

# Who Is This Melchisedec? #13

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Let's pray. Heavenly Father, we know that Your descent with a Shout was the Spirit of wisdom, knowledge, the revelation of Him for this hour, knowing Lord, that that would be brought to us and as Your Word said, "The people would know their God," and it would not be a matter of saying to those, "Do you know God?" but in the Bride there would be a real definitive knowledge and we believe that's what this Message is all about as You as that great Person, Lord, in seeing Your complete fullness as it's never been seen before.

We ask You Lord to help us to understand the things that the prophet has set forth in his word, preached to us in this sermon, Father, because that's what our heart is set upon at this hour to know these things, not that we would force issues, Lord, but by grace we would believe that You would help us to receive the revelation that has been given to us so we might understand, at least Lord as far as we are able to go and if there is a limit then we know that that is perfectly satisfactory because, Father, we would just leave it in Your divine sovereign will. So help us this morning, Lord, as is in so far appropriate with Thy divine will in this hour, Your divine commission. In Jesus' Name we pray. Amen. You may be seated.

Now, thus far we have been...come up to about page fourteen in "Who Is This Melchisedec?" and I think this is number thirteen this morning, if not fourteen, somewhere in that area, and I want to read some paragraphs out of pages fifteen and fourteen and I will not read them in the chronological order that Bro. Branham gave to us, but I will read them sort of at random as I want to do so. Beginning in fifteen and seventy.

(70) *Before the foundation of the world his Name's put on the Lamb's Book of Life. And we talked about that. Then from that He became the Word, the theophany, that could appear, disappear; and then He became flesh and returned back again, resurrected that same body in a glorified condition. But you bypassed the theophany and became flesh-man to be tempted by sin. And then "if this earthly tabernacle is dissolved, which of course it will be except for a few at the end time, we have one already waiting." We have not yet the bodies. That is to say, the Word bodies or those theophonies. But look, when this body receives the Spirit of God, the Immortal Life inside of you, it throws this body in subjection to God. Hallelujah! So you haven't received*

either that theophonic form, and you haven't received the immortality though you have the Holy Ghost that guarantees it.

Now the second one I'm reading is paragraph sixty-five on fourteen.

- (65) *When Abraham met Him, He was Melchisedec. He unfolds here what all the attributes will do in the final end, every son of Abraham. Every son of the faith will absolutely do the same thing. But I want to watch how we have to come. Now how we have to come, and then finally get there, is something he is bringing out in this message.*

Paragraph sixth-four, the one above it.

- (64) *Now God in this stage of His creation later formed into flesh Jesus. From what? From the great beginning Spirit, then came down to be the Word, bringing Itself out. The Word doesn't yet make Itself, it's just spoke out, En morphe, later He becomes flesh, Jesus, mortal to taste death for all of us sinners.*

Now you notice He said the name is on the Book of Life, then it's spoken, and then it takes that form. Now he's talking in terms of coming down through Jesus. Now the fourth one we'll read is sixty-seven.

- (67) *Now, we see the attribute, sons of His Spirit have not yet entered into the Word form body, but--a theophany. This body, the Word form body, he said, but--a theophany, he's saying here that they haven't entered into a theophany, a Word form. They've entered into a physical form. This body is subject to the Word and earnest--waiting for the earnest change of the body.*

Paragraph sixty-eight.

- (68) *Now, the difference between Him and you as a son...See, He was at the beginning the Word, an En morphe body. He came in and lived in that in the Person of Melchisedec. Then later...We never heard any more of Melchisedec because He became Jesus Christ. Melchisedec was the Priest but He became Jesus Christ. Now, you bypassed that, because in that form He knew all things. And you have never been able to now that yet. You came like Adam, like me. You became from the attribute to the flesh to be tempted.*

Notice the word 'became', there's a progression there which means something was already there in the beginning and that has come on down, and of course at this particular time it's come down through flesh, and if you die then you go to the Word form body, come back and pick up your glorified body. But if you don't die, then you'll get a glorified body, pick up your theophany sometime in the air before the Wedding Supper. Now it says.

(68) *...You became from the attribute to the flesh to be tempted. But when this life is finished here..."If this earthly tabernacle be dissolved, we have one already waiting." That's where we go; that is the Word. It's not just the Word that says it's the Word but that's the Word-body. Then we can look back and see what we've done. Now we don't understand it. We have never become the Word; we've just become the flesh-man, not the Word.*

All right, that sort of gives you an idea what we are into and maybe I can do a little bit on the board, maybe I can't. Well we'll see just what we come up with here. To begin with we just take a look at God Himself, and we find God is Eternal Spirit, so we make a circle which signifies Eternal Spirit. Writing up hill is not too good and getting this stuff down where it works isn't too great.

All right, number one here, we have...it's not going to be too good, is it? Try this one here and get a little more power maybe. So, 'A' here, we have Eternal Spirit. Now, that's what you're looking at--Eternal Spirit. Now, within the Eternal Spirit are two major governing attributes which control all principles and anything, and everything that will come from God, or be a part of God in any shape whatsoever--and of course that is omniscience and omnipotence.

Now, we know before omnipotence ever went into any play whatsoever, that omniscience had thoroughly done it's work. So, now down here then we realize that nothing is there, where ever there is, but God. And, in other words, there's nothing created at that point. So, we just keep that in mind and then you listen to what I'm going to read.

This being so, here is the conclusion or statement that we're going to draw. Thus if any thing would manifest prior to creation, anything would be there at all, which we read about in Col 1:12-19, which we'll read shortly. It is evident that the manifestation would have to be none other than the Spirit itself, and that Spirit being the Eternal Spirit of God, then both Manifestation and Manifester is one and the same, which is God, which is Spirit. There's nothing there but God and whatever comes, no matter what it is, apart from a creative act, it would have to be that Spirit. Now don't get confused just because you don't see Spirit.

It's very strange but animals literally can see spirits--man can't. Now I can't tell you any Scripture for that but I think it's been proven many times, that animals have a sort of a sense that we don't have and they can sense and see things that people can't see. Now if you go into spiritism you'll find that's true, where a spiritist in a room can bring something that an animal will see and the dog immediately bristle, or a cat bristle and begin to spit and bark, and what have you, which ever animal is there, and they know that something is there. Like when that blob of light that was seen in Boston, and you saw a picture in Life magazine, was photographed by a policeman who drew his gun to shoot at it and thought better of it, when it past over a barn the horses immediately begin kicking frantically to break away, and they couldn't see it but there was a presence there.

So, what I'm trying to get to you is this, that you've got to let your thinking go and realize that you cannot take revelation as brought by Bro. Branham and attempt to reduce it to something you're familiar with. You've got to go beyond your own familiarity and it's easy to realize this that there's nothing there but God, then anything without God creating something extra, whatever that is there would have to be intrinsically some how God.

So, all right, I mentioned here that Colossians 1, is what we were going to read. Now I'll take this slowly maybe for the next three to four hours, I don't know how long...what I'm going to do because I would like to finish this up and I don't know how I'm going to finish this to go on with the rest of the message. Now, Colossians it says, 12 to 19.

- (12) Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:
- (13) Who had delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: (That's the only begotten One.)
- (14) In whom we have redemption through his blood, even the forgiveness of sins:
- (15) Who is the image of the invisible God, the firstborn of every creature:
- (16) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:
- (17) And he is before all things, and by him all things consist, (Or maintained.)
- (18) For he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.
- (19) For it pleased the Father that in him should all fullness dwell.

Actually it should read:

- (19) For in him all the fullness of the godhead was pleased to dwell.

So, you're looking at a picture here again of God being in Christ. You can never ever destroy that principal of "the same yesterday, today and forever." That what God does is in a pattern. So God was in Christ and that's exactly how that was done--creating all things by Christ Jesus. So, let's look again at the seventeenth verse.

- (17) For he is before all things, and by him all things are maintained.

Now He is before all things, before any creation whatsoever, He is before it all and He is responsible for it all.

Okay, let me just read here.

[God Is His Own Interpreter]

- (9) *...First He was not even God, we would just call Him "the Eternal One." He wasn't God because the word (English word) God means "object of worship." And there was nothing to worship Him. So He was the Eternal One, the main fountain of all intelligence.*

Now we have up here then a fountain, up here, and a fountain will bring forth, not bitter and sweet water, it'll bring forth only one thing which is spirit. That's what it'll bring forth. And then until of course it enters into creative acts, and then it brings forth outside of itself. Do you understand, it brings forth outside of itself, something which is a manifestation, or a product, something it's done? But what comes out of God Himself would be essentially God. You know? You couldn't get anything else but that. That would simply be God's Holy Spirit.

So all right, He's back there and He's the fountain of all intelligence. That's the omniscience One.

- (9) *And in the fountain of all intelligence there was not an atom, a molecule, anything, light anywhere, star, moon, nothing else. God, what we know as God, the great Spirit that was Eternal (never did begin, never would end), He was there. And in Him were attributes: His attributes to be God, then His attributes to be a Father, attributes to be a Son, attributes to be a Saviour, attributes to be a Healer. All these attributes were in Him. And now all things that have unfolded since then are just attributes being made manifest.*

So what you're looking at there then is the essentiality of God Himself, what He was within Himself and that can never change. That's simply God period. Then God begins to move according to His omniscience and His omnipotence, and then He can do anything else He wants and it will always be according to the attributes within Him. See?

So that God is all and in all and anything then, you understand, that is extraneous, or critical to, or a hybridization, will all be destroyed, so it goes back in the beginning, go back to the beginning what it was in seed form, pure seed form, now perfectly manifested in it's product of manifestation that God wants. That's why when we spoke on the New Jerusalem it's little foreign to people's thinking to look and say, "That's God and the fullness of God manifested." See? Because it is. And we would say, "Well I think maybe I would have a little higher scheme than God's." Shows you how stupid you are because that's exactly what the Devil said. "I will ascend above the most high. I've got better thoughts than He's got. I've got better plans." Then God says, "You will go down where men will narrowly look at you." You think you're so big, you think you've got thoughts. Anybody this morning thinks He's got thoughts above the prophet, let me tell you, "You are sick spiritually," and I won't say, "stupid," but I'm sorry I already said it. I have a way of double crossing you and myself. All right;

- (10) *Now what I mean, attributes His "thoughts." And a word is "a thought expressed." Then that was, then that was in His thinking. And when He said, "Let there be," there was. "Let there be."*

So therefore, after God was in this solitary pattern, He begins moving out of the pattern of the solitary because now He begins to grace Himself in a complimentary manner and that would be by one which would be creative. But there's something beyond the creative and I want to just read a little further.

(11) *Now, remember, you Christians were His thoughts before there was a world.*

That's right. Then your name was put on a book. Then when your name was called, you had to start forming. And your name was called you were in your great, great, great, great, great, grandfather, grandmother. You come on down, down, down, and you come down to the point where you were called out of a sperm and an egg. You're where the natural election was, and predestination, called out. See? You begin to take then from a spirit form, you begin to take then a tangible, physical form. Okay;

(11) *Before there was even a world, you were in Christ, (amen) in God in the beginning. Why? Because God was in Christ, never, never changes His principle. That makes you then, you see, His subjects. And the whole thing is God, seeing and so forth. God making...rather, the whole thing is God Himself, materializing Himself tangible so He could be handled and seen and so forth.*

Now he's talking about you and me in there. See? That's why John said, "We handle the word of life." There's a relationship. The big Son and the little sons. And that's *what God is, the whole thing*. Like the whole thing of the Seals was Christ. Now watch.

[C.O.D on Genesis]

(22) *...The first creation was God Himself; Now that's a stickler right there. Who created God? Nobody. God was. He's a beginner. Then out of God came the Logos which was the Son of God; then out of the Logos, which was the Word, came forth the man. Now that's an absolute statement of chronological fact. Out of God came forth the Logos.*

And as usual I never know where I'm at. I'm somewhere but I really can't find it too much. Well, let's...now I went, let me go back to my statement. There's nothing there but God. Thus if anything would manifest prior to creation, which you read about in many Scriptures, it is evident that that manifestation would have to be none other than the Spirit itself, and that Spirit being the Eternal Spirit of God, then both the Manifestation and the Manifestor is the same, which is God. Right? Well it's got to be. What else you going to do with it? Okay, now listen.

(30) *Now, no one has seen God. Now the next thing we begin to see,*

What's the first thing we see? Nobody's seen God. That's a major premise that you understand, nobody's seen God, nobody can see God. It's impossible. Do you follow? Now just keep alert here because this is good thinking, is what the prophet said, and I'm going over it time after time with you because I want it so thoroughly in my mind when we come to what appears to be an absolute contradiction on Godhead...

Now you want to pass the ice cubes? I want you all awake. Anoint your eyes with ice cubes or I'm going to go home and I'm very serious because this is deadly important what we are saying because Bro. Branham said, *You have got to say the right thing or you are finished.* That's why this church stands on no nonsense. We are either right or we are wrong. There is no lukewarm, there is no sitting on the fence, we have turned a corner and I'm reading what the prophet said, and I've read my notes here which I write down and I think I have the Spirit of God. Now listen,

- (30) *No one has seen God.* Number one statement. Have you ever seen Him? No way. No, you haven't seen Him and you can't. No man can see God and live. He's the form of a Spirit. *Now, the next thing we begin to see, by eyes of supernatural looking, we see a little Light forming out there.*

Now, no creation at all. Bro. Branham uses the word 'forming.' What, or who is doing the forming? God is doing the forming from God Himself which Bro. Branham will call, *A part of God.* Are you listening? Getting the picture? Now remember, we're close to Trinitarian doctrine and don't think the Trinitarians don't have a leg to stand on except they're trying to stand on three legs and you can't stand on three legs because you don't have three legs to stand on. In other words, a tripod is always in balance and they think they can balance, that's human, but it's not God because God is not three persons, He's a triunity.

Now, the doctrine of Bro. Branham based upon vindication, *is between Jesus Only, and Trinitarism.* Quote, William Branham which I'll read maybe as time goes on. So something begins to form and if it's something forming it is already something which can be formed. So all right, there's something forming.

- (30) *...We see a little white Light forming. What is it? That what's called by Bible readers, the "Logos."*

"In the beginning was the Logos. The Logos was with God and the Logos was God." So whatever is here that we are looking at is either a manifestation which is of the Manifestor so that the manifestation and the Manifestor is one and the same. Now you could become a Trinitarian out of it by producing out of the great fountain one coming forth which is the Son. We don't buy that--and yet we do buy it. We follow Bro. Branham. Now this is tough, and I'm not saying I've got the perfect answer. I'm going over and over it with you to see what Bro. Branham says and to see where we go because we must go by what he said. All right;

- (30) *...What is that? That was called by Bible readers "Logos," or "the Anointed," or the "Anointing." As I was going to say, the part of God*

*begin to develop into something so human beings could have some type of an idea of what it was.*

And it says, a part of God began to develop. Now God was not created. God already was. So therefore what is being manifested here is absolutely a part of God, period. It is God. Now watch.

(31) *Now, God gave Himself birth to this Son which was before there was even an atom.*

And everything is made out of atoms. So what came forth is essentially God, at least a part of God, and I'll certainly buy that, the prophet said so, a part of God, and we're parts of God, very minute, but something of God, a portion, now begins to glow.

(31) *Now, God gave Himself birth to this Son...*

God gave Himself birth. Now what's to give birth? Very simple, it means to issue forth. As birth is contingent to a conception, and all mental principle is conception, going through a period of gestation in order to issue forth. So God stayed in a position of ability to give birth, and produced. Can you put it any better? I can't--I've just got to believe it. He produced.

(31) *...Which was before there was an atom. And Jesus said, "Glorify Me Father, with the glory that we had before the foundation of the world."*

Now listen, paragraph thirty-two. He's just...now this is not in this book here, see, I'm reading another.

(32) *Now in John one He said, "In the beginning was the Word, the Word was God and the Word was made flesh and dwelt among us." God unfolding Himself, down to human being. Now watch how He did it.*

(33) *Now, back there, then, when this little halo comes. Now we can't see nothing yet, but just by eyes of just supernatural we see a halo standing there. Now that's the Son of God, the Logos.*

And he said, *If you make Jesus the Logos you have got three gods.* So Bro. Branham is not talking Trinitarian language, he is using the name of Jesus the way he used it in Hebrews 13:8, the way Paul said, "Who art thou Lord," and the voice said, "I am Jesus."--who is Jehovah of the Old Testament, and Jesus of the New," and you're looking at strictly God.

Now I know it's over our heads and we go "voing" across here, but look--this is what the prophet said and we're going to go into it. We're not going to try to understand as though we're going to force issues, we are going to learn what the prophet said and talk about it, and we're going to stand on it, that this is our doctrine because I have found that people in this Message don't understand Godhead for nothing and I understand it very little. And if I have what the prophet said, "Which is a spirit of prophecy, it's a testimony to Jesus Christ," I've got to have something somewhere that lights in and shows me something.



Now you don't have to believe it, I don't care what you believe. Look, be my guest, sit here and I'll be nice to you. You don't have to bring any food, I'll care and feed you. But this is White Throne, brother/sister, whether you know it or not--I do. I do, and I'm serious about these things here.

(33) *...Now, I can see Him playing around like a little child, before the Father's door, with all Eternity. See? And now, then in His imaginary makeup He begins to think of what things would be, and I can hear Him say, "Let there be light."* Now he's talking right here about God in Christ creating all things. All things started right there when God begin to literally form, which form He would bring right down to a human being and then take it all back to glory.

So you wonder what the value of a soul is? You see, Jesus died for it. Can't understand the things, we're not here to. And as I've said before, we can make this Message so academic, we can bring it down to where we understand things and yet not have reality and it become hard and dry, and eventually we'll blow away with it because, let us understand this; Bro. Branham said *There's three kinds of believers*. The unbeliever gets mad and walks off. The makebeliever sticks around pretending. I believe the Message, and I'm not hitting anybody here, you know that. Look, I could be a makebeliever myself--I don't know. Maybe I'm kidding myself. But the Branham message is full of makebelievers and believers and there aren't too many real believers and you can tell because there's not an understanding in a sense where the Word is.

Now I'm quoting what the prophet said, and I'm looking at it. I don't pretend to understand it all but I do know this one thing, whatever came out of God is God and pure and simple God, period. And Bro. Branham said, *That was the Logos*. He said, *That was the Son of God* of whom it is said, "Let us make man in our own image."

Now, let me look at my notes a second here. Okay, we go to Colossians 1:17.

(17) And he is before all things, and by him all things consist.

Now, this is in my estimation the very Scripture Bro. Branham uses, but he doesn't quote it all, John 17:5.

(5) And now, O Father, glorify thou me with thine own self

Okay? What's it sound like? Say now, "Lee, you glorify me with yourself." I'd say, "Now let me see how this is done. I'm going to glorify you with myself, it means that I have got to come in a relationship with you whereof my person, now, over shadows and over casts you, so that you have intrinsically everything that is in me, and I am glorious." You follow? Jesus came out of God and He said, "Now glorify me with Your own Self as in the beginning." So we are looking at, whether we want to or not, we are looking at God and it is a great mystery, but lets take the mystery a little further and we're beginning to see something here in the book of Hebrews.

- (1) God who in many parts and in many ways spake in times past unto the fathers in the prophets,
- (2) Hath in these last days spoken unto us in Son,

God in Son, God in Christ, God in Logos, and what ever would be there will be essentially and intrinsically all God, period. So that if you could dissect and separate, there would be nothing there that wasn't purely God or I'm reading it wrong.

- (2) The last days God has spoken to us in Son, whom he hath appointed heir of all things, by whom also he made the worlds;

And of course that is...predates Melchisedec there. Now watch.

- (3) Who being the effulgence of his glory, and the express image of his person, (Who being the literal outraying.)

So what is Bro. Branham trying to tell us? God began to move in the literal outraying of Himself. Wherein this simple maneuver He would begin moving in a form, which one day would put aside this glory, theophany. Huh? Yes. Put it aside and take on a lesser form, a human, blood, bone, tissue, human form, identified thoroughly with the Logos which was...rather the Zoe, which was in Him, and make a way for our salvation.

Now, we go to John, we already talked about it, one to five.

- (1) In the beginning was the Word, and the Word was with God, and the Word was God.
- (2) The same was in the beginning with God.
- (3) All things were made by him; and without him was not any thing made that was made.
- (4) In him was life; and the life was the light of men.

Now in Him was Zoe which was the ability not as Logos, no, no--Logos couldn't do it. He had to go beyond the Logos of the original because Logos cannot be seen though if it wants to be seen it can be seen, can appear and disappear, but has no relationship to what lies out here in you and me in the sense of the tangible. It has a relationship but not the tangible. So therefore, in the Logos was the ability to come to the place of tangibility, manifestation. And manifestation is light which means, as Paul said, "Anything which manifests is light." In other words, gives understanding, gives knowledge, give you the ability to apprehend. See?

How warm is it in here? Check your thermometers. Now if it's a little bit warm, I'm not exactly warm up here. Come on, get up and check your those thermostats. Where are we at? Because I want you wide, wide awake and if I've got to freeze you I'm going to get you awake. Thank you. Now I'm not fooling up here. Look it, please, if you've been up late last night I'm sorry for you but think, because remember, the Word of the Lord comes to the mind and unless your mind is thoroughly clogged with the Word you get no where and I get no where. That's our trouble, we've got everything clogged but with the Word of God.

Now, I was looking in here. Paul said, "That which makes manifest is light." So therefore, God had every thing in order and perfect out here before He put a man in it. Man is the last of creation, made in the image of God spiritually and made in the image of a man, of an animal, physically. So now He's an conundrum. He's a real puzzle.

So therefore, God had within Him, and did produce the physical and it's manifestation is Light, and everything you can prove it by the fact that men will take and study a butterfly wing, and write six volumes on it. Man will study a dog, ring bells, like the Russian, I can't remember his name right now, it doesn't matter. And every time it rang a bell, he'd give the dog a morsel. Pretty soon the dog would salivate at the ringing of the bell.

Every single thing that is tangible in the sense of being apprehended at least to a degree, is Light. The Zoe of God condemns every man because he knows there's a God because God is tangible in nature. And any jackass that says there is no God, and the fools and dupes that keep prayers out of the schools, and allows everything else, they will burn in the deepest hell there ever was and I will stand back and rejoice with God. And if you think I'm after men's blood, you this morning are ridiculous and you are in your folly and do not know that judgment is set in the land because of the Canaanites.

That which makes manifest is Light. So therefore God begins to be manifest. Somehow, someway and this great divine order of God, the great thinker, the great omniscient with the omnipotent bringing it to pass.

All right, listen.

(5) And the light shineth in darkness; and the darkness comprehended it not.

Do you think Satan could get a hold of it? No way. Satan just thought he could get a hold of it and use God. That's what Pentecostals do right today and the Charismatic. They'll pay their price for it, they ascend above the Word.

Now, with this you will notice from the beginning verse fourteen.

(14) And the Word was made flesh. (Not so! The Word was not made flesh! The Word became flesh. The Word formed Itself. Another piece of formation. Formed Itself into flesh.) And dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.

And the man that wrote this was John, who also wrote Jesus prayer under inspiration, "Glorify Me with Thyself." So we're looking at what God has done.

Now, in other words, verse fourteen is the finality of what verse one is all about.

- (1) In the beginning was the Word, and the Word was with God, and the Word was God.
- (14) And it all became flesh.

You and I, the Son, the lesser sons, all of it. God Himself became flesh. That's why you have the New Jerusalem exactly as it is according to Bro. Branham when he brought us the Message.

Now, okay, I'll read some more notes here and I hope we'll get through sometime before Thanksgiving at least. All right, previous to the beginning of Jn 1:1, which became flesh in Jn 1:14, there was in the major attribute of omniscience the plan to be Jn 1:14. Jn 1:14, was the plan that God had in mind and the only way it could become effective was by starting with Jn 1:1. Now that's what He had in mind. The reason for Jn 1:14, as opposed to Jn 1:1, is found in Heb 2:9 plus, and in Phil 2:5-8. So let's go to Hebrews and read it, and we've read it many time.

- (9) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man
- (9) We see Jesus, made (formed) a little lower...(Formed, actually formed.) he by the grace of God taste death for every man. (No, every son.)
- (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.

Now just a minute. It says in one Scripture, Paul himself saying, "All things were created by Jesus Christ," and it turns right around here and it says, "God did it." God was in Christ. Don't try to understand it all--just believe it. Bro. Branham said, *If God did a thing one way one time, He's got to keep on doing it or He's not God.* And the mystery unfolds. God was in Christ. It's the way it's got to be. [end of side one, part one]

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

Actually brothers of God in the form when God took on Sonship. Sons of God, the whole thing becomes a family unit which is indescribable.

- (12) Saying, 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 again, Behold I and the children which God hath given me.

Notice what you see back and forth--God, Son, and yet they are indistinguishable almost entirely.

- (14) Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might

- overcome and bring to nothing him that had the power of death, that is, the devil;
- (15) And deliver them who through fear of death were all their lifetime subject to bondage. (Why? Because they're in a flesh body; Jesus wasn't to begin with.)
  - (16) For he took not on him the nature of angels; but he took on him the seed of Abraham. (He never came down by angels, He came down by mankind.)
  - (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. (And so on.)

Now, let's go back to Philippians [2] and let's see what the very same God, in the very same Man, here's what He's saying on the subject.

- (5) Let this mind be in you, which was also in Christ Jesus:
- (6) Who, being in the form of God, thought it not a prize to be grasped and retained to be equal with God:
- (7) But 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.
- (9) Wherefore God also hath highly exalted him, and given him a name which is above every name:

Now your talking, here's the Man here, you're talking about Someone who was in the very beginning in God. The very One that said, "I came out of God and I go back to God." The very One whom Bro. Branham said, *The Logos came out of God. He's the Son of God.* Now that's not Trinitarian dogma--this is where they went haywire. They don't understand it. Let's see if we understand some.

So, we notice in here, we read Jn 1:1-5, and we notice that John 14 is what Jn 1:1-5 is all about; which is identical to the end time revelation to the Laodicean church. In verse 14.

[Rev 3]

- (14) (And)...unto the messenger of the church which is in Laodicea write; These things saith (The Omega.) the Amen, the faithful and true witness, (The Alpha of God.) the beginning of the creation of God; (God finalizing His dealings with men in the human form because it's all over for the human race, every last one's in.)

So you see, the One in the beginning, way back there, see? Before a speck of stardust, God beginning to form, the same One down here at the end time with the same message and that's what Eph 1:17-23 is all about.

All right, and notice in here the reason for Jn 1:14 as opposed to Jn 1:1. Why did He become flesh? In order to redeem the sons that bypassed the theophany, came down here not as angels and so on, but in the flesh to be tempted, and in fallen condition to bring them back to where they were so that they...God doesn't only not lose one of them, or us, we lose none of Him. We don't miss one thing He has for us. Jn 1:1, as we said, is described by Jesus in Jn 17:5.

- (1) In the beginning was the Word, the Word was with God, the Word was God.

What else could it be if it came out of God? God. God generic! God bringing forth sons! God bringing forth His life, in many vessels. God taking a part of that life for many vessels. God taking that life and manifesting Himself.

Now, let me see what I've got written here. Got to find it. Don't even know where I put things. Oh yes, now, Heb 2:9-17, which we read, and especially verse eleven.

- (11) For both he that sanctifieth and they who are sanctified are all of one source: therefore Jesus is not ashamed to call us brethren, (Because we've got the same Daddy.)

Heb 2:9-17, especially verse 11, is based on Eph 1:3-6.

- (3) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:  
(4) According (Now it's according, and no other reason, and this is the only reason.) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:  
(5) Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

In other words, we were already there and the good pleasure of Almighty God was to put us in the process of foreknowledge right into predestination where we would manifest right down here and know that we're sons of God. Now, we can only know now my brother/sister, because we have loss of all memory back there because we didn't have a theophonic form. Yet people say,

"Where does Bro. Branham get it?"

He got it right from God.

"Oh well, where is it in the Bible?"

Never mind, shut your mouth, it's the vindicated prophet. So if you want to fuss, go ahead and fuss. You don't belong in the Message. God's got no time for that nonsense.

Let's look again at Revelation the 13th chapter and begin to see this lovely thing here, and it's in the 8th verse.

- (8) And all that dwell upon the earth shall worship him, (The Devil, the anti-christ.) those whose names are not written in the book of life of the Lamb slain from the foundation of the world.

It tells you right there, their names were in the Book and their names were there but they couldn't be uttered. Then when God uttered the name that sperm and that egg, where the life is, because it's all one life, came from God, came from Adam, I don't care what woman says, carry that man, it's all one, she's a part of him, just original, you can't get away from original, all one. God calls them by name, then you watch that child begin to form. And it forms right to the very end time until the seed runs out. And every name on the Book is there, and every one of those names comes into the Kingdom and is child trained. Then comes the Rapture.

All right, now, let us note carefully that Eph 1:3-6 was all there in omniscience form and all names were in the Lamb's Book of Life before they're spoken. I just went through that. Thus we see all of this is a part of God Himself, and is what is to be, brought into manifestation. It's all a part of God and what's to be is brought to manifestation. So that all of it is of God. That's what the prophet said. Thus it is either God Himself, or God in personal member attributes as He particularizes those members and calls them forth and as He works His power, and authority for His glory. In other words, it's been going on, and on, and on, and on, and on, from the very beginning and it's going to continue to go on, and on, and on.

All right, in this message, what we are looking at is how God Himself became flesh. At the same time we see how Jesus, like us, the Son of God was in the Father even as we were as sons, or a sons, sons of God, like little sons. We find that Jesus was given a form called a Word body and He entered into communion with God and knew all things. Says so right in Jn 17:5. But we did not come that way and have no recollection of Job 38:4-7.

- (4) Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. (He can't do it, no memory.)
- (5) Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?
- (6) Whereupon are the foundations thereof fastened? or who laid the corner stone thereof?
- (7) When the morning stars sang together, and all the sons of God shouted for joy?
- (8) Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?
- (9) When I made the cloud the garment thereof,

Where were you? No recollection. All the sons of God were there. Let's go to Psalms. I like Psalms. If I ever reach it here, 139:7.

- (7) Whither shall I go from thy spirit? or whither shall I flee from thy presence?
- (8) If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

- (9) If I take the wings of the morning, and dwell in the uttermost parts of the sea;  
(10) Even there shall thy hand lead me, and thy right hand shall hold me.

See? Can't get away from God. God loses none.

- (11) If I say, Surely the darkness shall cover me; even the night shall be light about me.

How can a child of God miss it?

- (12) Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.  
(13) For thou hast possessed my reins; thou hast covered me in my mother's womb.  
(14) I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.

The rest of the body doesn't know it--just the soul.

- (15) My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.  
(16) Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.  
(17) How precious also are thy thoughts unto me, O God! How great is the sum of them!  
(18) If I should count them, they are more in number than the sand: when I awake, I am still with thee.

Tells you right there, you've got no recollection of that but if you're a born again child you say, "Praise the Lord, that's me." So you've got to understand.

Now, what we want to now see is...how we doing? You turned over a long time ago I suppose. You ready for the third and fourth addition?

What we want to see now is the relationship of God bringing Himself and His only begotten Son, and all other sons into manifestation in flesh as the ultimate--though God Himself cannot be confined to the human form only. Now you know that that God's Pillar of Fire, He could be anything, a number of things. But the ultimate is in flesh. You can't confine God, you see? just to that though.

Now, to get an understanding we work backwards from the end to the beginning. Okay, let me see my other notes over here. All right now, before we begin to work them backwards to the beginning, because that's how you solve problems many times, we want to just break into our



thinking here, where we were back with the understanding of Jn 1:1-5 and verse 14. And we notice that verse 14 is what Jn 1:1-5 is all about.

Now, everybody wants to reverse that. They say, "Oh great, wonderful God, Hallelujah, just get lost. Blither, blither, blither, to God, go blither, blither, blither." Shut-up and listen to what God wants to tell you. What He wants to tell you is, Jn 1:14. That's what He's aiming at. The other is letting you in on the secrets of God and how God Himself in His plan is revealing and doing it all. And at the end time, that's going to be a fantastic revelation because that's what Ephesians 1 is all about, 1:17-23 is all about. See?

So, now, it's the same as Rev 3:14. It is that God, very God, began to create Himself into human flesh. He started the role of Son--started the role of Son. Now I'm going to my Scripture, and my understanding, I have nothing that Bro. Branham said at this point, I do not know if he ever said it. I don't know. I'll likely find it somewhere. It's never has failed to this date and I trust it won't fail this morning but I want to give you fair warning.

All right, we're talking about Son. Talking about Son, all right, God in the role of Son. We find the Son of God, we find Him in flesh. We find our greater Brother, having sanctified us, we're of one Source, we look at us, we look at the picture. We look at the picture we can talk. So let's look at sons. Gal 4:1.

- (1) Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

Now it tells you right here, if you're a son you are predestinated to fill a role of subservience. Sons must honor the fathers. The book of Galatians is full of sonship. See?

- (2) But is under tutors and governors until the time appointed of the father.

All right?

- (3) Even so we, when we were children, were in bondage under the elements of the world:
- (4) When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law,

Fullness of what time? The time for the woman's seed. Not any other time.

- (5) To redeem them that were under the law, that we might receive the adoption of sons.

Be placed as sons. What sons? Those that have picked up their theophonic bodies and are thoroughly glorified. The Old Testament saints couldn't be, they had to wait for this. Soon as the Blood was shed they said, "Hallelujah, we get the glorified body." Came back looking like youngsters. Now, now watch.

- (6) And because you are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

And because you are a son of God, God sent the spirit of immortality, because you won't be heir to everything of God according to Ephesians until the fullness of time is all over. Now the Bible speaks of Jesus as being heir to all things, but it speaks of us being heir to all things. Okay?

- (7) Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through (Jesus) Christ.

Heir to what? Just what we talked about. Coming through the Resurrection, the fullness of the adoption comes in the Resurrection--the whole thing opens up. It's been opening up for years, Bro. Branham showed it. He showed that his name on the check was as good as God's. God said, "You said it. You said it. Say it again." Adoption. We're coming into our inheritance. We are going to leave behind all this muck and junk we know now and we are going to shine in his glory which we have forgotten entirely, know nothing of. See? When remember, Jesus said, "You glorified Me with Yourself." What was ever talking inside of Jesus, I want to tell you, sure was all of God, brother/sister. You can say what you want. The outside was a man but inside of there was something so different, and inside of us there's something so different.

- (8) Howbeit then, when you knew not God, ye did service unto them which by nature are no gods.  
(9) But now, after that you have known God, or rather, are known of God, how turn you again (and so on.)

All right now, just hold that in mind. With that we go to Heb 10:7.

- (7) Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

I have come to fulfil Your Word. Let's go to John 8, and Bro. Branham explained it and I'm so glad he did because this really opens up a door to me--it's beautiful. Jn 8:46.

- (46) Which of you convinceth me of sin? (Which of you can say I did not fulfil every single letter of the Word of God required of me?) Then if I say the truth, (See? Which of you can confute me?)

Like Bro. Branham said, *Stand up here right now on the Godhead. Come here and get you're Bibles.* He said, *They were*, right on the tape he said, *They were too smart to come. They would have carried them out feet first.* Because the Pillar of Fire hung right there. Deny there's one God? Try to make Him three? Don't you kid yourself there's one God, Holy Spirit.

All right, with that we go to Jer 1:12.

- (12) Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

Phil 2:8.

- (8) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Isaiah 53. Are you getting what I'm talking about? I hope you are. Should catch it on your own by now. Jn 14:10.

- (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: but the Father that dwelleth in me, he also doeth the works.

Let's go to Rom 8:14-18.

- (14) For as many as are led by the Spirit of God, they are the sons of God.  
(15) For you have not yet received the spirit of bondage again to fear; but you have received the Spirit of adoption, whereby we cry, Abba, Father.  
(16) The Spirit itself beareth witness with our spirit, that we are the children of God:  
(17) And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Now he's telling you right there, you are not under bondage so therefore your suffering is not a matter of bondage, or some infliction of God, it is the walking in the Spirit which is the revealed Word.

- (18) For I reckon the sufferings of this present time (What sufferings? The greatest battle ever fought, the bending to the Word, is nothing)--to be compared with the glory (that you're looking at to the future. Starting with the theophonic form when you leave here.) ...  
(19) For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

For the first resurrection, and so on. Now, with that 1 Cor 15:40, just for a picture.

- (40) There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.  
(41) There's one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.  
(42) So also is the resurrection of the dead.

In other words, there is a challenging scale of glory in God's great Kingdom. We're looking at it all.

So, here is what I derive from this, that sonship, that the office of son, that God in Sonship is God contriving by His own omniscience, and by His own sovereignty, which is grace--causes Himself, in whatever mode He chooses, and whatever condition, that He will abide by His Word, being subservient to it, therefore that is God in Sonship. Now you understand what I'm saying? I don't where Bro. Branham said it. I don't know if any living man ever said it. I am just going by the only way I can go by, which is Scripture, and if God is indeed in three offices then Almighty God is in the form of Sonship when He creates, and He stands by and manifests His Word even though He is Father as the ultimate, which is a progenitor. I don't know? Do you follow what I'm saying? Some of you say you don't because you just look at me. I don't blame you. I don't blame you at all.

Let's try to go over it, see what I've got in mind. All right, look, God, He's sovereign. There is nothing above God and we understand by the Hebrew and the Greek that God is equated to His Word. That's why if the Word is in the prophet, God is literally in the prophet. Although Bro. Branham did say, *The Pillar of Fire standing up inside of me*. God is equated to His Word, His own Word.

Okay, now, He stands behind, this literal translation, His Word, to perform it. El, El, Ella, Elohim, the strong One bound by an oath. God swore by Himself. See what I'm looking at? We're looking at the Father in sovereignty. The Great Conceiver, Progenitor of the whole plan. The minute the plan goes in to action and manifestation, I see now God in form of Sonship.

I don't know if I'm right or wrong; I'm just doing my best, but the Bible runs in continuity. He said, "I came to do Thy will, O God." And that was the epitome of Sonship where God was finally joined with man and He came to do only one thing which was His Word and a son is obligated to the Word. How can anybody call himself a son of God and not believe the divine revelation and not obey it? The Holy Spirit given to bring the bodies into subjection and sons must bring their bodies into subjection to the Word by the Holy Ghost because that's what the whole thing is about and in doing it, it presages that you and I will be in the Resurrection because It's given to make us immortal.

So you see what I'm talking about now, God in Sonship? You don't have to believe it, it's all right. It works pretty good anyway. He manifested Himself in a human body. Now let's look at it again. Hebrews the 1st chapter. How much time we got? Oh that's not bad, get another tape ready. I don't think I'm going to quit yet, maybe I will, I'll see. All right.

- (1) God, who at sundry times was in the prophets, speaking to the fathers,
- (2) In this last time, (This hour in which we're talking about.) God came down in the form of His own Son, (A human being.) whom He made heir of all things,

What is an heir of all things? He's a son. How is He an heir? Because He fulfilled the Word of God proving His sonship. God made all things by Him; God was in Christ. Don't have to understand it, just believe it. You're not going to sit here and think it all the way through. Before...I'm going to read you some real mind boggling things the prophet said. You sit there and think it over. So you can think over what the prophet said, and believe what I'm teaching you, or just sit there and say, "Blaa," and go to pieces, because you will. You've just got to believe. I'm not preaching anymore, trying to really understand things, I'm just doing my best to line it up and do it in my own thinking also. Now listen.

(3) This one, who being the outraying of his glory,

The outraying of the true essentiality and assessment of what God is, what He was, and what He will be, which is never changing God. So here in the beginning--God, outrayed. All right, light comes from the sun. Right? What makes that light? Bursting atoms. Huh? The sun in another form. All of it? No! Part of it. Think it over.

(3) ...The express image of his person.

An absolute, perfect, reproduction as if God cloned Himself. He brought forth a Son. Find me in one place I failed, to be perfect God. One place failed to be perfect man. I don't know, can't figure it, but it's there. All right, now, notice what Jesus said, when He said it in Jn 8:42.

(42) Jesus said unto them, If God were your Father, you would love me:  
(Because you'd be my brothers.) for I proceeded forth and came from  
God; neither came I of myself, but he sent me.

Say, "I want to tell you something. I came right out of God, and I wouldn't have come down here except He sent Me and I'm an obedient Son." Huh? Sons were obedient. What? To the Word. Now you see, if you'd of had a Word-body you would have been nothing but obedient. You come down here in a physical body, you're not obedient. But being an eagle, the eagle cry arouses you and you turn to God and the Holy Spirit helps us to be fully under obedience to God: subject; body, soul, and spirit. I know it's tough preaching but I've got to preach the truth. If we all go to hell, I'm going to preach the truth, brother/sister, because that's the Bible. John 16...if we miss it there's somebody out there who ain't going to miss it. These tapes go around the world pretty well. Jn 16:27-28.

(27) For the Father himself loveth you, because you have loved me, and  
have believed that I came out from God.

Now what came out from God? God! The essentiality of that part of God. Put it in parts, Bro. Branham said, *Part*. I'll go with part.

(28) I came forth from the Father, (And He's a Son.) and am come into the  
world: again, I leave the world, and go to the Father.

And the only begotten is in the bosom of the Father. And the word 'bosom' can mean river. He's in the channel of the Father, the divine flow; because the fullness of the Godhead was in Christ, all the attributes. Not like you and me, a little teeny bit. You a little attribute this morning to give cheerfully, to forgive cheerfully, to bake a cake for somebody, to draw a glass of water, to speak in a tongue--maybe, to interpret--maybe, to prophesy. Who knows? Be a deacon; be an elder; a minister; a good housewife; wonderful mother. Who knows? See? All right.

(28) I came forth

Now, the word 'coming forth' means to issue, which means to be born. It's actually a birth. God, God gave Himself birth to this Son. Where'd we read the other part here? Yes.

[Questions and Answers on Genesis]

(30) *...The part of God begin to develop into something so human beings could have a type of an idea of what He was in Spirit.*

So that at that time, God gave Himself birth to this Son which had to be essentially, as it says in John, God; because that's all there was there. Formed. I still don't understand? Who care if I understand? I keep repeating it, and repeating it, and I believe it, and I say, "Hey, that's great. I love it." Do you understand it? I don't have to understand it. I can turn the lights on. Don't tell me about one face, two face, three face, four face, and five face. All I know is two faces. Most people are two-faced. Care less. I don't care about it. What do I care about all that stuff? I learn this what it says here. I praise the Lord, Hallelujah, I like it. Where we going now? Oh yes.

Now, the key, as I mentioned, is going backward to the beginning and the key, because in the last day, God finished the conceived plan of Himself in Sonship, in Jesus. See? "God was in Christ reconciling the world to Himself." God was in Christ mediating. God was in Christ, God was in Logos, God was in a form, God was in something that came out of God. That's why God gets down into our souls because they came out of God. Let's the Holy Spirit come in to fill our bodies, touch the cells--it's wonderful what He does.

Now listen. Also He called Himself the only begotten Son. Let's go to Jn 1:14.

(14) And the Word became flesh and dwelt among us, (we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

And that word 'only begotten' means, only one could ever be born that way. No other one was. And this is, you see, where the Son is equal to the Father. Name on the check book, absolutely. Only this One could be that way at this particular time. All right, verse eighteen.

(18) No man has seen God at any time; the only begotten Son, who is in the bosom of the Father, had let him forth.

Jn 3:16.

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

Now listen, he couldn't believe in you and me, and if the pope could prove he was a son of God, you can't believe in the pope. Can't believe in a church. You can't believe in William Branham, you believe what's beyond William Branham. Now let's look at organizations. The Catholic church--what's beyond the pope? An organization. What's beyond the Protestants? Organization. What's beyond us? God! Would you turn that down for all the crud? That filth? No wonder you can see the abomination today riding high, everything is organized. They'll put us out of business. I'll happily let'em have the church, bless God. What we could do to fool them. We could organize our own fire department and burn it down as a practice and. Don't put it pass my evil intent. You're not looking at a saint up here, looking kind of a 'haint', not that I'm going to do it. The eighteenth verse.

- (18) He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Not sons. I believe in Peter--Peter pray. I believe in Mary--Mary pray. I believe in Steven--Steven pray. I believe in Elmo, the patron saint of the sailors, I believe in Elmo, I'm drowning--let him pray. Hogwash! I can give you a nickel a dozen. I speak as a man not as a servant of God now. Those people are servants of God? Will I now debase them by putting them in competition to Christ? O God, have mercy, such illegitimacy I've never heard of except, I don't know... This is begotten in the sense that no other one would be begotten as He was. None other like Him. Let us read in 1 Jn 4:9, and we see the same thing again.

Ready to turn, twitch the light on and I'll see if I can see it. Little bit of food out there, you can all...if you're really starving we'll feed you a little bit out there. If you ain't starving we ain't going to feed you, we're going to hold you awhile. See? 1 Jn 4:9.

- (9) In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

Therefore He was already previous to it and sent into it. You understand? All right, now with that we're going to go to 1 Jn 5:1.

- (1) Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

You love Jesus, the big brother, and all the little kids. Notice, this word is now simply procreated. This is not only begotten now, this is simply procreated. In other words, you go back to your genesis. You go back to your generic beginning. You'll go back to God. God creating a race out of Himself, a Kingship with the head One, with the Bride governing and

ruling with the others out there in their order. So that everything manifests God. My, what's coming is simply fantastic. Let's keep reading. The 18th verse now, of 1 John 5.

- (18) We know that whosoever is born of God sinneth not; but he that is begotten of God (Procreated, conceived.) keepeth himself, and that wicked one toucheth him not.

Now we know here that nothing, that God alone, that Jesus Christ alone was a man living above sin. And with the help of the Holy Ghost we begin to try to live above sin as Bro. Branham said, *We try to live above it.*

All right, now, in 1 Jn 4:9 we see only begotten; but in 1 Jn 5:1 and 18, we see procreated, the word is 'procreated,' not only begotten. Now, Heb 2:9-19, which is Christ in the midst of His church, which is Jn 1:14 explained, why He became flesh. See? Now then, we saw how Jesus came down, Jn 17:5, a body of glory of which was the true essentiality of Jesus Christ.

Now, we said here, as we go to the beginning, you begin to learn things. So we're going to work backwards. The end that God has in mind, and I won't have to read it to you because you know it. What He had in mind was Heb 2:10-11, which was the many sons unto glory. See? And with it Jn 17:20, which we didn't read so we're going to read now.

- (20) Neither pray I for these alone, but for them also which shall believe on me through their word;  
(21) That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.  
(22) And the glory which thou gavest me I have given them; that they may be one, even as we are one:  
(23) I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Now I don't understand that all, about the world may know this and that, that could be after the whole things is over at the White Throne. But I know one thing, this is what He said. So you see, God generically is the Father and He began begetting many sons by Himself, taking on sonship, producing that Son. All of us being in Him. Now we were in God to begin with, otherwise how did He get into Christ because that is essentially God.

Turn over. [End of side two]

Revelation 21:1

- (1) And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; 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.
- (3) And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, (That's Jesus, the Lamb.) and he will dwell with them, (What was in the land? God. Just like at the River Jordan, at the Wedding Supper.)... and God himself shall be with them, and be their God.
- (4) And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.
- (5) And he that sat upon the throne said, Behold, I make all things new. And he said, unto me, Write: for these words are true and faithful.
- (6) And..., It is done.

Now, verse nine.

- (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.

All the sons of God, were the Lamb's Book of Life. See? The Lamb's Book of Life is 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, clear as crystal;

In other words, a complete reflection of God was manifested. Just the same as over here in Revelation the 5th chapter. Let's go to the 4th chapter first. Well, we'll read the 5th first...no, 4:1-3.

- (1) After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.
- (2) Immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.
- (3) And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

What gave the Holy City the light? God Himself, God shining forth. Like rainbows, jewels, gems, wonderful. See? In there. Then notice that verse one is the throne of God--there it is. And in verse two and three, which we read, is the same as in Rev 5:1-7.

- (1) And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.
- (2) And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?
- (3) And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.
- (4) And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.
- (5) And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.
- (6) And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
- (7) And he came and took the book out of the right hand of him that sat upon the throne.

Now, my brother/ sister, you will notice in what we have read here, in Rev 21:1-6 God is ministering to His people. God is ministering to His people. In Rev 22:3, the kingdom of priests are ministering to God. What I'm driving at is this, according to Bro. Branham in the 'Future Home':

1. The Bride is the New Jerusalem and ministers to the Groom, the Lamb.
2. The Lamb is on the throne and the Bride is seated with Him, ...?... between the Pillar of Fire which God.

So, what we see here are three manifestations.

1. God in the Pillar of Fire entirely and only somehow this is all God. The Pillar Fire came out of God and is therefore God manifested. The Fire's the theophany. Our God is a consuming fire.

2. The Lamb, this is the One in whom all the fullness of God was pleased to dwell. This is the only begotten Son, known as the Son of man the Son of David. His description is again what we read in Heb 1:1-9.

- (2) Hath in these last days spoken unto us in Son,
- (3) Who being the effulgence, the brightness, (the outraying) of his glory, the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
- (4) Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

- (5) For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? (Procreated thee.) And again, I will be to him a Father, and he shall be to me a Son?
- (6) And again, when he bringeth (forth) the first begotten into the world, he saith, And let all the angels of God worship him.
- (7) And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.
- (8) But unto the Son he saith, Thy throne, O God, (The object of worship.) is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.
- (9) Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, ("Blessed be the God and Father of our Lord Jesus Christ.")

How are you going to get away from the fact there is one God and He had a Son, and He brought that Son out of Himself? And that is not a fountain giving forth three personalities, of which one is Father, Son and Holy Ghost. But it sure sounds awful close to it. But there isn't any Holy Ghost because that's what it is. So Bro. Branham said we stood between Oneness and Trinity. Does that mean we believe in two Gods? No. Jesus had a beginning. But we see God acting through that beginning, that One. Now, we are admonished to consider, now listen, we are admonished having read Hebrews, Who this One is, to consider--what?

[Heb 3:1]

- (1) Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, (confession) Jesus Christ;

We're now told to consider Him. Let's go to 4:14.

- (14) Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God,...

Jesus the Son of God, and you can't be a priest of men unto God unless you are a man, and you cannot be a priest unto men unless you are God.

Hold your finger there, and let me read you according to the book of Luke the 1st chapter, concerning what the angel said about John the Baptist.

- (17) And he (John the Baptist) shall go before him, (The Lord God of Israel.) in the power and spirit of Elijah, to turn the (hearts of the children to the fathers,) even the disobedient to the wisdom of the just; to make ready the prepared people of the Lord.

John the Baptist would herald God, manifest in flesh, in His own body, which He gave to Himself through taking His own life and forming around that life a child through the chemical means of Mary's body. But I'm going to tell you something, God being God, and He brought forth that One...let's look at the picture.

Take it down to humanity and we'll go back to reading. Take it down to humanity. What are you to begin with? A life. A life that a microscope cannot see, and nothing can see. There'll never be anything built to ever see it. It's impossible. You cannot see life, you can see manifestation. Is it strange--now listen--God put the animals in spirit form before they were physical, the same as you and me? When He took them in the spirit form to the physical they became animal, and spirit form. When He took us from the spirit form to the physical, we became spirit and animal. It was in the form of the spirit He said, "Be fruitful and multiply," showing that life can multiply but to be manifested it has to have a form. And God wanted the form to propagate so they'd be individuals and not indiscriminate life because He was going to bring forth individuals through the stream of life. Why could not God do the same thing? Could He not bring forth and bring forth a Son in His entire image but be not God Himself? An image, brother/sister, is not the real thing; and a son is not the father.

We are not looking at some Trinity doctrine of the gods where you see a woman with a baby on it's lap and the caption said, "The son is the husband of the mother." No. We are merely seeing God in a role and it was God in the Son. God obeying, God forming His own Word, God obedient to His own Word, God obedient to His own plan--that's exactly why He could be Saviour, that's why He shed His blood. That's why He could suffer. That's why He could die. That's why He could rise again. All the things Bro. Branham said come to pass with an understanding, though not perfect, we can see it this morning. I hope you can because I can see it.

Now in Heb 4:14 we read.

- (14) Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession (confession.)

Jesus was the Son of God--He certainly was. All right, Hebrews the 5th chapter, and the 10th verse.

- (10) Called of God an high priest after the order of Melchisedec.

And not stopping there, but going back to 1 Tim 2:5-6, and it says;

- (5) For there is one God, and one mediator between God and men, the man Christ Jesus;

God did His own mediating. God did His own saving. How did He do it? Not with three gods--you bet He didn't. He did it by God taking on a form, God changing His mask but God being in it, and by what hid Him, revealed Him.

- (6) Who gave himself a ransom for all, to be testified in due time. (To the very thing.)

All right, this One is Messiah or Christ and we note of Him, as we did note of Him in 2 Cor 5:18-19, "That God was in Christ." Now then, look, Hebrews 1, God went in the prophets and spoke to the people, then God went into the Son. "It's His words I say. It's His works I do. He tells me what to say, you're hearing His voice. He that has seen Me, has seen the Father." Right down the line, everyone of these things come out perfect the way it is.

Now, so here we see the only begotten Son. And what are we looking at. We are looking at the Lamb on the throne. Now notice what we've talked about. Lamb on the throne, Pillar of Fire above the throne, the Lamb seated with Christ, and with Him and comprising the city are the brethren. All the other sons of God are predestinated to it.

4. Outside the city are all the others who's names, though not in the Lamb's Book of Life, are in the Book of Life, as Bro. Branham said, *The wise are in the Lamb's Book of Life, and the foolish are in the Book of Life, but they are cut of the same piece of cloth, they will come up in the resurrection in their divine order.*

So let's look at 2 Timothy the 2nd chapter, and I hope you're still staying awake and listening because I want to finish this off. I don't want to take any more time, at least at this particular point. 2 Tim 2:19-21, now listen to it.

- (19) Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.
- (20) For in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

And it tells you right there, God has all kinds of people making up His retinue, and they'll be right in the throne, they'll be lesser down, down, down, they'll be all scattered out there but it's all going to be God, sacred vessels unto almighty God. Notice also in Romans we find the very same thing. Rom 9:19-21.

- (19) Wilt thou then say unto me, Why doth he (God) yet find fault? For who hath resisted his will?
- (20) Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?
- (21) Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

Can God make a Peter? Can God make a Paul? And then make people like you and me? And we stand back and say, "Well God, you certainly blew it. Why didn't you make me instead of Paul?" He says, "Shut-up and sit down." You know, my little finger doesn't cry out against my eye-ball and my eye-ball against my little finger. The only time there's a cry out is when one of them gets hurt. But my body's in harmony, or should be, so should yours. Even marriage is the same way. "Man ought to love his wife as he loves his own body," and they sure do love their body the way they shave and perfume up, and do everything else. Don't they? There you are. Okay.

Now, let's get back here--no we aren't going to get back there. Let me get my, well I'm here. All right, here we're going to read, I think. Let's see, that's that, and that's that, and that's that, that isn't that. Give me a little time up here if you don't mind because I've got some pages up here. Okay, he's talking about creation.

[Questions and Answers on Genesis]

- (21) *Now, if God created man in His own image and His own likeness, what kind of a man did He create? A spirit man. Now, if you'll notice, after He'd made all the creation, created a spirit man, the close reading of this now (to the one that asked the question) you'll find this, that God gave him dominion over the cattle, fishes and everything were obedient to man. But, in His making him up there, He made man in His own image to lead the cattle, lead the beasts of the field, just like the Holy Spirit leads the believer today.*
- (22) *He was, in other words, Adam, the first man in the lower creations of God. The first creation was God Himself; then out of God came the Logos, which was the Son of God; then out of the Logos, which was the Word, came forth the Man. Right down to Jesus.*
- (23) *Oh, I've got a beautiful picture in my mind now, if you can take a little trip with me. I believe I've talked on it before, but to get the place you're sure to see it. Now, let's take a little trip and go back for a little while. Now, don't think about how hot it is, just get your minds on what we're going to talk about.*
- (24) *Let's go back a hundred million years before there was a moon, a star, anything in the world. Now, there was a time when there wasn't anything, was just all forever and eternity. And all of ever and eternity was God, He was there in the beginning.*
- (25) *Now, let's go up to the edge of this banister, look over and see how things happen.*
- (26) *Now, "No man has seen the Father at any time." No man can see God in the bodily form because God is not in the body form, God is a spirit. See? All right, "No man has seen the Father, but the only begotten of the Father declared Him." 1st John.*
- (27) *But now notice, there's nothing there, just space. There's no light, there's no dark, nothing, just nothing. But in there is a great supernatural Being, Jehovah God, Who covered all space and all places and all times. He was from everlasting from everlasting, He is the beginning of creation. That's God. Can't see anything, can't hear anything, can't move, no air moving, nothing, nothing, just God but yet there was God. That was God. Now watch. No man has seen That, That's the Father. That's God, the Father.*
- (28) *Now notice. After a little while I see a little sacred Light begin to form, like a little halo or something, you could see by spiritual eyes.*
- (29) *But look now, while we're looking, the whole church now. The whole church is looking. We're standing on a great big banister, watching*

*what God's doing. And he gets right down to the question here and you'll see how he brings it in.*

- (30) *No one has seen God. Now the next thing we begin to see, by eyes of spiritual looking, we see a little white Light forming out there. What is that? That's to the Bible readers, "Logos," or "the anointing," or "the anointed," as I was going to say--the part of God begin to develop into something so human beings could have some type of an idea what It was. See, you're aiming toward the human being. It was a little, low... little Light moving. That was the Word of God. That's Logos.*
- (31) *Now, God gave Himself birth to this Son which was before there was even an atom.*

That's why I said, "If I take a chunk of iron out of a chunk of iron, it's iron." If I take a baby out of a woman it's a human being. If I take something out of God it has got to be intrinsically whatever God is, but it doesn't necessarily be God in the sense of the Fatherhood, it becomes lower because it's in the sense of Sonship. And when you talk about Son you go to obedience. You talk about obedience you go to the Word. You talk about God in the Son, you see in the Sonship God was in the Word, He was in a human form fully obeying the entire Word, 100% obedient. That's why God doesn't expect obedience to us, it took God Himself to be obedient to God. Now we get obedient on the grounds of the Holy Spirit helping us.

- (31) *Now in Jn 1:1. "In the beginning was the Word. And the Word was God. And the Word was flesh and dwelt among us." God unfolding Himself, down to human being. Now watch how He did it.*
- (32) *Now, back there, when this little halo comes. Now, we can't see anything yet just by supernaturally looking, see a halo there. Now, that's the Son of God, the Logos. Now, I can see Him playing around like a little child, before the Father's, door with all Eternity. See? Now, then in His imaginary makeup He begins to think of what things would be, and I can hear Him say, "Let there be light."*

Now when he says, *Imaginary makeup*, I think what he is saying, is we are talking in imaginary way. But you can't talk about this really going on if that's imaginary, and you blew the whole thing, because God's not imagination and you can't imagine a thing about Him. What you're looking at is going back to see how things were and then take it to the Word and you'll see how things are.

- (34) *And when He did, an atom burst and the sun came out, it came into existence. She whirled for hundreds of millions of years, forming clinkers and burning, and forming like it is today; still burning, still breaking atoms. If the atomic bomb were to ever let loose, the atomic chain...this earth would be like the sun, yonder, just bursting and blowing.*
- (35) *Now, watch this. Beautiful! Now, He made the sun. Then, the first thing you know, a big clinker fell off it, just about like this earth, it went spewing down there. Then this Logos here now, the Son of God is*

*watching it, let's it fall a hundred million years, then He stops it. Then another flies off, He let's it (flew off) a hundred million years. And so, now we're watching things come into existence.*

- (36) *Now, he's got something in his mind, what's He doing? He's writing His first Bible. The first Bible that man ever looked was in the stars, the Zodiac. See what it is, it's in the record and He puts it out there in...speaks it and puts it out into a form just like He said us. It dovetailed with the Bible here. Starts off, the first sign, the virgin. Is that right? The last sign, what? Leo the Lion. That's the first coming, came through a virgin; the second, comes the Lion the tribe of Juda. Drew it all out, the cancer age, everything right on down. All these meteors, pieces of earth or sun hanging off there.*
- (37) *Now, when science goes to looking for those missiles that fall, that don't disprove God, that just proves it to me. See, that just makes it more real. Now, now notice all these missiles hanging out there from that hot sun and going through the air, I think he means comets, and things, of course things they've collected. And the first thing you know is just was an iceberg. It started as an iceberg.*
- (38) *Now, this was the earth come into existence, just a big old piece of cinder flew of yonder. Down beneath it now nothing but a turning, burning volcano, completely, they erupt and and some of them in there are volcanic. Science claims that this world, the crust on top of it where we live, is just about like the peeling of an apple. And all below it, there's 25,000 miles around, probably 8,000 miles thick, it's a burning volcano.*
- (39) *Two thirds of the earth, better than two thirds, is water; and one third land, or just about a third. Now look it the crust were living on, it's full of dangerous explosives, gas, oil and everything like that. Right? Sulphur and those things. The two thirds of it, better than two thirds water. What's the point of water? Hydrogen and oxygen, they're explosives, both of them. Right.*
- (40) *There's enough electricity in every room to separate the heat from the cold, it'll make enough electricity to burst a room. You can put enough atoms in a golf ball to blow New York off the face of the earth. Then man, sitting on a pot of hell, hits himself on the chest and defies God's Word...Hell is beneath us.*
- (41) *Now notice, but now when this first was found out, when Jesus...Now watch the little halo yonder. Now I can see it move out to this earth and get over the top of it and begin to move over close to the sun. That's what it said, "The Spirit of God moved upon the face of the deep," I think that's what he's got in mind. It's nothing but a big ball of ice. And when it gets to melting the great big glacier cuts through the northlands and comes down and Kansas cut out, Texas cut out, all the places right down the Gulf of Mexico. And the first thing you know the whole things covered with water.*



- (42) *Now we go to Genesis 1:1, we get the Bible now... "The worlds without form, and void; and water upon the face of the deep. And the Spirit of God moved upon the face of the waters." Separates the water, the earth dried off. Vegetation and everything, He made the moon. Sets the boundaries and so on.*
- (43) *He got all those things together. Made all the other things, like animal life, bird life, bees, monkeys, what ever it was on earth. Then ask the question, "Let us make man in our image."*
- (44) *Now, if a man was made something like the little sacred Light yonder, something like that, it could not be seen (which is a spiritual Being). He manifested, or unfolded Himself a little more, to make a trinity of Himself by, Father, Son, and Holy Ghost. And here was God, unfolding Himself now, down into, "Let us make man," which was His Son, an offspring from Him, "man in our own image," he was a spiritual being. "And let him have dominion over the fish, cattle of the field and so on."*
- (45) *Now, the man led the cattle, everything, like the Holy Spirit leads a real believer today. The Voice of God out there...the voice of man, rather, could speak and say...call the cattle this way, call the sheep this way, and the fish over this water, and so on. He had dominion, they obeyed him.*
- (46) *Now, but then there was no man to till the soil, Genesis 2. "And then God formed man out of the dust of the earth." Now we follow it, He formed him out of the dust of the earth, and put this supernatural spirit...In him I suppose he means to say.*
- (47) *Now he was laying there. I have many pictures how it was, but let's take this picture. Adam standing there just like a tree, with it's roots in the ground and God said, "Let there be." He breathed the breath of life into him and he jumped, he came to himself and he was. And he breathed in the breath of life, and he became a living soul. Now he began to move, and to move on.*
- (48) *Now then God took from his side a piece of him, a rib, and made a woman. Now, where did He get the spirit, woman? See? In Genesis, "Let us make man in our own image, after his likeness created them male and female." He made the burly spirit for man; the tender little delicate, feminish spirit for the woman.*

Then he talks about her for a bit, we can just miss that. Now,

- (33) *Now, back there, when this little halo comes. Now, we can't see anything yet, but just by our eyes, just supernatural we see a halo standing there. Now, that's the Son of God, the Logos.*

Now he said that. Now a prophet can't change his mind and say, "Well I know better now." See? Because the Logos came out of God, intrinsically, absolutely God. God was in It.

- (33) *...Now, I can see Him playing around like a little child, around the Father's door, with all eternity. See? And, then in His imaginary makeup He began to think of what He would say, and "Let there be light."*
- (34) *When He did, an atom burst forth and the sun came into existence. She whirled for hundreds of millions of years, forming clinkers and so on, and breaking down the atoms, and so on. Right down the line there.*

Now, let me see here, I want to get, okay...So anyway He got the creation of man and woman.

- (54) *He knew He was going to make the women by...so He knew He was going to have some women, so He just made their spirit right there. I don't know what he's really all talking about right there. "He created man" in a prefigure, "male and female."*
- (55) *And then God made man, not in His own image. This body is not in the image of God, this body's the image of the beasts.*

Now that's what we're looking at--they're mammals.

- (57) *Now notice. God knew in the beginning that He was going to have men and women, and He knew that Christ would be here and that He would have to bring Jesus, and He'd be crucified. And Jesus told the disciples, when He was here on earth, that He "knew them even before the foundation of the world," before the worlds were in existence. Especially did He tell them, "Before Abraham was, I am."*
- (58) *And God said, also, Paul speaking in Ephesians, "That we were in Christ before the world began."*
- (60) *That's pretty good. Isn't it? That's wonderful. Before the foundation of the world God knew Orman Neville, and knew he'd preach the gospel. Isn't that wonderful? Has chosen, Why he's a member of the Church, and God knew he was going to have that Church. He said, Paul speaking to the church in Ephesus, "He has chosen us in Him." Now, we're all the members of the body of Christ. Is that right? And God before the world was formed chose you and I, chose you and me, in Him before the world was ever formed. My, isn't that wonderful?*
- (61) *Now, the first man, now, He made the first man in His image, and we're returning back to that image, that's right, to our first created image. We're turning back to it.*
- (62) *When God created me, William Branham, I was before the foundation of the world, he made my being, my spirit. I wasn't conscious of anything as far as I know, but I was there. I don't believe you're getting it. But now, just a minute, Jesus told the disciples He "knew them before the foundation of the world," and Paul said here, "Chosen in Him before the world began." Now, there was some part of me, Orman Neville, and the rest of you all here, that's in Jesus before the*

*world ever began. And here's to my analysis of that. I think that the people today that are possessed with this Spirit, or the spirit, a part of those angelic beings, spirits that rotated off of God, that never fell in the beginning and rested and resisted the Devil's lie in Heaven.*

Now that's what he's preaching at that point. I can go along with that, I just don't let it bother me. In other words he said, "That those angelic beings rotated off of God." Now if they rotated off of God and they are spirits and we are a part of that, that's something I don't understand and I'm going to leave it at that point. And he talks about:

- (63) *Two thirds of earth is in sin, Two thirds was under water, and so on. Two thirds of the angels fell, or kicked out and those are demons. They come in the end, inhabit people.* (64) *Those spirits that were made up back there when God began to make man off there in His Own image. Created those supernatural beings, those spirits.*
- (65) *And He put man in the dust of the earth, which was the first man, Adam. And that man was made after the image, the human man here, is made after the image of an animal. So he's talking about that again. These human bodies are made in the image of animals.*
- (66) *We've got a hand like a monkey, a foot like a bear... And he talks about little baby bear and skin of a little child, they're identical.*
- (67) *You take the Holy Ghost off of man, he's lower than the animal, he's lower, worse than animals. That's a hard thing to say. But if you take man that's unregenerated in his mind, without the Holy Spirit to direct him, his thoughts, things like that, he would throw a baby out of his mother's arms and ravish her for beastly lust. That's exactly true and that happens all the time.*
- (68) *A woman that's no good. Take an old hog, mother hog, and old dog, give it all kinds of things, but her morals are just for her puppies, and hog's for piggies, but an ornery no account woman, she's just filth all the time. That's right. Remember, you're without Christ, your morals can drop below those of animals.*
- (69) *Dogs don't have to wear clothes to cover themselves, no other animal. It was man that fell, not the animal life, but the animal life. But, being under the man,( human life), was subject to it because man was his guide and his supreme leader. And every beast in the field fears man. And he talks about animals fearing man.*
- (71) *But notice now, the man when he came down here...Now look... "Now what is that about William Branham?"*
- (72) *Now, here you get God in just exactly, and in between oneness and trinity, you'll get the thing just exactly right now. That's his quote and he doesn't explain it. He says himself, he said, "I know what I mean but I don't know how to explain it." Now look! When God dropped, unfolded Himself, unfolded Himself down till He come down to this man. Now he doesn't explain it anymore than that. Now, man sinned not in his spirit, but in his body, lust and passion. Now remember he*

told you that because, "That which is born of God doesn't sin." *Then he sinned and separated himself from God in the body. Then God, the Logos, the very Creator of him came down and was made in the image of man. Took on Himself the animal form. Man was made in the image of God, and then he was made in the image of a beast, and he fell. And God came down in the image of man, in the man Christ Jesus, to suffer pain. God could not suffer pain in the Spirit. How could He suffer physical pain in the Spirit? He couldn't do it. So God unfolded Himself and was made in the image of man, to redeem the man that was lost.*

- (73) *Then God suffered in the flesh. "Without controversy," that's the argument, "great is the mystery of Godliness. For God is manifested in flesh, seen of angels, crucified, believed on, received up to Heaven the right hand of God." See?... "God was in Christ reconciling the world to Himself." See what love is? The love of God!*

Now that's where Bro. Branham, let's see...*then God made the man not in His own image, this body is not the image of God, this body is the image of beast.* Now notice, so that's what he says here. Now that's where Bro. Branham ends this on this dissertation and when he goes way back.

Now, there's no way at this point, with all the Scripture I've quoted, that I can give you a direct statement that you can take with you and prove to any Trinitarian, or any Oneness, that he's wrong and we are right. I cannot take what Bro. Branham said and apply the Scriptures--I've done it--to the extent that we can put it in a nut shell and make an article of faith--Bro. Branham didn't do it. Now, before we close I want to read, and then we'll go back to studying where we were before. I want to go to paragraph sixty-eight. If I can find it here. Okay.

[Who Is This Melchisedec]

- (68) *Now, the difference between Him and you as a son...See, he was at the beginning the Word, an En morphe body. He came in and lived in that in the Person of Melchisedec. Now he's talking about Jesus there. We're talking physical. Then later... We never heard anymore of Melchisedec, because He became Jesus Christ. Melchisedec was the Priest, but He became Jesus Christ. Now, you bypassed that...*

Now, I want to go to page 19, we haven't come that far yet and I want to read paragraph 95, where Bro. Branham is talking of the theophonic form that was seen by the witch of Endor, and different ones, and now he comes down here discerning what the Seals has brought to his attention.

- (95) *Now, the true revelation of Melchisedec comes into view is--that He was God, the Word, before He became flesh, God the Word. Because He had to be; no one else could be immortal like Him. See, I had father and mother; you did too. Jesus had father and mother. But this*

*Man had no father or had no mother. Jesus had a time He started; this Man didn't. Jesus gave His life; this Man couldn't, because He was Life. And it's the self same Man, or person, or God all the time. I hope God reveals it to you. It's the self same Person all the time.*

Now there is the mystery. There's the conundrum. And the answer simply lies in one thing--that whatever you know about God in Sonship, whatever you know about the beginning, or you don't know about the beginning, there is one thing you do know--that God was in Christ, period. And it was the Life of God generically that brought forth this One in whom He was. So this One is the only begotten Son of God. And God was in Him the same as He was in the Anointing, the Pillar of Fire that hung over Israel, and there He came as God hovering the people.

But this One that we saw, who came to do the will of God. There is only one who can do the will of God and that is God Himself. "I stand behind my Word to perform It." So therefore God in the form of Sonship, God in Christ, gave His life. We can understand that. To go beyond that at this point I can't do it but I want you to rest with me today and understand--we are not Oneness, we are not Threeness, we are not Twoness, that's too fishy if you want to know the truth. Anything like fish stinks. I'm not being sacrilegious, it just came to my mind, it's absolutely the truth. We haven't got, to me, it's just a bunch of hogwash, it's nonsense.

We believe in one God and we've tried to begin through the eyes of the prophet to see exactly this One who was Melchisedec, God Himself in a form, and Melchisedec remember, is a Priest of God who ministers to the people. Aaron is a priest of God amongst men who ministers to God. Now, at the very end time, and we see Melchisedec as that first form, real human form, well Melchisedec is God ministering to the people, a special order. At the end time where He ministers, as Bro. Branham says, a part of Himself in communion, the same God has returned today in a Pillar of Fire to minister to you and me, and minister that part of Him which will bring us immortality in frail human bodies. God ministering Himself to mankind.

And we're looking at these great mysteries, brother/sister, but I'm trying to do my best to show you what I'm looking at and seeing what the prophet said, and doing my best to put it all together in such a way that I can explain it and say, "Here, we go from point, to point," but I am not able at this point to do it but have done my best to deliver my soul and show you, "There is only one God."

And what you've seen is God all the time and what you're seeing now is God all the time, and what you're going to see is God all the time. And you'll always see the three, you'll always see the Pillar of Fire, that's eternal and that takes you right back to the seed to the beginning. The Pillar of Fire, the Lamb, the Bride and out there all beyond. You can't change it. Show me where there's three gods.

You can worship Jesus as God because that's a form of some to worship. He never...He said, they said, "Good master, tell us these things." He said, "Why do you call me good, there's only one good and that's God. Are you recognizing God's in Me?" See? He never asked for worship. He said, "Worship God." But when they did worship Him, in the Resurrection, He

accepted it. When Peter by revelation said, "Thou art the Christ, the Son of the living God," that was the perfect revelation of that hour and God was in Christ.

So that's what you're looking at today. I hope you got, I hope you understand as you haven't understood before. I'll give you if you want, you can ask questions but this gives me a chance now to go ahead with the rest of the message and I trust it's been a blessing to you. To me it's a blessing just to begin to, just to talk about it and to try to get it to the place where we can move on. At this time let's rise and be dismissed.

Gracious Heavenly Father, we've taken a long time with Your Word today. I hope I have not worn the people out, O God; and yet if we are worn out there's a Life that's in this Word that'll give us strength we've never had before, so the body's bound to wear out Lord and that's good it does. The mind wears out, it's good that it does. It opens the door for Your thoughts to come in, the body wears out, opens the door for the theophonic form, opens the door, Lord, for the coming hour when some people standing here, perhaps young ones, no doubt some young ones, will have a glorified body and get out of this world, Lord.

So Father we know what's eroding, there's something to take its place that doesn't erode. And I trust, Lord, this Word that we've had today, studied around, difficult to see, no doubt picked to pieces by anybody that'll hear the tape and hear my voice could pick it to pieces, Lord. We're trying to look at it with the Light that you give Father, and I believe the Light is true what You've given us at this point, if there's something further, O God, You'll show us and help us, but at this point we do know, Lord, what the prophet said and we stand with it Living God the best we can.

Help us where we're weak Lord to go all the way with You. Help us Lord to be strong in the power of Your might and understand our own potential to fall Lord, our potential is downward while Your potential is upward. So Father, where we lack today, O God, help us to just make up now and go forward moving. In the Name of Jesus Christ, unto the King eternal, immortal, invisible, the only wise God, be all powerful, in honor and glory through Jesus Christ our Saviour. Amen.

The Lord Bless You. 'Take the Name of Jesus with you.'