

Facts of Our Faith #3

One God and His Son

February 10, 1991

Shall we pray. Heavenly Father, we thank You for Your Presence by means of Your Personal Presence here, Lord, we realize that, though not in this building, You've come down here, as Bro. Branham said, that You could not send an archangel, nor some servant, to Adam and Eve when they fell into problems, and neither have You at this end time, left it to somebody else, but come down Yourself in order to close off this age of redemption, as we know it today.

And we pray, Lord, that we honor Your Presence, that You may feel at home and comfortable here, and we may feel at home and comfortable with You, Lord, knowing all these things have devolved upon us, even standing before the White Throne. Knowing these things, Lord, that sincerity and truth have come into view, magnifying grace even more, Lord, and we appreciate that. Now, help us as we study the truth that is given to us by revelation, which is vindicated. In Jesus' Name we pray. Amen.

You may be seated.

1. Now, we're going to continue this morning on "Facts of Our Faith". How long, I don't know. We'll continue. Maybe this will close it off. But last week in two messages we set forth that faith is a revelation given to us by God Himself. And you note that God Himself is Holy Spirit. He is Spirit. And He reveals Himself and His Word. That is, He reveals Himself by manifesting that It is He; you can tell It's the Spirit of God by the way It acts, so you know It is God. It's according to the Word. And He reveals Himself by way of that Word, which is vindicated. And also we get to learn His ways in the same manner, so that at this time we find whether we have or have not a part in Him and with Him.

Now, thus having defined 'revelation', and thus, 'revelation' is defined, we may quite well accept it, then, as doctrine. This is the doctrine. And, of course, the doctrine contains number one: theology. Then all things else are not necessarily miscellaneous, but pertain to Him of Whom is the doctrine. That goes into various types of 'ology' which the Greek students talk about, but I don't, because I can't remember the seven; I remember three of them, and I'm not much interested in that.

2. But anyway, the doctrine has to say, then, about God, which is called theology. It tells you what He is personally, what His purposes are within Himself, and also how they concern us, which is most important to us. Because we want to know not just about God, but what our relationship is with Him, how we stand before Him, and we have a concern, which is not only present, but future, and even eternal. And this is all revealed, and it's in the form of what we call doctrine.

And this revealed faith, of course, we've said before, is passive. It is something that is purely a gift from God. In other words the revelation comes from God. It is given on the grounds of grace. He alone is involved in it, so that the contribution comes from God, while man is entirely a non-contributor and passively receives it, neither adding to it, nor taking from it, nor trying to figure it out, but only believing it.

3. Now, that's what you're looking at. That revelation, that revealed faith, is completely a gift from God. It is something that you and I have no part in as per the giving of it and what it contains. We are not responsible for anything that has to do with God Himself because God respects no man's person. You'll find the Bible is full of the understanding that God stands alone and is completely sovereign. He cannot be coerced. He cannot be persuaded by flattery or seduction or gifts. There is no way that you can change God whatsoever. It is a matter of actually accepting Him and what He does to us, with us, for us, against us, whatever—a matter of simply accepting it.

And, of course, it sounds like it's fatalistic. It is! There's nothing we can do, and we are warned not to take from it, or add to it, and we're also warned very strenuously by the prophet of this last hour, vindicated by God, not to attempt to figure it out, or to add revelation to revelation, but to wait for God to give it precept upon precept, line upon line, here a little, there a little, until we begin to see it more thoroughly and clearly, which this morning I guarantee you will see things more clearly.

4. Now, with entertaining such a definition, there must come the question of how one is able to receive this revealed faith. In other words, how do you get it, if it is strictly partisan, unilateral, God is dealing sovereignly? What has He given us, by way that we can receive it? Now, this, of course, is going to be sovereign; it's going to be arbitrary; it's going to be something that God wants; and even though He allowed man to enter into it, man actually said what God wanted this people to say, this certain thing, which is back in Deuteronomy. And He put them in a position whereby they said to the Lord, back in Moses' day, "We don't want to hear from God any longer, personally. We want you to hear, and then, you tell us."

And this is exactly what God wanted the people to give back to Him, so He put them in the position whereby they literally did it. Now, this is something you'll find in your own personal life, which we're not going to go into.

5. Now, as I say, this was dealt with in Deuteronomy 18 and in Romans 15, where Moses was thoroughly vindicated before he spoke, and Paul was thoroughly vindicated before he spoke. And you'll notice every prophet went through the same process. There has to be a vindication that makes this man presentable and what he has to say, valid.

6. Now you know, this in itself is marvelous. And the strange thing is this: that nobody, except the elect of God, will go for this, while everybody else will go for any Tom, Dick, and Harry, who comes up with a bunch of hogwash and blames it on God. For instance, look at the Mormons! Joe Smith, no doubt just an adulterer, a horse thief, and a liar! But of course, he had an ace in the hole, if women are nuts enough, several to marry one man—stupid enough, which evidently they are. It was an ace in the hole for the man, because they get all the women they want, this side and that side. Like fun they do. Whole bunch are going to hell. Not because I say so! I've nothing to do with this. I've told you, revelation is arbitrary! And the arbitrary way of giving revelation is by a vindicated prophet, and Joe Smith was no more vindicated than a hog out there in the pasture!

7. What about Mary Baker Eddy? Epileptic... Now, nothing against epilepsy, but she was mental with it. And she tried to burn down her neighbor's house and her with it. Well, that's a good type for Christian Science—bring forth something. Read all you want.

Read about the Koran. Everybody seems to think because they took the first five books of the Bible, they must belong somewhere in the lineage of Abraham. Hogwash. Mohammed, the report I read on him, he either ate or imbibed in material that gave him hallucinations, or he just seemed to have it naturally. And his god was Allah. So, he names God, 'Allah'. He doesn't destroy the shrine; he doesn't destroy the black stone; he stands right there as a complete boo-boo—a complete nincompoop! They've got a horse standing there, and they change the horse for Mohammed to come back. He ain't coming back. Change the horse every day. And yet people fall for it!

8. But when you lay out the Scripture, here's a man that has the signs and the wonders that precede the Word, boop! It doesn't bring any applause. It brings the negative. And they want to kill the guy—or take him over. They tried to take Moses over. Pharaoh tried to kill him. Did his best. Didn't do any good. They sawed Isaiah to pieces. That man wasn't sawed to pieces just because he said, "Oh, this is what the Lord is saying!" Fap. He had to be vindicated! He had to nail something down.

That's why Israel didn't like Jesus. He was vindicated. "For good work we don't stone you, but you said what we don't like to hear."

Evidently the Christian Science liked what Mary Baker had to peddle. And the Mormons love what Joe Smith and his tripe had to peddle. So, we look around, and people simply do not want vindication.

9. Now, this is not only a principle of God; it is a prophecy of God. So therefore, when He said, “When a prophet comes, he must be vindicated; he will speak a prophetic utterance or something’s going to happen, thus and thus and so” (It’s all through the Bible.) “in the name of the Lord, and that thing come to pass, it is his entrée to stand up before you and tell the truth, and you can believe It because It is the truth, and It comes from God!”

Now, that’s simple as A-B-C. Simple as A... There’s no fraud to it. Man comes, “Joe Smith said this is of God.”

Is it is of God? Before you open your big fat mouth, give me a sign. Hey, you didn’t say the Bible sign. Give me THUS SAITH THE LORD in the name of the Lord Jesus Christ. Couldn’t do it. They can’t. But you see: it is a prophecy; it is a promise; it is a principle; it is a safeguard for truth!

10. Now Bro. Branham went over like a lead balloon. Pentecostals and organized religion don’t care two bits if he had every sign. Why, if the man came sliding down out of heaven on a gauze or mere string, oh, it might arouse their curiosity. But you see, the world isn’t full of believers; the world is full of unbelievers. And I tell you again, as I told you before, if it weren’t for the fact of the Book of Luke, “As it was in the days of Noah,” I couldn’t believe this Message, no matter how many signs and wonders preceded it. When it all adds up, ain’t nobody going to believe it. Because it wasn’t meant for them. This is to make a Bride perfect. Eight souls.

11. So, all right. You, then, have a principle in Mal 4:1-6. The spirit of Elijah positively identified God to the people working through a man called Elijah. Then it identified God through a man called Elisha, being the same spirit, because the same spirit’s of God. There’s no difference in the spirit. It’s the manifestation and the outworking that God wants at that time.

12. Then, in the Book of Acts 3, you find the same thing prophesied there: someone’s going to restore. And we know restoration belongs to Elijah, according to Matthew 17. And then, in Eph 1:17, which all the students, they just gulp at and groan at, and It says here:

(17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation...

What spirit? Elijah! There’s only one spirit mentioned! Eph 1:17 is that spirit! And It will come forth doing what? What it did through Moses and through Paul and through Elijah, and does it today, which is the challenge of idolatry and who’s bringing what Word. And that’s all there is to it. Simple as A-B-C. The challenge to idolatry. Jesus put the same challenge to idolatry, but Israel could not believe; they were confirmed in Jezebel religion. Not knowing Jezebel religion...

13. ‘Not knowing’ is true. They didn’t know. They’d forgotten it. They had amnesia—spiritual amnesia. They didn’t realize that Jezebel religion sent them into Babylonian captivity. In their own land they had a temple and a priesthood and the Torah. When they came back, they had a rabbinical order and a synagogue and a Talmud. They didn’t know that they brought it all back. No. Nehemiah and Ezra tried to clear up the show; they got rid of the foreign women, got rid of some of the bad blood. But that didn’t account for the bad blood already there; didn’t account for it, couldn’t do it. See, it kept on going. And so, the challenge goes out today toward idolatry. Pure and simple. Okay.

14. Now, that the question is especially essential to this day is seen in 2 Cor 11:4, where Paul mentions already in the first Church Age: there is another Jesus, another spirit, and another gospel. And the last Church Age... Now, this is what people don’t believe. “Oh,” they say, “this is just historical. It has nothing to do with the present hour.”

I understand Jack Moore, a very good friend of Bro. Branham's, said the same thing.

So, you come down here to the Laodicean Church Age, and in verse 16: [Revelation 3]

(16) ...thou art lukewarm, neither cold nor hot, (I'm going to) spue you out of my mouth. (I'm going to get shuck of you.)

(17) Because you say, I am rich, ...increased with goods, ...have need of nothing; and (you don't know! You that vaunt yourself to be in this position,) you're wretched, (you're) miserable, (you're) poor, (you're) blind, (you're) naked.

"And the shame of your nakedness appears! I am catching you in your adultery! I am catching you in your idolatry! And you're saying, 'I am not in idolatry!'"

"And you are in idolatry! And I've left you; I'm outside the church."

Oh, come on. Go back to Elijah. Spirit of Elijah never changes. So, what do you expect?

15. Remember, the spirit of Elijah was upon Elisha. Three...bunch of smarty pants kids come out, "Oh, bald head, bald head, why don't you go up, too?"

You know what? That old boy got mad, just like Elijah. Cursed those kids, and the bear got them. "*He did wrong*," Bro. Branham said, but I don't blame him—a man of his stature. Don't say nothing; just stand back and watch.

There's a lot of anger in the Elijah spirit. John the Baptist: "You bunch of hypocrites; you generation of vipers. Who warned you from the wrath to come?"

Jesus said, "You are of your father, the devil. The works of your father, you do. He was a murderer and a liar, and so are you." Come on. What do you want, a tea party? Prophets of Baal, he killed them all. And when they got through doing with Jesus what they wanted, (Jesus' prophecy came to pass.) there wasn't one stone left upon another in the temple, and the blood flowed in the streets.

"Oh hallelujah, we got a Sunday school picnic coming up, bless God."

You better believe what Bro. Branham said was coming on this earth.

16. I don't want to believe it, in the sense I believe I don't want to face it. I'm chicken in a sense. Hey, my God, I'm seventy-six. I've been through the one, great, big depression. Don't put me through another. But I don't know what He wants. I can always lie down and die. It's getting easier by the minute. A little uncomfortable. But it's not bad, when you think of it. How long can you last? You know? Let's face it. It's not my will be done; it's His will be done. All right.

17. Now, at the same time of that condition, let me tell you what happens in Revelation 22, which winds the whole thing up as a... What? Addendum. The Book is open; the time is at hand; He is coming quickly; it is ready for immortality. Now, at this particular time, the just are just, the filthy are filthy, and those that have gone out to consort with Jesus, the Groom, that means the Bride, they go to the Tree of Life. Everybody else at that particular time are classified with the dogs, the sorcerers, whoremongers, murderers, idolaters, and whoever loveth and maketh a lie. And then at that time, at the very closing time at the time of the Seals, [Revelation 22]

(17) ...The Spirit and the bride say, Come. Let him that heareth, Come. And...him that is athirst come. And whosoever will, let him take the water of life freely.

(18) (And he said,) For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add (to those) things, God will add (to) him the plagues...

(19) If any man take away, (he gets his name out of the Book of Life.)

So, here you are at the end time. In the midst of idolatry, in the midst of a self-analysis, which says, "Hey, we're right in God's pocket," and the Spirit of God says, "I have nothing to do with you," there is a group of people that cannot add one word or take away one word.

As Bro. Branham said, "*Don't add, don't take, and don't try to interpret.*"

18. Now, in viewing this question, or the question, we went fully into the fact of a last day prophet who comes in the spirit of Elijah, which is simply a description of the Holy Spirit, or as Bro. Branham said, "*The Elijah of this hour is the Lord Jesus Christ Himself. God, not a man, but He comes by a prophet.*" So, there it is. How are we going to get to this place? The prophet does it. Okay.

And in speaking of this prophet we saw that he must not only be indicated, that is set forth in the scripture, foretold, forth told, but he must be vindicated to be the same scriptural one that is indicated. We noted that, and we showed how it took place, which was he had Deuteronomy 18, the signs and wonders that gave him the ability to set forth the Word.

Now then, what is the theology and doctrine of this hour? because that's part of the revelation. And Bro. Branham said, "*The most important revelation is: there is one God, and you must be baptized in the name of the Lord Jesus Christ.*"

What has God revealed concerning Himself, and what He is doing? We're looking at that. That's pertinent to us, because that's what it's about.

And, when we receive this revelation, is there any specific act of faith that we enter into? Not necessarily as proof that we believe, but as we try to manifest and reciprocate faith, for since God has moved toward us, is there not a move that we should make toward Him? Since He is pleased with us, and shows it, should we not also be pleased with Him and attempt to show it?

19. Now, as we ask these questions, let us dispose of the last one, which is the one we're dealing with: faith. Is there an active faith? Is there something we need to do? Is there something paramount? What should be we looking into? All right.

To examine what we are leaning on, as a people depending upon revelation by grace, not contributing at all, not asked to do anything, but to believe it, as Bro. Branham kept singing, "*Only believe, only believe, all things are possible.*"... And remember; that comes from the time when the angel spoke to Mary, and how shall these things be? With all things, with God present they're possible, and she believed it. Now Abraham believed God counted for faith, that's how he got there. Works are great, but they don't do it.

20. Now then, what is the answer in this hour, because we are constantly plagued with the division of active and passive faith, and where works show forth your faith, and so on? You understand what I'm saying? We've got to deal with that. If God has faith in us, do we not have faith in Him? If God did such and so for us, should we not do something back? You understand what I'm saying? Well, Bro. Branham did say *you give back to the husband, the wife does, she gives back to the husband what he brings to her.* What does God bring to us? He brings to us the revealed Word.

21. Now, we're going to go to Revelation 2, and we are going to look at this thing and understand this perfectly this morning, I trust, in a way we've never seen it before.

All right. We'll start reading at verse 18-23. [Rev 2:18-23]

- (18) And unto the (messenger which is in) the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass.

Now, what He's doing here? he's looking. And the feet of brass signify His judgment. Now He is as the Judge standing there, and His eyes are full of fire, so you can tell that right there, these are not the eyes of the Dove or the Lamb. These are the eyes of the outraged Judge. This is God in judgment—retributed wrath.

- (19) I know thy works, and (thy) charity, (That's love.) and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

Now He lays It out. These people are giving back to God an active faith of works. In there is love. In there is faith. In there is patience. These are a peculiar people when it comes to work. You'd call these really manifesting Christians according to what you believe that they should be.

22. (20) Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which call(s) herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things (offered) unto idols.

Now, these people have...up here... Now He's commending them. "I know your works, your love, your service, your faith, your patience, and your works are getting bigger and bigger all the time." Yet the servants, (That's the ministry in the church.) is committed to fornication, which is idolatry.

23. Now, watch.

- (21) ...I gave her space to repent of her fornication; ...she repented not.
(Now, this is prophetic.)
- (22) Behold, I will cast her into a bed, and them that commit adultery with her into (the) great tribulation, except they repent of their deeds.
- (23) And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and...give unto every one of you according to your works.

Now, their works were manifold! The manifold works were: works, love, service, faith, patience, more works! And, where does it end up? Outside of the definitive revelation of God and true worship, which Bro. Branham said, "*You cannot worship and serve God apart from the prophet,*" they go into the Tribulation and to the Lake of Fire!

I didn't hear any amen's, and anybody screaming and running around the building, or somebody sitting there, screaming, "Amen, amen, amen," not knowing he's amening. I wouldn't have minded a few amen's, because I'm getting a point across we've never got across here before. Your works will send you plumb to the Tribulation and to hell, outside of this—because you cannot serve two gods! You cannot be in idolatry and serving God at the same time! You cannot be of spiritual fornication and have communion with Christ at the same time! Now, here is where this ends! And there never was a more social-minded church in all the world, as at this time, and Bro. Branham came against it, in "Jezebel Religion". He said, "*Your hospitals are fine. What you're doing is fine. But it ain't fine with God!*"

24. Now, this is that church that Luther came out of—the roughly one thousand years of the Dark Ages. The church whose works and love turned to destroying the children of God, the same as Paul did! He

said, "Concerning the law, I was blameless! But concerning faith, I was bankrupt!" He had no revelation. You don't suffer for your works; you suffer for your revelation.

People don't care two bits, you women, whether you rolled your hair up or down, where you got your skirts on the sidewalk, and you're tripping over them, they don't care if you hang a bone in your nose, they don't care two bits. They say, "Well, a little bit peculiar." But you open your mouth and talk about an end time prophet, the Word of God, you become a stupid gook. You already were a jerk. Only they didn't know it. Because nobody wears her hair like that and everything else, you know.

Bro. Branham said, "*If you dress up, dress up for Jesus.*" Women want to dress, dress for your husbands. Pick up a magazine, the magazine will tell you, women dress for women. Pride. Well, that's great. Women dress for women, men dress for women. Something's wrong somewhere.

25. Now, we can see, especially in verse 19, the works, the love, the service, the faith, the patience, and more works, because of the wrong teaching, the space given to repent is turned down; she commits adultery and goes into the Great Tribulation! Now the Bible is prophesying, that this church never comes out and repents! She loses it when Luther comes out of her, into reformation.

Now, you can say what you want, but I'm telling you what the Bible says. "And I'm going to kill her children." Who's her children? The Protestant harlots. The Protestant prostitutes. Because when Luther came out, he was still in a form of idolatry, but he was getting back to the Word, point by point, until the Word revealed under two more messengers, two ages, brings you to where Christ can come on the scene! And when He does, it's got to be the spirit of Elijah, because it's a confrontation with idolatry. So, here you have the prophets of Baal, you have a church system, which has everything in order. as far as they are concerned, and positively, they are not going to make it.

26. Now, notice: verse 26.

- (26) ...He that overcometh, and keepeth my works unto the end, to him will I give power over the nations:
- (27) And he shall rule them with them with a rod of iron; as vessels of a potter shall they be broken (in) shivers: as I received of my Father.
- (28) And I will give him the morning star. (You'll notice, that's over there in Peter.)
- (29) (And) he that hath an ear, let him hear what the Spirit saith unto the churches.

There is a promise, as this church goes to the end time, and people come out of her, ("Come out of her my people.") they will enter into this, and come back, and rule with a rod of iron with Christ, as they break the nations in shivers.

Now... So, we saw it. All of these works, apart from a true revelation, go right to the White Throne and into the Lake of Fire, which we see in Rev 21:14, which I'm not going to read.

27. Now, again notice in Rev 2:20-21.

- (20) Notwithstanding I have a few things against thee, because you suffer that woman Jezebel, (who) calls herself a prophetess, to teach and seduce my servants (and) commit fornication, to eat things sacrificed (to) idols.
- (21) And I gave her space to repent of her fornication; and she repented not.

Now, this is the ultimate of 2 Cor 11:2-4, where they destroy their marriage vow to Christ, by embracing the three-fold error of another Jesus, another spirit, and another gospel. In plain English, the seeds sown in the first Church Age was for perfect, consummate, absolute adultery, and idolatry.

That's why it always mentions, "The shame of your nakedness." Don't be caught with it. Adam and Eve were caught naked. In the shame of their nakedness, what were they under the tutelage of? They sold out to Satan. So, here is a church that has sold out to Satan! And, how did they do it? By man's word given to man to govern man. They put the Word of God aside. And the church organized under Constantine. When he gave them the privilege and the backing up, they were able to do it. And the church, having lost its true revelation of God, its theology completely one of idolatry...

28. Now listen, its theology is completely one of idolatry. I don't care if they are talking about Him, and I don't care if they are loving Him, and I don't care if they are serving Him, and I don't care if they got patience, I'm telling you what the Bible says! Now, you can do what you want about it.

You say, "Well, that's too tough for me. Oh, my, I can't take it."

I love It. I don't like hard times, but I like a hard time with this. I want to have something that's ironclad and nailed down—I don't have to beat around the bushes and find out something, and wish I'd never found it. I like what I understand.

Completely gone into idolatry, yet believing in God; goes right on in their works, their love, their service, their patience, to the end, and in ever increasing... See? Though this Age ends in Lk 17:26-27.

(26) ...As it was in the days of Noe, so shall it be in the days of the Son of man.

(27) They (ate), they drank, they married wives, ...given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

29. You know even Communism talks in the name of Jesus Christ, and said He was a Communist? Right. Bro. Branham had to admit, if it weren't for the fact he was a Christian, he'd have been a Communist. Why? Because there's this desire to have a universal socialism, where everybody's going to get something! America's bound to be destroyed. There's a very few percentage of people that own all the money, and Reagan turned it loose, and he said, "Corporations, we'll just cut back your profit tax, and so that now you can put more money into industry," and what did they do? They bought up industries and put people out of jobs, and like Smith, retires on a million dollars a year. He ain't worth one million dollars! What's he going to do with the million dollars? They're crazy! The old American substance, when it came to industry, was this: you make money and plow it back in, because you're responsible. You've got to give people jobs!

And James prophesied, and said, "At the end time, they'd withhold it!"

Now, they've done it!

30. You're going to suffer for it, and don't feel bad. Look up to God, and say, "Lord, I understand that. My patience and my works are in You—with a true revelation. I'm not out there trying to win the world, because I know there's no use trying to win it, I'm out there bucking the world, the flesh and the devil. I'm going to stand up for your Word." That's what it means, not be ashamed of Christ. Not 'get out there and hand out tracts and sing songs, everything else in the streets. That's fine if you want to do it. But identified with the Word, because that's what Jesus did. He identified with the Word, and they loved the works.

Oh, they said, "Empty the graveyard, feed another fifty thousand, make gallons and gallons of wine, hallelujah, hallelujah/ We like that, bless God. Still the storms, yeah. We've got some hurricanes around here. Still the storm, but shut your big fat mouth."

31. Well, you can see where it is. Go back and tell your old friends what you hear this morning. I challenge you. Bro. Branham said, “*Don’t do it.*” Don’t bother.

You came out didn’t you? Why didn’t they come out? They ain’t going to come out.

“Well, my father’s in there.”

Well, so is mine, for all I know, he’s been dead for so many years, who gives a rip?

You say, “Man, you’re hard-hearted.”

Am I? What’s to be hard-hearted? I look at life the way it is! I gave up daydreaming years ago! You got a buck; you got a buck. You don’t got a buck; you don’t got a buck. Get a dollar out of your sleeve? Some blow your nose and a dime comes out? Some stupid magician trick? You don’t believe in that kind of hogwash. There’s no way.

32. Look over here in 2 Peter, what It tells you about that church. We’re talking about this church. [2 Peter 2]

- (1) But there were false prophets also among the people, (That’s 2 Pet 2:1.)
even as there shall be false teachers among you...

That’s what he said! You’ve got false prophets there, and you got false teachers. The false prophetess, the church, is teaching her theology to the priests, and to the elders, and the ministers, and they’re seducing the people! And they’re all fooled, like that Malachi Martin. He said, “Why,” he said, “the pope, he’s got the fisherman’s ring, and something on his head, and the gown.”

What does that make? I got a little scale in my house, and I love it! It was given to me by a friend, and it’s a scale that weighs gold, the dust.

I ain’t got no gold dust to weigh. Stupid pope. Some garment makes him something?

33. Hey, during depression I had a potato bag, and no potatoes! A flour sack, and no flour! A little egg crate, and no eggs! Ho, the people, “The pope, the pope, the pope, the pope, the pope.” Windbag. Lying windbag. I prefer Joe Smith and Mrs. Eddy. At least they try to give you a good time. Show me where the pope ever gave anybody a good time. Yeah, I’ll show you. I want you to tell me; I want you to look up the history. You’ll find everything against him. They had their choirs filled with their paramours’ bastard children. And some were so deep in incest they had children by their sisters.

What about that last big Catholic bird in France that was dropped dead in the house of prostitution? Oh, he was taking confession, was he? I bet he was. You think I haven’t read my articles on blood pressure and those things, too? You got to be kidding. You think I stand at age seventy-six, and don’t know where I’m coming from, where I’m going? I’m not bitter, and I’m not rough. I’m just telling you the truth. Lay it out there. They haven’t got the guts to lay it out. No, they haven’t. That’s why you got your Kennedys and all that stuff, in government right today—and the Fitzgeralds and the whole bunch of them in there. And that’s just a few of them. Never mind the rest of them.

34. (1) ...even (saying no to) the Lord that bought them, and bring upon themselves swift destruction.
- (2) ...Many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. (And he writes this book called the Keys of This Blood. What blood? They’re denying.)

- (3) And through covetousness shall with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and... damnation slumber(s) not.
- (4) For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;
- (5) And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly... (He didn't bring the flood upon the world of the godly, don't worry. They just rose above it. It was on the ungodly; they'd messed around.)

Now, this is what Peter tells you. That church, back there, was given a chance, and they blew it! And he said what happens, like the true proverb, 'as the dog returned to its vomit', they went plumb into idolatry! I'm not through preaching yet; just hold on.

35. This is also 2 Thessalonians 2, of the antichrist spirit of the end time, and the unveiling of the antichrist, at the same time the Son of man is unveiled, the son of perdition. This is also Rev 13:11-18, which is the antichrist that comes out of America, the image set up by him. I believe it comes out of America, but it's the antichrist anyway, from the image. You can read It for yourself. That's 2 Th 2:1 to as far as you want to read, then Rev 13:11-18.

36. So, we have eliminated active faith! We've eliminated it! It's there, but that's not it! You're right back to: you cannot worship and serve God outside of a prophet, which means there must be an absolute vindicated revelation. We eliminated faith. Man trying to answer back to God by works and believing for His promises, yet will end up in total loss, except for very few souls, as illustrated in Luke.

37. So now, be very careful, and very wise, and think. What did Paul say in 2 Cor 11:4? Another spirit. That's God Himself. Another Jesus. There's a substitute. Another gospel. That is according to Gal 1:6-9. What did Paul say? Let's read It.

- (1) I marvel you are so soon removed from him that called you into the grace of Christ unto another gospel: (He said, "I marvel that you turned me down.")
- (2) Which is not another (gospel); but some (would) trouble you, and would pervert the gospel of Christ. (They're going to change It.)
- (3) But though we, or an angel from heaven, preach any other gospel (That means word by word by word, because Satan only changed one word to Eve.) than we have preached unto you, let him be accursed.
- (4) As we said before, so say I now, If any *man* (That includes Paul. If any *man*) preach any other gospel..., let him be accursed.

Now, this church turned It down! So, what happens? She goes into desperation.

38. All right, watch. Note the hour in which we live. Israel is God's timepiece; she's back in the land. How she got there doesn't matter. Now, if you're like me, you get articles by these guys that hate the Jews. They're Jew haters, and they call the Jews Christ haters. They blame it all onto Zionism. The prophet of God said *Zionism put them there!* But God wanted Zionism to put them there! That's how God did it! The same as he used Nebuchadnezzar to chastise Israel, he's going to use Russia, USSR, to chastise us. That's why they're drawing back now.

Time is really closing fast. We could be out of here shortly. Oh, you bet, brother/sister. There's no big time to wait anymore. I believe that Mr. Malachi Martin's right: '91/'92, we're into it. The same as Botger said, the same thing about '90/'91. Israel's in the homeland. How she got there doesn't matter. However insecure it doesn't matter. God is ready to turn back to Israel and destroy the Gentile civilization. We are at the end time; a vindicated prophet turned it out and told us.

39. Now, listen to me. What is Christian theology? Protestants, Catholics, Trinity! You get what I'm driving at? You're still a bit shocked, aren't you? The answer is so simple; it'll just floor you. We took it to this hour. Idolatry. 'Idolatry' means 'strange gods, usurping the power of God; standing in God's stead'. What is the doctrine of Christianity? Trinity. Then Trinity is idolatry. I don't care how they try to prove it: Trinity is idolatry! The Bible says so!

You say, "Well, I don't care what you say."

I just say, can you sit here and say you believe the Bible and believe in a Trinity? Let me ask you another question. Does Christianity ally itself with Judaism, calling itself the Judaeo-Christian religion? Certainly it does. Absolutely. The answer is "Yes," "Yes," "Yes," and "Yes." Now, can you sit here and tell me that Christianity came out of the Jews, when the Jews did not believe in a Trinity, and call all Christians idolaters?

40. Now, can you sit here and tell me, that you are a Judaeo-Christian, that your religion came out from the Jews, and you are a Trinitarian, and the Jews call you idolaters? Now, what about it? You'd better stop calling yourself a Judaeo-Christian. You'd better just say, "I'm some sort of a Christian. I believe in Christ. What I believe in...pbtt. That's beside the point. I'm a Christian."

Well, tell me, where did your Christ come from?

"Well, ha-ha, doesn't really matter anymore, does it?"

Supposed to come out of David! Supposed to come out of a certain tribe! Born of a virgin!

"So what!"

You don't have that Jesus; you just think you do. Because he wasn't God. He said he wasn't God. You say, "Why callest thou me good? There's only one good, and that's God. Are you trying to make me God?" He said, "Worship God." He didn't say, "Worship me," although worshipping is okay, because angels worship him.

41. Now, I want you to think a second, and think hard. What did Luther say about the Jews? Let's find what Luther said about the Jews in 1 Th 2:14-16.

- (14) For you, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye have also suffered like things of your own countrymen, even as they *have* of the Jews:
- (15) Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:
- (16) Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

Luther: great man of God. I've got no trouble with that. But he said, "The Jews must be exterminated! They're Christ haters."

Rome says the Jews killed Christ; I understand the Romans killed him. But they did; Roman soldiers killed him. But it was all foreordained of God.

Now, William Shirer, in speaking on the Third Reich, tells how Luther implanted this in the minds of the people until Hitler committed genocide, and attempted to thoroughly destroy all the Jews. And, of course, the French and Canadians, many people are saying, “Those weren’t Jews at all, that’s a Jewish lie from hell. Because I can tell you right now, the Jews were not in that gas chamber; they were not burned. It was Gentiles.” There were some Gentiles there, believe me, there were Jews. Six million Jews, I think roughly, six hundred thousand in one crack, that millions of Jews literally were burnt.

42. Now, let’s go a little bit further. What did the Jews call this pogrom, and this genocide perpetrated upon them? They called it the holocaust! Right. What is holocaust? It means ‘a destruction’, ‘an inferno by fire’, in modern language. But when the Jew calls it that, he goes back to the original, which means, ‘a burnt sacrifice unto the gods’!

And you’re a Trinitarian? You can’t settle for one God? And the Jews will tell you that the Christians, starting with Luther, decided to decimate, and to destroy them, and Hitler did it, and he’s supposed to be a Christian? And Germany a Christian nation? And the pope wouldn’t do one thing about the Jews?

43. Now he’s trying to cover up. They’re all trying to cover up! But the Jews hit it right! It’s a holocaust! Which is a sacrifice to the gods! You wouldn’t find one Christian God doing that. I can tell you that. But you can find a blasphemous trinity from hell doing it. And I was very kind when I told the woman from Drumheller her vision of big God, little God, and middle God, was three bears. They were three devils is what she was seeing, because there isn’t a big God, and a middle God, and a little God. There is one God.

44. So, you can see now where the Protestants and the Catholics are. They have literally already sacrificed unto Molech, where you sacrifice by fire. There were a few Christians that stood up and were counted. But those in authority, that could have done something, didn’t do it. You hear of a little minister, here or there, even what is it, [Martin] Niemöller that defied Hitler? He had a lot of guts. I don’t believe the man’s really born again. Ever was, ever will be, for all I know. But you can see where idolatry has taken us.

Now, remember; I’m standing before the White Throne, as I’m preaching this message. Now, I admit, that there’s a little leeway in there about the holocaust. But, brother/sister, a German Christian nation did it. No wonder the Jews can’t stomach Christianity. But they can neither stomach us, nor the Mohammedans, and we have become all a gross imposition to them. Why do you think otherwise God’s going to blot them all out?

45. Now, let’s go to the Old Testament. If you can find one word about three Gods in one, or one God in three parts, I would like to know where the verse is, in what book. Of the Old Testament, thirty-nine books by perhaps thirty different authors, never once do you hear of three gods, only one, one Person, one Personality. And in the Psalms and the Proverbs and some other books, there is a reference to the Son of God, but never to God the Son.

There is no such thing, as Bro. Branham said, and Adam Clark said it before him, “no eternal son,” because sons have beginnings. The very title ‘eternal son’ is a travesty against usage of wordage whatsoever. God ‘begat’, which literally means ‘He brought out of Himself a Son’, just as Paul said in the Book of Hebrews. And in every book of the New Testament, you find a direct quote or an allusion to the Son of God, who is not God, but **the** Son of God, albeit, one-of-a-kind Son of God, whereby He is elevated to Godhood, which means He can be worshipped! And should be!

The Son of God coming forth from the Father is, as when Michelangelo said of the statue David, which he had just sculptured from a marble block, “He was always in there. I just freed him.”

Christ was always in the Father. And what was in Him was eternal, as per essentiality, but His beginning of His Own expression was maybe trillions... God knows, you can't call eternity. How are you going to do it? It started. He was birthed. God Himself giving birth. Many times you look at that statement, it sounds like God Himself gave birth to Himself. I don't believe Bro. Branham's saying that. God Himself let it issue forth; it was a birth.

45. All right. It was this Son of God, not God the Son, who is mentioned in Philippians 2. And, notice:

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

(6) Who, being in the form of God...

It didn't say He was God: being in the **form of God**. You could even put that, who was inside the form of God, but It doesn't say that. It's that which strikes the eye, the outward appearance. That which has a form. That would be His spirit form.

(6) ...thought it not robbery (That is a prize to be grasped and retained.) to be equal with God:

(7) But (emptied) himself (became) of no reputation, ...took upon him(self) the form of a servant, made in the likeness of men.

What was his reputation up there? His reputation was that he was the one through whom God operated as the Creator of the earth and all those other great things that were done.

(8) And being found in fashion as a man, (Notice, the fashion has changed.) he humbled himself...

Even at that point, he had to do something within himself, which he did. He humbled himself, even in this particular position, because he could have stood there and just ran everything. Just like God said to Moses. "Moses, step aside. I'll kill all this bunch off, start fresh from you, give you a new wife, a bunch of kids, give you several wives. No problem at all." He could have imported enough women—start a tribe in no time at all.

Moses said, "No way." Moses humbled himself. Took himself right down. Perfect picture of Christ. Christ stood there like Moses. You think Moses couldn't raised his voice and seen the great miracles that happened in Egypt happen down his way? Certainly.

But Jesus said, "I don't have a thought of my own; I don't say a thing of my own; I don't do a thing of my own. I just do what God says." He humbled himself; therefore, God exalted him.

46. This is the same also in Hebrews, which we read many, many times: in chapter 1, the essentiality of Christ.

(2) Hath in these last days (has God) spoken unto us (in these last days in) Son, (What is 'in Son'? 'In the form of Son' He came down, and "The words that I speak are...my Father speaks them in me.") whom he hath appointed heir of all things, by whom...he made the worlds; (That's the actual cosmos and those things.)

(3) Who being (the out-raying,) the brightness (the effulgence, out-raying) of *his* glory, the express image of his person, (That's the expression of his substance.) ...upholding all things by the word of his power...

That's what he was! He was literally from the substance of God, the Son of God.

47. Now, you go over to Jn 1:29-34.

- (29) The next day John seeth Jesus coming, saith, Behold the Lamb of God, takes away the sin of the world.

Then he goes down, and in verse 32.

- (32) John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. (Now, here's the Spirit coming down. What Spirit? Spirit of God.)
- (33) And I knew him not: but he that sent me to baptize with water, said, Upon whom you see the Spirit descending, and remaining on him, ...is he which baptizeth with the Holy Ghost.
- (34) And I saw, and bare record that this is the Son of God.

It tells you. John was given the clue. When the dove descended, which was the Holy Ghost in a form, lighting upon him, going right into him, not coming out: that's the Son of God. That's not God the Son; that's the Son of God.

48. Look over here in Jn 14:7.

- (7) If you had known me, you should have known my Father also: and henceforth you know him, and have seen him.
- (8) (And) Philip (said), Lord, shew us the Father, it sufficeth us.
- (9) (And) Jesus said..., Have I been so long...with you, and...you 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, and the Father in me?

We're literally one person, by means of this tremendous union. The life of God was completely suffusing Christ, so what life he had was in perfect abeyance, not in competition to God the Father. Or His Father Who is God. See, now. The works that I do... Well, he says in here, it's the Father that doeth the works.

- (11) ...believe me for the works' sake. (That is true.)

49. Look in Jn 17:1-5.

- (1) These words spake Jesus, lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, thy Son...may glorify thee:
- (2) As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.
- (3) And this is life eternal, (In other words, the power of giving eternal life came through the flesh of Jesus Christ identifying with humanity, taking their sins upon Him.) And this is life eternal, that they might know thee the only true God, and Jesus Christ... (He didn't say, "You and me both, the only true Gods." He said, "The only true God is You—and me, His Son.")

- (4) I have glorified thee on earth: I have finished the work thou gave me to do.
- (5) And now, Father, glorify...me with thine own self with the glory which I had with thee before the world was.

In other words, the Only-begotten goes back to the bosom of the Father—the perfect identity, substance of substance. Now the Trinitarians are right on essentiality and substance and mind and everything else, but there aren't three Gods; there's just one. There's one God and He has a Son.

50. Now, look at 2 Corinthians; gives you the answer to the whole thing. People just wonder why it is, but there's nothing to it, really, in the sense of some great, big, involved mystery, that you got to go back and forth and back and forth when you can just simply take the mysteries and have it explained. In 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; (Now, "all things *are* of God." You see? All things. Now, watch.)
- (19) To wit, (This is how it was done.) that God was in Christ, reconciling the world unto himself, not imputing their (sins) unto them; and hath committed unto us the word of reconciliation.

Tells you right there, God in Christ. How did Christ create the world? God in Christ. All things created by Christ Jesus. See?

51. Now, there is only one God, and all theologians of any position know that Jehovah of the Old Testament is Jesus of the New. Now, they're not talking about the flesh. They're talking about what came into the flesh—after the flesh. They don't even recognize the pre-existence of a Son as a Son. They're trying to make him God the Son. They don't recognize this was **the** Son. Now that's the one that laid aside those robes. The Bible says he did. Psalms tells you that. He comes down here. That's where Bro. Branham said *Jehovah reduced Himself to a sperm...size of a sperm and an egg*.

Certainly it can be done, because the life was there. Doesn't matter what the outside appearance is. It's what's in it. When you begin to consider an atom, what's in it: the power. You take the atoms in a cup of water, could blow an awful big hole in a lot of Ohio. And there's atoms that are more powerful than other atoms. When you begin to consider God, like I've said many a time, one glorified man could make this whole world go crazy and take it over in fifteen seconds flat—just about. Wouldn't it be great to be a glorified man hit Russia, and go to Rome and watch the pope do a dance? Well, that's coming. That's coming. I won't do it. I won't be interested when I get glorified, but it's there.

All right, now. Face it. Jesus is the Greek and Joshua is the Hebrew, and both mean 'Jehovah-Savior'. 'Christ', which is 'Christos', is simply 'Meshiah'. That's what it is.

52. Now, let's go to Lk 9:20. And let's see the great revelation that Peter had in Matthew 16.

[Luke 9]

- (18) And it came to pass, as he was alone praying, (the) disciples were with him: ...he asked them, saying, Whom say the people that I am?
- (19) They (answered saying), John the Baptist; ...some say (Elijah); (some) say, ...one of the old prophets is risen again.

(20) (And) he said..., (Who do you say?) Peter answering said, The Christ of God.

Didn't say 'God the Christ'. He said, "The Christ of God." The same as he said, "Thou art the Son of God." Christ the Son of God.

(21) And he straitly charged them, and commanded *them* to tell no man that thing. (In other words, it wasn't given to them to disclose it to people.)

Now, so Jesus Christ is Jehovah Savior, Messiah. Call it what you want. That's the essentiality, not talking about the man in the flesh. The flesh is very important, but is what was in that flesh, and even that flesh was different from ours to a degree.

53. Thus, one can always translate 'Christ' as 'Messiah', but only with the understanding that Gabriel, the archangel, gave to Zachariah, in Lk 1:5-20, which we won't take the time to read. But in there, there's a certain verse of Lk 1:20, which I will read to you, and It says:

(20) And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

Well, how could the man believe? He couldn't. And he wasn't allowed to believe anyway, because this was to be the sign that what the angel said was true, and that he was from God! And just... His mouth went shoop [dumb]—went out there making signs. They said, "The old boy's seen a vision." Waving his hands. Dumb, for little more than nine solid months. When the boy was born...

But, you see, there's your principle again of vindication. There isn't anybody can give you the definitive revelation that Jesus is the Christ, that there is one God, and put these things together outside of the fact it comes by a prophet. Remember, Christ was a prophet standing there with Peter and those men.

54. Now, having read this, we consider John the Baptist. This was Jesus' birth. I didn't read everything about it; I didn't intend to. I'll read some more later on.

But now, concerning John the Baptist, John the Baptist is a sex-born child called John, different from Christ, who was not sex born. He shall be an Elijah for that hour, as the same anointing of God is on him that was on Elijah, even as it was on Elisha, making it the third time, on John: Elijah, Elisha, John. And the fourth time according... That would be the third time according to Malachi 3, that anointing for John.

According to Malachi 4, would be the fourth time. And according to Isaiah 40:1-26, this same spirit would be in the land, and would be a front-runner and a forerunner for the Christ Himself, which is the Son of God, which in turn will be God, Emmanuel, God in flesh, meaning that God put up His tabernacle in this particular person. As Bro. Branham said, "*All students agree that God poured everything into Christ.*" So, Christ stands there, the fullness of Godhead bodily.

55. Now, with this notice something very different about this Elijah-John person, that's different from other people. He receives the Holy Ghost from his mother's womb. He's not even circumcised; he's not even dedicated; no offering has been made for him; he has not been approved and acceptable... And remember; those anointed in the time of Moses, they were adults. Here is a baby born with the Holy Ghost from his mother's womb, identifying himself with Jeremiah, who was a prophet, known of God before birth, and in the mother's womb dedicated to that particular instance, which means in the period of gestation he was being formed into a prophet, which is not only a spiritual thing, but it's a physical thing, as Bro. Branham proved by the test given. The two brains, the two minds are so close together, they blip

into each other. See? That's your conscious and unconscious. That would be also your two motor systems.

56. Now, all right, go back to Messiah, now. As we studied John (the birth), we go to Jesus' birth. The Holy Ghost which to come upon to her, and that holy thing born of her would be the Son of Almighty God.

Now, that's also... It said the same thing pretty well, but even more elaborate, in Lk 1:26-38. And in Lk 2:6-35, we find Simeon, acknowledging this child and literally dedicating him to Isaiah 53. Now, we go to Luke 3, because I don't want to read any more than just a couple verses: 21-23.

- (21) Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,
- (22) And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice from heaven, ...said, Thou art my beloved Son; (He didn't say, "Thou art the beloved God the Son." He said, "Thou art 'beloved Son'." in thee I am well-pleased.

And in another place He said, "in whom He is pleased to dwell." Bro. Branham put the two Scripture together.

57. Now, let us take note here of what we have read. Luke says Gabriel appeared to Mary and told her she would conceive as the Holy Ghost would move upon her and would bring forth a holy child, the Son of God. And this is exactly what happened, as in Genesis. The Spirit of God moved upon the face of the water and creation began. So, when the Holy Ghost moved upon Mary, what happened? Creation began! What was that creation? A seed! That's what the Bible calls it. So, the Holy Spirit brought forth a seed, created the egg and the sperm, implanted in her womb, and thereby, she could develop that baby.

58. I'm going to tell you something. I read an article. Whether it's crazy or not, I don't know. Maybe Peter, your friend could look it up, an MD. But they said a woman is no different from a man in certain areas. And they said it is conceivable that a man could bear a child, if the egg was placed within his body and took hold. They'd have to operate, of course, to get the baby out. My God, what would he do with it? You know what I mean? But they say literally there is a possibility, you see? In that particular area, there.

59. So, what I'm looking at, and trying to show you here, that the Spirit... When everything bringing forth after its kind, and God bringing forth, it isn't any great... What I'm trying to say, why should a man's mind stumble over a fact of God creating the sperm and the egg, and all Mary had to do with it, was nourish it? Because if a man could nourish it, and a woman is supposed to nourish it, all she needs is put in there.

You got that by 'the invitro', where they're doing that now. People can't conceive, so they take the sperm and the egg in a laboratory, and then, they put it in the woman's womb, and it grabs onto the wall. You know, birth's a funny thing, like woman have pregnancies outside the womb. They take the baby away. Some women die with it. So, I'm trying to show you this. Why do they stumble? There's nothing to stumble at. To create even egg and sperm, that's just the way God does it; bring forth seed. And He wants the seed of the woman. Woman doesn't have seed. How'd she get it? Takes a creation.

60. Okay, now. And "every seed after its kind." Thank God we have that kind. See? Now, this is exactly what we found in Philippians. And Matthew corroborates that account, and so does Luke, and then, Simeon in dedicating him brings out Isaiah 53. And again in Luke 3, we read, shows absolutely that this is **the** Son of God; it is not God the Son. And that's the same as we read in Jn 17:4-5, right down the line. As we search the Scripture, we ended up again at 2 Cor 5:18-19, God in Christ. It is not Christ who

is God; it is God in Christ. And because God was in him, He certainly was God to the people; he was God in that particular position.

61. Now, so we don't lose what we started, we're going to go back to the Old Testament. We're talking about three gods, see? Not two Gods, not three Gods, just one God. Is this Son of God mentioned as a living reality and does He now appear as in Philippians 2, having laid aside one form to assume another form, which is flesh, and that flesh become a tabernacle of God? Now, is that we're looking at?

All right. Now, look at Jn 1:14. I'm going to catch you up on this.

(14) And the Word (became) flesh...

Now, Bro. Branham said right here, in "Who Is This Melchisedec?", *"If you make the Word Jesus, then you have three gods."* So therefore, this is God, and God intrinsically Spirit, going into a form of manifestation and expression, became flesh: the becoming God.

(14) ...and dwelt among us, (and we beheld (Now, watch.) his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Now, watch again.

(14) ...(we beheld his glory, (What glory? The glory of God. Of which Jesus said, "Give me the glory I shared with You.") the glory as of the only begotten of the Father.)

So, you can see here, this particular One is exactly what Paul was speaking of. Not God the Son, but the Son of God—the actual out-ricing of manifestation! And God indwelt Him at the river Jordan, and did not leave Him until the Garden of Gethsemane. And there on the cross he assumed the position of a man. A mature man and mature man, Son of God. And there His faith, which he had... And, how could he not have implicit faith in God? He remembered way back when he was in a theophonic form. If you and I had that, we wouldn't have gone into sin. Plain English; plain truth.

62. So, here he stands, and He's manifesting completely, because God was poured into him. And, if God was poured into Him, what else could He manifest but God? What if something took a hold of you?

Let's say, that for instance, there's a man sitting here, and a female spirit got a hold of that man. He'd act just like a woman. A male spirit come upon a woman? Began to act like a man. And they're doing it all over. So, you see, female spirits are getting hold of the men. What's doing it? The hormone injection and those things, have changed the body. And, remember; "The curse causeless cannot come." So therefore, males are turning females, and females are turning males, because of their bodies!

Hey, listen. You treat your body right, you'll get rid of any disease. You mess up; it's going to enter right into you. "The curse causeless cannot come." Right.

63. Now, Jn 1:14 says, "He dwelt among us." That word means 'tabernacle'. Tabernacle. In other words, God had a tabernacle, like the tabernacle in the wilderness. As Bro. Branham said, *"God behind skins."* God behind an old badger skin. God behind the skin of Christ. God behind the prophet's skin: Moses' skin, Paul's skin. Then in a lesser teeny degree, God behind our skins. That's why you and I have such trouble. You know why? Because we hate ourselves because we know we're not manifesting Christ. That knocks our testimony out and everything else. But you got to live with it until something happens. Don't give up the ship just because you're a loss. Throw back on the faith of Jesus Christ and Him, because that's what's going to save you. I showed you that.

Now, He did this for thirty-three and a half years until they took His life.

Now, the key to going to the Old Testament is found in Hebrews, where Paul under the Holy Spirit, speaking, reveals the mystery of the Son, Who was declared in the Scripture, (That's the Old Testament Scripture.) but not understood by the priests.

64. Now, Paul is the one that was a Pharisee. He was way up there in the understanding and the doctrines of the Jew. He was right in the big set-up. Now, in [Heb] 1:1-14, and 2:5-15. [How much time we got left? No good.] What we'll do, we'll quit here and we'll start on Wednesday, or next Sunday, one of the two, whichever I get up too. I've got a very busy week.

But it's all right. We'll see if we get back with you, and we'll go into this, we'll go into the Old Testament, and show where there was the prophecy of the Son of God, who would become incarnate, who would be the only vehicle that God Himself could possibly use in redemption. As we find, he's the only one who ever lived the Word. Many people try to live it; they can't do it. Paul himself mentioned how he could never do it. He said, "It's sin in me, if I want to do the things and I can't do them, and I can't do the things I want to do," and back and forth. He said, "What is it?" He said, "I'm being controlled by somebody."

65. The devil came right to Jesus, and Jesus said, "Out of my way, boy." Never blinked an eyelash. He was marred more than any man was ever marred, as they whipped him and crucified him. No man suffered like he did, because he couldn't die. He had to give his life up. What he went through! He was the only fit vehicle for God, per se. And that made Him God to the people, so when you looked at him, you saw the Father; you knew the Father; you ate with the Father. You're a perfect contact with what's down the road. But then Jesus gave his life and his body rose, a different body again. And one day, the Spirit that's amongst us, is going to leave us and go to him again. And that will be the Son of God, the Son of man, the Son of David. That'll be God in form of Father, Son, Holy Ghost; it'll be the whole thing. That will be the Lord of lords, and King of kings.

66. But you see, today, it's easy to get balled up on one God...and understand. But, when you understand what I read in Revelation 2, and showed what the main trouble was, it ends up in idolatry—the Great Tribulation. And, remember; Elijah has to come to rebuke. He's already done it. And that's where we stand today. We stand clear of idolatry, brother/sister. Just you hang onto the truth and the concept, and God will help you with the rest of it.

Let's rise and be dismissed.

Heavenly Father, we want to thank You again for Your goodness and mercy to us, as we study this Word. It's just like the prophet said, *It gets clearer and clearer, simpler and simpler*. It all hinges into what is the truth. And we see It today, Lord, and we thank You for It. And, if this isn't the truth, then Lord, what can we say other than we're very glad we see this much—we see this. Maybe, if we're wrong, we're wrong. But I don't believe we're wrong. I believe we see, Lord, what's in Your Word, and begin to understand and see all these things come upon the world, Lord. But they shall not come upon us. You said, "Only your eyes shall see them. One thousand shall fall at your left hand, ten thousand at your right." Lord, that could happen right now, any time, with wars going on, what's going on, diseases going on, all these things. But you gave us a haven of rest, and we've anchored our soul in that haven of rest, and people don't understand It.

It's the revealed Word of Almighty God. It's our portion; It's our refuge; It's our foundation from whence cometh our life, and one day we're going to see that One Who brought it in Spirit, crown Him King of Kings and Lord of Lords. Until that time, Lord, may somehow You get a little glory through our lives. We hope so. ...some little thing, some little word, some little thing we do, Lord. I don't know. But somehow get glory. We give You the glory, in Jesus' Name. Amen.

"Take the Name of Jesus with You."