

# Questions & Answers

Bro. Lee Vayle - June 13, 1984

Shall we pray, heavenly Father we're grateful again to be allowed the privilege of freedom in this land and help and strength to come together to worship your great and Holy Name, and above all that to know that the hearts have been turned back that we do know Thee Whom to know right is Life Eternal and our hope and faith is in Thee, O God. We marvel at Your goodness, and yet we accept it, we just thank You for all of it.

We pray, O Lord, be with us tonight in the study of Your Word, may It be acceptable having come from You, my It be illuminating, Lord. We just ask You to help us, because it is Your Word and of ourselves we have nothing whatever to do with It, either production, or the revelation of It. We look to You, Lord, for health, so be with us now in this service and may all glory be given to You in Jesus' Name. Amen. You may be seated.

1. Now, I got just have a few questions here and won't take a great deal of time. I almost had Lloyd say that he wanted to announce my surprise to you so I wouldn't be too surprised by my surprise, which means that I asked for questions and don't get any. So, we got a few questions. So I won't be...my surprise then isn't going to go too awry I hope.

Now, we'll look at the ones we've got here, and number one says:

"Please discuss the Wedding Supper in view of what God is doing now, and what we are being brought into in this hour. Since this is the hour for the ushering in of the Millennium. How does the Wedding Supper relate to this?"

2. Well, if we weren't in that hour of the 'ushering in' into the Millennium, you wouldn't have a hope for the Wedding Supper at this time. The very fact that we are into the 'ushering in' makes us understand that as soon as we are caught up, and all of us in the glorified state to meet Him in the air wherein that Spirit that's in our midst now becomes incarnate to us, we crown Him Kings of kings, Lord of lords. And we have the great Wedding Supper which we believe basically, we don't have to put a time on this and stress it. It would be roughly the three and a half years. The gathering together. And it will be a very drfinite Wedding Supper, I don't think It's at all like the pictures people paint of It. I wouldn't believe that. I don't think anybody knows.

But now, I think the thought behind this is one of perhaps some maybe using an illustration in this respect. Bro. Branham said that he was commissioned to lay up food, in big barrels which was food laid up on the tapes. And also he mentioned that we were seated together in heavenly places in Christ Jesus. And many times he used the thought of feasting on the Word and eating the Manna of this hour.

3. Well now, you could if want to take this over Seven Church Ages and say that not basically, but figuratively. Every Church Age has had a portion of Manna which you might call in view of what is all around here a literal Wedding Supper to you and to Christ. I wouldn't even say that though. If I were going to say something about it, I would say it's like drinking a 'toast', it's looking down the ages and something is being done now in the sense that will be entirely reproduced in the future at the Wedding Supper.

And what I'm saying simply is this: if you don't have the Manna for this hour, you will not have the Wedding Supper at that hour. See, but I couldn't...I could not accept this even as illustrative. I can't do that, because I don't feel that anybody has an actual license to, unless Bro. Branham has used that thought.

Now, of course all Scripture is compounded in meaning. But you have to be very careful how compound you take a thing. For instance: there are some Scriptures that are not compound. And except perhaps if you want to extend it. Would almost be to me an allegory or something.

4. What do you do with the Scripture, "You must be born again?" Where do you get a compound meaning on that? Well, you might say, a compound meaning is: "I'm born in the spirit, then I'm going to be born into the flesh."

Well alright, I'll take that. It's like one man said, "We have been saved, we are being saved, we have yet to be saved." Well, I think some of the people who belonged to Armstrong, have the idea the 'rebirth' is really like Bro. Branham mentioned, "*He'll create again.*"

Marriage and divorce you'll create again not by sex, but in natural creation He'll bring again human bodies. Well, I don't want to call that 'a rebirth', but yet you could call it a rebirth. Then if that is a rebirth, and we're looking at the earth being reborn, we have not so much a compound meaning as we have an extension.

5. So, we have to be very careful in something like this. And so I would say that in my understanding I wouldn't teach that. I would not teach that you are at the Wedding Supper. I would say this though: if you are really a part of this Message, you are as good as at the Wedding Supper. And that's good. That's in other words the sealed in potential. The signed contract. And let's face it, Bro. Branham did mention this which we do not need to extend, because he preached a whole sermon on it. "The Invisible Union," which is going on now.

Then again, there is the invisible transfiguration which is going on now. That there are some people standing here; there'll be a sweep go over them, and they'll be completely changed. Because, already the cells are forming around the Word that we have received. Because when you receive the Word you become the Living Word of God in your flesh.

So, those things I will take and preach as pertinent and basic, very foundational. But this to me is stretching it. And I don't think myself, I'm too pragmatic, at least I hope I am but to stretch anything. I'm a little afraid about this stretching. Bro. Branham said, "*The chain is as strong as its weakest link.*" Which is not what he said, but that's a true saying. And I think maybe you might get a weaker link here. I would not believe that as anything other than, oh maybe some type of illustration.

Now, the ushering in certainly, we're being ushered into it. Time and eternity have joined, and we've already turned the corner leaving time, going into eternity. We've already left mortality, going into immortality. We have left the graves going into Resurrection. Now, I'm talking about time. I didn't say the thing itself, I'm talking about the elements of those various facets that I mentioned. So, all right, that's about right as I see that.

6. Now, here's something here, (we'll take the third one in second place.)

"Please review and explain the similarities and different aspect of the 'agape and Philadelphia love.'" [Bro. Vayle asks for a concordance]

Now, I'll just go through it quickly and show you what I was talking about when I went into this series which of course I would have to review my notes and maybe make more notes on it.

But the word...what they call 'the agape love', which they refer to the love of God is marked number twenty five in the Strong concordance. And it has to do with the love, more or less in the realm of the social and moral. Whereas, the Philadelphia love, the 'phileo', a fondness this for the brethren. From the reading of the Scripture there is no place that you could actually cause these words to maintain what people believe they have maintained by reason of what preachers have preached.

7. Now, I'll illustrate it for you. We'll go over to Luke 6.

He says, "Love your enemies."

All right, that's the 'agape' love.

"For if you love them which love you..." That's agape love.

"For sinners also love those that love them..." That's agape love. (That's [Strong's] twenty five.)

Well, you can see right there that you're into a problem. You're into a problem of a need of revelation, because you're saying, "Well if you love those people that love you, and you're condemned by it, then how high is your love when you're trying to put it in the sense of God? For God so loved the world, if while we're had enemies Christ died for us and that's love." You can't use that. You couldn't make it interchangeable. See?

So, what you'd have to understand in this whole thing is that when you come to Philadelphia love... maybe let me just read you the number 25's here.

Now, you kind of keep count in your mind. Let's see, there's, [Bro. Vayles counts from 1 to 43.] Now, there's forty three 25's and there's six of the others. And I didn't read all the places what those various words were in their context and you'd find a great disparity.

8. So, what my thought was in bringing this on love and I'm not yet finished, there's another message got to come up, is that you have got to be very careful how you address yourself to the subject of love, so that you stay confirmed within the Scripture.

So, let's take this highest form of social and moral love that we say belongs to God, the 'agape'. All right, It says here: [Luke 6:]

"If you love them which love you..."

Well, that's telling you...all right, if the highest form of love that you have in your life which would represent a God love, which puts you in a moral and a social bracket of spiritual understanding and reliability through the fact that you will do these things, and the best that you can do is love those that love you. Why fap, you ain't fit for the cat to drag you and cover up. Which is a dead mouse. You know what I mean. You can't do it. You got to understand the context.

9. Now, then you got to also understand this... let's go to John 15:24, (which is one of my favorites .) "That you have not the love of God in you..." That's true.

"Then if God were your Father, you would love me:" [Jn 8:42] That's [Strong's] twenty five, that's true also. Oh yes, "Therefore does my Father love me." (I've commissioned you that you also love one another."

Now, I can't find the one, one of these I want here in John, would be a very good one. Where Jesus is talking to them and to the Pharisees, and there's no love in them. He said, "If God were your Father, you would love me." Of course that would be the 'agape' love alright. But anyway, you can follow through if you get a concordance, especially Strong's which is numbered. And go through these which I'm not going to try to take time to find them out. You'll find here that in many instances there is no way that you can attach a high order of the love of God to it.

So, when you come down then, and my thrust is this, that when you come down to love, if you do not have a revelation of love in the sense of knowing what the Scripture defines It, and not only defines It as to its meaning, but to Its application and Its proper usage the same as all Scripture, you run plumb out on a limb. You don't have it. See, there's a very great misunderstanding in my thinking, (I don't mean the understanding lies in my thinking,) I mean in my thinking I see a great misunderstanding where people begin to quote John.

10. And then we just go to that for a second, that's 1 John 3, John speaking there says:

(11) ...this is the message that (you have) heard from the beginning, that  
(you) should love one another.

Now listen, that sounds like right away people say, "Okay, you go back to the beginning and the whole thing is love." That's not true! There's more than one message that John talks here of the beginning. "In the beginning was the Word, the Word was with God, and the Word was God." [Jn 1:1] Where did he get It here? Now that's the original one.

Now, that 1 John 1 again:

(5) This is the message which we have heard of him, and declare (to)  
you, that God is (all) light, in him is no darkness... (There's another  
Message.)

So, you see people grab this, because they want to lay the whole thing on the line of 'love, love, love'. Then from there they will take you to what they consider what love is. See? Like I read over here about the Catholic's and Lutheran's. Catholic and Lutheran theologian's have made a joint statement on papal infallibility that declares 'the ultimate trust of Christians is in Christ in the gospel', not in a doctrine of infallibility. Well, if you don't have a doctrine of infallibility somewhere, then what good is Christ in the gospel? See?

Then he says whether of Scripture, the church, or the pope. Oh, what they're trying to tell you right here, "Who needs the Bible, we got Jesus, hallelujah, and we love Him and He loves us, and this is that." Well, that is not that! This is that, it's the Baptism with the Holy Ghost.

11. So, this is the thing here that I've been trying to bring across and we'll go into it more fully as time goes on, that there's no way that anybody's going to tell me that you can stand on the principle of love when you don't even know what love is, anymore than you can stand on the principle of God when you don't know who and what God is.

Now remember, we have had the hearts turned back to God. Just as soon as the prophet came on the scene and we understood that it was the 'show down', see? God declaring Himself, and for us to accept that, immediately, the hearts have been turned back.

Now, you will find people right today who will say they believe this Message have no more understanding then nothing. They're still looking for something. There's no way they can

comprehend it. You say, "Well, I thought everybody was born again in this Message. Now, come on now, there's three kinds of believers everywhere.

12. You know, one of the hardest things in the world is for a man to stand in the pulpit here and tell the people, look them in the eye and say, "Look, oh Bro. Vayle, what if there's three of us?" [laughter] I ain't talking, except in this respect.

Many a time I've looked you in the eye and say, "Look, I can be as phony as a three dollar bill. I'm not aware of it if I am. I don't believe that I am, but I can't prove it. And one day it's going to be manifested. I can be teaching you a lot of things that are wrong. I don't believe that I am. I really don't. I believe I'm right, but I can't prove anything. And I keep telling you, nobody can prove anything. See? Nobody has ever proved anything. God Himself in human flesh didn't prove anything. He met His Own requirements. That's what He said. I got to believe Him for it.

"He shall see the travail of his soul and be satisfied: ...my righteous servant justifying many." [Isa 53:11] What many? The Elect.

"Am I a part?" I don't know. I got to believe. And in my believing, I don't put anybody out, no way. You say, "Well, just a minute, what about that Word?" I preach that Word in such a way that I'm either condemned, or I'm right and they better do it the same way, but they don't want to face up to it.

They still think many people in this Message so called, they still sit on a fence. I'll tell you what, I'm happy in Jesus. What I see, this handwriting on the wall, I don't need tongues and interpretation, any hand writing on the wall, in letters I've said and bill-boards fifteen feet high, and letters four feet high blazing. And I can see old Herod and Agrippa come together over crucifying Jesus. And I see the same thing coming right today. And I care less. I don't care anymore. One day we'll all be thrown in jail rotting, likely, yet it gets us out of there. Who knows? Who knows? Who knows? I can't buy that stuff they call love, there's no way.

13. It's got to be a Scriptural understanding of love, like It just tells you there in...everybody gets all...oh my listen, he just gets all gishy gooey over 1 John here. And want to build a great big doctrine.

[1 John 3:]

(11) ...this is the message... from the beginning, (we're loving it.)

(12) Not as Cain, who was of that wicked one, and slew his brother...  
(Why don't you go figure it out someday? Figure it out.)

Why, they don't want to believe that Cain was serpent seed. Now then, I'm supposed to be bigger than God. I'm supposed to love somebody God doesn't love.

"Well," you say, "you don't know, but God does."

That's true. So therefore I could be taller and everything else. Well, I can embrace some of those things, but when they try to take you off the Word then you stand up. Because that's where Satan took Eve, and that's exactly why Cain killed Abel, because Abel was on the Word and Cain was off the Word. Okay, so we'll be seeing more of that subject later on.

14. Now, there was another question in there and that was discussing Ezekiel 37:1-14. Bro. Branham barely mentioned this on one sermon and said that something was going on and he'd like to talk about it someday and I suppos he did, but I don't remember him saying it. And that's

the valley of 'Dry Bones', and every Pentecostal preacher preached on this from time memorial and they'll tell you it's them.

Well, I'm going to tell you something, I don't know what this all means. I might as well tell you it might have a compound meaning three of four different ways, I don't know. But I'll read It anyway. [Ezekiel 37:]

- (1) The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones,
- (2) And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

In other words, he walked amongst them. He took a good look and he observed they were dry.

- (3) And (the LORD) said, Son of man, can these bones live? (Now remember, Son of man is a prophet,) And I answered, O Lord GOD, (You know, because I don't know, You better tell me.)
- (4) (And) he said, Prophecy upon these bones, and say, O dry bones, hear the word of the LORD.

Now, you know the version of that is in every church is preached, we've got a bunch of dry people here that needs reviving. Bunch of old dry bones, you need a fresh impact of the Spirit. Very good, if you want to put it that way. I don't have any right to. I let her sit.

- (5) Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and (you) shall live:

Now, that sounds very good. How do you put breath in bones? Full of marrow, you couldn't put breath in them. They're not full of marrow you can blow right through them. Well, now He tells them, just find out how it's done.

15. Now, He tells here how He said He's going to do it.

- (6) (I'll) lay sinews upon you, and bring up flesh upon you, cover you with skin, and put breath in you, and (you) shall live; and (you) shall know that I am the LORD.
- (7) So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

Now, you'll see, they'll tell you that's the great Baptism with the Holy Ghost, and Bro. Branham said, *"There's no evidence."* That does rid of shouting and talking in tongues, and also there blows the Pentecostal attitude to what this might mean. ...?...

- (8) ...when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.
- (9) Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.

- (10) (And) I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Okay, something about a resurrection took place. Bones that were there, they needed the bones. Evidently all the bones had to be there. And why? Because, the bones is the frame work, the foundation. Now, if you don't have a foundation, where are you going to get with God? What's God ever done without a foundation? Foundation looks like they're all gone, he took us right back to foundation. Took us right back to the former rain. You can put it that way. There's lots of things you can say about this, I don't know.

- (11) Then he said, Son of man, these bones are the whole house of Israel:  
(now, there's what he says right there, "the whole house of Israel."  
So, that doesn't necessarily mean you and me then.) behold, they  
say, Our bones are dried, our hope is lost: we are cut off for our  
parts.

Now, we're getting some understandings.

- (12) Therefore prophesy and say, Thus saith the Lord GOD; Behold, O  
my people, (I'll) open your graves, and cause you to come up out of  
your graves, and bring you into the land of Israel.

Now, notice up here: our bones are dry, our hope is lost, we're cut off, [blank spot on tape] 144,000 than anything else. Now, Bro. Branham might have made some comments, I don't know what his comments are.

16. Now, let's go back to Matthew 24, and you'll see what I'm talking about, which Bro. Branham said, was the elect with Israel. He said here: verse 30.

- (30) ...then shall appear the sign of the Son of man in heaven: and all  
the tribes of the earth mourn, and they shall see the Son of man  
coming in the clouds of heaven with power and great glory.  
(31) And he shall send his angels with a great sound of a trumpet, and  
they shall gather together his elect from the four winds, one end  
of heaven to the other.

The bringing in of the elect Jews. We're already gone and they are to come in. And I would say myself, that this here at least in an extension if not a compound meaning has already gone on. "I'm going to bring you as an eagle brings you." He brought them by airplanes. He brought them to the land of Palestine. They're there now, and there's 144,000 waiting to be identified and they will be then the forerunners of what is going to happen in the land which will be the Bride will come back, and remember, Paul said, there is one family.

So, if no matter how you read this, you cannot read this apart from the epistle to the Ephesians, that puts the Old and New Testament Bride together, and puts Israel and all others together. Because remember, Israel came out of Abraham. And Abraham is what you would term as a Gentile come out of the Ur of the Chaldees, and it was only under his grandson, Jacob, that we find the definitive group of people who are called according to flesh. Seed. Now, all of those are going to be in the Millennium.

So, I look at this as a portion of Scripture that has already been fulfilled, that is going to culminate in the 144,000 sealed in, is going to bring about the Israel and all of us back to the Millennium and there we will be together. And this to me is a part of it.

17. Now, there's something in here that I wanted to read if I can see it. [Bro. Vayle searches] Well, we could read other verses there, and in there he makes an extension of this. And he speaks of them coming back. And so I'm looking at the more or less an extension of this written further down where we find that in the Ages to come we'll find the whole conglomerate of all the Elect of God brought together.

But this to me is a segment. I don't say I'm right on this, but I do believe we do see a segment of this right at this very hour where Israel is back in the homeland, they've come out of their graves, there's been no hope for them until He brought them back to Palestine. There is hope now and they will certainly be a part of the First Resurrection the 144,000, though they will not be Bride. Remember, they are there in as eunuchs in the Millennium, the 144,000.

18. Now, I don't know that I can answer this one:

"In 'The Sixth Sense', (the Message Bro. Branham brought I'd have to go over this myself,) Bro. Branham said in his prayer, *"Speak back to them and say, 'It is finished'."*

Well now, that would be in praying to God and asking God to speak back to the people. Well, let's face it, what does he mean? Will he mean, "Well God, you speak back and do something now?"

No, God's been doing it. It's not like now that God is going to speak back and do something which would be super phenomenal as though now this is the opportune time that you can do this. Although that is true in a sense of the word. To me it would be, Lord I've been preaching and this has been going on in vindication for a long time. These things show that it's all wound up, and winding up, or winding down, it's all over. And I would like You to speak back to the people in this sense that they would begin to know what I know, and let them realize it is finished. And then He says, "I'm sending you the assurance that all that you've ever asked for has been granted."

19. Now, that's too abstract on the very grounds that you know a lot of people would take this and run with it as they do concerning Bro. Branham. He said, *"I saw you all over there,"* And he said, *"The voice said, 'all that you ever loved and loved you will be there'."*

I don't believe for one minute that you can take that and apart from the full play of Scripture on it, because it's not who Bro. Branham loved, it's who God loved. So, there's got to be some tie up in there that I'm not able to go into, but I recognize it. Such as this too, "all that you ever asked." Well come on, people ask for things that James has already said they're never going to get. So, it would have to be in here the very definite prayer for the legitimate Bride who is one with the Word, and what she is really asking for is based upon the revealed Word. So that as John said, "If you ask anything concerning My will, you know that His will, you know that He hears us, and if we know that He hears us, we know we have the petition we desire of Him." [1 Jn 5:15]

That would have to be along that line, because William Branham's prayer could not obviate [anticipate and prevent] what James said and what John said. There's just no way it could be done. So, everything that he's saying here would have to be based upon the fact of a prophet dealing with a Bride of whom he later said, *"You are the spotless, virtuous Bride of the Lord"*



*Jesus Christ.*" And he said that also: *"You didn't even do it. You're justified, there's nothing laid to your charge."* Because if you were to place that any other way, then you would be opening the door to that which in contrary to Scripture. And there's no way that William Branham could be a true Word prophet and ever open the door to anything that wasn't hundred percent Scriptural. That is, he himself doing it. Sure, you open to somebody else guessing about it.

20. Again, in this hour, we are not like Israel of whom It says in the Psalms: that God granted their request and gave leanness to their souls. [Ps 106:15] There is no way that this could be the prayer of a dedicated prophet of God, and that prayer turned loose amongst the people. And that prayer be effectual to whatever thought the people wanted. It would have to be one hundred percent with the Word. Just like Bro. Branham said, *"I always do what I want. I want to do His will, and that's what I do."*

So, you would have to be careful on this, and not run with it, but it put into where he put it in '62, (I think that's prior to '62, "The Sixth Sense",) and put this into '62, 'Spoken Word is the Original Seed' where he said, *"The Bride has the Word and knows what to do with It, or she keeps still."* And that would be in your prayers as well as your testimony, and whatever you are dealing with at that particular time you would have the Word of God on it. So, we dealt with that.

21. We got another question:

"What and when is a period of time in Revelation where the nation's give their power to the beast for one hour? Is this prophetic time? If so, when did it start?"

I don't know that it started at this particular point. I think it has to do with the fact that under the beast when the major breakdown of the money system comes, and remember, the American dollar is worldwide. And I don't care Russia or anybody else wants to do about it, Russia is nickels and dimes alongside the United States. Her rubles are nothing to do with the dollar, except they've got to line up to the dollar. And so, when the big problems come Russia is going to have to buckle under. And I believe it is at that time that Bro. Branham mentioned that all of these will give their power to the beast

But remember, Russia is one of those who raises up to burn the flesh of the beast. And he said, *"The bomb will hit America and hit Rome pretty well at the same time."* And all the talk that people are doing isn't going to do any good. Russia has been raised up the way Babylon was.

22. So, as far as the actual starting of the time I believe that that already started in the sense, in the sense to bring this literal one hour, whatever it is, that area of time. I don't know. I can't figure it at this minute. Space of half hour is almost twenty years. There's not ten years, in an hour... there's not forty years, if a half hour is about twenty one years, there's not forty two years that you can look and see down the road where they get together. But there could be forty two years of where they are being forced to come to this position. But, even then I wouldn't want to take and try to put it into terms of anything that I'm acquainted with, because I can't do it.

All I know is, that there is a time coming when they must come under the dominion of Rome in order to make the commerce proceed and survive. There will come a time when the break will come and Russia will bomb America and the great harlot system from Rome and on, then it's all over. That's the best I can do on that. I don't know that Bro. Branham made any comment on that one hour. There's nothing I can recall any way, shape and form. If he slipped something in on it, I'm not aware.

13. Okay, that's a very short session which is fine by me, except that you might have other questions.

[Question from someone]

"The glorified and theophanic body, what's the difference?"

The difference? Well the theophany has nothing to do with the glorified body per se. In other words, they are two entirely different things. The 'theophonic body' is really a spirit body. And the reason Bro. Branham used theophany is because the word 'theo' is God, and 'phanero' means to thoroughly manifest God. In other words, bring Him into a view which is apprehensible and comprehensible.

All right, so when you use the word 'theophany' you must speak in terms of God Himself. We are not God ourselves, except we were in Him, and therefore we can call ourselves if you want to use the term 'minor', minor, minor to the infinite point theophanies. You know, because God's infinite. So, instead of doing that, we simply use the term 'a theophany', because it is the best term you can use, for it alone would give you an understanding of what we're talking about.

14. All right, a theophany is some type of a form. Pillar of Fire. Human body. Angel. Cloud, this, that. Wherein God insinuates, or places Himself in order that He may have a definition that can be received by others with definition.

Okay, when you get out of this body here, your spirit and your soul, that is almost without definition though it does have definition. So what God does, He gives you what Bro. Branham termed a theophany which is a definition. Something that is real. So what you do, you slip into it.

Now, when you come back with that from the grave, you then go into your body which is purely physical. Not spiritual. It is purely physical, providing you've been born again. So the Holy Spirit through the work of the Blood, the Blood cleansing you, making your temple perfectly righteous before God, the Spirit of God comes in, touches every cell in your body, and every cell in your body will have to come back.

So, that's the difference between the glorified and the theophonic. Now, the theophonic so called or spiritual, is also called in Scripture 'eternal'. It always was there. How could it always be there? Because you always were there. And so therefore, anything within you is attrib or attributive, always was there. And seeing this is spiritual and a manifestation, then it always was there. But this other was not always there, the physical, because it came out of the ground. So, that's your difference.

15. Here's another point: when you do wait, if you're standing here and you get glorified, you got to wait to catch your theophany up there. Don't ask me that. I haven't the least idea, I was told that by Bro. Branham. But you see, one is physical that had a beginning. The other is strictly spirit, completely spirit, and a manifestation of Spirit. And because it devolves from It, it always was there. You'd say, "I can't put it together." It doesn't have to put it together, let Him put it together, because it's a matter of faith. Nobody can prove anything, it's a matter of faith. Faith is a revelation. But there's a big difference.

See, let me read you about that theophonic, so called 'theophonic body'. 2 Corinthians 5: Some people don't realize what this is saying.

- (1) For we know that if our earthly house of this tabernacle were dissolved,  
we have a building of God, an house not made with hands, eternal in  
the heavens. (See?)
- (2) For this we groan, earnestly desiring to be clothed upon with our house  
which is from heaven:
- (3) (And) if so be that being clothed we shall not be found naked.

Bro. Branham always worried about that. Nobody leaves here and goes naked. You got this other thing waiting for us, it's your spirit body. Commonly called 'a theophonic' by Bro. Branham. And I say the term is genuine, because it's the only term you've got in Bible that answers the description. There's nothing else is going to clue you in.

16. So, anything else: [question from the floor]

"In the 'Message of Grace', Bro. Branham is talking about the fall in the Garden, talking about sin blotting out the light. He made a statement here, what I'm wondering about is whether I'm stretching it too far, or [audio low] ...comes Jehovah down like a roar of thunder, walking through the Garden crying, "Adam where art thou?" That's when Adam realized he was naked. And that's how I care to put that topic, because always ...?... to the Scripture.." [volume too low]

I don't know. Actually, unless Bro. Branham went into that and explained it, it would appear to me there, that only when God calls can there be really a definite understanding of the conditions. I would think myself that's where the revelation really broke. See, the other's symptomatic. The other is symptomatic I believe. All of us know there's something wrong. And so therefore, there's an un-doneness, like Adam would know that, that he done wrong. But when God came calling that would be the time I believe that the actual depth of the revelation and the reality would break upon him.

See, one was a matter of fear, having done wrong. The other is a matter of the wretchedness. You know, the complete stripping away. Not simply a physical thing, and not simply something that was done in disobedience, but that which has been revealed to us as the depth and enormity and the desolation of it. Because Bro. Branham mentions that fog, the light and dissipation, and God coming in. And that's in God is Light, so therefore soon as would come and bring Adam's name, and he said it was a Pillar of Fire come down, that would be where Adam really had a revelation of the position that he was in, which was a nakedness a million times greater than a person, (you know,) running around.

17. I tell you, you can let your imagination go, and you can just begin to think certain things that you might accidently find yourself stripped of, but not in a way that it would come to light at another time. In other words there's an understanding, and there's an understanding. You talk to most people and they'll say, "Well..." They'll admit the fact that we're sinners, and then they'll try to tell you all the good grace of God and everything else, and how that (you know) it doesn't really matter. But then, you'll get a person brought under conviction of God, then that's a million times greater than the fact that he... (you know) but with it, always there is grace extended where we know that God is going to do something for us if we're Elect children. But that's about what I would see that as, because it does say that he knew that he was naked, and they knew that they were naked and they hid themselves.

But of course, you get into that nakedness you're getting back in Scriptural nakedness which has to do with sexual intercourse. And they knew that they had gone into sexual intercourse, and they had done wrong. Then you came to the place that God confronts them and now they know that they're not only wrong in what they did, but they're totally wrong as concerning God now. See?

You look it right now, you try to get people in Pentecost to admit that they're totally wrong concerning God. Now, what if God could roar and thunder through to them the way He's roared and thundered through to us? You got a different picture entirely. So, that's what I think that could be.

18. [Question from someone] [volume low] [End of side one]

"...the Church Age being naked and also naked applied to adultery and all, that the Bride in a position as Adam should they realize their nakedness only when His Presence came down..."

Yeah, you could put it there, but you can take that a step further. You can put it in a fact that when God comes roaring and thundering down on those three and a half years of tribulation, they'll know they're naked, because they'll know they've missed it. It's too late.

So, you've got to understand that, between the concept of man in the light of the Word, and the concept of God roaring down in His Own understanding there's a tremendous difference. Tremendous difference, so that you find that your understanding was literally trivial, or immature. Very childish, not childlike, very childish, alongside of what God Himself would do. It's like, *"Who believed,"* as Bro. Branham said, *"God in this hour would bring forth the Seals and the Thunders as He did? Why, (he said,) you'd have thought it would have come to some great seminary or some great institution, but It came so simple."*

And yet It thundered and They were opened, and yet now, if Bro. Branham was correct, and we believe that he was correct, you've got the whole world thrown into judgment. In fact, the judgment, the decree has already been decreed. The judgment has already been pronounced. The judgments are already in progress, but the execution of the more virulent [malicious] has only barely started. Then you'll see more and more of that.

19. So, that's about how I'd look at that myself, because he does say that they knew that they were naked in the Presence. Like as I say, they knew something was wrong, but their entire nakedness would only be exposed, and they would only realize.

Look it, go back to the very Scripture of Bro. Branham talks about that. Let's go back to that... [tape ends there]