiah the son of Josiah (the) king of Judah, unto the carrying away of Jerusalem captive in the fifth month. (All right. It tells you the exact time it came, and here was good old Jeremiah, perfectly handy. Now,)
- (4) Then the word of the LORD came (to) me, saying,
- (5) Before I formed thee in the belly, I knew thee.

Well, now he's putting the foreknowledge and the belly together. So therefore, He foreknew him millions and trillions of years, but He only put him into operation starting by birth, because that's the womb, at that particular time. And he's mature at the time of the carrying away. And He said:

- (5) ...before you came out of the womb I sanctified thee, *and*...ordained thee (to be) a prophet unto the nations.
- (6) Then I (said), Ah, Lord GOD! behold, I cannot speak: for I am a child.

"Lord, will You just get somebody else. I can't do the job."

Now, think. "Yeah, I'm here, I'm here, I'm here, Lord. Just talk to me."

You can tell what you are right there. Every time you see a big mouth going around and telling you this and that about himself, you better watch it, brother/sister; he ain't got nothing to tell you. I don't care if he's raised the dead. I don't care if he converted Margaret Thatcher and Queen Elizabeth. Wouldn't bother me one little bit. Wouldn't bother me at all. I don't care what he does. He said, "I can't do it."

- 60. (7) ...the LORD said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. (You know, that's the Word at the end time, too? In Revelation 10?)
- (8) Be not afraid of their faces: for I *am* with thee to deliver thee, saith the LORD.
- (9) Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

How do you like that? Not in his mind now, in his heart; though don't worry, they were there. But he lets you know this had nothing to do with the mental processes of the man.

- (10) See, I have this day set thee over nations and over kingdoms, (You Jeremiah, my prophet, are above every single person in the world, physical. And you have authority over every single person, physical. Because I put my Word in your mouth. And with it, you'll) to root out, ...pull down, and...destroy, and...throw down, to build, and to plant.

You'll rip it to shreds and start over again, like Jeremiah saw the potter. The pot wasn't what was needed. It wasn't good; it was poor. So, he took the clay and [Bro. Vayle claps his hands.] like that together, started the wheel all over.

- (11) Moreover the word of the LORD came (to) me, saying, Jeremiah, what do you see? And I said, I see a rod of an almond tree. (Now, that's right.)
- (12) (And) the LORD said, Thou hast seen well: for I will hasten my word to perform it.

That's the interpretation. What's an almond tree? Almond tree, I guess, is significant of fruit: the rod that budded. So, this is God's revelation. You wouldn't have known that otherwise. So God said, "I'm going to hasten My Word to perform It." In other words, "I stand behind my Word; I'm going to perform my Word." Well, didn't He do it, in the Aaron's rod that budded? He chose the prophet, didn't He? Said, "Put the things in there," He said, "and we'll find out who I'm going to take for my High Priest." The chosen one; it was Aaron's rod that budded. God's choosing. So, God's going to make His Word stand. You see, they're going to dispute Him. God made His Word stand back there; God's going to make His Word stand now.

- 61. (13) And the word of the LORD came unto me the second time, saying, What do you see? And I said, I see a seething pot; (you know, pot boiling in turmoil) and the face (of the pot) is toward the north (tipped that way).
- (14) (And) the LORD said..., Out of the north an evil shall break forth upon all the inhabitants of the land.
- (15) For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one (on) his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.
- (16) And I will utter my judgments against them touching all their wickedness, who hath forsaken me, and (who) have burned incense unto other gods, and worshipped the works of their own hands.
- (17) Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.

That's "you better get with it boy." Prophet's got an opportunity to back away, and yet they'll not back away, because God will smack them right down. See, He'll make you regret it. He'll come back. Don't worry.

- (18) For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, against the people of the land.
- (19) And they shall fight against thee; (and) they shall not prevail against thee; for I *am* with thee, saith the LORD, to deliver thee.

And Bro. Branham said nobody wanted his gift; nobody wanted him. And they think they prevailed over him because he's dead, got wiped out in a car accident, drunken driver.

They said, "That will show you. That guy that prophesied judgment, he got judged himself, ha, ha, ha."

And the guy that pronounced that against Bro. Branham, he's the Mr. Pentecost right today, brought their Protestant church into Catholicism and Catholicism into Protestantism. Did it on the grounds of

tongues, till even the pope spoke in tongues. This pope, I don't think he speaks in tongues; he's a sharper, tougher cookie. But you wait till that pope comes out of America, brother/sister. He'll come. Likely he'll be a charismatic genius. Oh say, "Who is it? Is it the one in Chicago?" I don't know. I don't know who he is. But there'll be one.

The Bible said, "The prophets against all of you."

You say, "Well, you don't have a prophet anymore."

That's right. We don't have a prophet. God's our Prophet. And now He's going to stand behind to deliver the Word. As Bro. Branham said three times in the Rapture tape, "*Thus It is spoken; thus It shall be.*" God revealed, Christ revealed in His Own Word. Do you see it all coming out here? Good sermon Bro. Branham preaches. The more you get to it, the more it gets to you.

62. Well, the Lord bless you. We're going to have to make a little note here if you don't mind, and right here. Okay. And this is June 15th. So, we'll keep on moving on. If I'm not here Wednesday to preach, Bro. Pete will be here, I believe, to help us out. But if the Lord enables us, we'll continue Wednesday, and all the time I'd like you praying for the meetings coming up, because I'd like to speak on some certain subject I've got in mind, it's just hazy, for the Friday night.

63. So, let's rise at this time. The Lord bless you. I trust now that you're leaving here better than when you came. That's up to you. Every meeting you can leave here in worse shape than you came. Do you know that? It's true. Especially communion. It's not communion, but it's the truth. Your attitudes mean everything. You came expecting to get something, you got something. Well, just pile on top of pile. You know once you get an appetite for a certain thing, you know, that's what you like. I never did like beans. Now, that I can't eat meat, I've had to learn to like beans. I like them, because that's what I eat. And I don't like it out of being sarcastic; I'm getting to enjoy them. Of course, I could add some things to it, you know. Well, we don't add to the Word, but we just keep piling the same Word on. Right? And the appetite gets better and better. I love you all. Take care of yourselves.

Let's be dismissed.

Heavenly Father, we just pray now You'll go with us as we go, stay with us, Lord, wherever we stay, may we be not just residents of Thine, Lord, temples of the Holy Ghost, but may we manifest it, Father, in love and spirit and in truth, sober, serious in all manner, always honor preferring each other, always bearing and forbearing, going on in the grace which has been extended to us, loving You above all else, because we love this Word, and being obedient in every way, shape, and form—husbands loving their wives, wives loving their husbands, all loving their children, children loving the family, even as it's certainly said, that if there's love and beauty in the home, then there's going to be love and beauty in the nation, and if there's love and beauty in the nations, there'll be peace on earth. Lord, we know that's to be true, because love and beauty now is what we're being given in this hour to take us into that loving beautiful place of the Millennium where there's peace, peace everlasting. We thank You for it, O God, and rejoice in it, Lord.

Heal the sick amongst us, my God, and be with those Lord who couldn't be here and help them my God, that we all may have victory in Christ and live the life as we ought to. In Jesus' Name we pray. Amen.

"Take the Name of Jesus with You."