

## Facts of Our Faith #5

*The LORD Said unto My Lord*

*Placing Sonship*

February 20, 1991

Let us pray. Our Lord Jesus, You said that You came into the world, and then, You were going out of the world, and then, You went and come back into it, which You did by your birth and death and resurrection after the days of the Son of man. And now, after the days of the Son of man, we believe You're coming back in again, making it three times, knowing this is surely of the Lord. We believe Your physical appearance is drawing nigh very rapidly, Lord, and there'll be those of this generation shall not pass away until all these things be fulfilled. And there's much in Your Word, Lord, You've given us by Your prophet. And if we study It, we pray that You'll reveal It to us in such a way we shall be impressed with understanding, not just a knowledge but a true understanding, definitive revelation, Lord, that we accept as by vindication. Help us in our studies, therefore, tonight, and the doctrine which You set before us. We give You the praise in Jesus Name. Amen.

You may be seated.

1. Now we're into number five on "Facts of Our Faith". And last Sunday we began to look into those Scriptures that Paul said referred to Jesus as the Son of God, which Scriptures were contained in the Old Testament. We noticed that Paul was vindicated as a prophet, otherwise he would not have been able to reveal the Truth to Israel. Now, in speaking of that, the vindication was very vital, because no matter how diligently you'll study the Scripture, (And we'll study some tonight.) without an actual revelation, there really isn't much hope of anyone becoming definitive as to the fact that the Godhead is one God, and that same God had a Son. And that Son, of course, took upon Himself a human flesh—body—which God indwelt at the river Jordan and then left him, of course, the garden of Gethsemane, and then, he had to face the flogging, the torture, the trial, and then the execution. But God raised Him from the dead.

Now, Paul took us to the Book of Hebrews to give us the basic understanding, and we were just about to do that last Sunday when our time ran out. And in there he shows us that, though there is only one God, there is enough Scripture substantially in the Old Testament to show that, indeed, God did have a Son.

2. Now, what Paul set forth is none other than the answer by revelation to Ps 110:1-7 and 2 Sam 7:4-17, which, both Psalms 110 and 2 Samuel, were asked by Jesus of the Pharisees in Mt 22:41-46. Now, that sounded kind of involved didn't it? But what I'm saying here is that in Mt 22:41-46, Jesus asked the Pharisees a question, which they could not answer. And he was taking them actually to Ps 110:1-7 and in 2 Sam 7:4-17, which they did not have an understanding of.

3. So, Mt 22:41-46, you'll notice:

- (41) While the Pharisees were gathered together, Jesus asked them,
- (42) Saying, What think ye of Christ? whose son is He? (And) they (said),  
*The son of David.* (And that's Scriptural.)
- (43) He saith unto them, How then doth David in spirit call him Lord, saying,
- (44) The LORD said unto my Lord, Sit thou on my right hand, till I make  
thine enemies thy footstool?

(45) If David then called him Lord, how is he his son?

In other words, if David called this one 'Lord', how could David be 'the Son'? See, it wouldn't be possible that the honor would defer to the Son when the honor belongs to the Father. So, there's quite a problem here with this particular question.

(46) And no man was able to answer him a word, nor durst any *man* from that day forth ask him any more *questions*.

Now, this evidently was the tongue twister, the real problem, that Jesus set to the Pharisees, because they were asking him many questions, and they never were satisfied.

4. And now, he asked them, "All right, then, how is this that David in the Psalms by the Holy Ghost calls him 'Lord'? [Psalms 110]

(1) And the LORD said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool.

"If David, then, called him 'Lord', how is he his 'Son'?" In other words, you could also bring out the question, "Well, is David his own father? So, you get into an abstract type of philosophy which isn't good, and it takes a definitive revelation by vindication to prove that the person answering the question is able to actually deliver the correct answer. In other words, whoever is doing the miracle ministry through the individual will be the one speaking through the individual.

And you'll notice that's how it was with Moses. He came with signs and wonders which told the people 'This man had something. You better listen to him.' And then, of course, it went far beyond just listening to him, placing him as to who he is, and placing God as to who He is, then there came a Word forth. And when the Word came forth, that became the standard of life because life was in it, and that became the Judge and the judgment.

All things were wrapped up in that Word, so you can see you're looking at Rhema-Logos again. There's no such thing as a Word that doesn't have a power. A word written in a book stays there until God wants It manifested and the life that is in that begins to rise up and manifest itself. That's why I use the term Rhema-Logos so much.

5. Now, let's go back then to Psalms 110, and we'll begin to look at some Scripture. And what... I don't know how far we'll get tonight. We'll do our best, anyway, to see how much we can finish. And Psalms 110:1:

(1) The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. (Now David is saying this in the Spirit, because he is the sweet Psalmist, and he is the prophet-king typing Jesus Christ.) The LORD said to my Lord, Sit thou at my right hand...

Now, of course, you and I right away have the answer because we know that the head of a woman is the man, and the head of man is Christ, and head of Christ is God. So therefore, the Lord would say to the lord, as the Lord God Jehovah would say to our head and master which is Jesus the Christ, "Sit here, until I make your enemies my footstool." Now you see, they didn't have a clue to that. And, of course, they weren't willing to listen. And when Jesus got their attention and said, "Well, what about it?" They said, "We don't know." And they didn't say, "Well, how would you like to give us your opinion?" They weren't the least interested.

6. Now, you see, I'm talking on the grounds of vindication. Jesus was vindicated. He said, "If I had not done the works no other man did, they had not sinned, but now they both seen and hated both me and my Father." You see, He said, "It is not I that do the works, but the father doeth the works in me. He's the

one that tells me what to say and what to do. Now if you cannot believe that which I am saying, then believe me for the very works sake. You got to pin something on me. Now what are you going to pin on me?”

“Well, you’re a great guy, there’s a great God, hallelujah.”

See, that is entirely wrong. Understand what we’re saying. That’s entirely wrong. You got to go back to the beginning. It’s the Word, the Word, the Word. What does God want to tell you now that He’s got your attention; or did He indeed get your attention? And if He did, did you misread it?

They said, “Well, he’s the devil.” See?

7. (1) (So,) the LORD said unto my Lord, (God, Elohim, said to Christ the head of the church,) Sit on my right hand, until I make thine enemies thy footstool.

Now you wouldn’t think this one would have an enemy in the world.

- (2) The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.
- (3) Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.
- (4) The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.
- (5) The Lord at thy right hand shall strike through kings in the day of his wrath.
- (6) He shall judge among the heathen, he shall fill *the places* with dead bodies; he shall wound the heads over many countries.
- (7) He shall drink of the brook in the way: and therefore shall he lift up the head.

Now, those are peculiar statements. And yet the whole Psalm is taken up with those couple of quotes that you see in Jesus saying and then Paul says them later on again.

8. Now, let’s go to 2 Sam 7:4-14. All right.

- (4) And it came to pass that night, that the word of the LORD came unto Nathan, saying,
- (5) Go...tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?
- (6) Whereas I have not dwelt in *any* house since the time I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.
- (7) And in all *the places* wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

- (8) Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: (Now, you see, 'sheep' and 'sheep'.)
- (9) And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great *men* that are in the earth.

Now you see how it is, "the LORD said to my lord, sit on my right hand." See, now you're looking at a picture here of David, who is the son, and Christ the greater Son. See? And they're the sons of God.

- 9. (10) (Now:) Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime.
- (11) And as since the time that I commanded judges *to be* over my people Israel, and have caused them to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.
- (12) And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.
- (13) (And) he shall build an house for my name, and I will establish the throne of his kingdom for ever.
- (14) And I will be his father, and he shall be my son. (All right.) If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:
- (15) But my mercy shall not depart from him, as I took *it* from Saul, whom I put away before thee.
- (16) And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.
- (17) According to...these words, and according to all this vision, so did Nathan speak unto David.

Now, if you just peruse those verses you're going to find they're lies, unless there's a man who can tell you by divine vindication actually what God meant. Because, as Bro. Branham said so correctly, all Scripture has more than one meaning. It has compound meanings. And so, if you read this without having someone to actually give you by vindication a true understanding, you are not going to get It. There is no way, because it's absolutely contradictory, because Israel, Judah, has not had a king for God knows how long. You see? So, you've got contradictory statements in here letting you know that there is something in the way of a meaning that is hidden. There is something down in there. As It says, "Except the Son reveal the father, vice versa, there is no revelation." It's intricate, but It will absolutely demand someone who is vindicated here.

10. Now, I made a note here concerning John 14, which I already quoted you, but let's go to It for just a second here. And in John 14, you notice that this is that Lamb of God, this one that John the Baptist baptized, saw coming up out of the water, the Spirit of God descending on him like a dove, and

remaining upon him, and the voice from heaven saying, "This is my beloved Son." Also It says, "In whom I am pleased to dwell." And notice the Father indwelt Him.

And you notice there in John 14, It said:

- (7) If you'd known me you should have known my Father also: and from henceforth you know him, and have seen him. (And notice; "And have seen Him.")
- (8) Philip said, Lord, show us the Father, and it sufficeth us.
- (9) (And) Jesus said..., Have I been so long time with you, and...hast...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? and the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.
- (11) Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Now he's telling you right there, if this is incomprehensible, and you cannot begin to put it together to really understand what it's saying here, ("I am in the Father, the Father in me, and he that's seen the Father has seen me, has seen me has seen the Father,") then you must go back to vindication.

11. And this is why I preach vindication so strong, because these things are beyond the human mind. Paul says God reveals them to us, but the human mind cannot grasp them, unless there's given a special dispensation of revelation and grace to us, a revelation by grace. And so, you go back and you say, "Listen, that's what he said." And this person was vindicated. And they'll try to appeal to your reason. They'll try to do many things, and you say, "Listen, Get thee behind me, Satan."

And you got to stand with vindication because you haven't got the brains, and no one has the brains to figure this thing out and lay it out there so it falls into line with the perfection of the wisdom that lies in man. God counts man's wisdom as nothing. He calls it the best you can produce is foolishness, and this is a tough proposition we are looking at.

12. But, let's go back to John 1 now. And we'll see what It says here because this is the same Book of John written by the scribe, and it's all got to come together.

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

And Bro. Branham said, "*If you make the Word Jesus Christ, then,*" he said, "*you are a Trinitarian..*" So this, evidently, is Elohim: El, El Ella, Elohim.

- (3) All things were made by him; and without him was not any thing made that was made.

Now, notice.

- (4) In Him was (Zoe); and the life was the light of men.

Now It tells you right there, in Him was that ability to create and to manifest Himself in creation so that anybody who denied God in creation was simply a fool. And a fool just goes to hell. You don't take time with him.

13. The fool is... There's no use even talking about it. You don't call him a reprobate. You don't give him a nice name. You say 'fool'. "For the fool has said in his heart, there is no God." Of course, that's when the New Testament says, don't call a man fool, he's talking about that. Of course, if a man comes and says, "I'm an atheist," say "You're a fool." You're not going... How would you condemn yourself? You're just quoting the Bible. You're not quoting It out of context, because "The fool has said in his heart there is no God."

And there's also a fool, the rich man, that Bro. Branham said was that young, rich ruler. He got so much money, so many—so much—many farms he took over, so many crops, he said, "All right, I'll build more barns, and he said, "Soul, take thine ease; eat, drink and be merry." He mistook his soul for his body.

And God thundered out of heaven, "Fool, this day thy soul is required of thee."

So, a man—a man is a fool that puts everything aside because he's just too smart. He's got too much. He doesn't need God. A lot of fools in this world. It's not unscriptural to stay with what the Bible says is a fool, too. A foolish person is a lot different.

14. Now, notice in here, he says, "In him was life;" in Him was this ability to be completely identified Himself and perform Himself into life, which is manifested. Because 'zoe' is a word that goes from God to all creation, takes everything in. And... Well, I read It to you.

(3) And all things were made by him; without him was not any thing made that was made.

He's identified with it all because it was in Him. And in Him, being a Spirit that cannot be seen, was also the...not the propensity so much, but the essentiality that He could manifest.

(4) (Now, this) life was the light of men... (this Zoe)

As I said, if you can't tell there's a God by creation, forget it. Just forget it. You've got no time for that asininity. It's hardly diabolical. I say it's hardly diabolical because the devil believes. What are these guys like that don't even believe? See? Then you wonder why we take a tough stand up here and people are against vindication. They can't understand vindication. Just say what the prophet said. See?

15. All right. And now, he said:

(5) ...The light shineth in darkness; and the darkness comprehended it not.

Now It tells you right... Now somebody says, "Well, that means the darkness can't do a thing about it."

What's he talking about? The person that categorically denies God and says "There isn't any God," it's all over with him. You don't even worry about him blaspheming this and that. There's nothing to blaspheme. It's shot, finished, snafu. That's why you can talk about Lake of Fire right today and White Throne. See, the finality.

Now... Well... See, I'm reading concerning this One that made Himself flesh. And that same One came down in human form to make Himself flesh again in the days of the Son of man. He used a prophet.

16. Now:

- (6) There was a man sent from God, whose name was John.
- (7) The same came for a witness, to bear witness of the Light,...

All right, He's going to bear witness of the Light. Now, what is that? That ability for that same God to make Himself a part of His Own creatorial system, His Own Zoe—come right into it. That's right. He could do it. Now, He's bearing witness of that Light.

- (7) ...that all *men* through him might believe.

So, what's He talking about? He's talking about the physical manifestation of God identified thoroughly with man and the entire creation—because it's all His. All things were made by Him, and all things are maintained by Him.

17. Now:

- (8) He was not that Light, (John the Baptist was not that Light, no.) (he) *was sent* to bear witness of that Light.
- (9) *That* was the true Light, which lighteth every man that cometh into the world. (What's He talking about? Creatorial processes. The Creator.)
- (10) He was in the world, ...the world was made by him, (See, I told you what it was. I didn't even... Forgot verse 10.) and the world knew him not.
- (11) He came unto his own, and his own received him not.
- (12) But as many as received him, to them gave he power (not 'to become the sons of God', 'to be authoritatively placed as'... They knew who they were because they believed on His Name. In other words, they're going to associate the Name and the works. They knew God by what was going on.)
- (13) Which were born, not of blood, nor of the will of flesh, nor of the will of man, but of God.

Now these were born of God. Now He's talking about... You'll notice here, He's going to be talking about 'one' that was born of God and 'these' that were born of God. That's why he says—Paul said—in the midst of the church you'll stand up and sing praises, and he's not ashamed to call them brethren because they're all of one source. Now you're looking at It.

18. Now, watch.

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

And It tells you that, as you beheld him, you beheld God. As you beheld the Son, you beheld the Father. Now, that's what Paul said. The very essentiality of God was that one that came forth from Him, the Only-begotten, that means One-of-a-kind. "In this day I've started my lineage in You." See? And that One came in that one to all of His Own. And at that time Israel was His Own. Name, brand, lock, stock and barrel according to seed. And they could prove it by genealogy.

They turned and said, “We’re Abraham’s children. We’ve got the genealogy.”

And he said, “You bet, but you’re not really His children. You may be a seed, physically; so is Ishmael and the whole bunch down there.” But He said, “You’re not seed.” See why? Because election was taking place. And out of one lump He was bringing forth a people unto His Name, because the only living man at the time of the flood that was of true human being was Noah. His wife was not human being; his children were not. Now you’ve got a big lump. See?

Now they’re coming forth. All Israel is not Israel, but all Israel shall be saved. All of Israel that’s Israel shall be saved. Now He came unto His Own, which they were His Own people Israel, and they turned Him down. But as many as did not, that saw something and stood still and watched It and associated the Creator with the creation, said, “This has got to be God. What is this anyway? Something here.” those he took in.

19. So now, “the Word,” God Himself, “became flesh”—the beginning of the creation of God—forming in this one. And we beheld his total estimation; we beheld the totality of God. Israel beheld the totality of God and said, “Oh, it’s just only a man. And by George, we’re as good as he is. In fact, I think we’re a whole lot better. He’s trying to mess us up.”

Come on, you’ve got a repeat right today. “Only a man.” See. How are you doing it?

Now, (14) “Full of grace and truth.” ‘Grace and truth’ is the Word of God’s Own description concerning that one. But it wasn’t Israel’s description, because they said, “He’s going to destroy our kingdom.”

Then, where is grace? Where is truth? Oh, they figure he lied.

Now, you see, when vindication comes, you say, “Bless God, that’s grace, and that’s truth.”

20. I wonder if I’m hammering it home tonight so you really understand, because that’s what you got to depend upon. You’ve got to get rid of your thinking. And I’m not talking for Lee Vayle. I’m trying to explain certain things. And I can be million miles off of what I’m teaching you—of what Bro. Branham taught, but I’m one hundred percent on target with what I’m teaching now. Because I tell you, if I don’t know the Savior, I sure know His mechanics. That much I’ll not back down for for anybody, because it’s all the way through the Word of Almighty God.

21. Now, this one stood there. He claimed to be the Son of God. He said God was his Father, which is absolutely true. And Paul sets this forth in the Book of Hebrews. But, before we go any further, we can go to 1 Jn 2:22-24, and we’ll notice:

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

Now ‘antichrist’ means ‘in stead of’; ‘the one that denies Jesus is the Christ’. At that time John was saying, “You watch, he will stand in that one’s stead, and he will deny the Father and His Son.” Antichrist. Which he’s speaking concerning the Jewish people. To deny him makes them antichrist.

And you’re going to find that people hate the Jews and they hate Zionism, all these things, and they call them ‘Christ haters’. And the Bible does say, they both crucify and kill the Lord Jesus Christ. But I’m going to tell you what: Rome did it. The Roman soldiers. Actually the whole world did it. Then Satan came against Him, and God allowed that destruction at that particular time.

22. Now:

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



Now he lets you know flat, plump and plain there, he... And this man John was a Jew, one of the twelve apostles, same as Peter and the rest of them. He's speaking out concerning the fact of the Sonship of the Lord Jesus Christ being the literal Only-begotten Son of Almighty God. And these people were denying it. And categorically, then, in the denial of this race of the Sonship of Jesus Christ, then they stepped in and said "No, we are." Because we are now talking about salvation. Remember, Jesus himself says salvation is of the Jews. It wasn't to the Samaritans. So, you just keep this in mind.

Now, we all know that Israel categorically rejected this generation and, subsequently, chose to believe that the Sonship of God was identified in Israel as a nation.

23. Now, let's go back to Hosea 11.

- (1) When Israel *was* a child, then I loved him, and called my son out of Egypt.
- (2) As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.
- (3) I taught Ephraim also to go, taking them by their arms; and they knew not that I healed them.
- (4) I drew them with cords of a man, with bands of love: and...was to them as they that take off the yoke of their jaws, and ...laid meat unto them.
- (5) He shall not return into the land of Egypt, but the Assyrian shall be his king, because (he) refused to return.

Now, there you have composite Israel is mentioned as one person as a son; also as a servant.

24. So thus, in 2 Sam 7:13-17, would be counted to be the Jews themselves, inextricably wound up with a head man, such as would be David. So, 2 Sam 7:13:

- (13) He shall build an house for my name, and I will establish the throne of his kingdom for ever.
- (14) I will be his father, and he shall be my son. (Now, watch.) If he commit iniquity...

See? Now, there is the catch. There's no iniquity in him. Now, there's iniquity in Israel as long as there is no true propitiation. Once there is a true propitiation and an intercessor, then there can not be iniquity imputed. But they killed him. Now, notice the wordage. We just read It here.

- (14) I will be a father, and you be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:
- (15) But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

Now you notice in there this is swinging back and forth from the singular to the multiple—from an individual person to a group. This is how they were looking at and translating It. Because you'll see how Israel believes there the nation that suffers and everything else, and yet they're the messiahs.

- (16) And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

- (17) According to...these words, and according to...this vision, so did Nathan speak unto David.

Now, of course, there's no kingdom there; they have no king. What are they saying, then? They say, all right, the roots are there. We have been disobedient. Now the rod of men are chastening us, but we are those. See? They become antichrist because they denied the Son, and they still deny the Son.

25. Right today you go and you pick up a magazine, pick up BAR, B-A-R, that's the, you know the... What is it anyway? Biblical Archaeological Record and Research. And in there you'll see they're always using BCE, and it doesn't mean before Christ. It means before the common era. They have taken the name of Christ out. It's no longer AD. The world science doesn't recognize Jesus anymore. The Jews hate him. They still can't understand; they can't take him. That's why when they see his hands, you watch what's going to happen. And only the very elect will be... Listen, only the very elect, even at that time of crisis, could believe him. They're not going to want Him. See?

Now, they say, "We've got the kingdom. We own it. We're going back to it now to show you that we are going to milk the breasts of the nations. We are the ones that's going to rule the world. And we will have upon our throne that Messiah who will render to us, not only the possibility, but actually give us the rights to do it, and we're going to do it." All right.

26. Now, let's go to Isaiah 53. Much more we could read. We'll just take Isaiah 53, and as we do we'll take a couple of verses in Isaiah 52 up there. Verse 13.

- (13) Behold, my servant shall deal prudently, he shall be exalted and extolled, and very high. (The LORD said to my Lord sit thou on my right hand.)
- (14) As many as were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:
- (15) So shall he sprinkle many nations; the king shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they have not heard shall they consider.

Now Israel believes that. They stand right up, and they say, "This is us as a nation. We are the ones."

27. Now, notice: [Isaiah 53]

- (1) Who hath believed our report? and to whom is the arm of the LORD is revealed?

Well, if God's going to do all the authoritative ruling by Israel with the Messiah upon the throne and the glory of God there, then who's the arm of the Lord? Israel's the arm of the Lord.

- (2) For he shall grow up before him as a tender plant, and as a root out of dry ground: he hath no form nor comeliness; and when we shall see him, *there is no beauty...*we should desire him.

Now, that's what they say; that's the Gentiles look on Israel.

- (3) He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.
- (4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Now, because Israel was given that Davidic covenant, back there in 2 Samuel, they can take it from that point on and relate to themselves. And you can see the good and the bad always balancing each other out, so to speak. You don't see the perfections of Christ, the man: one mediator between God and man, the man Christ Jesus. You see a nation. And you see the nation going away from God, and therefore, God chastising them, putting them under the rod, eventually to bring them forth, when they're totally cured, under the Messiah to rule and reign in the earth.

28. And you have got people believing that right now, today, who think that Israel is going to be delivered by Almighty God, we are going to come back here and the judgment of nations is where people who loved Israel are going to be allowed as sheep to come in, the goats put aside to one side, and Israel will rule—will reign in the Millennium, and Christ being upon the throne will rule with a rod of iron, and the children being born will so hate the rod of iron that they'll finally rebel at the great White Throne, and all that hogwash.

And I'm going to tell you something: except the prophet had of taught us different through vindication we'd all be in that kind of junk. There wouldn't be one of us understanding. The rod of iron is coming back at the end of the Great Tribulation and setting this earth in order, because He's going to break them. But, you see, you've got to have somebody vindicated to tell you, or you're just guessing. And the funny thing is, you believe this if you're... You don't have to believe, but at age 22 I knew it would take a prophet. Then, when he came, I didn't even know who he was. But I found out. It's funny I had brains when I was 22 years of age and lost 'em all in between. Usually that's how you do it.

29. (4) Surely he hath borne our griefs, and carried our sorrows: yet stricken, smitten of God, and afflicted.
- (5) He was wounded for our transgressions, ...bruised for iniquities: (and so on.)
- (6) All we like sheep have gone astray; (Notice it now: that's Israel and everybody gone astray.) ...turned every one to his own way; and the LORD hath laid on him the iniquity of us all. (In other words, Israel stands there and they take the punishment of all nations.)
- (7) He was oppressed, and he was afflicted, yet he opened not his mouth: (That's Israel.)
- (8) ...taken from prison and judgment: (That's Israel.) ...who shall declare his generation? (but then) for he was cut off out of the land of the living: for the transgression of my people was he stricken. (Israel taken out of the homeland. They lost their genealogical records, everything.)
- (9) ...He made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was* any deceit in his mouth.
- (10) ...Yet it pleased the LORD to bruise him; ...put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, ...shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

Now It says way down there, they will see their seed. Yet how much do they believe in a resurrection? Is there anybody knows anything about modern Jewry where you have absolutely an article written where they're looking for a resurrection? Yet they know Job said it. Yet they know Abraham said it. Isaac... Jacob was taken back, and Joseph taken back to be buried so there'd be a resurrection in Jerusalem. The Resurrection, of course, took place, and they missed it. See?

30. (11) He shall see the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; he shall bear their iniquities.
- (12) Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong: because he hath poured forth his soul unto death: and he was numbered with the transgressors; and bare the sins of many, and made intercession for the transgressors.

And you'll find right there, Israel stands up and absolutely tells you that it's mediating, the same as the Catholic Church. I don't know how people can't understand, the prophet said, "*The Catholics got the gold and the Jews got the paper.*" So, you've got two systems today in the world diametrically opposed and trying to take over power, and everybody stand there: "arh, arh, arh, arh, arh," like a bunch of stupid seals looking for fish. They haven't got a clue. I get papers all the time and read them concerning, "Oh yes, the antichrist is Rome, oh yes, yes, yes." Not one's got a clue concerning the gold and the system. And the people are all in idolatry under a trinity.

31. As the poor guy down there in South America... He really understands some things, but he doesn't understand the doctrine. He has no understanding of election or the doctrine of predestination. He fights it. And all the time he fights Rome, and he's a Trinitarian. Just like a bastard child fighting his own blood father—because he's a bastard child. But he's still his father's son. And that's what this guy's down there in the south. I'd like to send him some money some time, but I wouldn't dare.

32. All right. Today the spiritual concept that Israel is God's means of mediation and intercession for salvation of all nations is by the nation Israel. And that's why the argument was, as I said, and you can read it by their outstanding rabbis—what is it, they say? "Is it the land that counts, or is it the Word that counts?"

And the argument goes on. And there's a real fight over there about it. One says, "Well, just a minute, who cares about the Word, if it's not in the land?" Other guy said, "Who cares about the land, if you haven't got the Word?" Now the beautiful thing is they've got the land, and they've got the Word, and they're still sitting there. So, what's wrong with them? Well, they're waiting for Messiah. See. In the mean time, to the world, they're the Messiah, but they really can't fulfill their destiny until such and such a time as it occurs.

33. Now, this concept of Sonship of Israel thrives on such Scripture also as Ps 72:89. So, let's go to Psalms 72. You can see there's all kinds of things about Son in the Word of God. But to place it...! All right. Beginning at Psalms 72.

- (1) Give the king thy judgments, O God, and thy righteousness unto the king's son.
- (2) He shall judge thy people with righteousness, and thy poor with judgment.
- (3) The mountains shall bring peace to the people, and the little hills, by righteousness.
- (4) He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

Now the thing is this: The Catholics, under St. Augustine said, "Well, Paul—Saul in his raging, raging against God." God struck him down in grace. He subdued him. So, the Catholic church, the church ought to be able to strike people down to make them see their folly." In other words, hit 'em so

hard that... That's what they did in South America. And what happened? The Indians, "Oh, we're all Christians, Christians, Christians." And they brought their idols with them. And today the Roman Catholic Church finally admits our trouble is this: We allowed the people to convert to Catholicism without changing their idols. So, they're a hodgepodge of God knows what. Well, there's a saying from Europe; I could tell you what it is, but I won't. I could tell you. Americans don't have those good sayings sometime, especially the ones the Hungarians have. All right.

34. (5) They shall fear thee as long as the sun and moon endure, throughout all generation.
- (6) He shall come down like rain upon the mown grass: as showers *that* water the earth.
- (7) In his days shall the righteous flourish; and the abundance of peace so long as the moon endureth.
- (8) He shall have dominion also from sea to sea, and from the river unto the ends of the earth.
- (9) They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

Notice that. You've got just what the crazy Gentiles believe in. And Israel is going to be established and force the people to come into a situation and say, "That's God." I've got news for you. The Holy City can come down upon this earth here and shine with the glory of God and the judgment of God; you call it "God, very God, God, God." And they'll look back, and they'll stare it right down because there's not one thing in them to respond, except hatred. Now, put it down.

Oh, you're too nice, I know. Then you answer me this: How come the devil after the Second Resurrection incites the people with resurrected bodies, not like ours to come against the holy encampment and try to destroy it and pull God off His throne and destroy us? You tell me. Where'd they get it? Right down here on earth. They haven't changed. It's time for a change. That comes by the mind. Jump and squeal and holler all you want and feel good and shout like a maniac, amen, amen, amen. I don't care two bits. Your emotions aren't worth a plugged nickel, unless they're based according to the Word of God.

35. Just the other day I was thinking, "Isn't it strange that people are so funny?" The women were weeping when Jesus was being led away to be crucified, and he said, "Woman—women, don't weep for me; weep for yourselves."

Yet back in Pentecost, a young fellow said... (I remember he'd say, when they talked about the Lord's supper and Jesus dying upon the cross... And it's not bad really. I'm not panning as though it's something filthy.) "we'd sit there, and we'd cry and cry and feel so remorseful that Jesus had to die, and just weep and weep and weep."

Yet he said to people looking at Him on the cross, "Don't weep for me, weep for yourself."

Now, what about it? What's the Bible? Am I telling you Bible, or am I not telling you Bible? Who said it? Did I say it? Jesus said it. Crucified afresh, it's the last day here. Weep for yourself.

You say, "I should weep for others."

Oh yeah, a little bit of weeping won't hurt you any. But you better remember, the chips are down, kiddo, and the judgment begins at the house of God.

Remember; Bro. Branham said the truth. He said, “*The earth is judged, Israel’s judged, and the church is judged.*” You bet they’re judged.

36. (10) And the kings of Tarshish and the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.
- (11) Yea, all the kings shall fall down before him: and all nations serve before him.
- (12) He shall deliver the needy when he crieth; also the poor, and...that hath no helper.
- (13) He shall spare the poor and the needy, ...shall save the souls of needy.
- (14) ...shall redeem their souls from deceit and violence: (and so on right on down the line. Verse 17.)
- (17) His name shall endure for ever: his name shall be continued as long as the sun: and *men* shall be blessed in him: and all nations shall call him blessed.
- (18) Blessed *be* the LORD God, the God of Israel, who only doeth wondrous things.
- (19) And blessed *be* (he and) his glorious name for ever: and let the whole earth be filled *with* his glory; Amen...Amen.
- (20) The prayers of David the son of Jesse are ended.

Now Psalm 89. Ooh, that’s a big, big, long one.

- (1) I will sing of the mercies of the LORD for ever: ...my mouth will make known thy faithfulness to all generations.
- (2) For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.
- (3) I have made a covenant with my chosen, I have sworn unto David my servant.
- (4) Thy seed will I establish for ever, and build up thy throne to the generations.

There you are. How are you going to get around it? They believe what they believe. You see, they couldn’t accept revelation. They couldn’t do it. And you know—you know where revelation was turned to begin with? It was turned down by Korah, Dathan and Abiram—people that spoke in tongues and prophesied. Gifted people. They turned down the vindicated man, Moses. They got a few gifts!

37. Hold your finger here. It just suddenly struck me. Let’s go back to Hebrews 2. Delineating upon the Godhead; delineating upon Jesus, the Son.

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

- (3) How shall we escape, if we neglect so great salvation; which at...first began to be spoken by the Lord, (By what authority did he speak? On the authority of the fact that he was vindicated to speak.) and (then confirmed unto us by them that heard *him*:
- (4) God also bearing *them* witness, with signs and wonders, and...divers miracles, and gifts (but that followed the Word. And under the anointing Judas could have gifts: Korah, Dathan, and Abiram.)

That's why you can't judge a prophet. You say, "Amen. Amen. Amen." Now, Bro. Branham, as a human being, could make a mistake, but not about the Word.

38 That's why people, I guess, around the Branham bunch, don't like me so much—because I don't talk about the tent vision; which was a composite. There's three visions in a composite. Number two was where he was fishing. And there were big fish. And you know what he told me, what his own thinking was way back? He never did change it. Of course, I think he did change it... He said, "*I believe those big fishermen like Billy Graham are going to come into the Word.*" They never did.

You say, "Well, that made the vision wrong."

No, it didn't. I don't know what it means.

39. You bring me this Word, that's all I care about! That's like a lead balloon. Some of you might get scared right now. If you are so scared, get out of here. You don't belong here. No, because, you see, you're out in the boondocks somewhere. **Word!!!** You can't take one thing or add one thing to it. That vision's correct. At that time he didn't have the correct answer to it. Before he died, I'm sure he did.

The tent: I don't know what it means. All I want to know is this man's vindicated concerning this Word. What's in this Word? Because this is the book he went to. This is the one that spoke that said, "I'm Jehovah." See? Sure. I've got no fuss with visions or anything else. But the prophet has one use, and that is Word. He brings It or he reveals It, or in Moses's case he did both. But the Word that Paul brought was strictly a revealed Word that was already there. And the mystery was enlarged by revelation.

40. So, all right. We are looking at the Scripture here. [Psalm 89]

- (5) ,...the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.
- (6) For who in heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?
- (7) God is greatly to be feared in the assembly of the saints and to be had in reverence of all *them that are* about him.
- (8) O LORD of hosts, (and right on down. Let me see, we could go... Let's take verse 20.)
- (20) I have found David my servant; with my holy oil have I anointed him:
- (21) With whom my hand shall be established: mine arm...shall strengthen him.
- (22) The enemy shall not exact upon him; nor the son of wickedness afflict him.

- (23) And I will beat down his foes before his face, and plague them that hate him.

Now, that's just partial in the life of David. You're looking at a covenant again coming on down.

- (24) But my faithfulness and my mercy *shall be* with him: and in my name shall his horn be exalted. (In other words, His power and majesty will be established.)
- (25) And I will set his hand also in the sea, and his right hand in the rivers.
- (26) He shall cry unto me, Thou *art* my father, my God, the rock of my salvation.

Now, who's is talking about there? The greater Son of David, as they call him.

- (27) Also I will make him *my* firstborn, higher than the kings of the earth. (Who's that?)
- (28) My mercy will I keep for evermore, and my covenant shall (be) stedfast with him.
- (29) His seed also will I make *to endure* for ever, and his throne as the days of heaven. (Now, what's He talking about there? New Jerusalem, the Bride, the seed. See?)

Now, notice right down in here. This is when you're coming down through genealogy.

- (30) If his children forsake my law, and walk not in my judgments;
- (31) If they break my statutes, ...keep not my commandments;
- (32) Then will I visit their transgression with the rod, and their iniquity with stripes.
- (33) Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail.
- (34) My covenant will I not break, nor alter the thing that is gone out of my lips.

So, what he's telling you here? There's a natural progression all down through life: Israel and Christians, doesn't matter what it is. Bro. Branham said *we got seven Church Ages, Israel had seven Church Ages*. You see the thing comes up over a period of time. And in there, there is always has been and will be the just judgment of God upon those who do not live correctly. But you can not say that concerning Jesus because he was the one righteous one. "Thou hast loved righteousness and hated iniquity, therefore God has established thy kingdom." Now you can say David absolutely hated iniquity, but he hated it, but he got into it. Like I said before, he wasn't a son of disobedience. He was a disobedient son. There's a big difference. See?

41. Now verse 36:

- (36) His seed shall endure for ever, and his throne as the sun before me.

Come on. They haven't had a throne for hundreds of years—two thousand years or better. They didn't have a throne back there in the time of Herod. They got wiped out after they got carried off into



Babylon. They never could get back. They couldn't find the ashes of the red heifer that Jeremiah hid. They couldn't establish their worship and God's Own Word did not say He's going to leave them sit there. He destroyed it. But the Gentiles, He comes on the scene in the Book of Matthew, and He does not destroy them; he woos them back—going right into immortality. Now, who is upon the throne? Jesus Himself is. There's the one that's established by Almighty God. But you got to come up through all these ages, and you can see these things.

42. Now verse 38:

- (38) But thou hast cast off and abhorred, thou hast been wroth with thine anointed. (Was he wroth with Jesus? That's ridiculous. With Israel, the kings.)
- (39) Thou has made void the covenant of thy servant: thou has profaned his crown *by casting it* to the ground. (Well, where's the crown, then, for ever?)
- (40) Thou hast broken down all his hedges; thou has brought his strong holds to ruin.
- (41) All that pass by the way spoil him: he is a reproach to his neighbours.

See, you're looking at Israel. Now, they take that, and they say, "There you are."

What's he talking about? He's talking about the Messianic people who are still looking for the Messiah.

"And when we get him, you watch, we will reign and rule over the whole world because of the glory of God in a man like unto Moses, like unto David." Yeah, they've got it all figured out. And they're all wrong.

Now, the Messianic Jew... To the Messianic Jew, the Old Testament abounds with sonship status of Israel. They are looking for one from the lineage of David to rise from amongst them and lead them into mighty deliverance and authority, which there was once over Israel at the time of David and at the time of Moses. Now, you see, I showed you in the Old Testament, there's all kinds of material concerning sonship, but it all depends on who you are and where you want to place it. So, Israel placed it right upon themselves.

43. Now Bro. Branham told us that sonship does not belong to Israel; they are now servants. They're called 'servants', but they're also called 'sons' back there. But they lost it. Why? Because they turned from their Maker, and they could not identify with the God of Israel, though they said they did. And that's exactly what the Gentiles are doing, the so-called Christians. They are identifying with Babylonian gods and calling it God the same as the Muslims. And oh, Saddam praying to God, and wreaking vengeance, upon us. It's the funniest thing in the world because the Americans were praying to the devil, and he's praying to the devil, and they are all praying to the devil. And they're all praying to the devil, except a little handful of folk like us. But they believe it's God.

44. I don't care what you believe. You can believe this is a gold spoon, this little, like a door knob thing with light in it; that's all it is. You can believe that's hippopotamus. I don't care what you believe. Go ahead and believe it. See how stupid it is when you put your faith somewhere it's not vindicated? We're the only ones with a vindicated faith. And that doesn't mean we're vindicated. It simply means that faith is vindicated. "And faith cometh by hearing, and hearing by the Word of God." What does that mean? Faith cometh by hearing and understanding the Word. Faith comes by an understanding. What understanding? The Word. How does that come? By the Holy Spirit.

Well, just a minute. There's six thousand people sitting around here. Everyone's got a different idea. Bring down God. How's He come down? By a prophet. No other way. Come on. People don't believe that. Who cares what they believe? We have nothing—nothing—to do with what they believe. It's a private affair. Try to get inside of my brain. Renewing of the mind. That's why Word's so important. Okay.

45. Now, Paul was the apostle to the Gentiles, but he spoke to his own people, in Romans, concerning the fact of who and what they were and why they were at that particular time. In the Book of Hebrews he attempts to show the sonship of Jesus and the work of that one in the Old Testament Scripture, that it is not a tribe; it is a person. And, if you've got anybody believing in Elijah today, "Oh, it's a... It's a...It's a group. It's a ministry." Hogwash! It's one person. Elijah of this hour is the Lord Jesus Christ Himself. Not man—God. It comes by a prophet. All right.

46. Let's read, then, in Hebrews, and that's maybe as far as we'll get tonight. I don't know. Time goes so fast. Hebrew 1:

- (1) God, who at sundry times and in divers manners spake in time past unto the fathers (in) the prophets, (In other words, in many parts and many ways, God spoke unto the fathers, and he was in the prophets when he did His speaking.)
- (2) Hath in these last days spoken unto us (in) Son, ...

That's right. That has to be right because that's what happened. He said, "The father in me does the speaking. The father in me is doing the works, and nobody can do these works but God; so therefore, it is absolutely true that God is in me speaking."

Because that's the reason the works are given in order to substantiate the Word. They didn't listen. "Oh," they said, "we got Moses."

"Oh," he said, "if you had Moses, you'd listen to me."

They're a bunch of Korah, Dathan and Abirams. They didn't have a clue anymore how man comes on the scene, vindicated by God to say this is "THUS SAITH THE LORD." Didn't have the clue. They haven't got a clue today. Yet the same people read the same Bible I'm reading. I found, first of all, in Romans, then I found it here. I find it there, everywhere I read now. Paul... I find Paul boasting—not boasting, but he is talking about his vindication. Proclaiming it.

47. (2) Hath in these last days spoken unto us (in) Son, whom he hath appointed heir of all things, by whom he also made the worlds; (Well, of course, that's the systems here, and the ages.)
- (3) Who being the (outraying, the efullgence or the) brightness of *his* glory. (In other words, this is the Epiphany of God. The Epiphany of God, the shining forth of Almighty God as to who and what He is concerning essentiality, substance and all the rest.) ... (even) the express image of his person, (or the expression of His person) and upholding all things by the word of his power, (and all things made by Him, and all things continued to be maintained by Him) when he had by himself purged our sins, sat down on the right hand of the Majesty on high...

Now It tells you right there that this one didn't sit on his own hand or on his right hand. It says this particular one, who absolutely is not declared to be God but the Son of God, and God moving in and

through him, in the beginning created, upholds all things, and that same one became flesh and purged the world by His blood.

48. Now, you can become a Jesus-Only if you want to become a Jesus-Only. I am not a Jesus-Only. Because Bro. Branham, he either was a liar or there's some kind of a God that's so fishy, I don't know, and I might as well forget it and just say, "Well, who cares, who knows?" Why should you bust your brains? Nothing you can do anything about it, if this one that stood behind Bro. Branham just lied to us. But in Melchisedec he said categorically that one of the great things about it was, he said, "*We came just like Jesus, except for one thing: he did not bypass his theophonic form; we did.*" What are you going to do?

You say, "Well, I believe it."

If you think that's the way it is, that's the way it is. Now, you see, you've got to be in that position. Otherwise you're going to get completely messed up. You see why Bro. Branham preached vindication so hard?

49. (4) Being made... (Now, It doesn't say here 'being born'. It said) Being made so much better than the angels, ...

What does that mean? That means position wise. He already tells you what He is. He's the outraying of the substance. If He's the outraying of the substance, 'I came out of God; I came forth out of Him,' God giving birth, so to speak. Then, what's it making? Position. But due to what He was, he is positioned over the angels. That's the long and short of it.

(4) ...has he by inheritance obtained a more excellent name than they.

Now, where do you get your name from? You get it from your father. "And I came in my father's name." There's no angel with the name of Jesus. Now Jesus can take on an angel form, like Gabriel. But Gabriel's still Gabriel; Jesus is Jesus. He can inhabit that form; do what He wants to.

50. (5) For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

(6) And again, when he bringeth in the firstborn in the world, he saith, ...let all the angels of God worship him.

(7) And of the angels (And this is what he says about angels:) Who maketh his angels spirits, and his ministers a flame of fire.

(8) But unto the Son *he said*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

(9) Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

Now, that's like a lot of double talk and Jesus-Only, except the prophet said we're not Jesus-Only. He said, "*We're not oneness, we're not threeness, neither are we twoness.*" We're not one and a half and one and three quarters either. One God.

51. Now He's talking about the Father and His Son.

(10) And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.

- (11) They shall perish; but thou remainest; and they shall wax old as doth a garment;
- (12) As a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

Now, this is somebody speaking to somebody. That's why Paul said all things are made by Him. Colossians, all things are made by, and maintained by, Him. And you find in Ephesians, God created all things by Christ Jesus. So He's telling you something here. And yet when He created all things by Christ Jesus... Let's understand this: If He created them by Christ Jesus and reconciled the world by Christ Jesus, then who did it? God did it. And this is *modus operandi*, if you want to call it. Why those Jehovah Witnesses came pretty close when they said Jesus was a—an agent of creation. That's not... That's a lie, He's a Son. Jesus is not an agent of creation; he's a Son. Now he is an agent the same as is any legate. Representative. You can use all those terms, but you got to use 'em the way God's Word put them.

- 52. (13) (Now,) but to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?
- (14) Are not they all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

In other words, He's saying right here, "Hey," He said, "All the angels can do is minister." They're not ministered unto; they're ministers to minister to. But this one is being ministered to. That's why David in spirit said, "Lord," he said, "sit on my right hand." Now Jesus said, "If David in spirit called him Son, whose son is he?" What's this... What's this anyway? This is what you're looking at. "The LORD said to my lord, sit on my right hand." God said to the head of the church sit over here. God's not the head of the church; Christ is the head of the church. And yet the fact is: God is head of the church because we're dealing with spirit.

Now, notice there is an interpolation in here. Now Paul is hitting vindication and, also, substantially calling upon all eleven of the other apostles to back him up. Because not one could contradict him, and Paul was tough.

- 53. (5) (Now,) For unto the angels hath he not put in subjection the world to come, whereof we speak.
- (6) But in one certain place testifie[s], What is man, ...you are mindful of him? or the son of man, ...you visit him?
- (7) You made him a little lower than the angels; you crown him with glory and honour, and set him over the works of your hands:
- (8) You...put all things under his feet. For in that he put all in subjection under him, he left nothing *that* is not put under him. But now we see not yet all things put under him. (In other words, it's a promise that's not yet fulfilled.)
- (9) But we see Jesus, who was made a little lower than the angels for the suffering of death, (and) crowned with glory and honour; that he by the grace of God should taste death for every (The word 'man' shouldn't be in there. It's every 'son'. The word should be in italics; 'man' should be in italics.)

- (10) For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Now, who brings sons? Fathers bring sons. Who's the captain? Christ.

- (11) For both he that sanctifieth and they who are sanctified *are* all of one (source).

That's what Bro. Branham said. No, only difference is He didn't bypass his body; you did. And remember; at the same time, the fullness of the Godhead was not poured into us because the position didn't warrant it, but infinitesimally it was all there. As Bro. Branham said, *If you can hook onto faith, what's in you now, you could create worlds.* And he illustrated. An ocean of water is no different from one drop that comes out of the ocean. It's all the same. Hope you're catching this. We're going pretty fast.

54. (12) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.
- (13) And again, I will put my trust in him. And again, Behold I and the children which God hath given me.
- (14) Forasmuch then as the children are partakers of flesh and blood, he likewise also took a part of the same; (not all of it, no sir. He had a created egg and sperm.) that through death he might destroy him (or bring to nothing) him that had the power of death, that is, the devil;
- (15) And deliver them who through fear of death all their lifetime were subject to bondage.
- (16) For verily he took not upon *him the nature of* angels; but he took *him* on the seed of Abraham.

Now, this one's bigger than angels, bigger than men.

- (17) Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, (This is a priest to God, not God the priest.) to make reconciliation for the sins of the people.
- (18) For in that he himself hath suffered being tempted, he is able to (help) them that are tempted.

Then he said:

- (10) Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and high Priest of our [con]fession Christ Jesus; (Consider him.)

Now He set him forth as what? Son of God, not God the Son: Son of God. Though essentially and substantially of the sameness of God, he had a beginning. Therefore, as sons have beginning, he's Son. This is not God the Son. This is the Son of God, what we are looking at.

55. Now, let's go back to Heb 1:5. Now first of all he mentioned the first little bit, he said, "Being made much better." In other words, everything about him was greater. Now, in verse 5:

- (5) For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? (Now, that's exactly true. See?) And again, I will be to him a Father, and he shall be to me a Son?

So, we go back to Psalm 2. And anybody with a concordance can look it up. Okay.

- (1) Why do the heathen rage, ...the people imagine a vain thing?
- (2) The kings of the earth set themselves, and the rulers take counsel, against the LORD, and against his anointed, *saying*, (Now, watch. "Against the LORD and against his anointed.")
- (3) Let us break their bands asunder, (Let us break their bands.) and cast away their cords. ('Their' is a plural. Not 'his', plural.)
- (4) He that sits in the heavens shall laugh: the LORD shall have them in derision.
- (5) Then shall he speak unto them in his wrath, and vex them in his sore displeasure.
- (6) Yet have I set my king upon my holy hill of Zion.

Now, that can have different fulfillments. That can be the time right there where, after the White Throne judgment and the holy encampment is there, they come against Him then. It could be during the great tribulation, the time they're all coming against Jerusalem, all of these things.

56. (7) I will declare the decree: the LORD said unto me, Thou art my Son; this day have I begotten thee.

Now He never said that to an angel. Why? How do you know? Because there's no angel mentioned there. And He couldn't anyway because angels have one function alone, and that is to minister, not be ministered to. So, He couldn't minister to them.

Now, if you don't believe it, try to feed a rock. Hey, try to feed this. Come up here. Anybody got any carrots or cookies, baby bottle? Try to feed this thing. You can't. Neither can angels be ministered to. And if you try it, you go into idolatry. The Bible warns you. See? Notice how people try to capture you. Angels are spirits; angel's 'a messenger'. Also, notice how people try to capture you. When did Bro. Branham try to capture anybody? He could have filled his church, a great big church, he just turned them aside. Of course it's unfortunate for the people.

57. Now, here we turn them aside, but we do that for ourselves. We're not trying to win the world. Not interested. If they come, they come, if they don't, they come and they leave. Well, because I'm not sweet enough. I should smile and tell you some lies maybe. Well, drop dead. One thing I don't want to be is a liar. I used to lie like the devil when I was a kid. It's a shameful thing. See, deceit lies in the devil.

- (7) I will declare the decree: the LORD said unto me, Thou *art* my Son: (Angels are not sons; created spirits) this day have I begotten thee.
- (8) Ask of me, and I'll give *thee* the heathen *for* thine inheritance, the uttermost parts of the earth *for* thy possession. (Now, that's the promise made to Abraham.)
- (9) Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. (That's Armageddon, and at the White Throne.)

- (10) Be wise now therefore, O ye kings: be instructed, ye judges of the earth.
- (11) Serve the LORD with fear, and rejoice with trembling.
- (12) Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are*...they that put their trust in him.

Now, notice back here, “This day have I begotten thee. I’ll be to him a father, and he shall be to me a son.”

58. Now, that’s over in 2 Samuel. And I’m not smart. I didn’t find It on my own. So, don’t think I did. I had to look It up, like you had to look It up, too.

So, 2 Sam 7:4-17; we read It.

- (4) And it come to pass that night, the word of the LORD came unto Nathan, saying,
- (5) Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house to dwell in? (and so on and so on and so on.)

And in verse 8:

- (8) Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, ...

Now ‘Lord of hosts’ is a very special title. Now, David was a man of war and the captain over the host of Israel. So now, God is identifying Himself as the captain over the captain: the supreme commander.

- 59. (8) (Now he said,) (you were over) the sheep (and I made you) ruler over... Israel, (my sheep):
- (9) And I was with you whithersoever you went, and have cut off all thine enemies out of your sight, and made thee a great name, like unto the name of the great *men* that *are* in the earth.

Now, Bro. Branham talked about that. Didn’t make him the great name over all great men, made him great name in the earth.

- (10) Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in places of their own, and move no more; (ho-ho) neither shall the children of the wicked afflict them any more, ...

There won’t be anybody there to afflict them. He’s going get rid of them. Hey, you don’t... If you don’t have to scratch, you don’t have the itch. So, the itch is gone no more scratching. Right? No more poverty, you eat. No enemies, no fight.

- 60. (10) Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell therein, and move no more; (So, and verse 11:)
- (11) And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from thine enemies. Also the LORD telleth thee that he will make thee an house.

Now, see, the time of judges, that was all right, but that wasn't like David coming in and setting the kingdom up. No way, shape and form. And verse 12:

- (12) And when thy days be fulfilled, thou shalt sleep with thy fathers, and I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

Now, notice. Now, remember; he said—Jesus said now, whose son, who—whose son shall this Messiah be? They said David's. He tells you right here.

- (13) He shall build an house for my name, and I will stablish the throne of his kingdom for ever.
- (14) And I will be his father, and he shall be my son. (Now, that's the one you're looking at. Now, go back to the earthly part.) If he commit iniquity, ...(And that's not Jesus; that's David's own kids. See?)
- (15) But (his) mercy shall not depart..., as...*It* (went) away from Saul.

In other words God has promised that, absolutely, David's lineage... And that refers to Christ for ever and ever. Absolutely, there's got to be a man sitting upon a throne at some time that has a tremendous kingdom which is all his own. He said, "I will be to him a Father." Yeah, he said, "And I will be his Father, and he shall be my son."

61. Now he said, "Which angel did he say that to?" You're not looking now at this particular place which Paul says generically. You are not looking at the human race, although he's a part of the human race. That's chapter 2. Made like unto the sons of men, visage more marred, all the suffering of Christ. But He was that one, and he's the one in what they call the Davidic covenant: Christ in the Davidic covenant, coming right on down, down, down. And remember; at the time that Jesus was born into the tribe of David, from his mother's side and also from his dad's side, which wasn't his dad but the figurehead of the house, Mary's husband. But he had not touched her, he was not his child. Absolutely there was no king. And, when the people said this is the king of Israel, the Pharisees said we have no king but Caesar.

So, they had to look for somebody, absolutely, who could trace his genealogy from David, and that one person there would positively be the one that he'd be the Messiah. That is why there's two records, in Luke and in Matthew concerning the genealogy of Jesus Christ.

62. Now, let's go to verse 6. How much time have we got? No we haven't got enough time. What we're going to do is go to the Communion Service because you won't have it next week; you won't have a Wednesday service. We'll make a little quick review here, and we'll go into this particular portion here, and maybe we can finish up and take your questions by Sunday morning. I don't know. But we won't have time to get this finished, so there's no use trying to do it.

So all right. You've got enough to think about. I talked very fast tonight; it's all right. If you got twenty percent, that's good. I've got my notes.

Let's rise and be dismissed. You can borrow my notes. Won't be any good; I can tell you that. Better get a tape.

Heavenly Father, we thank You again for Your love and mercy, Lord. You answered our prayer helping us to see these things which are in the Word, to look upon them, O God, and know that is exactly as You said, exactly as a prophet came, it has to be revelation. It has to be that which can discern the Word and know the truth and pick out that which is for this hour so it is not wrested and is not put in another category, is not debased. And we see the terrible things that happen, Lord. We just... It just...



Exactly, exactly, exactly, every single Word in Your Book has proved itself because there's life in It. There's not one contradiction.

Now Father, help us to receive as never, never have received before, the validity of the revelation which we had and the—and the joy we can have and the peace, the satisfaction, the firm foundation, O God. And there will not be any moving or shaking because we're built upon the firm foundation. Let the floods come, whatever they may be, this that and the other thing. We know that these things don't mean very much to us at all, because already You just said, "Look up, your redemption draweth nigh." That's what It means because the Word has been established unto us.

And so now, with grace in our hearts, Lord, because of You we receive the truth, and grace and truth can flourish. And may it come forth in moderate, beautiful, temperate lives, Lord, that give Thee honor and glory, that show the love of Jesus Christ in our midst, the love of God to each other, the blood of Jesus Christ cleansing us as we all walk in the light, looking and going forward, hastening to that great day, which we know certainly has come upon us.

Lord, we know in our hearts, we don't dare say this and that, Father, but surely, Lord, this is the last hour. This has to be when all nations are there, showing in token they could go against Jerusalem in fifteen minutes. It wouldn't matter. Things could break overnight, Lord, and that's fine. They will, too, one of these days. It'll be just like the veil lifted off the statue, and there it is all the time. Suddenly, the clouds roll away, the mists roll away, and there it is all the time. Father, we know that's true. We know You're working, and You're mightily working in this hour, Father.

So, we commend ourselves to You this night and to the life and the love that's in the Word, O God, as nothing else. Let It be our portion and a portion of life come through It.

Now unto the King eternal, immortal, invisible, the only wise God, be all power, honor and glory for ever. Through Jesus Christ our Savior. Amen.

"Take the Name of Jesus with You."