

Facts of Our Faith #4

*Godhead and
the Source of the Revelation*

February 17, 1991

Shall we pray. Heavenly Father, as we think of the words of the little chorus, “You are here,” we know You’re here, Lord, even as Israel knew You were there with them. And yet in the time of the exodus and the trials that went between the crossing over Jordan into the Promised Land to be settled, and knowing that You provided for them, there was much misunderstanding; there was much misgiving; there was even idolatry. And we realize that many people died in the way. The foolish virgin all died off, and all the generation, Lord, over twenty died off, and just those few went in that were somehow able to escape at all. It seemed like all the old guard died off, Lord.

And we see it happening to us the same way. We see idolatry; we see things going on, Lord—sin on every hand. And just matches perfectly. So, we understand we’re on the last hour, and it gives us great encouragement to know that it’s just right on time. Everything is just exactly right. Even though someone would say, “Well, I can’t believe this is for real,” we know it is for real that You are here, Pillar of Fire leading Your children, whoever they are, all of them right into the Millennium. There’s not one going to miss it. There’s not one, Lord, that you left to chance, but You came down Yourself to ensure it, taking us up all over it.

And I pray, Lord, there won’t be one of us here miss it. And help us to study Your Word this morning, Father—grace given to us, understanding, faith, Lord, right down the line, to apprehend It all, Lord, and to believe It in a way we never believed before, and then to live It in a way we never lived It before. In Jesus Name we pray. Amen.

You may be seated.

1. Now, in “Facts of Our Faith” I think we’re number four this morning. And last Sunday we were discussing what we termed ‘the Godhead’. And this absolutely is a Scriptural term and is found in three places in Scripture in the New Testament: Acts 17:29, Rom 1:20 and in Col 2:9. And each time you’ll find that the word Godhead refers to divinity or the supreme and sovereign God. In other words, it puts it right out there in a realm of the invisible God, but God is there.

So, if we look at Acts 17:29, It says: “Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto silver, or gold, or stone, or get graven by art and man’s device” and so on.

That’s an ignorant conception, but there can be a true conception, evidently, according to Paul. And in here people had a wrong understanding but they knew there had to be a God somewhere. This is the thing that really perturbs me at an hour where there’s so many people that are supposed to be atheists. And actually when it boils down to it, they’re not real atheists, they’re just not worshipping God as they ought to be worshipping God.

2. Now, in this verse 29 Paul refers to God as the Creator, the Provider, the Father, and the One who is to be worshipped. And then over here in Rom 1:20 It says: “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse:”

In other words, you can acknowledge there is a power, but what do you attribute it to? What do you place in that hour as the one who is powerful? That’s what Paul is saying here. And so, Paul clearly states

that man is responsible to worship and glorify God. He laid it out here. Even though God Himself is personally invisible, and though that's true, Paul says one can tell from creation that there is a sovereign God, and man somehow has to be in the image of that One, or you might say related to It, which He did say according to Acts 17:29.

3. Then, in Colossians 2, Paul refers to Godhead again, and in verse 9 It says concerning Jesus, "For in him dwelleth all the fulness of the Godhead bodily."

Now Paul becomes absolutely definitive concerning sovereign deity, and to quote Bro. Branham, who is really quoting from Paul here, he said, "*Christ is the mystery of God revealed.*" In other words, God is a very mysterious being. You cannot see Him; you cannot feel Him; you cannot hear Him, but you're looking out there and you know there's got to be something somewhere that is in control. There's got to be something somewhere that did this, and something that is controlling it, and something that you look down the road to, but there's got to be something out there. Now Bro. Branham said that great mystery is purely defined and revealed in Christ.

4. So, all you got to do is really look at Christ, don't draw your own conclusions, simply look at Him according to Scripture, and there you'll see exactly what God is. Now, that's something that pretty well everybody takes that says he's a Christian. But, when it comes down to the real definition, they do not believe in it.

5. Now then, after defining God in an absolute, wherein Paul avers that the fullness of sovereign deity indwelt the body of Christ, bringing God into perfect view, he states that all this sovereign deity can be apprehended and bring us into a perfect relationship with God by the baptism with the Holy Ghost, which places us in the body of Christ and makes us one with the Son and his Father.

Now, there again you're coming to the place where you simply don't know it all, but by faith you receive it that you are perfectly apprehending for what you have been apprehended on the basis of the baptism with the Holy Ghost. Thus we find sovereign deity, once inscrutable and distant, unapproachable, now, through the mediation and intercession of Christ, we are brought into a perfect relationship with God so that God in Christ and we are all fulfilled and filled with the fullness of God, all being one, mysteriously one. It's source is in spiritual union.

6. Now there's a step right there that many people take in ignorance, and they allocate to themselves what we're talking about, but they don't have it. Because there's only one evidence of the baptism, and that's to believe the Word of the hour. Now you can see what we're talking about over here in Ephesians, which is God, mysterious, inscrutable, unknown, made perfectly known; and we knowing, through Jesus Christ our Lord, and we assuming the position, believing in the position, and assuming it that it has been done to us that we are really the sons and heirs with Jesus Christ.

7. Okay, we read in Ephesians 1, then. And this is the whole Bible: eternity in a nutshell.

- (1) Paul, an apostle of Jesus Christ, by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:
- (2) Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.
- (3) Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ.

'Heavenly' means actually 'in the elevated position'. You're no longer a child of this world and bound by the world. You're in an elevated position, reigning and ruling in Christ.

- (4) According (Now, watch.) as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him...
- (5) In love, having predestinated us unto the adoption of children by Christ Jesus to himself, according to the good pleasure of his will.
- (6) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.
- (7) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;
- (8) Wherein he hath abounded toward us in all wisdom and prudence...

Now you can see right there what I was talking about.

- (9) Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:
- (10) That in the dispensation of fulness of times he might bring together in one all things in Christ, both which are in heaven, and which are on earth: *even* in him:

Now you can tell, that's happening at the Rapture and the great Wedding Supper.

- (11) In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:
- (12) That we should be to the praise of his glory, who first trusted in Christ.
- (13) In whom also you *trusted*, after you heard the word of truth, the gospel of your salvation: in whom also that after you believed, you were sealed with that Holy Spirit of promise,
- (14) Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.
- (15) Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,
- (16) Cease not to give thanks for you, making mention of you in my prayers: (Now, this is the end time.)
- (17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.

Now, you notice what you're looking at here again is an actual revelation of God, the inscrutable God, the mysterious God, and the God who has been changed and corrupted by another spirit, by preaching another spirit, another Jesus, another gospel. Notice It.

- 8. (18) The eyes of your understanding being enlightened; that you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

- (19) And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power.
- (20) Which he wrought in Christ, when he raised him from the dead, (That spirit is going to bring about a resurrection.) and set *him* at his own right hand...,
- (21) Far above all principality, and power, and might, and dominion, and every name that is named, not...in this world, but...(world) which is to come:
- (22) And hath put all *things* under his feet, and gave him *to be* head over all *things* to the church.
- (23) Which is his body...

Now, remember; the head is just a part of the body. And according to size, it's the smallest part of the body. I think... You look at your own head, and you put your limbs into it, and then, you look at the trunk, the three divisions of the body; the head's mighty small. See?

- (23) Which is his body, the fulness of him that filleth all and in all.

So, you see, what we talked about here on Godhead is very true.

Now, from these Scriptures it can be seen perfectly that the Godhead is in a relationship with His Own Son, the Only-begotten, One-of-a-kind Son, and then all His other lesser children, but equally in that sense, precious in His sight. Otherwise the Son would not have died.

9. Now, please notice some Scripture that we want to read and understand correctly; and then, we'll begin to see Godhead, and we'll understand very clearly there is just one God, and He has a one-of-a-kind Son, and many children that were brought into Him through the redemption through the one-of-a-kind Son. And there's a relationship there that is absolutely unique; there's a relationship with us that's unique, and it becomes an all and in all—a oneness. And this is what Bro. Branham brought out and Paul brings out and is very hard to understand on the grounds of we're loathe to simply let every one of our conceptions go and simply take what God said.

Now, starting in the Garden of Eden, there must have been something in Eve that found it easier to listen to a wrong voice than the voice of God. Right? Now she was back there the first one. And in the first church age, the Bride, the same thing. But this age the Bride does not accede to unbelief. So, you've got tougher minds than you thought you had. You've got a tougher soul than you thought you had. You've got a more obedient spirit than you thought you had, and your flesh will be made willing. Now, this is what we're looking at, because we're looking at elements.

10. Okay. In Eph 1:2-3:

- (3) Blessed *be* the God and Father of our Lord Jesus Christ...

Now that word, 'kai', in the Greek can be used as a preposition the same as a conjunction. It doesn't matter how you put it. So, you could read It:

- (3) Blessed *be* God, (even the) Father of our Lord Jesus Christ, (this God who) blessed us with all spiritual blessings in (the heavenlies, which is the elevated places, the spirituals, putting us above everything) in Christ: (See? Verse 2 says:)

- (2) Grace *be* unto you, and peace, from God our Father, (Why do you say 'our'? Collectively the people.) and *from* the Lord Jesus Christ.

Now, remember; God hath made this Jesus whom you've crucified both Lord and Christ. He was the Messiah and elevated to a Lordship, which means He can be worshipped, and He's worthy of worship, and He must be worshipped. But remember; he refused worship when he was here on earth and put it all back on his Father, until the Father put it back onto him. So, you understand.

11. Now he's talking here of a Father and Son. In the verse 17.

- (17) That the God of our Lord Jesus Christ, even the Father of glory...

Now, watch it. That the God, that God, even the Father of glory, who is the Father of our Lord Jesus Christ, the God of our Lord Jesus Christ. Now you'll notice in one thing there, absolutely, that Jesus had a God, He had a Father, and that God was His Father. And you cannot deny it. Okay?

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

Now, who did Paul say was the only one who could reveal God? God Himself.

You say, "Well, I thought it came by Jesus."

You're exactly right it came by Jesus Christ, but what if God had held that back? It's got to come. It can only come by the Spirit. Revelation is given by God's Own Spirit to the people, starting with the prophet whose own mind gets set aside.

12. Okay. Let's go to Eph 3:14. And It says here:

- (14) For this cause I bow my knees unto the Father of our Lord Jesus Christ.

Okay, we can go then to Eph 5:5. And we're just looking at some of these. And It says:

- (5) For this we know, that no whoremonger, unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

Now, there's two involved here. There's two involved in the kingdom. That's Christ: we know who he is, that's the Lord Jesus, and, of course, he's called the Christ of God in the Gospels, which He definitely is.

13. Okay. We get over here to Phil 1:2.

- (2) Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

And this is a message that comes from two parties. And this, then, sees the very mind of God in Christ when He said, "I have no words, but His Words, I say nothing but what He tells me, and I do nothing but what He allows me to do." Then He said, "It is God...It is the Father in me doing the works," He said, "Is this so hard to understand?" Because He said, "Who else would be doing these works?" There's got to be, then, the supreme deity involved. And this was the God and Father of our Lord Jesus Christ.

14. Okay, you go to the Phil 2:11. It says:

- (11) ...*That* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Now here you see this same One hath made—He hath made Lord and Christ. He hath given Him the elevated position that every knee should bow and every tongue confess that he is Lord, and this gives glory to God. So there's an unknown quantity in here in the realm of exactly what the Son laid down, took upon himself the form of man and acceded to complete humanity and stood a test, which you and I actually feel is very peculiar as to why this should be done anyway. What is there in it?

Well, as Bro. Branham said, "*God worthy of worship*," quoting literally Irenaeus, "God being a Saviour, it was necessary to predestinate a sinner and give God reason and purpose of being." And the whole thing goes into where Bro. Branham said, "*These things which are mysterious to us are necessary because it's the way that God gets glory unto Himself.*"

Now, with that in mind, sovereignty, who is to reply against God? That's what Paul mentioned in the Book of Romans when he said, "Well, then why did God yet find fault?" He said, "Nay, but oh man, who are you to reply against God? Can the—can the thing formed say to him that formed it, why have you made me thus?"

15. Now, let's go back to 1 Corinthians. And in 1 Cor 1:3 we're looking at:

- (3) Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

Separate individuals—one is God, one is the Son of God.

Okay. Over in 1 Cor 11:3:

- (3) But I would have you know, that the head of every man is Christ: and the head of the woman *is* man: and the head of Christ *is* God.

Now there you got a relationship. Absolutely, you can't deny: God, Christ, man, woman. And you're referring now again not only in the manner of that a woman is actually understood to be there physically, but it is also typing in the understanding of the Bride.

16. All right. In 1 Cor 15:15 It says:

- (15) Yea, we (be) false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be the dead rise not.

So, you're talking now here, and every Scripture you're going to find, that God is the One that raises the dead. Jesus did not raise himself. God raised him. A lot of people try to tell us Bro. Branham is going to raise himself because he said certain words. That is ridiculous. God's going to raise him. And Bro. Branham wouldn't want it different. He'd be completely out of order. I mean, anybody can talk, but see, the thing is, you've got to talk Bible. Because this is what is identified with God and fulfilled reveals God and identifies Him.

17. Now, in 2 Cor 1:2-3.

- (2) Grace *be* unto you and peace from God our Father, and *from* the Lord Jesus Christ
- (3) Blessed *be* God, even the Father of our Lord Jesus Christ, (Notice, it doesn't say this time, "Blessed be God in the Father." Which you could

say it. But He uses a preposition.) Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort.

Now, notice in there, if He's the Father of mercies, you're going to look at the fact, then, that He's begetting children and these are called 'mercies'. And you know, if it weren't for the mercies on the earth, the earth would be destroyed completely right now. God, He should just blow the whole thing to smithereens. So, there's inherent in the children of God, those qualities that actually can and do come from God.

18. Notice again, 2 Cor 1:18-22.

- (18) But *as God is* true, (and my) word toward you was not yea and nay.
- (19) For the Son of God, Jesus Christ, (Notice; he's identified. Not God the Son), the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.
- (20) For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.
- (21) Now he that establishes us with you in Christ, and hath anointed us, *is* God;
- (22) Who hath also sealed us, and given us the earnest of the Spirit in our hearts.

And you notice in there, He's bringing the relationship into view.

19. Then, in the 2 Cor 5:18-19, we read the verse that we read many, many times.

- (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) (And it came about this way): God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Now you can see right here that God sent somebody. He sent His Own Son. That was the legal ambassador and the manifestation, "Christ the mystery of God revealed," and God in him was doing the work. And the work wasn't the manifestation of miracles and those things and resurrection. So, that is true, they were there. They were there only for the purpose of letting you know there was a reconciliation. Then, what about this hour? There's going to be a Rapture. We're going to be taken up. We're completely reconciled. And the complete reconciliation lets you go to the Tree of Life. You don't have to die. You see what you're looking at here.

20. So, verse 20.

- (20) Now then we are ambassadors for Christ, as though God did beseech *you* (in) us: we pray *you* in Christ's stead, be you reconciled to God.

Now the reason I said 'in' there instead of 'by', although you could—it's—it's true it is 'by', God was in Christ reconciling by Jesus Christ to Himself. And, if God wasn't in him, there'd be no reconciliation by Him. Now then, if God the Holy Spirit is not in believers, (See, 'in' them.) how could

there be any witness and any seed, any germ that would really catch fire? Come on! See, it's... You see how it is done? So, Christ in God's stead; we are now in Christ's stead.

The Scripture abounds with the understanding of 1 Tim 2:5.

- (5) For *there* is one God, and one mediator between God and men, the man Christ Jesus.

So, the Scripture bounds with the understanding of 1 Tim 2:5, which, when placed with Gal 3:20, is in perfect alignment with what we read in 2 Corinthians 5.

21. So, all right. Going back to Gal 3:20.

- (20) Now a mediator is not a *mediator* of one, but God is one.

Now He's telling you right there that, if there's going to be a mediation take place, it has to introduce a third person. See? Because you've got two things that are odds. Now, the thing is, God and His sons are at odds, and there must be a mediation. There must be a reconciliation. So, the third one is introduced which is the Son of God, the Only-begotten, One-of-a-kind Son of God, that God can actually indwell Him and bring about the reconciliation which is necessary because, unless that was done that way, there could never be any hopes of the family getting back together.

So, you see what you're looking at here. Scripture every single time tells you God has a Son. And God indwelt that Son. It is not God the Son. That is absolutely ridiculous. All right.

22. Now, listen. Watch for another truth that is made and that will become very relevant. So, we go first of all to Jn 1:24-34, and It says:

- (24) And they which were sent of the Pharisees. (They came to John).
(25) And they asked (John,) say..., Why baptizest thou then, if thou be not that Christ, nor Elijah, nor that prophet?
(26) John answered them, saying, I baptize with water: but there standeth one among you, whom you know not;
(27) He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

Now, notice up here they said, "Who are you? You're not Elijah, and you are not the Christ. Are you that prophet?" Now, you notice they drew a distinction between that prophet and Messiah. Right. Because remember; it's prophesied by Moses that there will be one raised up like unto him, and he would have to be a prophet. Now Messiah would not necessarily have to be a prophet, then, in the legitimate sense as they understood it.

So, they said, "Are you Messiah which is to come? Will you accept it? Are you that prophet, or are you Elijah?"

He said, "Well," he said, "I'm not any one of them."

See? Now they're on to something.

23. So are the people today on to something. But, as they couldn't understand it back there, neither will they understand it today because the figure of acceptance is found in Noah—eight souls out of maybe three to five billion people. That's a very, very small number.

- (26) And John answered, saying, I baptize with water: but there standeth one among you, whom you know not:
- (27) He it is, who coming after me is preferred before me, and whose shoe's latchet I am not worthy to unloose.
- (28) And these things were done in Bethabara beyond Jordan, where John was baptizing.
- (29) The next day John seeth Jesus coming unto him, ...said, Behold the Lamb of God, which takes away the sin of the world.
- (30) This is he of whom I said, After me cometh 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 to Israel, therefore I am 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.

There's the Son of God; there's Jesus in the water, and there's God coming into it.

- (33) And I knew him not: but he that sent me to baptize with water, ...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 that this is the Son of God.

Now, that's what He said. Okay.

24. Now, very good. We go to John 3. And we read verses 22-32, and here's what we come up with.

- (22) After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.
- (23) And John also was baptizing in Aenon near Salim, because there was much water there: and they came, and were baptized.
- (24) For John was not yet cast into prison.
- (25) Then there arose a question between *some of* John's disciples and the Jews about purifying.
- (26) And they came unto John, and said, Rabbi, he that (Now, you see, John was a Levite. He's a Rabbi, priest.) he that was with you beyond Jordan, to whom thou barest witness, behold, the same baptizes, and all *men* come to him.
- (27) And John answered and said, A man can receive nothing, except it be given him from heaven.
- (28) Ye yourselves bear witness, that I said, I am not the Christ, but I am sent before him.

Now He identifies that this is the Christ, the Messiah. And remember; He is also that prophet.

(29) And he that hath the bride... (Now, watch.) He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

(30) He must increase, and I *must* decrease.

Now you notice what he's called here; he is called a Bridegroom. Now, if He's a Bridegroom, there's got to be a Bride. Now, notice; there's a Bridegroom, there's a Bride, and there's friends. You've got identification. This is New Jerusalem—just pure and simple A-B-C.

25. Now, notice the introduction, then, of what I'd already discussed with you, seeing in every single Scripture concerning "Christ the mystery of God revealed, or God reveals, reveals first of all Himself implicitly, (You can call it 'implicitly', 'explicitly'.) absolutely identifies with what and who He is and His majesty and all that pertains to all creation in Jesus Christ, and we are the recipients of the coordinating between Father and Son—one mediator between God and man.

Now, watch it shift into gear: Bridegroom and Bride and friends. Now you can see right there you got wise virgins, foolish virgins; you got the whole picture coming right on down. Servants, everything that dovetails Scripture.

26. Now, let's go a little further. Let's go now to Ephesians. In other words, what I'm trying to show you here, and Bro. Branham tried to show, as Paul tried to show, as everybody tries to show in the Scripture is the fact: There is a relationship between us and God, and that relationship is one of redemption, reconciliation through Christ. And we're not like that Schuler bird out there at the West coast who doesn't believe that you should teach people they're sinners because Jesus came to let you know how wonderful you were. Well, it's true to the Bride. You are the sheep that were gone astray, but nonetheless sheep.

27. Okay. Ephesians 5:25-27.

(25) Husbands, love your wives, as Christ loved the church, and gave himself for it;

(26) That he might sanctify and cleanse it with the washing of water by the word.

(27) That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; that it should be holy and without blemish.

Now, that positively is your Bride.

28. Now, so, with that understanding, we simply, quickly run over here to 2 Cor 11:2. Notice:

(2) ...I'm jealous over you with (a) godly jealousy: for I have espoused you to one husband, (You are a Bride whom I have espoused.) that I may present *you* a chaste virgin.

Now the espousal holds good, but it doesn't necessarily mean that she's going to be true and waiting for the man that she is to actually be the wife of and is the wife of. And, of course, we know that she doesn't.

(3) But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity (which) is in Christ.

Now, you know as well as I do that a woman can have fantasies about a man. Let's say she's engaged to a particular man under the Bible regulation of the parents or the match makers, bringing the daughters and sons together. In the mean time, here comes a very handsome interloper, and she looks him over and she peeks from behind her veil, and she says, "Man..." She says, "That's the guy that I want. I'm simply inflamed. He's mine; he's mine; he's mine." Now, her thoughts can be lurid, they can be adulterous, but unless she has penetrated intercourse, she is a virgin.

29. Now, let's go back, then, to Satan, serpent seed. Where did it come from? The beast. She became pregnant. Now you notice that what happened before she went off and got messed up, she got her mind away from the Word. She forgot to put the Word in front of her mind. That's why God said, "You must bind them as frontlets in front of your eyes." They put the Word in a little box, and little band here, and every time they walked and nodded, it went boing-boing-boing, Word, Word, Word, Word, Word, you are behind the Word. Yes sir. Like the woman that had those coins and the string broke and she lost her coin.

Now the first step toward losing virginity is absolutely either male or female is wanting something, that you have a natural propensity to want, but can be controlled. Like Bro. Branham said, these things are merely symptoms of sin. If you really believed, you wouldn't be into it. And that's true. It's absolutely true that God keeps those vessels, when those vessels want to be kept.

30. So, I'm looking at the point here, now, that there was a Bride, and the Bride got into an actual mess of sin. Now she was to be presented, but at the end of time, in Matthew 25, he said, "I used to know you as my wife, but I don't know you as my wife any more," because she's been guilty of actual adultery. And the penetration now, is not the sex organs, (That's symbolical.) it's an actual taking over and bearing the seed of Satan. You've loused up; you're finished. And Bro. Branham said *this church cannot bear children onto God speaking in tongues and crying and snivelling and things*. He said, "No, they want some refined education." And he said, "*They're born dead.*" They're stillborn. See?

31. Now we're looking at Godhead. We're looking at sovereignty, His decrees, His way of doing things. We see there's a Bride here. Now, note carefully, verse 4. [2 Corinthians 11]

(4) For if he that cometh preaches another Jesus...

Now, this is where she gets her pregnancy. Like Eve, what happened to Eve? The beast came in, the serpent, the subtle one. He appealed to her. And the appeal was on an illegitimate grounds because her body was sacred to her husband as a child-bearing vessel. And so, she let him come in there.

Now, watch.

(4) For if he that cometh preaches another Jesus, whom we have not preached, or *if* ye receive another spirit, whom we have not received, or another gospel, which you have not accepted, you might well bear with *him*.

Now He's telling you right there: He said, "If this man here comes in and you hadn't heard from me first, if I had not brought you the vindicated revealed Word of Almighty God, there could be an excuse for you, but there isn't any excuse for you." See?

32. The First Church Age under Paul knew better. They...the encomium or the commendation of the Ephesian church in chapter 2 was: [Revelation 2]

(2) I know thy works, ...thy labour, ...thy patience, ...how thou canst not bear them (that) are evil: and thou hast tried them (that) say they're apostles, and are not, and...found them liars.

Bro. Branham said *they came, and they began dishing out their venomous portions as though that were for the Bride. And the Bride said, "Hold it. You're a bunch of false apostles."*

"Oh," they said, "How do you make that up?"

"Well," he said, "You only say what Paul said."

"Well," he said, "That went over like a lead balloon." But he said, "It was the truth."

33. Now, watch. These people, or that person, can come and be off the Word. Now, let me identify those people. In verse 13 of the same chapter, 2 Cor 11:13:

(13) For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

(14) And no marvel; for Satan himself is transformed into an angel of light (a messenger).

(15) Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

Now, he said, "Hey, are you so stupid that you can't see, if Satan can come as an angel of light from God, it's nothing at all to believe that he's got any number of human beings out there that want to just destroy you and mess you up."

34. Now, why am I saying that? Because maybe you're sitting here, not that you do it any longer, but you were back in the old days, "Oh, my priest, my pope, my elder, my pastor, my this, my that, oh my."

Hogwash! You were completely fooled and sucked in by denominational, non-proven junk of the devil.

Now I wouldn't believe anyone here would ever say, "Well, my—my preacher said so and so. My this." And yet Bro. Branham constantly harped, *there has to be an ultimate*.

"My preacher, my this, my that, my church." Hogwash!

Let 'em come up and stand by that picture. I believe there's enough light for God today that someone could be smitten down, carried out. Sure. I don't doubt the Presence and power of God. Why should I? I'm not here to do it, because I'm not a judgment prophet. I'm sort of a judgment preacher. That's my own thinking. I'm a little bit rough. I don't mean to be.

35. Who are these guys? They're everywhere. So, people say, "Well, I just couldn't believe that could happen, that could be in my church, that could be in my parents, that could be in me and this."

Oh, come on. Are you still little, tiny babies that are sickly and still with the goofy, crazy, sentimental hogwash they call love? I took the covers off of that last week and showed you where your love and your patience, your faith and all that stuff goes: right to the Lake of Fire, outside the Word of God. Come on. Don't give me that stuff, brother/sister. You're so anxious to turn the other cheek, some little piddly thing. Yet turn down the Son of God, the righteousness, the Word here. Hey, cursed be the warrior's whose sword doesn't draw blood. I'm not trying to draw blood; I'm just trying to show you what the...

36. Then Paul goes on, "I say again, let no man think me a fool;" what are you talking, I've never seen you as fool. He laid it on the line like Bro. Branham: *"Come up here and stand beside me."* Come on. Oh listen, you got to have more than just a big mouth. As I say, I'd like to see the pope try that.

“Oh, he’s got the fisherman’s ring.”

So, what’s it do for you? It made him billions of dollars, destroyed billions of souls. Oh, they care about his fisherman’s ring and his goofy hat and his robe and this kind of junk. What do I care about relics?

Catholic Church has got enough relics of the nails pulled out of Jesus’ hands to fill a monastery almost, or a silo, or build a missile or something. Even said we’ve got a vial of Mary’s milk. When the evidence is that the Catholic Church took money off of houses of prostitution in Paris, in France. You come on; come on.

And people say, “Oh well, I... That-that-that fine man couldn’t do it.”

Let him get vindicated. And you know what he’ll be? He’ll be as tough as Moses. And yet they have to call him the meekest man in the world. He’ll be as tough as Jesus, clean out their seminaries and their stinking places they call the place of worship, dedicated to God. They got a right to be cleaned out. They gave ‘em to God, and God can take ‘em back too. No, they don’t understand; they don’t intend to understand.

37. Listen, here’s another Scripture we want to look at. Over here in 1 John 2. Because we’re talking about Godhead. We want to get this Godhead straightened out. Not this junk that they’re preaching around the world, but what the Bible says, vindicated by a prophet—manifested, revealed by a prophet. 1 John 2:18, beginning.

- (18) Little children, it is the last time: and ye have heard that antichrist shall come, (and) even now there are many antichrists; whereby we know it’s the last time.

That’s what Paul said. ‘Why,’ he said, ‘they’re out there by the score.’

- (19) They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest they were not all of us.

In other words, he said, “How are you going to tell?” ‘Under my ministry,’ he said, ‘I am an apostle. I don’t have vindication. I don’t need it because I was with the one that was vindicated all those years. And I want to tell you the truth, that I know, participating in what ministries were given me, signs follow the Word, those things, which I don’t have signs before the Word (like Paul). I want to tell you one thing here, and understand this flat: I am telling you the truth, and you can depend on me. You stay with me, you got it made.’

Yet I hear preachers today in this message. and they’re rising up all the time now, more and more, and they’re beating the people, say, “Stay with me, stay with me; you’ve got to make it.”

38. I’ve got to tell you: Stay with Lee Vayle, and I’d be glad to take you to hell, because that’s where you belong. You ain’t fit to be children of God. You proved you ain’t sheep. You’re swine. It’s not what I say, it’s what the prophet said. And I don’t bind you to it on that ground. You’re free to go any time you want because this Word that the prophet taught is up for grabs. And you can interpret It and believe It any way you want to believe It—fifteen hundred different ways.

You don’t have to believe it my way. Evidently you do or you wouldn’t be here. That’s no feather in my cap. It binds me more and more because I’m standing before the White Throne now. What about down the road, when there’s a lake of fire open? What if down the road I’m disapproved; I led you astray? I’m not knowingly trying to bind you and do something to you. You owe me nothing. You want your tithes back; there’s enough money in the bank, I’ll write you a check, any amount you want, as long

as it's there. Sell the house, I'll give it to you. I got no ties and you got no ties on me. Right? You think I'm vindictive. I'm not vindictive and I'm not bitter.

I'm just telling you, 'Hey look; I'm not for sale, and I don't consider you merchandise. You are not my people; you're God's people. And I've got a tough row to hoe on the grounds I've got to stand here and do my best to tell you exactly word for word. It's not easy.'

39. But this man John said, 'You listen to me. You leave what I am teaching, you haven't got it.' Paul the apostle said it; Moses said it...because it was God that said it. What's an antichrist spirit? Come on, in the Garden of Eden, walked right in and said, "Hey, it's up for grabs." Let me tell you my understanding, and see if you don't agree.

Like I told you, a poor old guy came to me years ago, and he said, "Well, you know, Bro. Branham had visions..." And he was a sweet old guy—from Barren Mountain there in California. "But," he said, "You know," he said, "I've had visions, too."

And, O God! I thought, O God, here I am. I can match him ten to one on visions and miracles and things, and I ain't got nothing. Everything I've got came out of the Word. Let me ask you one question: Where did the Word come from? And at the end time anybody can use the Holy Spirit and the Word and turn the world up-side-down, and they'll all go to hell in it. No understanding, just a little vision, a little something, that did it.

40. Did I ever try to tell you anything about myself, any vision or anything? Though they came to pass within hours, and I've got witnesses can prove it, though I'm old now. Ever tried to hook you on it? The last thing I told you was, I don't even know if one of the things was of God or not. What I thought was of God, I—I don't know if it was God or not. I know this Word's of God, what the prophet brought us.

41. Okay, let's get reading.

(20) But you have an unction from the Holy One, ...you know all things.

How did they get it? Did the Word come to them? No. Came to the others.

(21) I've not written unto you because you know not the truth, but because you know it, and no lie is of the truth.

(22) Who is a liar but he that denieth Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

The Father and the Son. The trinitarians say, "Well, you see, there it is: the Father, Son and Holy Ghost."

That's crazy. Sons have beginnings. That's just ridiculous.

(23) Whosoever denieth the Son, the same hath not the Father:...

(24) Let that therefore abide in you, which you heard from the beginning. If that which you have heard from the beginning shall remain in you, shall continue in the Son, and in the Father.

And that was a mystery he revealed in 1 John 1, how the Word became flesh, and so on.

(25) And this is the promise that he hath promised, *even* life eternal.

(26) (And) these *things* I write unto you concerning them that seduce you.

Now, listen. He's saying the same thing in 1 John that Paul said in 2 Corinthians. You're being seduced. You're leaving the authorities of the Word. Now, you'll notice I said, "authorities of the Word." How long are you people bound in by a five-fold ministry? Until you get out of here. Now, that's one thing I'll stand for.

I'm not... Listen. I don't have to be pastor or teacher or anything else to you people. I can go down the road: "Hey, forget it." I'm not here to foist anything on anybody or be anybody. The point is, this is the Word.

42. Now, He said, "They are they that seduce you." And Paul said, you have many instructors, and though you have ten thousand, you've only got one Father. I have begotten you in the Gospel. Then, there's one Father only, which is a truly revealed Word of Almighty God, which has been proven to be the Word of Almighty God, and everybody else is a seducer. Hey, John says the same thing as Paul. And Paul corroborates John who speaks as a...not as a seer, but as a scribe, because he said, "I was an apostle born out of due season. I had to have a revelation."

Now, when I check with those men in Jerusalem, I was one hundred percent, and I even found an error amongst them by them letting down, not on the Word itself, but on their own (What would you call it?) customs—because circumcision is a custom. There's no place where Adam was circumcised. You can't find circumcision until Abraham. So, don't tell me that Enoch, who was taken up ahead of Abraham, uncircumcised, is going to hell. 'Custom', a type. We went into it. See? Typing the spiritual.

43. Okay:

- (27) But the anointing which you have received of him abides in you, and you need not...any man should teach you: but as the same anointing teaches all things, and is truth, and is no lie, ...even has taught you, (so) shall ye abide in him.

Now right... Paul says the same thing concerning Timothy. He said, teach others as you were faithfully taught. All right, now, this is the end time. We are at the end time and we are discussing Godhead on the grounds of the fact that Paul said, John said, it's all through the Scripture, that there would be consummate and complete idolatry at the end time.

44. Now, is it the end time? Romans 11. And Paul is speaking about Israel. And Israel is buying it, he says. You go to the Scripture. See? Now, we haven't got time to read it all, so we go down to verse 15.

- (15) For if the casting away of Israel *be* the reconciling of the world, (What world? The world of God, not the world of the devil. There's two worlds, the world of the godly and the world of the ungodly. That's Peter telling you.) what *shall* be the receiving of *them*..., but life from the dead?

Now, remember. Israel is not dead; she's blind. So, when it's time for Israel to be restored, It tells you categorically it's time for the Resurrection. That's what It tells you. Come on.

- (16) For if the firstfruit *be* holy, the lump *is* also holy...

Now, what's he talking about? The first fruit is the first fruits unto the Resurrection, Christ the firstfruit. He's talking about resurrection, right? Sure it's right. Whether you believe it or not, it's right. What's not right in a hundred percent terminology, it's right in the secondary, which means there's a compound meaning for everything. But Israel isn't dead; she's blinded. Now her eyes have got to be opened. They can only be opened by Christ Himself, when He appears, first of all, in a sign, which it is, I don't know, Bro. Branham said that. Like he did with us.

45. Now, and it's... Now then, let's go on. Verse 25.

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

In other words, the times of the Gentiles is over spiritually and physically, because there's the fullness of the Gentiles, which has to do with the Gentile Bride—body coming together, both wise and foolish, especially wise, and there's the fullness, I mean the times, which has to do politically. And they run out at the same time. Now, listen. Israel's in the homeland. I don't care how they got there.

46. Now, listen. you're going to pick up papers all along the road. You've been doing it for years; I've been doing it for years; and they're going to run down the Jews. And they're going to tell you it's a Zionist movement. The Jews are not there by God's choice. They got in there.... It's all of the devil. And the Jews are the cause of it, to rumble up everything. I've got news for you: that's a lie.

They forget entirely the Roman Empire's revived and the papacy takes its place over all the world. So, you've got Jew and Romanism—world church. And Bro. Branham said it correctly, which these idiots don't understand, "*The Jews got the paper, and the Romans got the gold.*" How do you thing these Jews are running the whole world, buying up our congressmen, our senators and everybody else? Paper. See? They're doing it. There's a problem. But the thing is, it is the pope, which is the antichrist system, not the Jews.

47. Now, Israel's got to be back in the homeland because you'll notice that Jerusalem is being described by everybody, and not Tel Aviv, which is the capital—physical, earthly Zion. Nobody talks about Tel Aviv. It's Jerusalem. Yet Tel Aviv's the capital.

And just as soon as old Saddam, he lobbed a Scud [missile] against Tel Aviv, everybody said 'Jerusalem.' In fact, Gene you were there when we were looking at...in Dayton...that guy... There's... His wife and family is in Jerusalem. And right away the Scud goes to Tel Aviv. He runs out in a blank stare in his face, he's got to get home, "I gotta get home—gotta gotta gotta..."

Everything is Jerusalem. Bible's not full of Tel Aviv; it's full of Jerusalem. See? The eyes of the world are there.

48. So, we see Israel in the homeland, and she's there, as Bro. Branham said, "*Zionism got her there, because that was the will of God.*" But you've got these people mouthing off all the time. They don't know what they're mouthing off.

Hey, I've been in this since I've was twenty-two—no, twenty years of age. That's fifty-six solid years, I've been in this stuff. I know what I'm talking about. You don't, but I do. Furthermore, I believe the prophet. Therefore, I look at everything to reconcile what the prophet said because I know he's got the truth. If the truth is yellow, I want to look for yellow. If it's green, I want to look for green.

You say, "Well, you're looking."

Yeah. What are you doing? My God, surely by now you're looking and understanding. Not meaning to hurt anybody, but it's the truth. Hey. Right? All right.

Now, we're looking at this thing here. We are at the end time because Israel's in the homeland. I don't care what anybody says, that's where she is. And God can not deal with her outside of the land because the spiritual has a contract with the physical, because God revealed Himself to Abraham, put him in the land—just like you and me in the Millennium. Okay.

49. What is the doctrine of the Godhead today? Trinity. Therefore, trinity has to be wrong. Who brought in the trinity? The devil did. It's his religion. 2 Corinthians 11. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ."

See, they just say they are, like Joe Smith. "Well," he said, "I've got an message from an angel. I'm an apostle. I'm—I'm a great man. I'm the prophet Joe Smith."

He's a liar. He's a prophet from hell. No Mormon could possibly, outside of a complete conversion any more than a Roman Catholic or any Protestant or anybody else, ever get into the Bride.

And you won't get there by your conversion, unless first of all you're seed, because God does not make pigs into sheep and dogs into sheep. You are either a sheep or you're not a sheep. Now, you can bastardize it by bringing the two together. Science today can take a sheep cell and a pig cell and bring a pigpen, or a pigship, in other words. Yes, it'd be a pigship wouldn't it? That let's you know who's ruling—the pig. That's not God. That's how man and woman got hybridized through Satan, too—allowed to mix. Sure.

50. Now, It says right here, "And no marvel, for Satan himself is transformed, coming with light." Therefore, it's no great thing if his ministry be transformed. In other words, these men think they're getting something, and they're not because God has not revealed Himself in the vindicated manner to the person. To have a true prophet, there's got to be the Pillar of Fire. It can't be otherwise.

51. Now, notice in Eph 3:9.

- (9) And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

Now you've got the guys that are terribly wrong; you've got the guys that are right. And Paul said, "You got many teachers, but you got one father. I am that One."

Now, with 2 Corinthians got to get chapter 5 this time. I wanted that, and I let it slip by. Again, reading what we read before. "God was in Christ, reconciling the world unto himself," therefore we have a ministry given to us which is on the same principle: Christ in the individual. He's doing it.

52. In John 14 we saw the same principle. What was that principle? The principle... We better read It, so you'll understand what I'm saying—get it really down pat. John 14. And It says, verse 7:

- (7) If you had known me, (as) you...know my Father also: and henceforth you know him, and have seen him.
- (8) (And) Philip said, Lord, show us the Father, and it'll suffice us.
- (9) And Jesus said, Have I been so long with you, and you have not known me, Philip? (Now, remember; this one is saying here. I speak only the words that He gives me, so the Father was speaking in Jesus, and He was doing the works of the Father.) and how sayest thou *then*, Show us the Father?
- (10) Believest thou not I am in the Father, and 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) Now, believe me that I *am* in the Father, and the Father in me: (and so on.) or else believe me for the very works' sake.

In other words, the works will prove that my words are correct. Now, to attempt to improve upon the Scripture we read, in 2 Cor 5:18-19, Eph 3:9, with Jn 14:7-11, has changed the Godhead and the Gospel so that this age must end in idolatry, exactly as It says in 2 Thessalonians. See?

It's like the cat that identified with the hen. Here was a poor, little, baby, pussy cat whose mother ditched him. And the kind... It's a true story. And the kind old hen spread her wings and let the little, pussy cat have her warmth and her protection. And the pussy cat identified with the hen as though it's his mother.

53. Now, anybody knows farming here—you know, especially a farmer's wife. And this is years ago. And farmers didn't have piggeries the way they have them today. They had sows to farrow out there, not too many, and many times the nursing mother had one little pig too many, and she couldn't nurse it. It was a runt. Now, you've got a runt. So, the farmer takes the pig in to the farmer's wife, and he said, "Here, take care of this pig." And the poor little pig identifies with the farmer's wife, and that's its mother.

The kitty cat has a hen for a mother, and the little pig has a human being for a mother. And so do these people, identifying with the false God, think they've got the real God. That's right. That's why they talk about bonding so much today. Bonding. Bonding of the son or the daughter with the mother. And Paul says, 'You Galatians, I marvel, you are so soon removed from me. Where was the bonding?' There wasn't any bonding because there was nothing there to bond. You can only bond to Almighty God through His Word, which is spirit filled, if you have the seed in you. If you don't have it, you'll pick the wrong one every time to be your God.

That's why today, they will take and make Satan their God in a worship system. And the whole world is in idolatry except a few little bunch of people, seven thousand at the time of Elijah, and eight only, at the time of Noah. Some day we're going to bring some figures on that, you're going to be surprised. It comes out to only five hundred are going to make the Rapture. Leave it be for the time being.

54. Now, let's view the truth of the Father and His Son, who is the Son of God, not God the Son. We look at both Old and New Testament. And we look at the Bible, we realize that we have to get our information from some source because we don't have it ourselves. Now, Paul the apostle positively was that source. So, we're going to go to It, in Galatians.

I'll have to finish this up Wednesday night, no doubt, but it's all right. I was going to finish up this morning, so it's all right. Galatians 1, reading the whole chapter, you find that Paul says:

(6) I marvel you are so soon removed from him that called you into the grace of Christ (Messiah) to another gospel.

Now, right at this point they have rejected both Christ and the Word by rejecting the Word. And in doing so, they have positively defeated themselves and placed themselves apart from Paul. Now, watch. These same ill-bred, spiritually ill-bred people, they removed the true Gospel and stuck in their own, but they said, "Oh, we believe Paul."

55. Now, does that ring a bell with the Branhamites? How many preachers do you know have their own gospel? I could mention this one guy up there in Chicago. I always mention his name. He said, "Bro. Branham was wrong." But yet he sits on Bro. Branham's coattail. Then there are those who pervert what Bro. Branham said, and they're sitting on his coattail. If you think this is strange, you have forgotten that Alpha's Omega. You've forgotten if you plant oats, you will get oats. If you plant sin, you will get unrighteousness and the Lake of Fire. I don't care how you dress it.

They say, "Well, we're of such love, and you people here, you got no love in your church."

Is that a fact? The strangest thing in all the world is anybody that meets you folk, say you're the loveliest most condescending and generous and sympathetic... I better shut up, you get bullheaded proud, and you're a bunch of bums, really. But the point is, they—they're crazy about you. They really are.

How about my own landlord? He's said, "I don't understand it, Rev. Vayle." He looked at me and said, "I'm just a hunk of, you know, what the dog or the cat forgot to cover up."

He's a wonderful guy. See?

He said, "I'll admit one thing: I've never seen people like your people you associate with." He said, "I've never seen the brains; I've never seen the manners; I've never seen how people—how they dress, conduct themselves, like around you. I don't understand it."

He forgot one thing. It wasn't Lee Vayle. It was the Word. Yeah. See, people don't understand.

56. Now, look. He said. "You removed yourself."

- (7) Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

Now, notice; right off the bat, rejection of the Word through another person, claiming it's the same Word, and they have distanced themselves irrevocably from Paul, yet Paul is pleading for them to come on back. Yet, when he had a confrontation with the Judaizers, that was James and Peter, and Barnabas took sides with Peter for circumcision, he bounced him so hard and so fast, there wasn't a reconciliation.

I rest my case of 'what is love'. Would you sooner have some mealy-mouthed stinker come up here and flatter you and be nice to you like Lee Vayle ain't? Pat you on the back, everything's fine? You know, foxy-loxy has no trouble with henny-penny, goosey-loosey, or chicken little, or turkey-lurkey, or even kitty cat, the tom cat, he can handle them. You know Jesus called Herod a fox.

57. Okay, we can read on here.

- (8) But though we, or an angel from heaven, preach any other gospel, (and so on) ...let him be accursed.

- (9) (He said,) If (I) preach another gospel, (I'm) accursed.

Now he said... Watch what we're looking at.

- (11) But I certify you, brethren, that the gospel which is preached is not after man. (It's not after me.)

- (12) For I neither received it of man, neither was I taught *it*, (but Jesus Himself in a Pillar of Fire, Jehovah of the Old came down and taught me.)

"Oh Paul..."

"Well, just a minute, what about Moses?"

"Ah, that's different, because, see, Moses is dead."

Moses was dead to them. Their traditions have completely destroyed Moses and the law. Now they're pulling the same thing on Paul. See? Claiming some vindication.

58. I like what Terry Sproule said one time. He said, “All these guys,” he said, “They really don’t have a knowledge of what’s going on, but they’re all claiming some kind of voice or some kind of thing, some kind of vindication. He said the only vindication anybody’s got is to believe this Word. That’s the truth. What are you trying to produce when it’s already produced? Stupid, **eat!**”

If you don’t like my cooking, go some place else. Personally, I like my cooking. At here, and at home, both. I made a cheesecake the other day. Had to make my own recipe because I want it full of coffee. It’s got coffee in it. Consistently, it’s not the way I like it. I’ll improve it next time. If you like coffee, you’ll like it; if you don’t like it, I’ll eat it myself. I like it. I like the way I do chicken. I like the way I do my spare ribs and sauerkraut, rice and tomatoes. Love it. Bill likes it too. Mary likes it. They like it. Almost everybody likes it. Norm likes it. I could cook him a pot, he’d enjoy it. Now, if you don’t like my kitchen, go some place else. See what I’m telling you?

These guys here call themselves cooks. They call themselves God chefs, giving to the people the manna, but it is not manna. It is manna that’s worm-eaten. The life has gone out of it. That’s what happened to those foolish virgin. They had no oil in their vessels. They had the wrong Word for the hour. You can’t live back in Pentecost, Methodist and these places. See?

59. Now, Paul is telling them this. He’s vindicated. He says it over in 2 Corinthians 3:3-7. Let’s take a look at it. We’re going into vindication again, because that’s what we stand on. Okay.

- (3) *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.
- (4) And such trust we have through Christ to God-ward:
- (5) Not that we are sufficient of ourselves to think any thing...of ourselves; but our sufficiency *is* of God;
- (6) Who also hath made us able ministers of the new testament; not (in) the letter, but of the spirit: for the letter killeth, but the spirit gives life.

He’s telling you right there, what’s it going to do for you?

- (7) But if the ministration of death, graven *and* written in stones, was glorious, so the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was done away:
- (8) How shall not the ministration of the spirit be (even much more) glorious (in this particular area)?

Now, I think that’s enough to be read—to read there. What we saw here was that Paul, positively, was the one who was vindicated, and by signs and wonders proved that he had the right to bring the truth, which, absolutely, is what he did.

60. Romans 2:16.

- (16) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Now, what I’m trying to bring you here is this: that this man was fully responsible for the full scope of the full plan of Almighty God to the Gentiles. Nobody else was. They had a part. But this was that man. See? Now, how did he get it? By an absolute revelation and vindicated by signs and wonders before the Word was even given.

61. Now, what I'm getting at is this: It takes Paul to reveal the Father and the Son from the Old Testament because he's talking about the Father having revealed the Son. He's talking about meeting with Jehovah. So, Paul, absolutely is the only one qualified to positively go to the Old Testament and bring forth the revelation, which revelation we have at this hour, and at the Omega stage, Bro. Branham restoring the Word. You see what I'm telling you about?

So, this man was the only one who could go into the Old Testament and bring out Christ. Was there a Son of God in the Old Testament? Now Paul was the one vindicated to bring it out if there is such a thing. Because remember; Paul is talking about Messiah. He's talking about the Son of David. He's talking about the kingdom to come. He's talking every single thing that's in the Old Testament as though, and he does have, the answers. What is in there? What is it about? Where have we missed it? Where do we get on target? You see what I'm trying to get you to understand?

62. Now then, the trinity doctrine is not in the Old Testament. No sir. But there is God and His Son. Now, Israel doesn't believe it. They could not take what Paul said. And right at this hour, they still abrogate to themselves chapter 53 of Isaiah, which they claim is the suffering of Israel, which is necessary to redeem the world. Hogwash! The best they got for their asininity is almost an extinction by Hitler. You start taking the place of Jesus Christ, nationwide or churchwise or some place else, and watch what happens to you.

And we try to stand here and we say, "Listen, I'm going to tell you, you come in by being a Branhamite or this and that," there's something entirely wrong. It has got to be through a vindicated Word, and only the seed will see It. And it's not going to be by you and me trying to interpret what's already been interpreted. It's we can elaborate, we can extend it in the sense of bringing it more the facets that Bro. Branham laid out. That would be legitimate. But to attempt to change it, which means a change of doctrine, absolutely will destroy you.

63. And the first place they always start is this: "Bro. Branham made a mistake." Yep, "made a mistake." Yet the Deity cult made him what he wasn't, then you got the others saying he made a mistake. Then you got the rest of them, the licentious ones, they... "Oh, no he didn't make a mistake, but you see, here's what he said, and this is what I believe. And they isolate that Scripture, and they go into sin. You can't do it. You've got to take the whole meal that's laid out in this hour, or you're finished, because you add one Word, take one Word, you're finished. It's either you take the whole pill, which is bitter in the mouth and sweet in the belly, or you're gone.

Now Paul was the only person who had the right to go into the Old Testament and bring forth Christ, as Bro. Branham said, "*the mystery of God revealed*." And there wasn't any trinity.

64. Now we're going to close now because on Wednesday we'll take a short sermon, quite possible, and we'll go right into the New Testament where Paul begins to show you who he is, the Son of God. And take you right to the Old Testament and show you the obscure Scripture that makes you say, "Well, hey, this looks ridiculous." This guy, looking back on history, he's trying to pull something out of there to suit his position. No. That's not it. It's a revelation of the truth.

Let's bow our heads in prayer.

Heavenly Father, we want to thank You again for Your kindness, giving us time together. We appreciate it, Lord, bringing out these various things that are in Your Word. We're grateful for them. It helps us very, very much just talking about them, and I hope it helps the people the same way to hear them, to begin to confirm ourselves absolutely in depth and irrevocably within the—the—the Scripture of this hour that we know You to the extent that You've allowed us at this time to know you, looking forward to knowing even more so the great mysteries which are before us, but willing to finish at any

time You say, “This is enoughk” knowing that down the road, in the Millennium, there’s a further sanctification, getting us ready for that great day of the New Jerusalem.

And so, Lord, whatever’s on this side of the Millennium, we’re pleased to have from You, and whatever’s on the other side, we are pleased to wait. The only thing is, we want to know from You, Lord, where we stand in the truth that we are right as far as we have gone, and if there’s a further going, which no doubt there is, understanding it all, then it’ll be in the same line because it is the Truth. Help us, Lord, to stand in the place where Your own Son stood, and Paul the apostle stood, the prophets of old have stood, apostles have stood, and great men of God have stood, right now are standing, waiting for this last hour of consummation, just as Israel in the homeland, the hundred and forty-four thousand will be there standing.

We know, Lord, we believe it’s all wrapping, been going up, we don’t believe it’s going to take very many more years, because of certain pronouncements made, and we know that’ll happen because Your Own Word said just at the time of that great world organization under—under Nimrod, why, what’s in their hearts they’re going to do; they’ll find a way to do it. And we know, Lord, these things are being done right today, and we praise You for them. Because now the things that You said You’re going to do, they’re going to come to pass, because they already have. There’s not going to be any drawing back. We believe, Lord, the Appearing has taken place, the days of the Son of man, completely consummated, just waiting now for the Pillar of Fire that You Yourself, Lord, in that form to raise the dead, take us all in, what—whatever, that’s... We believe that, Lord. Where could we go? If this is true, then that’s all true. We thank You for Your help, and we pray, Lord, now it shall become more than our necessary meat. In Jesus’ Name we pray. Amen.

[Baby dedication of Michael John Fimiani follows.]