

Who Is This Melchisedec? #27

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Let us pray. Gracious Heavenly Father, we thank you for your presence with us, not only in our hearts, our souls, Lord, but by virtue of the fact that you are here as a head of the church, Lord, to bring all things into subjection for the great Kingdom to come. We appreciate that so much but above all, Lord, we want our own hearts and minds to be brought in subjection to your Word, because we know, Lord, since the fall there has been that constant rebellion of the mind to take your Word literally as it was given, Father, and we pray you'd forgive us. Lord, we know that this generation is the last generation that'll bear the brunt of all the sin that's required at your hand to be atoned for, Lord, or to be judged. We know it's a great hour in which we live, a total darkness, yet for the light appearing which we believe, Lord, at the end time is total light. And so, Father, we're just commending ourselves to you that you help us to bring our minds into the order of the light and away from darkness where we've used words wrong, Lord, or lightly and not thought your thoughts, Lord, and understood with your understanding upon truth, Lord. Let it be that we will be people of faith this morning, real sons of God, real daughters of God to accept the truth Lord. And then to just rest in your Grace and Mercy. In Jesus name we pray, Amen. You may be seated.

Now, we're literally onto number twenty seven, which in itself is a wrong terminology because we haven't been preaching twenty seven messages literally from the actual text of "Who Is This Melchisedec?", but there's so many things in there that Brother Branham set forth that we have no alternative but to actually take up some of the thoughts within this message that he does not necessarily belabor, as we feel it must be done. But of course he left the charge to the ministers to do that because he said, *I do not have the time*. So therefore we realize as the Word is corrective, then it's up to us to try to correct the understanding of the people and bring it in a harmony with what the prophet had in his mind from the mind of Almighty God.

So we were looking at some of the words, and especially we were looking at the fact that Brother Branham on more than one occasion posed the question or the questions, *Who am I?* or *Who are you?* would be the same thing. Where did "I" or "You" come from? *What is our purpose of being here, where are we going?* And over a period of time Brother Branham actually did bring out the answer to those questions and we are looking at them in the light of some of the words that Brother Branham used. Such as we looked at foreknowledge.

And we have to remember Brother Branham said, *You Pentecostals don't like the word "Predestination", you shun us. So I'll just use the word foreknowledge*. So every time Brother Branham used the word foreknowledge, you knew that he was speaking of... especially to a people outside of his own particular in-depth ministry, that is the people that were in-depth with him... he used the word foreknowledge, he was talking of predestination. So if he could do that as a prophet, you're realizing then that foreknowledge actually has to end up in predestination. And you know as well as I do that there is no such thing as a change of specie, it's impossible. You can hybridize but as you hybridize the life goes out because they actually cannot cross breed. Now there's such a thing as mutations that's allowed within the framework of God, but there's no crossing of seed, a real crossing a specie.

So what I'm saying here then is this: God would have to have a predestination according to what lay in what he actually originated. So you're looking at foreknowledge. And then you're looking at election because election is in the human race. The seed got mingled. We'll talk about that. And you're looking at predestination, so that whatever was in the mind of God as per thought which we saw was seed, which was soul, which was attribute, which was a concrete positive part of God. Not something God thought about, but the term was used in the understanding of expression.

Now you and I can think of a lot of things but we'll never express them. With God we are talking about according to the Word that which had to become expressed. And Brother Branham said, *we as children of God became expressed in our due season just the same as Jesus the Son of God did.* And remember Adam was also the son of God but not the "Son Of God," in the sense of the Lord Jesus Christ the only begotten.

So we had to look at the word "thought." And we understand what "thought" means now from Brother Branham. It is not something which is strictly ethereal or which is contingent to something else. It is the thing to which all else is contingent. You are looking at the hub, so don't look at the spokes. The spokes come out of the hub. You are looking at hub. See?

Now, Brother Branham also used the word "you," so we say, exactly what is "you"? The "you" is the real you--the soul, see? Now, the real you is the you that wants to manifest itself in the depths of its own beginnings from whence it came. Deep calling to deep. The real you of a horse will want to be a hundred percent horse. Doesn't mean he's going to be. You may have problems. See? The flowers out there want to express the real you. So it is that a child of God or whatever seed that is there, whatever life is there by pre-determination will want to come into an expression. So the soul is the real you, and the real you wants an expression according to what is really there. Not what obscures now, and what can play a part, but what is really there.

Now the soul is what? It is a part of God. Therefore you are a part of God. The real you is a gene of God so therefore you are a gene of God. You are a seed of God. You are an attribute of God. You are a son of God. You are a son of His Spirit. Now, not necessarily in terms of regenerated by the Spirit but literally begotten from the beginning by the Spirit because that which is born of Spirit is Spirit.

Now, we saw that in John. Let me just go back to the book of John for a second. Because this is something that people just don't want to let come into their consciousness. Because their theology has been wrong, they've been trained wrong. Now it says here. Verse eleven of John one, the Gospel.

- (11) He came unto his own, and his own received him not.
- (12) But as many as received him, to them he gave the authority to become the sons of God, even to them that believe on his name:
- (13) Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

They were born of God and what is God?... He is Spirit. So therefore your Genesis, your beginnings, in other words, generics and genetics concerning a Christian are in God. That whatever God Himself is, that Son would have to come sometime into the perfect image of God, in his own

degree and placing where God wants him placed. So, that which is born of the Spirit is Spirit. And to be born of God is not the same as being begotten of God. To be born means to issue forth from, because a child is both begotten and born. Before it can be born he's got to be shaped.

Now a man after God's own heart, David, was shaped in iniquity and conceived in sin. Now that's hard to understand. Let me tell you something. Believe it! Don't get your noggins all messed up and try to reason the thing. There is no point to reason. Reason is the downfall of the human race. Reasoning is a sin against God. It's a destroyer of faith and it's plum from the devil and the devil wants nothing more than people to reason. You don't reason with the scripture because the scripture is of God.

That which is born of the Spirit is Spirit. What comes forth from God can only be Spirit because that's all that's in God. So if we were in God in the first place we have to have a spiritual origin. Say, "Well, I came from my father." I don't care two bits how you came. For God's sake shut up! The point is we came from God, we're going to get back to God. Because you've never seen a dandelion yet of which the seed, a proper seed, didn't produce a dandelion. There's a metamorphosis, and we're going through a metamorphosis, one of which is death -- to the part that God doesn't want.

So therefore a child of God will always be a child of God. A horse will be a child of a horse. And a little old burro he's going to be a child of a burro. But you get them mixed up and you've got a jackass. Most of God's people act like jackasses and I'm right with you, I'm not criticizing you. I'm talking to myself the same as you, as anybody. We are a bunch of nincompoops and jackasses. Because today we have a demonstrated revealed Word of Almighty God and the Prophet said, *you are a part of God*. And I say, "What part?" And the Prophet said, *you, the soul*. Now that's awful hard to accept, because we've accepted the devil's lies, the devil's trash, and the devil's temple of worship which are the organized churches.

So we are sons of God, we are sons of His Spirit, we are sons of faith, we are sons of Abraham. We are joint heirs with Jesus Christ and we are the brethren because the bible says so. God is our Father and Jesus Christ is our brother. There is no difference categorically, except in a measure and a purpose. For God wanted out of him what he didn't want out of us. So we're looking at the truth.

Now, let us watch here and be careful and go back to the soul which is a part of God, which is called seed. So, we read in Genesis and began to look at seed because seed is soul. Seed is a part. We want to look at these things and bring them together because they're important. Otherwise we go off on a tangent. Genesis 3:15

(15) And I will put enmity between Thee and the woman, and between thy seed and her seed;

So evidently the serpent had a seed. And the woman can't have seed but she's going to get one. So she's going to get one as Brother Branham said it so beautifully when he talked about Matthew five and forty eight.

(48) Be ye therefore perfect, even as your Father which is in heaven is perfect.

If God required it then it's up to God to provide it! That's right. God says he demands a new birth of me. Then let God provide it. If God says he demands a prophetic utterance of me, let God provide it. Let God provide everything that God demands. Because I can't do it.

You know, back in the old days, the first thing women wanted was absolutely a child. And so you know Rachel couldn't have any children so she went to Jacob and said, "I want to have children, give me children." He said, "Who do you think I am? God?" He got mad at her.

You with what you've got don't know you'll be able to produce anything. I don't care what you've got. So therefore if God demands it, then God will provide it. That was proven with Abraham. He demanded the offering of the son, he said, "Bring him." And the minute he did, God stepped in and provided. So therefore if anybody will listen to the will of God, God will provide. My God shall provide all your needs brother - riches in glory in Christ Jesus. God so loved us he spared not His only begotten Son but freely gave him up for us all. How shall he not with him also freely give us all things.

That's the trouble. We think we got to beg, borrow, steal. You don't have to. Faith says God will provide because God said so. God demanded it so therefore he's going to do it. How do you think I was when I went preaching? I told you I quit that one day. How do you think I went back in the field? To stand right there, because I knew God would have to provide cause I couldn't do it. God did it.

Now he says here, the woman, she hasn't got a seed. God's going to give her one. God's going to provide. It shall bruise thy head and thou shall bruise his heel. Ok, let's go to Genesis four and twenty five.

(25) And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel,

Now you got a seed. And that's exactly what this person is. In otherwords a seed is a source of multiplication. A source of production.

Alright, with that we go to Genesis the third chapter... the seventh chapter, I think what I want. He said in verse three:

(3) Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

Now you got it in the animals.

So therefore we understand the seed is synonymous with life and the ability to bring forth life, by reason of the fact what lies in there. See? You're going back to life.

Now. We are thrown into animal life just like the rest of everything else. Now we go to the book of Romans the ninth chapter. We start reading right off the bat. We take Romans nine. Before

we do let me see, there's a scripture back here I think I want. If it is I'll read it. Genesis the ninth chapter and ninth verse he said to Noah:

- (9) And I, behold, I establish my covenant with you, and with your seed after you;

Now in Romans we read concerning seed:

- (1) I say the truth in Christ, I lie not,

That's the first verse,

- (1) ...my conscience also bearing me witness in the Holy Ghost,
(2) That I have great heaviness and continual sorrow in my heart.
(3) For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:
(4) Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;
(5) Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

In other words He had to come in a special designated nation, a special designated tribe to be identified.

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

Now you're noticing something is being narrowed down here. There is an identification of a certain seed amongst all general seed that is designated as a seed of Abraham even though it even comes in the whole tribes of Abraham.

So there's a seed within the whole granary of seed. Ok.

- (8) That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Now that's exactly what John the apostle said in John one. Who are born not of the will of the flesh nor the will of man. In other words there are those children who are born simply of some sexual intercourse because they have a passion. And there are those that plan to have children which is also based upon sexual passion. See? They're bringing forth.

But within it all, no matter how it comes, God has a life in there. That no microscope and no man can follow. Only God himself knows exactly how many are there.

Now lets keep reading.

- (9) For this is the word of promise, At this time will I come, and Sarah shall have a son.

At what time? The time in her life when she positively could have an egg. The right egg. That'd be fertilized by the right sperm. And her condition such that that child could come forth. It could not at any other time.

Now you can say what you want and you can look at a great big miracle God did. But you better go back and understand the great big miracle was already there in the form of a foreknowledge and predestination overtook it. Before the foundation of the world God knew what Isaac, how he'd come and exactly when and where. And as Brother Branham said so categorically. He said, *a virgin birth is nothing compared to an ordinary birth of a child of God*. You begin to understand that fifteen thousand sperm can go across the cross section of one hair. And the male ejaculate could go hundreds of miles into the universe laid end to end. And you can't even see them except under a microscope. And realize that God almighty knows exactly each one is His.

Now you got to let your mind go, otherwise you become a foolish Pentecostal, a foolish old -- God knows what. No proper theology. Just everything is by chance. Well what put in your heart to seek a deep? No. What put in the heart of Abel to search God, and Cain to turn away? See, you've got to understand scripture.

- (10) And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

Now notice him.

- (11) For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;

Now how are you going to get works out of anything that isn't there? So foreknowledge has got to be followed by predestination. Because predestination is nothing but foreknowledge brought out in the open. Says right here.

- (12) It was said unto her, The elder shall serve the younger.

Now we talked about birthright this morning in dedication. Esau should have had it. See? But the birthright doesn't even go by genealogy. Can switch. Long as it stays within the tribe. As long as it's a seed there.

- (13) Jacob have I loved, but Esau have I hated.
(14) What shall we say then? Is there unrighteousness with God? God forbid.
(15) For he saith to Moses, I will have mercy on whom I will have mercy, and compassion on whom I will have compassion.

- (16) So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Well if God's going to show mercy then how's he going to show it without showing it? How's he going to do it without somebody being done by. Come on, let's understand. Don't be a bunch of dumb bunnies.

If you dodge this and I dodge this we will not get what we're looking for. Let me tell you flat and tell you emphatically. Cause you've got to believe what God said and I've got to believe it. Now this is a pretty severe test Brother Branham give us -- who's got the baptism and who's seed? That's why you better stay awake in these meetings kids because you're not going to get it by yourself. I'll tell you flat. God never raised drips for each word, he raised me up in this place here. I'm not trying to fuss on anybody or be anybody but I'm just telling you flat. You listen, because this is the truth. I'm preaching what Brother Branham preached and I'm nailing it down time after time after time from the word of God. See? Now.

- (17) For the scripture saith unto Pharaoh, Even for this same purpose have I raised Thee up,

Now the purpose of God stands in election. Election can only come from foreknowledge. And it can only go to predestination. Now that's concerning the true elect and it's also concerning the non elect. For these kins above Pharaoh were not in the thoughts of God to be determined as sons. They were in the thinking of God. As was necessary for the forming and the training, the disciplining up, and the maturing of the child of God. For without Pharaoh there would not have been a Moses. Without Esau there would not have been a Jacob. Oh, there would have been a namby, pamby guy crudding around like we all do.

But it was Esau that made him fall on his knees and grapple with God. That's what's wrong today with the bride. We haven't been pressed enough. If people call this a squeeze give me two thousand more years in good health with a couple million dollars. Or maybe twenty million. I might need it for two thousand years. This is no squeeze. Phhht! You say well, "My poor brother, my poor sister, my enemy, my that." What are you talking about? Still immature babies concerning the word of Almighty God. A part of God. A soul, a seed.

Seeds of God thrive in adversity. You think they don't? Phhht! I've had hardly any adversity -- I've had more than most of you. Right on the field. And I look back and I see it was really nothing. To simply stand there in adversity my brother, my sister, is the key to everything in this world, to healing to everything. People just don't stick to things. That's why God takes them off the earth many times.

- (17) I raised Thee up, ... that my name might be declared throughout all the earth.

In otherwords you can never think of Pharaoh but you think of God, and you can never think of God but you think of Pharaoh.

- (18) Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.
- (19) Thou wilt say then unto me, Why doth he 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,

For this very purpose. Why did you form me for this purpose? That's both sides of the question now. Those in the true knowledge of God, the thoughts of God, and those that are raised up in order to mature the thoughts of God. And we're talking of thoughts this morning as you and I -- children. An expression of God. You say, "Well there is a lot of me that doesn't express God." There's a lot of Moses and a there was a lot of a David that didn't either. There was only one true expression and that was Jesus. Are you trying to be Jesus? You're trying to get to where you don't need a Savior? Isn't that nice of you. Let me know when you get there. We'll sure see you never come back to a service like this again. Cause you're just going to stink the place up with your rottenness.

Don't you understand where God put us? And how he put us? We must understand this. This is the will of God concerning us. We must learn to quit our belly-aching. As Brother Branham preached that sermon under such duress "Why Cry?" What are you crying in your tears for? And you're brewing over it. Speak to the rock. Man so disconsolate... there's no need for it.

- (21) Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?

Now I'm going to tell you, back in the days before the seed intermingled, before the last man, there was Noah, a true human being. Before they corrupted themselves, the sons of God marrying the daughters of men, every single vessel was a child of God by natural birth but needed the sacrifice, and the looking forward to the great son of God. Sure. Because Seth was a literal Abel again. He was another seed from the seed of Cain. They weren't the same. And as long as the races never came together there was no problem but once they came together it was purely a matter of God separating, because He always separated.

- (22) What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:
- (23) And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared...

Notice the vessels of wrath fitted themselves, but these vessels of glory were fitted by God. If God demands something then God must make a way for it. And when God makes a way for it, woe betide those who turn it down. Now the wrong seed will always turn it down, and the true seed may mince around and edge around, but if they're true seed they'll be confronted. Because the bible said, "God trains every son, every son." But if you're too, too proud to humble yourself and get down there and pick in the chicken yard, waddle through a pigpen sometime, I got news for you. God'll throw you likely face first in it, or you'll always be just a mess. You've got to take things by the horns. Just the way the bible teaches.

Alright listen here. The seed was mingled. In other words, the life which brought forth one thing in contradistinction to another thing were so close they could mingle. But they could never reproduce themselves. In other words, every single seed of the serpent and every single one that has an admixture, is going to be destroyed by God. There is only one going to make it and that's a child of God. A true seed of Almighty God. And they will be the wise and the foolish virgin and nobody else.

So, we see a seed within a seed but not two souls. In other words what am I saying? We see a seed within a seed. We see a lump of clay and in the lines that God has laid down at the river of life, those two lives are intermingled. And God determines which life is which life and brings it forth how He wants it. But within one lump as we read here in Abraham. There are the two seeds. And Jesus said to the Pharisees, "You are of your father the devil." And they said, we are not born of fornication. In other words, before Eve came to Adam sexually, she was already sexually bound to the serpent who was just a great big giant of a man. And you read that right in the book of Genesis, there were giants in the land, men of renown, great big fancy, great big guys. And then it says when God's people began mingling with them they brought forth giants too, proving the line of genetics.

And I think at the end time, that's what you see these people are so big and tall, they're blaming it onto drinking milk. But you know years ago when the people - America first opened up from the Europeans - our forefathers, don't you know the seats were very much smaller than those, and hips were very narrow. Now you get everybody spreading out like balloons. What'd you do, sit on fertilizer? What happened? People are huge.

I'm going to tell you something. Adam was no great big six foot five or something. I'm not hitting anybody that's tall now, don't misunderstand me. Please don't misunderstand me. Doesn't say you're serpent being you're a giant or anything else. I'm just telling you what the flesh is producing. Because it shouldn't do it. See? Now you got us almost all entirely serpent seed it's going to get more and more and more, bigger and bigger and bigger. And smarter and smarter and smarter. Yet dumber and dumber and dumber, and weaker and weaker. See?

Now, the seed of God in a pure seed. In other words the life of God in a pure seed because we are called seed. We're named that by virtue of the fact of what we were in the beginning -- never mind what we look like now. See? The seed of God in a pure seed and a physical form in Abel. See, contrasted to Cain. Now here were two people look quite a bit alike. But I can tell you one thing, complexion-wise, Cain was not like Abel. He was not. Stature-wise, he was not like Abel. Spiritual-wise, he was not like Abel. He was purely and distinctly a seed of the serpent in a borrowed or a hybridized body. Absolutely.

Now let's go ahead and read that in the book of first John the third chapter. You can start in at one.

- (1) Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God:

Well do you mean to tell me God's going to call us a son and say, "Hey, I'm going to do you a big favor there kiddo, I'm going to call you a son." That's stupid. Hey you can say, "Lee, I believe you're the son of Rockefeller." I'd say, "Well, I wish I were if it meant a million dollars or two," but

forget it honey, the blood doesn't show it. I was born into a very poor family. The blood may be rich but the pocket book very poor. You don't flatter me by saying, "Hey." Would you flatter Rockefeller? No, he wouldn't be flattered either. Well I'm happy he's not and I'm happy I'm not.

So you are called the son of God because you are a son of God. And because you are a son of God...

(1) therefore the world knoweth us not, because it knew not him.

It neither knows the son or the father.

(2) Beloved, now are we the sons of God, and it (hath never yet come into existence to this point) what we shall be: but we know that, when he shall appear, (Absolutely, that's at this end time) we shall be like Him; for we shall see him as he is.

And that is according to first Corinthians thirteen that tells you when He is here, present, that which is perfect is come, we will know as we are known. We are known as the sons of God and we know that we're sons of God or we'd better know it! Now you got to blink your eyes and clear your heart strings and all the muck and junk out of your brain and say, "God I believe your Word. I'm a liar but You're the Truth. Now I'm going to be truthful like you. I am a son of God. If you say I'm a son of God, I'm a son of God. If you like it that way, I like it that way." What kind of a union do you have outside of that? What kind of a marriage union do you have outside of that? If she doesn't like what he likes you've got a mess. See? Now,

(3) And every man that hath this hope in him purifieth himself, even as he is pure.

That is the expectation of taking on the glorified body that will absolutely make you to know and everybody to know you are a son of God. And the world still won't because you'll be invisible to them. In other words it's just the end of your hope. Now it says here:

(3) And every man that hath this hope in him purifieth himself, even as he is pure.

Now how you going to do that? Well the bible, Brother Branham again -- *if God demanded it God makes a way for it*. So He sends the baptism with the Holy Ghost and burns it all out. You say "Well, Brother Vayle, I don't know if it got all burned out." Well God said it did. The first place if you're a part of God how can you sin? We'll find that down here. The second place if you sin in your flesh then God said, "I'm going to burn it all out." He's burning it out right now by what? The life of the Word that's released within us right now is burning it all out because we're going to be standing here, a sweep go over us after the dead rise, and suddenly Hey, we'll just walk right through a wall if we want to walk through a wall. I don't care for that myself, I'm not interested. I don't care what happens as long as I get there and it's what's going to happen. I don't look down the road for the happenings. I look now -- what is. And that's within the person. Ok.

- (5) And Ye know that he was manifested to take away our sins; and in him is no sin.

So where He is, we are. He was manifested to make us a hundred percent like Him.

- (6) Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

Now Bro. Branham told us, *sin is unbelief*.

- (7) Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.
(8) He that committeth sin is of the devil; (now it tells you right there) for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Now I want to ask you a question. Did Adam sin from the beginning? The answer is no, Adam did not sin from the beginning. Adam was not righteous, he was innocent. Jesus is the only righteous one. See? God put him up to free will.

- (9) Whosoever is born of God doth not commit sin; (it tells you that) for his seed remaineth in him: and he cannot sin,

The person that's born of God is a seed of God, it tells you right here, and the seed goes along with the nature of what produced it. You don't believe me? Plant a maple seed, see what happens. Plant a poppy seed, see what happens. Let's be real smart and chincy. Let's get some test tubes. Let's take a male sperm, a female egg, put it into a test tube. We'll take the sperm of a horse and the egg of a mare, put it into a test tube, and we'll nourish them, and see what comes out. Ain't going to change. It's not going to change. It's according to seed. The tree has a form and the life is in the seed to bring forth the form. And remember the seed was there before the form. Before God took a form, the seed was there. That life, what we call the seed, we put it all together here. Now,

- (10) In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

Now that in other words tells you, that the one will go according to the Bible, the other won't.

- (11) For this is the message that you heard from the beginning, that we should love one another.
(12) Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

He tried to serve God apart from a living revelation and therefore he killed his brother. Let me tell you that, they may kill us before it's over. Ah, thank God if they do. Let's quit fooling around and be worried about the future. How many days can you be without water? You're dead in

forty-eight hours likely. How many days without food? Just a few days. What's the big deal? I've suffered mentally, until pain, physical pain could be a treat. So let's not think about anything negative, as though, hey... God makes a commandment, he provides a way. God is obligated. That's Thus Saith the Lord from a vindicated prophet. I don't care what you and I think or what we go by experience, that is a lie from the pit of hell -- the prophet is true. Let God be true and every man a liar. See? Now,

- (13) Marvel not my brethren, if the world hate you.
- (14) We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.
- (15) Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.
- (16) Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

He goes on here and he talks about the things which a Christian will bring forth in his life -- why? Because of the spirit of God within him. See?

Now, I want to go to Ezekiel the 18th chapter. And in here, we're going to look at the fourth verse I suppose. This is the only one we'll look at.

- (4) Behold, all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

Now God tells you that he is absolutely over by reason of creation, every single soul, whether it be that which perishes, or that which does not perish. And the difference of the souls is this: that one came from God and one did not. And the vessel in which those souls are, absolutely doesn't mean very much in the sense of the actual physical itself because it's one lump. But God begins to move on that vessel, though it's one lump. And remember, the animal instincts will be predominant in the vessel because the dominant factors come from the beast. They don't come from God physically. They all come from God, but we're talking now about nature, faculties and those things. So therefore, we look at the flesh and we say, "Well that cannot be of God." Well that's true, there comes a time when the flesh betrays itself because it turns on the Word of God and says, "That is not so." It walks plumb away from it.

Now, the bible said that all souls were of God. And it said, "The soul that sins, it shall die." But it says, "The soul which is of God (which is the seed, which is the son, which is the gene, which is the attribute, which is a part of God) does not sin." It is that Christ came and died for, and put away sin in the flesh that we can get these bodies back. That's what we are looking at. Now, the soul will die, but there is eternal life in the soul of the believer. And Bro. Branham said, *you will find one day, at the day that you're born again, you'll look back and realize, you never got eternal life at that time, you always had eternal life.* Now brother, sister, we haven't got that far in this message yet. Therefore we must constantly keep in mind these things that Bro. Branham taught us, and go over them and over them and over them.

Now, remember what we read in first John three. And as we do we can go back to the last book before the book of Revelations. And that book of Revelation... (end of side one of tape) We're looking at the book of Jude. If we could start at verse 5.

- (5) I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

Now he didn't destroy them that believed, he destroyed them that didn't believe. Now why didn't the certain bunch believe? It wasn't in them to believe. It just wasn't with them. They couldn't make it.

- (6) And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day.
- (7) Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Alright now, down in the gain of Sodom sat a man called Lot, and the whole city of Sodom -- that's where you get words sodomy and sodomites, having to do with homosexuality. Now, the whole city was turned to it. Evidently they were completely bisexual as well as within there was homosexual. Because there no doubt, people were being born. But likely coming to the place where there would be no more family. That was their way of birth control, their licentious pleasures, whatever they wanted. But you know, old Lot down there was not bisexual and homosexual. He was purely heterosexual as proven by the fact he even had his own daughters which was allowed at that particular time, because the race was not as degenerated as it is today. So there's your Sodom and Gomorrha.

So now the world's gone completely homosexual, they talk of the third sex. Now God has judged them. But there will be a people who live on who are truly heterosexual. They are not the filth that this is. But that's what the land was completely full of. Now...

- (7) ...giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Now what you see there is a people who absolutely showed what they were. Now, there's where the churches are so smart, eh? They're going ahead and they are allowing these people to be ordained and join a church. If a homosexual turns to God and is born again... but Paul says, "Such were some of you," that's true. Because the filthiness of sin, and the depth of sin is not measured, anybody can get into it, a sheep as well as a goat, or as well as a dog and a hog. But I tell you, if they are eagle at all, when the cry comes there will be a turning to God. So what I want to look at is again, you cannot look at the flesh. You got to look and remember this. This flesh does not have a predestination of being filthy, it has a predestination of being righteous. It may go through the muck and the mire of the filth, but as Bro. Branham said, *Mr. Lily, pushing his way up through the bottom of the pool, through the muck, the slime, and the mire, comes up as a beautiful flower.* And Jesus

said, "Solomon and all his glory was not robed and arrayed like this one." But he said, "Your day is coming." See?

- (8) Likewise these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.
- (9) Yet Michael, the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke Thee.

Now listen, these are homosexuals and perverts doing this. Who is telling the government, we're going to do what we want to do and you better provide a cure for us because we're going to remain homosexuals. That's the way we like it. Hah! They'll soon be dead. They don't last too long. And those that think they can get away with it find out now, the disease can be hidden for eleven years, not five and a half like they thought, it's eleven years now. And there's a certain louse, and a mite, that can bite you and it carries AIDS. Now what if your cat gets it and spits on you? You like little kitties around the place and pretty soon maybe, without God's protection, that cat's saliva, and you without thinking hadn't washed your hands, you rub it on your mouth.

Don't fool with God, brother/sister, it doesn't pay. And it starts right here believing what the prophet said because that's the test. The test is believing the Word which alone has the power to release what is in it because Bro. Branham said, *if God demanded it, then God must make a way for it*. Now, if you turn down the way that God made a way for it, where are you going to be? You see why I say this church has got to build upon nothing but Word -- your feelings toward each other don't mean this much. It's what about this Word. You get the Word right, your feelings will be right, your attitudes right. And you'll find you're sweet and kind and generous and moving down the line. You can turn the cheek, but don't walk up and say, "Now hit me the next time." You got to be a jackass. Yeah. Say, "Look bud, I know you." Oh yeah, not fools, God never made a bunch of fools. The pew for years has thought, that is in the Pentecostal legalists, the legalistic pew, the Pentecostal, Nazarene, Methodist, and that bunch. And they're a bunch of birds--black birds, maybe red wings on them. Catholics are also legalists, except the priests have forced them to respect them. But I'm going to tell you something. You get out here, how much respect is there for a pulpit?

Let me tell you something this morning, my brother/my sister, you better respect what's here, because I'm telling you God's truth. I never asked for anything from any of you. But I'm going to tell you this, if we don't understand what the prophet said, and inculcate it into our very mental understanding and down into our being where it responds, and understand what a son and a gene and a thought, and an attribute is, (it's a part of God) and know what the scripture says, how are you going to be, how am I going to be, in a endtime message which gathers the saints of God, previous to the resurrection, which brings about a resurrection, which in turn brings about a rapture? Shout, voice, trumpet, you can't do it. You can be ever such a good father, ever such a good mother, but if you and I don't devote ourselves this -- and I'm going to tell you brother/sister, I'll be honest with you. I would never get up here and tell a lie to you. Except on the grounds of a gift, I could never tell you the things I'm telling you. Can't do it. You got to know these things here. We've got to come to them.

Now listen to what these people do. They speak evil of those things which they know not. You can't speak evil of the things which you really know. Therefore if you ever get to the place and

I get to the place where we know we are sons of God, watch evil speaking depart from amongst us. Some of you listen, and listen real good because I'm telling it real good. The dedication, it's all on a tape, what I read, you better listen to it over again. It's all part of you.

- (10) ...but what they know naturally, as brute beasts, in those things they corrupt themselves.
- (11) Woe unto them! for they have gone in the way of Cain,

Flowers are prettier and nicer than blood. I'll take this part of the Bible and leave the rest. Whereabout Bro. Branham said, *one word*. It's got to start in doctrine, brother sister. Because if you don't know doctrine, you don't know the rest. If you can't read the blueprint, or follow instructions, by virtue of an understanding in your mind of how to read the instructions of that prefabricated home, you'll end up with maybe a lot of stuff in the basement that should belong on the ceiling. How's anybody going to know? Now Jesus said, "The words are simple. The words are simple." You can memorize them by now. How many of you can give me seven at least, synonyms easily, if I say, "Who is you?" Can you just answer and say, "Well, that's right away, that's me first of all, that's soul, that's seed, that's germ, that's, well that's another we threw in there, see, that's attribute, that's son, right on down the line." Son of faith, Son of Spirit, Son of Abraham. Child. Heir. Name ten of them. Where's the strike?

- (11) Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Korah.
- (12) These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots:

In other words, it withers to the place where there's no chance of fruit anymore. Once this message hits, and the people do not receive the cleansing power of the Holy Ghost within this message, there's no chance for them. Let me read you something. Listen, I'm saying a lot of things here that really count. And I know I'm saying them kinda, in a way that's not a great deal of continuity. But let's just get something back here in the book of Corinthians. I think it's in second Corinthians. I'm almost positive. Now here's the apostle Paul. And he says in first chapter of second Corinthians twenty-one to twenty-two. Now,

- (21) Now he which stablisheth us with you in Christ, and hath anointed us, is God;
- (22) Who hath also sealed us, and given us the earnest of the Spirit in our hearts.

Paul says, "I am both sealed and baptized with the Holy Ghost." Paul the apostle was sealed before he was born again. He had an encounter with God, face to face. And was stricken on the earth like a dead man. The heat was so strong it seared his eyeballs and his eyelids, and little scales of burnt flesh hung there. And God said to Ananias, "That is a chosen, sealed vessel of mine. See that he gets baptized right, and gets the Holy Ghost." William Branham prophet of God, the same thing, the great sealer here. Sealing in a church. Sealed in a man. What about a Bride? Away with

our frivolous thoughts of tomorrow, and our grandiose plans of what might come. It's better to know what has come.

(23) Moreover I call God for a record upon your souls,

He said, "I'm a vindicated man." Whatever God wants God gets, whatever God demands, he's got a way for. When he said, "Elijah's got to come," that was his demand, that was his provision. Whatever God's demands are upon you and me, brother/sister, there is a provision. Now that's the thing to look up to and to understand, see?

Going back now to this little book here. We never ever seem to get finished but that's all right. We're not supposed to finish it anyway. Let God finish it. Now he said, (Jude)

- (13) Raging waves of the sea, foaming out their own shame; wandering stars to whom is reserved the blackness of darkness for ever. (They're stars all right.)
- (14) And Enoch also, the seventh from Adam, prophesied of these saying, Behold, the Lord cometh with ten thousand of his saints,
- (15) To execute judgement... (And so on and so on, right on down -- you have twenty-five verses, we won't read them all.)

Now listen, that's you. We're talking about you. You -- Seed. But to what now, the question is this. Now that we have understood who the you are, what the thought is, understanding these things at least to a degree, through a mechanical knowledge, which we must have. And that knowledge must never be applied to that which it wasn't intended to be applied. It must not be wrested as to its place in the scripture and as to its place in history. The Word of God must always be within the framework of God, and we must understand ourselves as sons of God within the framework of the body. And that doesn't mean we're Pentecostal, trying to get gifts among us. Or somebody said, "You're a foot, you're a hand, you're a this, you're a that," You're a -- that is a bunch of lies, and some of you know what I'm talking about from your past experience at Pentecost, it is nothing but a lie from the pit of hell, there's nothing to it, don't ever fool with it. It's not that God couldn't do it, but God isn't doing it, the prophet showed us that. And his last caution was before he departed was, *just live good godly lives*, and apply yourself in this Word, because his one fear was we wouldn't apply ourselves.

Now that we know the you which is the seed, I want to ask this question. But to what degree is the personality advanced at the time a spiritual body was there that could have received us, but it didn't. We bypassed it. What degree in our maturity, what degree in our (that's a good word) growth? Where were we, in what condition, at that time, we could have had that body, but didn't? What were we like? Job thirty-eight says, "Where were you when all the sons of God came together and shouted for joy?" Well, something must have been going on -- that they were far enough advanced, in order to enjoy it. Or to shout about it. Whatever spark had flamed from this original. I don't know.

Now, historically, (that's concerning time, we're looking at time)--time has been going on progressively, with the stream of God, or the stream of the life of God. (Now try to follow me because this isn't too easy but it's not too hard.) Historically speaking, time has been going on, and

in that time of history the life stream, or the God life stream, the Zoe of God stream, has been intermingling with all so-called human life. And God calls forth his own, in his own time, and though the vessels be earthen, and therefore subject to all temptation and sin, there is a treasure unto glory and honor in that vessel, and God deals with what's in that vessel, that treasure in earthen vessels, to His glory. And if that treasure is in there, then that earthen vessel will be unto honor and glory, at some time, even to the extent of glorification. All sons of every kind are now one lump, one flesh, and one blood. That's why he said, it's easier for God to just start right over with a virgin birth and say, hey, "Let's do it this way," than to have his encyclopedic, computerized mind with trillions of -- well they're megabytes, there's no limit. You talk about a dossier being taken out of Washington, DC in twenty seconds? And they can do it. God already knew it trillions of years ago. There is nothing after the fact with God, brother/sister, everything is before the fact with God. That's true, you got to understand that in the light of omniscience and omnipotence.

So in the light of physical time, it is almost too much to believe that we could be informed personalities with prehistoric knowledge, and then be reduced to a position of no memory of that period, and come into a life of struggle through sperm and egg and life growth, to get back where we were. Now that sounds utterly stupid to begin with. And if it's true, it sounds a bit nutty. God said it would. I was back there with no remembrance of it. Now somehow I leave that, bypass the theophanic form in which I could have appeared, visible invisible, and done my term of duty--if such there was, in whatever theater God placed me--but now, it's all laid aside, so that God now takes that away, (like Moses puts the hand before the eyes), sends us down here via sperm and egg because there's got to be some instrument, then get back where we lived. But if one recalls the words of Jesus, "I came forth out of God and I go back to God, and glorify thou me with thine ownself with the glory I had with Thee before the world began." And remember, the prophet said, *we come the same way*, (Right?) then... then we see that the doctrine of devils, that teaches reincarnation, is based on a reality, but goes off the dead end into terrible delusion. For their idea of preexistence of some stature is what they're hoping to gain. We already have it in the deep calling to the deep. The deep calling to the deep is not saying, "I used to live once, and I'm going to keep on coming back until I learn my lessons." The deep calling to the deep is, "God, I came from you, I am a part of you, and I will get back to everything of you in a full state of your comprehension, not mine." We don't understand it.

Now, to recall Hebrews 5:5-11, and parallel it with Hebrews 12:3-11, is what we must do. Now this is the you, y-o-u, and me. Beginning at verse five,

- (5) So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten Thee.
- (6) As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

Now God said it, so it had to happen. He said, "That's what you are."

- (7) Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;
- (8) Though he were a Son, yet learned he obedience by the things which he suffered;

- (9) And being made perfect, he became the author of eternal salvation unto all them that obey him;
- (10) Called of God an high priest after the order of Melchisedec.

Now here is one with a preexistence. That's it. Okay. And what's He here? Crying out to God.

Alright, Hebrews 12: 3-11,

- (3) Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.
- (4) Ye have not yet resisted unto blood, striving against sin.
- (5) And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

Why? Because you look to Jesus, the author of the whole thing. So now, what are you looking at? You are looking at categorically, you yourself identified with Jesus Christ, who had to get rid of, literally put aside, knowing (and he did it) to put aside and come down here. You and I could not have done that so it was just blotted out. Where were you? What were you? Now then, let us learn this: If Jesus had total recall, which he evidently did, and his history is Hebrews 5: 5-11, and 12: 1-2, -- enduring unto blood, then add to it Luke 2: 4-7. Now let's go and look at Luke 2. Now we're talking about this one who said, "I am a prefigure of history. I saw Satan fall. I was there with Abraham. Ask me one question about eternity and I'll tell you." Now, here's what it says,

- (4) And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea (and so on)
- (5) To be taxed with Mary his espoused wife, being great with child.
- (6) And so it was, that, while they were there, the days were accomplished that she should be delivered.
- (7) And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

Swing back to Matthew 2: 13-15.

- (13) And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring Thee word: for Herod will seek the young child to destroy him.
- (14) When he arose, he took the young child and his mother by night, and departed into Egypt:
- (15) And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Matthew 2: 19-23.

- (19) But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,
- (20) Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.
- (21) And he arose, and took the young child and his mother, and came into the land of Israel.
- (22) But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:
- (23) And he came and dwelt in a city called Nazareth:

Now let's swing back to the book of Luke again. Luke 2: 41-52.

- (41) Now his parents went to Jerusalem every year at the feast of the Passover.
- (42) And when he was twelve years old, they went up to Jerusalem after the custom of the feast.
- (43) And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.
- (44) But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.
- (45) And when they found him not, they turned back again to Jerusalem, seeking him.
- (46) And it came to pass, that after three days they found him in the midst of the doctors, both hearing them, and asking them questions.
- (47) And all that heard him were astonished at his understanding and answers.
- (48) (She said, why did you do this to me and your father?)
- (49) (He said, I must be about my father's business. Why'd you come looking for me?)

Now here is somebody who said, "I was there in the beginning." Now I want to ask you a question. Do you really believe that? Now it's easy to say, "Amen," but do you really believe it? That's another picture entirely. Not some Trinitarian hogwash of God, like a fountain spewing up the Father, the Son, the Holy Ghost. But this one was the Son, who was the actual image of God, and an image is not the real thing. But this image was not sculpted with hands. This image was what naturally came forth, as a woman naturally gives childbirth. So God at a certain time definitely brought forth, he came out of God. A full-fledged personality. Can you let that settle in your minds this morning? A full-fledged personality, he had that ability.

Now we see him after Matthew the fourth chapter. He's full of the Holy Ghost, becomes the full tabernacle of God. Then he goes out and resists the devil. Yet in Matthew twenty-six, he prays to God, "If possible, let this cup pass from me." Now if you don't know what I'm saying, I'm giving you a picture of preexistence in a human body. And so therefore, if you feel you've got trouble, be my guest. Sit down and cry, tear your hair, slobber, I don't care what you do. Just don't deny it. Do what you want. You tell me I'm wrong, I'm going to say, "You're a liar." I'm at the white throne today, I've got to meet you. I have read the Bible. You say, "Well, there's two persons there." How

about there being four then? How about five or six? Any number you want. Let's find out what Phillipians said. Phillipians 2:5.

- (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 he emptied himself) 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,

“Glorify me with the glory I had with you in the beginning. My God, My God, why hast thou forsaken me?” I don't pretend to understand it all, but I've got the scripture here so I can believe it. Preexistence.

Let the mind receive this, as we say, meditate upon it until it becomes a part of us. It becomes not dogma. Dogma is the authoritative doctrine of men. Authority of doctrine by men. It's a good word, dog - ma. Dog is a dog which is a male prostitute, ma is a mother. Are you the result of a male prostitute this morning by believing the creeds that other people have taught you like your Trinitarianism, your falling away, hating election, foreknowledge, and predestination? Refusing to believe in a preexistence which is laid down by God. Which the prophet vindicated. Refusing to take these things, because oh no, it doesn't work. Well you know what dogs bring forth. Dogs. Prostitutes. Type of the homosexual. Bro. Branham said, *the church does not want the speaking in tongues, and the slobbering and the crying to bring forth a child into this world, a child of God.* No, they've gone to homosexuality where they know there can be no children. And everybody's a child of God. Talk about filth.

It becomes doctrine, or dogma, or dogmatic faith. A dogmatic faith is that which is without vindicated proof. They merely say it. So they write books and say, “Bro. Branham is wrong.” God was so good and so shrewd and so smart, so wise, he never let the confrontation evolve and mature. Because a confrontation, they'd a died. And then they would have said, “The Lord he is God, the God of William Branham.” But it couldn't be that way. God sent him for us, who are believers. We do not become believers brother, sister, we are believers. That's a big difference you know. It becomes not dogma to believe this truth, but true principle of doctrine making it dynamic faith of full persuasion and assurance as it was with Abraham before the promised son came in the flesh. That faith and persuasion came to the presence or the perousia of God, the sealing... like Paul had, like Abraham had. Before the Son came there was a sealing in to receive the Son. I hope this is not going over your heads. Just begin thinking of those seven seals and Christ is the seals; begin thinking what was opened, what brought, what can bring healing forth except the riven Christ once more, the life of the Word pouring forth. This message for our healing, this message for everything, and nothing but It.

Notice, Abraham the prophet saw and believed and Sarah the wife was shocked into faith by the dynamics of Hebrews four and twelve as He read her heart. The bride needs the shock treatment to clear her mind of dogma and make the mind free from all man-made creeds and accept the true word of Almighty God.

Now, how much time we got? Forget it. I can't go through two pages in ten minutes. We'll stop right here. Whenever we get back to it we'll get right back to the thought. We'll read this little portion I read to you and we'll go right into the fact of the revelation of St. Paul of the seed bringing forth a body. And we will see the word of the prophet a million times correct, that there was a body waiting for us and there is a body waiting for us, but nobody knows that but William Branham and the people that stand under his ministry. They'll put that into the millennium, put it everywhere, but I will show you conclusively -- the prophet never lied, it's just our lack of perception because we take a thing but we don't believe it.

I'm going to just make it so simple we can go home... How many of you women can take a recipe and still botch your cake up? My wife will be the first one to say, "Lee, you're talking about me, now don't be that way in public." I'll tell you something. Other women can take a recipe and there's no botch, and they both do the same things the same way. You know why? Because one person doesn't really believe in being a good cook to the extent that that's where it all lies. There's something in them. Listen, let me tell you something. Anybody that's a classical music player can sit down at a piano that's nothing but metal and wood and plastic. Ivory doesn't obtain anymore, you can't get it, so they got the plastic. And a bit of felt and things like that. And if you are a Roger Williams, you can bring a tone out of that piano, (and he's not classical, just semi), that's out of this world, because he has one of the greatest touches as far as I'm concerned in this world.

Now they say the same thing about this Dane, Borge no doubt one of the greatest touches the world has ever heard. And you get some mechanical player that may be even more mechanically inclined than a Rubenstein, yes, or a Franz Liszt, or someone modern like some of these great players. And I'm not too familiar with them because my mind goes back to the old-timers because I've got their records. But you've got [?Chiffrau?] from Hungary that plays Liszt. That man, mechanically better than [?Chiffrau?] will never do with that dead piece of junk what [?Chiffrau?] does. What is it? It's been proven, it lies in the spirit of the man. It does not lie in the inanimate. But the powerful spirit of that man can bring something out of that piano and out of that organ that the greatest mechanic in the world can't do, unless that spirit's there. So it is with making your cake. It's with making anything. The spirit of God gives us the right to believe this Word, and to see this Word brought into the depth of an understanding and forced down through those channels into the soul, until every time Pavlov's bell is rung the dog salivates. Every time God's bell is rung, or the trumpet sounded, "SON!", we look up like the eagle's scream to us. And every time we hear the word, "attribute", we know we're a part of God, and this is what must fill the vessel unto glory, brother/sister.

If I'm not telling you the truth I've missed what Bro. Branham had to say, I don't know what he said and I don't even know why he said it. I don't know. I'm just puzzled. Just say, "Have a good time, hope you enjoyed it." At least your ears are tickled because you heard things you maybe wouldn't hear from any other place except a goofy dump like this. I don't believe that for one minute. I can't believe it. I may not believe it the way I want to believe it. And I may not believe it like I'm going to believe it. But I got enough of something to know, I like what I'm teaching. If it merely intrigues, it's the best intriguer ever because it answers all these questions that have been muckin' around for years. Transmigration, reincarnation, flap and de poof. Come on. It answers the questions of nature. It answers everything we need to know. Just got to believe it. Let's rise and be dismissed.

Gracious heavenly Father, we thank you again for your love and your kindness that you extended toward us, Lord, we're very grateful. Especially grateful, Lord, to come together and just talk about these things that you have given us through the prophet -- he opened doors, he opened avenues and channels, Lord. And what he said we know to be the truth, he didn't call us these things for nothing. Father, we just say one thing, we don't understand a lot of things, we don't know a lot of things, but the closest we know at least, Lord, at this time is this -- we saw something that nobody else had. And there was something there, Lord, that somebody answered to. Because we know there's no way that he could do of himself, and if he did of himself then that puts the whole thing, Lord, into whatever, I don't know. I've got no way, because nobody else could do it. But we see, Lord, a parallel, we believe, in the way that we see with Jesus. As the prophet told us, his words did what no other man's words did. And that's where we stand, Lord, on this, that we say that our mind, O God, needs a greater renewing. We need the baseball bat of your love, your corrective love. This Word of God filled with the Holy Spirit just whap us right across the mind, and as it cross these eyeballs and these ears, and round the mouth and round the heart, just whap us real good, Lord, to knock every bit of unbelief and everything out of there that doesn't belong there at this particular time. So that, Lord, if we are having problems, you help us to get rid of these problems by just burning them right out of us O God. Burn'em right out Lord, so that there's more and more room for the Holy Spirit, and I know, Father, you haven't taken anything away from us, but we saw the prophet's life, we saw him to the very day, he was harassed by problems, he was burdened by the fact people would not listen, he was overcome by the fact of your visitation with him, O God, such a visitation, Lord, that even a dumb bunny like me could see it on his face, Lord, know that something had happened. God in heaven, I know that that man sure must have been under a strain, but I know, Lord you're not under a strain. No way, because you're dealing with us as we ought to be dealt with, and you're not bothered, you're not provoked, you've just told us to smarten up and get relaxed.

Now, Father, this morning I pray the relaxing power of the Lord Jesus Christ through this message delivered to us, this last call, Lord, when you are gathering your people as Paul prayed, by the gathering of our Lord Jesus Christ which Bro. Branham said was the message. Let that relaxation come upon our hearts and minds and souls to such an extent, Lord, such relaxation that every thing that is not magnetized to the Word of God slides right off into the abyss to be burned and cast out as refuse as Paul said is dung. Help us, Lord, in that which magnetized to it, Lord, I pray will now take us right to this place and ruthlessly drive out every thought that doesn't stand with the Word. Grant it, Lord this morning because there are people here that I know have doubts and fears, we all do. I know there are people here that need healing, they need this they need that. There's no doubt about it, people Lord looking for their children to come in, which we believe they'll be those yet coming in, God, we're looking. So help us, Lord, at this time now, to have reached by the grace of Almighty God, a plateau the prophet spoke of to Bro. Hickerson. He said, *When you're down here, I'm up here but when I'm gone, you'll be up here.* Father, we take that to mean to be absolutely the truth of God. So unto Thee we ascribe the honor and glory now, Lord, may your name be magnified, may all saints of light walk in the light with the blood cleansing, and the fellowship sweeter every day. In Jesus name we pray, Amen. Take the name of Jesus with you.