

# Facts of Our Faith #6

Whose Son Is He?

Refuse Vindication, Turn Down God

March 2, 1991

Shall we pray. Heavenly Father, we're grateful that You've given us the ability, also the energy, the strength, to come to service, Lord, where hopefully, we will worship You in Spirit and in Truth. We do know, Lord, having followed the revealed Word, vindicated to us by Yourself through a prophet, that we have Truth in our midst. May we now have it in our hearts, and going from that, Lord, may we walk in the Truth, walk in the light, as You are in the light, and have fellowship one with another, the blood of Jesus Christ, Your Son, cleansing us from all unrighteousness. Help us to understand, to believe, Lord, and then walk. In Jesus Name we pray. Amen.

You may be seated.

1. Now we're on Number 6 of "Facts of Our Faith". And based on two very definitive statements which premises in turn are based on vindication... So, I want you to understand what I'm saying now, that there are two very definitive statements, and the premises of those statements and what those statements bring forth are based on vindication. And because of that, up to this point we've been dealing with the subject of Godhead and the presence of Jehovah as our main doctrine in this presentation of the "Facts of Our Faith". We might not get beyond that, but those are the two that we are really dealing with.

2. Now statement Number 1, declared in 1962, is: "*My ministry is to declare that He is here,*" which absolutely sets forth the presence and the appearing of God Himself: Jehovah of the Old, Jesus of the New. Bro. Branham declared that, *as, when Moses went down to Egypt to deliver Israel, God appeared not only in signs and wonders when He went down, but He appeared Himself visibly in a Pillar of Fire upon Mount Sinai, so today.*

And it's true that... I believe there's quite a grasp of this understanding amongst the people who claim they follow Bro. Branham and his message, but they don't seem to be doing too much about it. It more or less becomes a doctrine to them. Something like, you know, you say, "Well, I know enough about electricity to press a switch," and never even wanting to get acquainted with it, never wanting to know what it's about, just more or less making use of something which is there.

Well, this would be totally inadequate in the light of the Scripture that says, "Behold, I stand at the door, and knock: and if any man hear my voice, and openeth up, and I sup with him, and he with me." There is where it would be entirely inadequate to take that attitude. However, I think that most of them simply do take that attitude. They say, as some have said, "He's here, so what?" So, Number 1 statement, the presence of the Lord, the appearing.

3. And Number 2, set forth under the seals in '63, is both a statement of factual doctrine and a command concerning our acceptance of it. And Bro. Branham said, "*The major revelation of this hour is that there is one God, and you must be baptized in water in the name of the Lord Jesus Christ.*" Then there's a further declaration of obedience was set forth at that time. I think it was the last night that he preached, in these words: *THUS SAITH THE LORD, if you've been baptized in any other way than the name of the Lord Jesus Christ you must be rebaptized.*

Now, at this particular time in this series we have been insisting from the Scripture that God is not a trinity of persons forming a Godhead of one substance in mind and power in which there is 1) God the Father, eternal Father, 2) God the Son, eternal Son, 3) God, the Holy Spirit or Holy Ghost, whatever you want to call Him, eternal Holy Spirit. But factually there is one God, Who is Spirit, period.

4. Now, God always was; and 'eternal' means 'there is no beginning'. As Bro. Branham said, and I know Adam Clark ahead of him said, "*Sons have beginnings*," so the Son can not be eternal as to his actual existence. And also, not only do they have beginnings, but as Adam Clark also said, you cannot find that word in the Bible: 'eternal Son'. It is absolutely a contradiction of the Scripture. Now, the term 'Holy Spirit' only indicates by its action, so you can tell what spirit it is, whether it is God or not.

Now, you remember I mentioned that some time ago when I mentioned the Spirit of God, it has to do with the character of God by reason of what actually is manifested by God, or what you can really know is of God. And Bro. Branham actually brought that out, though I had forgotten he said it, because he mentioned to us that you can tell if it's the Holy Spirit or not by the way it is acting. And from that, of course, you will derive the marvelous doctrine of 'Alpha and Omega'.

5. But over in Ecclesiastes, you notice in Eccl 3:14:

(14) I know that, whatever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before him.

(15) And that which hath been is now; and that which is to be hath already been; and God requireth that which is past.

So, you can see there that, whatever God did in the beginning, He continues to do and He never stops changing in how He does things. He keeps on doing the same thing. As Bro. Branham said, *if God*, you know, *sacrificed by blood for the remedy of sin then there's no other way He could ever do it*. Because God can not have one thought, then second thoughts. And, if God can not have second thoughts, neither can God have second actions. It's utterly impossible to change either God essentially, or His ways because, actually, what He produces must be innate with Him, or it wouldn't be produced.

6. So, when you go back to Genesis 1, and you read in there what the Holy Spirit has brought through Moses, It says:

(1) In the beginning God created the heaven(s) and the earth.

(2) The earth was without form, and void: and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the water.

(3) And God said, Let there be light: and there was light.

Then you get a couple of chapters in there of the delineation of creation and God dealing with man, and so on. So, you see, what you're looking at is absolutely the Truth with what Bro. Branham said. You see what is going on, and then you know what spirit is doing it. Well, where could you ever find any spirit outside of God that creates?

7. Now, this is where you see the Church of Christ, and these people are so... They're absolute spiritual idiots. I mean you can tell that they don't have anything from God, so everything they have must be of the devil. Now, whether you want to say that or not, I'm sorry, I've said it for you. You don't have to back it up. But the fact of the matter is, they say the devil can create. Then they turn around and say the devil can heal. That is absolutely a lie. Because there is only one Creator, and God claims it, and He said, "I am the Lord that healeth thee."

So, when you begin to see certain things transpire, you can not be of God unless you know that this is of God because, absolutely, you must have a discerning of spirit. And I'm not saying discernment of spirits now. I'm talking of a discernment of spirit, so you can tell if it's God or not.

8. So, now let's go a step further. Let's go back in here to Deuteronomy 18, and let's find out what the Bible says right here. And It says here, verse 15:

- (15) The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;
- (16) According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

Notice he calls it Horeb; doesn't call it Sinai.

- (17) And the LORD said unto me, They have well *spoken that* which they have spoken.
- (18) I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.
- (19) And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

Now He tells you right there, I'm going to do a certain thing; I'm going to do it a certain way, through a man, and, if you don't listen, it's curtains, because this is what the prescription is.

- (20) But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

In other words, these people are going to be so astute that they're going to kill the right person every time. You can see where Israel was when they killed the right person at the wrong time. Well, come on. Is it going over your heads? You follow what I'm saying? You can tell if it's God or not. What's going on?

- 9. (21) (Now,) and if thou say in thine heart, (Hold it. I'm kind of dumb about this thing.) How shall we know the word which the LORD hath not spoken?
- (22) When a prophet speaks in the name of the LORD, if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet spoke presumptuously: thou shalt not be afraid of him.

And this is vindication, predictive vindication that gives him the authority to speak. Because a prophet's ministry is to bring the Word, not signs and wonders. The signs and wonders are merely incidental to get your attention and prove what's coming from whom or who is sending forth what. See?

10. Now, let's got to Psalms 103. Let's find out now. Psalms 103:7.

- (7) He made known his ways unto Moses, his acts unto the children of Israel.

Now, watch how true this is. Israel never caught on God's way of doing things so they could know it was definitely the Holy Spirit, and being God, you better listen or it's required of you. Now, that's judgment. Right? Well, come on. Prophets and judgment you cannot separate.

All right. Let's now go to Numbers 12. And this is going to be even more so. Numbers 12:5-8.

- (5) And the LORD came down in the pillar of the cloud, (That's where Miriam shot her mouth off about Moses.) and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they came forth.
- (6) And he said, Hear now my words: If there be a prophet among you, *I* the Lord will make myself known unto him in a vision, *and* will speak to him in a dream.
- (7) My servant Moses *is* not so, (Prophet above a prophet. Prophet over prophets. Prophet over everybody. All right; keep moving.) who *is* faithful in all mine house.
- (8) With him will I speak mouth to mouth, even apparently (visibly and openly), not (metaphorically) in dark speeches; and the similitude of the LORD shall he behold: (What's the similitude? At that time a Pillar of Fire.) wherefore then were ye not afraid to speak against my servant Moses?
- (9) And the anger of the LORD was kindled against them; and he departed. (And she was stricken with leprosy.)

And you know, Aaron didn't live too long either. He lost a lot by shooting his mouth off and siding with his sister. Now the thing is this: He should have known that this was God. No. Miriam said, "Well, that's just my brother. I nursed him. I was the one that took him down there in the river Nile and hid him in the bulrushes and shooed the crocodiles away. Hee-hee, I'm somebody. And bless God, I got inspired, and I sang a little prophecy, too."

And God said her father should have spit in her face. That's what God thought of His Own anointing on that woman. Shee. I'm not as mean as I look and sound. Don't kid yourself. But I want to tell you something.

11. I want you to go now to Numbers 16, and I want you to see just how much good it does for those that aren't seed to try to apprehend the things of God.

- (1) Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, (They're Levites.) the son of Eliab, and On, the son of Peleth, sons of Reuben, took *men*:
- (2) And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: (They had a big board up there, I tell you.)
- (3) And they gathered themselves together against Moses...against Aaron, and said unto them, *You take* too much upon you, seeing all the congregation *are* holy, (Didn't say 'is holy', like one lump now. He said, you know 'are', every single one. Boy, we got something on the ball.) (and) every one of them, and the LORD is among them: wherefore then lift you up yourselves above the congregation of the LORD?

I suppose Moses was the one that brought the lice and more rain and the fog and smog and the hail stones, and the floods, and the blood and everything else. I suppose he was the one that opened the Red Sea. I suppose he was the one that was upon Mount Sinai in a flame. What I'm trying to get you to

understand is this: If you are not elect, this means nothing to you. And, if you are elect, it means everything to you because you understand the Spirit of God and you know the Spirit of God, and you can say “that is the Spirit of God” from what It does. And there It is on that picture; and people still call It the devil. Oh, they say, “Well, phenomenon.” They’ve got a name for it.

12. Now, these people were separated, and God took them down to the pit alive. These people at the time of the exodus, prior to the going in, they went down into the pit alive because Moses said, “If these men die a natural death, then God You are not backing me up.” And this is the one time the prophet got mad. The meekest man ever lived, outside of Jesus Christ. Yeah. People got mad for him one time. He said, “enviest thou for me, would that all the children of God were prophets and they all prophesied.” But when they came down and denied God’s way of doing things, and the speaking mouth to mouth and lip to ear and having been made apparent, that’s when he stood his ground, and he said, “Now, listen; they’ll die the common death, if I’m not the one and only one, and I’m your servant, your prophet.”

You know what? They didn’t die a common death.

13. Now, just for that, let’s go to Jude. And, as we read in Jude:

- (1) Jude, the servant of Jesus Christ, (the) brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:
- (2) Mercy unto you, and peace, and love, be multiplied.
- (3) Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that you should earnestly contend for the faith which was once (for all) delivered unto the saints.
- (4) For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.
- (5) I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. (Now, notice; after they came out.)
- (6) And the angels which kept not their first estate, but having left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. (That would be White Throne.)
- (7) Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.
- (8) Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.
- (9) Yet Michael the archangel, when contending with the devil he disputed about the body of Jesus, durst not bring...a railing accusation, but said, The Lord rebuke thee. (They couldn’t do anything anyway. It’d take God to do it.)
- (10) But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

- (11) Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsayings of Core. (That means at the end time, which we are talking about in Jude here, these people will not die naturally. Fire's going to come down and destroy them all.)

Now, what I'm trying to get you to understand is: God vindicates Himself. He makes utterly known Who He is so that no man is with excuse, whether they want to or not. If you think they're having trouble over there in the Middle East because they are poor, ignorant people, I've got news for you. The Jains and the Shiites were there when Bro. Branham challenged them, as a Mount Carmel showdown. And they know who God is, but they made the devil their god. That's why you have, not Armageddon, but you have the seeds of it.

14. And the talk is consistently going that the Palestinian question must be settled, and you better believe we're going to be on the wrong side when it is. But Israel has sophisticated weapons, and they're not going to stand back and act like a bunch of scared yahoos. Because no matter how they got there, God put them there. And they will have a showdown with the world. Because the whole Roman empire, Holy Roman, (Call it what you will.) will be against them exactly as the Bible says. All right.

15. So, by vindication we know the truth, that there is a God, one God, Who is Spirit. And because of His Own Word, which He has thoroughly vindicated unto us, we can establish immediately whether it is God or it is not God. There you are. But there is also the Son of God. And that's not a part of the Godhead, because it is not God the Son. And this is where the church flounders. It started off track in Paul's time, and it's completely in error today.

You'll notice exactly what It says in the 2 Corinthians. Most people read It and then pass right on as though it doesn't mean anything. They don't study it. He said:

- (2) I'm jealous over you with godly jealousy: (2 Cor 11:2) I've espoused you to one husband, that I may present *you* as a chaste virgin to Christ.
- (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 that is in Christ.
- (4) For if he that cometh preaches another Jesus, whom we have not preached, or *if* ye receive(d) another spirit, which ye have not received, or another gospel...

There you are: not a Father, Son and Holy Ghost. It's a matter of God, His Son and the Word. See? It's already completely destroyed.

16. Now, since Paul lays it on the line that the error has already set in, and Bro. Branham said the Word corrects the error, or there can be no correction, what is true... We go to where Paul speaks of this Son of God, and we know It's Hebrews 1 and 2.

- (1) God, who at sundry times and in divers manners (That's 'in many parts and ways'.) spake in time past unto the fathers (in) the prophets,
- (2) Hath in these last days spoken unto us in Son, whom he hath appointed heir of all things, by whom also he made the worlds.

Now, let's understand this, that Paul was not taught this by anybody. He received this by utter revelation. He was not there in John 16, John 14, and other chapters to hear Jesus say, "The Father in me is doing...giving me the things to say;" "The Father in me is doing the works." He was not there.

Whatever or whoever it was that spoke to Paul positively said the same thing that Jesus said. That's why He said, "I received it by revelation of Jesus Christ. He was my mentor."

17. Now, watch what he also says, "He appointed heir of all things." In other words, if you are appointed heir, something must have already been established by somebody else for you to take over. So, if Jesus is literally God and part of a Godhead, one of three, or is Jesus-Only, where you become heir to your own substance. God Himself said, "Have not my hands made all these things? What are you trying to offer them back to me for? I can have anything I want; the cattle upon a thousand hills are mine." He said, "Get your hearts lined up." See? Okay.

18. (3) Who being the (outraying) of *his* glory, (or the outraying of glory,) and the express image of his person (the expression of his person) and upholding all things by the word of his power, (Now, that's that one. Now, when he became flesh, He could) purge our sins, (and then sit) down on (his own right hand. That's not what the Bible says.) the right hand of the Majesty on high.
- (4) (Now) being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Now, where do sons get their names from? Their fathers. "I came in my Father's Name, and you didn't receive me." What's so hard to understand there? Does that make him a part of the Godhead in the sense God the Father, God the Son? Why would it be his father's Name, if it's all one? If in essence and in wisdom and in power there is a complete mutuality as though there were three glasses of water poured into one big dish--pitcher, and they're all of one completeness and identity, how would one of them be different from another? How would you call one Father, one Son, one a Holy Ghost? See, the Trinitarian concept is utter folly. He got his name from his Father. And fathers beget. So, this one is the Only-begotten Son of the Father, and he's also been made, which is position.

19. (5) For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? (John puts that down as the Only-begotten Son, even way back there.) 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 firstbegotten into the world, he saith, Let all the angels of God worship him.
- (7) And of the angels he said, 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.

Now I know the trinitarians right there, they love that because they think God says to God. But you know, those words aren't what they think they are in many, many cases.

- (9) Thou hast loved righteousness, and hated iniquity; therefore God, (Now, watch.) *even* thy God, hath anointed thee with the oil of gladness above thy fellows.
- (10) And, Thou, Lord, in the beginning hast laid the foundation of the earth; the heavens are the work of thine hands:
- (11) They shall perish; but thou remainest; and they shall wax old like as doth a garment;

- (12) And as a vesture shalt thou fold them up, and they shall be changed: (for) thou art the same, and thy years shall not fail.
- (13) But (un)to which the angels said he at any time, Sit on my right hand, till I make thine enemies thy footstool?
- (14) Are they not all ministering spirits, (He's saying the same thing over again under different conditions.) sent forth to minister for them who shall be heirs of salvation?

20. Drop down to verse 5. [Hebrews 2]

- (5) For unto the angels hath he not put in subjection the world to come, whereof we speak. (New heavens and a new earth, after the Millennium. Angels don't run it. You got a big angel running it right now. He's called the devil.)
- (6) But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, ...you visit him?
- (7) You made him a little lower than the angels: you crowned him with glory and honour, and set him over the works of your hands: (Now Adam had that, too.)
- (8) Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. (Yet now we see not all things yet...under him. (That's not Adam. He's talking about Jesus.)
- (9) But we see Jesus, who was made a little lower than the angels for the suffering of death...

Now, notice what he said over here, "but you made him better than the angels." Now, over here he's made lower than the angels. What did that tell you? That tells you Philippians, 'He laid it all aside and came down, took upon himself a form of flesh.'

Now, you can't deny what the Bible says. See, there's no way.

- 21. (9) . . .for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every (The word 'man' is not in there. Every 'seed' is what it is.)
- (10) For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons into glory, to make the captain of their salvation perfect through sufferings. (Now It tells you right here:) For it became him, from whom are all things, and by whom are all things, in bringing many sons into glory, (to do what?) to make the captain (which is the great Son) captain of salvation perfect through sufferings.

He's not... God's not talking about God's sufferings. He's talking about the Son's suffering. See?

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

Now, who's the one that you're set apart in? That's in Christ. Now It said the One that sets you apart, and you're set apart in Him, you're all of one. Now, keep that term in mind. It says 'you're all of one'.



Prove it. You can't do it; you got to believe it. See? And the only way you can believe it is: believe the Word. Because you can recognize what spirit is dealing with you. If you see a floozy, woman preacher come on the platform, then it's not God. I don't care if she's anointed or anything else; it's not God. She herself has got a wrong spirit. You can't trust what she says or anything else she says. It goes with man the same way. You see him messing around, not staying with the Word of God...

22. (11) (Now) for both he that sanctifieth, and those that are sanctified *are* all of one source: for which cause he is not ashamed to call them brethren,
- (12) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. (Unto whom? Unto Himself? No. Unto God, the Father, Who is the Father? His Father--our Father.)
- (13) And again, I'll put my trust in him. And again, Behold I and the children which God hath given me. (Now, all those are right in the Scripture there, and these are things that the Jews could not understand.)
- (14) Forasmuch then as the children are partakers of flesh and blood, he... likewise took part of the same; (He didn't take it all. Took part of it.) that through death he might (bring to nothing) him that had the power of death, that is, the devil;
- (15) And deliver them who through fear of death were all their lifetime subject to bondage.
- (16) For verily he took not on *him the nature of* angels; but took on *him* the seed of Abraham.
- (17) Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.
- (18) For in that he hath himself suffered being tempted, he is able to (help) those that are tempted.

Now, this is the story of who Jesus actually is, the Son of God, and he has become the great High Priest since he laid aside his original heavenly glory with the Father, veiled himself in flesh, and God working through him, bringing reconciliation unto God Himself, this being the supreme sacrifice, raised from the dead. Now he's at the right hand of God, and he's the High Priest. And there's not an Aaronic priesthood any more. It's a Melchisedec priesthood. See? Now, that's why we have the subject, "Who Is This Melchisedec?" And Bro. Branham actually said... Well, he said, "*We came the same as he did, except he did not bypass his theophonic body.*" And what are you going to do about it? See? You've got to believe what the prophet taught you.

23. Now, before we compare Old Testament Scripture and the New--because this is New taken from the Old--let us understand right now, except for vindication, Paul is nothing but at best a private interpreter of Scripture or at worst, a stupid, deceived person because he ends up dead for preaching Christ as the Son of God crucified, then risen and the Savior of mankind, and he, Paul, the one and only true prophet and revealer of God and His Son and the Truth.

24. Now, what I'm trying to get to you, and have been trying to get for days on this, is the fact that you can not go to your Bible and pick anything out of your Bible and say, "This means that." Because you don't know that it does. In the first place when you begin to talk about Jesus the Christ, there is no way that you can possibly convince a Jew that you are right, unless he is seed like you or there is some type of

vindication. Now the Jews know there is vindication, but they don't believe in it anymore, except in a very minor sense of the word, because they were blinded. Had they not been blinded they would have seen it.

And so, as we go over these Scriptures here, (We'll do it rapidly.) you will find that you are stuck with the understanding that, if somebody isn't vindicated, it's all up for grabs. Either the man is completely his worst enemy by vaunting himself to no purpose, or he's completely deceived by somebody else, and he's going to get it from God in the end.

25. Now, can you believe for one second that the apostle Paul would have stood up the way he stood up without something from God? There is no way he would have done it. You saw this in like manner, in a lesser way by far, in Luther who stood there and said, "I can't help it." Now the question is, Luther, was he vindicated? The answer is no; he was not vindicated, but he was indicated as a reformer in the Scriptures--right in the Bible. So, he was there all right. John the Baptist, though not by name, was indicated, positively placed in the Book of Malachi and in Isaiah. And at the end time there has to be a prophet rise with the spirit of Elijah upon him, absolutely indicated in the Scripture. But the point is: How will we know? You can only know if God comes on the scenes and lets you know. There isn't any other way you're going to get it.

Now, remember; the apostle Paul was the one man to whom the revelation was given. Peter, James and John and these men were not given the revelation by the Holy Ghost. Jesus said to them, when the Holy Spirit is come, He will teach you all things, lead you into all truth, and bring all things to your remembrance whatsoever I have said unto you.

26. Now, when he was with them on earth, he taught them. But listen to me; what he taught them in the forty days after his resurrection nobody knows. Nobody knows. But I can tell you how you can know. You can know by what Peter said at Pentecost. You can know by what John said. You can know by whoever taught Luke and Mark to put down what they put down in those Gospels. They got it one hundred percent correct.

And you can tell, also, that when Paul appeared on the scene and came with the definitive revelation, Peter knew that Paul had seen the risen Christ. They actually walked and talked with Jehovah in the form of the Pillar of Fire. We're not talking about the risen one now that we saw on the right hand of the Majesty. He never came down and walked and talked with Paul. He was the one that returned to a Pillar of Fire. That's the One we're talking about. Jehovah of the Old Testament, He literally came down and absolutely revealed when He said, "I am Jesus" he said, "I'm Jehovah." I'm Joshua Saviour." Because that's exactly what it is--or Jehovah Saviour, Joshua, because Jesus is Joshua, and that's what it means. 'Jesus' in the Greek is 'Joshua' in the Hebrew, which means 'Jehovah-Savior'.

And He came down and gave the revelation. And Peter could tell, and John could tell, they knew that this was the one that had met with God. And you know, I don't believe they were jealous over the fact that this one had the revelation. As Bro. Branham said, "*Paul had the revelation. Peter had declared it, 'Thou art the Christ, the Son of the living God.'*" And Jesus said *'Upon this rock will I build my church.'*" And Bro. Branham said *the rock of revelation*. So, Peter understood.

27. So, what I'm saying here, then, without vindication there is no way that you can move. And Paul was vindicated; so therefore, what he said was the authentic, absolute Truth taken from the Bible, which God Himself had given by the mouth of all the holy prophets. So, when there comes a man on the scene, and he's got to give all the Word according to Acts 3, he has got to be vindicated to reach in that Book and say, "THUS SAITH THE LORD".

28. Now then, if you think this church is standing upon some sloppy sentimentality, all I can say is, "Hey listen; I'll be quitting preaching after I'm through with brother..." [Bro. Vaile comments on something that needs removed.] Look, when I'm through with Bro. Kocourek's, I don't know if I'm going to be

preaching again. I'm not saying that as a threat or anything, I'm just saying, "Hey," to you people here, "I might not even preach. You won't have to even come back because you've been thinking all the time that I'm just talking over, you know, a bunch of junk I'm peddling you."

Well, I've got news for you. I haven't peddled you junk at all, but told you the truth.

I might not...?... I know that myself without anybody telling me. I'm not much to hear. I can't even stand to hear my own tapes. Now, if I sat down and wrote them out, I could like that because I'm quite studious under those conditions. And I can get pretty rough up here. That's not how I like it, either. But you've got the truth, so you're not too bad off. And the thing is: vindication does it. I'm not vindicated, but I'm preaching a vindicated Message. And I know where I stand on that particular way.

29. Now, herein we find, which I have just read here, the Old Testament revelation of the Son of God, not God the Son. So, we are not Jesus-Only; we are not twoness; neither are we a trinity. We are not that. Now I want you to notice, as Paul is beginning to unveil who this One is, not now hidden in the Old Testament, but having been manifested in flesh, he reveals that One that we know as the Son of God. See?

Now, watch; in Hebrews 2, there are 4 verses I want to read. I left them out on purpose.

- (1) Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.
- (2) For if the word spoken by the angels was steadfast, and every transgression and disobedience received a just recompence of reward;
- (3) How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and confirmed unto us by them that heard *him*;
- (4) God also bearing *them* witness, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will?

Now he tells you right here, he said, "God was in the prophets telling the father certain things." That takes you right back to Moses, because in chapter 3 he goes to Moses. He said:

- (1) ... consider the...High Priest of our confession, Jesus Christ;
- (2) (Now) who was faithful to him that appointed him, as was...also Moses.

So, when he said God was in the prophets back there, dealing with the fathers, he then takes him to Moses. Now, they knew that Moses was vindicated. He was the prophet they listened to. They also knew that Moses said that God would raise up a prophet like unto him, but far beyond him, to the extent it would go to the vast regions of the world. And those that didn't hear would die. Now the same people, also, in knowing Moses, understood the covenant of Abraham.

30. So, what Paul is telling them, he said, "I am a Hebrew of the Hebrews. I was one of the chief of the Sanhedrin." He said, "You couldn't put a finger on me. I sat at the feet of Gamaliel." And he said, "If anybody knew, I knew." But I'm going to tell you: I knew wrong because I was killing the very people of Almighty God that I have associated myself with." Now he said, "You Hebrews listen to me." And he laid it out here.

Now he's pleading his vindication. He said the people didn't listen to Moses. They didn't listen to the prophets. As Jesus said, "The prophets you stoned and you killed; you didn't want them." Now Paul is saying the same thing. And he said, "You know as I know you Jews know, that every transgression and

disobedience there was a reward reaped which was destruction or punishment. Now he said, if they died under Moses law, (And you know that they did. God demanded it.) every act of disobedience was justly recompensed. How are we going to escape, if I am telling you the truth which is vindicated?

31. Christ didn't only vindicate Himself; He vindicated the apostles who preached what Jesus preached. Now, remember; they didn't have the revelation. They had the Word that was taught them face-to-face by Jesus. You keep that in mind. Bro. Branham said so, and that's the truth. They could say, "We ate with Him and slept with Him," that's exactly right, they did, but they didn't have what Paul had. Because they couldn't go to the Gentiles, which we'll talk about when we get to the platform into the foundations.

32. Now, watch: "It was first spoken by the Lord and confirmed unto us by them that heard him." Day of Pentecost. How? "God bearing them witness, both with signs and wonders and divers miracles and gifts of the Holy Ghost according to His Own Will." Now, what followed their Word was absolutely vindication to the extent that it came out of the Word because Christ had already vindicated their Word by what He did, and appearing and being seen by five hundred. And they turned it down. And Paul was witnessed by those who went with him from Jewry down into Damascus to persecute the Christians, and they saw the light from heaven; they heard a sound. They couldn't tell what the voice said. They understood that Paul had met with somebody. And Paul came back, and before he spoke, he stood before the people, THUS SAITH THE LORD, and God vindicated him as the one that was going to preach and speak.

Now, do you think they believed that? Now they're Israelites. They know, their own Solomon wrote, God never changes His ways; He never changes His essentiality. It's a spirit. What He does, you can tell Who it is.

And they said, "That's the devil." They said, "He's Beelzebub."

33. So, as we read I want you to know that Paul has this all set in order just the way Bro. Branham set it in order. How many times a year Bro. Branham would say on tapes, he well, he said, "When did it--when did it ever--when did it... "He said, "When was it ever wrong?" Not just once but thousands times. God never said come and speak a thousand times and see if a thousand miracles will vindicate you. He already had miracles to vindicate there was a God and there was a Word. But you needed the miracles to go ahead of the Word this time to prove this was the Word, as he called it the fresh meat, for the season. And everybody said, "We got the fresh meat." You ought to hear some Baptist even say it, and they ain't got nothing. I wish they did.

34. Now, listen: notice here in verse 5. [Hebrews 1]

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

Now, over in Psalms 2, you are going to find that.

- (1) Why do the heathen rage, ...the people imagine a vain thing?
- (2) The kings of the earth set themselves, and the rulers took counsel together, against the LORD, and against his anointed, *saying*,
- (3) Let us break their bands asunder, and cast away their cords from us.
- (4) He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

- (5) Then he shall speak unto them in his wrath, and vex...in his sore displeasure.
- (6) Yet have I set my king upon my holy hill of Zion.
- (7) I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

Now, tell me.

You say, "Well, that could refer to David."

It can't refer to David. There's no way. They know it's the greater Son of David. But they know it's some kind of a son. And they also know, being Jews, that God intended a theocracy amongst his people in Palestine where he dealt with them through a prophet, where Bro. Branham said when they left for the Promised Land, they had the Pillar of Fire and a prophet and the Word--three things. And they stepped aside.

And remember; it took that Word to get them in in the condition in which they could function within the land. That's why I keep pressing it: Pillar of Fire, the prophet, the Word. See, the Pillar of Fire stood there with the prophet bringing the signs and wonders; He spoke to the prophets, God does the works, "The Father in me doeth the works." The Word coming forth now vindicated.

35. Now, what he said:

- (6) Yet have I set my king upon my holy hill of Zion.
- (7) I will declare the decree: the LORD hath said unto me, Thou *art* my Son: this day have I begotten thee.

Now, notice:

"Yet have I set my Son." Now some... That's what somebody said. I will de--to somebody else's I'll declare the decree: for the Lord said to me, Thou art my Son: this day have I begotten thee." And then the other fellow says, "Ask of me, and I'll give the heathen for thine inheritance." How are you going to make sense out of that unless somebody tells you?

36. That's why the Ethiopian eunuch, he was reading Isaiah 53. God took Philip in the Spirit, away from the great meeting in Samaria. And they're doing wonderful, great signs, wonders and healing. That didn't mean a thing.

"Go see this eunuch."

And he's running. How he's running, I don't know, but he's running alongside the horses, I guess it is. Gets up on the chariot.

When this fellah said, now he said, "Hey, I'm reading this Book of Isaiah," he said..., "I--I don't understand too much."

Well, he said, "What do you want to know?"

Well, he said, "This--this chapter, this part here," he said, "Who's he talking to, himself or some other fellah?"

Well, he said, "I'll tell you who it is."

“Well, well, that’s wonderful,” he said, “Can I get baptized?”

37. You see what we’re looking at here is, there has got to be something to declare the Truth of the Scripture because much of it is veiled in mystery. And again, verse 6, He bringeth forth his First-begotten in the world, and he said, “Let all the angels worship him.” “And I’ll be to him a father, and he shall be to me a son.”

Okay, that definitely is a Davidic covenant as given to Israel under a horrible, backslidden condition. Well, yeah it’s a horrible condition, because even dear old Samuel there was a mess. You know, they didn’t listen to Samuel. They wouldn’t what they... Now, this is the time under David. He’s in a... It’s a better condition than they had previously in all under the judges, what have you, but they’re not what they should be. Put it that way.

38. Okay. 2 Samuel 7:4.

- (4) And it came to pass that night, the word of the LORD came to Nathan, saying,
- (5) Go and 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 that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and...tabernacle.
- (7) In all *the places* wherein I have walked with all the children of Israel spake I word with of any tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye me not a 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:
- (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*...in (all) the earth.
- (10) Moreover I will appoint a place for my people Israel, and will plant them, (and) 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,...

Now, that’s the promise down the road.

- (11) And as since the time that I commanded judges *to be* over my people Israel, and have caused thee 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, I will establish his kingdom.
- (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, see; here's what throws everybody.) If he commit iniquity, I'll chasten him with the rod of men, the stripes of children of men:
- (15) But my mercy shall not depart away from him, as I took *it* away from Saul, whom I put away before thee.
- (16) And thine house and thy kingdom shall be established for ever and ever: thy throne shall be established for ever.
- (17) According to...these words, ...according to all (the) vision, so did Nathan speak unto David.

Now you could say, "Well, what happened in that certain thing that, 'if he commit iniquity, I will chasten him.'" He never committed iniquity. But remember; God did chasten him. So, if you look at this, and there isn't a vindication somehow qualifying you to tell what he's saying, you can't say it. Every Jew knows the kingdom was rent. Every Jew today know there isn't a king and hasn't been for thousands of years. But there's got to be one.

Now, where's it going to come from? They know this much: it's going to come from the tribe of David--Judah. Do they know who it is? He's going to be Messiah, the anointed One. Whose son is he? The son of David. Yet David in Spirit called him 'lord', so whose son is he? How can he be his son? You run the Scripture together, you can't... You absolutely have to have God picking that Scripture up for you or you will not get It.

39. Now, let's go a little further: verse.6. [Hebrews 1]

- (6) ...again, when he bringeth the firstbegotten into the world, he said, Let all the angels of God worship him.

Well, that's not too hard. You found that over in Luke, see? No problem. They worshipped Him. Verse 7.

- (7) And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

All right. There's no problem there because we can go to Psalm 104. That is no problem to find it because it's in the Bible here. Now verse 4.

- (4) Who maketh his angels spirits; his ministers a flaming fire: (Okay.)
- (1) Bless the LORD, O my soul, O LORD my God, thou art very great; thou art clothed with honour and majesty.
- (2) Who coverest *thyself* with light as...a garment: who stretchest out the heavens like a curtain:
- (3) Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:
- (4) Who maketh his angels spirits; his ministers a flaming fire:
- (5) Who laid the foundations of the earth, *that* (they) should not be removed for ever.

- (6) Covered it with deep...*with* a garment: (and) waters stood above the mountains.

Now, he's taking that, and he's applying that, to Jesus on the grounds that we know that angels did come and worship him at the time of his birth, and they did come and minister to him. But the point is, did the Jews know it? The Jews don't know it. Yet Paul will take that, and he will use it as part of the Scripture that is available to him under the anointing of God where he's speaking correctly concerning those things.

40. Verses 8 and 9: [Hebrews 1]

- (8) But unto the Son *said he*, 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 appointed thee--anointed thee with the oil of gladness above thy fellows.

All right. Psalm 45:6-7.

- (6) Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.
- (7) Thou lovest righteousness, and thou hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Now, if you want to, we start at the beginning.

- (1) My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.
- (2) Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. (Who's he talking about? Somebody.)
- (3) Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty. (Who's he talking about?)
- (4) And in thy majesty ride prosperously because of truth and meekness *and* righteousness; ...thy right hand shall teach thee terrible things.
- (5) Thine arrows are sharp in the heart of the king's enemies; *whereby* the people fall under thee.

Well, you say, "Well, that's got to be that covenant of David."

That's exactly right.

- (6) Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.
- (7) Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.
- (8) All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.



- (9) Kings' daughters *were* among thy honourable women: upon they right hand did stand the queen in gold of Ophir.
- (10) Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;
- (11) So shall the king desire thy beauty: (What's he talking about? He's talking about a king.)

There you are. The one that's going to reign over the world. Now the Jews take that, say, "Well, that's like David; that's like Solomon." How are you going to convince those Jews? You can't, unless you are vindicated. And even then your vindication won't go past their eyebrows, unless they're seed. Even though they know only God does certain things, they'll say, "Well, the devil could do it also, couldn't he?" blaspheming the Holy Ghost and dying right there.

41. We're living in tricky times, brother/sister. If you don't think there's an ark being built around you, where have you been all these years I've been teaching? Where are you living? Crawling under the bed, pulling your head under the covers? Bro. Branham spoke of the seal, the box-car completely filled, examined by the inspector, ready for the journey and the seal put on the door--what's been going on. See?

42. All right. Notice, this also refers to Psalm 45, which... Yeah, I read It—Psalms 6 and 7.

- (6) For thy throne, O God, *is* for ever and ever...

And then notice:

- (7) For thou lovest righteousness, hated iniquity: (therefore Eli--Elohim,) therefore God, thy God, (Elohim, thy God)...

Right down the line. Now, when you talk of Elohim, you go to the Greek, you don't find it. All you can find is the word 'theos', for where you get the word 'theology', 'theo' meaning 'God'. And it simply means the supreme God, deity, strength, powerful, just the same as Elohim does. Yeah.

Now, again in Heb 1:10.

- (10) ...thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thy hands:
- (11) They shall perish; but thou remainest; they all shall wax old as a garment; (and so on). (All right.)

43. We go to Psalm 102. And what we're going to do is see the very same thing again. Psalms 102:24-27.

- (24) I said, O my God, take me not away in the midst of my days: (Have we got the right one?) thy years *are* throughout all generations.
- (25) Of old thou hast laid the foundation of the earth: and the heavens *are* the work of thy hands.
- (26) They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed.
- (27) For thou *art* the same, and thy years shall (come to) no end.

- (28) The children of thy servants shall continue, and their seed shall be established before thee.

The establishment of seed. He shall see his seed. A seed shall be counted thee for a generation. Right down the line you can see this, but unless the Holy Spirit brings it out through vindication, there is no way that you can claim it.

Verse 13: [Hebrews 1]

- (13) But to which of the angels said he..., Sit on my right hand, until I make thine enemies thy footstool?

Over in Psalm 110:

- (1) The LORD said to my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. (That's the one that Jesus used.)
- (2) The LORD shall send the rod of 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 youth.
- (4) The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek, (Now, notice; he's a priest, but he's a king. There is a rule there; there is a rod there.)

44. Now, notice that. If you go to Hebrews 3, I read one verse to you, start again in Heb 3:1 up there.

- (1) Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our (con)fession, Jesus Christ;
- (2) Who was faithfully to him that appointed him, as also Moses was *faithful* in all his house.
- (3) For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.
- (4) For every house is builded by (every) *man*; but he that built all things is God.

And so, He's telling you right here, this one we're talking about is that one who is responsible for the building which is of God, which all these covenants dovetail in, which is future. Israel knows when God said to Abraham, "Every place your foot treads, it's going to be yours." And they all know that Abraham did not have it; he didn't possess it. He's got to get it during the Resurrection. You see, they refuse the revelation by vindication.

45. Now I mentioned this one here, "Sit on my right hand." That's the same thing we found in Mt 22:41-45, referring to the Davidic covenant where Jesus said, "Whose Son is he?" And they said, "We cannot tell." Again you'll notice in Heb 2:5-8.

- (5) For unto the angels hath he not put in subjection the world to come, whereof we speak.
- (6) But one in a certain place testified, saying, What is man, that you're mindful of him? or the son of man, ...you visit him?

- (7) You made him a little lower than the angels, you crowned him with glory and honour; and...set him over the works of your hands. (You put all things under...in subjection under his feet.)

You see, there's a divine order going on there. You put all things in subjection under His feet, and that is the 'kleusma' which is 'the divine order'. Now the divine order is everything under the feet of Jesus, established by God Himself. Now, remember; as you study the body, the body is made up of three principal parts: The head, the trunk, and the limbs. Now I ask you a question: What happened to the neck? Nothing. It sits there. It's the isthmus; it's the interlinking part. You remember, Bro. Branham said, "*Upon the pyramid is the flange.*" We are at the place of the flange or the neck. And this is what you're looking at.

46. Now, headship has returned in the form of the Holy Spirit which is adjusting the flange, ready for the head. And we're coming up to it. So you understand there what I'm saying: "He put all things under him." They're getting ready for Christ to take the authority. When that Spirit that's in our midst putting everything under his feet becomes incarnate to us, we'll come back with him, having crowned him King of King and Lord of Lords. That will be the Son of man, the Son of God, the Son of David, the Rose of Sharon, the Altogether Lovely. It will be the completeness of Almighty God in a human form as it was back there upon earth once again.

47. All right. Also Hebrews 2:12:

- (12) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

In Psalm 22, Paul using these, having been taught by Jesus Christ Himself, said, "Here I am in the Bible." That's what John the Baptist said, "I'm the voice of one crying." Psalm 22:16-22.

- (16) For the dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and feet.
- (17) I may tell all my bones: they look *and* stare upon me.
- (18) They part my garments among them, and cast lots upon (them).
- (19) ...be not far from me, O (God): ...my strength, (and save) me.
- (20) Deliver my soul from the sword; my darling from the power of the dog.
- (21) Save me from the lion's mouth: (and so on)

Then, notice:

- (22) I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. (When? When he's delivered. God raised him from the dead.)
- (23) Ye that fear the LORD, praise him; all you seed of Jacob, glorify him; and fear him, all ye seed of Israel.

Now, listen. Israel cannot understand the suffering of Christ. There is no way they can understand it; they're blinded to it. They will take all the Scripture, the sounds of glory, and apply it to themselves and their Messiah, but they simply cannot get it.

48. Now, what I've been doing here is showing you very briefly what Paul, under inspiration, went to the Old Testament, and he found Jesus the Son of God. But he...because he says right in the Book of Hebrews here, "God, in sundry times, many parts and many ways spake in time past unto the fathers in the prophets, Hath in these last days spoken unto us in Son." Then he tells you who he was and who he is. And the words were identical. Share... Give me back the glory I had with you.

Bro. Branham's revelation, his picture standing on--the banister, the balustrade of time looking over. See? And the light forming and coming out like a child playing around the father's door. And that One doing all the creating, all the forming and all the shaping. The perfect picture of God in Christ. And the perfect understanding of the, what you might call, prehistoricity, the humanity, the pre-humanity of Jesus; not Jesus, you know, God the Son, but Jesus the Son of God.

49. Now, this all takes us right back to Ephesians 1.

- (1) Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Jesus Christ:
- (2) Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

Remember, Jesus Christ is the head of the church, and God is the head of Christ. Who's coming down and came down to make the adjustment of the flange? God did. Putting everything under the feet of whom? Jesus. Everything but Himself. He doesn't get under the feet of Jesus; He comes down in him. All right.

- (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. (He's talking about God the Father.)
- (4) According as God hath chosen us in him before the foundation of the world, that we should be holy and blame without...before him:
- (5) (In love) having predestinated us unto the adoption of children by Jesus Christ (in the midst of the congregation singing praise. He, having sanctified them by Himself because they're all of one source) according to the good pleasure of God's will,
- (6) To the praise of the glory of (God's) grace, wherein he hath made us accepted in the beloved.
- (7) In whom we have redemption through his blood, (The 'beloved', then, is Jesus: "This is my beloved Son.") the forgiveness of sins, according to the riches of his grace;
- (8) Wherein he hath abounded toward us all in wisdom and prudence;
- (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 the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth... (Certainly 'in Christ'. Where else are they going to be? That's the key. That's the door.)

- (11) In whom also (you)...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. (Now he's laying the foundation for the apostle Paul and prophets.)
- (13) In whom ye also *trusted*, after ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with the 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.

You've read this many times. I'm going very fast.

- (15) Wherefore 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;
- (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, this is the end time.)
- (18) (That) the eyes of your understanding being enlightened; ...you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints...

Now He's telling you right here, you're dealing with two--two complete things. You're dealing with with the two-fold personality.

- (19) And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
- (20) Which he wrought in Christ...

What are you talking about? You're talking about God. You're talking about the Father raising the Son, the beloved Son, the Only-begotten Son, the Son of God, the Son that had a beginning.

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

And It tells you right there: there's one above him. What's--what is this? This is New Jerusalem where the Lamb is on the throne above the entire Bride and everything outside of the Bride under jurisdiction and the Pillar of Fire above it. What are you going to do about it? How are you supposed to be mesmerized, then, by the devil? And a trinitarian dogma?

50. Like this guy phones me and phones me. And he keeps on rubbing it in, "Well, Bro. Branham, well, he was fine, too, but he didn't have this great knowledge of these old--these old, what do they call 'em, Puritans," and--and he talks about his great friends, they got this.

And all I got to say is, some day I'm going to say, "Listen, son; I want to ask you one question: Where did trinity come from? Babylon. Is that idolatry?

"Yeah."

Well, then you're listening to idolatrous friends. How much Holy Ghost you got, kid? He's lost; he's finished; he's shot. He wants to come. He thinks he can suck me in. I just let him gas on. That's all he gets; let him gas on. He's not kidding me any. He's cut his throat. Doesn't pay to tell him off. Told him off once. Just got him mad. I might get mad enough sometime to tell him off, and that would be the end of it. Probably wouldn't hurt my feelings any.

51. I want you to know how stupid people can be. They can read everything everybody wrote, and they can take everything that Calvin said, and Calvin wasn't born again. And you can have all knowledge and not have love. What does that mean? You don't have love, you don't have the Holy Ghost because love is God. God is love. Can't have it.

52. Now, there are not three Gods. There is just one God. And though at times it may be difficult to see all the truth, we have the sure Word, and the Word is sure in that God and His ways never change and the complete and final plan of God is New Jerusalem with the Lamb at the throne, and God the Pillar of Fire above the throne. That is the very, very ultimate.

In this last scenario in Revelation, which we read in Rev 21:1-7, 22-23, Rev 22:1-4, we read It many, many times... It's all in there in a perfect picture. Now, there is not one word of Father, Son and Holy Ghost. There's not one word of Father, Son and Holy Ghost--just Father and Son and the Son's Bride. Right? John said, "I am the--standing by watching the Bridegroom." Now, if there's a Bridegroom, there's got to be a Bride. In the Book of Ephesians there's a Bride. In Revelations there's a Bride. In the Songs of Solomon there's a Bride. And that's what you see.

You see the Son of God; you see the Bride; you see the eunuchs, the virgins, the eunuchs with the attendants, and outside you see all the rest. But you do not see two Gods. You see the Pillar of Fire, which, as God said, "I speak to Moses, even apparently, in a form, like an apparition, somehow. No man can see God. Impossible. But 'I veil myself in a way you will see me and you know I am there.' So, that Pillar of Fire is above the throne and the Lamb is under, is on the throne, and the Bride has a consort with him. That is what you're seeing.

53. Now, in winding down, this portion of Godhead, let me just repeat that over in 2 Cor 11:4 of two thousand years ago. That's when it started. And you ask, "What do Christians believe today?"

And you know that they have to be way off of target; they have to be in false doctrine; they have to be in blasphemy. There's no other way they can be because they're going to be just like Israel. And, if God appeared, there'd be no recognition because they don't understand the Scripture, and they refuse vindication. See? And when you refuse vindication, you turn down God, period.

But the church refuses to believe that it is in error and excuses itself and says, "There may be some slight doubt as to the correct word. Oh yeah, it's never been really restored. But on Godhead, let me tell you something: Godhead trinity is Christianity, so don't try to take it away from me."

I've got this poor guy down there in--in... Where is he? Venezuela, right in Caracas. He's doing his best. He'd die for the Lord. He fights the Catholic Church like you can't believe. He's a trinitarian right with them. Can't stand the one doctrine that the Catholics can't stand, which is predestination based upon

election and foreknowledge. Can't stand it. The Catholic Church says anybody believe that, let him be an anathema. Pope...tell you right now it's all over. He knows it because he got elected by man's vote. God didn't put him in there.

54. Now, what is the problem with seeing the simplicity of Paul in every epistle? "Blessed be the God and Father of our Lord Jesus Christ." One God. He says one mediator. It is like the Scripture in Jn 14:10. So, let's take a look at it. We can get this out of our way tonight.

- (10) Believest thou not that I am in the Father, and the Father in me? the words that I speak I speak not of myself: but the Father that dwells in me, ...doeth the works.

All right. Let's understand categorically that the Holy Spirit came down like a dove, and there's only one Holy Spirit: that's God, the Spirit, comes down and inhabits the body of Jesus, so now you see a complete incarnation.

55. Now, let's go to Jn 16:27-28. "I came forth from the Father, and came into the world:" No.

- (27) For the Father himself loveth you, because you have loved me and have believed that I came out from God. (In other words, I was in there, and I came out.)
- (28) I came forth from the [Father], and come into the world: again, I leave the world, and I go to the Father.

And again Jesus says, "In that day you'll know that I am in the Father, you in me and I in you."

All right. We have the people misunderstanding much of this, of what it is for the Son to be in the Father and the Father to be in the Son.

56. Let's go to a very simple Scripture. "As in Adam all die." I want to ask a question. Was all the human race in Adam? Were all the chickens of a certain kind that ever come upon this earth, in one chicken? Were all the pears of one certain kind in one seed? That answers your question. Now the point is this: You were in Adam. Now I want to ask you a question: Is Adam in you? Well, if Adam is not in you, you're serpent seed. Take it--take it your way, get out of here. Be my guest and burn. You won't smell too good, but that's your tough luck.

Oh, you're sitting there puzzled. What's the puzzling? Is your Father in you? Is he? Come on. You've got fathers here. Is your father in you? You bet he is. Are you also in your father? If you say no, then you've got something wrong with your parents. They've been in adultery or something, or wrong breeding; or what life have you got in you?

Now I ask you a question: Are you separate from your father? Why, certainly. Is your father separate from you? Certainly. But as I see it, and I could be wrong, but we're dealing with the stream of life. And the Bible says, in this invisible God there was life, which is Zoe. So, there was life within life, which signifies this life could pattern. But unless there is something to pattern, it won't manifest or the pattern ends.

57. Now, notice; the first life, the Son that came forth was essentially essential. Now, notice what It says over here in Hebrews. "Who being the outshining of his glory, the expression of his substance, very expression." He said, "I came out of God, I came forth out of Him." Well, if he did, then he's a part of God, and God is in him, and he is in God. And he and the Father are one, distinctly, essentially and every other point. But remember; the Son is a Son, and he is not God. He is the Son of God.

Now then, you let that one come down divest himself, and reduce himself to the life in the egg and the sperms (I think that's the way it was, from what Bro. Branham said, although I'm not positive.) and that one come forth as the Son of God and John witnesses God coming upon him and filling him, the father dwelleth in me, and he said, "Now, I and my Father are one," that's a different kind of oneness. Because the fullness of the Godhead is dwelling bodily.

58. Now, you let God come into Moses. All right, Moses is right next--right alongside of Jesus Christ, say what you want. You let that same one come to Paul in the same manner, he, then, right stands with Moses. Now you get a little, big-mouth, mealy-mouth jerk like that...

Was he? When he tells you flat that same Pillar of Fire with Moses, with Paul was with him and the same one in him. And are you going to tell me now that after vindication, that man lied? I'm going to tell you, there's something wrong with you and your God. You got to be serving the devil and listening to the devil, because my God does not tell lies nor back up a lie.

59. And standing here before the White Throne, if I'm teaching you wrong, I will eat my words and suffer. Now, if you've got the guts to stand here with me and [unclear two or three words], I ain't kidding anybody. I am not fully aware of the implications. I am not fully aware of the extent of the judgment. I am not fully aware of the sorrow, the misery and the hell I can be tossed into. But I stand here and tell you, you tell me: Did that lie? Did you know the first thing about God in the form of the Holy Spirit, whose actions will tell you right now whether it's God or not? Come on, there's something wrong with somebody. I'm not saying it's not wrong with me.

60. Let's go to Jn 1:18. Jesus says here:

(18) No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

He hath 'led him forth' into complete revelation through the manifestation. But remember; that verse there goes before verse 14.

(14) And the Word (became) flesh, and dwelt among us.

And, how did it dwell among us? By virtue of that one who laid aside his heavenly robe and took upon Himself the form of man in order that God could completely captivate and invade him and in him and through him make reconciliation.

That's the way God does things. That's exactly how He was in Christ, Christ created the world. That's how everything is done. I don't pretend to understand it all, but I understand more and more as time goes by, and I know that the prophet of God vindicated said that Jesus came exactly like we did, except he did not bypass his theophonic form which we did.

61. Then you hear somebody trying to preach that you had a theophonic wife back there. Why you didn't have a theophonic form to have a theophonic wife, and if you did, what good did it do? You talk about stuff that's being preached. I read the guy's books sometime he wrote in 1975; never mentioned Bro. Branham's name even one time and preached the stuff that Bro. Branham didn't preach. He was supposed to be...runs around the world and everybody's falling head over heels for him. If you can't guess who it is, forget it. Ask yourself the question, who's running around? Sure ain't me. I can do damage with a few tapes. [Said 'tongue in cheek'.]

62. So, Jesus is not his own Father. He, Jesus, prayed to the Father. Did it matter if the Father was in him and not separate from him at that time? You say, "Well, he prayed to his Father, and Bro. Branham said, 'Well, don't you ever pray to the Christ within you?'"



And I was so glad to hear him say that because I'd learned just shortly before that, when you need something done in your life privately, you pray to the Christ within you. But when you need, say, something that God sovereign must do out there somewhere, you elevate yourself, not to that little modicum, that little spirit which is in you, partial little bit, but to Him Who is sovereign, because this is supposed to control you. That One, the Father, is controlling the universe, and He is not indwelling you. Christ be formed in you.

What's he talking about? Not the essentiality and completeness of Jesus Christ is that person, but the virtues that come from Him might be in you, as Bro. Branham said in the "Statue of a Perfect Man". It says he lifted up his eyes and prayed. What matter does that make? Lifting your eyes to heaven? What is heaven? It's an elevated place. So, if Jesus lifted his eyes, he was going beyond himself and letting the Father come forth.

63. I'm not being esoterical. I'm just trying to bring these things out so we don't get carried away with some little word, carried away, carried away. "Bro. Branham said this."

"Well, he said this over here." Preachers still preaching that stuff because it just is stuff. It's not what--not the person of Bro. Branham, when he said, "*Well, you stick with your pastor. He's--he's ordained to see you through.*" The same man also said, "*If you haven't got any trust in that pastor, get yourself another one.*" You know, come on. Taking one Scripture and trying to make it work for you. Let's take everything the man said.

I don't say I'm doing it; I'm sure trying. You know, maybe...maybe I try so hard I'll bust something, but that's all right.

There is one God or one person. That's right. Not two or three or four. There's only One-begotten Son of God. There aren't a whole lot of others, and that's the way it is.

64. So, we covered Godhead, in a little simplistic manner. I don't know I did too good, but I tried to show you these things. Hey, look; He's not God the Son, He's the Son of God. So, why should we listen to some theology outside the Word of God? We know they're wrong. We know they've got a wrong Jesus somewhere. Ask the question: Who's got the wrong Jesus? Who's got the wrong spirit? Who's got the wrong Word? There's only one answer, the church has. What church? The Christian Church.

Those Arabs come along and changed the name of their God. Well, he's the Alla. That's the--they worship the black stone, the... They're in idolatry. So, they say there's only one God. They grab five books of Moses and everybody says, "Oh well, you know they really worship the one true God."

Oh, come on. Hey, look. I take my car to a garage. It doesn't turn into a mechanic because the mechanic works on it. You know, it's stupid. They've got their... What--what--what has it got... Idolatry is idolatry. The whole world lieth in the lap of the wicked one.

65. This little thing I'm going to read to you about the pope. Haven't got time tonight; maybe tomorrow night, who knows? Yeah, tomorrow's good enough time to answer questions. Any question, bring it to me tomorrow. Won't guarantee an answer, just talk about it. Can't guarantee answers. I don't know. Might not know some of the things you want me to tell you.

66. But there is only one God. [And there is] the one mediator between God and man, the man Christ Jesus. But also, you've got to remember: that same One who became a man, who was he? Take a shortcut, you're Jesus-Only. Can't understand it. I can understand what the prophet said. I see it here in the Bible. I don't understand the intricacies; I don't understand all the ramifications. I may never do it. I don't need to. Just... God get me there; that's all because I believe Your Word. We are not oneness; we are not twoness; we are not threeness. What are we? We're what Paul said. We're what Bro. Branham said.

Let's pray. Heavenly Father, again we want to thank You for Your goodness to us tonight. Just pray, Lord, as we go to the other part of the service You'd be with us in the Foot-washing, Communion. O God, solemnize our hearts, temper our lives, Lord, and make us truly obedient to the truth. And, as we do, may we have the right spirit to present it. Not that we have a wrong spirit. I don't believe that, but I know some people get offended. But Lord in heaven, we don't want anybody to be offended over the Word, but Father God, may they all be helped, if they can be.

So, Lord, we commend ourselves to You tonight and pray that You really deal with us even more so than we have been dealt with, until we come into that place where there's no more disparity, but the actual molding into what you want us to be, Lord, is the Bride of the Lord Jesus Christ. And that's what we desire, to love You as You loved us, and love You more than we ever done before. We know that that's possible, and we know it's just really a must to us tonight. So, we commend ourselves to you in the holy name of Jesus Christ, our Savior. Amen.