

# Unveiling of God #2

*God Being Revealed*

*Three Sons' Names*

September 24, 1985

Heavenly Father, we know this, that's Your Presence that hangs with the prophet, for he saw You that day mirrored in imagery of three, great, beautiful rainbows, when it was said "Jehovah of the old is Jesus of the new." And there, Lord, in that hour You gave him the authority to declare the Word, what he would say would come to pass, and acts of creation came into being at that time.

So, we know, Lord, that this is that hour that all things are possible now that You're here, just the same exactly when Martha and Mary stood at the graveside of Lazarus and said she was so happy to know that he was there. And Martha said, "Even now, Lord, we know that something wonderful can happen."

And you said, "I am the Resurrection and Life, and he that believeth in me, though he were dead, yet he shall live." You said, "Whosoever believed in me shall never perish. You believe this?"

And she said, "Yea, Lord, I know that's right."

And he came forth from a rotted condition into resurrection, Lord. So, we know in that final hour, this day, and we are very happy, Lord, to know that You have spoken to us. And may we so esteem You, Lord, Your presence and Your Word, Your way and Your doings, that we will live for You as we never lived previously. And we'll give You the glory. In Jesus' Name we pray. Amen.

You may be seated.

1. Now, we're going to continue a little while tonight in "The Unveiling of God". And just for a little sort of a recap, the major principle in this message of "The Unveiling of God" is that God uses different forms to manifest to reveal Himself to the people. He uses different forms. And Bro. Branham brought out the Pillar of Fire; he brought out the fact of a whirlwind and the earthquake and, of course, He used the human form; also used angelic form, no doubt. So, the major principle, then, in this message of "The Unveiling of God" is to let us know most assuredly that God uses different forms that fit the occasion, that fit His purpose to reveal Himself to the people.

And the subject matter, as I see it, having read it and gone into it by myself, is not meant to give us a definite, in-depth revelation of **the** person, so much as it is meant to show us how He is revealed (That's how He's revealed.) and to accept and believe that revelation, whether our understanding is perfect or not.

2. Now, you know, no matter how much one ever apprehends concerning God Himself, there'll always be a mystery. There's no one can explain it perfectly. I don't know how far Bro. Branham himself went, but he said he knew what he was saying, whether we understood it or not. And the ability to project, or to give, the understanding doesn't reside, of course, in the prophet as much as it resides in God, Who would give that understanding. Then, how much understanding you and I have to have would again depend on, perhaps, our capacity.

And I don't see here in this message where Bro. Branham is, to the utmost, definitive in his preaching concerning Godhead himself, but he's giving us a revelation, of course, that is suitable to us. Now, so it's not how perfectly we understand, but more that we receive it as God Himself being revealed

to us, now, according to His Own desires and ways. Now, what I'm saying there is: if you're convinced that God is being revealed to you according to His Own desires and ways, according to this hour, that's what you really are open to receive and should receive: that is God being revealed.

Now, as I say, you might not catch it all. It might be difficult, but that's all right. The big thing is that you know that, in this hour, God is being revealed. See, that's the thing that counts.

3. And of course, Bro. Branham said that this God is Jehovah of the Old Testament, and He's Jesus of the New. And He's the same yesterday, today, and forever. So consequently, what He is essentially, and how He is revealed, is always the same. Now, there again you understand that in dealing with us, God Himself doesn't change; that's essentially, basically what He is. He's spirit; attributes lay within Him, all the attributes. And the way He is revealed does not change. Now, or course, that's a stumbling block to many people.

Basically, the prophet is the revealer. That never changes; God revealing Himself and using the prophet is Heb 13:8. You'll find that more and more as we go along. All right.

4. On page 8 and paragraph 49:

[49] *Notice, Jehovah of the Old Testament is Jesus of the New Testament. See? He's the same God, just changing His form. (Now, that's in "Message of Grace"; Bro. Branham saw the three rainbows.)*

[50] *Now, someone said the other day, a Baptist minister out in Tucson, "How can you say that Jesus and God would be the same Person?"*

[51] *I said, "Well, it's very easy if you just let your own thinking get away, and think the Bible terms of it. They are the selfsame Being. God is a Spirit; Jesus is the body that He was veiled in."*

Now, that's really very, very basically true. You wouldn't get a better definition. God is a Spirit, and Jesus is the body He's veiled in.

5. [51] *See? I said, "Like in my home, to my wife I am her husband. And I have a young daughter, Rebekah; I am her father. And I have a grandson, and his name is Paul; I am his grandfather. I am husband, father, and grandfather. (That's exactly true.) And my wife has no claims on me as father or grandfather; she has claims on me alone as husband. And my daughter has no claims on me as husband or grandfather; she is my child. See? But yet all these three persons is the same person. See? (And then he explains:) That's God: Father, Son, and Holy Ghost, is just the dispensation claim.*

Now you notice, He's all three at the same time, though He doesn't need to manifest each office or each attribute. It's just like Bro. Branham expresses himself. He said, "I'm husband and I'm father and I'm grandfather." And let's face it, he's perfectly that, and there's no change there. And he can't get away from being that, either. There's no way he can annul it, because that is what he was. Yet he didn't manifest all those positions except as it was warranted.

Dispensation claim: Now, Bro. Branham was a dispensationalist, but he wasn't one of those that were dispensationalist like, you know, Larkin. In the beginning they had innocence, and then, they had conscience, and then, they had human government, and then, they had law and everything like this: a lot of hogwash. There are three dispensations, Father, Son and Holy Ghost, and then you have to know the Scripture to place them correctly, which would only be revealed to you correctly through a prophet. All right.

6. [51] *God is same, the same God. God changed Himself, changes His form."*

Now, notice that the phrase there... There's two phrases: "*God changed Himself*" and "*changes His form*." So, what he's doing in '*changes His form*', he's explaining what he said when he said "*God changed Himself*," because God can not change Himself. He remains essentially the same. Now he's talking about revelation. See? God revealed. In the revelation come these various forms that are dispensational.

7. [52] *If you notice here in Philippians, He said, "Not thinking it robbery, but took the form of man."*

Now, taking the form of a man; now he's talking about a change here. You've got to watch, because this is not some mythological wizardry, where the wizard can turn into a cat, you know, or a mouse or a horse or a dog or something. That's not that at all. That's mythological foolishness.

Then God doesn't change. What He does, He just simply puts a robe on. So, when He took the form of a man, He robed Himself in a human body, whereas previously He was in a Pillar of Fire or a Whirlwind or a Light, whatever was.

8. [53] *Now, the Greek word there for that form, I've been looking at it all day yesterday, trying to think out what it was, I find, comes with this word of 'en morphe'. It's spelled e-n m-o-r-p-h-e. Looking in the Greek to find out what 'en morphe' was... I may pronounce that wrong, but...reason I spell it, when...the tape is released, the people will, (scholars will) know what I mean by it. He...that He changed Himself. He came down. Now, the Greek word there means that (Now, listen carefully.) 'something that could not be seen, yet it was there, and then it's changed, and the eye can catch it.'*

Now, what is the change? The change is not in the thing itself; the change is in whether it can now be seen or not seen. So, something happens around what is there so you can know from what is around (That's not the atmosphere but the environment.) and the conditions around it. You can know that what, then, is behind it, because something has to catch your eye. See? The eye can catch it.

9. So, evidentially there's something there that you can't see. Eye can not catch it, and you know it's there, and then, pretty soon there comes the evidence that, that which was not visible is really there. There's some type of visibility or sensual way that by your senses you can apprehend it.

This illustration here is a little different from this up above it. He's going to talk about Elijah at Dothan.

- [54] *Elijah was at Dothan. See, the servant couldn't see all those angels around there, and God just changed, not brought the angels down, (Now, how did God change?) but God changed the seeing of the servant.*

Now it doesn't say there that He changed the object, but He changed the scene. In other words, He gave this one perception, such as like a vision. He allowed him to look into an area that the human eye can not look into. The speed and vibration's too fast, so you can't see light. Yet angels are light. That is a type. So, they have a very high type of vibration. Well, he was given the gift of God, the eye was speeded up, evidentially.

10. That's like they say Ted Williams had the fastest eye in baseball. I still think he's the greatest of the works myself. He could see a ball that's...when it left the pitchers hand to where he was going to hit it if he could. Other people that have an eye span could go zap, zap, zap. I guess his was just fantastic.

Well, that's what you're looking at. You're looking at... This man here was given something in the realm beyond mankind—like animals can hear noises at a higher decibel than we can. And of course, then, there's noises of speeds and vibrations far beyond animals. But this is what happened here, you see. He changed...

11. Then he said:

[54] *...The mountains were full of Angels, and fire, and horses of fire, chariots of fire, all around His prophet. See? They... He changed the seeing. The thing is already there.*

So, he's letting you know two different ways, how that you can get a contact here that'll help you physically, because you are not in the realm of the spirit. You know what I mean, purely spirit. Now back in Adam's day when, before he had a robe of flesh on, I imagine this was just every day, you know.

[55] *So that what I'm trying to say, that God that always was is here.*

Now, he's letting you know that you can't see Him, but He's here, and when God begins to operate through the role and what He's chosen to reveal Himself in and through, you can know that He is here now. Follow me?

[55] *The only thing He did when He become man, He changed His mask. (Now, he's talking about today, too.) See?. This en morphe. He changed Himself to what He was, to what He is, or His mask, another act.*

So, you see, though the words are disjointed, he's still very clear that God per se has not changed; no way, shape, and form. It's just that He's surrounded Himself in such a way that now He can begin to project in the manner that He wants to project in. So, nothing happened to God per se, but the office requires an action, perhaps a different action from previously, though the same God.

12. Now Bro. Branham goes on:

[56] *Like in a great drama... (And here is where he gets right into the technical part.) As I was speaking this morning, kind of catching up on this Shakespeare. It's been a long time. But when Shakespeare wrote the drama for King James of England...with the character of Macbeth... See, Shakespeare did not believe in witches in the play, but the King did believe in witches, so Shakespeare had to include witches. See? And now, in order to do this, they changed the cast.*

[57] *Becky here, in Carmen (He's going to illustrate now, about Macbeth, by using Carmen.) they acted that in the school where she just graduated a few weeks ago. (That girl's going on 40, isn't she?) Now, maybe one person played three or four parts. In order to do that, he changed his mask. Sometimes he came out as this character; the next time he came out he's another character. But it is the same person all the time.*

In other words, doing the things that fit the role, and being in the, what you might call, the description of the role. You know, you'd hardly call and have a Salome come out dressed in cowboy boots and a big hat and chaps and spurs. She has seven veils, right? But you know what I mean. You couldn't... The character, everything must be in the role, see?

13. Now, you let your minds go and begin to see this hour in which we're living, the appearing of the Son of man—Christ appearing—that the Lord Himself shall descend from heaven with a Shout, (That's the Appearing.) right on down here now, and we're right in the midst of what is going on. And this is an

[elucidation](#) or a description so we enter into what's going on with the Lord present. And there's got to be a mask; there's got to be something in here that reveals Him.

That's what I said a while ago. The subject matter to me in this message is not the in-depth revelation of Him, but it's how it comes, and you've been seeing the real thing. Believe it. In other words, get in or get out. See?

Now, let's see how we get in or get out. See, that's what we want to look at. Now, see: Are you on Bible ground? Are we on Bible ground being the people we're being? Well, we better be.

14. [57] *It's the same person all the time.*

[58] *...That's God. He changed Himself from a Pillar of Fire to become a Man; then changed Himself from that back in the Spirit again, that He might dwell in Man: God acting in Man what He really was. (Now, this is back to God in Jesus Christ.) Jesus Christ was God acting in a Man...*

Now he tells you what the complex was. Jesus Christ. Who was he? God acting in a man. That's what he tells you.

[58] *...acting in Man, in a Man, in a Man. That's what He was. He changed from the Pillar of Fire, (Now He changed His robe. Didn't He?) and then had come in, which was the veil in the wilderness that hid God from Israel.*

Now, that Pillar of Fire was with Israel. And, who was in the Pillar of Fire? God was in the Pillar of Fire.

[58] *Moses saw the shape of His body, but really He was hidden all the time behind this Pillar of Fire, which was the Logos that went out from God.*

Well, that's not too hard to understand. Whatever came out from God, God just used it in a form, and God could be in that because, what else would God do but produce from God Himself that very form? Okay:

15. [59] *Now, we find here, now, since Pentecost, God is not acting in man, now He's acting through man.*

Now you've got to watch that one, because when you're talking about that, you're not talking about everybody who is born again. You're talking about the prophet.

[59] *See? He was acting in a Man then, Jesus. Now, He's acting through man that He has chosen for this purpose.*

Now, you see, we're talking about revealing. We're talking about a mask. Now, look. You don't just grab this and say hallelujah, that's the body. That's a lot of hogwash. It's not the body. This is a certain individual in the body.

So, you've got to watch that. Don't ever let anybody kid you that there's a group revelation. A group revelation is no revelation. It's a muddle. Remember, the African prime minister said the truth. He said, "If Moses had been a committee, the children of Israel would still be in Egypt." Now, there's no such thing as two people sitting down and ever getting a revelation. Now you might compare notes; you can both be dead wrong.

- 16 [59] *Now, He's acting through man that He has chosen for this purpose. (What purpose? To be a mask and a revealer.) God in the form of man, He changed Himself from the form of God to a form of man.*

Well, what's the form of God? Spirit. What's the form of man? Flesh. Okay. Spirit's invisible, flesh is visible. So, God gets a visibility through flesh. Now, let's go a little further. He's working his case up.

[60] *He came in three names, three sons' names. He came in the name of the Son of man, the Son of David, and the Son of God: three sons' names.*

Now, that's... We must know that, because this has to do with the mask. This has to do with the revelation. It has to do with the role—position.

[61] *Now, He came first in the name of the Son of man, because He was a Prophet.*

Now, there you are. Any time there's anything to do with Son of man: prophet. Now you just give anything, and you move from that, you blow it. Now come on. You move from there, you blow it. You've lost your revelation. You're not following God. He's no longer Heb 13:8 to you. Now you're in pretty sad condition.

Now you say, "Just a minute, brother."

No, don't just a minute me. You watch. We'll come along here. See?

17. [61] *Now, Jehovah Himself called Ezekiel and the prophet, "Son of man, what seest thou?" Jesus never referred to Himself as Son of God.*

Now it's true, 'he never did'. But he did! Now, when he referred to himself as Son of God, he was placing his identity that God was his Father, and he came by virgin birth. Now, there's places where he called himself the Son of God. And they hated it because in the Wuest translation...

Now he called himself Wuest [Bro. Vayle pronounces it Wēst]. That's the Dr. Wuest called himself Wēst, because it sounded better. I guess they don't call him Fruehauf; they call him Frēhoff. Now you want to pronounce your name anyway you feel like. It's okay.

But Dr. Wuest—Dr. Wēst anyway, as he liked to call himself—said that in his expanded translation, that Jesus was hated because he referred to God as his father in a way which God was not the Father to anybody else. Nobody else had God as the Father like Jesus had. That's true. See?

18. [61] *Jesus never referred to Himself as Son of God; (Which Bro. Branham means, across the board he did not.) He referred to Himself as Son of man, (Which was across the board. That was the title. He went by it all the time. Reading:) because the Scriptures cannot be broken.*

Now, watch his little statement, "*The Scriptures cannot be broken.*" Now, he had to call himself the Son of man.

[61] *There can be nothing broken in the Scriptures. Every Word must be so. (Every Word must be so.) That's the way I believe it. That's the way It's got to be, not because I believe it, but because It's the Word of God.*

Now, remember; Deuteronomy 18, Moses said Jesus would be a prophet. The Messiah would be a prophet. That's Son of man. Son of man's always a prophet. Prophet's always son of man. Now, that's a simple thing, and our theologians don't like it. Well, we don't like the theologians, what they like, anyway.

I don't like your breakfast cereal. I like my own, because it's just like a bunch of puffed wheat, all puff and no wheat. We don't have a bit of puff. It's all wheat; the finest of the wheat. That's... The Bible tells us that.

19. [62] *Now, if you notice in the...*

Now, watch; he talks about this changing one word. And he's going to have maybe two to three paragraphs giving you an insight of not changing the Word, what It can do against you, to bring you to the place of where you're getting the definitive revelation of God. You follow me? Now, I'm coaching you ahead of time, so get lined up.

[62] *Now, if you notice in the beginning, one Word, page one in the Bible, in Genesis 1, we find out that the whole, all the sickness, all the sorrow, all the heartaches, and everything that's ever happened to human beings, came because one person disbelieved one Word, caused all of it. That's the first of the Bible. In the last of the Bible, Revelation 22, the same God said, "Whosoever shall take one Word out of This, or add one word to It..."*

What's he telling you? It's the end time right now, and the same thing is going to happen if you don't watch out. And it has to do with revelation, and it has to do with three sons' names. I don't care what you're thinking; I'm telling you what I believe this prophet's saying. And I'll prove it to you. See?

Okay. One word in Genesis brought all the plagues. Right? One word off, will bring the plagues in the end time. So, you better get your thinking lined up—and not your own thoughts now, but God's thoughts, by a prophet.

20. [63] *So therefore, why, just take the little thing like I'm going...someone always going on to me about the women bobbing their hair. Now, to me, as long as she does that, I don't care how saintly she does and how much she knows, she's still wrong! She wears shorts and these clothes like that, I don't care what she does, how much she can sing, how well she could preach, whatever she could do, what kind of a life she lives, it's still that one Word's broke. See? See, it's got to be every Word. Not a sentence: a Word, one word! So, the Bible is no private interpretation. It must be Word by Word the way It's written. We must believe That.*

[64] *And not only believe It, but live It. If we don't live It, then we don't believe It; we just say we do. Like... Basing back to what I said, those disciples could not explain It, (Now, listen. See.) but they believed It anyhow, and they made their confession and lived to it.*

Now, if you don't know what's being said, how can you live it? Oh, they, some of the things, there's no way you can live them. You live them on the very ground that you are that living Word because you believe what was said. That's in your heart. And you can die for It.

See, persecution always comes over revelation. That's if you're also messed up in your thinking whether it's communism and the church. It's not. It's the church and the bride. God doesn't deal in politics. Ha! That's a separate kingdom. He set His own ministers over that garbage tin.

21. His Own kingdom He died for in the form of a human being. Shed His Blood. That whole Kingdom's going to get revived, restored. He doesn't lose one grain of ground even. See, God so loved the world... That's God's cosmos He loved and bled for, and is going to restore, brother/sister. Don't let anybody kid you. (He's) going to wipe this cosmos plumb off, with the germs. He's going to put those flames up there a thousand miles high and rid every germ.

I can't wait. Man, I'm plagued enough with these yeast problem, all the junk I've got. I could have this burned up right now. The Holy Ghost wants to do a good job. I'm wide open. By the grace of God I hope I am.

Sure, you believe it; you live it. In other words, it's your life.

22. [64] *When all the rest of them walked away from It, they stayed with It.*

What did they stay with? "Eat my flesh, drink my blood." You came from above, you're down here; you're going to go back up. We believe it. You speak plainly, hallelujah.

Oh, they say "You're nuttier than he is."

Oh, well, we don't mind. Sink or swim, live or die, we're sold.

That's where you've got to be. All the other things are very good, but if you're not in that groove, it doesn't matter how nice you sing and how holy you are and how good you are and how many souls you win to Christ and all this and that. What do you win them to? Remember, Bro. Branham said *the seed was in Phillip: being born again of the incorruptible spora, not the corruptible stuff.* [Bro. Vayle comments that he can say some things here, but moves on without so doing.]

23. [64] *...they stayed with It! (It's got real staying power, once you let It get rooted.) They believed It! That's the way we do. That's the way you got to do it. No matter what anybody else does, we believe It and then we act upon It. If you don't do it, then you don't believe It.*

In other words anything that lies in there that you can follow, you follow. Now, there's no way you can follow a revelation of God. You follow what God's Word says when you get a revelation, because you love Him.

Now, remember; he's revealing God. Now, if He's being revealed, Heb 13:8, which is Genesis 18, Acts 8, also; right back to, (We'll get it later.) Revelation 10, Malachi 4, all of those things there. If you really, really believe that, then whatever else He says, you'll do. All right:

24. [65] *Notice, how...He came: He had to come as Son of man, because the holy Scripture said He would. God would raise up a prophet to them. So, He could not come calling Himself the Son of God, (That's across the board.) because it wasn't that dispensation. (That came after the Resurrection. Romans 1. Right?) He was the Son of man prophesying, to fulfill, and revealing to them all the things that had been done (That's back as Jehovah and doing now, would do.) in type what He was. Then He was on earth as Son of man.*

Now, remember; He's Son of man today to the Gentiles, in the form of the Spirit. Right?

25. Now, let's go back again with Bro. Branham to the time on earth.

[66] *Look at that Syrophenician woman run to Him and said, "Thou Son of David, have mercy on me." He never so much as raised His head. She had no claims on Him as Son of David; she was a Gentile.*

Now, we're getting to some of these things that Bro. Branham said, "You've got to say the right word." So, she said the wrong word. Now, if she'd have said 'Son of man' and recognize the prophet, that would have cut some ice. Right? Sure should have. She had no claims on him as son of David; she was a Gentile.



[66] *No more than my daughter has claims on me as husband, or my wife as daughter. Yet, she is my daughter and my wife; she's my daughter in the Gospel. But earthly, she has no right to call me a father. See? But now, notice; this Gentile woman had no claims on Him as Son of David. But blind Bartimaeus did (See?); he was a Jew. Now then, He came as Son of man.*

[67] *You have to know these words and these things.*

Now, all right. He's talking about revealing. So, no matter what you thought you saw that revealed God to the senses, there's another sense that you have to have brought into play, which is your sixth sense of faith revelation. And it'll be based on the Word.

26. [67] *You have to know these words and these things.*

Notice words and things. You have to know the Bible. You have to know how the Bible works. You've got to know what you're looking at.

[67] *Look at Hattie Wright that time, when the Third Pull...*

Oh, now, listen! The unveiling of God and the Third Pull and the three names have a lot to do with this hour, or you're not getting God unveiled. Now I'm just reading what he said here. Now you can do what you want with my understanding of what he's saying. And I'm open for criticism, but I don't want anybody to prove me wrong. I'm right; I know I'm right.

27. Now he said here: "*Look at Hattie Wright that time when the Third Pull...*" and he's talking about knowing the right words concerning the unveiling, which is to give you a knowledge.

[67] *...Of all the everything, that woman said the right thing. You've got to say that right word, the right thing to God.*

Now, if this is all, if these are not contingent and a part of each other, than the prophet is doing a great disfavor. He's mixing goose eggs and duck eggs, and we're going to get a duck-a-goo or something. You can't do it, or he'd be guilty of a breach of conduct of what we expect from a prophet. This is even a breach of the lowest type of education, when there's no such thing as the person describing two things and then expecting to hear it, understanding what's going on.

28. So, you see, the picture's the unveiling of God. And he's letting you know that when He was in the flesh, when that woman talked to him and addressed him under a wrong son-title or name, it didn't work. He just ignored her.

Now, he's telling you that Hattie Wright used the right Word. It brings results. And what we're trying to get across to you in very plain English is this: that this Elohim is His Own prophet, and He is here and has been here as Son of man. And if you don't know that, you'll not get anywhere as Bride. It's impossible.

Now people say, "Now, Bro. Vayle, I think it's something else."

Well, you may think all you want, but the prophet said, "*One word.*" And he said, "*One change wrought havoc and brought the plagues.*" Now then, if we go off of the revelation of the Son of man in Lk 17:30, there's nothing going to hit you but the plagues. Then tell me this is not important? You better have the revelation lined up. Now this may sound very crass at this moment, but you better hang on to what I'm saying because this is the way it is.

29. [68] *Notice. Now, He came first as the Prophet, and they crucified Him. His own, crucified Him. He came as the Son of man.*

And they say at this hour He will be crucified to themselves afresh. How does He get crucified? Under 'prophet'. He does not get crucified as Son of God. You cannot crucify the Holy Ghost. But God gave His Son to us as form of the Holy Ghost, Son of man dispensation, at this very moment.

So, there's your Appearing. Are you a part of it by recognizing it, or are you with those that twiddle their thumbs, "Yeah, you know, He's been here all the time. This, that, all..."

Come on; let's get down to the nitty-gritty where the prophet was. Let's get down to where the things are moving. Not some abstract thing you think, come along and just, like a revolving door, sashay your way through, *ricochet through*, as Bro. Branham said. If you're a bunch of billiard balls, you'll ka-room off the table, sure. I'm not a billiard ball. I'm not being shot for a game. We're getting ready to get taken up. See?

30. Now, Son of God:

[69] ...*He was the Holy Spirit: Son of God. He lived through the church ages as Son of God--dividing Himself.*

[68] Notice now, *He came first as the prophet.* (Okay, we read that.)

[70] *Now, in the Millennium He'll be Son of David sitting upon the throne of His father, David. He is the Son of David.*

All right, you have to understand Lk 17:30, which you do.

[71] And...*remember, between the Son of God...in the Laodicea church age, they put Him out. And in Luke, He said that He would be revealed again as Son of man, the prophet, fulfilling the rest of it.*

31. "*The prophet fulfilling the rest of it.*" What's it? I imagine that's Isaiah 61, I think, if my memory serves me right. If it doesn't, we'll find someplace else. All right, reading from, he read this from Luke. [Isa 61:1-2]

(1) The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*;

(2) To proclaim the acceptable year of the LORD...

Okay, that's been going on for 2,000 years, and It said he shut the book. And now today he opens the book. It takes the Lamb to open it, because he shut it. Only he can open it because he shut it.

(2) ...and the day of vengeance of our God; to comfort all that mourn.

So, now you have Him here to bring vengeance, which is Judge, and at the same time to comfort those that mourn, which is the Bride, because you know, she's like the dove and the dove mourns. She's a dove. She's a mourning dove, and she's mourning for her lover, because they're not united to this time, physically, because remember; she's still a physical person. But now in the spirit, she knows that He is here; she's seen Him revealed. See? And so we have Him here, vengeance and vindicating.

The judgments of God are in the earth, but the Bride is vindicated. Now, how is it done? He is the Judge because He is the Son of man. Now, if He's prophet, then axiomatically He's got to be judge. Over here, that's a little different. Right there He's everything, here He's specialized, but all the rest is still there. So, all right. Follow me? All right; the rest of it.

32. [71] *See? The Scriptures tie perfectly together. Son of man, Son of God, Son of David. What was it? It's the same God all the time, just changing His form, en morphe. He just changed it. It's a great drama to Him; He's acting it out. (All right.)*

[72] *He came as Son of man, the prophet, done exactly... Even that little woman in all of her sin, there at the well, she recognized Him. (One little simple sign, she recognized him. See?) She said, "We know the Messiah's coming, which is called the Christ, that's what He'll do." See, she recognized because she was a predestinated seed.*

Okay, what is it that gives the people the power to recognize? The seed in them. See?

[72] *Then she... Where the rest of them didn't recognize It, they had nothing to recognize with. They were in sin to begin with.*

Okay. They had nothing to recognize with. What was it? Jesus said to the Pharisees, "You've got no place in you for the Word." So, when the Word struck, it just ricocheted like a bunch of billiard balls.

33. Ever see how the man comes in and breaks up all the balls in the triangle? Takes the old cue out, polishes up real good, gets her and takes the ball. Hard as he can, hits that pile of balls in there. See them all scatter. Well, the Lord comes in, maybe the great master Cue-man comes in the odd time with a little Word, sure scatters the people. But there's always somebody going in the pocket for this, you know. Get in there. He'll take; He'll pick them up, sure. Never mind the illustration, may sound kind of corny, but it'll do for the time being.

34. [72] *They were in sin to begin with. (Unbelief, see?)*

[73] *For His acts He changes His form.*

Now he's telling you, "For the acts" that He's going to do, "He changes His form." See the form He appeared in up here? Judge! Now Bro. Branham said that's a literal, scientific picture of Him. There He is.

You say, "I think you could just make that say anything."

Well, fine and dandy. We don't care what anybody says. We're convinced. You know, we've got no problem. You know. They go their way; we go ours. We're going up, which as sure as we're alive. We're in Him.

35. [73] *...changes His form. Then He came the form of Son of man. (All right. He was the Son of man. Then He went to Son of God.) For the reformers' age, Wesley, Luther, and all down through the... Then we find out that they got it so bundled up, (He said "bundled up," but I think he means bungled up) just like the Israelites did, till when He does appear in the last days in the Pentecostal age, as the Holy Spirit, they reject It.*

So now, He comes right down, Holy Spirit, and He's got to have a mask. Otherwise, if He's not made visible somehow, then how are they going to reject? So, He appears; say's *He appears*. "I wasn't the one," he said, "that appeared down there; I was only the one standing there when He appeared."

Now just keep with me now, this is going to do you good as your life goes on in Jesus Christ. This is that simple bread-and-butter stuff, you know. We're not out here talking about this thing and that pretty thing, and butterfly wings and all that. We're getting down where it is, brother/sister, tonight. This is the fooler right here. This simple stuff is what fools everybody. Too many things to do to listen, maybe, but you listen now; you listen carefully.

36. [73] ...*they rejected It. They did the same thing Israel did. And what does He do now? Return as Son of man. And then, from that, Son of David.*

In other words, no more Son of God, no more baptism, no more nothing. You've had it. You turn this One down, it's all over. See? You get the plagues added, then the Tribulation, and die. Okay? Now: listen.

[73] *See how close we are? Son of man, Son of David, Son of God. He's revealed in the last days as Son of man according to Malachi 4, all the rest of the prophecies pertaining to this hour.*

Now he starts in Malachi 4 and says "...*all the prophecies pertaining...*" Now, where does he get the basic? Luke 17:30, in a Sodom condition, just before the fire falls and the Son comes in the form of true, human flesh. Now, this is not true human flesh at this point. This is fulfilling prophecies under the gift of God, the Holy Spirit to be crucified, Son of man, prophet, finishing up what he didn't do when he opened the Book. And then he closed It. Now It's open again.

And remember; when the Book is open, It says "Seal not the sayings of the prophecy of this Book, for the time is at hand". And It tells you it's all over, which is the very same thing that Jesus said upon Calvary; "It is finished." Now, after the Son of man, it's over. See? There's no way that you're going to get anything back. There's just judgment pointing.

37. So. all right. Let's go to Malachi 4, because that's what he said to do. We take our time tonight. Won't get very far, but then, that's all right. Now: [Mal 4:1-6]

- (1) For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: (Now, that's Sodom and Gomorrah when the fire hits.) and the day that cometh shall burn them up, saith the LORD of hosts, ...(leaving) neither root nor branch.
- (2) But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings; (That's immortality.) and ye shall go forth, and grow up as calves of the stall.
- (3) And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.

Now, remember; God said, I'm going to do it. Not you and me; God's going to do it.

- (4) Remember...the law of Moses my servant, which I commanded unto him in Horeb (Now, that's grace.) for all Israel, *with* the statutes and judgments.
- (5) Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD.

Now, what's He talking about? Prophets. What is Son of man? Prophet. So, okay. There's got to be a prophet at the end time. There's got to be a prophet at the end time because remember; He's here in the form of the Holy Spirit, and so therefore, there's got to be a mask. There's got to be some way He breaks through. And God does not reveal Himself to individuals that comprise a group; it's revealed to individuals in a group, who have over them, by the sovereignty of God, a prophet that He can deal with. Do you see what He's saying here?

38. (5) Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

(6) And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

In other words, He said, when the hearts are turned back, I will not smite at that time, but after that time I will smite, when all the hearts are turned. And that's exactly Genesis 18. "Will You, the Judge of all the earth, destroy the righteous with the wicked." He said, "By no means. I'll not destroy one righteous with any wicked." And what was this? Judge. Prophet. See? Now you know all the typing that Bro. Branham does there. All right.

39. [73] Now, *no more dealing with the church after they put Him out; on the outside, knocking at the door. Some predestinated seed in there yet; He must get to them.*

Okay, let's take one more Scripture, and that's back in Revelation 10. [Rev 10:1]

(1) And I saw another mighty (messenger) come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

Well, you know what that is. That's the same as Rev 5:1, Rev 1:12. That's that One come down; He's put His right foot on land, so on..."cried with a loud voice as when a lion roareth, and seven thunders with their voices." And then It says down there: [Rev 10:7]

(7) But in the days of the voice of the seventh (messenger), when he shall begin to sound, the mystery of God (shall) be finished, as (God) hath declared (the good news of the Gospel by) his servants the prophets.

So, It tells you that the whole mystery is going to be finished with a prophet. So now, you've got Malachi 4 here; I am here with my prophet. Now, that's what he's saying. If he's not saying that, well I don't know what he's saying. Personally, I wouldn't care much what he's saying, if that's not what he's saying, because that's what he said all along. And a prophet can not have two stories coming out of his mouth. Everything must run in continuity. Like over 1,600 years, over forty people, gave us this Word we got right here. I think it's about forty; everything in continuity.

40. [74] ...*God, in man, (Now God in what man? Not you and me.) has emptied Himself. Joel 2:28.*

Now we can look at this; "*God in man has emptied Himself*" so that no more are going to get the Holy Ghost. Or you can look at the last day here, and you can view it as the prophet. Let's go back to paragraph 59 just a second, I think it is.

[59] Now, we find...*since Pentecost, God is not acting in man, ...He's acting through man. See? He was acting in a Man then: Jesus. Now, He's acting through man.* Okay.

[74] *God, in man has emptied Himself. Joel 2:28, we find out He said, "I will pour out, in the last days my Spirit."* Now, if you notice the word there...

Now, I'm going to tell you what. To me there's a little bit of a problem here, because I really believe that Bro. Branham looked down at his notes, and he stopped his thought right there in half of paragraph 74, and I'll tell you why. Because he said:

[74] Now, if you notice the word there, Greek...

The Old Testament is not in Greek, it's in Hebrew. So he's looking at his notes, and he's going back to Philippians. So evidently, that first portion of [paragraph] 74 belongs to 73. And he's telling you, what you see in Ephesians, it runs out. So therefore, there's nothing left but the Holy Ghost Himself. And He's turned down because He comes in the ministry of the Son of man, and they can't discern; they can't take it, so therefore, they address Him wrong.

41. Now, let's just stop a second here. Remember; there's a new name coming up. Bro. Branham said *they squall, they holler, they beat everything, this way, that way and they yell, and they can't get anywhere because, he said, the name of Jesus, like it's kind of worn out.* Now, look; as long as there's salvation, that Name's got to stick, we all know that.

Now he said, that new name would be revealed under the Thunders. He also said Hattie Wright said the right thing, talking about names: Son of man, Son of God, so on. Right? He said categorically, then, that would be under the Seals, under the Third Pull, using that name.

41. So, what I'm trying to get across to you is this: not that I believe the new name is Son of man. I'm just telling you this: if you can't get that far, don't even look for a new name. And I'm not trying to be mean with anybody, because I'm not looking for anything, period. I'm just staying and waiting where I'm at, under Son of man, knowing the Holy Ghost baptism has literally run out, and we're to the Holy Ghost Himself. And that gift that God has given, His Son again in the form of the Holy Ghost, will be crucified unto us.

Son of man; that's the way it is, and He is here at the head of the church. How He came in the manifestation, is His business. But I say this. What's coming down the road? And that new name could come when Bro. Branham comes back. I don't know. I haven't a clue. But my clue is this from what he is saying here, if we don't understand and have this, forget about a new name. That becomes Latter Rain kind of stuff. Spiritual leapfrog again. If you want to know, Lloyd, that's what it amounts to. Oh yeah. I can understand how they do that. It's really ridiculous, isn't it? All right.

42. Let's...a new paragraph:

[74] *Now, if you notice the word there, Greek word... I may have this wrong, but the one I could find... You have to watch the words. (You see?)*

[75] *The English word means double meanings. Just like the word, we say, 'god'. God created the heavens and earth, Genesis 1. But now, in the Bible, It said, "In the beginning Elohim." Now, Elohim, the English calls 'god', but it really wasn't Elohim. Anything could be god, to the word 'god'; you could make an idol a god; you could make that piano a god; you could make anything a god.*

That's right, you know. Make it your God. In other words, where your prime desire is, what you put your life on.

43. [76] *But it isn't so in the word 'Elohim'; It means 'the self-existing One'.*

It also means, not just that, but it means 'a strong one bound by an oath'. So therefore, every time God has got you at a juncture, bringing His Word to pass, He comes right down bound by that oath, as it were, raises His hand, swears and says, "Look, this is it." That's being done right today. Okay.

[76] *...So the Word 'Elohim' means 'He that always existed.' 'God' can mean anything. See the difference in the word?*

[77] *Now, when It said here that He emptied Himself or poured out, now, we think like this, that He would 'vomit up,' the English word of 'emptied or poured out from Him (See?), something went out of Him that was different from Him'. But the word*

*‘Kenos’, in the Greek, does not mean that He ‘vomit up’, or something like that, His arm went off, ...His eye went out, another person.*

Now, you see, letting you know... Look. It’s not another person. That’s what Servetus said also. He said, “When the Spirit of God moved upon the face of the deep,” he said, “we are not expected to believe it was another spirit. It was that one, Himself, that moved, see. One God.”

44. [78] ...that is, *‘He changed Himself; He “poured Himself into...”*

Now you see, the pouring into human beings is over, in this end time. There’ll be no more ‘full of the Holy Ghost’. This is that hour. And at that hour, you watch what God’s going to do with the church.

[78] *He changed Himself; He “poured Himself into,” (Amen!), into another mask, (This he is talking about the incarnation back there.) into another form. Not another person went out of Him called the Holy Spirit, but It was He Himself. You get it? He Himself poured Himself into the people. (Now, He didn’t pour Himself in all the people.) Christ in you. How beautiful, ...poured Himself into the people,... God pouring Himself into a human being, into the believer. Poured out. It was a part of His drama to do so. God, all the fullness, all the Godhead bodily was in this person, Jesus Christ. (Doesn’t say It was in the Bride. The Bride does not become God. No way, shape, and form.) He was God and God alone. Not a third person, or a second person, or a first person; ...the Person, God veiled in human flesh. (Now, he goes on.)*

[79] *1 Timothy 3:16: “Without controversy great is the mystery of godliness; for G-o-d, Elohim...” Capital G-O-D in the Bible, referred it back, anybody, it refers to in the original, It said, “Elohim. In the beginning Elohim...” (See?) And Elohim... “Without controversy great is the mystery of Elohim; for Elohim was made flesh, and we held Him.”*

Now, remember; it doesn’t say “great is the mystery of God.” It says, “great is the mystery of godliness”. And yet he is using this in the form of the mystery of God, because godliness does have to do with God. Let’s face it. It’s an intrinsic quality, an attribute.

So, that’s what we find over there in Rev 10:7. The mystery of God should be finished. He’s talking about it. Who else is going to do it? A prophet.

45. Now, let’s watch this.

[79] *Without controversy great is the mystery of Elohim; for Elohim was made flesh, and we held Him.” Elohim veiled in human flesh! The great Jehovah that covered all space, time, and everywhere, was made man. We handled Him: Elohim. “In the beginning Elohim... And Elohim was made flesh, dwelled among us.”*

All right. Now you just keep that in mind from what we’re reading—going back in the back here.

[80] *What? This is His way, the parts of the drama. That’s the way He’s to act it out, His way of revealing Himself to us as some different person. We are mortal, and He knows that. And we only understand as mortals. We only know as mortals. We only know as our senses will let us know, and the rest of it we have to believe by faith.*

In other words, you can get so far, even here, and you’re going to have to take the rest by faith. You might not understand—I might not, but we understand an unveiling has been going on. The apocalypse has been taking place, and through the Appearing, and remember; not only in signs and wonders, but He Himself, as taken by two pictures. See? Can’t get away from it. And who’s back of it all? God with a prophet.

46. [80] Now, we have to say there is a God, whether we see Him or not. We believe it anyhow. See? Whether there is or not, we still believe it because God said so.

Now, that's like a malaprop of some kind there, because, you know, something like, how can I jump when I got nothing to stand on. There isn't any god; how is he going to talk to his son? It's a little bit twisted, but you get the point here. There is a God, and man had better begin to be responsible.

[81] *Like Abraham could not see that son, no sign, no pregnancy of Sarah, not even any menstrual period or anything, but yet God said so. All hopes, even her womb was dead, and his life in him was gone, and the stream of his life had dried up, and her life had dried up within her. And yet he staggered not at the promise of God through unbelief, but was strong, giving praise, knowing that God was able to perform anything He said He would do. That's the way we got to believe that Word today. How is it going to be? I don't know. God said it's going to be that way, and that settles it.*

Now he's talking about the unveiling of the mighty God. He's talking about the Appearing; talking about you and I having an understanding. He's bringing this about Abraham just before the promised son came. How's it all going to come? We don't know how all things are going to take place. We don't have every single answer as though we can analyze and put it in a cute, little cubicle and say "Hey, one, two, three, four, five, six." But you believe it, because it's going to come to pass anyway. See, just like in Abraham's day.

47. [82] *Who is this great unseen Person? Who is This that Abraham saw in visions? Right at last, though He was manifested in flesh, before the son came, God Himself came to Abraham in the form of a man, at the end time, manifested! He saw Him in a little Light one time; he saw Him in visions; he heard His Voice, many revelations; but just before the promised son, He saw Him in the form of a man, and talked to Him, and fed Him meat and drink. See? Notice, God Himself veiled in human flesh.*

What was that? The incarnation. What's the next thought? Hebrews 1:1, God in the prophets, period.

[83] *This was a part of His way. This is the way He manifests Himself to us, manifests the eternal Word, God, Jehovah made flesh. Like in John 1, "In the beginning was the Word, and the Word was with God, and in the beginning was Elohim, and Elohim became the Word, and the Word was Elohim. And the Word was made Elohim."*

Now you know, that sounds kind of funny. It sounds like he got things backwards, but I don't think he did because Jesus went back to being a spirit form in a Pillar of Fire. There's your Elohim again, from Logos. The Logos became flesh, but not now. It's a Pillar of Fire. Back to Elohim, that's what It was.

But just before the destruction, remember: God used a human form. And that's the thing people don't like; it's God in the prophet, because they think it takes something from Jesus. They think the prophet's trying to make himself somebody. They think it denigrates God. It doesn't. It glorifies God, because that's God's way of doing it.

Jesus had his run-in because he was a man. "Thou man maketh thyself God. Get out of here! We'll crucify him." So, they did.

48. [83] *And the Word was made Elohim."See? It's the same thing, just unfolding. (Unfolding is the Word.)*



[84] *Like the attribute (See?), it is in God. A attribute is your thought. God in the beginning, the Eternal, He wasn't even a God. He was the Eternal. He wasn't even God; God's an object of worship, or something. See? He wasn't even that. He was Elohim, the Eternal. But in Him was thoughts; He wanted to become material. And what did He do? Then He spoke a Word, and the Word was materialized. That's the whole picture from Genesis to Revelation. There's nothing wrong. It's Elohim materializing so He can be touched, felt. And in the Millennium there's Elohim setting on the throne...*

Who's that? That's son of David. But he's not son of David now, although he is son of David. Elohim is Elohim. Everything's in Elohim; your life, your breath. Every time a flea bats its eye; billions and billions and trillions. Every different snowflake, trillions of tons, every one different. Every leaf in every tree, different. Elohim.

49. [84] *And in the Millennium there's Elohim sitting on the throne (See? That's right.) with all of His subjects around Him and He predestinated before the foundation of the world.*

“...that He predestinated before the foundation of the world.” See? When's that going to happen? When the Spirit that's in the midst of us becomes incarnated to us.

[85] *Like a man building chimes or making chimes, the molder. Each bell's got to ring different from the other one. The same materials, but so much iron, ...steel,... brass to make it give the ting (you know, the sound).*

[86] *That's the way God did. He bred this one to that one, to this one to that one, to this one to that one, till He got exactly what He wanted. That's how He come down.*

Sure. That's how He got the body He wanted, through the chemical factory, processes. See?

[86] *That's how He come down. God unveiled Himself in a Pillar of Fire down through the prophets, then into the Son of God, (which, He was God). (Sure. Sure He was. He just got a little flesh. It's not the flesh, It's God. That's what counts.) See, He's the same God bringing out exactly from perfection to perfection, from glory to glory. That's the way the church goes.*

So, the revelation is going to take the church from glory to glory. “*What a glory this will be. Luther's glory faded. Wesley's faded. Pentecost faded. This will not fade.*” This is going to bring literally an immortal people to meet the immortal God in the air. He'll be incarnated to us. The church is going right on, from revelation to revelation—clouds of glory.

50. [87] *Notice, through the ages, the same way, by His prophet He has revealed Himself.*

Notice; “*through the ages, the same way, by His prophet.*” Not He Himself, the prophet, (Although that's true.) but “*by His prophet He has revealed Himself.*” How? By His prophet.

[87] *They wasn't exactly prophets; they were gods. (That's right, for He said.) He said so. For what they spoke was God's Word. They were the flesh that God was veiled in. They were gods. Jesus said, Himself, “How can you condemn me when I say I'm the Son of God, and your own law says that they who the Word of the Lord came to, they're gods?” See?*

[88] *So, it was God formed in a man called a prophet. See? And the Word of the Lord came to this man, so it wasn't the prophet; the prophet was the veil, but the Word was God. The man's word won't act like that.*

Now, that's the prophet, or God in human flesh. When He says it, and it happens and man can't do it, now that's God manifested in flesh. That's the Word living Itself amongst us. That is the Son of man revealed. Now he is the Son of man, and He's been revealed, and this is that key that people don't want. See?

51. So therefore, as I said a while ago, and two messages now, concerning this, (And we'll quit with this.) that you and I don't understand everything about Godhead per se is not the point; because we might not understand everything. It could boggle out minds; but that we understand that He has been revealed, and we're in it this much, and perfectly in it that much, we'll make it.

But, as Bro. Branham said to Billy Paul, signifying a much greater amount, they could be that much and miss it, because they get messed up on who Bro. Branham is and who God is. And when you make Bro. Branham God, except to the people and the form of a representative, you are way off your beat. See? Can't do it.

52. [88] *Now, the man's word won't act like that. See what I mean? It cannot act in that manner. But potentially it was God.*

Now, Bro. Branham said, "‘potentially’ means ‘it's not the real thing, but it's coming to it.’" Sure, going to bring us right to Him.

[88] *See, He was the Word of God in the form of a man, called ‘a man’. (That's Jesus, was back there.) Notice, He never changed His nature, only His form. Hebrews 13:8, "...the same yesterday, today, and forever." So He did not change His nature when He came. He is always that Prophet, all down through the age, same thing, the Word, the Word, the Word, the Word. See? He cannot change His nature, but He changes His form. Hebrews 13:8, said, "He's the same yesterday, today, and forever." He just changed His mask.*

What was His mask in this hour? William Branham, Elijah, prophet of God. But the Word was God, It wasn't William Branham. That's not William Branham above William Branham. That's making the son his own father. Come on, man, that's paganism. That's some kind of ridiculous suppositions or heaven knows what. See?

53. [89] *Like I've change from husband when my child is born, then I'm father. When my grandchild is born, I'm grandfather. See? But I don't change. It's still me. See? (That's God.) ...See, you just change your form. See? And nature changes it down from a young man to a middle-aged, to an old man. And there you are, you see. You just change your form.*

And the same time you change your role. So therefore, what God is doing in a manifestation in juncture periods, this 'n that, it's for a purpose and it's being acted out. Now, what's being acted out? He has to come and fulfill to the Gentiles what He said He would do. He's got to appear. So therefore, we see it.

54. Now, you say, "Can I sit in the safety of that ark?"

That's what the prophet said, or I don't know what he said. He brought us into the Third Pull, the Seven Seals, the Seven Thunders, brought us right down in the Presence, the whole thing. What more do you want for the good of your spiritual health?

I'll tell you one thing: you add to it, you lose your spiritual health; you take from it, you drop just as dead. So, let's be very content with where we stand, not say like some, foolishly, "Well, I know the prophet."

How well did you know him?

Like some were piping up, how that William Branham was God, and Bank Woods said, "Well," he said, "if he's God, it sure didn't rub off on you the way you live."

You know, you do get kind of tired of some people once in a while, not that you should get tired.

55. But anyway, that's enough tonight. Let's see, I want to fold my page down here and put the date. See, it's over a full hour now, and a full hour is plenty time, because I'm still a little bit weary. But it's all right. Sunday morning we'll continue. I don't like taking too much Wednesday nights anyway, because you know, people miss too much that way. All right, right here. This is the 25<sup>th</sup>, is it? Something like that. All right.

Shall we rise at this time?

Gracious and eternal, heavenly Father, we again, Lord, look tonight and think in our hearts what we have looked at and say; and are beginning, Lord, a little bit hopefully to say when the prophet preached the Seals and he said, "*My, I didn't know how simple it was.*" And now we're getting to the place where we can begin to see a little simplicity and we thank You for it, gracious heaven Father, that You've opened our eyes to this simplistic truth and laid it all down. It's been through Your Word, God in the prophets.

And You have manifested Yourself, Lord, and revealed Yourself, and we believe You're here right now in the form of the Pillar of Fire, the Head of the church, to raise the dead and take us right into the Millennium. And at that time, Lord, when you take us up, You'll incarnate Yourself into that wonderful body that was prepared, and You indwelt, and once more will dwell in, and then, we'll crown You King of Kings and Lord of Lords, and come back and reign upon the earth, where You'll be the Son of David.

And all these things are very beautiful, and we're very happy with them because we see You revealed as You are, the fullness of the Godhead bodily. And we appreciate that so much to know that You have helped us this far, and we believe, Lord, You will help us all the way.

Now humble us all down, meeken us all down, Lord. Just bring us right down to the place of a sweetness and a kindness and a lovely temper amongst us and a sweet spirit, oh God, of just loving you and loving each other, and just going on serving you humbly and sweetly, day by day, Lord, putting the dross and the things aside, as the Holy Spirit helps melt them out of our hearts and the real jewels, Lord, begin forming like, You know, Lord; You said faith and virtue and knowledge and godliness and temperance and all these lovely things coming right up, Lord, where You Yourself just are taking over our lives, and have taken over our lives. Lord, we believe for that, too.

And we believe for a simplicity. It's all been so simple, Lord. We believe this will be, too. So, help us tonight, Lord, to be simple, to be like children, that we might inherit the Kingdom of God.

Be with each one tonight, Lord, every home here. And we just pray, Father, that the sick amongst us will be healed. I look for help myself, and I thank You so much for Your help, Lord, appreciate it very, very much. I look for my wife and I don't stop looking for other people and the country round about us, and everyone here, Lord.

Just love to see everyone in that condition of health, because then, oh God, we know something's really going to take place. That sweet spirit come amongst us, Lord, and not one be feeble, not one be sick. No siree. And the prophet said that so many times, Lord. I know there's something to it, there's something in it. And we know it's going to be very, very simple. Just walking into it, just like we're walking into this now and seeing the beauty of the simplicity of God unfold.

Now, if we can not praise enough, but though we might attempt, Lord, we know we'll never do it, but accept our praise tonight and just encourage us, and we know You will and help us to encourage each other until we rise to meet our lovely One in the air.

In Jesus' Name we pray. Amen.

Let's just sing "Take the Name of Jesus with You".