

The Known God #2

"Who Is God?"

Jehovah-Elohim of Old and New Is the Same One

May 5, 2001

Let us pray. Heavenly Father, we thank You for Your Presence, and we truly believe You are here, and we know that we are in position to define the Spirit by the Word, because You are in Your Word; and that is so true.

And we pray You'll help us to study tonight from Your Word to know You as we are supposed to, which is face-to-face, even as You said, "The end time, that the children will know their God, Who is their Father." We are not interested in exploits, Lord, unless You give them to us that we should do them and fit in according to Your plan, but we really want to know You, Lord, have faith in You, love You as You loved us, and show forth Your praise somehow in these lives, lest they be destitute, and having been here in vain.

So, our Father, we commend ourselves to You and thank You for this time of fellowship and rejoice in the good Word of God. In Jesus' Name we pray. Amen.

You may be seated.

1. Now I don't know if I'll get to that peculiar drawing you have up there. [A picture describing various characteristics of God is placed on the easel behind Bro. Vayle. He does not refer to it again during the preaching of this message.] It's very good, but you understand that's a drawing that was put out by the Jesus-Only people. I don't know just how deep all were into it, but they're deep into it, at least most of them were. And it's my purpose to take a great deal of that and to show you where Bro. Branham differed from them, because he was different from the Trinitarians and the Oneness. It wasn't that he wasn't 'oneness' himself; he just wasn't 'oneness' in organization. And you'll notice he said, "*When they organized, they lost out with God.*" That, of course, is true, because organization is not of God.

It's very strange that so many people that break away from the old traditions and come into the light which God has shed upon their paths, always declare so firmly that they are walking in the light, and they must never organize, because that means that they have come to the place where there's no further light. And so, then, if there would be a further light, they will be remiss. They will miss out.

But you will notice how they go ahead and organize, and when they do, they organize usually in the sense of an error, because if they weren't in error, they wouldn't organize. See? Error brings forth errors. The Bible says, "Can a clean thing come out of an unclean thing?" [Job 14:4] Well, certainly not. It can't. Neither can an unclean thing come out of a clean thing. Like kind begets like.

2. So, we're going to continue tonight with the study of Godhead, which is "the known God," or "God that is known." So, I'll read quite a bit here, and we'll go to the Scripture and see how we make out.

In my last message, which I preached here, I was very careful to point out with many Scriptures that the invisible God of the Bible can be known intimately by His children as to Who and what He is; that is, what He is essentially and intrinsically, and that, as He reveals Himself to us by vindicated prophets, we actually know God, we understand about Him, and we, by knowing, have to admit, if you really understand the Scripture now, that God is actually a Father, not only of the Lord Jesus Christ, but He is the Father of all of those who were in Adam.

3. Now Paul the Apostle starts many of the Epistles, or he uses what they might call ‘hymns of praise’, and in there he’ll give a little eulogy to God: “Blessed be the God and Father of our Lord Jesus Christ,” and, of course, he’s doing more than one thing there—not just simply admitting that God is our Father—but the fact is that he’s pointing out that God is the Father of Jesus Christ on the grounds that this is the one God that is the true and living God. There isn’t any other.

So, he wouldn’t be saying, “Blessed be the God of Isaac, Abraham and Jacob,” though he can say that, that’s perfectly fine. There’s no problem there. But, when you come in contact with Jesus, as did Paul, who lived in that particular day, (Though he denied Jesus, he was part of those that certainly would be part of the crucifixion of Christ and the destruction of the Bride of Christ.) he comes along, and he said, “Blessed be the God and Father of our Lord Jesus Christ.”

And so, he’s picking out God as the Father of Jesus Christ. And that means that, if God is the Father of the Lord Jesus Christ, you have to, then, worship that One Who is that one’s Father. And you know, John does the same thing: “He that hath the Father hath the Son; he that hath the Son hath the Father.” “He that doesn’t have the Son doesn’t have the Father, and he that doesn’t have the Father doesn’t have the Son.” [1 Jn 2:23; 2 Jn 1:9]

4. So, you’re looking at Paul here in a very wide-eyed and understanding way, that this is exclusive. Like the Bible says that He is the God amongst the gods. Well, there are not any other gods. You know that’s stupid, except in the sense that you can have a lot of spirits that are controlling things, and a lot of things that are out there in the spirit world and certain types of demonstrations, but there’s only one God.

But we have to know if we are right in attributing our worship to this God: one God, not several. You’ve got several gods in the Roman Parthenon and the Greeks and the Norwegians, the Swedes... You go any number of places, and they’ve got any number of gods in the world, but, of course, there’s only one God. All the rest are imitations of the devil. So, he’s picking this out here, giving you an understanding that you can actually know God, even as Paul knew God, and he said, “The Father of our Lord Jesus Christ,” but he said, the Father of **our** Lord Jesus Christ.” He puts Him there.

So what Paul is really saying here is that the God and Father of Jesus is actually his God and Father too, and he had the commission to bring this understanding of God, the only one God, to the Gentiles, because the people of Israel, the Jews, had turned away from the truth.

5. Now we’re going along here: as God reveals to us the depths of His Own sovereign being, He does so by means of revealing His purposes and plans through the ages and signifies our part and position in all those plans. Now you can’t possibly have an actual understanding of God, unless there is a relationship. And that relationship must be absolutely maximized so that you will understand that that relationship is there, what that relationship is, and how it came about, and what are God’s purpose and plans, and you’re included in it all, and this all goes into worship.

So, when God reveals Himself, it isn’t just enough that He brings a revelation concerning His Godhead, as to His great ability. Now with this God of ours here, which is Elohim, we know He’s omnipotent, and you know mythology has the gods all fighting to see who comes out on top. But it’s not enough for anybody to know that there is a God, and you can see that in creation, that there is some kind of a supreme being. That’s not enough. Even though you might know that, that’s not enough. You have to know the purpose and plan of God, and that reaches decisively and experientially to those who are going to worship him.

6. Now I know the Bible says, “Let the trees clap their hands,” [Isa 55:12] and “Everything that has breath, praise the Lord,” [Ps 150:6]... Look, that’s fine. That’s just what you may say is a little admonition that makes you to know that if the trees clap their hands, it’s the same as Jesus said, “If these people weren’t praising me and screaming ‘Hosanna to the highest,’ the rocks would start talking.”

Well, that's good; that's fine. I have nothing against that. What I'm trying to get you to understand is: what is that all about, especially for the worshippers of God? Do you see where I'm trying to get you? So, the purpose and plan of God—and what those who worship Him have in it from Him so that they can partake in it and on what grounds they do have, and how it is all worked out—has to be a part of this revelation. Otherwise, you know, where would you be? The Message would not be intimate—a loving relationship revealed.

Well, let's face it: when Israel walked away from God, the Bible distinctly says, "Every man worshipped God in his own way." Well, wonderful. One person had some silver gods—some silver idols. Another person had a chunk of wood. Who knows what anybody had? And, if there's some little wave of what seemed like supernatural, "Oh, that's God!"

Well, come on. And, what happened? They were a mess! An absolute mess, and the only way that God could do anything at that time was to send a prophet in order that the people would know the true and the living God that they knew in the sense of a mental conception. But what a conception they had. If one person had two little silver idols, and one had a little carved stump, and one had some little thing over here... Well now, where is that worshipping God? See? There's a real problem, if the people don't come to some consensus. See? They've got to have something, and that would have to come from God Himself.

7. So, we talk about "the known God," that God can be known, that God must be known, that God is known. You are actually referring to a knowledge of the person of God as to His essentiality and intrinsicity, and also what He is doing absolutely in relationship to us, and where does it all end?

And so, that's why I said these things which I have said here. As God reveals to us the depths of His Own sovereign Being, He does so many times by revealing His purposes and plans through the ages and signifies our part and position in all those plans. Now that's logical, isn't it?

Now you can't read Ephesians 1 and not know what I'm talking about. Now, where would you be today, if you didn't have what I'm talking about? It'd be hit and miss. And maybe someone would say, "Well, I think I worship the true God."

Well, there's only one, real true God.

"Well...well now. I think that's logical—one true God, because I don't see any fights going on in the heavens, so there's likely one true God all right. I could accept that."

Well, now, just a minute. Who is He? What is He? What has He done? What is He doing? Where do you fit in? How does this affect me? And, you know, you might as well just put it plain out—not only what part do I have in this, what do I get out of it in the sense that I am looking for the grace and abundance of God?

All this is God's Own doings in His sovereign will, because He's a sovereign God, and He says many things about Himself that we take to heart—and, of course, we wouldn't, if we weren't His children—but we have to know these things. And that's why the Bible, especially Ephesians 1, is from eternity to eternity, God Himself personal, His plans in order to reveal Himself and glorify Himself by our worship, and then positionally place us in this eternal plan, which lay in the eternal God. Now that's beautiful, if you really believe and begin to see how this is a predestinated work of the Father.

8. Now the Bible reveals God Himself in His Own historical ages. And there are historical ages. You can't doubt that for one minute. Bro. Branham said there were Seven Church Ages in the Old Testament. He never did explain it. I wish he had, but it wasn't relative anyway, I suppose. And then, he talked about our Seven Church Ages, went through them as historian, and then, went from eternity to eternity and

blended time and eternity and took us plumb beyond where time goes out of existence and eternity is right where it started—the beginning of God’s plans.

So, the Bible reveals God Himself in His Own historical ages, in which we are the recipients of His loving grace through Jesus Christ, His Only-begotten Son, even our elder brother. Now right away we have begun to reveal to you a plan. Now, that was God’s purpose and God’s plan—that part of it.

9. Now, that God can and will be known personally as God and Father to us is seen in such Scripture as 1 Cor 13:9-12. So, let’s go into the Scripture. I’m continuing where I was from last time, and I believe it’s necessary, because I want to get some thoughts in here—where I stand, anyway. What you do is, you know, what you want to do.

Now 1 Cor 13:9-12, and he says:

(9) For we know in part, and we prophesy in part.

(10) But when that which is perfect is come, then that which is in part shall be done away.

Now that tells you simply: ‘When Perfect has come’ means ‘there’s no more parts’. Now, if you had perfect parts, and the machine took seven parts, and they were all perfect, and they came together in exactly the right way by the super mechanic, you’ve got a perfect motor or machine. Right? That’s simple as A-B-C. Now, if one part is missing, it’s not perfect, because ‘perfect’ means ‘complete’.

10. Now there are Seven Church Ages—seven complete messages. And at the end time the seventh part in position will bring completion. There isn’t any more, period. No more children, no more grace, no more baptism with the Holy Ghost to the Gentile church age. Then it goes back to Israel with about fifteen million Jews; from those there are going to be about 144,0000 saved.

And I hope I have a little part in that through the Church. I’ve been sending a little money to the rabbi, The Eagle Wings, you know, where they’re taking some Jews back from Russia and all parts of the world. And so, I send them a few bucks, a few hundred dollars—amounts to a couple thousand or two in time...and I feel I should do something like that, and, you know...because I know that this Message that we have—not Christ crucified anymore—it’s Christ risen. Oh, brother, that’s the catch, because as soon as He’s risen, He can come back and wreak judgment on those that crucified him. That’s where they’re going to get really scared and say, “Oh, no, no, no. Well, we certainly hope that it is not what it appears to be.”

He said, “No, no. Don’t be afraid. It was for a purpose. We had to go to the Gentiles; you Jews were blinded.”

11. Now, how come these people are still fighting for Jewish converts? The Baptists made this great, big proclamation: “We are going to go gung ho to get all the Jews in.” And everybody got angry. Now, if they would have listened to me, who listened to my prophet, I could have quelled all their fears and said, “Hold it! Hold it! Hold it! They only come in as a nation. You’re blinded.”

And here’s the tough part of that: the Gentiles who know that’s written in the Book of Romans don’t believe it, and they’re still trying to open eyes that God blinded. How dare anybody try to open an eye that God blinded? Now I’m talking of grace and the ages. I’m not talking about God maybe blinding someone like that man born blind for the glory of God. Forget that. Or somebody got his eye put out and God knew all about it and gave him a new eye. Like the time when Bro. Branham...that fellow over in India...think of him: looking at the sun till the eyeballs were completely gone, and Bro. Branham prayed: brand new eyeballs. My, my, my.

12. So, that’s what you’re looking at. We want to talk about this now, going on:

- (10) But when that which is perfect is come, then that which is in part shall be done away.

In other words, when the Perfect comes, it'll all be gone. The day of grace to the Gentiles—gone. No more coming in—gone. Okay. No more repentance—like Billy Graham, I agree, after the Rapture takes place, (There'll be people, and he might even have a tent meeting. I don't know.) they're coming to the altar and getting nothing.

Now, he said:

- (10) But when that which is perfect is come, then that which is in part shall be done away.
- (11) When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.
- (12) For now we see through a glass, darkly; but then face to face: now I know in part; (Now you could say...then the rest of It says:) but then shall I know even as I am also known. (When it comes face-to-face. For all we know is a part.)

Well, you could say, "Well, Paul knew a part, and he's waiting for the Resurrection."

I could agree with you, but here's the thing: When that which is Perfect is come, and Paul could only tell about it, and that which is Perfect is now. We have a revelation of God, I believe, that's as complete as any revelation you will ever, ever get, outside that you are changed to immortality, taken up to the Wedding Supper where that Spirit that's in our midst becomes incarnate to us, and we crown Him "King of Kings and Lord of Lords," and that will be...what? Father, Son, and Holy Ghost, Son of man, Son of David, the Son of God, the Rose of Sharon, the Altogether Lovely. In other words there's going to be a reincarnation. You keep that in mind, because some time later I want to talk about that, because what I have just said is so important, so very important.

13. We go now to 1 Jn 3:2, and that's a good favorite one right here. This, to me, is really one of the great puzzles of all ages, that people who really believe their Bibles—They say they do!)—Oh, they're theologians. Oh man, they're into everything in the book, knowing their doctrines; but they don't know what It says here. 1 John 3:

- (1) Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew not him.
- (2) Beloved, now are we the sons of God, and it doth not now yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Now the Bible says, "The only begotten hath declared him," [Jn 1:18] which is 'to lead him forth by words', and, since God cannot be seen by you and me, we only know that He can manifest Himself, and then we have to listen to the man, like Moses, that saw him. Right? And we've got to know Him by words. In other words our ears are our eyes. You don't hear with your ears any way. You don't see with your eyes. You know as well as I do. You have a nerve impulse that goes to the brain, and that does the whole thing for you.

And then people, you know, they get mad at me especially, because they think I'm such a mechanical guy. My brains were baptized with the Holy Ghost. See? They don't know that. Well, I know it though. I'll prove it to you. I'm not fooling. I'll prove it to you. Before the night's over I will show you

something you'll not find in any textbook under high heaven, unless Bro. Branham himself were to tell you. Just telling you. So, all right.

14. It says right here: at the time of the Appearing we shall see Him as He is. And 'Appearing' is different from 'Coming', and it takes a vindicated prophet to prove it. 'Appearing' is now.

Let me ask you something: how clearly have you seen God and His Son? How clearly have you seen him who said: "It's the Father in me that doeth the works," and "He who sees me sees the Father"?

How clearly have you seen that the Word revealed is the Name of God? How clearly do you know that the Name of God is 'Lord Jesus Christ'?

I'm not trying to scare you. It's an open book (See?) taken from Bro. Branham's sermons.

15. Now let's go to Acts 17. And as usual, we'll be here till midnight. I'm going to take my time. It's all right. Acts 17:22-23. I've got written down here, and that should be pretty good.

(22) Then Paul stood in the midst of Mars' hill, and said, *You* men of Athens, I perceive that in all things you are too superstitious.

In other words their understanding and worship of God was simply superstition. Now then, if you are a Trinitarian, are you any less than superstitious?

You say, "Oh, I don't think it goes that far, Bro. Vayle."

Well, Bro. Branham said it was idolatry. He said, "*Methodist, Baptist, witchcraft.*" How far do you want me to go? As far as the prophet? Well, I just did. Well, not really, but I just did a little bit.

16. Now:

(23) For as I passed by, I beheld your devotions, (your worshiping) I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore you ignorantly worship, him declare I unto you.

Now, look: If that 'unknown God' was the real God, what would it matter? It wasn't really, because they had a dozen others, and Paul just took that as an example. You see, "In vain do you worship me, having for doctrine the traditions of men" [Mt 15:9]...something handed down from some Pentecostal woman that got goose pimples. Oh, listen. I'm kidding in a way, but I've been all through this stuff.

I'll never forget the woman down in Florida: "Ooh, I know it's God when I get those goose pimples."

I said, "Now He's 'God of the goose pimples'."

Yeah, I know it's kind of silly and facetious, and I know it might not seem right in a service like this to bring it down to that level; but, listen: that's the level people are on. And they don't even know they're on that level, which is very, very dangerous. All right.

17. The final revelation of knowing Him and His plans come into manifestation in Rev 4:2-3, when John was caught up during the Rapture and saw that great One on the throne with a rainbow around Him, the same One in Rev 5:1, the same One in Rev 10:1-2, coming down to earth, and then over in Revelation 22, which I'll go to read. I'm skipping these, because you're familiar with them, and you can read them yourself. Revelation 22 says here:

(1) And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. (Notice it's a throne of God and of the Lamb. Okay. Joint possession, so to speak.)

- (2) In the midst of the street of it, (That's New Jerusalem.) either side of the river, *was there* the tree of life, which bare twelve *manner* of fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.
- (3) And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:
- (4) And they shall see his face; and his name *shall be* in their foreheads.
- (5) And there shall be no night there; and they have no need of candle, neither the light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.
- (6) And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets (So now: the God and Father of Our Lord Jesus Christ can't mean one thing to any of us, until He's the God of the prophets—the **holy** prophets. Then it comes on down to us.) sent his (messenger) to show unto his servants the things which must shortly (come to pass. And so on.)

And so, there you see the picture and you enter into the plan of God, as He has it outlined in the future. Bro. Branham, being a prophet—a holy prophet, by the way—gave us a little further insight because he said *this is the pyramidal city, New Jerusalem, on Mount Zion: 1,500 miles at the base, and 1,500 miles high, all terraced, and the Bride is there, and the 144,000, and the Lamb on the throne, and the Pillar of Fire above the throne, and before they call, He answers*. So, God becomes “All in All,” and the foolish virgin, which they're called that, but they're the children of God—all from the same bolt but not of that pattern—and that's up to God and predestinating.

You say, “Well, why would God do that?”

Well then, why would God do, as It says over in the Book of Romans: He'll compassionate whom He will compassionate, and He'll judge those whom He will judge? [Rom 9:15] There's pharaoh. He was good to Moses. He just said, “Pharaoh, I don't want you at all.”

And then somebody says, “Well, just a minute, why does God...? What's God complaining about?”

He said, “Shut up and sit down. Who are you to reply against God?”

18. Now I like that, because that's sovereignty. You cannot talk about God except in sovereign principles. That's why people believe that Jesus is deity. He is not deity! He is the Son of God. As much as I love him, I would never besmirch his great and holy name by making him ‘God’, because he would literally throw me out.

“What? Would that happen?”

A woman fell down at Bro. Branham's feet. She said, “My Lord and my God.”

And he said, “*The people, Lee, have made me an antichrist.*”

Well, if William Branham is that sharp—which he's not very sharp compared to Jesus—how definitive would be Jesus, and how definite in knowing where he stood? You know he does get worship, but not as God. As I said before, he gets worship, not for whom he is, but for what he did. And he never would have done what he did, except for who he was.

So, that's what Bro. Branham told us about Mt. Zion.

19. Now here in this day we had a vindicated prophet according to Deuteronomy 18, which you well know: "When that prophet comes, and the thing he said comes to pass, you fear him." That's over there in Ecclesiastes also: that God does everything the same way, that you fear him. [Eccl 3:14] And, if the people would have done that, known what a prophet really is, when Bro. Branham came on the scene, they'd have feared him.

What do I mean by 'fear'?

They would have been afraid to come against him, because he stood 'for God' and 'as God', and God was in him.

20. But, let's go to Numbers 12 now, because Numbers 12 is very interesting, because It has to do with a very, very special prophet. Bro. Branham always loved to quote this, Num 12:5-10, and It says here:

- (5) And the LORD (That's God Almighty here: the LORD) came down in the pillar of the cloud, and stood *in* the door of the tabernacle, (That's why they call it the 'Pillar'.) and called Aaron and Miriam: and they both came forth.
- (6) And he said, Hear now my words: If there be a prophet among you, *I* the LORD (That's Jehovah.) will make myself known unto him in a vision, *and* will speak unto him in a dream.
- (7) My servant Moses *is* not so, who *is* faithful in all mine house.
- (8) With him will I speak mouth to mouth, even apparently, (That means He'll manifest Himself in a visible way.) and not in dark speeches; and the similitude of the LORD shall he behold: (So, he's going to see something, and it's going to be God there, like He stood there in a pillar of cloud, in the Pillar of Fire.) wherefore then were ye not afraid to speak against my servant Moses? (Now, that actually was 'a Bro. Branham', just the same as with the apostle, Paul. Yes, indeed.

21. If you go to Hebrews 6, I think you're going to see the very same thing there, which is the end time that people don't want to recognize, and It says here:

- (4) For *it is* impossible for those who were once enlightened, (That means 'once for all enlightened'. Now 'once for all enlightened' means 'it isn't going to happen anymore'; that's the end of it: That's the Seventh Church Age; Perfection has come; it's over; it's finished.) and have tasted (Now, watch:) have tasted the heavenly gift, were made partakers of the Holy Ghost, (Do you realize that's the Pentecostals, the anointed ones at the end time? Absolutely.)
- (5) And have tasted the good word of God, and the powers of the world to come, (Creating squirrels and seeing a resurrection of a fish.)
- (6) (Not) If they shall fall away, (but having fallen away), to renew them again unto repentance; seeing they crucify to themselves (They can't crucify the Son of God. They crucify) the Son of God afresh, and put *him* to an open shame.

- (7) For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: (How many times does the earth receive rain, which is the Word? Seven times.)
- (8) But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

What is that? The tares spring up from the soil, they rejoice in the sun, they rejoice in the rain, and they mature just exactly like the wheat does. And, remember; it takes the Holy Spirit to mature them also because “Many will come in that day and say, ‘Lord, Lord, have we not prophesied in thy name, cast out devils...” [Mt 7:22]

“I never knew you.”

So, there you are. You had here manifestation of two orders. And those orders would have to be in a time of crisis or a juncture, as Bro. Branham would call it. So there was Moses, there was Paul, there was William Branham—juncture prophets, whom God made Himself apparent to, as in Numbers 12.

22. Now, according to his own words, he declared unto us a vindicated and infallible truth. This is Bro. Branham: “*Jehovah of the Old Testament is Jesus of the New Testament.*”

Now, let us first of all consider ‘Jehovah’. Now, that is absolutely a name of God. He said, “I was not known by my Name, Jehovah. I’m known by my Name, Jehovah, now: I’m revealing It to you. [Ex 6:3]

Now “*Jehovah*,” as Bro. Branham said very correctly, “*means ‘the self-existing One’.*” And ‘self-existing’ means ‘He is, because He was’. He had no beginning, such as a father and mother—no way. He needed, or does need or will never need anyone’s help. Because why? He is the One that gives it. See? He always was, is, and shall be.

23. But, wait. Before you speak of ‘Jehovah God’, you must go back to Gen 1:1, because Jehovah is not mentioned in Gen 1:1. And, of course, that says:

- (1) In the beginning God...

And that word, we know, is ‘Elohim’. “In the beginning, Elohim.” There we simply read by vindicated revelation, Moses got it, that God created the heavens and the earth and all that in them is. That’s according to the Book of Revelation. What is His Name? His Name is ‘Elohim’, which is ‘The Strong One Bound by an Oath’. Now we’ve said that many, many times, but it’s the truth. Elohim itself is a sort of combination or coming forth of the word ‘El’, which is God...you know, the ‘El Elah’ are lines of Israel. You see that all the time. It speaks of God, just the same as the bunch of Muslims talk about Allah. Well, that’s not good; that’s bad. But this is ‘El’, ‘Elah’, and ‘El Elah’, and going to ‘Elohim’.

Here, then, is ‘The Strong One Bound by an Oath’. This, then, is an omnipotent and omniscient God. ‘An omnipotent God’ means ‘omnipotent force’, ‘omnipotent ability’, and signifies absolute control over creation. And so, therefore, creation is of Him and by Him and for Him. And God answers to no man. None whatever. Nobody. This is sovereignty, which now means in plain talk that God is in complete control of Himself and His Kingdom, and all therein. And all is at His disposition according to whatever He desires, or that He must even do, according to Who and what He is and Himself within His purposes.

24. What He desires is definitely known as foreknowledge and predestination. Now you might think different, but you’d be wrong, because He does all things after the purpose of His Own will. And that goes from the little speck of fly to the big elephant, or anything else. It goes all the way from the weakest saint to a great and tremendous Daniel, the three Hebrew children, all the way over to the Only-begotten

Son. God does what He wants, and when He says, “The Only-begotten Son”—that means ‘uniquely born’. There never was one since, and never will be another. He stands all alone. And how God did that: Bro. Branham described the ‘virgin birth’. It was absolutely amazing. Never, never again will it happen.

Whatever He desires He will bring to pass, and His desire is bound up in two words: foreknowledge and predestination. Of course, foreknowledge is His wisdom; predestination is His power.

25. Now, with this we might consider, Elohim is not only omnipotent, but that He Himself is so constituted Now, you’ve got to forgive the phrase there, but that’s the best I can do, because we’re talking about essentiality: What is there that would make up God? Now I’m applying very liberally crass knowledge, getting it from nature, and how we ourselves do things. So, we must consider that Elohim is not only omnipotent, but that He Himself is so constituted that His great power is absolutely channeled and manifested according to His Own wisdom or Word, for He is “The Strong One:” That’s the Rock, the Boulder—formidable, unchanging. He is guided or bound by an oath.

So, God has, as it were, defining lines which He Himself is bound by. And I’m going to be honest with you: I can’t prove this, but I cannot believe for one minute that God worked on Himself. Now He could bring His thoughts together and plans and everything else. But supposing you were here, and you have certain things, and only certain things, to work with. Well, that’s all you could work with. And I believe God, telling us what and Who He is, His nature and His plans, His desires, His function and operation, and His great government, His kingdom... I believe He does that only because it’s within Him. As Bro. Branham said, “*It was in Him to be ‘Father’.*”

Well, where did that come from? It was there. In Him was to be Son, and be Holy Spirit...the Jehovah complex. Did He sort of figure that out?

Well, I’m not saying that I’m perfect on this, but my own thinking is that this is exactly a picture of the true God as you see the Jehovah-complex and the various things that God’s holy prophets have been given by vindication to give to us so that our faith may stand in the Word of God, not in anything else—and God is the Word.

26. I see here that His great power is absolutely channeled and manifested according to His Own wisdom or Word for He is ‘The Strong One Bound by an Oath’. The Strong One can act only according to His Word. Now there again we have those who would like to think you can twist God’s arm to change His mind, to get Him to do something that’s outside of His Word. I can’t accept it.

He is bound by His Word. His Word defines Him. Now, see, this book here I hold has definition. Well, God has, but you can’t hold it up like a book. But, if He’s bound by His Word, which is His oath, then God is defined. That’s exactly why Jesus could declare Him, which means ‘to lead Him forth by words’. Thus when God acts, it can only be in accord, and one with His Word. Well now, watch. Listen: So God is in His Word. Right? Right. Now, if He’d only act according to His Word, He’s in His Word. And the Word manifested—and, remember; revelation comes with manifestation—is the Name of God, which is Elohim.

27. You have a Word and the prophet brings that Word vindicated. And all that’s in that Word vindicated comes forth in God’s people. God, then, is the strong One, manifesting in and through His Word. And that Word is revealed, therefore, as Bro. Branham said, *by God manifesting It*, which would be Himself. The people catch it. And that’s the Name of God, and that’s exactly what I’m talking about—Elohim, The Strong One Bound by an Oath, the strong One Whose omnipotence does not allow Him to act in an indiscriminate way under any consideration whatsoever. All His ways are perfect, and His judgment is past finding out: Elohim.

28. Now, recall to our minds, but only what was said in Gen 1:1, which is Elohim creating at the time when Elohim is desiring. I want to put it this way: In Gen 1:1 you see Elohim, and you don't know any more about God than He's Elohim, and that's good, but now we want to get a little more personal.

Well, why would God get personal until He had His children? So, the minute God gets over here from Genesis 1: "In the beginning God created the heaven and the earth," and so on, we run over here to Genesis 2 and read along in there, beginning at verse 4:

- (4) These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God...(Now that the LORD God... Now He's called 'LORD God' which is Jehovah-Elohim. So, this gives you a clue—not much—but a clue. And a clue has to do with now that the heavens and earth were all done, what next? And It says:)
- (5) And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God (That's Jehovah-Elohim.) had not caused it to rain upon the earth, and *there was* not a man to till the ground.

That's the secret right there: we're coming to the man. So now, before man gets there, He's Jehovah-Elohim. And that's going to be a big surprise because Jehovah, as we later on find as we go into God's history, has nine tremendous, significant divisions to His Name. So, He comes out as 'Shepherd' and 'Peace' and 'Banner' and 'Redeemer' and 'Sanctifier' and right down the line—nine of them.

29. Now It says here:

- (7) And the LORD God (Ho! Ho! There it is!) The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life...

Now Bro. Branham said categorically, "*That wasn't artificial respiration.*" God breathed into Adam the Holy Spirit, and that made him a living soul. So, he now had a soul-body and a spirit-body, and the spirit-body was just the two of them in one, as a spirit. That's all. Now this body here of clay is the soul-body. Now, you see, the soul wasn't allowed to have the body it should have had, which would have produced itself, which is eternal. We bypassed it. It's waiting for us up there.

And so, now he's got to have this body. You're put in here to be tested, but when the Holy Ghost comes on you, giving you a double portion, as it were, seed inside and watered by the spirit on the outside, then it's commensurate to that Word-body.

And so, right on down the line here you find that, with the advent of man, God revealing that He couldn't even begin to put man on the scene until He was prepared to come forth as Jehovah-Elohim. And He sure did, because as Bro. Branham described predestination as what would be a human inclination for parents to provide for their unborn children, every single thing in a magnitude which would show forth their concern and grace toward that child, how much more would God do it?

Well, He couldn't possibly do anything like that until He came forth as Jehovah-Elohim. And so, you see right away He prepares the Garden of Eden, and does everything wonderful to have these children in the very best atmosphere and prospect possible.

30. Now Jehovah is a very wonderful Name, and God lets us use that Name. And it's derived from two words, where we learn part of the Name signifies "The Self-Existent One" Who brings us into this life so that God alone is our Father. And that is Scripture, because It says over here in Jn 1:12:

- (12) But as many as received him, to them gave he authority to become the sons of God, (the children of God.) *even* to them that believe on his name:
- (13) Which were born, not of blood, nor of the will of the flesh, nor the will of man, but of God. (Predestination.)

Now there's no other way you can read that, because there's not one of us was not born from sexual desire by the will of the flesh, or we wouldn't be here. Plain and simple.

Then, how come you're born of God? That means you're begotten of God. Adam was a son of God, and therefore, every one in Adam had to be a son of God. What brought it about? God breathed into him the breath of lives, he became a living soul, and it has passed on down. You were in God; you were in your father. Figure it out. You don't have to be an Einstein or a 'rocket scientist' to figure that out.

31. Also, we could go to Luke 3, and that's a very good One, because his genealogy is included in there. And It says in Lk 3:38:

- (38) Which was *the son* of Enos, which was *the son* of Adam, which was *the son* of God.

Now, that's as plain as A-B-C. Animals have pedigrees, and Bro. Branham said that: "*the thoroughbred has a pedigree*"—a thoroughbred horse. The mule out there ain't got much of a pedigree; and you know, he's got nothing at all really. He's kind of a hybrid, mixed-up thing.

Now the thing is this: what pedigree was Adam? Now he was actually sired, as it were, begotten by God. And you can't deny it, because he was. And God said to Adam, "Plenish," not 'replenish'. That's an absolute mistranslation. People have an idea that there was some kind of devastating flood or something upon the earth, and everybody got wiped off. And now He said, "Replenish." It doesn't. The Hebrew says, "Plenish"—fill up the earth.

"Now Adam, you do that."

Then He gave him a wife, whereby he could do that. Now, if Adam was a son of God, and we're going by pedigree or genealogy, then any child that Adam had by Eve had also to be a child of God. That's sensible. See? That's the trouble with people. They don't believe the word 'children of God' by birth. They think we're children of God by creation. Not at all! The devil is a child of God, as it were, by creation—if you want to put it that way.

Well, I'll tell you what: I'm no angel. I don't want to be an angel. I don't believe in spook or spirit, no. I'm not interested. I'm happy to be a child of God by human procreation, handed down, so that the virgin birth looks pure, plain, and simple along side of the effort it took for God to get me here on earth. Now that would make our head swell, if we weren't sensible people. So, all right.

32. Let's go to Gen 1:27-28 to follow this same thing through:

- (27) So God created man in his *own* image, in the image of God created he him; male and female created he them. (For the purpose of plenishing.)
- (28) And God blessed them, and God said, Be fruitful and multiply...

Now you have here a creation in the image of God, that something was created. The next step was: God formed something out of the ground, to which He said, "Adam, you came out of the ground, and to the ground you're going."

And Adam was fully identified by his body. But that still wasn't Adam. It was a part of Adam. And Adam has to come back in that body—same body...look the same way...original masterpiece, but glorified.

- (28) ...Be fruitful and multiply, and plenish the earth, and subdue it. (And so on.)

33. Now in Acts 17:22-31. Oh my, that's Mars Hill and the unknown God. Now in 24:

- (24) God has made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;
- (25) Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;
- (26) And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;
- (27) That they should seek the Lord, if haply they might feel after him, and find him, though he (is) not far from every one of us:
- (28) For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. (His children.)
- (29) Forasmuch then as we are the offspring of God...

There you are! That's not God coming down and having intercourse with females and bringing forth these crazy things that they call 'demigods' and junk like that. This was the Life, the Holy Spirit, that God breathed into Adam that became the breath of lives. And that's when he became that living soul, because the soul had to have a body, having bypassed that one up there. He didn't get the best one, but good enough.

- (30) The times of this ignorance God winked at; but now commandeth all men every where to repent.

Now, listen. You know why Paul would say that to these people? Because he knew there were sheep there, and no one but the sheep would say, "I'm a child of God; I understand that." A lot of people out there call themselves 'children of God', but they wouldn't take this Message if you gave them a million bucks. They wouldn't have the fortitude to do it, of course.

34. Now, let's go over here also in Acts 7, and in there you've got Stephen, and he is preaching away. And he says from verse 47:

- (47) But Solomon built him an house.
- (48) Howbeit the most High dwelleth not in temples made with hands; as saith the prophet.
- (49) Heaven *is* my throne, earth *is* my footstool: what house will you build me? saith the Lord: or what *is* the place of my rest?
- (50) Hath not my hands made all these things?
- (51) You stiffnecked and uncircumcised in heart and ears, you always resist the Holy Ghost: (even) as your fathers *did*, so *do* you.

- (52) Which of the prophets have not your fathers persecuted? And they have slain them which showed before the coming of the Just One; of whom ye have now been betrayers and murderers:
- (53) Who have received the law by the disposition of angels,...(so on. They certainly didn't like that. Did they?)

35. Now 1 Cor 6:19-20, Paul speaking concerning the human body, and he said:

- (19) What? Know ye not your body is the temple of the Holy Ghost? (Well, wasn't that that God breathed into Adam the breath of lives and started the procreation?) ...which you have of God, and you are not your own?
- (20) (Now) you are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Now "you do it." That's got to be the soul, and the whole thing comes together as one product, and you can't get away from it. And in the Resurrection you will come up, and you will be you.

You say, "Well, my soul is me."

No, your body is you. You can't get away from it.

Mary said, "My soul doth magnify the Lord. My spirit hath rejoiced in God my Savior." [Lk 1:46-47]

Who's me? Paul said, "In me," that's my flesh, "there dwelleth no good thing." [Rom 7:18]

When Jesus rose from the dead and the angels stood there, and the people came looking. They said, "Why seek ye the living amongst the dead?"

You show me that Jesus ever died. He didn't die. His body went to the grave, and that body is one hundred percent identified as Jesus. We always identify a person by the body. That's why God and His Word are identified one hundred percent. That's why It's called 'Word'. He is the Word; He is in the Word. See?

36. Also, in Eph 1:4-6... We've read this dozens of times. Haven't we?

- (4) According as (God) hath chosen us in (God) before the foundation of the world, that we should be perfect and without blame before (God).
- (5) In love having predestinated us unto the adoption of children (The placing of children.) by Jesus Christ to himself...

In other words all we like sheep went astray, and it took Jesus to restore us to the status that we had. That's it! Like Bro. Branham said, "*There will come a time when you realize you always were saved.*" That is very true, and it accents the fact that we are seed.

And that's what John said. He said, "That which is born of God cannot sin, because his seed remaineth in him. [1 Jn 3:9] It's right there.

Paul said, "Because you are seed God hath sent forth the Holy Ghost in your hearts whereby you cry, 'Abba Father'." [Rom 8:15] All right.

37. Now a part of Elohim comes from the word 'Yaweth' which means 'to become'. Now, looking at Jehovah now, the self-existent One, becoming... And this is not some transformation or some kind of...

Oh, what would you call it?...the body changing metamorphosis. This is God becoming what He is; coming forth at the time it is needed; God waiting there to express Himself. As Bro. Iraneus said it so perfectly, "God, being a Savior, it was necessary for Him to predestinate a man who'd be a sinner to give Himself" (That's God.) "reason and purpose of being."

So there's a part of Elohim comes with Yaweth, which is 'to become'. So, it is the self-existent One is also the becoming God. You remember I preached on that? ["The Becoming God and the Crucified Christ;" Houston TX; November 25, 1990], God revealing Himself to His children, as It says in Isa 54:13: "All thy children shall be taught of God." And the children, being taught of God, absolutely, not just presumes, but makes a statement: "You came from God, you are God's children, you are a part of Him, being part of His Life. He will teach you."

38. Now here's what I'm coming to: If indeed Jehovah of the Old Testament is Jesus of the New, or Jesus of the New is Jehovah of the Old, we are talking about the God of Gen 1:1: "In the beginning Elohim..." Who is the same God in Gen 2:4: Jehovah-Elohim. It's the hyphenated joint name for God. See? Let us view God, not as a thing, although we might just sort of look at it that way, but as a person: who...

Then you say, "Who? Who?"

Well, if you said, "What?"

God's Spirit.

"Tell me more."

"Well, that great Spirit is defined by the hyphenated word 'Jehovah-Elohim', the Strong One Bound by an Oath, to **absolutely** bring forth **everything** within Him, of Himself, for His Own selves: little children, you and me, running around." See?

You know, brother/sister, the Bible distinctly says, "The children do not lay up for the parents, but the parents for the children." [2 Cor 12:14] Where does that put God? Well, He's the Father, and did He do it? He certainly did.

39. So, He's the same God of Gen 2:4, which is Sovereign-God-Creator, revealing Himself to mankind with the purpose that one day He Himself will reveal Himself in human flesh. Uh, huh.

Revelation 3:14:

(14) And unto the messenger of the church of the Laodiceans write; These things saith the Amen, (That's from Isaiah. That's God.) the faithful and true witness, the beginning of the creation of God.

Right there Bro. Branham said, *"That's when God started creating Himself in the form of human flesh."*

And I want to read it again:

If indeed Jehovah of the Old Testament is Jesus of the New Testament, visa versa, we are talking about the God of Gen 1:1, which is Elohim, Who is absolutely the same God simply revealing more of Himself, calling Himself 'Jehovah', which is Sovereign-God-Creator that's revealing Himself to mankind with a purpose that one day He Himself will reveal Himself in human flesh, and He did it: "Unto us a son is born. Unto us a child is given." [Isa 9:6] "And he will be called Immanuel," [Isa 7:14] which is 'God with us'. "He that hath seen

me hath seen the Father.” [Jn 14:9] They were no longer now looking at a definition of God by the Word but by a human figure.

And, when Moses, many, many years ago, wanted to see God, God said, “All right, Moses. I’ll hide you in a cleft of the rock and put my hand over your eyes, and I’ll pass by.”

And Moses saw the back of a man. And Bro. Branham said, “*It was a bleeding back.*”

“What does that mean?”

God was in that Son. True. And we explained the virgin birth on various occasions.

40. This God Who appeared to Abraham in a Pillar of Fire in Gen 15:17... Yeah, way back here. I should have this all written out to save time. Genesis 15:17:

- (17) And it came to pass, that, when the sun went down, it was dark, behold a smoking furnace, and a burning lamp (Pillar of Fire.) passed through those pieces. (Bro. Branham said so. All right.)

He’s a man in Genesis 18. Absolutely.

- (1) And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of one day;
- (2) And he lift up his eyes and looked, and three men (One was God; two were angels. Okay. And that was Jehovah that came that time.)

And I could read on and on, like verses 1-4, part of that. And then, over here in verse 14:

- (14) Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. (That’s Jehovah Who said that.)

Genesis 18:17:

- (17) And the LORD said, Shall I hide from Abraham that thing which I do...?

Why is He ‘Jehovah’ there? Well, because He’s through with the ‘Elohim’ part. He’s got His man there. Now He wants to bring forth children through him. He wants His plan furthered, and He’s dealing now as the great Father, all those wonderful redemptive titles in there. See?

41. Now, then, Gen 18:25-26:

- (25) That be far from thee to do after this manner, to slay the righteous with the wicked: and the righteous should (perish) as the wicked, be that far from thee: Shall not the Judge of all the earth do right? (And, what is the Judge? He’s called the ‘Lord’, which again is Jehovah.)
- (26) And if I find (so many)... (And you go on and on, and every single time, you find this great Jehovah dealing as a man.)

Genesis 14:18...going to slip back a little bit here. And we find here:

- (17) And the King of Sodom went out there to meet Him after the return from the slaughter from the Chedorlaomer? And the kings that were with Him in the Valley of Shaveh, which is the King’s dale,

- (18) And Melchizedek, King of Salem, brought forth bread and wine: and he was the priest of the most high God.

42. Over here in the Book of Hebrews [Heb 7:1-4]:

- (1) For Melchizedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;
- (2) To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;
- (3) Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

Of course, everybody says, “Well, you see, what it means there: no father, no mother. Then there’s no genealogy.”

Bro. Branham said different. He said, “*That was God: God ministering as priest to Abraham,*” and Bro. Branham said, “*He never came back in the flesh until the flesh of Jesus, and He’s our great High Priest,*” and right on down the line. So, all right.

43. Now, watch this. So, we’re going to keep going, and in Exodus 2:

- (23) And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto (Elohim) by reason of the bondage.
- (24) And (Elohim) heard their groaning, and (Elohim) remembered his covenant with Abraham, with Isaac, and with Jacob.
- (25) And (Elohim) looked upon the children of Israel, and (Elohim) had respect unto *them*.

Now He is Elohim. Very good. Let’s keep going. Exodus 3:1:

- (1) Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of (Elohim), *even* to Horeb.
- (2) And the angel of the LORD, (Jehovah), (See the point in there, how it’s same God, but He is now dealing with His child, and that’s why you have all those fabulous names in there of what He is.) appeared unto him in a flame of fire (Flame of Fire! Oh, Jehovah! Angel of the Lord.) ... appeared in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.
- (3) And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.
- (4) And when the LORD, Jehovah, saw that he turned aside to see, Elohim called unto him out of the midst of the bush, (Ah, that sounds like a little conundrum, as if we’re getting Jehovah in competition with Elohim...

Oh, no, we're not. It's Jehovah-Elohim so there's no problem there.) and said, Moses, Moses. And he said, Here *am* I.

- (5) God said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou stand is holy ground.
- (6) And moreover he said, I *am* the (Elohim) of thy father, the (Elohim) of Abraham, the (Elohim) of Isaac, the (Elohim) of Jacob. (Why? Well, they're dead. They're gone. So is Elohim. You wouldn't have to be Jehovah so much to them. See, God, Elohim, raised the dead.) And Moses hid his face; for he was afraid to look upon (Elohim).
- (7) And Jehovah said...

Well, we've got two in the bush? No, one! Jehovah-Elohim. See? It's hyphenated, and Isaiah is full with it. All right. That's enough there. Now, all right.

44. I've got you to verse 4, and, let's go down to verse 14. And It says; now, watch:

- (14) And God, (Elohim), said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM...

Who's that? Elohim! Who's Elohim? 'I AM'. But just a minute. Jehovah is the self-existent One. There's no difference: Jehovah is Elohim; Elohim is Jehovah.

You can't just say, "I worship God."

Oh, you worship God? Tell me about Him.

"Well, let's see now. Let's see now."

Is that the way we are in this late date? I think we've got a little bit of a problem here, but I'm not abusing you. Don't worry. I've got my problems too.

45. Now, from here on, for the rest of the Old Testament, we have mainly, almost one hundred percent, Elohim and Jehovah, or Jehovah-Elohim.

Genesis 2:3 is Elohim. Genesis 4 is Lord God, which is Jehovah-Elohim. Now, watch also in Ex 6:1-8:

- (1) Then the LORD, (Jehovah), said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of the land.
- (2) And Elohim spake unto Moses, and said unto him, I *am* (Jehovah):
- (3) And I appeared unto Abraham, unto Isaac, and unto Jacob...

Now, notice; it's Jehovah appeared unto them, but now He's just 'God'—they're gone on, and now everything he knew about God, and not necessarily Jehovah (We'll show you that.) turning Jehovah. Now, watch:

- (3) And I appeared unto Abraham, unto Isaac, and unto Jacob by *the name* of God Almighty, (Elohim, the all-powerful One.) but by my name JEHOVAH was I not known.

He said, "I was not known." So, Ex 6:1-8 refers to Jehovah as a revelation different from Power Elohim, attributed to Moses, and going back there.

46. Now, let's go on: here are, as far as I know, all the Old Testament names of God, now called 'Jehovah', and later seen in flesh as Jesus, as It's said in Jn 1:1: "In the beginning was the Word, the Word was with God, and the Word was God, and the Word became flesh." Elohim is 'the strong One'. 'El' means 'strength'—rock-like. Jehovah, the self-existent, and also in combination to 'Hava'—which means the 'becoming one', and Adonai, which is a proper name, barely used by God.

Now they're in there, because I've got them in my Strong's Concordance, hundreds, if not thousands of times. They're in there with a whole lot more. But those are the names, and the names that you will find are always 'Jehovah-Elohim', hardly ever 'El', maybe half a dozen times; 'Hava', I don't know. Maybe three or four times. I haven't counted.

47. Now, with this in mind I'm going to broach something to you, which I want you to consider. Here is where I stand, to the best of my knowledge. In El, Elohim, Jehovah, Adonai, Hava—all are names of God which reveal His essentiality and intrinsicity (and show Him to you, Who He really is), which is changeless and had no beginning per se, but with each name, such as Jehovah, we have a whole plethora of description and definition and face-to-face view of our God, as declared to us by the prophets of whom Jesus, the Son of God, is the chief one.

Now Bro. Branham preached sermons on every thing I have mentioned, except the obscure names like 'El' or 'Hava' or 'Adonai'. Now here is my point, so you can listen to it: Jehovah of the Old Testament, God, very God, sovereign, and Father of Our Lord Jesus Christ, the Son, is in the New Testament—I'm talking about God now: Jehovah—exactly the same as He is in the Old Testament but revealed in human flesh according to Jn 1:1 and in Philipians 2, beginning at verse 5:

- (5) Let this mind be in you, which was also in Christ Jesus:
- (6) Who, being in the form of God, thought it not a prize to be grasped and retained to be equal with God: (Now, remember: the equality doesn't go to sovereignty where he shares his mind with the Father. No. That doesn't make sovereignty. That doesn't make one God. That'd make two.)
- (7) But made himself (or emptied himself), of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
- (8) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
- (9) Wherefore God hath highly exalted him, and given him a name which is above every name:
- (11) And every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

So, Jesus is a Lord, but he's not 'Lord' like his Daddy, because Jesus is not Jehovah, the Son. Jesus Jehovah is Jehovah God, Who indwelt the Son. See? That's what we're looking at here and must understand that as perfectly as possible, because this is exactly John 14.

48. So, we go back to John 14, and believe me Bro. Branham bled this dry, in a certain sense of the word. Well, he just gave us the truth. And he says right here; Jesus said:

- (7) If you had known me, you should have known my Father also: henceforth you know him, and have seen him.
- (8) And Philip said, Show us the Father, and it sufficeth us.
- (9) And Jesus said, Have I been so long with you, and yet you have not known me, Philip? he that hath seen me hath seen the Father; how sayest thou *then*, Show us the Father?
- (10) Believest thou not that I am in the Father, and the Father in me?

In other words, in plain English, it's a duality in one single body, and you can't tell where one starts and the other stops, except God could tell you that. But you're looking at him. You can't tell. When God does the work through Jesus, you don't have a clue it's God doing it, that is, as a natural person looking on.

"Hey! Look what that man's doing!"

Nicodemus said, "Ah, ah, watch it. No man can do that except God be with him."

He should have said, "God in him."

- (11) Believe me that I *am* in the Father, and the Father in me: believe me for the very works' sake.
- (12) Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go to my Father.

49. Now, remember Bro. Branham's quote. They came and said, "Bro. Branham, what does it mean when Jesus said, 'He that has seen me sees the Father'?"

He said, "*You're looking at me, aren't you? Same thing. It's not these things coming so perfectly to pass, Bro. Branham doing it; it is God doing it through me.*"

Now, listen; even more so. This is on a tape sent to me by Bro. Branham, and I can't quote it exactly, but I'll give you the exact meaning: "*You see, Bro. Vayle, the same Pillar of Fire that was with Moses hasn't been seen from the time of Paul for two thousand years until now.*" Bro. Branham categorically placed himself with Moses and with Paul.

Now I'll ask you flat: remember, Bro. Branham said, "*When there was a Voice there on the road to Damascus,*" I think that's about Acts 8, "'Saul, Saul, why persecutest thou me?'" and he said, "'Who art thou, Lord?'" [Acts 9:4-5] and Bro. Branham said, "*That Jew would not have called that light 'Lord' except on the same grounds that Moses did.*" Now, that's not quite his words, but that's the exact thing in there. You can look it up for yourself. See?

50. So, on this day, then, I hope you see that. Furthermore, do you see Heb 13:8, "Jesus Christ the same yesterday, today and forever," as Genesis 18, that took place before the burning and the promise of the coming Son, which was God doing it—you have to understand that—just before that coming. And, do you recall Bro. Branham having said, and I've quoted it many, many times, "*When God sent Moses down to Egypt to deliver Israel, He not only appeared with Moses in mighty signs and wonders, but He Himself also appeared in a Pillar of Fire upon Mount Sinai, and so today, and we have His Picture*"?

At the same time, then, do you understand, over here in Matthew, (And, remember; Jesus explains exactly who was doing the works;) he said, “I don’t do these works; it’s the Father in me that does them.” And in Matthew 12 he distinctly says over here concerning the end time:

- (15) But when Jesus knew *it*, he withdrew himself from thence...
- (17) That it might be fulfilled which was spoken by the prophet, Esaias,
- (18) Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles.

Now Jesus couldn’t show judgment except by the Spirit. Now if the Spirit did it back there, how is It going to do it today? Because this did not happen in Galilee. It would require a prophet.

51. Now, watch It:

- (19) He shall not strive, nor cry; (Don’t tell me he didn’t strive and cry—he kicked them out of the temple; he raised his voice in the streets.) neither shall any man hear his voice in the streets. (Well he preached in the streets.)
- (20) The bruised reed shall he not break, the smoking flax shall he not quench, (He certainly did. It was over; temple worship destroyed; the whole thing gone.) till he send forth judgment unto victory.

What victory has Israel had? Nothing! We’re the ones who are getting the victory. “The smoking flax he doesn’t quench.” At the end time, when it’s solid darkness, He sends His ‘Laser Beam of Light’ to bring out His children.

Who’s doing it? God is doing it! Under what appellation? Son of God, the Holy Spirit. That’s over there in Romans 1. He’s called the Son of God according to His power of the resurrection, [Rom 1:4] though after the resurrection Jesus himself couldn’t come down. He didn’t need to come down; God came down. It wouldn’t have done him any good to come down, unless God came down with him—if you’re going to follow the pattern. Come on now. You can’t do it. When Jesus comes down with the Bride, there’s going to be judgment on this earth. Everybody’s all finished off. The whole thing is gone. You see? Now, do you understand what we’re talking about?

52. That’s Jn 14:12:

- (12) ...He that believeth in me..., greater *works* than these shall he do; because I go unto my Father.

Certainly he went to his Father. What does a Father do? Descends from heaven, because it’s God in the prophets, God to the people. That’s what Jesus was.

So, what I’m telling you is this: Bro. Branham expressed himself concerning the Godhead in many ways. He sure did. There are many, many things he said, and they are very difficult to understand, such as “*I come from God, and I go back to God,*” “*the name of God is ‘the Lord Jesus Christ’.*” Time after time, what I’m trying to do is set a pattern here, because I have connected (Now, listen.) William Branham to Paul and to Moses. And, if Jehovah of the Old Testament is Jesus of the New, what are we talking about? Jehovah-Elohim indwelling a body, (See?) and then leaving the body and going back to His other forms or theophanies. That’s what you’re looking at. That’s what I’m teaching.

I took it back to the Bible where it came from. And, if you see what I am showing you, you can understand why Bro. Branham said, *"I used to think God was angry with me and did not like me, but Jesus loved me. Come to find out, it's the same Person."*

53. Now, what's he talking about? The Son or the Father? He's talking about the Father. And notice in Jn 3:16:

- (16) God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

And it couldn't have been done except the Father was in him, and then He left him, a Son of obedience. It had to be that way to lead many sons into the glory. He is our Pilot; He is the First-fruit; we are coming after him. It couldn't be otherwise. Why? Because that's what God is. You can't make God anything but God. You can't make Him different from what He is. You can't tell Him to change Himself, because the fact is: He can't change Himself—He is that way: "I am the Lord. I change not." [Mal 3:6] He tells you that flat: He said, "Else you sons of Jacob were consumed." [Mal 3:6]

54. Now, let's go to Eph 1:1-3, and we'll see this here. I was going to tell you about Moses and the Jehovah complex, but I'm going to leave that until I come back another time, because I'm not going to go into that, because I can go into that with the other Scripture coming up: Eph 1:3-6.

- (3) Blessed be the God and Father of our Lord Jesus Christ, (There you are: identification.) who hath blessed us with all spiritual blessings in heavenly *places* in Christ: (In other words, they all come through him. We have access to that. That's what the Bible tells us: high priest.)
- (4) According as (God) has chosen us in (God) before the foundation of the world, that we should be holy and without blame before him:
- (5) In love, having predestinated us unto the adoption (or placing) of children by Jesus Christ to (God) himself, (Oh, wonderful!) according to the good pleasure of (God himself,) his (own) will,
- (6) To the praise of the glory of God's grace, wherein he hath made us accepted in the beloved. (God had to be doing it, or it never would have gotten done.)
- (7) In whom we have redemption through his blood, (Jesus is the blood of God, Acts 20:28.) the forgiveness of sins, according to the riches of (God's) grace;
- (8) Wherein (God) hath abounded toward us...

Now there you see, not the Elohim complex...the Elohim complex stands behind the Jehovah complex, so the Jehovah complex will absolutely, one hundred percent assuredly never, never fail, but come to pass. Everything you see in Jehovah, Elohim makes it, and He can't fail. And even Jesus is our real Easter Seal because on Easter morning he rose to become the executor of His Own Will. You never heard of anybody doing that.

55. So, there's what I'm trying to drive at. I hope you get everything I've talked about the last time and this time: that you and I can see that Jehovah of the Old is Jesus of the New, and that is not a man. For the Bible says, "God is not a man." Yeah. He doesn't think like a man. God is God.

56. Oh, I wish we could break into Him. We have the opportunity, brother/sister. I don't know what's wrong with us. It's like the Bible said, "The God of this world has blinded their eye that they cannot see

the glorious Light.” That’s what It says in 2 Corinthians over here. (I’ll read It.) I don’t believe that’s your portion and mine, brother/sister. I don’t believe that. I don’t believe that’s for you and me, because when the end time comes, “That which is perfect,” it’s face-to-face, it’s “known as He is known.” And the process has started now. And, how long is it going to go on? I don’t know. But I tell you: it’s going to go on.

And It says right in here, 3:14:

(14) But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ. (Get in Christ; the mysteries are all gone.)

(15) Even unto this day, when Moses is read, the vail is upon their heart.

See? They never could understand Jehovah being exactly what He was, would one day have to appear in human flesh. See? Everything is so perfect the prophet taught us. I rejoice. I hope you do, too. Well, I know you do, because you wouldn’t be here if you didn’t rejoice.

(16) Nevertheless when it shall turn to the Lord, the vail should be taken away,

(17) Now the Lord is that Spirit: where the Spirit of the Lord *is*, there is liberty.

(18) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

57. Now you want to go to Romans 12:

(1) I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, *which* is your reasonable (Or divine) service. (You should do it.)

(2) And be not conformed to this world: but be you transformed by the renewing of your mind, that you may prove what *is* that good, and acceptable, and perfect, will of God. (And It tells you right there: You’ve got to have your mind transformed, and a ‘transformation’ means ‘something across’—you’ve got to put it across in another area entirely, so it’s not the same old mind you had.)

(3) For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but soberly, according as God hath dealt the gift to every man the measure of faith.

And so, he’s telling you right here that you get your metamorphosis, your complete change, your transformation, you get it by your mind being renewed. And God has to give you the mechanical Word, and if you have the Spirit of God in you, you’re seed, and full of the Holy Ghost, you will take that Word into your mind, where God will transform It into living reality, because He dynamizes It.

58. Now, there’s no use in your talking about dynamizing a car, if there’s not a motor. You spill the gasoline on the ground, light a match, and go up with it.

It's just the same old thing, what I say, like Bro. Branham, "*The light appeared. That was the Son of God.*"

Now they say, "There you are. Bro. Vayle's preaching two gods."

I say, "Hey! I'm quoting Bro. Branham!" Stone deaf. "Bro. Branham said it: '*Now there's two of them.*'"

"Oh, he's preaching two gods."

"Hold it! I'm quoting Bro. Branham."

"Oh..."

What about it? Not tone deaf—stone deaf. You and I hear the bells of heaven ringing, the Message taking flame in our hearts. They don't get it.

59. I'm so happy to know that Jehovah of the Old was Jesus of the New. I think Browning knew that. John [McRae], what do you know about poetry? Was it Browning wrote The Arabian? Tell me. Who knows that? How about you, Brian [Kocourek]? No, I think it was Browning who wrote it. And the "Arabian" was walking along, met Jesus, and he said, "To think, God, walking in human flesh..."

Ooh, man! Jehovah of the Old... He had to become flesh. He had to. So, Bro. Branham has said, "*God has a body. It's like a man's.*"

Why do you think Moses saw the back of a man? Have you ever seen a cat that wasn't in the image of cats? Then how in the world can you see a man that's not in the image of God, if he came from God?

Oh, the image was sort of broken there. It's kind of muddled with that old devil in there. That's that other flesh. But I'm going to tell you one thing: He was so close to the human body, that they can't tell it, except now science can tell you, it's proven absolutely, that 99.99% is of one father—00.00 something percent of the other. And that doesn't mean one thing. And I'll tell you why: because Noah was the last perfect man on earth, genetically, and his wife and his three sons and those three women were not, and all eight came across, and settled the land.

God will just root out the bad seed, burn it all out, like He's burning out of our minds the wrong things we shouldn't have; and glory to God, we're getting there. That's nice, isn't it? We're going to get there. I can show you some things there, and how it is that I take everything right back to the Bible. I'm not interested in what somebody says. No, no, no. I want to know the Word of God.

60. Now, listen again: if Bro. Branham aligned himself with Paul and Moses... Did he? Oh yes, he did. It's right on a tape. Oh yes, he did. Then I want to ask you a question: Who was that Jesus?

You say, "Well, I don't quite understand it."

I'm asking you a question: How can you crucify to yourself the Son of God, when He's Spirit?

Let your thinking go. Don't dwell on the hard parts. Let's just look at the good parts.

Let's bow our heads in prayer.

Heavenly Father, we thank You for mercy, grace and love, Your tender care, O God, which we certainly are appreciative of. We thank You for this lovely group of people here, Lord, and the good time

we've had together tonight—at least I have, Lord—and I hope that the richness of this Word, Lord, absolutely vindicated...

When Bro. Branham came and preached “Abraham’s Divine Covenant of Grace”, (He said he stood there and saw those rainbows.) You said, “Don’t go any further. Stand there.” And the Voice echoed from the heavens, “Jehovah of the Old is Jesus of the New.”

That settles it. That settles it. We appreciate the virgin birth, how we’re taught it. We may not appreciate the fact we missed so much, because we didn’t know who Bro. Branham was, and above all, Lord, we didn’t know Who You were. We didn’t know that once more You were veiled in human flesh, and yet time after time Bro. Branham told us *“God was obligated,”* You were, *“to do what You did for the Jews, to do it for us, the Gentiles. And the last day God will be manifest in human flesh again.”*

You said, “The Prophet is the Living Word of God made flesh, manifested.” We took those things, Lord, without thinking, without placing them, but now we know, and, if You’d be so kind, Lord, as to forgive us for our denseness and our stupidity, our grossness, Lord, now that we know. We don’t know that it’s too late. We don’t believe that it is. We hope it’s not too late. We do, therefore, Lord, pray You heal us, as we need healing tonight, for one reason, not to aggrandize ourselves, or say, “Oh, we really are something. We’re the believers with needs.”

No, no, Lord, no, no. Just that Your Word would be given to us, and we could say, “There It is again, the vindicated prophet who, like Moses and Paul, stood face-to-face, the Pillar of Fire again in 2,000 years was the same Pillar of Fire that brought the Word to Paul is here revealing It and fulfilling It, and once more the Word revealed is the name of God.

We thank You, Lord, for all these things. Help us to place them correctly and to live abundant lives for Your glory, love each other as never before, sacrifice as never before, and know, if God be for us, who could be against us? God is in the midst of His people tonight. He surely is, clothed in His Word of glory, bringing us on. Thank You for It all. In Jesus’ Name we pray. Amen.

[The Communion and Foot-washing service follows.]