

Christmas Message

Bro. Lee Vayle – December 28, 1983

Shall we pray. Heavenly Father, we're very grateful again to be in Your House. We thank You for this privilege, knowing that soon it will not be accorded to Your believers, Your saints, Lord. Knowing also that time is fast running out and we thank You that we have this time, and we can redeem it by being in Your Presence and we're grateful for that. Now help us in the study of Your Word, may It be rich to our souls, may we grasp something which is vital to our spiritual well being, to understand the things of God, especially the hour in which we live, so that we are not only familiar with the fact that this is the end time, but we are familiar with that which devolves upon us at the end time, because we are a part of it. And yet Lord we are a part of the new time which is dawning, and so literally we could be the Seventh Seal ourselves, we are the ushering in of the Millennium, all these things are now fallen upon us and we are a part of It. It's not events Lord, it's people being transformed. And whatever transformed is wonderful, but we realize what would all this be without some personages or personalities, it would mean nothing, so we put the emphasis where it belongs Lord, upon You and Your people, and we're very happy tonight to be able to consider we are a part of It, and we praise Your Name for It in Jesus' Name. Amen. You may be seated.

Now of course, a lot of folk get the tapes that we preach here, so I don't like to disappoint people, I always try to bring a little message relative to the hour, and so we're going to take the message we didn't get last Sunday, which is a little Christmas message, and of course it's going to be right in line with the Word, it's really something that we adapt to the thought of the hour.

1. So we're going to read in the Book of John, the Gospel of John, first two verses of chapter one:

- (1) In the beginning was the Word, and the Word was with God, and the Word was God.
- (2) The same was in the beginning with God.

Now we'll go to 1 John, because this is what we really want here, but John's sort of re-quoting himself. [1 John 1]

- (1) That which was from the beginning, which we have heard, (he's making the gospel much more intimate here,) which we have seen with our eyes, (and) which we have looked upon, and our hands have handled, of the Word of life;
- (2) (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

Now you'll notice in here that he's talking about the life of God, this life that always was, literally came to a position where it could be manifested and it was, literally seen and was literally handled.

And in Mt 1:18-23:

- (18) Now the birth of Jesus Christ was on this wise: (Now this is what John is talking about.) When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.
- (19) (And) Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.
- (20) But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.
- (21) And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.
- (22) Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,
- (23) Behold, a virgin shall be with child, and shall bring forth a son, and (thou) shall call his name Emmanuel, which being interpreted is, God with us.

And there's just a little tiny bit of 1 Tim 3:16, I'll read it to you. It was:

- (16) ...God was manifest in the flesh...

2. And we just let that be there, and we go to John 14, reading verses 7-11:

- (7) If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.
- (8) Philip (said), Lord, shew us the Father, and it (will suffice) us.
- (9) (And) Jesus (said), Have I been so long with you, and (you) yet (have) not known me, Philip? he that hath seen me hath seen the Father; how sayest thou then, Shew us the Father?
- (10) Believest thou not that I am in the Father, the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.
- (11) Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Now there's literally scores of Scripture that we could read that declare the incarnation of God, and some of these we've already read, but over in Jn 1:14, it might be the best set of all the Scripture, where it says:

- (14) And the Word (which was God became) flesh, and dwelt among us, (and we beheld (or looked upon) his glory...

Now this is known as the incarnation of God, 'carnus' meaning 'flesh' and God coming in flesh. So the incarnation of God is simply stated that the invisible God, because God is invisible, took upon Himself a human body and thus by flesh became visible. Literally God was manifest in a human form.

Now this is borne out in Phil 2:5-7.

- (5) Let this mind be in you, which was also in Christ Jesus:
- (6) Who, being in the form of God, thought it not robbery (or a prize to be grasped and retained) to (remain) equal with God:

In other words He was about to set aside His God form, which was truly Spirit form, which no man could look upon.

- (7) ...made himself of no reputation, and took upon him the form of a servant, and was made (he became) in the likeness of men:
- (8) And being found in fashion as a man, he humbled himself, and... (so on.)

3. Now also in Heb 2:14-17:

- (14) Forasmuch then as the children are partakers of flesh and blood, (this is speaking of Jesus,) he also (himself) likewise took part of the same; that through death he might destroy him (or bring to nothing him) that had the power of death, that is, the devil;
- (15) And deliver them who through fear of death were all their lifetime subject to bondage.
- (16) For verily he took not on him the nature of angels; but took on him the seed of Abraham. (That's letting you know he became a human being.)
- (17) Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

4. And with that we go to 1 Cor 15:22, says:

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

And with that we read the 45th to 47th verses. And what we're doing, we're looking at Adam and we're looking at Christ.

- (45) (As) it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.
- (46) Howbeit that was not first which is spiritual, but that which is natural; afterward that which is spiritual. (And notice:)
- (47) The first man is of the earth, earthy: the second man is the Lord **from** heaven.

So there is no mistake about it, that God became visible to the human eye by means of human flesh. Now God was made visible and He was made visible through the flesh. Now the birth of that figure of a human, and that's what we're looking at, the birth of that figure of a human, which was what God used to manifest Himself, is celebrated all over the world December 25th, which of course is already past. And that Christmas of course, that celebration is called the birth of our Lord Jesus Christ, which is true. But it's also called the birth of the third person of the Trinity, making Mary the mother of God, which is not true. And you'll notice that this is the way that the Trinitarians view it, that the Godhead is made up of three separate gods, comprising one God, of equal power, dominion, and just as though they were like three tumblers of water, you may say, and it was the lot of one to be born into human flesh. Of course that is not true. Because that would make Mary the mother of God and Mary was not the mother of God, she was the mother of a man, not the mother of God. Because Jesus was born like all other men.

5. Now we go over here to Hebrews 2 again, and you'll find that he was born like all other men, but he was not born the same as all other men. There's a big difference there. Born just like them, in the sense of coming, being carried, the period of gestation, and then brought forth, but there's something different about him. And It says in the 14th verse:

- (14) Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took (a) part of the same;

He doesn't say he was exactly like us, he merely took a part. He was not identical to us when it came to the human form, although he could look just like us, act like us and talk like us, there was a difference. He was different. He was not like Adam, he was different from Adam; even though he was born, like Abraham, he was not like Abraham.

Now all Christianity understands Lk 2:4-7, because we're dealing with God manifest in human form and this human form being born. Now 2:4-7, we read here that:

- (4) ...Joseph went (also) up (out of) Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)
- (5) To be taxed with Mary his espoused wife, being great with child.
- (6) ...so it was, that, while they were there, (her) days were accomplished that she should be delivered.

- (7) And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for (him) in the inn.

Now there isn't anybody that doesn't understand that. This one was simply born as every human being is born, but he is a different human being. Because he does not take on the full humanity of us, in that his flesh was different. He was different.

6. Now even though all understand this, they all don't understand Lk 1:30-35, where the angel came to Mary, and said,

- (30) ...Fear not... (you have) found favor with God.
- (31) ...behold, (you'll) conceive in (the) womb, bring forth a son, call his name JESUS.
- (32) He shall be great, shall be called the Son of the Highest: the Lord God shall give unto him the throne of his father David:
- (33) ...he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.
- (34) (And) Mary (said) unto the angel, How shall this be, seeing I know not a man?
- (35) ...the angel answered and said, The Holy Ghost shall come upon thee, and the power of the Highest overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Now like all human beings, Jesus was both begotten flesh and born flesh. Now begotten flesh is simply that in the conception it was to be absolutely a human body. And then the body that came forth was to be a human being. Now he was begotten, as we read here in Lk 1:30-35, by a creative act of God, wherein Mary was the womb only. That's what she was. As some people say, he was born, he borrowed a womb the same as he borrowed a tomb in order to come forth. She was the womb only, because the conception took place in the womb and did not take place by a further act, so therefore the act was the act of the Holy Spirit creating from the very substance of God, a sperm and an egg, which would be carried for the nine months, and then brought forth as a human being.

7. So he was begotten in the sense of the conception, the same as everybody else is that's born of mankind, an egg and a sperm. But there was a difference in that egg and that sperm. There was a difference in the body. He issued forth from the womb the same as everybody else does, in the story we read in Lk 2:4-7. He was just a human being. Then he grew up as a child, any child grows to manhood, in Lk 2:42 and 52.

- (42) And when he was twelve years old, (he) went to Jerusalem after the custom of the feast.

In 52:

- (52) (He) increased in wisdom and stature, (he got bigger and bigger, he had a good personality, he gained favor with people, he was a

fine child, he was a fine man. He grew in stature,) and in favour with God and man.

Now that lets you know that he's a man, a very distinct type of man, that he had abilities, capabilities, he had privileges, he had options, tempted in all points like as we are, and yet he lived a life that gained him great favor, both with God and with man.

8. And then in Lk 3:16,17, we read here about this one coming down to John the Baptist in the river, and John said,

- (16) ...I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and fire:
- (17) Whose fan is in his hand, thoroughly purge his floor, and gather the wheat (in the) garner; but the chaff he will burn with unquenchable (fire).

And verse 23:

- (23) And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

Now you'll notice that according to what we read that Jesus the man was begotten by the Spirit of God in Lk 1:30-35, and then he was filled with the Holy Ghost, about the age of thirty, which we just read here, according to Luke.

9. Now you'll see this filling over here in the Book of Jn 1:29-34. And:

- (29) The next day John (sees) Jesus coming... (said,) Behold the Lamb of God, which take(s) away the sin of the world.
- (30) This is he of whom I said, After me come(s) a man which is preferred before me: for he was before me.
- (31) And I knew him not: but that he should be made manifest (notice manifest) to Israel, therefore am I come baptizing with water.
- (32) And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
- (33) And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.
- (34) And I saw, and bare record this is the Son of God.

Now he's telling you that there's an actual act of conception, by the Holy Ghost that came forth from God Himself, which would have to a part of God, put into a human cell, of both the sperm and the egg, which would be gestated in the womb of Mary, and bring forth this man.

And then you'll notice that he grew up as a child grows and he grew into manhood. And roughly at the age of thirty or a little more perhaps, he went to the River Jordan, and there he met John, and there the Holy Ghost came upon him and filled him.

Now it is only right to remember at this point however that Jn 1:29-34, when it was fulfilled, it was not an endowment [?endowment?] of power or an endowment of the Holy Spirit, as you and I have, or even as prophets like Moses have, but it is rather 2 Cor 5:18,19 and Col 2:9.

10. All right? 2 Cor 5:18,19.

- (18) And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;
- (19) To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

And with that we go to Colossians 2, and in the 9th verse we read:

- (9) For in him dwelleth all the fulness of the Godhead bodily.

That is not like you and me, that is not like any prophet, because we have a most, almost insignificant portion, but remember life is life and the male sperm that has the life is infinitesimal, fifteen thousand go across the diameter of one human hair, and it's hardly visible under microscopes, yet it contains life. That much life of the Holy Spirit could quicken you back to God and seal you in.

But this is different. This is wherein God Himself was in Christ in order to bring us to the place we ought to be. We take even great men like Moses, the prophets, Jeremiah and Isaiah, they also had a portion, which portion would vary according to the Word of the hour, and what their work was in the economy of Almighty God, that they had a knowledge and represented a certain part of redemption, which lay in God, but this one contained it all. But you're looking at a human structure, is what you're looking at.

11. Now I realize that you have a pretty good concept of this, but you must remember that the Jesus Only people that Bro. Branham had nothing to do with, they've got the funniest ideas in the world about this. And they're entirely wrong. And the Trinitarian has the funniest ideas about this and they're wrong. And people just can't understand from... the Trinitarian cannot understand that there is one mediator between man and God, the man Christ Jesus, and we are talking about a very special man. Which was the manifestation of God; when God became manifested in flesh, this is how He did it. And there's nobody can gainsay it. So all you got to do is let your own thinking go and don't try to compare what you think you know, or what you used to know, you just believe what is said.

Now all right, we can make some remarks now, as to what we see or believe we see. What we see is God manifested in and through a human body. Now that's exactly what we're looking at. And we know how the body got here, we know this body's different, we understand that. But we also understand that God came into that body in the river Jordan. All right.

Now what we see then is God manifested in and through a human body, the same God that was in a Pillar of Fire, or identified as being present by a Pillar of Fire. And that Pillar of Fire, being a messenger, in the sense of opening up communication, and then when the messenger object has caught the attention of the viewer – which could be a prophet, Pillar of Fire has to do with a prophet – God speaks from the messenger!

12. Now there's some good thinking here, if you can follow it, and I'm not going to try to develop it too much. It will come later on. I want to say it again. The same God that was veiled in a Pillar of Fire, or clothed Himself, hid Himself, was in a Pillar of Fire, or identified as being present – see? – by a Pillar of Fire, and that Pillar of Fire being a messenger! A messenger. Do you follow?

Now you see, you got to let your thinking go, because you're learning a new construction here tonight. Now it's not strange, it's in the Bible. Anything you get out of the Bible, we hear from the Bible, is good for us. Remember, Christ was the Messenger of the Covenant. Remember God's His Own Prophet, God's His Own Messenger, God's His Own everything. When you deal with God it doesn't matter in the sense that there is something there that forms a line of communication, which line is necessary in the economy of God, you are still dealing with God per se. Do you follow?

13. See, a lot of people don't understand it! That's why they say, "He's present, so what?" So what? You knew you'd go to hell for saying a thing like that. Shows that there couldn't be anything there. Or the person hasn't awakened.

Say to the same person, see? Say, "Well I commit adultery."

"Well so what?"

"I killed somebody."

"So what?"

See you get... something's wrong somewhere.

The same God that was in a Pillar of Fire, or identified as being present by a Pillar of Fire, and that Pillar of Fire being a messenger. Do you follow? Now just you follow, because I'm going to take you some place in a minute. In the sense of opening up communication, see, Pillar of Fire, God's in It, that becomes a messenger, because let's find out, see? And then when the messenger object – what's the object of your affections, men? A woman. What's the object we speak of when we talk about God manifested in flesh? Man. So it's an object, right? Just in case you think I'm using poor language and denigrating God, remember the prophet said, "*He raised the body.*" We're using strict, legitimate, theological, precise terms.

All right, the same God that was in a Pillar of Fire, or identified as being present as a Pillar of Fire, and that Pillar of Fire being a messenger in the sense of opening up communication, and then when the messenger object has caught the attention of the viewer, God speaks from the messenger! Well doesn't He speak out of the Pillar of Fire?

14. Okay, now let us see the correctness of this. If I'm right or wrong. We got to Acts 7... [Bro. Vayle spends a few minutes looking for the Scripture he wants.] The Word I want here is in the

7th chapter of the Book of Acts, it is in Stephen's address, and we'll find it for you, because I'm not going to let you get by without knowing it. I'm going to read the whole chapter anyway, for you, later on, but we could take the 29th verse there, beginning:

- (29) Then fled Moses... (he went into) the land of Madian, begat two sons.
- (30) And forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord (now notice there it is, in mount Sina, an angel of the Lord,) in a flame of fire in a bush.

Now you'll notice it says here that this word 'angel' of course is 'messenger'. And this, an angel of the Lord would be a messenger of the Lord, what was it? Read 31:

- (31) When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,
- (32) Saying, I am the God of thy fathers, the God of Abraham, the God of Isaac, the God of Jacob. Then Moses trembled, (and so on.)

Now what we're looking at here, to get the understanding I want to bring to you is, that what he saw was the Pillar of Fire, which is Itself recognized as the Angel of the Lord. So what we're telling you here is that you cannot disassociate what God is using as the object from a messenger, though it is God Himself using that object, the messenger, to convey what God wants said. Now this will help you to understand why it is that this One that Paul speaks of was the Messenger of the Covenant, even though John the Baptist could be called that, Christ Himself was called the Messenger of the Covenant. In other words it is a mode of operation that God has got into whereby He is able to communicate. There would not have been any communication unless first of all there would have been a form or an object that God would use in order to get the attention of the individual He wants to move and speak with.

15. Now that's what we're looking at here, see? Remember that angel is a messenger. And we got the right verses, 29, beginning at 29. I usually put a little plus, meaning to read on past 29; I didn't do it.

All right, you can see what I am saying, and you realize correctly that the Pillar of Fire, the Cloud, the wind, are messenger objects. And we use the term 'objects' because we want you to understand that something is there. See?

Now we say then, Pillar of Fire, Cloud, wind, are messenger objects. But then, so are angels! Cherubim's and humans! And some of these human form messenger objects, such as Melchisedec aren't even born. Now you notice we're talking about Jesus and God manifesting, he was born. See? Because we're talking in terms of human gestation. These were not born! See? They are instant creations.

16. Let's go to Hebrews 7. Okay, 1-3:

- (1) For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;
- (2) To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, after that King of Salem, which is, King of peace;
- (3) Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abide(s) a priest continually. (This Man had a human form and wasn't even born.)

17. Now let's here go to Gen 18:1-3.

- (1) And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;
- (2) And he lift up his eyes and looked, ...three men stood by him: and when he saw them, he ran to meet them from the tent, and bowed himself toward the ground,
- (3) And said, My Lord, if I have found favour in thy sight, pass not away, I pray thee, from thy servant:

Now a lot of people want to put that down as Trinitarian doctrine; that's hogwash. There were three men who weren't born, created bodies, instantly produced, one of which was God, and the two were angels. Now but there are other human form messenger objects that are born.

18. Let's go over here to the Book of Heb 1:1,2.

- (1) God, who (in many parts and many ways) spake in time past unto the fathers (in) the prophets,

Now they're born. Every single prophet was born. See? Now God was in them, in many ways, in parts, each one had a part.

- (2) Hath in these last days spoken unto us (in) his Son, whom he hath appointed heir (unto) all things, by whom also he made the worlds;

19. And that One spoken in the second verse is over here in Isaiah 9. And it says in verses 6:

- (6) For unto us a child is born, unto us a son is given: (notice he's born and given. Now the Son isn't only born, the Son is given. Predestinated to a certain end, given for salvation.) and the government shall be upon his shoulder: (that's future,) his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.
- (7) (And) the increase of his government and peace shall be no end, upon the throne of David, and upon his kingdom, to order it, and

establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts (has done) this.

Now you can see here that this Kingdom, as far as I understand, is not going to be a judgment seat, it's going to be built upon the judgment seat, which means this takes place after. Sure, there's got to be a judgment in all the earth. That's why you got a Judge right now.

Now these are human form messenger objects, what we're looking at. Human form messenger objects; they're objects, they're human forms, and they're messengers! See? Now every time, in every form this God is Elohim, which means the One Who changes, or becomes. Now He doesn't change His essence, but He's the One Who becomes, changing His forms. And that does not mean that Jehovah is not Elohim. Jehovah simply is a Name which has many titles in It, compound meanings, which simply lets you know that this God is always changing His role, and as He does, there is no problem with Him changing whatever form He wishes to use in order to convey the business which is at hand concerning Himself and mankind. It is one God in many roles, many parts of one continuing drama, which is the life of God and relationship of God Revelation.

20. Now that phraseology there is kind of hard to follow, because it's got to be said in a certain way, to get what I am saying. It is the drama itself that's been portrayed is the life of God and the relationship of God Revelation. The play is itself, the play is Revelation. The content of the drama is the life of God in relationship to man! It's a drama that is going on, and what we are seeing at all times.

Now let's go on here, if we possibly can. And you've noticed by reading your Bible that God appeared to men predominantly in two forms. And I'm speaking now of the totality of God, not God in part in a prophet, but normally speaking there are two ways that God used predominantly as to the form, the messenger form that He used. Number one was the inanimate one which is fire. The second is the animate form, which is a human creation or that which is born. But one is inanimate and one is animate. See? But you notice that they're messengers. And they're objects, they're forms, they're veils of God.

21. Now, but notice now the reason of this manifestation in a born body. Now there's a reason for the born body that's superior to the others because it has a special role, which the others do not have. See? Now that is over here in Hebrews 2. Now we're talking about the incarnation, which is this great Christmas season that we're into. Now, beginning at the 9th verse:

- (9) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every... (The word 'man' is not in the original Greek. For every, which is every son.)
- (10) For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.
- (11) For both he that sanctifieth and they (that) are sanctified are all of one: for which cause he is not ashamed to call them brethren,

See, He knows their original Source. And because He knows their original Source, He's not ashamed, no matter what they've done, because He's atoned for their sins, and He sees the end! You see? And He rejoices in the end. That's why you had that great scene in heaven that I talked about at Thanksgiving time over the sovereignty of God! Because this is sovereignty! You see if He's not ashamed then there's great cause for rejoicing! See?

- (12) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.
- (13) And again, I will put my trust in him. And again, Behold I and the children (that) God hath given me.
- (14) Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; (now He never became identical to us. Had the same Source, yes. But there's a difference. Dr. ...?... brought that out.) that through death he might (overcome) him that (has) the power of death, (that's), the devil;
- (15) And deliver them who through (the) fear of death were all their lifetime subject to bondage.
- (16) For verily he took not on him(self) the nature of angels; but he took on him the seed of Abraham. (See?)
- (17) Wherefore in all things it behoved him to be made like unto (us) his brethren, that he might be a merciful and faithful high priest in (the) things pertaining to God, to make reconciliation for the sins of the people.
- (18) For in that he himself (has) suffered being tempted, he is able to (help) them that are tempted (also).

22. Now with that, Heb 9:25-28.

- (25) Nor yet that he should offer himself often, as the high priest enter(s) into the holy place every year with (the) blood of others;
- (26) For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared (made fully manifested) to put away sin by the sacrifice of himself.
- (27) ...as it is appointed unto men once to die, after this the judgment:
- (28) So Christ was offered (once) to bear the sins of (the) many; (not the whole world, the many,) and unto them that look for him shall he appear the second time without sin unto salvation.

All right, you'll notice the reason for this particular birth was that He had to be a human being in order to be a blood sacrifice and a High Priest unto God, which High Priest could never be given to angels, or any other creature, it had to be a human being. [End of side on first tape.]

23. Now let's go back to Acts 1, and watch Acts 1:8-9. Now, he said here:

- (8) But ye shall receive power, after that the Holy Ghost is come upon you: and (you'll) be witnesses unto me both in Jerusalem, and all Judaea, and Samaria, and unto the uttermost part of the earth.
- (9) And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

Now remember He came back to earth and He said, "Handle Me, a spirit hath not flesh and bone." Yeah, didn't have flesh and blood, He had flesh and bone. So He stood there. Now He is taken up.

24. Now watch in Acts 2:1-3.

- (1) And when the day of Pentecost was fully come, they were all with one accord in one place. (Now He said, "I'm going to come back." Now watch how He came back.)
- (2) And suddenly there came a sound from heaven as of a rushing mighty wind, and filled all the house where they were sitting.
- (3) And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

A Pillar of Fire came down and hovered over the whole assemblage. And a little modicum came down in a lick of fire to each one of them, leaving the body of the fire literally intact! Because there isn't any man fertilizing a female egg that is anything but intact! This is one thing – I don't know, I don't think people ever understand split peas from buttermilk. I just give up trying. And I think you understand what I'm saying. Because they don't know the baptism from God Himself. I'm going to tell you something. If you can't tell you from your father, I wonder what kind of a father you had? He sure raised a jackass. I'm not saying that about God, I'm talking about human beings. There's something that just chills my blood.

25. All right, let's go to Acts 9:3-5, and you'll see the very same thing there. Here's Paul, Saul on the road to Damascus, to kill a bunch of Christians. And the third verse:

- (3) ...suddenly there shined round about him a light from heaven:
- (4) And he fell to earth, and heard a voice (say to) him, Saul, Saul, why (do you persecute) me?
- (5) And he said, Who art (you), Lord? And the Lord said, I am Jesus (that you persecute):

26. Now there you are. He went back to a Pillar of Fire, just like Bro. Branham said. Now that's understandable. Now let's go to Mt 23:37-39. Now He's gone! Back to the Pillar of Fire! Okay.

- (37) O Jerusalem, Jerusalem, (you) that (killed) the prophets, (stoned) them (that) are sent unto (you), how often would I have gathered

thy children together, even as a hen gather(s) her chickens under her wings, and (you) would not!

(38) Behold, your house is left unto you desolate.

(39) (And) I say unto you, (You) shall not see me henceforth, till (you) say, Blessed is he that cometh in the name of the Lord.

And it tells you right there, they're not going to see Him till that time, and they will see Him at that time, and He'll say, "There's My hands." Then He'll be back again to a human figure! Okay. That's to the Jews! Now remember He came back in a Pillar of Fire, dividing Himself at Pentecost, to a few Jews that made the foundation for the Gentile church, which is composed of Jew and Gentile, but mostly Gentiles! Because Israel's blinded, that the Gentile Bride may come in.

27. All right, now listen. He came exclusively to them as a Pillar of Fire! And a little lick came from It. Now to the Jews, "You're going to see Me again." No doubt about it. All right, what about us? 1 Thess 4:17.

(17) Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: so shall we be (ever) with the Lord.

We are going to see Him, not as Israel saw Him; we're going to be caught up in the clouds! To see Him, physically. See?

Now, we must hold onto what we've learned, and perhaps go into a pervasive truth of the whole matter, hoping there is a pervasive truth here. And the whole matter being God manifesting Himself. The very word 'manifested' as used in Heb 9:25-28, God manifested Himself in order to take away the sins of the world; we saw how He used a human body form messenger! Making him the messenger of the covenant of God, which God said a covenant is usually made by two people, He made it Himself! And in mediatorship it takes two people, three people – because you got two, one on each side, and one in the middle – but God was on this side and man over here, and God stepped in the middle! Do you follow what I'm saying? All right.

28. Now the very word 'manifested', that we saw over there in Hebrews, which was God leaving the Pillar of Fire, leaving the angel of the covenant, leaving the manifestation of the covenanted One! There's another manifestation. This time in order to implement the covenant! Because it had to take blood. Now that's what you're looking at. He said He manifested it. He brought it into absolute view.

Now this word 'manifest' in Heb 9:25-28, the word we're dealing with, is taken from the word 'phaneroo', which means 'to manifest in its true character', which means a true and authentic manifestation of God! Pillar of Fire, whirlwind, cloud, human body. The human body was the greatest of all.

29. Now this is a truly serious thought, and is well fortified as to its severity, as well as sobriety, its sobriety, from Heb 10:26-31. Listen to what it says.

- (26) For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

That tells you there had to be a messenger somewhere! There had to be an object form messenger! What it was, it wouldn't matter. There had to be a messenger.

- (26) ...there remaineth no more sacrifice for sins,
(27) But a fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Now for anybody to deny what the messenger brings is to be an adversary of God! See? Okay.

- (28) He that despised Moses' law died without mercy under two or three witnesses:
(29) Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, (whereby it) was sanctified, an unholy thing, and hath done despite (to) the Spirit of grace?

Now what does that? Well I'll clue you in ahead of time, because I'm not going to come back to this, it's rejecting Light! Now you hold that in mind, because I'm going to go down the road a little bit further. On that term 'Light'. Now,

- (30) For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

30. Now remember the Throne gets established after judgment! That's why there's a judgment. To establish the whole thing. And again.

- (31) It is a fearful thing to fall into the hands of the living God.

Okay, God always manifests truthfully in His true essential being, and holds men responsible, so that the manifestation of God is well able to be apprehended, or there would be no justice on the part of God. Now you got to understand that. God didn't just say, "Now I'm going to do something here, and I'll just do it, blip, blip, and it's ...?... Oh you didn't get it, did you? Well ha-ha, joke's on you." No, He's not playing tic-tac-toe and little games. It's got to be – if it's God it's got to be genuine! It's got to be a real manifestation and it's got to be apprehendable! See, it's got to be put on a level! Now if you can't see God, then God's got to do something about Himself in order to make you know that you're dealing with God! And whatever He sticks out there is got to be a messenger! Now you just keep thinking that and keep thinking and thinking along that line. He's conveying something. Something, you see, He's going to get across.

30. Now that this is a true statement is seen by the words of Jesus in Luke 12, and also over there in Matthew, and we could use others, but we'll just use this one here, in 12:56. Lk 12:56. And He said,

- (56) (You) hypocrites, (you) can discern the face of the sky and of the earth; but how is it (you cannot) discern this time?

Now on a one to one basis, a manifestation is manifestation! And attributes define! Then whatever God does has got to be just as clear. Now you can't get away from that. Because He said, "You can discern this, you can discern that." Now you can tell the world's in insanity. Because they turn it down flat. See, Bro. Branham explained that.

All right, that is 'phaneroo', the manifestation of God as apprehendable and utile by the people visited. In other words, when God manifests, it can be apprehended, it is used. It forms the liaison. It forms the communication. It forms the approbation of God. God seeking man's approbation, currying grace and favor, then God revealing His grace and favor, and it's one beautiful, happy, glorious time, dancing around the Christmas tree if you want. Hang the Christmas tree! There was a tree cut down. You don't hang decorations on Him. You glorify Him when you see Him. And He's visible. That's what's wrong with people. That's what's terribly wrong with people.

Next the word 'phaneroo' basically comes from the word 'phos', which means like phosphorus light, to shine, or make manifest, especially by rays! In other words, as life is like light, it's an outraying, then the messenger object, the form, has to be the containment of the outraying of that manifestation. And it's God all the time behind it! And I don't care what that object is! Now you try to get people to understand that. See? We have now every right to say that when God manifests Himself it is always actually an outraying of God Himself, regardless of the messenger object!

31. Now our good Pentecostals from Canada can't understand how we make Bro. Branham God and are happy. How God was in the prophets and they were God to the people. How that when you see them, you see God. Oh they say, "Sacrilegious!" They don't know their Bibles. We do. That's right. See? This is God before our eyes. Our eyes are on God. We see God when we recognize this principle. It is not a superficial statement that we're bringing to you. It's right over here in Jn 14:7-10.

- (7) If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.
- (8) (And) Philip (said), Lord, shew us the Father, and it (will suffice) us.

They say, "Well that was Jesus." Then bring on the Pillar of Fire! Bring on a cloud! Let's have a whirlwind come and rend the rocks! Let's have an earthquake! Say, "I can't take that." That's right, people can't take it. That's right they can't take it. They're blind.

- (8) Philip (said)... shew us the Father, (that will suffice) us.
- (9) (He said), Have I been so long with you, and (you haven't) known me, Philip? he that hath seen me hath seen the Father; how (do you say) then, Shew us the Father?

Well he said, "I was looking for my own ideas. Had my own sign conjured up."

32. Now listen, you know I'm telling you the truth, that's exactly what's wrong with everybody. They can't take what He said, they got to add something to It. And the minute you do, you've added to that Word, you'll go straight to the tribulation. And let's face it, the minute you do it,

you take away His Word, what He fulfilled, you go now with your name off the Book of Life. See, it's a good thing the foolish virgin doesn't know split peas from buttermilk when it comes to what we're talking about, so she stands there and she goes, "What's going on? What's going on? What's going on? What's going on? What's going on?" And she's so busy shooting her mouth off, she can't hear an answer coming back what's going on. And so she doesn't add and take from it. But when the chips are down, she'll die. Come up in the second Resurrection. Your Pentecost are a different story. That's chaff. Chaff is chaff, you say what you want. Just read the Church Age Book again and study the Book of Life once more, and begin to see what it's about. You'll have it easier from what I had to study that, to get anything out of it.

- (9) (He said,) ...he that hath seen me hath seen the Father; and how (do you say) then, Shew us the Father?
- (10) Believest thou not that I am in the Father, and the Father in me? the words I speak (to) you I speak not of myself: but the Father dwell(s) in me, (the same One does) the works.

33. This is further enhanced over here in Hebrews 1.

- (2) Hath in these last days spoken unto us (in) his Son, whom he hath appointed heir of all things, by whom he made (also) the worlds;

Certainly. When God stepped into that first creature form, was a Light, things began to move. But not until that time.

- (3) Who being the brightness of his glory, the express image of his person...

That's the brightness of His glory means the outraying, the very outraying, the express image, the brightness. This was the One that was the containment of God. The great Messenger of the Covenant. The great Messenger form that God used.

Now then from what we learned it is very evident that God has taken time over the ages to manifest Himself, to bring Himself into view and communication by the messenger object process! Now just get used to the terms: it's an object, it's a process. And get used to the fact it's a messenger, just get used to it. They said, "He's a Pillar of Fire." They said, "I have seen the Angel of God. I saw a messenger." People want to translate it, "Oh I saw a regular angel." He didn't, he saw a Pillar of Fire. He saw a flame. See?

All right, from what we learned it is evident that God has taken time over the ages to manifest Himself, to bring Himself into view and communication by the messenger object process.

34. Now let's go back and read the 7th chapter of the Book of Acts. And it takes a lot of valuable time, but that's a long, long chapter.

- (2) And he said, Men, (and) brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, (Now he said He appeared.)

- (3) And said... Get thee out of thy country, and from thy kindred, (from) the land which I (will) shew thee. (Now that's the Message. He appeared, the angel of the Lord, the messenger, the object; now comes the Message.)
- (4) (Take him) out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.
- (5) And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised he would give it to him (as) a possession, and to his seed after him, when as yet he had no child.
- (6) And God spake on this wise, This his seed should (remain) in a strange land; they should bring them into bondage, and entreat them evil four hundred years.
- (7) And (that) nation to whom they (should) be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.
- (8) And he gave him the covenant of circumcision: and Abraham begat Isaac, and circumcised the eighth day; and Isaac begat Jacob; Jacob begat the twelve patriarchs.
- (9) ...the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,
- (10) And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; made him governor over Egypt and all his house.
- (11) ...there came a dearth over all the land of Egypt and Chanaan, and great affliction: our fathers found no sustenance.
- (12) But when Jacob heard there was corn in Egypt, he sent out our fathers first.
- (13) And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known (to) Pharaoh.
- (14) Then sent Joseph, and called his father Jacob, and all his kindred, threescore and fifteen souls.
- (15) Jacob went down (to) Egypt, and died, and our fathers,
- (16) And (they) were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money (from) the sons of Emmor the father of Sychem.

- (17) (And) when the time of the promise drew (near), which God had sworn to Abraham, the people grew and multiplied in Egypt,
- (18) Till another king arose, which knew not Joseph.
- (19) The same dealt subtilly with our kindred, and evil entreated our fathers, they cast out their young children, to the end they might not live.
- (20) In which time Moses was born, exceeding fair, and nourished up in his father's house three months:
- (21) And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.
- (22) And Moses was learned in all the wisdom of the Egyptians, and mighty in words and deeds.
- (23) And... forty years (of age), it came (to) his heart to visit his brethren the children of Israel.
- (24) And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:
- (25) For he supposed his brethren would (understand) how God by his hand would deliver them: they understood not.
- (26) ...the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye do wrong one to another?
- (27) But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?
- (28) (Will you) kill me, as (you did) the Egyptian...?
- (29) Then Moses (fled) at this saying, and was a stranger in the land of Madian, where he begat two sons.
- (30) (Then) when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in (the) bush.

See there you are. A messenger came. And the messenger was from the Lord, because that Pillar of Fire absolutely was the Logos. And positively God spoke out of there. And notice,

- (31) When Moses... (when) he wondered at the sight: as he drew near to behold it, the voice of the Lord came...

35. Now first of all it tells you a messenger of God. You say, "Well if that's a messenger of God, then God's not there." I beg to differ. This is where my understanding lies in this, that this which

is manifest, which God is using is the messenger; it's an object, it's a form, it's a messenger form, and God is using it. I don't know what else it could be.

- (32) Saying, (that's what He says,) I am the God of (your) fathers, the God of Abraham, ...of Isaac, and the God of Jacob.

Now the very One that appeared to Abraham is back here appearing in a Pillar of Fire. That's how He appeared to Abraham. And what was it? A messenger of the Lord. See? That's an object. That form.

- (32) ...Then Moses trembled, and durst not behold.
- (33) Then the Lord (said) to him, Put off thy shoes from (off) thy feet: the place (you stand) is holy ground.
- (34) I have seen, I have seen the affliction of my people in Egypt, I have heard their groaning(s), and am come down to deliver them. And (I am) come (now), (and) I will send thee into Egypt.
- (35) This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and deliverer by the hand of the (messenger) which appeared to him in the bush.

36. Now how in the world did He get to be that One? The One that was there. What he saw, the object was the messenger, the form of communication. And God was there to be communicated with. But there was something being used. See? Now, so that same one that they took aside and said, "We're not going to listen to you," the same One raised him up.

- (36) He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. (Who did that? Not Moses, God did.)
- (37) This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him (you) shall hear.
- (38) (That) is he, that was in the church in the wilderness with the angel which (spoke) to him in mount Sina...

Now this is he that was in the church in the wilderness with the angel that spoke to him. What's he talking about? He's talking about a Pillar of Fire. He's talking about the One that was there. Who was the One that's there? Now Who was there? See?

- (39) To whom our fathers would not obey, but thrust him from them, and their hearts turned back (to) Egypt,
- (40) Saying (to) Aaron, Make us gods to go before us: for as for this Moses, which brought us out of... Egypt, we (don't know) what is become of him.
- (41) And they made a calf in those days, and offered sacrifice unto (idols), rejoiced in the works of their hands.

- (42) (And) God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?
- (43) Yea, ye took up the tabernacle of Moloch, the star of your god Remphan, (Now there's a star, see? That's what they looked to, that was their messenger. See?) figures ye made to worship them: I will carry you (into) Babylon. (There's your idols, and everything else.)
- (44) Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. (Now you've got a tabernacle that's being fashioned. That becomes a type. Now God's going to dwell in it.)
- (45) Which also our fathers that came after brought in with Jesus (that's Joshua,) into the possession of the Gentiles, whom God (drove) out before the face of our fathers, unto the days of David;
- (46) Who found favour before God, and desired a tabernacle for the God of Jacob.
- (47) But Solomon built him an house.
- (48) Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,
- (49) Heaven is my throne, earth is my footstool: what house will ye build me? saith the Lord: what is the place of my rest?
- (50) Hath not my hand made all these things?
- (51) Ye stiffnecked and uncircumcised in heart and ears, ye always resist the Holy Ghost: your fathers did, so do (you).
- (52) Which of the prophets have not your fathers persecuted? and they have slain them which shewed before the coming of the Just One; of whom ye have now (been) the betrayers and murderers:

37. Now he told them right there, he said, "You had a Pillar of Fire, and that Pillar of Fire was the object, the messenger of God, and you've got the same thing right here, and here He is in a human form!"

They said, "Kill him." They picked up stones and killed Stephen right there.

Now You see what I'm trying to show you here, it's all through the history. Right up to the time of Jesus Christ, you see? But what about now? The principle holds. What about now? What is going on now? See, we had it all down the line that God has had an object, He's had a channel, He's had a means of communication, He's always set up something. He's got His messengers, He's got His angels, He's got His forms. Now remember you can have born forms that are animate as well as inanimate. Now they had the inanimate, which was the Pillar of Fire, the cloud, earthquake, lightning, anything else you want to put there, thunder, whirlwind, all those things, rock; now you've got a man. And you've got men. Now God's always used men

more than anything else. Okay? And the answer we have, what is God doing now? How is He confronting?

38. Okay, we read in Acts 1. Let's go back to Acts 1.

- (1) The former treatise have I made, O Theophilus, of all that Jesus began both to do and (to) teach,
- (2) Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

Now you've got the Holy Ghost operating in men! As Bro. Branham said, rivers of water. One source of water, many rivers, of which five-fold ministry are the predominant channels! From that comes all other rivers, which form the multitude of many water, voices of Revelation 1, the witnesses of God's people. Now,

- (3) To whom also (these apostles) he shewed himself alive after his passion by infallible proofs, being seen of them forty days, speaking (concerning) the things pertaining to the kingdom...
- (4) And, being assembled together... commanded them... (don't leave) Jerusalem, (until you're baptized with the Holy Ghost.)
- (5) ...John truly baptized with water; (but this is different, you're going to receive the Holy Ghost.)
- (6) (They said, "What about the kingdom?")
- (7) (He said, "Forget it.") ...It is not for you to know... (That's not part of your program. That doesn't obtain. You're not dealing with that. Leave it. That's going to come later. The Gospel of the Kingdom is going to come later.)
- (8) But (you'll) receive power, after that the Holy Ghost (will) come upon you: and (you'll) be witnesses unto me both in Jerusalem, and Judaea, and in Samaria, and unto the uttermost part(s) of the earth.

Now that's when He said, "I am going to come back and be with you, even in you."

39. Now let's go to Heb 2:1-4.

- (1) Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip.
- (2) For if the word spoken by angels (messengers) was stedfast, and every transgression and disobedience received a just recompence of reward;

- (3) How shall we escape, if we neglect so great (a) salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him; (And it's still in the process of confirmation!)
- (4) God bearing them witness, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will?

And over in John 14, he said, "He that believeth will do greater than this." At the end time. And at that time he said, "You blaspheme, you're finished."

Now you see, let's look at the channels. God's using objects. One time He had one man, now He's got many men. Now He's got a whole body.

40. Let's go to Eph 1:20-23.

- (20) Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,
- (21) Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in (the world) to come:
- (22) And hath put all things under his feet, and gave him to be the head over all things to the church,
- (23) Which is his body, the fulness of him that filleth all (things with all things).

In other words, everything that God deemed right to pour into Jesus Christ, Christ deems right to pour into the Bride, not for the sake of redemption, as though she could die to redeem anybody, but to carry on the Word of redemption! See?

All right, with that we go to 1 Corinthians 12. Now let's see how He's doing it. 12 and 13:

- (12) For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.
- (13) For by one Spirit we (are) all baptized into one body, whether (it) Jews or Gentiles, bond or free; been made to drink into one Spirit.

Now he tells you right there that it's a many membered body, like I already brought to your attention.

41. Okay, Galatians 3. Now I'm not going to read it, but in there it tells you distinctly what this gospel is all about. And this is a witnessing to it by those who are born again. And the Holy Spirit, God is actually carrying on now in a multiplied form a membership that comprises one member! Which is Christ. But He's carrying on. And He's manifesting it.

Now, all right, we see the principle I'm dealing with. God is still moving in the same realms, the same area. He has not taken away the messenger human form object. It's still with us. All right, this principle of manifestation continues to the very end of the church ages. The outaying of Light, the life of the Spirit, all one, this continues until the last church age, the Seventh Church Age, and to it is given Rev 10:1-7, before the Bride is taken away!

Now you see what we're up to. We're up to the fact that God is returning to the principle of the prophet and God! The messenger of the covenant! The messenger of God! See? Whatever form the messenger, or whatever the form the object takes, which forms a messenger to us, which means a communication! Now we're right back to it. See? We're right back to it as it was in Abraham's day, in the day of Moses, in the day of Jesus. Because it's the same One.

Stephen aptly said, he said, "The very One that appeared to Abraham."

And Jesus said, "Abraham saw my day and rejoiced." Because he did.

Abraham was there when Elohim came down, before the destruction, and judged him righteous. In order to bring forth the son. And remember before he could bring forth that son, Sodom and Gomorrah had to go! There had to be a cleansing. You're not going to get Him down here to take over, until the earth is staggering and reeling under purification, see?

42. Now Rev 10:1-7 fulfills Mt 12:15-21. Because this is to the Gentiles. Now let's go back and see it. Now you see here's where people don't want to bend. They say, "Oh glory to God, I see the point Bro. Vayle, it comes right to the baptism with the Holy Ghost; that does it all, hallelujah." Like fun it does it all. Where'd they get that nonsense from? Baptism runs out. It's temporary.

All right, let's read It.

- (15) But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;
- (16) And charged them that they should not make him known:
- (17) That it might be fulfilled which was spoken by Esaias the prophet, saying,
- (18) Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall judgment to the Gentiles.
- (19) He shall not strive, nor cry; neither shall any man hear his voice in the streets.
- (20) (The) bruised reed he (shall) not break, (the) smoking flax he (shall) not quench, till he send forth judgment unto victory.

Now that was not done in Israel, He smashed the whole thing to smithereens and put them in the whole world, cast them out. He smashed them right down. He doesn't do that to the Gentiles. Here we are at the very end time, with Christ outside the church, when the church has

thrown away its life, throwing away everything; He comes right on the scene and just brings us right back in. See? This is not like Israel, brother/sister, let's get this flat.

(21) ...in his name shall the Gentiles trust.

43. All right, Rev 10:1-7 fulfills Mt 12:15-21. Which is Mt 12:22-37.

(22) Then (they) brought one possessed with a devil, blind, and dumb: he healed him, insomuch that the blind and dumb both (spoke)...

(23) And the people were amazed, (that), Is not this the son of David?

(24) (They said, "No, don't give me that stuff. This is not the God, this is the devil.")

(25) ...Jesus knew their thoughts, and (he) said, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

(26) ...if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

(27) ...if I by Beelzebub cast out devils, by whom do your children cast them out? therefore (they'll) be your judges.

(28) But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

(29) Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he spoil his house.

(30) He that is not with me is against me; and he that gathereth not with me scatter(s) abroad.

You notice what He's saying here, by the casting out of devils, which was one of Bro. Branham's greatest ministries, it astounded everybody. And He said, "When you see that time come," He said, "you know it's time for the kingdom to be sent back to God. He's going to take over Satan's kingdom."

Now this is a type of this over here. Because this is what He did in the beginning, and what He's doing at the end. He did this in the form of human flesh; He's doing this in the form of a Pillar of Fire, yup, and through a prophet. And the prophet is not the Son of man, and neither is the Pillar of Fire the Son of man, but the Son of man is being revealed. What is it? It's a ministry of the Holy Ghost in the prophet. It's God in the prophet. It was God speaking in William Branham, using his voice, God doing those works. See? Because Rev 10:1-7 has the Pillar of Fire and a prophet! You're right back to Moses, you're right back to Abraham! See? Okay.

44. Now, notice Mt 12:38-42.

- (38) Then certain of the scribes and the Pharisees answered, saying, Master, we would see a sign from thee.
- (39) ...he answered and said... An evil and adulterous generation seek(s) after a sign; (but) no sign be given, but the sign of the prophet Jonas:
- (40) For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.
- (41) The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.
- (42) The queen of the south shall rise... (and so on) ...a greater than Solomon is here.

45. Now Mt 12:38-42, based on Mt 12:9-14! Now what I read is based on 9-14:

- (9) And when he was departed thence, he went into their synagogue:
- (10) And, behold, a man (with a) withered (hand). And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.
- (11) And he said... (all right, if a man has a) sheep, it fall (in) a pit on the sabbath day, (does) he not lay hold, and lift it out?
- (12) How much (better) is a man than a sheep? Wherefore it is lawful to do (good) on the sabbath days.
- (13) Then he (said) to the man, Stretch forth thine hand. And he stretched it forth; and (he) restored (it) whole, like the other.
- (14) Then the Pharisees went out, and held a council against him, (to) destroy him.

Now what I read here about the sign of the prophet Jonah, was Jesus Christ dying upon the cross, was because of what they did over here. They turned Him down. In other words, they rejected Him because of Light!

46. Now notice, I said Mt 12:38-42 is based on Mt 12:9-14, Lk 17:20-25! Now let's watch this.

- (20) And when he was demanded of the Pharisees, ...the kingdom of God should come, he answered and said, The kingdom of God come(s) with(out) observation:
- (21) (So they will) say, Lo here! (and,) lo there! (don't believe it, because it's in the midst of thee. Now you can't see it, you won't see it then.)

- (22) ...he said (to) the disciples, The days will come, when (you'll) desire to see one of the days of the Son of man, and not see it.
- (23) And (they'll) say to you, See here; see there: (don't) go after them...
- (24) For as lightning, that lighteneth out of one part under heaven, shineth unto the other part under heaven; so shall the Son of man be in his day.
- (25) But he (must) suffer many things (at first), and be rejected of this generation.

Now, the 25th verse:

- (25) But first he (must) suffer many things, and be rejected...

47. That is also a part of what we read in Matthew! And remember, the Kingdom was there! Open before them! Now just watch, let's go back to Matthew 12.

- (17) That it might be fulfilled... (Concerning the Gentiles.)
- (19) He shall not strive, cry; ...in the streets.
- (20) A bruised reed not break, smoking flax not quench, till he send forth judgment unto victory.

Kingdom. See, a kingdom. Now He's speaking of the Kingdom, which will be there, but It will not be visible, so that they can see It and observe It! But It's there.

Now, our Mt 12:17-21, which is not going to cry in the streets, lift up His voice and so on, is Eph 1:17-23! The Spirit of wisdom and the revelation of the knowledge of God comes into the Church! In order to reveal the Presence! Which is the Kingdom, which is not visible! See? Which is coming into visibility when the dead come out of the ground and we're changed. But It's already here, the King is in our midst, the Judge in the midst, the whole thing is here. Because He's here.

You see everybody's always thinking about, well, when He had an incarnation, that did it. Now that incarnate one, one of the third people, he's up there in heaven, he's the third one. Here's the Father, here's the Son... [End of side two of first tape.] ...here's the Son, he's got a body, and here's the Holy Ghost. I don't know how they figure it. But they don't know it's one God! See? And that God has always communicated! He has always used messenger! And it's got to be God in the messenger, believe me, it can't be the devil. There is nobody that could ever speak for God outside the Holy Ghost, you just try and find me somebody. There's nobody. Or God would have just let anybody preach the gospel. According to Bro. Branham, it's absolutely true, you can't take communion, you can't wash feet, you can't open your mouth and do one thing, unless you're born again, full of the Holy Ghost. Which means you are in communication. Because the whole thing is always the communication through an object form, which is a messenger. Now He went back to the inanimate, but He deals with the animate, which is you and

me, you and I. At the end time, He is dealing Personally down here! He returns in the form of the Holy Spirit in order to bring His Word to pass.

48. Now I said our Mt 12:17-21, which is “He shall not cry in the street,” and so on, is Eph 1:17-23, which you know, and Mt 24:27-28. Now let’s look at that one, because it’s the same thing.

- (27) For as lightning come(s) out of the east, and shine(s) (to) the west;
so shall also the (Presence) of the Son of man be.
- (28) For (wherever) the carcase is, there will the eagles be gathered together.

Now notice, that is followed by Mt 24:29:

- (29) Immediately after the tribulation of those days the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:
(and so on.)

It tells you at that time, when this has come into full manifestation, you will enter into the great tribulation.

49. Now, verses 37 and on:

- (37) But as the days of Noe were, (it will be) also the (Presence) of the Son of man.
- (38) For as in the days that before the flood they were eating and drinking, marrying and giving in marriage, until the day Noe entered into the ark,
- (39) And knew not until the flood... took them away; so shall also the (Presence) of the Son of man be.
- (40) ...two (will) be in the field; one taken, (one) left. (This is where you have your division now.)
- (41) Two women (two) grinding (in) the mill; one taken, and (one) left.
- (42) Watch therefore: ye know not what hour your Lord doth come.
- (43) But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and not suffered his house to be broken up.

Now what watch is that? That’s the Seventh Church Age watch. He’s got to come. Now the Holy Spirit comes into the Church to let the Church know exactly what age it is in. Now that Spirit has come in order to give us the understanding of the mysteries of God. One of which is the Rapture, one of which marriage and divorce, one of which is this, one of which is that, Melchisedec, right on down the line, the mystery of the true mystery of one God, water baptism, and all of those things have come to pass. And it is come to pass because that God deals in the

form of a messenger! He takes an object, He takes a form, which is called the angel or the messenger of God and God speaks through it!

50. Now there's one thing that nobody wants. And I don't think we want it. But you're stuck with it. But we are born again so we accept it. And that is: God has prophets. God has men that God uses, so that He doesn't just use everybody. There's a special being that's born to a special end, that according to God's Word, from the time of Moses in Israel, nobody but nobody but nobody but a special man called a prophet can see that Pillar of Fire. Now that Pillar of Fire is the true Angel of God, the true Messenger of God. And once that prophet comes to you and me, we are like the Old Testament Israelites, who said, he said to David, "You are as a messenger of God to me." Any prophet is a messenger of God to you and me, because he is. Because God is in that man, by the form of the Holy Spirit, revealing the Son of man in this hour and manifesting God Almighty Himself.

Now I'm just going to close with saying this because it's a Christmas message. You say, "Where's the Christmas?" It's simple as ABC. As God manifested in a born human figure, God has manifested to you and me in this hour in another born human figure, in a prophet called William Branham. Who was raised up to the very hour that God might be manifested to us, not that the prophet per se is God, but only he can talk with God, the Pillar of Fire that is the Messenger, then William Branham in turn becomes the messenger from the Messenger! And he can say, *"I am not the Pillar of Fire, I am not the Son of man."* He said, *"I am a messenger from the Son of man."* And that is exactly right. And he's not just a messenger from the Son of man; he's a messenger for the Son of man.

51. And in this last hour, we have seen God absolutely manifested to us by the very fact that Jesus said, back in the beginning, he said, "Look at these deeds." He said, "I cannot do these things, no man can do these things! You've got to admit it is God." Then what were they looking at? Looking at God. See?

God's always had His messenger, He has always had His manifestation, and I hope by the grace of God that the last manifestation of every way, shape and form, ends before there is another Christmas in 1984, and we will have seen, by being in the Presence of that human manifestation that had a very special birth. Because God took a portion of Himself and put it into a human form, as an egg and a sperm, so that the chemical processes of Mary, whereby she became a womb, which is exactly what she was, and brought that One forth. He was begotten as flesh. He was delivered as flesh. And believe me, that body is still flesh. And one of these days, that same God, yup, do what He wants with a Pillar of Fire, don't ask me what He does. That's His business, I don't question God, all I do is believe Him. One day that Spirit that's in our midst now, that has proved conclusively, that same One that manifested Himself back there in flesh, is just about to step on the scene in flesh once more. It's been proven. He came as Spirit, He is here as Spirit! The One that came as flesh has got to soon appear in flesh, because you're back in the homeland, you can't get away from it. God manifesting. God proving, God showing.

52. And people look back two thousand years ago at that great manifestation, and they don't even know what it's about! They haven't got a clue to the real reality. And you and I are here tonight, brother/sister, with an understanding that angels wanted to look into. Heavenly beings wanted to find out that men of all ages wanted to stand here and look at this thing, when this great day begins to unfold, when the negative – now the negative is not like a negative, a no-no,

a negative is that which the light is in reversal on a film. In other words it's simply a picture which has been taken of the real. And we're down here looking merely at a negative. In other words the embryo, the seed is here, and it's just about now to the very day when the manifestation of manifestations is here in a human form, God once more, the great Son of David on the scene.

Now believe me, that's what Christmas is all about, and I hope I preached my last Christmas message. I hope I never preach another one. And I hope you can see what I'm talking about. Because the whole thing is God, it's all God. And one day we're going to see what the Scripture says, everything was of Him and by Him and from Him and for Him, until that day, and we're learning, we know that the things of God because they're real to us, more and more, we're getting there, because that's what it's all about. Shall we pray.

Heavenly Father, we're very grateful that we've had this time of fellowship with You, the love of God in our hearts and minds and souls, Lord, whereby that we reach out continuously to understand and apprehend more. And we're grateful Lord that we can do this with your help. And Lord we know that if we see these things and understand them, happy are we, because we know that they're real to us for the very grounds that we're a part of It. When You sent for shepherds to come, the shepherds came, they were a part of that great nativity scene. They're worshipping. And that's wonderful. And we're here for this very hour, just like those shepherds were, we have our portion. And we thank You for it, O God. Just help us now to live, breathe, walk, enjoy and have our beings vibrant with the things of the Spirit, until we're finally transformed to Your likeness.

And unto the King eternal, immortal, invisible, the only wise God, be all power and honor and glory through Jesus Christ our Savior. Amen and amen.