

Who Is This Melchisedec? # 11

'A Race of God'

Bro. Lee Vayle - September 7, 1988

Shall we pray? Heavenly Father, we're again grateful to be counted a privileged people of Yours, Lord, Your sons and Your daughters to whom You've given life and Light Lord in this last day. And according to Your Word Father, You have said there through the apostle Paul, vindicated, in these last days when the baptism with the Holy Ghost ran out the Spirit of revelation would be in the midst of us, that Spirit of wisdom to give us understanding and knowledge even as it was here in the form of a man giving wisdom and knowledge to the people. And we claim, Lord, that Presence and then help at this hour because we believe that there has been evidence from You through vindicated prophecy, that this is so. So we pray Lord that You will help us now in this hour in our study tonight. May You receive glory and honor Lord as we receive revelation and may the revelation Lord, not only accomplish intrinsically what You desire to have for us, as from Your side of the Book, but also Lord as from our side of the Book that we might live more godly in Christ Jesus and show forth a fruit unto the very end time. We'll give you praise. In Jesus' Name. Amen. You may be seated.

1. Now, what we've been looking at in this message we're going to continue with it tonight, we've been going over it in different ways because I'm not a prophet even Bro. Branham being a prophet was not able to convey to us exactly his knowledge on the subject and the actual subject that's in this Melchisedec, Who Is This Melchisedec?, as we look at it, is concerning God and His Son the Lord Jesus Christ.

Now, Bro. Branham said that, "*Melchisedec was literally God in a certain form.*" Which we believe to be absolutely true. And then we see that God came down in the form of Jesus Christ, having set aside or abandoned the form that was known as a Word-body, which we'll talk about tonight and try to place a little more, particularly, and also we see that Jesus, claimed and was recognized by God to have had a pre-existence, because He mentioned in His prayer and also to others, that He was with God and He asked God to glorify Him with the former glory that He had.

2. Now, putting these two together is extremely difficult. And because of the difficulty and the human probing with the human mind we have Trinitarianism which is entirely a fallacious doctrine. It's the doctrine and theology of devils, of the serpent. It's origin is in the Roman Catholic church which became organized in about the fifth century, somewhere in that area, but previous to that there was no Trinitarian thought known whatsoever and there was a proper baptism.

So what we are constantly fighting is our knowledge that has been handed down to us as Trinitarians and of course there has been a break from Trinitarianism by the Oneness people, the Jesus only, and they're wrong because they refuse to give credence to the fact that in the

beginning God, and He had a Son, who shared His glory, in Whom and by Whom He created all things, and then proceeded to come to the place where God could actually take upon Himself human flesh. And you'll notice also the Son claimed the same because of the fact that the voice said, "This is my beloved Son" and He indwelt Him. You can't get away from those facts.

3. Now the Trinitarian would attempt to let us know that we are wrong. We just don't understand that they're only is one God and He is in three persons; which is completely asinine. If they were to talk sensibly they would understand there is one God who manifested Himself in three particular offices. And not only so but He manifested Himself in those offices according to His own will, according to His own time, as often as He wanted and under what ever occasion.

So we're looking at a very, very difficult subject here and as I said, Bro. Branham was a prophet and he had a terrible job explaining it. In fact he jumps back and forth to such an extent that it's actually very difficult. He literally does. We could take various sermons and show you that he seems to take the short cut wherein we can simply reduce everything to Almighty God, and He used a form, He used the archangel Michael, and He used this, and He used that and the other thing, and then He used Jesus and you can bypass entirely the fact that Jesus said, "Glorify me with the glory that I had in the beginning." You can't take a short cut.

Now, I teach and I've got to feel my way and I look at something and I know I'm on to something and I keep moving, and moving, because I am not a prophet, I do not have a gift of visions or anything else. I handle the Scripture. The Scripture is difficult because I'm associating everything with Bro. Branham who in turn took everything out of the Scripture--used the very Scriptures I'm using tonight.

4. So we're going to keep looking at the subject until we're thoroughly satisfied with as far as we can go until God shows us more, and I cannot presume, and you'd be extra foolish to presume, that you can study this to the condition that you arrive at a knowledge. It's a revelation. And I can't give you that. Only God can, and only on the grounds that you're seed. If you're the wrong seed you're out of luck. If you're the right seed, you're in harmony with God, you're very fortunate. You could even be the wrong seed and be anointed to know a great deal, which is merely head knowledge as Paul said, "If I have all knowledge, profits me nothing because I'm not full of the Holy Ghost." In other words, you wouldn't have the life in you to unite with that Word in order to completely transform you. So we're looking at these things. We're going to just feel our way and I'll use the board a bit tonight, no doubt.

5. Now...so therefore this is message number eleven, Who Is This Melchisedec? And in this message Bro. Branham, as we have shown, takes great pains to establish our relationship to God. A relationship to God as is set forth, quoted widely, and purely ignored as to its true meaning, in John 1, the Book of John, beginning at verse 11.

(11) He came unto his own, and his own received him not.

(12) But as many as received him, to them gave he the authority to be placed as the sons of God, even to them that believe on his name:

- (13) Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Now of course they take that to mean the re-birth but that is not my understanding because it says, "Which were born," which means to issue forth from. "Who issued forth from, not on the grounds of blood, nor of the will of the flesh, nor of the will of man, but of God." That these people here evidently are a very peculiar breed who somehow are of the genetic race, or the species of God. That's what you're looking at.

Now, he shows us that as Christ was the Son of God, so are we also sons whose beginnings were in God, even as Christ, but we came by a different way into the Zoe and Cosmos of God, and hold positions very different from Christ, and it's more or less defined as headship, or the head of a body, with all the rest as merely members of that body. Nonetheless, though the chain of events differ as to how we got here and where we're going, we all come to our rightful and proper place in God and with God.

6. And we'll read the Scriptures, which we've read previously, but we'll add to them. Starting in Eph 3:14-15, where Paul said.

- (14) For this cause I bow my knees unto the Father of our Lord Jesus Christ,

- (15) Of whom the whole family in heaven and earth is named,

So therefore God has a complete family. And that family of human members is headed up by a human being of the highest calibre, who is known as the Son of God, and as a Son in a way which no other person is a son. And over in Hebrews we read the same thing, in the 2:10-15.

- (10) For it became him, (That's Jesus.) for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

In other words, God Himself and the entire will of God has been moved through Jesus Christ.

- (10) For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

- (11) For both he that sanctifieth and they who are sanctified all be of one: for which cause he is not ashamed to call them brethren,

7. Now you cannot tell me for one minute that Jesus Christ was born again. That He was an ordinary human being who came into this world and needed salvation. If He needed salvation then He is not our Saviour. So this has nothing to do with the re-birth, though it has everything to do with the re-birth. It talks of your genesis, your beginning, where you were.

(12) Saying, I will declare thy name unto my brethren,

The revelation that Jesus Himself said, “No man can know the Father save the Son.” And He would have to bring that revelation, and He could only bring it by the Spirit that was in Him, which was the Holy Spirit.

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

(13) And again, I will put my trust in him. (And Jesus put His trust in God.) And again, Behold I and the children which God hath given me. (Will put our trust in Him. The same source and the same faith to the same end.)

(14) Forasmuch then as the children are partakers of flesh and blood,

Actually we had to partake of flesh and blood, and this was our destiny, and we couldn't say, “Give me the glory I had with You in the beginning,” we did not have specialized manifesting bodies as Jesus did, you've got to rub it right out.

(14) ...we were partakers of flesh and blood, he also himself likewise took a part of the same;

He only took a part of it. He didn't take all of it. He's the second Adam, the last Adam, the second man. He's a complete breed of God, much more completer than we are. There is a difference. That's why Bro. Branham stressed this.

(14) Forasmuch then as the children are partakers of flesh and blood, (our elder brother) also likewise took part of the same, (He took a part in it.) that through death he might bring to nothing him that had the power of death, that is, the devil;

(15) And deliver them (Who are them? Who are they? All the sons of God.) who through fear of death were all their lifetime subject to bondage.

(16) For verily he took not on him the nature of angels; but he became one with the seed of Abraham.

He took a human form and He brought Himself into a human lineage though He Himself was not of that lineage. It's only identification.

(17) Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

(18) For in that he himself hath suffered being tempted, he is able to succour (help) them who are tempted.

8. Then you'll notice that all this, if you understand this, all of chapter two is literally an interpolation and actually into chapter one is an interpolation. You go right back to the fact,

- (3) Who being in the brightness His glory, and express image of his person, (That's in chapter 1.) when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
- (1) Wherefore, holy brethren (Chapter 3.) partakers of the heavenly calling, consider your High Priest;

All that's interpolation. It's explanation. It's letting you know certain factors that are valuable.

9. Okay, with this we go to 1 Pet 2:1-5.

- (1) Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,
- (2) As newborn babes, desire the sincere milk of the word, that ye may grow thereby:
- (3) If so be ye have tasted that the Lord is gracious.
- (4) To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,
- (5) You also, as living stones,

And there is nothing in the Greek, there's nothing to tell you that there's a difference between the two of them as far as origin is concerned or original source. The big difference is the flesh and we were allowed to come down here and to be tempted and it is thoroughly understood that we would fall. You can't get away from it. Anybody that says otherwise is strictly spiritually stupid, don't pay any attention to him, walk off and leave him because he's got a wrong source. Spiritual stones, lively, spirit...Now,

- (5) ...as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

10. In other words, what He suffered and died for and gave us. Okay? Well we'll just keep on reading there because I wanted to, want to get to verse 9 up here.

- (9) But you are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that you should shew forth the praises of him who hath called you out of darkness into his marvelous light:

- (10) Which in time past were not a people, (and so on).

What we're looking at here positively is the fact that God has created, He's brought forth out of Himself a very special people, a very special nation, a very special priesthood. Now when God started with Adam and Eve it was demanded of them that they raise up a people exactly in their image, and that image came from God. And the image was completely shattered by the induction of animalism into the human race. I know that people, they despise and thoroughly hate the doctrine of Serpent Seed. It is very strange but the Jews have believed it all their lives. And anybody reading the 8th chapter of John can't figure that out is just a little bit sick when it comes to spiritual things. See?

Now they said, "We be not born of fornication, we're children of Abraham." I'll tell you one thing, Abraham did not fornicate. He had an absolute wife whose name was Sarah. But I'm going to tell you one thing, Abraham was not God. And when you can trace your lineage back to Abraham you can go plumb back to God because that is the place that, you watch, if the Jews could ever get to Abraham they knew by scripture that Abraham was an absolute child of Almighty God. They knew those things. They went right back to Adam because Adam was a son of God but he wasn't a son of God the way Jesus was a Son of God. Adam was a son of God a great deal like you and I are sons of God, but even Adam is the head of our race, speaking humanly, because he is the head of our race.

11. Now let's go into, and see the end of the children of God, the sons of God, and we go to Revelation, of course we read it before, and Rev 21:1-3, and it said.

- (1) And there I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; (they were dissolved and reconditioned) and there was no more sea.
- (2) And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
- (2) And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And then in verse 9.

- (9) And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.
- (10) And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.
- (11) Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone (and so on).

This is a New Jerusalem and you can see then that God, that God demanded of Himself that He create a species, and that species was a God species. And you will find as Bro. Branham said categorically, "*The seed holds true.*" Now you can hybridize it, you can do a lot of things the same as Darwin found out. You can take and make white pigeons, this kind of pigeon, that pigeon, it all goes back to a grey slate pigeon. You can do what you want. You can take a rose, you can make a beautiful job out of it, it'll go right back to where it was. There's always...species hold true genetically. Now what they're trying to do is begin to change species by splicing and then this is right where the Scripture says, "They're going to attempt to mingle the seed." You get to this place, you've already got it in nature, where they're doing it.

12. Back in the garden of Eden they had a person, a certain individual, it was a beast, great big giant, he was ebony coloured as Bro. Branham said, nothing to do with the black race today at all, no a thing to do with it, but he had a very sharp mentality. He could talk, he could reason and evidently he was what God put there in the garden for Adam that Adam could say, "You do this, you do that, you do the other thing," and he was like a slave. Now what they're trying to do today is, they're trying to cross the chimpanzee, or something, with man, splice the genes and they're wondering if it's morally ethical for them to bring forth a beast of burden for the people. Right back to the Garden of Eden where the fall took place. But God desired to have a specie and the mingling of the seed, where the sons of God married the daughters of men, because they're beautiful, voluptuous women, and they had more interest in sex than they had in God, and so therefore God destroyed them. Now you're looking at a picture here where God wanted a God race. A race to come out of Him.

13. All right, we're going to look at the board and to do so we're going to go back to a page over here, page 14 and I'll just read 68.

[68] *Now, the difference between Him and you as a son. (That's what he said.) The difference between you and Him as a son...See, He was at the beginning the Word, and En morphe body. He came and lived in that in the Person of Melchisedec.*

Now, we've got to watch our language here. This is why I say that Bro. Branham can throw us for a loop the way he talks. Now he said, Jesus and God are identical except one had a beginning. Then he said, Jesus was God but He wasn't God. Many times you can't tell if he's referring to the incarnate Jesus, in the sense of the One that was born, or just what he's referring to. But he categorically says, That Melchisedec was God manifested. See?

[68] *Now, the difference between Him and you as a son...See, He was at the beginning the Word, and En morphe body. He came in and lived in that in the Person of Melchisedec.*

14. So you've got what seemed like a conundrum. My understanding here is, as I've taught already, is the fact that God, or out of God, issued forth the Son, Christ, the anointing, Logos, call it what you want, Pillar of Fire, can all be identified. It's a form that God took and indwelt it. So all right.

[68] *...He came and lived in that one, in the Person of Melchisedec. Then later....We never heard no more of Melchisedec, because He became Jesus Christ. Now you're running an awful close picture here. So let's keep reading. Melchisedec was the Priest, but He became Jesus Christ. Now, you bypassed that, now that's what we're looking at, we'll go back to this later on but the thing we're looking at is, you bypassed that, because in that form Jesus knew all things. And He did because He tells that in John 17 praying to God. And you have never been able to know that yet. You came like Adam, like me. You became from the attribute to the flesh to be tempted. You came, you bypassed the attribute body that could not be tempted. You bypassed the Word-body that could not be tempted. You came to the flesh to be tempted.*

Put them all together as a phrase with hyphens. Punctuate with little dashes; the-flesh-to-be-tempted. The-flesh-to-be-tempted-body. See? Not the body that could disappear and appear but the-flesh-to-be-tempted-body. That's what you came to.

[68] *...That's where we go; that is, Now he's telling you where we go when we die is to the body that we never got, it's waiting for us. That's where we go; that is the Word. Then we can look back and see what we did. Now we don't understand it. We have never been the Word; we've just become flesh-man, not the Word.*

15. Now Bro. Branham could be saying in here, that we had a conscienceness in God which it certainly would do, as he suggested, all the sons of God came together and appeared before the Lord and Satan appeared also. That is not quite a suggestion, it seemed like a remark that was an actual statement. But he's saying; You don't have any recollection of that because you had no form whereby you could keep that recollection with you and utilize it. But now when you go back you have no problem apprehending everything that you knew at that time in God.

Now we are not talking about the Elohim of God, which I think the Mormons endorse. Which means there is a *plethora of gods. God is made up of a multitude of gods and we are gods. That is not true. We are sons of God--we are not gods. You could be called demi-gods or you could say, "We are gods in the sense of a generic race. We had our beginnings and our genesis in God and that is the life and that's what was redeemed there."

[*Plethora – plenty, a redundant fullness]

So okay, let's see if we can do something about the board. I don't know. So, let us examine the Christ and His manifested form as set forth by Bro. Branham, and we're going to try to draw a little bit out on the board I don't know--as I say--if I'm going to be very successful or anything, or not, because I'm not very, very adept. I think my green one is shot isn't it? Have I got any blue left? Yes. We could take the blue here then.

16. All right, we go back then to the very beginning where there is God and He is alone in all of His Godhood, and His greatness. And we know that God absolutely is constituted only by

God, and He has two major attributes which are omniscience and omnipotence and out of that comes everything else. So that God before there was an atom, any creation whatsoever, and this is mind boggling, all we can do is take it if we believe the Bible and believe a vindicated prophet as though that...if that vindication means something, we just have to take what he said. And he based it thoroughly upon Irenaeus who said, "God being a Saviour it was necessary He predestinate a sinner in order to make Himself the Saviour and reason and purpose of being," and so on.

So we know that God had within Him, in His complex being, various things which as I say; God Himself could not change because they are in Him, and God cannot change, nor can He change His ways. So therefore what was essentially and intrinsically God had to come forth. And if you don't like it, you're stuck with it. And that's just what Paul said. "Who are you O man to reply against God. Can the thing formed say to Him that formed it, why have you made me thus?" Now such a thesis as this is entirely stupid and not worthy of the human mentality. That's right. But God vindicated it. That's why "the foolishness of God is wiser than the wisdom of men, and the wisdom of man is pure unadulterated slop and foolishness in the mind...before God."

17. God being what He is. So He had to...He's not going to really compartmentalize it but, the point is we can sort of do it here. I don't know, I think I'm kind of running out of ink here too. Let's say that we have the son concept here. [1] We have the Father concept here. We have the Holy Ghost. It's all Holy Spirit. It's all one God indivisible. There's no two ways about it but God is on...God is now embarking and launching out within Himself with what He has to do, what He Himself literally can't help doing.

Now I know that sounds, "Well God can do anything." Don't you kid yourself, God can do anything--God can't lie. God can't make mistakes. A lot of things God can't do. You see, there wouldn't even be a God if you cannot limit Him because if you don't limit God, there's no definition, and when no definition, there's no nothing. And you go back to, "Well do we even know we're living?" Can you prove you're here? Now the theorist and physicist, he's a theoretical physicist he'll prove to you exactly what mathematics can do, that one object can be in two places at one time. That's hogwash. That's vain philosophy.

18. So we know that God absolutely has to manifest and it starts out as Bro. Branham said, being a prophet, "*God begin to move out in an area here*" [2] And he called this, "*A light.*" And he called it, "*The Logos.*" And he called it, *Christ*, various things. But remember he also said, "*If you make Jesus the Logos you've got three gods.*"

Well let's look at this a little bit then. To do so, I'm going to read from Wuest again, the Trinitarian. And you notice he's got the Trinitarian viewpoint but that doesn't bother me one little bit because even a Trinitarian like a Roman Catholic, who decides to translate the Bible, and to make it read the way the Roman Catholic doctrine is, they only kid themselves because no man living can change enough Scripture to get away with it. You've got to throw the Bible in the gutter because God has expressed Himself in so many ways, as I've said many time, if you start with Saviour you'll end up taking in the Healer, Baptizer, everything under high Heaven because God and the Word is like a pie, and the minute you start cutting in one direction you go

right to the heart. So you see, you could take a thousand subjects and you'll never ever be able to destroy the Bible. There's always something there to catch up to you. So here's this good old Trinitarian and he's very helpful if you listen.

19. (1) In the beginning the Word was existing,

In other words, it doesn't say one thing about a beginning of time or anything else where something was actually formed. He's talking about something that was there. There must be something that is in this thought that is eternal.

(1) In the beginning the Word was existing, and the Word was in fellowship with God,

Now from a Trinitarian viewpoint, they could be looking at a Father, and a Son and a Holy Ghost and all sitting down together and communicating. But that's not so. Bro. Branham brings out the fact that, "*That there was a communication.*" And that man was vindicated. Now listen.

(1) ...And the Word was as to His essence absolute Deity.

Now this is what I look at and this is what really gives me, you call it a thrill, call it a revelation, you call it what you want, but to me this is something very startling, very unique, and very satisfying because if the Logos is uniquely the absolute Deity, it is telling me one thing, that this here [2] was not manufactured. No way. It's not a manufacturing job. It is actually God Himself becoming visible. That God is able to do that.

20. Now let's read a little further.

(2) And this Word was in the beginning in fellowship with God.

(3) All things through His intermediate agency came into being;

That's exactly what the Bible said, "God created all things by Christ Jesus." You can't snow it, you can't get rid of it. Now a Trinitarian could say, "Well you see, the three gods in one had the merging of the mind and so therefore the business of creation was thrown upon this one here." The one, two, three gods. The one, two, three personalities making up one great vast pool of knowledge and power, and it was said to this one, is delegated, the factors of creation. Now they, they say that. Let them say what they want.

See? We've got news for them, what's the Holy Ghost doing all this time? You eliminate one right there. Now you turn around and find Jesus said, "God was His Father," but the angel said, "The Holy Ghost is going to come upon You." Now He's got two Fathers. Now, you've eliminated another one now. So what are you going to do about it? You eliminate the Father, eliminate the Holy Spirit. Oh you've just got a play upon words. Now you've got the Son, where'd the Son come from? Sons had beginnings. See? You won't make sense.

21. You've got to get back to the fact there is one God and see if we can probe from the Scripture and what Bro. Branham taught us, to reconcile the whole truth. There is one God. You could never sell two gods to Israel, never sell three gods, and yet the Israelites, all the Armenians, rather not Armenians but all those that knew the Aramaic on which the New Testament is written, all Israel knew the exact equivalent to the Logos was the Mamra. It's the same thing right there. [2] But they knew there was one God and they knew the Shekinah Glory was that light and glory that was attendant upon the personal Presence of God Himself and you could not sell a Jew more than one God, there is no way, the Old Testament from the book of Genesis to the book of Malachi ever talks of two gods, or three gods. So you can't come on the scene and try to make a New Testament revelation and then say, "Well we are the Judo Christian religion." That's a bunch of hogwash--they're a bunch of heathen.

- (3) All things through his intermediate agency came into being; without them there came into being not one thing which is come into existence.

22. Now I want to read what he says over here in the book of Hebrews.

- (1) In many parts, in different ways, God in former times spoke unto the fathers by means of the prophets.

Now he knows that's not true. There is no translator who ever translates it, and I've got thirty-two different editions in my house, at least thirty-two, and they all tell you the same thing--that God was in the prophets.

- (2) In the last days has spoken to us in one who by nature is Son (Now that's pretty good right there, he's getting a little closer.) whom he appointed heir of all things, through whom he constituted the ages;
- (3) Who being the out-shining, the effulgence of his glory and the exact (Now listen) and the exact reproduction of his essence,

Now, what does it mean to reproduce? Everything living reproduces. It can be an insect, it can be a tree, it can be animals, it can be human beings--they reproduce. So therefore it says, that this one here [2] is a reproduction, or something that God produced in His own lineage as coming out of Him. [1] Now that does not make a second god. That makes genetically perfect a Son in the God line who is the Son of God and He Himself says, "I came out of God." Now we're getting maybe somewhere if you can see what I'm telling you.

23. Okay, now, now that we read that let's read again and I'll read from Wuest again, in John.

- (1) In the beginning the Word was existing, and the Word was in fellowship with God,

And he puts the Father there. See he's a Trinitarian, he has no right to put that in there. He's assuming it. Doesn't say that.

(1) ...and the Word was as to his essence absolute Deity.

That is absolutely correct. Listen, what comes out of dogs? Dogs. What comes out of pigs? Pigs. What comes out of cows? Cows. Now, let's put them all on the table, what do you want? Well who'll reach for the dog meat? It won't kill you but yuck. Who'll reach for the pig meat? Well, if you do a good job I'll have a little bit myself. Who'll reach for the tenderloin of the T-bone? Put me number one with a roast potato. See what I'm trying to tell you? There's a species, there's a genesis, they all produce according to a life and this living One is the living God. Then what will He produce if He ever produces? Only what was within Him. And that's what it says as to His, this One, [2] absolute essence is deity. So we're getting somewhere. His essence is absolute Deity and you get a dog it's absolute dog. Dog will...you take a sperm of a dog and an egg of a cat and you put it together normally, it will not work, now you can mingle the seed and get a cat-dog no doubt. You can take vegetation and mingle it with the animal seeds, splicing, they're doing it--this is the end time. It's all over.

24. If you sit here tonight say, "Well something down the road." What's down the road? Now, if there's something more down the road you'd better forget about anything about a Bible, or a prophet, or anything else, just do, and unfortunately you're too late to really have the fun you'd of like to had if you knew what real fun was, because it's all shot and we blew it. And we had a conscience for nothing, if there is a conscience, and we lived in vain as a bunch of idiots. But any man in his right mind knows, looking at nature, there's got to be something out there. But we say one thing, "Well, we'll just take a chance. Who knows?" You see where your thinking goes? You've got to watch carefully because as Bro. Branham so carefully taught, "You will see God in nature." And he warned us in the study of this--our coming down, His coming down, God in human flesh, ran in a parallel. So I'm looking at it.

25. Okay, now watch what Wuest says in verse 14.

(14) And the Word (And this is pretty good.) entering a new mode of existence became flesh and lived in a tent among us, (and we gazed with the tent in careful regard and spiritual perception at his glory, a glory such as that of a uniquely begotten son from the Father,) full of grace and truth.

Now that tells you right there that God is producing God generations. And they want to make the Son co-equal with God and sons have beginnings. And the Son could not be co-equal with God until He came to a certain place and He still wouldn't be God, He'd be co-equal with God as a Son. So you've got a God race coming up. Now you understand what I'm saying? I hope you do. See? We're looking at this thing here.

So now, "He's come into a new mode of existence." It doesn't say, "He's coming to a new existence," "He's coming to a new mode of existence." What if the Serpent had not got to Eve? Every single one of us would have been the life of Adam in another...in a form. And that life having started was existing, and is existing, and will exist. Why? Because it's an Eternal Life, it came from God. Now in the Father sure doesn't look like it. If you can just remember

one thing--that a son of God can do every rotten, filthy thing that a serpent seed can do, and repent because he always knew there was something he should be having from God and something he needed.

26. Okay, now, with this in mind were going to go, I'm not going to read Wuest, I'm just going to simply read over here in Jn 8:42.

(42) Jesus said, If God were your Father, you would love me:

Why? Because He's their big brother. He's talking now as the person that He is--the Son of God. Now he says here.

[End of side one]

(42) If God were your Father, you would love me: (Listen.) I proceeded forth (I issued forth) and came from God;

Now this here [1] is the original. See? Now listen, the same One is telling them this in verse 56.

(56) Your father Abraham rejoiced to see my day: he saw it, and was glad.

Genesis 14 and Genesis 18, and other portions of Genesis.

(57) Then the Jews said, Why you're not fifty years old, how have you seen Abraham?

(58) And He said, Verily, verily, I say unto you, Before Abraham was, I am.

And they say, "That's God the son." There's no such thing as God the Son. There's Son of God. Okay, now, what we read here in Jn 8:42.

(42) Jesus said, If God were your Father, you would love me: for I proceeded forth and came from God;

Over in Hebrews 1:3.

(3) Who being the effulgence, the out-ricing of his glory, and the express image of his person, and upholding all things by the word of his power,

Now, that same One says, "I was with Abraham." And He was, at that particular time. Now we might go to Jn 17:5, and you can't make God say, "Well now I shared the glory with me we had in the beginning." You can't make God say that to God. You can't make a prophet use that very statement and get away with it if this all has to do with God Himself and it's not talking of the fact that God was in Christ, and we're looking way, way back there in the beginning where Bro. Branham said,

27. [Questions and Answers on Genesis paragraph 24-28]

Look with me with spiritual eyes over the balcony and we'll see what God began to do before [1] there was even an atom, a speck of stardust, a breath of air, or anything else. He said, A little...God begin to think within Himself, and move within Himself, and there was a light came out [2] and begin glowing. And he said, That's the Son of God. Like a child playing around the father's door.

It's a great mystery but listen, just let your mind receive it. Just let your mind receive until we've become conversant with it because being conversant is the secret. Now verse five.

28. [John 17:]

- (5) And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

All right, what's He talking about? "Glorify Me [2] with thine own self." Where the whole Being was essentially divine on the grounds that it came out from God, the same as coconuts bring forth coconuts. In other words, we're setting up a law of genetics. Now He said, "I came out of You, and My intrinsic being was essentially Deity. Glorify me as the Son of God, which I absolutely am." Now I know it's difficult but I'd sooner believe this than that hogwash about three gods because it doesn't make sense. Now He says here, listen.

- (5) Thou Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

The Son of God. Call it Logos, call it Pillar, call it what you want. Bro. Branham named it, "*The anointing, the same thing*," and God was in Christ. That's exactly what happened. "I and My Father are One."

29. All right now, with this thought in mind let's just swing right over to Philippians the 2nd chapter. Philippians comes before Colossians, after Ephesians.

- (5) Let this mind be in you, which was also in Christ Jesus:
- (6) Who, being in the form of God, (Essentially, absolutely a Word-body, Spirit body.) thought it not a prize to be grasped and retained to be equal with God: ("To be equal with God:"--Keep the status.)
- (7) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

"In the beginning was the Word, the Word was with God and the Word was God." You have the beginning of a God race. Now, he tells you categorically, *God was in Christ*, so you can understand the complete understanding, what you've got there. It's tough on the human mind but just refer to yourself as a true human being.

30. Let's take a look at Adam. Eve was in Adam. God made them a spirit being and the woman was in the man by the reason of the spirit, one was male, and one was female. Is that right? Then God put them in one body. That's correct? And it was still male and female. Is that correct? Then secondly God took a rib out of Adam and He put the female counterparts within the figure He made, so the feminine spirit went in there. Now I want to ask you a question; how many chromosomes different has the woman got? One--X chromosome. Is that right? But the male has two chromosomes. Right? X and Y. Then where did the woman come from? She's Adam.

So therefore the great mystery in your marriages is the same as Jesus Christ. He can marry only those that were in Him, and you, and I have come from a seed of which there's billions and trillions of seed, and as Bro. Branham said concerning the boy that was going to be, in communication with the father, he said, *"You were in your father's loins, but he said, you could not have communication with you until one day, through holy matrimony, sanctified matrimony, the bedding ground of your mother, you came forth."* Now he said, *"Your father and mother are one, and you and your father are one, making all one."* Now did you follow what I said from the picture of Eve being in Adam? And when she came out of Adam she had one chromosome, an X. A woman could possibly produce a female baby without male intervention but she couldn't produce a male baby without intervention. You've got...we're looking at the same thing. We're going back and forth.

31. So we can see we are a God race. And it all started with God almighty bringing forth a Son who was an exact image and an image is not the real thing but it is the real thing because this image is the out-raiding of God--God out-coming. And Jesus said, "I'm the One that came out." [2] Ever seen a calf born? What came out of the cow? Calf. "Well I'm surprised it wasn't a hog." What came out of God? Well come on. That's what you're looking at and that's what we don't want to look at. And that's what we better look at because unless we do and understand, we're not Bride because the Bride has the same source. We got God who took an Adam and produced an Eve. We got a God who brought this [2] One forth and produced a Bride. And the whole thing is of God and at New Jerusalem, that original, with His Bride, all in God, will be in the New Jerusalem with the Lamb at the top of the whole...on the throne and the Life, God Himself, the Pillar of Fire above it all. Where it all comes from God, goes back to God and is one with God. Now there's a great mystery there. But who cares?

32. Now let's just look at this thing if we can. We're going to start with God here, [1r] looks like we're not going to use that one. Here we are, we'll start here. In the very beginning, God Almighty. All right, within Him was to be Redeemer. [1] [1r] Okay? Redemption would come through Himself and redemption has been cessified in the wisdom and the power of God to be, by reason of Blood, because He would make creatures of Blood. And redemption would come vicariously, and the type would be a lamb, so He made a Lamb. So therefore the Lamb now, this One here, the Son is going to be a Lamb. So we see we've got a Lamb there because He's redeemer.

Now, the next thing--this is number one [#1] next thing here we find, because this is so, there must be a book or a record made up. So we have the Lamb's Book of Life. [See list on

diagram] We saw that on the board the other day and the Lamb's Book of Life, [#2] now with it we put the Lamb's Name--that's the head of the Book. There, that's A. [#2a] Under that is B, [#2b] and all other sons. Now they're entered in there. Now that's intrinsically, absolutely Bride and there's no other way about it.

33. Okay, the next thing comes, is the Word-body [#3] which God made to start off with. Now from the Word-body we have at this particular time where we have creation starts coming in here. [#3c] Creation starts coming in here because this itself is the beginning of the creation of God, God creating Himself in the form of human flesh and in flesh and He's bringing forth the race and there ain't going to be anybody up there in the true family of God, everything else is going to be servants, and this, and that, who has not the original seed or life of God in him. Absolutely. You've got Bride. Now remember, there's other sons that were not elected to the Bride, they'll come in also. So therefore we have a Word-body for the Lamb, [#3d] starting with the Lamb because that's where we're going.

34. Okay, the next thing is, there's going to be then [#4] Flesh-body, not Word-body, Flesh-body for all other names--actually and sons, because we know in there there is also the Book of Life and the name can be taken off and the ones that remain on that Book, God has already predestinated. And remember, they're also, as Bro. Branham said, *"When you talk about election and predestination, it's just like the woman takes a big bolt of cloth and she puts a pattern on it and she cuts the pattern out, that is the elect, and what's left over is the same material exactly. The foolish virgin are no different from the wise but they don't have the oil, they don't have the Light, but they're going to make it"* And there's not one son of God He's going to lose. God can't lose a part of Himself.

35. Okay, we've got number five. So number five down here, [#5] we go along. Now the Word-body is exactly as we said and the Word, or expression, was as to its essence, absolute Deity. As the Hebrew said, "The exact reproduction of His essence." God producing sons. Now, if God desired, and He did desire, to have a form according to His own convenience and what He wanted at a certain time, for a certain purpose, He could do the same with us. So therefore He gave us flesh bodies.

Now He could have made us angels but He didn't. You don't look like it anyway so we're going to bypass that one. You know what I mean? He could have made us look like pretty flowers, little petals and petunias, but He didn't. God is acting with us identical as He's acting right down the line because God cannot change. And Bro. Branham said, *"God did a thing once one way, He's got to do it entirely because He's not like you and me experimenting, it has to be the right way. And he said, It started with blood in the garden because that was the right way and it's going to go all the way."*

And remember, I'm going to tell you something, remember what came to me--attrition. And that attrition is where when it gives out they don't hire anymore and they're at this time when the Bride is going off the scene and made up, there will not be anymore or I've got some kind of a fluky spirit upon me. I could remember that word but the word the other night I couldn't remember, and that's the word I'm trying to get in here. It starts with 'con'. It's not in the dictionary but it has to do with the very thing we're talking about, this transmutat...not a transmutation, but it's more like a what? A manipulation. It's a passing over. Jesus Himself

said, "I proceeded forth, I came out," and the word 'born' means to issue forth. And when the word 'proceeded' is used, He said, "I proceeded forth, I issued forth from my Father." Now did He or didn't He? An entire essence creating a race of God. That's a fantastic thing to realize the family of God, what God's doing here.

36. Okay, number six in here. [#6] Now, we bypassed the form [4] that was allotted us at the same time that Christ got His. [2] We bypassed the Word form. Bypassed Word form body. We bypassed that and we came right down now, because we're going...we come now through Adam and in Adam was Eve [Draws arrow from 2 to 6ae] but God did not recognize Eve. He recognized Adam because of name. So He didn't recognize her name. Adam gave Eve her name, which is the mother of all living and science has proven that. Of course they try to tell you there's many, many women--but just Eve. The Eve as they call her now was the mother of all living. See, I don't care what anybody says. Every type, every shadow, everything going on in the world right now proves where we are at. Or I just say, "Well who knows anything?"

Now, we're being hated now and the books are getting very rough and dirty about us, because they're a dirty bunch of scum out there. There's a bunch of filthy serpent seed. Children of the Devil posing as servants of God and children of Light because that's exactly what the Devil does, and he will do exactly as Judas did. He will even raise the dead with the power of God to destroy the Christ. So you get ready for the squeeze. If you don't want the squeeze you better leave here now because we're already, you know, pegged by the people.

37. Now let's go to 2 Corinthians [Chapter 5:] again and see this.

(1) For we know that if our earthly house of this tabernacle,

"For we know that if our earthly house of this tabernacle were dissolved, or, if we know that our earthly tabernacle were dissolved," taken away, and the same thing is used I would think with the word earth dissolved, loosed, going to a state from which a future state, incorruptible will come.

(1) ...we have a building of God, an house not made with hands, eternal in the heavens.

38. Now Bro. Branham used the word 'eternal' which means it has no beginning and end. So that's the house here [2] that Jesus got that we didn't get, because in essence, in essence it [2] is Deity. Now that's hard to understand but who cares if it's hard? Believe it! I'd like you to figure out your own flesh. Come on be smart. I'll even let you take sperm and egg and see if you can bring it into a baby. No test tube now and feeding it elements and things, just fiddle around with it and do something. Come on smart guys. Can't do it--too stupid. Thank God.

Don't fool around with it--just believe it. What came out of God? Horse feathers? I'm a crazy kind of a talker but I've got to jar you to make you know you've got to understand one thing, what comes out of God is God. Right? Absolutely. Everything else did not come out of Him but through the intermediate agency, as they say, which I'll accept for the time being, look I don't mind. Everything else come in to being out here. [1a] So you've got to understand then, right here, [2] we missed that.

39. Now, this being God, [2] a manifestation of the very essence, It will be eternal. So somehow God allowed us to split, then to bring us back together. And that's what God did with Adam and Eve. He let them split to bring them back. So there was a split there. And we split from this, [4] we'll put in here just for the fun of it, like we'll put in here the theophonic form, put theo there, form. We bypassed it. [2 to 4] We missed it. See? We didn't have it to come on down here through human instrumentality that a God allowed the Serpent seed to get in here [6ae] and now we've got a mixed race.

But notice, the mixture of that race was not quite what people think. They think from the fall everything was just into the state of being reprobate. God did not bring forth a reprobate. God brought forth a son for Adam was the son of God. So therefore, every son is intrinsically, and every daughter that comes through Adam and Eve, [6ae] regardless of their fall, is a son and daughter and God and I don't care if they come out with horseshoes on their head, and a cigar hanging out of their mouths. See? That's what people are always getting confused with, is the form. And the more you get confused the stupider you're going to get. That's why I'm doing everything I can to show you just how stupid the human race can be.

40. Let's watch. Out of Adam and Eve--now she let the Serpent come in [9ss] and here comes this roustabout Cain. [9c] In the meantime Eve was pregnant by Adam and here comes this fine son of God, which is Abel. Now, Cain is already messed up because the life of the Serpent took on the form of a son of God. Now he looked just like him but he wasn't--there's no place for a soul. But now there's a soul there.

All right now we got, now Abel got killed so now we got Seth. [6se] Now Seth married his sister and on down here [6gl] you have the Godly line of Seth. This fellow [9c] also married his sister from over here, [6s] his sister. Now you've got mixture. They married into each other, and they married, and they married, and because he was a giant, and because he had a good figure, he brought forth women that were voluptuous. And I suppose they were, the ideal measurements would be what? 36 and 24, 36, something like that, or maybe what? You want to get extra good, I suppose they want a 38 by 22 and what? a 34? Dolly Parton and all the rest of it you know, Marilyn Monroes. And these men over here [6mx] they got pretty lusty because they're human beings and they were told to propagate, [6p – 9p] and they will propagate and there's nothing going to stop them because that's what's in their blood stream. Now you've got the whole thing mixed up in here [6mx – 9p] until you get down to Noah, [6n] and poor old Noah was the last human being. There aren't any more.

41. Now what I'm trying to show you is this; every one of this group here [6gl] was a son and a daughter of God by reason of normal generation or as Bro. Branham said, *Natural election*. But after the mixture, they all get together, [6mx – 9p] nobody left, then God has to use what? He has to switch it to where the election goes beyond a natural election where He's got to pick the very seed out, [8e] out of trillions, and trillions, and trillions of seed until God could trace a natural birth is a million times harder than to just take a virgin birth. Just take a virgin, never touched by man and say, "Okay, you're the one." Put the sperm and the egg created by God, "Hey, we've got a good one." It's a million times harder. See? We're going down the line there. Now we missed that now.

42. So all right now, (number seven here...this is six here by the way) number seven. [#7] We came here in flesh, [6] or we come here in flesh though we have a Word-body here, [4] up there, but the Word-body is laid aside until the time of our death, because it says right here,

(2) We groan in this body, [6] we want the body [4] from Heaven.

Who needs this thing here [6] that's going to get dissolved? There's one here [4] intrinsically in its own measure, for its own purpose, like He had, [2] but we bypassed.[4] See? Now we're going to go to it. [4] And it says,

(4) In this tabernacle [6] we groan, being burdened: but not that we be unclothed, but clothed upon, that mortality might be swallowed up of life.

In other words, there is no danger of any cessation, or changing from this time on--and there isn't. It's a matter of geography only and you get back to your other house that God raises up.

43. Now, okay, at death we leave our Flesh-body and go to the Eternal-body. Now that's why Bro. Branham used the term eternal and I'm trying to show you why. Do you get the picture? Because that's what the essence is. You can take a part of God and cover the dead? How are you going to do that? How could Jesus be here and be tempted, and die, in a theophonic form? When He is essentially God. Remember again, cows produce cows and it's cow flesh, and you Jews sitting here, you can eat cow flesh but you can't eat camel flesh because the camel cheweth the cud but ain't got a hoof. Now if you're some old Arabian and you think you can eat camel flesh, you're doing despite to the Word of God.

Not that He minds anymore because that's Old Testament. But if you're a good old Jew you can't have bacon because pig doesn't chew the cud. I think he's got a little split hoof, I don't think his hoof's like a, like the camels. It's not padded and all. You can't even eat the *coney and you can't eat the rabbit. How many like a good rabbit stew? I've had my share to a degree, not too many, but I don't feel bad about it. I don't get kicked aside by these foolish thoughts.

[*Coney – Cony - . . . a small rabbit like animal found in Palestine]

44. All right now, at death we leave our Flesh-body and go to Eternal-body. And we are getting closer to the ultimate of God. This abode of Word-bodies, now this abode of the human being, the Son of God in the Word-body was seen by Bro. Branham and he said, *I could never be the same again.* This did it. What did it? He's where he should have been in the first place. You know that you're plumb there. All you've got to do now is come back and pick up your other body.

Okay, now remember watch this. Jesus laid aside His glory to be flesh. We lay aside our flesh to get the glory. It tells that in Philippians 2. Remember I read it for you.

- (5) ...This mind be in Christ:
- (6) Who, being in the form of God, thought it not a prize to be grasped retained to be equal with God:
- (7) Made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
- (8) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Now we do the same thing. We didn't...brother/sister, we positively didn't have a choice. We couldn't say, "I can bring twelve legions of angels," or say, "Lord let this cup pass from me." We were stuck, period, with a body of death--and Jesus came and took one on Him. He left the other. See, where that Logos became flesh.

45. All right, number eight. With Christ described in Jn 1:1-3, we find based on 2 Corinthians 19, and Jn 1:1-3 we read to you.

- (1) In the beginning the Word was existing, (Right. Eternal.) and the Word was in fellowship with God, (That manifestation, that Son was in utter fellowship, "Let us make man in our image," and so on.) and the Word was as to his essence absolute Deity. (Positively right there, you can't change it.)
- (2) And this Word was in the beginning in fellowship with God.
- (3) All things were made by him: (and so on.)

Now, we find based on 2 Cor 5:19, that God was in Christ who is declared to be the manifestation of God, and then began creation, and the forming of all things. Now notice, notice what is said about this One, and He Himself is in on the picture when He takes upon Himself the frame of a man.

46. All right, we go first of all to Matthew the 16th chapter, and I hope I can finish this or we're going to call it quits because, then Sunday morning I'm going to get into this then I'm going to be gone for a little bit far as I know and far as I hope. All right, Mt 16:13-16.

- (13) When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?
- (14) Some say that thou art John the Baptist: some, Elijah; and Jeremiah, one of the prophets.
- (15) But whom do you say I am?

(16) Simon Peter said, Thou art the Christ, the Son of the living God.

And you know the rest.

(17) Flesh and blood hath not revealed it unto you.

Now, with that we go to Jn 14:7-10.

(7) If ye had known me, ye should have know my Father also: and from henceforth ye know him, and have seen him.

(8) Philip said, Lord, shew us the Father, and it sufficeth us

(9) And Jesus said, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

(10) Believest thou not that I am in the Father, and the Father in me?

What do you think of that? And the Man right there's saying it. Why? Because, look, that life, here all of this up here, [1a] destined to be seed, coming down here [5] to Jesus Christ is no different from each one of us [8e] except that this life [5] had the privilege of designating It's own human form and exactly It's components, so It was in our form and our nature, not of angels, but It still wasn't our intrinsic flesh. It was still what came from this, [1] which we can't claim that ours did, [8e] but His up here, [2] essentially pure God, coming down here [5] in this form became. There is something great in this [5] which you and I don't have and I can't really explain it to you except when you look at this, this One, [5] Jesus Christ, you have seen the Father. You can't say that about you and me. You can't say it.

47. Now let's read a little more here.

(10) Believest thou not that I am in the Father and the Father in me?
The words that I speak unto you I speak not of myself: (Then who does it? The Father in Him. Watch the rest.) but the Father that dwelleth in me doeth the works.

Now Jn 8:28, I read it to you before, again.

(28) Then Jesus said unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

So Headship is of God, and if it's Headship there, [1] it's up here [2] when He was creating. God was in Christ, the anointing, what came out of Him, and the anointing came out of Him was God. Well, was it horseshoes? Doorbells? Little horses? See, I'm jarring your thinking because you've got to jar your thinking and you've got to keep looking, and looking,

and looking. You can't let your mind go this way and that way because we're not stupid Trinitarians. We're not sick.

- (11) Believe me that I am in the Father and the Father in me: or believe me for the very works' sake.

48. Now He's saying, "Look, I'm a man standing here but I'm not a man standing here because I can't do and I can't say, but I'm doing it." Then what's behind it? God. And what you're looking at is simply a form. Now if you can get your understanding you're looking at a form, but the form is very, very important, my brother, my sister, and don't denigrate It; not for one minute, do not denigrate that.

Then you can begin to look at yourself and say, "Hey, look at my form. Boy would anybody ever think I was a son of God?" Not for all the gold in the Vatican. No. Or you can say, "All the tea in China." But you've got to let your thinking go. And I want to say this, How in the world can anybody ever make the Rapture, and ever plug up every channel to his soul with the Word of God until first of all you understand that you are the one person that can do it?

But you're sitting here and you don't believe it and I'm standing here not believing it either. We're a long way from the Kingdom. Shall we go back to Pentecost and at least have a good time? Strategically we could endorse it and say, "Well at least I can relieve myself. I can let the tensions go. We can also get drunk." I'd sooner see a man drunk in the gutter without being falsely anointed. If he sees God he's got a chance. Look at some of your relatives and people you know, the way they work this message around. You know they haven't got a clue.

Okay, all right now listen. He says, "The Father's in Me, I'm in the Father, the Father does the works, He speaks the words, He does this and He does that." Okay? Now the Father's doing it.

49. Let's go to Jn 11:38-44.

- (38) Therefore Jesus again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.
- (39) Jesus said, Take ye away the stone. Martha, the sister of him that was dead, said to him, Lord, by this time he stinketh: for he hath been dead four days.
- (40) Jesus said unto her, Said I not unto thee, that, if thou wouldest believe, thou should see the glory of God?
- (41) Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father I thank thee that thou hast heard me.

“The Father’s in Me and I’m in the Father, and I’m turning my eyes and I say, Lord I know you always hear me.” Now here’s where your Trinitarians fuss at us. They say, “Well just a minute, you say that it’s just an office. Then my office said to the other office.” They can’t understand the reality that God had a Son and it was conversation and communicated. They refuse to put it anything that though there’s a God who is a Father, and a Son, and a Holy Ghost, and the minute you do you’ll get rid of one of them.

50. Now, the Oneness come along or they get rid of somebody and preachers right in this message don’t know what to do with the body of Jesus Christ. Let me tell you flat, He’s on the throne of God right now while God is down here in the form of the Pillar of fire. And He’s still the great intercessor and today as never before, He is Melchisedec in flesh because Melchisedec sits on a throne as a high priest which hasn’t happened until now because He’s behind the throne on the mercy seat, and He’s off the mercy seat, He doesn’t have to offer blood anymore, He’s offering emblems, communication. Taking relaxation in His stride, giving it to us, and so on. So;

(41) I thank thee that thou hast heard me.

(42) And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

(43) And when he had spoken thus, he cried with a loud voice, Lazarus, come forth.

(44) And he that was dead came forth,

Now who did the calling forth? Well Jesus did. But who brought him forth? God did. He said, “The Father doeth the works.” I want you to see there can be a mystery here but it’s no big, terrible mystery, it’s something we just go along with.

51. Now, number nine. So with all this in mind we go from God in Christ, which we can understand, for Christ is the anointing that came out of God. You saw it up there. A Son born. “I came forth, issued from God.” Now back to Melchisedec, who was God in a high priest form ministry to man. Now that’s what Melchisedec was, was God in a high priest ministry form. And He had to be a man because He’s a priest and we’re dealing with God in man.

Now, God in the form of a man was Melchisedec. God Himself came down and ministered to Abraham and what He did, He gave the emblems of the shed Blood which means He gave him all the benefits of Christ crucified before the foundation of the world, ready to be crucified, by looking forward to Him he had it all. Because you can’t circumvent the plan of Almighty God. You can’t circumvent God. Whatever God was, He is and He will do, and He Himself can’t stop Himself. He just brings Himself out in the open.

You can’t stop yourself being yourself. You get me off balanced, get me mad, I just lose my cool right there brother. Lee Vayle likely die the way he is. I’m not too worried about it. If the Blood can’t take care of me, God can’t--you ain’t going to do it. I ain’t going to do it. I can

try, I do try. In fact, as the fellow said, "I know you're trying, in fact you're very trying. Why don't you get out of here?" It was the ministry.

52. All right, when He comes to minister to men...let me see, right here in Jn 1:14.

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

And He came down and He ministered to men from God. And He ministered Himself, His own self. He ministered the Word, He gave them understanding, then He ministered Himself by His own death. First of all He literally denigrated Himself. He made Himself of no reputation, came down here in a cesspool, stood amongst us as the Lily of the Valley, rose above all the filth and then ministered Himself, gave Himself. What do you think is going on now? See, that's why people say they understand the Presence then go around and talk about the baptism of the Holy Ghost? The baptism with the Holy Ghost is not that Pillar of Fire [Points to the picture on the wall of the Pillar of Fire] that's the Baptizer. That's the One that was in a human form at a certain specific time. See?

53. Now at the time of the Son of man wherein He ministered in human flesh, the days have come back and in the form of the Holy Ghost we see it again but there He is, the minister. Always was God and He came down and had a human form at that time. See? It was God in human form. Genesis 14 is the same as Genesis 18, as Bro. Branham said. He does not appear priest again until He comes as Jesus. See? And remember Melchisedec does not present blood and flesh--He presents wine and bread which are emblems. In other words, He comes down and said, "Look, it's been paid for and I'm getting you out of here." I've told you time, after time, how that when we die we leave a Will, but we don't know the kids are going to get it because we can't come back and be our own executor; but Christ died and rose and is the Executor and sees that we get it and this One came down [Points to the picture of the Pillar of Fire] to see we're going to get it. And everything says, "This is the end of it, right to the Garden of Eden, ready for immortality."

54. Time's run out hasn't it? Good thing it has because I'm going to quit. I don't know how I'm going to start Sunday morning, just play the last bit of the tape and start over. But I'm ready to begin reading and going more, we're going to see right back and forth how Bro. Branham brings us back and forth. I hope we can do it with him. I don't know. But I want you to know one thing--there are not three gods. I want you to know when a man has a family he doesn't have to invite several people in. When Adam wanted a family according to God, then God just produced it right through Adam.

No, there are not three gods up there trying to figure something out. People simply don't understand--one God. One group went one way to three gods and a bunch of them got more gods. The Jesus Only came by and they got it all figured out--they're all wrong. There is one God, brother/sister, He certainly had a Son. God appeared in the form of Son. There's many ways God can form. It tells you right there, God had many ways, many parts are shown in and He had a prophet on the scene to indwell him to explain the whole thing. That's what we're looking at.

I don't understand it all but I know by the grace of God, God will take us day by day to show us what we have need of, if we don't have need of it He won't show us, if we have need He's going to show us. But the great mystery back in Ephesians the 1st chapter, has absolutely been revealed by the prophet. The Seven Seals have been revealed, the Thunders have come about and there's a Bride going to get out of here. If we're not Bride there's a Bride out there somewhere, as Bro. Branham said, *"By the grace of God we won't stand in Her way."*

Let's stand and be dismissed. Sunday morning 10:30.

Gracious Heavenly Father, we want to thank You again for Your goodness to us. Going over and over this, Father, just to begin to see these things that lie in here and we praise You for them, to know that the prophet was so right when he said, *God is in continuity in nature*. Taking us one way, back another way, showing it, weaving it across, absolutely I believe Lord, there is no way that we can be--we need to be mixed up or anything, Lord, in our hearts and mind that isn't running in pure continuity with Thee, O God, as You've expressed Yourself, and showed Yourself Lord.

And here we are as the family of God and all by grace, Lord. As Bro. Branham so beautifully said it, *"If you didn't have representation then you don't have it now. If you weren't there then you're not going to be in the future."* All of these things Lord, what he said, and we looked at and we wondered, "How could the man say that? What is he driving at? What is going on?" And yet, Lord, after twenty-five years, seems like a long time, after twenty-five years we're just getting into an understanding of what he said. But he did say, Lord, a good friend of his one day, "You'll be where I am now." And that means, Lord, we know positively that one day the revelation will break, as it broke to him, and though we can't explain it, and know all the ins and outs and everything, we know positively, Lord, it is what he said. God help us to just believe that Lord, and just go right on down the line.

Father, again we pray that Your spirit of love, and mercy be amongst us to the extent that even the very sick amongst us be healed, Lord, we know there's sick amongst us. We know also Lord, there's a whole lot worse than that, there's those that wouldn't, or couldn't pay a price because a little effort here and there, might be there, come around a little more, see a little more, Lord, we understand that.

We pray Lord for them too, we pray for everybody, O God, that there might be, Lord, that Your mind revealed to us, Your Word revealed, which we know is the conduit of the Holy Ghost. God grant that this Bride have that right conduit by revelation to the end that our bodies will be thoroughly charged by the Holy Ghost, the Holy Ghost bringing immortality and we going out of here in a Rapture. It's not too much to believe Lord because it is Your Word. We know that. So help us tonight as we go about our daily walk of living, I believe we shall ascribe the praise and honor and glory, we trust it might be so. In Jesus' Name. Amen.

'Take the Name of Jesus with you.'

