

Who Is This Melchisedec #23

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Let us pray. Heavenly Father, we welcome You in our presence this evening through the Blood of the Lord Jesus Christ, having made separation of us from the world, Lord, to be a sanctified people, holy without blame before You--through love Lord You've done this, predestinated to that end. We thank You Lord that we are able by the acceptance of Your messenger that you sent in this last day to get the revelation that You have for us Lord in this last hour, the restoration of Your Word, a reality as never before; God Himself head of the church, putting all things in order for the great Wedding Supper. Father, we appreciate that.

Now teach us Words of Life tonight we pray, and fill us to the full with those same Words of Life that that Life might come forward in the plan of the Resurrection and the New Jerusalem which You have for us. We shall praise Your Name forever. In Jesus' Name we pray. Amen. You may be seated.

Now, I realize we're taking a lot of time on this message, "Who Is Melchisedec?", but I believe the reason for the length of time that we are employing ourselves in its study is because of 1st chapter of Ephesians beginning especially at verse seventeen--Paul praying:

- (17) That the God of our Lord Jesus Christ, the Father of glory, (Now the God of our Lord Jesus Christ and the Father of glory are the same person.) may give unto you the spirit of wisdom and revelation in the knowledge of him: (It could be read; "May give unto you the spirit of wisdom even revelation in the knowledge of him.")
- (18) The eyes of your understanding being enlightened; that you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

Now that's the revelation that we are to receive. You'll notice it's a revelation of God, especially of the individual, a knowledge of Him, which in turn will lighten our souls, our eyes with understanding, (the inner man), to the end that we may know what is the hope of His calling and what the riches of the glory of His inheritance in the saints is. This brings about the further knowledge, the dynamics following the spiritually energized mechanics.

- (19) And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
- (20) Which he wrought in Christ, when he raised him from the dead,

So the living Bride will experience the same power that Jesus Himself experienced when He was raised from the dead and the dead will also receive the same mighty experience, and

even beyond that because the body of Jesus did not corrupt, so that His was not a creation from the dead as theirs will be, and then of course that will put us into a Rapture.

Now, eight years ago, I suppose it's eight years ago now, we took a whole series which I enjoyed, preached maybe twenty-four, twenty-eight sermons on just this little section in here, took every single word and looked at it as carefully as I could to get to the bottom of it. And also we took an understanding of the Presence of God, all those various words that speak and describe it; but as we go along the same Word always is more illuminating and illuminated to us, it's illuminated to us and then it's illuminating in the sense that the dynamics of it work within us, within the soul and then extends to the cells. And just wondering tonight about why we are so long on this subject here, I've come to the conclusion that this message gives us more of an understanding of what this set of Scriptures is than any other sermon that Bro. Branham actually preached.

Now, we have received and are receiving from his messages, and particularly this, the revelation of who, and what, and how God is, and that relationship to us to the extent that the eyes of our understanding is enlightened, that we may know what is the earnest expectation of His calling--and we could even use the conjunction K there as the word even because it can be a preposition, even what the richest of the glory of His inheritance in the saints. In other words: what God is desiring to bring forth and will bring forth being God is His inheritance in the saints.

Now, actually in the Greek the word 'calling' with the preposition 'His--designates that it is literally His own calling and we can know what the calling of God is, the real calling, we're going to talk about it tonight as the word calling is really vocation as in contradistinction to avocation. So therefore God would have a distinct position superior and dominant above all other positions, and if we are not privy to God's own wisdom concerning Himself and His particular prominent or elite position that He desires, we could unfavorably attribute to Him other positions that are inferior instead of attributing the superior position.

Now I hope you're following what I'm saying--it's not all that hard. So, as we look at this God is trying to get across to us--as I see this in this message of Bro. Branham's, the sermons he's preached and the great revelation of the Word--that God is trying to get across to us what actually he has to do with all of this and I refer to this as six thousand years of mankind history, and anything else that might precede it relative to us, and anything subsequent to it. What is it? What is he avoking? And what the riches, even the riches of the glory of His inheritance in the saints.

Now, let's look at then the thought of inheritance, and of course I thought right away I'm going to have to go to the Psalms and so I did. And I want to look at the Psalms with this for a little bit before we get to the sermon, and this sixteenth Psalm is this great Psalm where Jesus is speaking...David is speaking in the first person, God speaking through him and he said:

(1) Preserve me, O God: for in thee do I put my trust.

- (2) O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee;
- (3) But to the saints that are in the earth, and to the excellent, in whom is all my delight.
- (4) Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips.
- (5) The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot.

“The Lord is the portion of mine inheritance.” Now you notice in there, The Lord is the portion of our inheritance, and that's good to know that.

Now let's go to the twenty-eighth Psalm and the seventh verse.

- (7) The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.
- (8) The LORD is their strength, and he is the saving strength of his anointed.
- (9) Save thy people, and bless thine inheritance: (God is our inheritance and we are God's inheritance.) feed them also, and lift them up...

Psalm 33:12

- (12) Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance. (And inheritors also.)

Psalm 78:71

- (71) From following the ewes great with young....

Let's read seventy.

- (70) He chose David also his servant, and took him from the sheepfolds:
- (71) From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.

David there, the prophet king inheriting the people.

Now let's go to Mark the twelfth chapter and read a bit, first verse.

- (1) And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat,

and built a tower, and let it out to husbandmen, and went into a far country.

- (2) And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.
- (3) But they caught him, and beat him, and sent him away empty.
- (4) And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.
- (5) Again he sent another; and him they killed, and many others; beating some, and killing some.
- (6) Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.
- (7) But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.
- (8) And they took him, and killed him, and cast him out of the vineyard.
- (9) What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.
- (10) And have you not read this scripture: The stone which the builders rejected is become the head of the corner:
- (11) This was the Lord's doing, and it is marvellous in our eyes?
- (12) They sought to lay hold of him, but feared the people:

See? But they understood that they were the inheritance of God and the Pharisees and Scribes were taking over the inheritance of God, the people of God, and destroying them. What will He do then? What's God going to do with the churches, the priests, the lawyers, the doctors, the theologians, who have attempted to destroy and try to take over the inheritance of God? There's nothing left for them but destruction. Now, I just wanted to bring that to your attention so you'll know why we are talking at length upon God and upon us.

Now, we're at page nineteen and paragraph ninety-five which I won't read quite at this time and here at this particular point Bro. Branham is making a very definite statement as to who Melchisedec is and this is not the first time he points out Melchisedec is actually God made visible in a certain substantial form, which was the form that appeared to be the form of a man, and could actually function as a man in so far as eating, and drinking, and doing those things that God of course would do. And at the time that he says this in paragraph ninety-five, he says in paragraph ninety-four that which is previously said, that this revelation here is a part of the Seven Seals and no doubt a portion of, if not one of the Seven Thunders actually.

So, what we see here as I look at this; is the God of our Lord Jesus Christ, the Father of glory, has come down because He is that Spirit of wisdom and revelation because only He can reveal Himself and to whom He will because God alone knows God, and He's the only wise One. He's coming to bring a knowledge of Himself and that knowledge of Himself will throw a light upon the inheritance, will throw a light upon the people even as Bro. Branham said, *Jesus*,

you and we came the same way, except He showed us where there was one major discrepancy or deferring from that pattern and he spoke of that theophonic form.

Now, what I want to do here is to more or less read my notes and I hope I can cover this quite rapidly on the grounds we want to have a communion service, foot washing tonight. So we'll just start up here and we're going to put God up here, and that's God, and my writing is horrible but this God, this known as pre-Logos God, or pre-creation God--that's what we'll look at there. That'd be number one. And number two, we're going to look at God, and this is going to be Logos God because in the beginning was the Word, the Word was with God, and the Word was God so Logos was God--this was the Logos God. And then down here of course we've got here God...whoops I put a three there by putting God here, okay God...and we'll put there then this is an actual creation etc.

All right, now, to begin with and I won't write this in because it's going to be too hard and you won't likely be able to read it anyway except you hear me tell it by God.

Number one up there: which is Logos God, we look at two distinct factors: pre-Logos God, pre-creation, pre-anything where there was not even a breath of air nor nothing moved because there's nothing to move, we just saw God all alone. And in there we see number one: Omniscience; and that is original, perfect, and true, and that's the source of all wisdom and knowledge even to the extent of that which is perverted. Omniscient.

Number two: is Omnipotence--the only source of power. All power is of God. Now, we know the truth as it is in Christ Jesus, Paul makes this statement so we see where Christ becomes the truth. He said, "I am the way, the truth, the life." But before that we see Omniscience and Omnipotence.

Then the next one we see is Logos God which is the beginning of creation. Without Logos there would be no creation at all. Now the word 'Logos' as we've said before, comes from the word 'Lego' which has within it about five distinct meanings, four special ones.

1. To lay or to spread out.

Now you've got to apply this to God when there was only Omniscience and Omnipotence, God wasn't doing anything about anything, with anything--except, He was bringing it all together. See? You and I can't do that. If we were omnipotent and omniscient we could do it. We can't do it. We never get our act together. See? God got His act together on the principal of Omniscience which induced foreknowledge, which was acceptable by Omnipotence. Huh? We're not little kids, you can understand what I'm saying.

1. To lay, to spread out.

In other words, all the resources within Him, options and so on you might say, were laid out. But when you talk like this you give God a bad name because God does not deal in options.

You've got a God that knows what He knows what He knows what He knows and always knew it, intrinsically and essentially and you've got to look at that. You must look at Him in the terms of absolute--it's necessary.

2. Then pick out, lay out, pick out.

That means categorize into a master plan all the things coming in.

3. Gather.

That would be synthesize as in doctrine and perfect orientation, and unity so that everything would be harmonious, nothing out of order. You wouldn't even have one leaf turning in contradistinction to another leaf. You wouldn't have one hair growing gray while the rest of the hair stayed black, or one hair stayed black and all the rest went gray. Now perfect orientation.

4. To pick up, to package, get ready for action.

Then comes:

5. Logos.

All what God put together, God Himself starts to manifest and He is Logos God at that particular point. Now, thus we see:

1. God as incipient or potential as to manifestation He is El, Ella, or Elohim, which is; the strong One bound by an oath. God the omniscient One who cannot use His strength apart from His wisdom and His wisdom apart from His strength. The strong One bound by an oath. The ever faithful never changing God.

2. God beginning within Himself to be Elohim by God manifesting Himself in the first step as Elohim, which is Word or Logos. He has to make a step now. Something's got to start to happen so that from Logos, which means: He enters into manifesting, which will embrace of course creation. And that's what the Bible says. "In the beginning was the Word, the Word is with God, and the Word was God, and all things were made by Him, and there's nothing made that wasn't made by Him."

So here we are following our steps. It's quite clear. It's really very simple. Now, before we go a step further we must know where God positions Himself as to His major role or ultimate purpose. The priority of His omniscience which is God's ultimate, or natural outworking of His own nature or what came out as God is actually by His own nature and attributes. Let me get that again for you. In other words, what God is naturally, intrinsically, being God and cannot change and cannot help being God, what would come forth naturally from that as the pre-dominant.

Now, pre-dominant through Logos. Now it's going to be pre-dominant through Logos. Right? Because there's nothing there to be dominant over. You can be dominant within yourself as to your traits and capabilities but if there isn't something there to work it out you can't really say, "Well my pre-dominant trait and my capabilities lie in the realm of something that isn't there." Do you follow me? Like you take an aptitude test and you write a very good test and you come out and you say, "Well you could be a tremendous chef. On the other hand you could be a mighty good chemist." And you could end up as a tremendous chef chemist who takes products and makes wonderful things and bakes with them.

I knew a man that died that was that kind of person--Dr. Clifford, what's his name anyway? Dr. Cliff. Every time you eat a chiffon pie a chemist is the one that baked it to begin with. So you see you could be a pretty good chef but the thing is this, he wasn't a chef per se, he was a chemist from the innate and he wouldn't have been that if there hadn't of been a field of chemistry. Do you understand what I'm saying? So therefore God must now become dominant or have within Him the pre-dominant that lies within Him if He is going to take a headship based upon a creation. Okay, pre-dominant through Logos because of what He actually is in His own nature.

Now working the alpha and omega principle--now keep everything in mind as I talk, bring your thoughts right in line with mine--working the alpha and omega principle, we're talking about this dominance and what really lies within God and everything else will move around it. See? Working the alpha and omega principle and taking the true question, "What is the dominant, the pre-dominant?" from the true answer which we know is Revelation twenty-two, the Lamb on the throne of Mt. Zion, the Pillar of Fire above it; and Hebrews two which is the Son with many redeemed sons praising God. See?

Now, fully explained a redeemed people and a redeemed creation. The original Logos or expression of God has to be Father. Right--because the Son is on the throne and all the sons are in this great holy convocation which is Eternal. The picture is absolutely one of the Father and His family. Now Dr. Kenyan understood that but he didn't know what we know he just took a hit at it and made it a principle. The original Logos or expression of God has to be Father as the inspiration for all creation as to its reason of being, no matter what appears or is seen to come to pass.

Now see what I said awhile ago? You can look and miss what it's all about because you've got your eyes on a wrong track. Now remember they did that in the book of Romans; who when they had a knowledge of God turned down the knowledge of God and ended up worshipping beasts. And what did Bro. Branham say was the god of this world? A naked woman, a goddess. Pretty soon, I don't know she is going to have to fight for her principles because the men are going at men but the whole thing is infected. See?

No matter what you see you must keep your eyes on the ultimate. This is ultimate principle and all else is expected to facilitate, expedite and enhance it as subordinate and

complimentary to it because what you're doing is looking at what comes out at the end and on top which is a Father having redeemed His children and the redemption applies to children.

Now so you don't get carried away and start screaming about redemption, huh? If there weren't any kids you couldn't redeem them. The children are not secondary--the children are primary. God being a Saviour it was necessary He predestinate a fallen child in order to give Himself a reason and purpose of being. But what if He couldn't have children? You can't look in my understanding at this point, we cannot look at the bare factor of redemption and become like the world out there who believe man is just anybody with a free choice, it doesn't really matter, there is no foreknowledge, there is no election, there is no predestination, it's just everybody's a reprobate, everybody's a goat, and somehow by divine alchemy they get turned from goats into sheep, dogs and pigs into sheep--doesn't work. It doesn't work.

I'm looking at the pre-dominant. The Father and His family is the Eternal and Immortal scenario. History, or the story of God and His family is absolutely autobiography and biography. Now what's autobiography and what's biography? Well you know what that is. Okay, in this message of Melchisedec Bro. Branham is saying as the mouth or voice of God, and I'm going to speak for Bro. Branham from my notes and here's what he'd be saying:

Little Bride, to whom all the mysteries are being revealed let me tell you about myself and about yourselves. God speaking through a prophet and I'm taking that place and using this as...you just listen. *At the time when there was absolutely nothing or anybody except Me I began preparation for you and your welfare by first of all forming My essential self into a personal God who could and would express Himself to His family.* You've got to have someone to have a family and family demands expression. And because the God who could and would express Himself to His family, and because the expression must be that of Father and it must be alpha, the very first thing was to bring forth a Son who is rightly described by Paul in the book of Hebrews in chapter one to three.

Now as the Father notice:

- (1) God, who in many parts and many ways spake in times past unto the fathers in the prophets,
- (2) Hath in these last days spoken unto us in Son, whom he hath appointed heir of all things, by whom also he made the worlds; (The ages.)
- (3) Who being the brightness of his glory, the express image of his person, and upholding all things by the word of his power,

Now that is the original Son. You can't get away from it. At that time He had not taken on flesh, He had not died. So here, God who could and would express Himself and that expression would have to be that of a Father because we're working backwards. In our case we have to work from the seen to the unseen.

Now we see all this brought to our attention. It is to be noted that this Son came as all sons come--by begetting and birth. So that foreknowledge and election, and predestination are manifested immediately as a sovereign purpose. Now you might not think that but that's absolutely true. Peter says he was elected, he was absolutely foreknown and he was predestinated. Now what are you going to do about that? You going to sit here as a bunch of old Methodist, Mennonite, Nazarene, Missionary Alliance, Pentecostal, Armenian, Legalists? And that takes in the Catholics too because anybody in the Catholic church that says, "I was surely predestinated," the Pope says, "Let it be an anathema to that man, let him be accursed." Yet instantly you see foreknowledge, election, predestination and Bro. Branham brought that out in this message on Melchisedec. You know he did because he said, *Predestination is in full view*. Okay?

This is His sovereign purpose; that this act supersedes all acts of creation is wondered at but explained by your prophet from Rev 3:14 and stated by Paul in Eph 3:9, Col 1:12-19. Now that this act of bringing forth the Son, foreknown, elected, predestinated starts from the very beginning. Absolutely was brought out by Bro. Branham when he said, *Jesus Christ mentioning in Revelation 3:14, the beginning of the creation of God*. He explains, *As God beginning to form Himself in human flesh*. Paul also tells of it. The pre-existent One in Eph 3:9. Categorically says:

- (9) And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

Notice he said that. Notice what it says in Colossians and here is where it all starts to get God down into a human figure to be one with His family. Col 1:15.

- (15) Who is the image of the invisible God, (That's what Paul said.) 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:

That's right, everything's put under His feet except God Himself.

- (17) He is before all things and by him all things do consist. (And he has the pre-eminence.)

And William Branham said, God creating Himself in the form of human flesh, it started way back there. The first and only Son begotten and born in the beginning was the start of the journey to Emmanuel where God could literally form Himself into human flesh by the virgin birth. God in Christ Messiah because they are the same thing. Messiah, Messiah is the Hebrew word and Christ means the anointed one or the anointing. And this first Son and only begotten One--now that's His special name, He's different from us--was not another God known as God the Son coming forth from a spirit fountain with identical substance of one mind and purpose

and essence as Trinitarians say but is the "Son of God" as spoken of by Jesus Himself in Jn 17:15 [5], who said, "Restore to me the glory which I had with you in the beginning when you were my glory." And is separate and distinct from me, from God Himself, even as all sons are separate and distinct from their source though they be one with their own father.

Now you could literally say, "All right, God cloned Himself." I don't like the expression but let's say that He did. Let's say that somehow we lost the image but we were clones of God. I want to ask you a question: would those clones be identical to the one from whom the cell came in the sense that they had no identity of their own? You would say, "Sure they had identity. Sure they had principles. Sure they had knowledge." Then it's not the same person. No, it's not the same person. Then Jesus in God is not the same person except where you use terminology where the word Jesus is Jehovah Saviour and you're designating positively a major attribute or a role that's played by Almighty God.

Then notice, how your prophet described creation by Christ Jesus when he answered in Genesis, Questions on Genesis, and on to the creating and forming of man. Now he took it right from the literal beginning and birth of Christ coming forth in the beginning to the creation of man. Now once paternity is established and God is established as paternal, then all other creation formed in the paternal mind can now come forth for all the sons. In other words what we're looking at is this, what ever was in the mind of God as Father, all of that must accrue to the sons so the principles of what is inherent in God will one day all of it devolve upon His children.

Also you can see that whereas the Only-Begotten came out of the Father, as the Father alone was the source, there was nothing else there to birth, and born means: to come forth from, and Jesus says, "I came out of the Father," Adam and consequently you did not. That's right--did not, as we know Jesus came. "Let us make man in our image," is followed by, "so God created man in His own image, the image of God created he him," and also, "God formed man of the dust of the ground and breathed into His nostrils the breath of life and man became a living soul." That is certainly not Heb 1:3. No, no it is not. See? But it does have to do with Philipians the 2nd chapter, where that one of Heb 1:3, laid it aside and took upon the form of man to be the mask or the veil of God in order to give life to His lost ones. And we'll see that in a little while.

Notice how in Genesis it said, "Let us make man in our image and after our likeness." So God created man in His own image. But what is the image of God? Well Bro. Branham said, *First of all an image with God who is Spirit, therefore in Him was making spirit.* But I want to ask the question: who is the true image of God? Christ. So we see *God in the Son*, as Bro. Branham says, speaking on this great occasion wherein there will be many, many brought forth. See?

All right, it is not then Heb 1:3 and notice what is spoken to the Only-Begotten Son in Hebrews one, beginning at verse four.

- (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?

He created angels--this is a begetting, a causing to conceive from a source which brings conception. How'd you like to conceive an automobile? Stupid--it couldn't be done. You can make them and form them, you can produce them, but you can't conceive them. This is a conception, a begetting and a birthing. See?

- (5) ...And again I will be to him a Father, and he shall be to me a Son?
(6) And again, when he bringeth the first begotten into the world, he saith, And let all the angels of God worship him.

And the angels, they are only ministering spirits, ministering flames of fire.

- (8) But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

And so on, right on down, and you can carry this through to the 2nd chapter, the fifth verse.

- (5) For unto the angels hath he not put in subjection the world to come, whereof we speak.

It's putting into subjection to Jesus the Christ into us. And who's going to do it? God's doing it right at this very minute.

- (6) But one in a certain place testified, saying, What is man, that thou art mindful of him? or the Son of man, that thou visitest him?
(7) You made Him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:
(8) Put all things under his feet.

Now he's talking there of something different. He's talking of Him coming now to the place of human sonship. See? He laid it all aside, took upon Himself the form of a man and get it all back again. That's what you're looking at. Don't be carried away with Trinitarian hogwash and Jesus Only doctrine--get the picture. Now, this is a great contrast to Gen 1:26-29.

- (26) ...Let us make man in our image,
(28) (And put him over the beast of the fields, and the fowls and those things on the earth.)

No angels are worshipping Him and He's not controlling angels, and He doesn't have the power of the world to come--somebody else has got it and by His merits we get it. Then notice in Genesis three what happened. Kicked out of the garden, becomes unrighteous. Show me

where Christ ever failed. You're talking of two difference. You're talking of the Only-Begotten Son as Bro. Branham said, *Had a theophonic form*. And the other ones who did not have it but went into flesh-to-be-tempted and they sinned. But because, though they were alienated, see? Aliens, they were still sons of God. Now see, watch the fatherhood of God bring them back. The father and the prodigal son and all these things obtain in there.

Notice now how the creation into the form of human flesh can come because all other sons save the Only-Begotten are of flesh begun. Look it, let's take a look at it. All other sons are flesh begun. This was not flesh begun. Adam was flesh, formed, created, breathed on by God, Son of God. But look it over here in Luke, first chapter, verse thirty.

- (30) And the angel said unto Mary, Fear not, Mary: for thou hast found favour with God.
- (31) Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name (Jehovah Saviour) JESUS. (That's Joshua.)
- (32) He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

Now what does that mean? Did she say, "You're going to bring forth God out of your womb? Mary the mother of God?" That's absolutely heathen doctrine. Blasphemous folly.

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- (33) And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.
- (34) And Mary said, How's this thing going to be, I don't know man? (I'm not married to anybody yet, living with anybody.)
- (35) The Holy Ghost shall come upon thee, the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

It doesn't say, "God the son." Says, "The Son of God." See? Let's understand these things. She was caused to conceive by a begetting process. See? And all things are possible with the Presence of God Almighty Himself. And here, here then we're created sperm and egg, physical substance for a flesh body but the life or a person was the Son of God who laid aside His Word form for flesh. Now that's tough! That's the mind boggler and we'll get into more mind boggling.

And be very aware that the Spirit life thought before the Logos began. Go way back here to number one before number two. Be very aware that the Spirit life thought before the Logos began was a redeemed family of sons and a redeemed creation and that's what it was all about--a redeemer Father, but He's Father not just redeemer. He's a Father Redeemer. Everything hinges around the Father and the sons no matter what takes place. No matter what takes place.

"Well I live like a pig." Certainly you live like a pig--you look like a pig but you ain't. You're sheep that got so much mud on you in the hog pen there that...I'm not hitting anybody I'm just trying to get you shaken up to realize what I'm talking about. See? Redeemed creation--thus the first Son was Heb 1:4, as we read, but all other sons bypassed the original form and came as Adam and all have sinned and come short of the glory of God. See? Now it is the Only-Begotten's turn to lay aside His glory of the pre-creation form and that very life, take the form of flesh and grow and live as man but die and give that Life to the rest of the sons. As it was God by Christ creating it is God by Christ redeeming and fulfilling as in Jn 14:7-12 which says:

- (7) (You've seen Me you've seen the Father because He's in me and He's doing the works.)

And in 2 Cor 5:19

- (19) That God was in Christ.

So that's what you're looking at--you're looking at God in Christ. Now, from what I have used in the first person as though God spoke we're going to proceed. Now, let us see in our proceeding the continuity of God in Christ as a continuous principle. We go back to Heb 1:1-2.

- (1) God, who in many parts and in many ways (And in this last day, the last part of the whole speaking of God has come into view. No more parts, the parts are done away.)

Now you can think what you want but I'm telling you the truth because I know I've got the truth--got it from the prophet and I know what he said and what he meant.

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

That's right--He was in the Son. "I'm pleased to dwell in Him."

- (2) Whom he hath appointed heir of all things, by whom also he made the ages; (Way back there and so on.)
- (3) (When he was the glory and the effulgence of God,)

There is no doubt that the prophets were personalities separate and a part from God yet God was in them by actually indwelling them--fact. Now, most people don't want that. They want to quote Peter. "These men, holy men of God were moved by the Holy Ghost." And they think an anointing kind of wham, wham them you know, kind of spoke an elated wonderful manner--that is a lot of bosh and bologny. The Bible said, "God in the prophets," period whether anybody likes it or not--God likes it, the Bible says it. "God in the prophets."

Now, one life suffused by the super imposition of God Himself--that's what the prophet was. One distinct life super infused, or super imposed by God. Then God left that individual and notice that God left Christ in the Garden of Gethsemane too. That these prophets had previous existence--now listen, because this is what jars and rattles the teeth--that these prophets had previous existences and were personalities and particularly predestinated to their office and placed in the body though unaware of it is seen in Jer 1:4-5 and Bro. Branham categorically said, *You have no recollection, anything at all in your mind concerning your previous existence.* That's exactly why spiritism and transmigration of souls and all this junk is in the world today trying to sell people the error of the truth, that we were pre-existent.

You listening? Okay? I know this is kind of deep but I think it's really great. I enjoy it. It's not deep if you just let your own thinking go. Phooey on your thinking. Listen, Jer 1:4.

- (4) Then the word of the LORD came unto me saying,
- (5) Before I formed thee in the belly I knew thee; (It didn't say, "I knew about you." Said, "I knew you." See?) and before you came out of the womb I sanctified you, (Like John the Baptist, full of the Holy Ghost.) and ordained thee a prophet unto the nations.

Now, let's go to Gal 1:15.

- (15) When it pleased God, who separated me from my mother's womb, and called me by his grace,

There's another Jeremiah. Why? Because if God does it one way that time He's got to do it every way that time because God and His ways don't change. Okay, let's go to Ephesians one and talk about us, 3rd verse.

- (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: (According that He's our Father.)

That's why He did it. He even let us go astray and redeem us in order to work out in us a more exceeding glory that even Christ couldn't of had except He became flesh and suffered--and I'm going to talk about that as we go along. I haven't got time this evening.

- (4) According as he hath chosen us in him before the foundation of the world,

Right in Logos time. God forming Himself into the Son and sons, giving a part of Himself at a right time. Sperm in a male that actually forms was not there previous to the time it was supposed to form though the organs were there. You understand what I'm saying? It's the same with woman and the ovaries, the little hair like things that come on down and form the egg. So you've got like Logos, then God put it in a continuous form to manifest and bring forth every

son in whatever hour He wanted him brought forth and give him a glory that man could never dream of.

Now, this is hard to receive but Bro. Branham said, *This is something he didn't know a thing about.* Now, page eleven.

- (48) *Notice those of you who tonight have Eternal Life, were with Him and in Him, in His thinking, before there was ever an Angel, star, Cherubim, or anything else. That's eternal. And if you have Eternal Life, you always were. Not your being here, but the shape and form that the infinite God wanted you.*

In other words, you were there but not in the form that you are here. See?

- (49) *Remember, you, your eyes, your stature, whatever you were, you were in His thinking at the beginning. And the only thing that you are is expressed word. Or word in expression. After He thought it, He spoke it, and here you are. If it isn't, you weren't in His thinking, That's the foreknowledge. there's no way at all for you to ever be there, for He's the One that gives Eternal Life.*

Now he tells you right there so we're looking back at this. All right. Now, remember in Job 38:7, and we read this before and Bro. Branham actually uses this. Now he said:

- (4) Where were you when I laid the foundations of the earth?
(7) (Where were you:) when the morning stars sang together, and all the sons of God shouted for joy?

And they're not angels--they're sons because the Bible doesn't make mistakes. Now think that one over. That doesn't spell pre-existence? Let's go to page fifteen.

- (69) *...You can't be a word unless you're a thought. You had to be in the thinking first. But you see, in order to stand temptation you had to bypass the theophany; you had to come down here in flesh to be tempted by sin. And then if you sin..."All the Father hath given Me will come to Me, and I'll raise him up at the last day."*
- (70) *Before the foundation of the world his Name's put on the Lamb's Book of Life. Even got a name. Then from that He become 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 yet we follow the same pattern exactly, the same way, we came the same way he said except that one little thing there and we go back and pick it up, or it picks us up. Then, "If this earthly*

tabernacle is dissolved, we have one already waiting." We have not yet the bodies. But look, when this body receives the Spirit of God, We don't have that theophonic body yet. When this body dies it goes to it but in the meantime: this body receives the Spirit of God, the Immortal Life inside of you. Now the Spirit of God is Eternal but our bodies weren't so therefore now they become immortal, they have that ability to come back and be immortal. And that Spirit of God throws this body, The body we live in now: in subjection.

Now, so what we're looking at here...let me see, something else I want to read here. No, I don't think so. I'll leave that until I get back to ninety-five again. Now, and so every son of God, the gene of God in that soul comes down from God through Adam and to us expressed as Lamb Life--now watch now--this Life that God put into Adam; it's not what He did with Jesus, we bypassed that, ours came through human instrumentality down through Adam through the human race. But watch now--came down through Adam and expressed as Lamb Life in the stream of life of humanity. Now let's look at that in Romans the 9th chapter. Now he said here concerning Israel. Not all is Israel, they're not all the children of God because they're Abraham's seed--no, there's a difference, it comes by election. See? In verse six.

- (6) Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:
- (7) Neither are they the seed of Abraham, are they all children: but, in Isaac shall thy seed be called.
- (8) That is, They which are the children of the flesh, these are not the children of God:

In other words, there is pure straight flesh beings that don't have their origin in God as per Father. They are not ...?... They're written in the stream of life but they weren't in that Book of Life, the Lamb.

- (8) ...But the children of promise are counted for the seed.
- (9) And this is the word of promise, At this time will I come, and Sarah shall have a son.

And then they talk about Essau and Jacob. See?

- (13) One I've loved, one I've hated.

The purpose of God stands in election. The choosing of God. See? Already, already their destiny is sealed before they're in the form of flesh. Why? Because they are already children. They have within them the full scope. Now, that is why Bro. Branham said, *A virgin birth is simple*. See? It was simple. God just by creation of that life, formed the egg and the sperm, simply come forth. Others are traced down for billions and billions of the way that life is

transmitted and this is why childbirth is so sacred and indiscriminate procreation will be judged by God. A bastard child could not be in the house of God for ten generations.

Now, what we see here and what I've been looking at is the very thing I believe was spoken of in Ephesians. Now we continue. Now that we have come this far we can go back to paragraph ninety-five.

- (95) *Now, the true revelation of Melchisedec that comes into view is--that He was God, the Word, before He became flesh, God the Word.*

Now remember that's what Bro. Branham said, *If you call the Word Jesus you have three gods.* This is God Himself in a designated form according to a designated role that He was doing and He used this particular form. There's something I've learned since I've talked about this subject--we'll go along and we'll see it.

- (95) *...Before He became flesh, God the Word. He had to be because no one else could be immortal like Him. Now see, I had father and mother; you had too. Jesus had father and mother. But this Man had no father or 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 same Man all the time. I hope God reveals it to you. The self same Person, Or the self same God: all the time.*

This is what Bro. Branham preached, "The Unveiling of the Mighty God." God using a mask. And remember, this was one mask He used and He used another mask and that was the virgin born Son of God that He used and equates the two together quite simply.

Now, we could start reading in here then, that we read paragraph ninety-five, we go...I go into page ten and paragraph forty-two, starting up there.

- (42) *...He would take the mask off the whole thing and we could see it. At the time of the Laodicean church age.*
- (43) *What a glorious thing! God En morphe, masked in a Pillar of Fire, God, En morphe in a Man called Jesus, God, En morphe in His Church. God using a mask, God veiling Himself, here is the veil He used. All right, God above us, God with us, God in us, the condescension of God. Up there holy, no one could touch Him; He settled upon the mountain. Even if an animal touched the mountain, had to die. And then God came down and changed His tent, and come down and lived with us, became one of us. The Bible said, 1 Timothy 3:16, "Without controversy, great is the mystery of godliness, God was manifested in the flesh"--handled with hands! God ate meat. God drank water. God slept. God cried. He was one of us! Beautiful, typed in the*

Bible. That was God above us, God with us, now it's God in us, the Holy Spirit,

Now notice what he said here, *God En morphe in a man called Jesus*. Who did the crying? The man did. Who said, "Lazarus come forth?" The God did. We're talking about a mask so keep that in mind.

(44) *God came down and become flesh and died the death in Christ.*

Well he said over here, "God can't die." That's what he said here. Listen, now just a minute, we're getting into pretty troubled water here. Looks like Jesus-Only. That's what he said, *Jesus had father and mother, this Man had no father or mother. Jesus had a time when He started, this Man didn't. Jesus gave His life, this Man couldn't*. Now what he says right here, ...?... *He came down and became flesh and died the death in Christ.*

(44) *God came down became flesh and died the death in Christ so that He could clean the Church in order to get into it for fellowship. God loves fellowship. That's what He made man for first, was for fellowship. God dwells alone amongst the Cherubims.*

(45) *Then man fell.*

Just leave it there. Let's read on some more.

(64) *Now in this stage of Melchisedec, His creation, In this stage of His creation where He was Melchisedec. He 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 spoken of En Morphe, later He became flesh, Jesus, mortal to taste death for all sinners.*

Now how? How did He serve Abraham? In the form of a Man, Melchisedec. Who was He? God. Okay?

(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 faith will absolutely do the same thing. But I want to watch how we have to come.*

He is also called redeemer, kinsmen redeemer so He had to become a man. Now listen:

(68) *The difference between Him and you as son...See, He was at the beginning the Word, an En morphe body. He came and lived in that in the person of Melchisedec. 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, because in that form He knew all things.

Now what's he talking about? Just like Jesus-Only again. Jesus is God and that's all there is to it. No. You haven't...Bro. Branham said, *We are not Jesus-Only, we are not Trinitarian, we come right between.* So what are you looking for? You're looking for his definition. You can see that absolutely this One in whom God dwelt, He dwelt later down the line the same person. So just watch now. See? See what we can find here.

- (68) *...We heard no more of Melchisedec because He became Jesus Christ. Melchisedec is a 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 know that yet. Now he said, You knew all things in that form. You came like Adam, like me. You became from the attribute to the flesh to be tempted. But when this life is finished here, "The earthly tabernacle is dissolved," you go right to the Word tabernacle. Then we can look back and see what we did.*

Now he said, *Every child, every one of us comes that way.* In other words, not the way that God came and became the vessel that we know in Melchisedec and God was in it. He said, *You come the same way but you missed that part but you go back to it and pick it up.* Now he said, *You go back and pick it up.* Now I hope you follow what I'm saying because that's what the prophet is saying there. You and I positively don't come the same way, we miss something. But we do come the same way because we go back to it. All right now watch, let's go read some more.

- (103) *Now after, notice, we find then the theophany form. He called Him, "Lord God, Elohim." That's Abraham in Genesis 18.*
(104) *Now notice, Abraham...There was three of them together, when Abraham met three, he said, "My Lord!" But down in Sodom and Gomorrah, Lot saw two angels he said, "My Lords!" No revelation see?*
(105) *After the battle was over Melchisedec served his victorious child Communion, and so on.*

Page twenty-four.

- (121) *Now notice! Now we see Melchisedec and why that Mary wasn't his mother. Certainly, Melchisedec didn't have a mother. Bro. Branham said, "Jesus had father and mother." That's the reason He called her woman not mother.*

Then who's doing the talking? God was in Christ. See? Not recognizing, not recognizing the fact that the Father, actually the Creator...I won't use that word, the Father of the Lord Jesus Christ and He used Mary in order to bring this One to being.

Now, there was a note I made here on one of these passages but I don't particularly see it at this point. Well we'll keep reading here. Notice, we are not Jesus-Only doctrine, not so. Melchisedec is simply another name for God according to the role at that time. Now that's the point I missed before. He calls Him a person but He said, "You see this Person is that same One." So actually God had a name at that time--it was Melchisedec. And the name of course is what? King of Righteousness, King of Peace. There it is.

Now, Melchisedec is simply another name for God according to the role at that time. And notice in Hebrews 5:5-10 we find that very thing and that Jesus is made, is not Melchisedec, but He's made after the order of Melchisedec, He is a servant serving the people, God serving the people in a form. That is why He is intermediary, or the mediator, and intercessor. And that is why He said, "I came not to be served but to serve." As I understand Scripture to be mechanically perfect in the Word, I believe that Melchisedec is the name used to designate, or describe, the great attribute of God when He called Himself El shaddia the nourisher.

Now you notice what I said. He is Melchisedec and He is nourishing Abraham. Why does He call Himself Melchisedec? Because He is nourishing Abraham. He is providing for Abraham. See? Now this is past the time when He's not, when He is the great provider. See? This is a difference, when He provided the ram for Abraham, as the great provider, now He is providing something else.

Now, to find out about this we go to Genesis seventeen and I hope we can finish this tonight, this part. We'll get into tomorrow morning the...just easier reading. Now watch.

- (1) When Abraham was ninety years old and nine, (Ninety nine.) the LORD appeared to Abram, and said unto him, I am the Almighty God; (And that's not true, said, "I'm El shaddia.") walk before me, and be thou perfect.
- (2) And I will make my covenant between me and thee, and will multiply thee exceedingly.
- (3) And Abram fell on his face: and God talked with him, saying,
- (4) As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.
- (5) Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. (See?)
- (6) And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.
- (7) And I will establish my covenant between me and thee (And so on and so forth.)
- (8) (All the land of Canaan, for an everlasting possession: and I will be their God.)

Now, I like what Scofield says, "Almighty God in the Hebrew is El shaddia. The entomological significance of Almighty God El shaddia is both interesting and touching. God El signifies the strong One. The qualifying word Shaddia is formed from the Hebrew word, Shad the breast, invariable used in Scripture for a woman's breast." And he uses examples. "Shaddia therefore primarily means the Breasted One. God is Shaddia because He is the nourisher, the strength giver, and so in a secondary sense the satisfier, also He would be the pacifier, provider, see? Who pours Himself in believing lives. As the fretful unsatisfied babe is not strengthened and nourished from the mother's breast, is not only strengthened and nourished by the mother's breast but is quieted, and rested, and satisfied. And you that are troubled rest with us." See?

So El shaddia is that name of God which sets Him forth as the strength giver and satisfier of His people. God ministering to the people is Melchisedec. God serving the wine and the bread. "The primary name of El or Elohim sufficiently signifies almightiness without using the almighty. The primary name then was enough. All sufficient would be far better, would better express by far both Hebrew meaning and characteristic use of the name in Scripture. Almighty God El shaddia not only enriches--this is number two--but makes fruitful. This is no way better illustrated than in the first occurrence of the name to a man ninety-nine years of age, as good as dead, he said, "I'm Almighty God, I'm El shaddia, I will multiply thee exceedingly." To the same purport as used in the name in Genesis 28:34," which we won't look up.

Number three, "Is giver of fruit, is God almighty El shaddia chastens His people. For the moral connection of chastening and fruit bearing." And this is the rottenest age of all. And this is the age that needs to change it's mind and repent. And this is the most corrected age in the entire history of the world. And the one correction that ends as it should end--a Bride getting out of here. Not eight people in an ark but a Bride getting out of here and coming back to take the world over. The hand of El shaddia falls upon Job, the best man of his time, not in judgement but in purifying unto a greater fruitfulness. So we're looking to see a people, as Bro. Branham said, *A super, super race*, approach unto their God, the capstone, the headstone is here.

So we're looking at this understanding of Melchisedec being a name for God under the great name of El shaddia.

Now, with these thoughts given we go back and repeat. This is not a Jesus-Only doctrine where God and His own Son are one, or as the Roman doctrine from Nimrod says, "The child is the husband of the mother." Nimrod...well that's crazy. "The child is the husband of the mother." The reason I dwell on this is because of Heb 13:8. Jehovah of the Old Testament is Jesus of the New.

Now concerning Heb 13:8, Bro. Branham never failed to say, *If Jesus Christ is risen from the dead, He will now do in the form of the Holy Spirit what He did when He was here in flesh*. And right away go to Genesis 18, and Bro. Branham said Genesis 14 and Genesis 18 is the same Melchisedec. In other words God in a form. See? Genesis 18, and Sarah in the tent and God discerning to Abraham, also Bro. Branham said, *Jesus has returned to a Pillar of Fire*, which is true by the Pauline account where Paul met Jesus on the road to Damascus. Further

more, one cannot forget 2 Cor 5:16. Now let's look at 2 Cor 5:16 because this is paramount. Okay?

- (16) Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.
- (17) Therefore if any man be in Christ, he is a new creature: (and so on.)

Then it says in nineteen.

- (19) To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

So what you're seeing here, God is no longer in Jesus--back to the Pillar of Fire. The same One that was Melchisedec came right into Jesus Christ. God Almighty changing His mask. That's what Bro. Branham is telling us. Neither can one deny Mt 12:15-21 where the Holy Spirit returns at the end time to the Gentiles and does the very same thing in the Spirit that He did in the flesh back there and under the conditions He did it. Remember they hated Him and they wanted to get rid of Him. And the Bible distinctly tells us in Hebrews 6, at the end time, after the great anointing comes upon the world, the people literally turn away Jesus Christ and crucify Him to themselves--Hebrews 12 completely fulfilled, alpha and omega. Now you know that from previous teaching so I'm not going to go into it.

Now, so what we're looking at again is the fact of Phillipians the 2nd chapter, five to eight.

- (5) Let this mind be in you, which was also in Christ Jesus:
- (6) Who, being in the form of God, thought it not (something that he would retain and keep under his control but verily he laid it aside.)

Now that's the pre-existence of a being and we are identical in that respect. So He laid it aside and took upon Him the form of man, which was the mask. It is always God doing whatever God has decided and declared to do in whatever form God has decided to do it. Now that's the thing that's tough for us people to understand. And the Bride has no way to get this unless, and until God sends His messenger and His ministers to bring it to the people. Which in other words, when God decides to do something and He wants the people of His own house and family blessed, He wants them to get something, you cannot bypass Ephesians the 4th chapter. Now let's look at it.

- (4) There is one body, and one Spirit, even as ye are called in one hope of your calling;
- (5) One Lord, one faith, one baptism.

- (6) One God and Father of all, who is above all, and through all, and in you all.
- (7) But unto every one of us is given grace according to the measure of the gift of Christ.
- (8) Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Who did it?)
- (10) (That was the One that went down, came back in the form of the Holy Ghost.)
- (11) He gave apostles; and prophets; and evangelists; and pastors and teachers; (and seven messengers for seven Church Ages.)

This is what came from God. This is the revelation and this is the whole substance.

- (12) For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
- (13) Until we all come into the unity of the faith, and of the knowledge of the Son of God, and unto (a mature) and perfect man, unto the measure of the stature of the fulness of Christ.
- (14) Henceforth no more children tossed to and fro, carried about...lying in wait to deceive. (And so on.)
- (15) Holding the truth in love, may grow up unto him (Now watch: coming from God back to God.)

And that's the secret of the church and the whole plan of God. From God and back to God. But in God's own way of doing it and bringing man to a maturity which he could not have otherwise. Now you had a pre-existence back there. That's exactly why Bro. Branham says, *You don't know anything about it. You don't.* Who is the you? That's what I want to know. Where were you when all the sons shouted? You haven't got an understanding but you were back there, I was back there. And we bypassed the one form that would have given the complete knowledge and now at the end time we are given a knowledge and that knowledge Bro. Branham got out of this Bible here and I'm doing my best to teach it where he got it from and nobody wants to believe it.

And I'm going to tell you, I stand here, and you don't have to believe me at all, you do what you want. I'm not interested and that's the truth because my interest will not save you or do one thing. I feel for you and everybody else that hears on tapes and all, either hears the cassette or sees the video cassette. I want you to understand, I believe this is Eph 1:17,18,19 right on to 23. This is that Spirit that came in the last day and brought this knowledge of God where you might know all about God and what His hopes, what His callings, what His inheritance, and line up just like Jesus. "I came from God and I go back to God." And I want you to notice one thing, that One that came from God did go back, He had a form and there was a great change. And now that One is completely glorified according to God and we shall be glorified with God because Jesus said, "I want them to share the glory," and we are certainly going to share it because we are.

So you'll notice the eighth verse where He ascended up on high and then came back and it's fulfilled, in verse fifteen, where we come right back to the very headship which we had in Jesus Christ our Lord. Now let me go back there and read it once more.

(95) *Now the true revelation of Melchisedec that comes into view, The true revelation, not any other but the true one. He was God.*

Melchisedec is another name for God under the El shaddia role. The nourisher. After the heat of the battle coming to serve. "You that are troubled rest with us when he shall come with his mighty angels bringing the judgement." Which means, and listen, there's no time that God ever pronounces a curse, He doesn't pronounce a blessing and there's no time that He doesn't pronounce a blessing that He doesn't pronounce a curse.

The Catholic church is wrong--AIDS is a curse for spiritual fornication and absolute rotten homosexuality comes from the travesty they perverted upon Scripture and gone away from the living God. You bet it's a curse. The Pope shows how stupid he is. Shows what the vote of man will do. Don't vote brother/sister, learn to get with God and get God's mind. God does not have a true democracy as people want to call democracy. God is a rigid tyrant but as Plato said, "The best form of government is benevolent dictatorship," and you show me a more benevolent dictator than God.

So we see God coming into view as never before, the Father laid out before us and we laid out before the Father and all becoming a part. Notice he said:

(95) *The true revelation comes into view, He was God, the Word, before He became flesh, God the Word. He had to be, no one else could be immortal like Him. I had a father and mother, you did too. Jesus had a father and mother, but this Man, at this time it is not there, God is in the form. And Melchisedec, King of Peace and King of Righteousness is just another name for God.*

And what happens, Jesus takes up that priesthood. He takes up the lineage and now as the prince, king sitting on a throne can take the same titles. And what are we? Now if we understand this Message, brother/sister, we're going to understand the truth Jesus said, "Blessed are the peacemakers for they shall see God." There's the kingdom of Almighty God.

Well I hope that we have wound up a lot of information tonight. I've don't my best. I've put hours on this to formulate every word. If I don't understand this at this point maybe there's more to come, by the grace of God there could be more to come in understanding but I believe this is what Bro. Branham was getting us to see. That this is the Spirit of wisdom and the revelation in the knowledge of Him that came into the church and this sermon "Melchisedec" does this as none other does it. Let's bow our heads in prayer.

Gracious heavenly Father, we want to thank You for time You give us to get together, a hard, hard study Lord to look at this Word. And if we've made any mistakes Lord, I know one thing the Word will correct us. There never was a time when the Word never did correct the believer and so Father help us if we're out on anything at all, which I don't know that we are, I can't say that I don't believe that we are.

At this point this is the best I see Lord, and the best I understand and can follow as perhaps I've not followed before but by Your grace will follow even more. Letting my mind go, the peoples' minds go to just believe what the prophet said and see it fall into line because we know Lord this is what Your Word told us at the end time the Spirit of wisdom and revelation in the knowledge of You would come into the church and we would know these things, Father. What a wonderful thing Lord and we can say with Bro. Branham, more than ever than we've ever said before, *If we're not Bride there's a Bride out there somewhere and by the grace of God we'll not stand in her way.* We hope at least that to be true. So Father, bless Your people now as we continue in the service of the foot washing, communion. In Jesus' Name we pray. Amen.