

# **The Unveiling of God #3**

*Highest Form of God in a Temple*

September 29, 1985

Shall we pray. Heavenly Father, we're very appreciative of the fact that we in a measure understand somewhat of what we sing, that You are here, that You, veiled in the Pillar of Fire, have not left Your people. Otherwise, Lord, what would be the use of breaking through denominational veils to come to find You, Lord, and You weren't there. We don't believe, Lord, in the doctrines of men or the denominational suppositions, but we believe in the revealed Word of God this morning.

We ask You, Lord, that You help us to understand, to receive It, Lord, even if we don't understand, and then by receiving It, It become a part of us, so that we know even without knowing, but our hope is built on that which we see not, Lord. Our faith is in that which we cannot account for, but it is in that which You have accounted for, Lord, and we see that it has been accounted for, and that takes care of the questions.

So, help us in our studies this morning, Lord; may you get glory. In Jesus' Name, we pray. Amen.

You may be seated.

1. Now I want to thank everybody for your kindness during my birthday week, getting older by the minute and by the year, and thank you for your love and your gifts, your lovely cards and the nice cakes, even though I couldn't get into the cakes myself, it's a... It doesn't mean I couldn't appreciate them. I do. You know, I can also appreciate a Mercedes or a Roll Royce if somebody else drives it. I can appreciate a good thing. So, I appreciate all the goodies that you brought and people shared in with me, and I want to thank you very, very much.

Now, Wednesday night, no service, of course, because this is coming up Saturday night, Foot-washing and Communion, and so we cancel the Wednesday night's service.

2. Now, this morning we're back again with the unveiling of God and a little preamble here in this Message, "The Unveiling of God". [64-06-14] We are finding out that it is not so much a definitive in-depth study of the one, true God, as it is an in-depth study of how this one, true God is revealed or reveals Himself to us. Now, that's actually the truth, although Bro. Branham does particularly stress the Oneness of the Godhead in the sense that there is one God, Who is Spirit.

You'll find more and more of this message dovetailing with all the other messages, that Bro. Branham is actually setting forth how that God reveals Himself. And, of course, the great principle of this revelation is Heb 1:1, "God in the prophets," the prophets becoming potentially God in order to reveal God. And this is not only Deuteronomy 18, wherein it is spoken of, of a prophet to come based upon Moses, but it is also 1 Corinthians 2, wherein we understand that no man knows the things of man save the spirit of man; no man knows the things of God save the spirit of God; so therefore, God somehow has got to become into a human form in order to communicate Himself to and with the people. Do you understand what I am saying?

3. It is also, then, Philippians 2, telling us wherein God did become in the form of a human being, became flesh in order to, not only redeem us, but in order to bring the perfection of the revelation. And then, in 2 Corinthians 3, going into the fourth especially, we find how that there are those who have this ministry that are able actually to reveal God and make It living. Now, this is not normal theology. This is not the theology of the traditionalists; this is what William Branham taught through vindication, and we stand with It.

4. Now, what I've said in a nutshell here, I expect this morning's message as the others, that you will take them in your Friday night studies, and you'll just toss them back and forth with each other, and this is one place where, not being a church service, women have the ability to sit there and to bring up something also. If we're stretching ourselves, I'm not unhappy about it because there are men and women in the Bride, and God listens to how they're talking—not just the women. They're not supposed to sit there and shut-up; they're all supposed to give a testimony to God, not just your theologians. But I want you to know that, to me, as far as I am concerned, I have no inhibitions at this point. I don't feel anything wrong and you coming together and discussing these things and bring them back and forth between, amongst yourselves, in order to see if you see what I am seeing, and we're all seeing together.

5. Now, it is very clear in this message that Bro. Branham is witnessing to himself as one of those prophets who unveiled God to us, and knows this witness will drive away all but the elect, where Bro. Branham said, *"That God revealed in human flesh is a prophet, and that is not what the people want to hear."* They want God unveiled, but they want Him unveiled in their own way which is, "Hallelujah, I'm full of the Holy Ghost. I'm able to hear from God, and therefore, I don't need anybody because hallelujah, I've got Jesus at the right hand of the majesty on high, and I've got the Holy Ghost, Amen. Bless His Name."

Now, let's face it, that's exactly the understanding that people have, especially in Pentecost, and they're even worse than that in the other denominations. So, if we are right this morning, the Bride is indeed very, very few. And she may be few in numbers, but she's in-depth as far as the intrinsic and qualitative factors of Almighty God or the spiritual attributes that lie in her from God. All right.

6. Now, we're going to start at paragraph 88.

[88] *So it was God formed in a man called a prophet. See?*

Now, Bro. Branham said, *"So, it was God formed in a man called a prophet."* Now, this is the one that's going to bring forth revelation. Now, the word 'formed', of course, may throw a little bit of a barrier into our thinking, because this is prophetic thinking, not human thinking as you and I would do. *"God formed in a man."* Now, we know there's really no Scripture for that, in the sense of a definitive statement somewhere, but we know that God said to Jeremiah, "I knew thee before thou wast formed in the womb." God knowing of the forming, and God doing the forming, and now we hear God formed in a prophet. So, let's read on and see what he says by that.

[88] *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. (All right.)*

Now, we find the Word of the Lord coming to this man, and now then God being that Word, is formed in that particular man, and you will find, of course, that that will not only be as far as a literal word is concerned, like "the Word came to Moses concerning in the beginning God created the heavens and the earth," and so on; the Word coming through Paul, you know, God doing so and so, which is all fine, very good. But it is also, this particular man manifesting through characteristics, that are in the Word, and now coming through His flesh, the special ministry that lies in Jesus Christ, and he's manifesting Christ for this hour. Now, we'll go into that in the Ephesians later on, but just hold that there.

7. [88] *And the Word of the Lord came to this man (not another man), so it wasn't the prophet, the prophet was the veil, but the Word was God. ... (All right.)*

Then, what is being formed in a man? The Word is being formed, line upon line, precept upon precept, Word upon Word; here It is coming forth breaking down, breaking down, building up, building up.

[88] *See what I mean? It cannot act in that manner. He said, See what I mean? It cannot act in that manner. But potentially it was God. ...but the Word was the Word of God. The man's word won't act like that. (Now, there you're back to Deuteronomy 18: the saying of It does not bring it to pass; it's got to be God saying It even though It's said through a man, and then It comes to pass. So he said,) See what I mean?*

God formed in the prophet, actually the manifestation through the attributes and the Word of the Lord there and the attributes of the power of God, proving that the Word is in the man. Now he said, *"This is not something that is normal; it's supernatural;"* Now he said, *"but potentially it was God."* Now potential is not the real thing, so therefore, *"this man, the prophet, is not God, per se, but he's the veil,"* as Bro. Branham said, *"and you will find the Word of God coming to him and working through him and showing that that is the way that God is doing it."* Now, if people don't like it, I'm sorry for it, but that's the way it is.

8. [88] *See, He was the Word of God in the form of a man...*

Now that's the prophet; he was the Word of God in the form of a man. Now, the man's on the outside, the Word of God is on the inside. The man acts according to what is said; that proves that God is doing It.

[88] *Notice, He never changed His nature, (That's God.) ...never changed His nature, only His form. Hebrews 13:8,... "He's the same yesterday, today, and forever." (Now, notice how he links up Heb 13:8 with the prophet. So you have to remember that.) So He did not change His nature when He came. He is always that Prophet, all down through the age, the same thing: the Word, the Word, the Word, the Word. See? He cannot change His nature, but He changed His form. Hebrews 13:8, said, "He's the same yesterday, today, and forever." He's just changed His mask. (All right.)*

9. In paragraph 83 It says:

[83] *This was a part of His way. This is the way He manifests Himself to us, manifests the eternal Word of God, Jehovah made flesh. (Now here's what I'm getting at.) Like in...John 1, It says, "In the beginning was the Word, and the Word was with God, and the Word was God."*

Now, listen!

[88] *He is always that Prophet, all down through the ages, the same thing: ... Word, ...Word, ...Word, ...Word. (Okay.)*

Then, why don't we read it this way: "In the beginning was the Word, who was what? The Prophet! In the beginning was the Prophet and the Prophet was with God and the Prophet was God, and the Prophet is God. God's His Own Prophet—not William Branham, not Jeremiah. Those are merely the figures in the flesh that God, particularly by predestination, brought them out in a certain way, so that they would absolutely reflect what God wanted, be true to that Word and say It, no matter where the chips fell and let God back them up, and they just stood there. And that's Heb 13:8, if you really want to understand It.

10. Now, you could also say in this hour, because the Prophet is also called Son of man, you can say, "In the beginning was the Son of man and the Son of man was with God, and the Son of man was God." See, there's no change, brother/sister. There's no change. He can change His mask; He can change the hour, but God Himself does not change. Now He always was these things, "In the beginning was..."

everything in God which was to be manifested, and that is God manifesting before us. And if He chooses now to manifest through a prophet, then that's exactly what He's going to do.

Now, people well understand, and they like to keep versing themselves in the fact, that God works through a five-fold ministry and through a body which is called a Bride; they call it the Church. Call it what you will. But then, when it comes to this, they don't want the peculiar definitive that we're setting forth because, then, this puts a Bride under order and constraint; puts her in a straitjacket, that you go this way or you don't go anyway but contrary to God. Now, see; people don't want that.

So, when Bro. Branham is teaching this, he's bringing this down to the very narrow confines that I'm talking to you about this morning. It's going to get tougher and tougher to follow in the sense of getting rid of our denominational thinking, and really thinking what the prophet really is saying. Now, I don't say I've got this down pat. You've got to bear with me and understand that I'm a human being up here trusting in the Lord.

11. Now:

[89] *Like I've changed 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. ... That's still me. See? (And that's God.) ... See, it's just change your form. See? Now, 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.*

So, what's he saying? You're changing your role. In other words, you're the same person but now you're thinking in a certain direction which is necessary to think in, and to manifest, because that is the requirement of you now in relation to others; so therefore, God always thinking of us and always looking at our needs, He's got to play the role that is relative to our hour. You see? And to do that, there's got to be a Word for it. Now the average mind does not want that. It can't take it.

12. [90] *Now, you couldn't say a little fellow standing up here, sixteen years old, say he was grandfather. He couldn't be; his form has to be changed. A few years changes it, then he becomes grandpa. See what I mean?*

[91] *But it's the same Person all the time, the same Person, God all the time. In this way He reveals Himself to His people, in doing this. (See, that's what I said.) Notice, through the age of the Pillar of Fire, He revealed Himself to His people. In the age of Jesus, He revealed Himself to His people. In the age of the Holy Spirit, as Son of God. (Then he says,) Son of David...*

Now, you almost think that's an interpolation that was not wanted by Bro. Branham, but that's not so. He's saying, all right there's a revelation when He's Pillar of Fire. There's a revelation of it when He was Son of man on earth, revelation of Son of God, and then he said, *"The revelation's coming of the Son of David."* And that's wonderful. Nobody here this morning can even begin to think what that's going to be like. You've hardly got a word on it. And I can assure you when the Millennium breaks, because though we crown Him Son of David, King of Kings, He will not absolutely take that authoritative position, till He's upon earth here on His godly throne. There will be a temple and everything else, according to Bro. Branham, which I don't understand much of. But you'll understand this, there will be an unfolding revelation of one thousand years of Son of David. Now, this is going to be a tremendous thing in the future.

13. [91] *And He always reveals Himself in that manner to His people, making the people to know Him.*

To know what? What He is at that hour. That's why the last time we spoke on the subject, and brought out, that it's under the Seven Thunders and under the Seven Seals that the Son of man came into view. Now what the new name is, I don't know, but I can tell you this, if you miss the revelation of the Son of man and cannot place yourself in that hour, you're not going to get the new name, so just wipe it out.

Now you say, "Brother Vayle, you act as though you're an authority." I certainly am an authority, because I'm talking from the authority and a vindicated authority. If we're not authoritative by this hour, what are we? Well, you better get with it, brother/sister. Your faith is not built upon some tenuous and you know, what you might say mystical, something out there, thesis or some imagination. "Our hope is built on nothing less than Jesus' blood and righteousness; on Christ the solid rock I stand." Well, you better know what part of the rock you're standing on, or if you've got any rock to stand on, because if people turn down the revelation of the Son of man, they don't have a rock to stand on.

See, that's where Bro. Branham could say, the Blood off the Mercy Seat and a lot of things, and people just go completely haywire and don't even know what's going on. They say, "All things are gone. All things are this." Come on, put it together. See, the revelation of this hour is revealing God, Son of man, and He always reveals Himself in this manner.

14. [91] *...making the people to know Him.*

And this is going to make you know Him. People get horribly mystified and they think, "Well, hey, I don't know if I know." Well, you certainly do know. See? We'll go into that.

[91] *He is veiled behind something, notice, in the same way or same nature, every time.*

Now, He's veiled behind something. Well, he said, okay, He was veiled behind the Pillar of Fire, then He was veiled behind human flesh, and now the veil is again the Pillar of Fire, and the veil also is the prophet. We'll touch that.

[92] *Now God veiled in Jesus to do the work of redemption at the Cross. (Now, he was veiled to do redemption, and he had to have a special veil.) God could not die, as a Spirit; He's eternal. But He had to put on a mask and act the part of death. He did die, but He couldn't do it in His God form. (Now, what's the God form? Spirit.) He had to do it in Son form...*

Now it doesn't say, He had to do it in the form of a Son or in 'a' Son form; "*He had to do it in Son form.*" So, he's talking about a dispensation. So, it's not in the form of a Son; it's Son form. In other words, what is the form of that hour? Son! That's actually the Book of Hebrews.

15. Let's just take a look at It for the sake of knowing the Word of God, how the prophet brought It out. [Hebrews 1]

(1) God, who at sundry times and in divers manners spake in times past unto the fathers (in) the prophets,

(2) Hath in these last days spoken unto us by *his* Son...

No way. "Has spoken unto us in Son." He was in the form of prophets; now he's in the form of Son. They were son of man; this is **the** Son of man. This is the One they pointed to.

[92] *Now He's in Son form, as Son of man, on earth. See? He had to be Son form. (Notice again, He had to be Son **form**.) Then when He returned on Pentecost, He was*

*Son of God again (in a Pillar of Fire). See? You see what I mean? Get the idea? He came...*

16. [93] *He had to come into human flesh, ...but by no sexual desire. Because that proves again our statement of the serpent's seed, see, 'sexual', absolutely 'sex'. Not apples; sex! That's right. That had to be. Notice here, see, ...any good man... (Any good man would understand. You see?) Look at those prophets back there, but He had to be more than a prophet. See? In order to do that, He had to come virgin birth, showing that virgin birth proved... (And he's letting you know) He had to be virgin birth to take the curse off, which this is the Antidote. See what I mean? So, the sin in the Garden had to be sex; He proved it in His Own coming. He came not in sexual desire, but through virgin birth. (So you've got to...you've got to have an antidote; you've got to have something that goes against it. How is all birth? By sex. This birth cannot be by sex.) And He changed His mask from Jehovah to Jesus, (You see.) in order to take the redemptive work in the drama that He was acting out, in God at the cross.*

What was the drama? It was redemption. Well, He can't die in a spirit form; he's got to have a human form. So, what does He do? Well, what does the human body come from? It comes from life.

You say, "Chemistry."

No, chemistry only manifests it. It doesn't come from chemistry. You can put everything in a woman's womb that it should produce the baby, but unless the sperm is there, it ain't going to work. There's got to be life, and that sperm wouldn't work unless there's life there. See? [Bro. Vayle comments on the heat and cold.] Redemptive work.

17. Now, he had to...

[94] *The Greeks wanted to see Him. In John 12:20, many of you heard me preach on that saying, "Sirs, we would see Jesus." Did you notice that?*

[95] *Now, the Greeks were scholars; they were great man. And they had a...great feeling for God, as Paul preached to them on Mars' hill. (And Paul, you see, complimented them.) ...They led the world in science...education. They were great people. But they worshipped and believed in mythology and so forth, books of art and curious arts, and so forth.*

[96] *But they got stirred up about this man who could heal the sick and could foretell things that happened to the dot. ...They got stirred up, so they came to see Him. Now, watch close now; don't miss this. See? ...They came and they said to Philip, which was of Bethsaida, "Sir, we would see Jesus." And Philip and another disciple brought him to Jesus, to see Jesus.*

[97] *Now notice the...words that Jesus reported back to them, for they came to see Who He was, and they could not see Him. They saw the form, but He was in His temple. (See? God was in His temple; that's Jehovah, Jesus Savior.) God was in His temple, veiled in human flesh. Notice the words He said, "Except the corn of wheat fall into the ground, see, and die, it abides alone." See? "The hour is come, it'll soon be that the Son of man be glorified, see, and He must pass from this earth. And except this hour come, you'll never be able to see It."...*

Now, that's right. The Gentiles could never get a revelation. He wasn't sent at that time for revelation. He had to die, then ascend, and he was glorified so that the Holy Spirit could come back, and

then, you'd have a revelation. See, because he was not Son of David to them; he was Son of man to them. See? Just like the Syrophenician woman; she was a Gentile. All right.

18. [98] *Here! Why couldn't they see Jesus? He was masked. God was masked. The Greeks wanted a God, and here He was, but they couldn't see Him because of the veil.*

That's exactly true. And yet it's exactly untrue. See? "Because he that hath seen me has seen the Father." Why? Because it was the attributes of life in a chemistry.

[98] *Yet, the same thing today, they can't see Him, because of the veil. It's over their faces. These Greeks were masked, or Jesus was masked to those Greeks.*

Now, notice; he puts it one way; he puts it another way. Now, first of all, he said they had curious arts, and they had mythology as their religion. And now they're looking at a man who can raise the dead, heal the sick and do anything, but do the things that only God could do, and magicians couldn't do it. They're completely stumped, because here's somebody manifesting in their hour what all their cruddy mythology talked about in a stupid, supercilious, asinine sense. Mythology is unmitigated hogwash. I mean it's abysmal. Now they see reality. All right. Now, they're veiled with their mythology. Now, He's veiled with human flesh. So, what's this anyway?

19. So, let's keep reading. Okay. In other words, Jesus was masked, and they were masked. Now you get two curtains before your eyes, you've got problems. Ha? Let's just find out if we've got problems. Let's take our time.

[99] *Notice, He said..., "Except this corn of wheat falls into the ground, it abides alone."*

[100] *Now... they couldn't understand how, why that they couldn't see Him. There stood a man. They came to see God, and they saw a man. See? They couldn't see God because God was veiled to them. Now, keep that on your mind: God was veiled in a man. They could say, "No man could do these works except it be God. No man can do it, and how here stands a man, and yet the works of God are manifested through Him!"*

Now you see, this is the 'alpha principle' that never fails. People just can't see it. They will not listen to God's way of doing things. They have their own understanding, Heb 13:8, and that's it. And boy does that one vary, just anyway you want to go.

20. [100] *So, they couldn't understand that God was veiled.*

[101] *He's veiled in a man, as...always was veiled. (Now, not always veiled in a man; He'd be Pillar of Fire and that's not a man, but always veiled.) But He was veiled unto them; He was in a human temple. See, God manifested in flesh; that's what it was. The Son of man was revealed, God was revealed. He was in His human temple. God was in a human temple. Please be real careful, now He's the same yesterday, today, and forever. See, God veiled, hiding Himself from the world, veiled in human being.*

Now he doesn't say 'veiled in a human being', and he doesn't say 'veiled in human beings'; he's right back where he didn't say 'a form' but 'form'. See? Watch his language. His language is just as important as this Bible laying right here. You might not think so, but it is.

[101] *See, God veiled, hiding Himself from the world, veiled in human being. See? (All right.)*

21. Now, let's just take a little peek back here in some Scripture: 1 Corinthians 6.

- (19) What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and you are not your own?
- (20) For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Now, this verse does not tell you that you are temple of **the** Holy Ghost as though the Holy Ghost alone resided in you. This is the baptism with the Holy Ghost, which is the gift of God, and it's not God Himself, that is per se. It's the same, as you might say, you got a drop of ocean water and all ocean water analyzes the same as the drop, but you didn't get the whole bucket. So therefore, you have God, a microcosm you might say. It's hard to split atoms apart. So, you become a temple of the Holy Ghost.

22. Let's go now to Ephesians 4. We're going to hit something a little higher stride.

- (4) *There is one body, and one Spirit, even as ye are called in one hope of your calling;*
- (5) One Lord, one faith, one baptism, (That's the baptism of the Holy Ghost.)
- (6) One God and Father of all, who *is* above all, and through all, and in you all.
- (7) But unto every one of us is given grace according to the measure of the gift of Christ. (Now, the measure of the gift of Christ is going to be self-explanatory.)
- (8) Wherefore he saith, When he ascended...on high, he led captivity captive, and gave gifts unto men.
- (9) (Now he that ascended, what is it but that he also descended first into the lower parts of the earth?
- (10) (And) he that descended is the same also that ascended up far above all heavens, that he might fill all things.)

So therefore, as they say correctly, he came back as the Holy Spirit. He tells them straight, he said, "I will come again." Then he said, "The Father will send the Holy Spirit, and" he said, "we will come." So, what is it? It's the Spirit.

23. Okay. Now, watch!

- (11) And he gave some, apostles; ...some, prophets; ...some, evangelists; ... some, pastors and teachers;
- (12) For the perfecting of the saints...

Now, this is something that the saints don't have by being baptized with the Holy Ghost. I'm sorry, but that's what It says. So therefore, the saints get polished off, made perfect, come right to the full stature under a ministry. See? Now these men are gifts to the Church, and they have the same outlook as the prophet has in the sense that God has to do something with them that is beyond the supernatural...I mean, beyond the natural into the supernatural. It's got to be the Holy Ghost.

24. Now, see...



- (13) Till we come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

Each individual this his ability under the Word of Almighty God, and the Bride as a whole will come to this stature, which is those seven virtues, plus the eighth which is God Himself, right up to where you're sealed in. We talked about that...went back to the fact that Bro. Branham mentioned how that it's a process of being filled up. You're born again, and then, it's a process of filling up. I mention that's like the Keswick conference and, I believe, the Puritans, where they came from, those different ones. They say, well, A.J. Gordon, S.J. Gordon, "You have to have a bottle full of rocks. Now, you want to put the bottle full of water;" you say, "well, that's great, but it's not really full of water; get the rocks out."

25. Now, how does God get the rocks out of us? I didn't explain it. It's very, very simple. Start back with the virtues. And so, what does God do? He knocks out your own faith, which is based upon sight and sound and things, and He puts in His faith. See? And then, He puts in His virtue. Then He puts in His knowledge, and He puts in His meekness. He doesn't just take the rocks out and leave you void and say, "Well, hey now, you're plumb full of the Holy Ghost."

You don't get full of the Holy Ghost that way; the virtues, the life of the Word, comes into you. That's why it's Word upon Word upon Word, being filled up. Isn't 'faith' a word? Sure, but it's more than a word. Isn't 'virtue' a word? Sure, but it's more than a word. Now we're getting from the thought to the manifestation, the expression. And so that person, now building up, what is he? He's completely full of the Holy Ghost. You come up as an individual, and the Church does the same thing. The Church is up to the last step. See? And now God Himself is come down. What for? Not as the Roman Catholics...

Listen, I'm going to tell you something, you'll see more and more, the Roman Catholics absolutely had truth, and I mean they had truth, and they just blew it because their theory is that after the popes take over and everything is so great, "Well, God's going... It's going to be so great. God's going to come down and say, 'Hey, you did a great job; I'll take over now.'" Hogwash! He did such a great job, He's going to take over Bride—get her out of here and burn her [world system] up and bring us back. Just stick with the Word of God. See? Okay.

26. Let's go to a little more Scripture. Let's go to 1 Corinthians 14. I think that's what I want. I'm almost sure it is, and It says here:

- (36) What? came the word of God out from you? or came it unto you only?

- (37) If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write are the commandments of the Lord.

Now, here's a man stands above this ministry here in Ephesians 4. He said, "You..." just like Bro. Branham said, "Now," he said, "*you ministers get together*," he said, "*you ask Bro. Neville questions*." Well, there wasn't one of us anybody could ask questions and get anywhere, and Bro. Branham said, "*Well, if he can't answer it*," (You better believe that none of us could answer it.) "*you come to me. You've got to have an absolute*." There's your absolute.

27. Now, here's another gift in the church. Here's another manifestation of the Holy Spirit. Here's the one that's over all and above all. Let's find out. Let's just find out. Come on. Let's go to Matthew 23. I like putting Scripture together; that is if I find Scripture to put together. Sometimes I'm too dumb; God can't break, through. He said:

- (34) Wherefore, behold, I send unto you prophets, and wise men, and scribes:  
...*some*...you'll kill and crucify; ...*some*...you'll scourge in your  
synagogues, and persecute *them* from city to city:
- (37) O Jerusalem, Jerusalem, *thou* that killest the prophets, and stone them  
which are sent unto thee, how often would I have gathered thy children  
together, even as a hen gathereth her chickens under *her* wings, ...you  
would not!

How does He gather the people? By the prophet, through the Word; the wise men of the five-fold ministry; the scribes are those that aren't in the ministry, but they know that Word. They just say, "Here's what he said. Here's what he said." They don't try to explain It. They just give witness of the testimony. See? Understanding It. That's the way it's supposed to be. So, all right.

28. We see here, then, the temple. God was in His holy temple. Okay. What was the highest form of God in a temple? In the Lord Jesus Christ, when it comes to relationship and manifestation and accomplishment. Now what's the highest form? Prophet! So, all right.

The prophet is potentially God. He's God to the people. Now, if you want to go and have your own sources, that's fine. But I want to tell you, there's only one place where people can absolutely worship God. There's only one place. There's only one place He's written His Name. You've got to be in the right gate under the right Name. Now, if you're not in gate number seven for the end time and not under the Son of man, now you've got problems. You don't get that way outside of a prophet. See now, the Bible testifies to William Branham's accuracy.

[102] *Here is God! Those Greeks saying, "We would see Him," and Jesus said, "A corn of wheat has to fall and die!" And you have to die...* (Now, he said to you and me, to the Greeks:) *You have to die to all your ideas.*

Now, I said awhile ago in pretty bombastic language, that these guys had nothing but the most filthy, idolatrous and stupid asinine types of religion you ever heard of—unmitigated stupidity. So much for your creeds and your dogmas and denominations and your apostle's creeds and your codes.

29. [102] *You have to get out of your own thoughts. Like those disciples were, they couldn't explain about eating His body and drinking His Blood, but, see, they had done died to those things.*

Now, people say, "Now, you see, now, Bro. Branham was a very poor grammarian. I'm going to tell you something, let me read it this way. 'But, you see, they had 'died' to those things.'"

Phhhh! What emphasis lies there? You say, "Done died," and watch the emphasis. So much for grammarians and their hogwash!

30. What would you sooner say, "John has not as many apples as Mary," or "John has not so many apples?"

"Well," you say, "It's supposed to be 'so many'."

Fap! 'As' is just as good to me. I'm not trying to run down education. I just want to let you know something: you won't get this by education, and yet you will get an education: you're gonna get God's education. William Branham might not have known English half as well as I know it, (And I've forgot about everything I knew.) but I'm going to tell you something: if a man comes along and says 'he done died to those things', I'm done with them; I've died to them. And many people think they're 'done' with them, and they haven't 'died' to them. But we've 'done died' to them. I like the emphasis. I'm a great rooter for the prophet. You do what you want.

31. [102] *They were dead to a Principle, they were dead to Christ.*

But they weren't dead to Him as though they had no connection with Him. They were dead as though He could step in and take over.

"Get me out of this life, Lord, and You take over."

How many of us would just like to say, "Why, we've prayed this so many times, just get me out of this shell, Lord, why don't You come in and take over?" He's wanting to do it all the time, but you've got to have enough death in you, because after all only God can kill and make alive. If God wants to kill you off... He doesn't not want to knock you off; just kill you off and come alive in you. See?

32. [102] *They were dead to a Principle, they were dead to Christ. No matter what He did, or how much defeat looked like He had, they still believed It anyhow.*

Now, what about if that repeats today? It came in Noah's day. "Why," he said, "it's going to rain. I'm building my ark."

"Well," they said, "you've got to be stupid."

"Well," he said, "let's find out who's stupid."

Hammered nails for all those years, if he had nails—whatever he had. I don't know and I care less. He sawed away; he did this... He had to saw, that is one thing: the logs didn't form themselves. He really worked at it. He built that ark. I'm going to tell you something. I think a hundred and twenty years, I think that's supposed to be, by the...the great savants that are supposed to figure everything out with their calculators and God knows what, that hundred and twenty years isn't really that. I care less. I wouldn't care if it was fifteen years. We've been twenty years already. Yeah, and it looks like things are washing out right now. The more we study here, the more I begin to realize how many of us know anything at all, and yet, perhaps we're supposed to have our hearts turned back by way of understanding. See?

33. [102] *...looked like defeat... ..they...believed It anyhow.*

How many years this might go on yet? What if this runs on another ten years? Heaven forbid. I trust I won't go on ten years anyway. I've got a hope of getting out of here by death, then, anyway. We don't have a promise to die; we've got a promise to live. See, that's the rough part in a certain way, and yet it's that promise there that makes us say, "Well, look here. I don't care how raunchy things look and how bad they look, like they've gone to seed, and this and that. This is what it is." Now you see, you're really getting somewhere. It's not that you have got to explain and understand everything; it's what you do understand. That's what you believe, and that's it. And something comes against you and you say, "Well, so what! I can't help that."

Look, I'm the guy that stands by watching, and Bro. Branham said, "*Look, I was just one standing by when He appeared. I was just a voice He used.*" Well, we're the same way. Do you think we're any different? We stood by while we saw the prophet. We stood by what we heard. We're still standing by, and we're stuck with it. Now, people get kind of queasy about a statement like this. I stay with the prophet. He said, "*Live or die, sink or swim.*" Ha, it took care of it, didn't it? I hope it's taking care of it.

34. [102] *...they...believed...anyhow. See? They could see in that Man...a Man that ate and drank, and fished, and slept, everything else, was born here on...earth, and walked with them, talked with them, wore clothes like the rest..., but that was God.*

Now Bro. Branham is applying that to prophets. He's illustrating all this to let you know what's going on. I'll show you in a minute. Just wait a minute.

[103] *So the Greeks couldn't see Him because He was hid from them, in a human being.*

Now, first of all, their traditions said, "Hogwash!" See? They couldn't get beyond it. Now the real thing comes into view, and they say, "Hogwash!" Double hogwash now, twice dead, plucked up by the roots. See? It's a bad situation.

35. [103] *Notice His Word to them, "Except this corn of wheat fall in the ground!"*

It falls in the ground. Now, what about today? See, what about today? The creeds and dogmas, and now the prophet—God veiled in the flesh.

[104] *Now, God veiled in the form of a man, hid Himself from their view. They could only see a man. (Now, watch!) But the predestinated saw God. One saw a man, the other...saw God. See? And it was God veiled in a human being, making both of them right, but your faith is in that what you don't see.*

Now, you look at a man, but you don't see God. But you do. See? Now, both are right, but there's one only half right. Now, when you're only half right, what have you got? You miss it by one word, you're all wrong. That's Scripture. He that offends in one point of the law is guilty of the whole. All right.

36. [104] *You believe it, anyhow. (Now, that's Heb 13:8.) God veiled in a human being. He was in that flesh, and that flesh was His veil. The veil was rent, see, that God might be made manifest.*

All right. They had to rend the veil, which means he had to die in order for Him to come forth in the Holy Spirit form, come back, give the revelation to the Greeks.

[105] *In the Old Testament, God was hid when He was on His Mercy Seat. On the Mercy Seat, by a veil! (Now, he's illustrating.) In the Old Testament, God was in His temple. But the people come in and worship like this, but, remember, there was a veil (amen) that hid God. They knew that God was there. They couldn't see Him. That Pillar of Fire never appeared anymore there. Did you notice? There's not one time in the Scripture, from the time that Pillar of Fire went in behind the veil, that He ever showed again till He came from Jesus Christ? (Now, that's coming from Jesus Christ, means that's coming back in the form of the Holy Spirit in a Pillar of Fire.) God was veiled!*

[106] *When He stood on earth, He said, "I come from God and I go to God."*

That's right. That was the anointing that came from God; that manifestation, absolutely. It had to be. You couldn't expect anything else to come out of God but God, could you? Should have said, put that to the baptism of the Holy Ghost, whatever came from God can use God, part of God. That's the life. So, we're talking about this life that came forth.

37. [107] *Then Paul, (after His death, burial, and resurrection), on his road to Damascus, there was that Pillar of Fire again. What was It? (Now, listen!) Out from behind the veil! Glory to God! He was in behind the veil.*

Notice; come out of one veil to step into another veil. In other words, there can be no revelation of God unless He's in the form of a veil, or in the form of an apprehension. That's not the best way to put it. Put it this way. "God," as Bro. Branham said, "*hides Himself in order to reveal Himself.*" And the mask becomes a source in the form of revelation.

38. [108] *Now, He was behind what? (back in the Old Testament) Skin veil, skin veil. See, "badger skins," behind the veil. And when that veil was rent on the day of the crucifixion, the veil that He was wrapped in, was rent on the day of...crucifixion; the whole Mercy Seat came into view.*

Now, watch. What's he saying? In the time of Jesus they had the skins; they had the big veil. Now they tell me that veil was very thick. I've heard it was as much as a foot or better. I don't know; I can't remember. I just can't really believe that I read the right article on it, but then again I might have. Tremendously thick and weighed a tremendous amount, and there it was. Now, therefore, nobody could just [Bro. Vayle makes quick 'torn' sound.] do this to it. An earthquake would simply mangle it, but it was actually torn, showing that the credibility of a torn veil would have to go back upon God or some spiritual force, something beyond man in simple nature because, you see, it was simply an earthquake. The temple itself did not fall into rubble. The temple was torn down, you know, when they got to the Jews. So, it's a tremendous thing there now.

39. Now, notice: the veil was rent in the temple showing the people, "Look, what you thought you knew about God, isn't what is really there." Something has happened to your God. Something has happened to your theology. Now, you may understand and know that you did at one time worship a true God, but something has happened to Him, so you don't have a relationship like you once had, because there it is, blasted open. It showed the complete Mercy Seat.

Now, what preceded it? Christ, death, the rending of that veil of flesh in death, so that now everything could come in full view. And when you put them together, then, you see, it revealed the Mercy Seat. Light shone, natural light shone into that place and you could see what was there. And so, there is now the same with the death of Jesus; natural man can stand here, but not in himself, of course, do this, but actually see God. But man is capable, being a human being now to look at the full revelation of Almighty God, if he's elected seed.

Now, if you're not elected/predestinated, you won't see it because Bro. Branham said, "*Two people stood there: one saw God, one saw man.*" Well, they both saw the same thing, but one had a faith in what he didn't see, and the other couldn't put any faith in what he didn't see. He thought he could put a faith in what he did see. It wouldn't work. See, the body was not God. Don't ever believe that, because God can't be born, and God can't die. He had to have attributes formed to do that. That's how it could be.

40. [109] *Now, the Jews cannot understand how that God could have mercy upon a sinful, foul people like we are. But they couldn't see this One who was giving mercy, because He was hidden. He was behind the Mercy Seat, on the inside, with badger skins hanging down, covering Him.*

Now, that's the one that they knew and they thought they knew. There was badger skins covering it, and they couldn't understand how God could show mercy to the Gentiles like these Greeks coming and say, "We would see Jesus." That's Jehovah God, Jehovah Savior. By the way, the word 'Jesus', Joshua... the same thing. All right, now. He said:

[109] *He was behind the Mercy Seat, on the inside, ...badger skins hanging down, covering Him.*

Then, what about on the inside of a human skin? Who was inside? God was. When did He come in? He came into His Own temple, which were His Own attributes through chemical processes and supernatural processes at the river, Jordan, and He stayed there.

41. [110] *Now before, if any man walked in behind that veil, (Now, that's the Old Testament veil.) it was sudden death. ... (Oh, we're going to get a lesson here in a*

*minute, see, if you can receive It.) To walk behind those skins, even one of the priest's sons tried it, to do it one time and died. "Don't go behind that veil." The man that walked behind died. Why? There was no redemption in that yet. It was potentially, it was just potential; and anything potential is not the real thing yet; see, just potentially.*

Now, the prophet was potentially God to the people, potentially God. Now, when did he actually act that part out? When did it actually become that 'no prophet, no God'? No Son of man? No Holy Spirit? Now, you can do what you want with what I'm saying, but we're right down the line with this. As soon as the prophet had the Word, he was God to the people, period, but he was not God per se. Jesus was not God per se, but only when God came in and indwelt him; the fullness of the Godhead bodily, all the attributes took on the great Attributor. That's God, brother/sister, no matter how you cut it. It's going to come right back there; now just potential.

42. [110] *It was redemption... Sin was covered, not omitted...remitted, rather, not remitted. 'Remitted' is "divorced and put away." And so the blood of sheep and goats could not do that, so Jehovah was hid behind a veil. (They couldn't get to Him because, you see, it had to be that way.) Now, back behind this veil where He was hid, to enter into that, a man dropped dead, to try to (dare to) enter...into It.*

Bro. Branham brings out how the priest had a rope, a sash, you know, and a long cord around his middle, and the priest would go in there, and after awhile he's supposed to come out and you could hear the tinkling of the bells, the pomegranates tinkling against the bells and making the bells tinkle, that was on the border of his garment, "Holy, holy is the Lord," and if God accepted the blood, then the man came walking out, tinkle, tinkle—the bells tinkling. But you had to have that rope around you just in case you were wrong before God. You couldn't offer the sacrifice, if something was wrong in your life.

What if they sent a man in there crippled? God would have just killed him.

You say, "Well, that poor man."

"Just a minute," they said, "don't bring a cripple in here."

So, you see you just can't look and say, "Well, hey, I think this ought to be. I think I'm nicer than God."

Oh, a lot of us are nicer than God. There's no two ways about it, hallelujah. Just try and stop yourself from dying, brother/sister. See how nice you are. Your niceness doesn't mean diddly, does it? Not by the snap of the finger. See? If a man dropped dead going in there, so they had that sash, that cord to pull him back. If you didn't hear the tinkling bell after so long, they started pulling on the cord to get him out of there. See?

43. [111] *Now, but since Pentecost, since the Crucifixion, when that veil was rent from...top to the bottom...*

Now, notice again from the top down, not from the bottom up. God had to do it—everything—from the top. If God ever sends His power into this generation, it's going to be by grace and not by obedience. Right.

[111] *for that generation... Jesus was that God, veiled. (Absolutely was, see. The Spirit was God; the body was human.) And when He died at Calvary, God sent fire and lightning, and ripped that veil from top to...bottom, that the whole Mercy Seat was in plain view. But they're too blind to see It. ...Paul said, reading of Moses, "When Moses is read, yet, that veil is still on their heart." (Now, that's what he read*

out of chapter 3.) *Oh, brother/sister, that's what the Jews did when the veil was rent and brought God into plain view hanging on the cross. He was in plain view, but they couldn't see It.*

Now, that was back there on the plain view on the cross. But what if the veil is rent today, and He's in plain view as Son of man? What are you going to do about it? Now see, there's where people's minds flunk the test. They're not of spiritual orientation there, because there's not a Spirit of God there. The Spirit of God would reckon it; it would reckon what's going on and recognize what's going on and reckoning with what is being recognized, looking at that thing carefully. Then they'd recognize the dispensation as the prophet taught It and say "That's what it is. See, right in the Bible. See, the days are repeating again." See?

No, you're not going to get people to believe that—no way shape and form. It's God. It's a revelation.

44. [111] *...they couldn't see It.*

[112] *Could it be possible...the Gentiles have done the same thing? (O God!) (Sure, they've done the same thing.) When they've had the church ages, of the Son of God, but now, when the veil of these denominations and things, this veil of tradition that we've got since Pentecost, (Now, that's way back two thousand years ago, not 1906.) when the church tradition has been rent, and the things...people said, "Days of miracles is past, and those things," (Now, the Pentecostals didn't say that. A lot of people never said it. That's not Mark 16. See? He's talking about Heb 13:8.) ...God... took the veil off of It, and brought It in plain view, and they're ready to crucify It again. Just exactly right!*

What's he talking about? The complete vindication of God manifested before the people: God in plain view. And that God is the God of this Word in printed form, and the Life that is in that original is here today manifesting and revealing Itself, as Bro. Branham says right here. He said, "*The Son of man revealed...*" in "Harvest Time" [64-1212], "*The Son of man is the Word living Itself again amongst the people.*" He says the same thing in "The Token" [63-0901M]. So, here it is. What is that amongst us today? The Word living Itself. What Word? Logos! According to what? This Word! The life that was in the prophets which was the life of God, Holy Spirit, that wrote this Book, brought It to manifestation and here it is right now manifesting, and it's not a prophet; it's the Word Himself doing it. How's He doing it? Through the Spirit. We'll touch that later on. We're getting along here now. Okay.

45. [112] "*They're going to crucify It again.*" What are they going to crucify again? Let's go back, come on. Hebrews 6, never let these thoughts ever get out of your mind, brother/sister. Relate them all the time. Now:

- (1) *...let us go on...to perfection...*
- (3) *...this will we do, if God permit.*
- (4) *For it is impossible for those who were once (for all) enlightened, (There's no more enlightenment coming.) and have tasted of the heavenly gift, ...(partake) of the Holy Ghost,*
- (5) *...(taste) the good word of God, (even) the powers of the world to come,*
- (6) *(Having fallen) away, (they'll never come to) repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*

The gift of God in this hour, the gift of His Son in the form of the Holy Ghost, proving It's the same One that trod upon earth here by the manifestation; the Son of man having revealed Himself. The day is here. They turn It down. They crucify to themselves the Son of God afresh. They're doing exactly what Israel did, but it's in plain view. And they've fought, and the people look back and say, "Oh, look it, they shouldn't have done that. Why, if we'd have been there we wouldn't have done it," and they're here, and they're doing it. Alpha is omega, brother/sister; don't ever forget the alpha/omega precept as Bro. Branham laid it out in "The Masterpiece" [64-0705]. Come on; keep your understanding of the Word correct. All right.

46. [113] *The unveiled God, plain view, they should have seen Him standing there. Yet He was too common. He was an ordinary man. (See?) They couldn't see It. See, there stood a man. "Well," they said, "this guy, what school did He come from?" But, remember; when that spear struck His body, that Spirit left him, the temple... (That's his own spirit there.) the sacrifice box turned over, and the lightning whipped down through the temple...rent the veil. What was it? (See? Lightning did it, thunder, the earthquake wouldn't; it would wobble and hang, see.) What was it? There was their God hanging on Calvary, and they were too blind to see it.*

What about the earthquake up in Alaska? What about the seven angels? What about all these things that we know? God in plain view, and then, the Word revealing every step, every iota.

[114] *Brought Him into plain view, and still they don't see It! They're blind. God, veiled in a human being!*

Now, what's he talking about? He didn't say they **were** blind; he said they **are** blind. Same thing today, same Son of man, same God It doesn't matter that He's veiled in a man for this hour; what's the difference?

47. [115] *You remember; He returned, then, to Paul after that, and Peter in...prison, as the Pillar of Fire. You remember that? (See?)*

[116] *But (Now, listen!) in the last days He is supposed to return again...*

He's supposed to come back. 'Return again' means 'to come back'. Right? Doesn't it? You don't even need the word 'again' in there. All you need to do is according to the grammarian, "He needs to return." If you use the word 'again' it sounds like 'again and again'. But just a minute, if He returns again, it means He must have returned more than once.

You say, "Well, I just go back again to that day."

No, you go back to when He was a Pillar of Fire, came to you and me, came in the Pillar of Fire, comes in the Pillar of Fire. He keeps returning. People don't believe things like that. They've got their own ideas. Well, keep your ideas. The goofier my ideas get based on the prophet, the happier I am. The further I get from the old traditions, praise God; get me plumb out of here. I'm not trying to be a goof-off. Just getting you to know the truth, brother/sister. I don't buy anything else, but what I buy right here. Every word means something.

48. [116] *...He's supposed to return again, but a Pillar of Fire is supposed to come back again to manifest the Son of man, ...to show the Word, the Light.*

What Word, 'the Light'? Mt 24:27, "But as the lightning comes out of the east, shines to the west, so shall the coming of the Son of man be." Not zap, zap. Sun arises in the east and comes to the west. The same sun, by the way. Now, remember; the promise is to the Gentiles; the promise was not in human form; the promise was in Spirit. Yes sir, when He comes He'll teach you all things—talking of the Holy



Spirit—by our gathering together to the Lord Jesus Christ to get ready for the Rapture. Always by prophets, brother/sister, and five-fold ministry. No, don't try to sell God's way short. See, people think five-fold ministry blows its own horn.

Hogwash! I have to be acquiesced in everything I say and do to a prophet, but you don't have that obligation to me, because I could be wrong. But you better check and see if I'm right or wrong. Like no baseball on Sunday. Don't go out playing and fooling around. I slipped that in, didn't I? One was saying women have to keep their hair long, keep off those high heel slippers, have to wear their skirts right. Men have to be right, too. Oh, men are not set up like some little tin god, and women are some old little stepped-on, you know, thing. Everything counts for God. We've got to get closer and closer. The prophet, the he got closer to his day when he was leaving this earth, he got more and more circumspect and everything; so must we get more and more circumspect. See? We've just got to be very, very careful.

49. They were ready to crucify Him again, but now here again.

[116] *...in the last days He's supposed to return again, ...the Pillar of Fire is supposed to come back again to manifest the Son of man, see, to show the Word, the Light. (All right.)*

Let's go to Church Order.

All right, "Bro. Branham, I thought you were... The people say you're the Son of man. I thought the Pillar of Fire was the Son of man." He said, *"I'm not the Son of man, the Pillar of Fire is not the Son of man. It's in the form of the Holy Spirit."*

So, what's he telling you here? He's supposed to come back to return again.

[116] *...but a Pillar of Fire is supposed to come back...to manifest the Son of man, and that's exactly what He does.*

Who's doing the manifesting? The words of a man won't do this. Then, what words are doing it? The Pillar of Fire hanging there. But what's He operating through? A man. So, who's revealing? Who is revealing then the Son of man at this hour to us? The prophet! The prophet does not reveal the Son of man to himself. He's a peculiar vessel, and God is able to take that man through visions. And this time it's face-to-face like in Moses day, like in Paul's day, and there hangs the Pillar of Fire right there with that prophet. [Bro. Vayle points to the picture.] See?

50 Now, whatever is in that Pillar of Fire has got to come through that prophet. Now, the prophet doesn't manifest. The prophet really doesn't even reveal. Well, he said, *"I was just a voice."* So, you see, when you get the thing really right down to it, you don't give a prophet a great deal of honor. But, if you don't give him the honor to which he is due, you've flunked it. It shows you're trying to be your own prophet. God's His Own prophet. You bet! Moses stepped out of line, and God just put him right down. You don't fool with Him; you don't fool with God.

51. Now, watch!

[116] *...to show the Word, the Light.*

In other words, to reveal and tell us what is going on, and that will be Light, which is the Word. And It tells you there that men will not come to the Light because their deeds are evil. And the evil deed was an act of worship in the life of Cain that he's talking about. You've got to keep your Bible consistent. You've got to go back to Genesis, every single account. See, if you don't you're going to flunk it.

[116] *Now, the traditions that's been, will be wiped away. (You're guaranteed that.) There is nothing going to bother It; it's going to be done, anyhow. God just tear them*

*denominations and traditions down. What kind of a Spirit will He do it with? Like He did in the first place. Look what He did in the days of Elijah, in the days of John. "Don't...think to say within yourself we 'have Abraham to our fathers'..."*

Don't think now... They talk Luther right today...and Wesley today. That's great. Charles Parham, the Pentecostal? Then they say Moody and Finney and Sankey and John Knox and Hess, all right down the line. And this fellow, what is he? the great Mennonite... What's his name? It was Menno and different ones, the Mennonites. And you have your Amish and the Campbellites. They go back to Campbell. When this comes on the scene, it's all over. Because they pointed to this. See now, like the fellow said, "You see the sign that points to the bus depot, you don't get on and ride the sign where the bus is. You don't get on the sign and ride the sign; you go to the bus. You ride the bus."

52. Now, he said:

[116] *...God is able...to raise up children to Abraham of stones."*

Well, he's going to do it. Back in the days of Jesus he did. The people went to dust; He just raised up the dust. Certainly, this is a Resurrection statement here, brother/sister. Stones are part of the earth. We've all got silicon; that's sand. And the silicon is one hundred percent. Sure it is. It makes your hair and your skin and all those things. Some believe some people got too many stones in them. Of course, only so much silicon, then it does you damage; got to get rid of the stony hearts. See? It's Resurrection hour.

[116] *See? Don't you think, "Because I belong to this and I belong to that." See? God tearing off the veil, see, to show where He is. (Where is He? Resurrection hour. Showing what He's doing before the Resurrection. He's got to be Prophet in order to raise the dead. You can't get away from it.) See, watch the veil when it rends here now, we find out now.*

[117] *...one time, if a man walked through that veil, it was sudden death. Now it's death not to go through It! Amen.*

53. Now, watch! What's he doing here? Paragraph 117 is explaining 116. So, let's watch.

[116] *...in the...days... (I'll read it again. ...) ...in the last days He's supposed to return again, but as a Pillar of Fire is supposed to come back again to manifest the Son of man, see, to show the Word, the Light.*

Now, the ministry of the Son of man will be absolute vindication that this is the Light which was to come; this is the Omega; this is It. It's all demonstrated before you. Now, you come to this, or you miss it. You crucify to yourselves again. See?

[116] *The traditions that's been, will be wiped away. There is nothing going to bother It; it's going to be done, anyhow. (Bro. Branham said, "THUS SAITH THE LORD," three times. "Thus it will be done.") God just tear them denominations and traditions down. What kind of a Spirit will He do it with? Like He did in the first place. Look what He did in the days of Elijah, in the days of John. "Don't...think to say within yourself we've got Abraham..."*

We've got our traditions, our denominations; we've got this guy, we've got that guy, "because God can take children for stones and make them into children." See?

So, don't you fool with that! Resurrection hour's coming up, and he'll take these ones out here that you don't think will qualify, and you're going to find out that they do qualify. See?

54. [116] *“Because I belong to this and I belong to that.” See? God tearing off the veil, ...to show Who He is. ...Watch the veil when it rends here now, we find out now.*

[117] *And one time, if a man walked through that veil, it was sudden death. Now, it's death not to go through It!*

In other words, if you don't go through this veil, (Now, watch the veil.) first of all you've got a denominational veil that's over you. Right? You've got to go through it. Number two: you've got a prophetic veil, and you've got to go through that. And when you go through that, the veil of the prophet, then you come to the Light. Like, as I said, the man that can turn on the light: John the Baptist was the light that pointed to the light that pointed to the great Light. Jesus' ministry was a light and pointed to God. So, you've got all these lights in divine order. Now you've got these veils in divine order.

55. Every one of us had a veil upon our faces, upon our minds, upon our hearts. Now you've got to break through that, see, to see the next veil because everybody and everything is against the prophet, because the prophet spells trouble. It spells **change**. See? Nobody wants to change. It spells cursing and nobody wants cursing. It's, “Popey, old baby, we don't believe in birth control, and you do believe in birth control, so you tell us it's okay because we're going to do it anyway. We want to be blessed in doing it.”

I'm telling you what's going on in the churches: Pentecostal, Baptist, Methodist: it's the same thing. “Pastor, old dear; General Superintendent, old dear; Elder, old dear; this is what we're doing. Now, you acquiesce to it.”

Break through that veil. Get rid of it. Now, if you're a legalist, get rid of your legalism. Stay with Bro. Branham's legalism, which was to obey the Word of God. The Word of God is strictly legal and anything that is legal, you obey, if it's not going to cause you trouble. Peter warns and tells, “Hey,” he said, “everything is fine for the guy that does right; it's the guy that doesn't do right.” Now, we all know that to be the truth. You know how it is. Your conscience has something to guide, and that's the Word.

56. So, you've got to break through that veil, number one: traditional. Then, you've got to break through the veil of the prophet, which means you're superimposing God's authoritative man with the authoritative Word over you. See? Then you're going to go through another little bit over here: you have to break through the veils that have been in your mind over this Word as you listen to the prophet's Word.

Well, you say, “Am I understanding what he is saying?”

If you're understanding a whole lot, you know jolly well right, then, that you're wrong because you don't understand too much. None of us do. Let's face it. You cannot analyze and synthesize and try to pull it out. You've just got to know and say, “Hey,” and what you do know, you do know—and you don't have to know everything. No way, and it's not incumbent upon you. It's just that you believe you've broken through that one veil.

57. Now, listen. Many people break through the traditional veil of organizations, but when it comes to the prophet, they can't break through that veil. It's just [Bro. Vayle makes sound, “Szhhh!”] “Why that's just a man, and lousy English at that. Why, he's got no education. Who needs It? Who's the great educator? Holy Ghost. Why I just can't believe he's got the Holy Ghost we've got, the way we have it.”

You're right, he doesn't. But they meant it as derogatory, not complimentary. See what I'm saying now?

You've got to break through that veil. And when you break through that veil, then that denominational veil is still going to bug you unless you say to everything, “Amen,” not understanding,

and say, "I know I don't really understand this, but I'm getting there, praise God. I know there's one God; sure can't explain It, but there's one God, and He said so. I'll buy that."

He said, "*You can receive this Message; that's your healing.*"

I buy that.

"*Receive restoration.*"

I'll buy that. That's fine.

"I believe that I'm breaking through this veil; there is life here. I just don't understand. Praise God, I've got life."

"*Nothing outside of this Message comes to life.*" There's no life any place else. Everybody else wants it someplace else.

58. "Well, I just couldn't be that bad a person. I just couldn't condemn."

Who said you're condemning anybody? How fatheaded can you get? The government of the States says a certain thing; that doesn't mean that...you know, that...and I side with him; that doesn't mean I'm condemning anybody. He wrote the law, and he signed his name. People have the craziest ideas when it comes to the things of God, and they no more know Heb 13:8 than nothing, because God is not just essentially God in Heb 13:8. It's the way He does things, and the record from Deuteronomy 18 stands in divine order all through the Scripture.

59. My, my, my, brother/sister; listen. If you don't understand these truths how can you go to the Scripture? How can you follow Bro. Branham over here in 2 Thessalonians, which I've brought to your attention a little while ago, chapter 2, where Bro. Branham says, "*Now we beseech you brethren by the presence of our Lord Jesus Christ and by our gathering together unto Him?*" He said, "*That's the Message.*" What Message? "*The One that came down in the Shout.*" Preachers are still looking for the Shout to come, the Lord to descend, as if Bro. Branham might have put a future tense there one time. Then, all right. Then the prophet hasn't come because one day Bro. Branham said, "*We're looking for him.*" Oh, fap! And then he said, "*Oh Lord, send us that prophet.*" Threw them a curve.

Oh, listen, brother/sister. Listen. It's fine to be patient, waiting for the truth to break. But I don't have any patience when the truth has broken and, then, fiddle-de-diddle. And I'm advising you the same way. And not just believe It, but live It. We've all got to live It. All right.

60. [117] *Now it's death not to go through It! Amen. If you can't break that veil of tradition, break through the wall of denomination, to see God in His power, it's death. Once where it was death to go in, now it's death to stay out.*

In other words, once the Son of man, that ministry, became evidential amongst us, and we saw it accrued in the life of one person only, therefore, we know the Scripture set forth that that's got to be God, (And, if you don't break into that, you're dead; you're wiped out.) and that is the Son of man.

See what I've been preaching along this? We're trying to put all these things together; Bro. Branham said, "*God revealed in human flesh, the Son of man revealed.*" He said, "*I'm not He; the Pillar of Fire is not He. It's in the form of the Holy Spirit.*" The prophet reveals the Son of man; God in a temple, not like He's in our temples. See?

61. Of whom... Listen; let's face it, brother/sister: of whom God gives much, much is required. Then, what's required of William Branham's hand at this generation, brother/sister? He categorically said, "*If I teach you wrong, I'll stand before God for it.*" He stood in that great vision, that great catching away that

time, the many, many people there, and he said, “*I’ve taught what Paul taught,*” and they said, “We’re resting on that.” Well, it better be, if it’s the same Pillar of Fire. See? All right.

62. [117] Now, *the whole Mercy Seat is sitting in plain view. Anybody can see It.*

Do you realize, brother/sister, that you can talk about Blood all you want and everything else you want, that the Mercy Seat lies... And what is it...in this hour? It’s not that the Mercy Seat is changing or God’s plans are changed, or this and that is changing; it’s not that there’s no Blood here and no Blood there. You can do what you want about the Blood—the statements on the Blood. In one place Bro. Branham acquiesces with so many theologians, and the Scripture said *the heavenlies are purified with a better substance than blood*. What does it mean, heavenly, up there? Heaven is an elevated place. It simply means superiority, perhaps. So, the great things of God are purified by blood, and he said, “*The blood went back to its elements in the soil.*” I don’t care what he said; you can put it together. It’s done its job.

63. But I’m going to tell you something: the Mercy Seat is in plain view, one way, and you better get to that Mercy Seat. You better get to the Christ. How do you do it? Ripping aside your traditional veils and seeing the way to come in.

You say, “Bro. Vayle, that makes it very simple.”

Well, are you some great Houdini of brains or something? Some Einstein? More like an Epstein. Who was Epstein? The guy that ran the Beatles. Get rid of your brains. You don’t need brains; oh, to a degree, you know what I mean, but God’s not picking idiots. I’m going to tell you honestly: God’s not going to insane asylums to get His recruits, you know. But I’m trying to tell you something. We don’t have to be geniuses, theologians; just simple people like the simple fishermen. They might have been ignorant, but they weren’t stupid. And ignorance is not bliss, because one day they became wise with the wisdom of God. They weren’t dealing with sophistries; they were dealing with pure wisdom from Almighty God.

64. [117] *The whole Mercy Seat is sitting in plain view. Anybody can see It. The veil is rent. Glory to God! The whole Mercy Seat is come into...view.*

All through seven church ages, what God did to bring mercy is right before us right now and proven—vindicated; “they without us cannot be made perfect.” We’re coming to a place of perfection, a polishing off, a finishing off. God’s doing the whole thing. What more does anybody want? You just believe the simplicity, brother/sister. This is the big thing: the simplicity.

Where is mercy now? In plain view in this message with Life: God in plain view before us, the whole Mercy Seat, not part of it. Spiritual death was the last plague coming out of Egypt. What was the last plague today? Spiritual death, “Twice dead, plucked up by the roots.” Is that what he said in Malachi, leaving neither root nor branch? Okay.

65. [118] *How God could have mercy on foul sinners as us, when He hid Himself, was a mystery. And now It’s in plain view, or in full view, revealed by His Word. It’s always the Word, constantly, that is God.*

In other words, if it doesn’t jive here, and if it’s not from here, forget it. When It is here and vindicated that It is this real Word, revealed, then get It. Anybody can preach this Bible, come on; old Marilyn O’Hare, what is it? Murray O’Hare, what her name is?... Madalyn Murray O’Hair that’s it. [American atheist, successfully through the courts, had Bible reading and prayer removed from schools in 1965] Goofy, she’d quote the Scripture. Anybody can quote Scripture; anybody can preach the Bible; Seventh Day Adventist, Christian Science, and modern Mormonism, all those things. But what have they done? They’ve got their own bibles with it.

66. Man, God comes on the scene, it said, “This” and comes into full view. And remember; not till the end time is It in full view. You cannot say, “Well, Luther had this and Wesley.” They did, but they don’t have This. But at the end time, Christ is outside of the church and He Himself pleading. He’s taken on the full job Himself at the end time, and He can’t work outside of a prophet. Do what you want, Rev 10:1-7. See, come on, brother/sister. I want you all to see this. Actually we are into the highest level of understanding this Message in this hour than in the last twenty years, by just knowing this, and standing with It, because Israel saw the works of God, but only Moses knew His way. Now, there are a lot of things we can see and tickle our spiritual palettes with. They don’t mean a thing. This is what counts. You see?

67. [119] *“Who was that man? Why did the veil rend?” Remember, it was death to go into It, nobody could see It. Moses saw It in a form...a man’s back. Well, here It is, a bleeding back, the same man! What was It? God wanted to show them the Mercy Seat. God wanted to show them Who He was. (Now, Mercy Seat and who He was. Now, see?) So the veil in the temple, from the hand of God above, was rent from top to... bottom and showed God in plain view.*

The Lord Himself shall descend with a Shout—bring It right down and give It to us. Rent every traditional veil, and Bro. Branham condemned every single one. *“I condemn this generation.”* Flashing red lights of the combine is coming. The combine is coming. You see?

[119] *...God in plain view. It was Jesus Christ hanging on the cross, the Mercy Seat. ...What was it? The people...too blind to see....*

What is it today? The Son of man, the ministry manifest, proving It’s the same One in the same channels, never deviating. Brother/sister, redemption could not come by a Pillar of Fire only; it had to come in a human form. Redemption is that great act of Almighty God, came down and shed Blood. Redemption is a great act of God; He sent a prophet to get them out. Redemption is a great act of God, He sent Jesus Christ dying upon the cross. Redemption is a great act of the Holy Ghost coming in a Pillar of Fire to the apostle Paul; the end time doing the same thing. It’s always God, and it’s a chosen way. He’s got to do it, so don’t ever cross His ways up because God will not be crossed up. It’s death to try to cross God up. It’s death to second guess God.

68. [120] *Now, it’s repeated again. The traditions, how... In the Day of Pentecost, the Word came and was form... (Notice, not ‘in a form’, he said, “Was ‘form’) of Son of God.”*

Notice how his language is so perfect. You know, I’ve got an idea that every single word in here, if it was brought to a Dr. [Ivan] Panin, the great [Russian] scholar that is now dead, you’d find this would come into sevens, just like the Bible. I have a suspicion, brother/sister, that Bro. Branham’s language, though it sounded pretty tricky, and would stop in spots and spiral off here and there, you know, like kind of like a Roman candle, had a purpose and a meaning in it. I’m sure of that.

69. [120] *...They began to organize it at Nicaea, Rome. And, the first thing, they became Methodist, Baptist, Presbyterian, Pentecostals, and so forth. It’s organized traditions of man; don’t know where he stands. (Oh, they think they do.) But, glory to God, He promised in the last days what He would do: He would show His Word in plain view, open before us again, see, open It up.*

And, what did he always say that was? Luke 17:30, the Son of man revealed. Never another quote: oh, he said, then he quoted in Malachi 4, we read It, and take It out of Rev 1:10. We went into that already. We already got that down.

70. [121] *Oh, if they’d...only known the Word, they’d a-knowed Who Jesus was.*

“But we say we do know the Word. Here it is.”

Oh no, you don't. *“That's because It's spiritual revelation;”* Bro. Branham said, *“anybody's hands can open It; but it takes Your Spirit, oh God, to open the Word to understanding.”* See? Oh, if they'd only known Jesus, if they'd known the Word, they'd have known who He was.

[121] *If a man only knew the Word of God, he'd know the hour we're living and what's going on. They just refuse to listen to that Word. Their traditions...*

In other words, they give up what is manifested to be this truth open before us, revealed, vindicated Word of God; they keep their traditions which do not bring forth life.

71. Now, how are they going to meet this? They're going to meet it by persecution and even by death. That's all they got left. When the true revelation came into view, Cain and Abel were twins. The serpent seed rose up, condemned the truth, persecuted and killed the true believer. And when Jesus stood upon earth, Paul said, “They both crucified and killed our Lord Jesus Christ.”

And he said, “You are so perverse,” Jesus said, “you don't go in, and you won't let anybody else go in,” and he said, “You are so rotten you'll circumnavigate the whole earth to bring in one convert that is a two-fold more child of hell than you are.” They'll work like mules. They'll spend billions of dollars. They'll do everything under God's high heaven. But you know something? The Bride doesn't do that. She's ordained to know what she's to do and where to do it and how to do it, and she does it. She doesn't have a works program like a bunch of mules. Not necessarily calling anybody a mule, but you know, they're the hard workers, that is, if you put enough fire under them.

72. [121] Now, *what caused those Jews to see that? What? Looked like they could have actually seen, because the thing was tore open. It was tore open for a purpose.*

[122] *Now, what's this revival belong for now? How could it prosper? How could it be blessed? I don't care how many impersonations its got, or anything else. ...When Moses went out, there was a mixed multitude went with him. (See, I said that awhile ago.) But what's it done for? It's Jehovah Himself taking the veil off of God, (Well, Jehovah is the great Savior, Jesus, Jehovah Savior Himself) ...taking the veil off of God, (How? By the Pillar of Fire through a prophet) to show the difference between right and wrong. (Okay.)*

That's Mal 3:18. So, let's take a look at It. All right.

(18) Then shall ye return, (That's after Elijah.) and discern between the (righteousness) and (wickedness), ...between righteous and wicked, ... between (righteousness) and (wickedness), between him that serves God and him that serves him not.

Now, what is in true service? True service is the adapting to yourself the sacrifice that God ordained under the conditions that God ordained it. Now, you step outside that and see where you go. Now, how can you arrogate Christ the sacrifice to yourself, if you just step outside of His ways? They say, “We see,” and Jesus said, “If you had not said ‘you see’, your sin would not have remained, but if you would have said ‘we're blind’, I would have taken your sin from you.” See? Now, it's very dangerous to make any boast as a Christian, or as someone who purports to be in the hand of God, unless you really know what you're saying, and don't say it. This is the first time in two thousand years we have any vindication, and this is the hour that it's incumbent upon us to go that way. Not before, see?

73. [122] *Now I don't know how many impersonations..., but what is done is ...Jehovah Himself taking the veil off of God, to show the difference between right and wrong,*

*which is, Methodist, Baptist, Presbyterian...who's right? God's truth is right! "Let every man's word be a lie, and mine the Truth." (Well, how do you know that, unless it's vindicated?) And God needs no interpreter. He does His Own interpretation. He manifests It, ... He gives the interpretation. God unveiling Himself.*

God unveiling Himself by signs and wonders in the Word that vindicate this man is a prophet, that continue to vindicate the Word Itself, and then has His picture taken in two places. What more do you want? God's His Own interpreter. What does it really mean, "Elijah shall truly come"? It's been done interpreted. Now, he says, "It's been **done** interpreted." He didn't say, 'It's interpreted'. That's too mild. It's done with. It's interpreted; It's over. What are you going to do about It? Are you resting in peace with It? Can you say, "Well, I...whatever comes, well, let it come."

74. I'm sorry. My boat if this is wrong; it has a great big hole in it and four ton of rocks, because on Christ the solid Rock I stand. He's got to be at least four tons. Well, He'll sink your boat, too, if there's a hole in it. Don't worry. Your theology is full of holes; your ideas are full of holes; you've still got that old traditional veil over your heart, brother/sister. Get rid of that traditional veil.

What I'm trying to get across to you people here, and why you have your own meetings and things, is to get rid of your own thinking. Don't be crossed up in your own thinking. Start... Now, listen; it's not easy, but God will help us. I'm trusting God to help me. I study these messages, go back and forth, back and forth, sit here, look at them carefully to see what really lies in there, and praise God that some of the things are opening up.

75. [122] *Oh, my! Right in the midst of us, we see His great hand...* (by His Own right hand, His army, brought salvation.)

Who is that? By Jesus Christ in the form of the Pillar of Fire, right amongst us, using a prophet. See? The Son of man, the Word working Itself out amongst us. See, it isn't the man. You've got one out of two choices: Is this God, or is it the devil? The man doesn't matter because man can't do it. He's hog tied. A man came up here and thousands of times said, **THUS SAITH THE LORD**, and the thing came to pass every time. Come on, forget it. That's not a man. So, what is it? God or the devil? Well, the people that called it God, then why didn't they believe it? That's where Jesus had them over the barrel.

They said, "Well, now, if we say that John the Baptist was the prophet sent of God, he'll just say, 'Why didn't you listen to him?'"

"Oh boy, now we've got to get out of that one."

"Well, we really can't tell."

Some say 'Yes', and some say 'No', and some say, 'Can't tell'.

Only those that say 'Yes'.

"Well," you say, "I just think I'll sit on the fence and just wait."

It's awful miserable sitting on a fence, honey. I'd get off if I were you. It'll saw you right in two. The Word of God's a buzz-saw. Well, if ain't a buzz-saw, at least it's a sword. Do I want to sit on the sword? Take your pick; it'll cleave you right down the middle. Yeah, people got to make up their minds these days. You can't fool... You can't fool with this, brother/sister.

76. [122] *...see His great hand, ...*

[123] *Got something on that tonight, see,...*



[124] *...the people say, "Oh, that's nonsense. That's fanaticism. ...There's nothing to That. That's nonsense. That's Beelzebub. That's the Devil. That's fortune-telling. That's telepathy, this, that and the other thing."* (See, they thought it was mental telepathy, thought it was hypnotism.) *See, the same thing they said about Him. (Who's Him? Jesus.)*

[125] *O church, ...if this tape goes out, can't you see, ministers of the Gospel, where you're living? Can't you see the hour that we're in? God, showing Himself, setting aside... Look, He took that temple veil and tore it to pieces that they might see God in plain view, and they were too blind to see It.*

Well, what was God in plain view? Everything lying there behind the veil. What do we see today? Everything God manifested was in Jesus Christ—parallel. See? They're too blind.

[125] *And He's done the same thing today, putting His Word right out in front, what He promised. Every promise in the Word, laying...before us, in plain view!*

In other words, calling our attention to it and we, thereby, being responsible, whether we want it or not. Now, you cannot sit this morning under a message, and my preaching along this line, may be kind of dry to some of you. I don't know. Myself, I'm enjoying what I'm getting because it makes me more firm in what I believe. But, you know, the thing is this: I try to make this as clear as I can, and plain as I can, not just to put a burden on you, but to put an easement on you to realize, 'Look, get on one side of the fence or the other'. See?

77. Now, he's going to close in this last paragraph.

[126] *You know what the Gentile church does? The same thing the Jewish church did, too blind to see It. That's all. It'll be on their hearts just as it was...that day.*

Now, listen! On their hearts means they had to reap a mini great tribulation of Titus coming in and destroying. This bunch will reap the Great Tribulation.

78. Now, let me show you. (And we're going to close right now.) I'm going to go to Hebrews 10. Well, we haven't got time to get that on there but... This sermon is as good as finished anyway. All right, that's an hour and a half gone by. It says in Hebrews 10:

(26) *...if we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins.*

What is sin? It's disbelief. If we have willful disbelief when the truth comes before us, manifested and proven, the Blood is off the Mercy Seat for you.

(27) *...(only a) fearful looking for of judgment and fiery indignation, which shall devour the adversaries.*

(28) *He that despised Moses' law died without mercy under two or three witnesses:*

(29) *Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, (There He is right now in the form of the Holy Spirit.) ...counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and (does) despite ...to the Spirit of grace?*

The Spirit that cries, "Grace, grace," bringing back the Headstone. What are you going to do; total loss, but total gain to everyone who wants to believe. Brother/sister, see how easy it is to come on in, easiest thing in the world.

79. Now, no service Wednesday, so next Saturday, next Sunday whichever it is, we'll take a little repeat right here in Hebrews 10, come right back. And remember, brother/sister; all things are ready. You can come to the feast; yeah, you can barge right in. It's death not to, and if we're like that little prostitute that came to Simon's party without an invitation, God will give you the water to wash His feet and give you what's necessary to wipe them. Like Bro. Branham said, "*God provides everything.*" Nothing's left unprovided; it's all there for us.

Shall we arise at this time?

Most gracious and kind heavenly Father, we praise and thank Thee for Your goodness and mercy and love and all You've done to us, Lord, and yet we've... [Audio recording ends.]