

Christ is the Mystery of God Revealed #3

'Pre-eminence-Back to Eden'

August 6, 1986

Let us Pray. Heavenly Father, we could have sung this song for centuries, since You went away to poured forth the Holy Spirit, You're here. And individuals, and where two or three were gathered, consequently You were in the midst, but now Lord, we've come to that place where the Lord Himself hath descended with the Shout, and You are here now in a way You haven't been here previously, except at the very first with the apostle Paul.

We pray Lord, that we may appreciate this understanding, oh God, and put it to use in our lives, in the study of Your Word Lord, and everything may It conspire to. Give Thee praise and honor and glory.

May our hearts Lord, be turned to You in solemnity and sobriety Lord. And in our weakness, oh God, call upon Thee to be our Champion. Helping us Lord, to deliver ourselves over to Thee as we ought to be delivered over You so that You might have the preeminence. May You have glory in this service tonight Lord, in the Name of Jesus Christ we pray, Amen. You may be seated.

1. Now before we begin reading on page 19 and commenting on the message Christ is the Mystery of God Revealed, it's good to familiarize ourselves a little again with the—what that title refers to, and I'll just read it rather than comment on it like on last Sunday. It tells us specifically that God has authored a mystery, and a mystery is something that is very evident as to its existence, but is not perfectly understood, because the nature of the beholder is inadequate to fully comprehend it. And an element of faith, therefore remains in this mystery, that there's some things you simply can not know, but you have to take it by faith. You have to just believe that it is there because it is there.

Number three: God alone can reveal what is the true meaning and value of His mystery, which in this case is God's own purpose and His determination to carry out His purpose concerning Himself. And of course, that is putting it briefly at the end there. That's the reason for the existence of the eternal Being. In other words, He wants to show us exactly Himself and why and how It is. In other words, revealing His innermost Being, why things are the way they are.

And fourthly, God accomplishes this through Christ, so therefore to know Christ as a person and a performer of the will or purpose of God, is to enter into the meaning or revelation of this purpose of God, which is called that mystery that we're looking at.

2. Now, therefore then, quickly going to the reading of the Message, we just bring one more thought to your attention and it's the same though we brought previously, based

upon Christ is Revealed in His Own Word, where Bro. Branham says—and also in this here, which we'll read it—that *“Christ is the principal theme in the entire Bible, and if you don't see Christ in every verse, go back and read It again.”* And having used Colossians 1:16, which he read and we read, we joined them with John 1:1 and Gen 1:1. So we could just maybe look at that for a second. In [Colossians] 1:16.

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:

And He is before all things and by things all things consist. And with that Bro. Branham used: [John 1:]

1 In the beginning was the Word, and the Word was with God, and the Word was God.

3 All things were made by him...

3. So there's nothing made that wasn't made by Him. And also Gen 1:1.

1 In the beginning God created the heaven and the earth.

And all of those are alluding to or are indicating or pointing to the same One, which is Christ.

And so we'll go to page 19 and paragraph 2, which is just about where we stopped last Sunday, but not quite. And we'll start reading again to bring on the continuity. Now notice again, he said:

9-2 Now, notice. Again He said, "Search the Scriptures for they are they that testify of Me."

Now He doesn't say search a certain portion of Scripture, like, well, just indicate Isaiah or another portion, but He refers to the whole canon of the Old Testament, which was the Scripture. And so He would be revealed from Genesis right to the end of Malachi, where we would find further identification of Himself in Scripture by His actual ministry proving who He was.

"Search the Scriptures for they are they that testify of Me." Search the Scriptures, the Scriptures, the entire Scriptures. (Now that would be our job today, to search the entire Scriptures, both Old and New Testaments.) What am I trying to do? (Bro. Branham asked the hypothetical question.) To show you that this Bible is the thing that's right.

And there again as we mention, there is no place outside of the Holy Scripture which we call the Bible that gives a revelation of Jesus Christ. There's no book. There's

nothing but that Holy Writ that we have that does this for us. And when It is rightly divided you will see Christ right there.

4. 19-3 *The other day, standing in a hospital room talking... A sister had asked me to explain about denominations, why we were against denominations, (And she was with) with some denominational people. You see, it's got to come back to the Word because the Word is God.*

Now what you are looking at there is not just a printed form here, but you are looking at Logos Himself, which is literally God in to manifestation, God revealing Himself and proving Himself. Now if you just go to printed pages here, as we mentioned the other day, then you have to not just think in terms of a printed page, because you can't prove the Bible by the Bible. That's impossible. The Bible proves Itself. I mean, that's where theology is come in, and creeds and dogmas, because good sincere people attempt to do God a service, they attempt to stand in the breach, and they attempt to stand in defense of the Gospel and they're woefully inadequate, because God Himself must stand behind His own Word and bring It to pass, to prove that this is in reality God in a printed form.

5. In other words, it's a mechanical revelation, it's a, what you might call statistical coverage. It's just laid out there for you. But for it to do anything for you it would take God Himself to take that Word and then breathe it so it would begin to live for you and me, and then in you and me.

Now, he says further here:

See? And Jesus declaring the same here that the Word is He. (He admitted that. Jesus brings that out in His own messages.) You can't make the Scripture contradict Itself. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word... became flesh." See?

Now that's what you are looking at. You're looking at a vehicle, even as today, it is true that the Word is the conduit for the Holy Spirit. Back in the days when Christ walked this earth, He was the Word made flesh, so that you see the conduit was there, which was the human individual.

19-4 Now, here He says, "Search the Scriptures; they testify of Me. In them you think you have Eternal Life (and that's true), and they are the one that bear record of Me, and I'm bearing record of them.

6. Now that's a very good point there. It's very beautifully put. In other words, Christ is in here in these pages to be not only known through these pages, but to be revealed by what He does, showing that He is that One that you are to listen to. And Bro. Branham continues:

...they are the one that bear record of Me, and I'm bearing record of them. (He said, I'm pointing out, and they're proving this to be correct.) And if I do not the works that's promised that I would do, then don't hear Me. But if I do the works and you can't believe Me, believe the works, because they testify that He is the Word..”

Now you notice, Bro. Branham went from the first person to the third person. And when he does a thing like that you can realize—as I want to bring to your attention every single time—that this Message here that we're hearing and the messages of Bro. Branham must never be failed in our understanding, or flawed in any way, but to recognize that any subject he's dealing with presently is actually a now for this hour revelation, no matter where it said in the Bible and no matter what he is saying, making every Message that he brings absolutely current. Even the very illustrations he uses are absolutely current because they have to do with his own ministry.

“But if I do the works and you can't believe Me, believe the works, because they testify that He is the Word.”

7. Now you notice in there Jesus has to bring to these people's attention—as does Bro. Branham—the same understanding by whose authority are these works being done? Because they understood the words of a man and the powers of a man will not do the works that are being done, or they'd be done continuously and improved on in magnitude until it would be simply God in a form here, or humanity in a form, that can supply for humanity every single thing it desires and dispel every thing it doesn't desire.

So he is saying now, “where do these works come from? You don't believe what I am saying though I'm basing it upon works that you can see, so what you'd better do is believe the works.” Which means what? Believe that they are of God. And then from that point on, you see an association of the person with God.

8. Now remember, this is a very supernatural ministry that is repeated at the end time, and we have the very great difficulty of really catching this in its proper understanding, because you have anointed ones of the end time who can produce great works. They're anointed by God. But we'll watch how that this Scripture here dovetails with John 14:12, so you must be careful.

Oh, it looks like it couldn't be any plainer. See?

19-5 Now, search the Scriptures.

Now, Bro. Branham is hitting again what we brought out on Sunday, and that is not throwing off on Roman, Greek Orthodox, Protestant and the rest, but showing have those churches taken the Word the way God intended the Word to be revealed through the manifestation that He sets forth? No, man wants to help God, he wants to get into the act. And so therefore adding to the Word and taking from It, you've nothing but creeds and dogmas and nothing that has any life in it.

19-5 Now, search the Scriptures. He said Moses and all the laws and so forth, and the prophets, and Psalms spoke of Him, and again He said the Scriptures testify of Him.

9. In other words the whole prophet, all of the complete ministry, was written in this volume. Thus:

19-6 He is the principal Theme of the entire Bible. If you read the Bible and don't see Christ in every verse of It, go back and read It again. (Now we explained that.) See? If you can't see Christ in every verse of the Bible, then you read It again, because you've missed something. The Bible is Christ. He is the Word. When you read, "In the beginning God created..." there's Christ. See? Every... From that to the "Amen" in Revelations is every Word testifying of Jesus Christ.

That's why these added books that's called II Book of Daniel and the--the Book of the Maccabees, Purgatory, and stuff like that... See, it's not spoke of in the Scripture. See? It doesn't... (thematically line-up) up with the rest of It. (The rest of Scripture) There's no place to position purgatory in there.

Then where does the Roman Catholics get it from up? Wishful thinking, to back up their doctrine that, "Hey, I can forgive your sins. You confess to me, we got the keys." The keys to what? A tin of limburger cheese maybe, but they haven't got any keys to Heaven. Let's face it, see, they...

10. I'm going to tell you something, brother/sister, in the light of history—and history is very illuminating—in the light of the science which we have today, and the ability to bring back to people what is gone down in the ages, there is no church but is going to suffer the wrath of God in this hour. Let's understand that.

See, we're not trying to be anything, we're just trying to line up with the Word of God. If we don't make it at least we stood for It.

There's no place to place intercession of saints, and things;

Now I know many people think that's just the Roman Catholic church. You'd be surprised how the reformers never ditched some of the old-fashioned prayers that came out of the old church. And in there you will find praying to saints. Absolutely. And they build their entire life of spiritual living on those creeds and those dogmas, and especially what they call the Apostles Creed and the prayers that are built upon it. So if you think for one minute the Protestants don't fall in line with this, you're wrong.

Where does spiritism come from? A fellow right down here in Springfield, he's got this peculiar gift now. It's the one I told you about. If he laid his hand on his little boy, over the cast, and the—when they took the X-ray, there's not one evidence of the bone

ever having been broken, thought the bone was separated and jagged before it was set. And who is in him? And now that he finds out—going to a spiritist meeting, and this inner voice spoke to him and told him “you are,” he said, “I was Obadiah,” he said, “but I’m come back and reborn in you.”

11. That’s the same as Arigo, the surgeon with the rusty knife. The doctor Hess, the German doctor, supposed to be deceased for some time. Now he’s come back in somebody else. And in who—and the Protestants running full-bent towards it. So don’t throw off on the Roman Catholics as though they’ve got a corner on folly. They had it cornered one time, but now the Protestants are beating them to it. The only thing the Catholics are ahead of right now is—in America—is they’ve got more in their church than the Protestants have for a number. But they don’t have a thing—they don’t have a corner on anything. Let us understand that. They don’t have a corner on the Cross, they don’t have a corner on folly either. All right:

...There's no place for denomination. There's no place for--for creeds outside of it--of the Bible. See? So when you see those things, they--they just don't come into the picture.

12. That’s the picture of the Scripture and the picture of Redemption we are looking at.

²⁰⁻¹ *And that's why people has added those and got their--their--their jigsaw puzzle all mixed up. See? They can't make it right "same yesterday, today, and forever." But if the thing's put together right, there's the entire picture of the fall and regeneration, (So therefore what you have: God revealing Himself as the great Redeemer) the whole picture of creation, and God's whole plan revealed right in Jesus Christ.*

Notice. The whole picture of creation, which means the original and the fall, and the present, the restoration, all of it coming back, everything is revealed in Christ Jesus because He is the Author and Finisher of our faith.

Amen. That's the whole picture set together, every little crook and corner. It's just like... Now, I don't mean to be sacrilegious by this, but it's just like putting a jigsaw puzzle together. That's why we've got pictures today that looks horrible: (they) say, "We are believers," and a cow picking grass up in top of a tree. It don't work. That's when they say, "Yeah, He's every way (the same), but just with a certain (change)... He's the same yesterday, today, and forever all but a certain thing." See? Then you ruin your picture. The Bible said He is the same.

13. Now of course, that takes a real revelation. Now:

²⁰⁻² *St. John 5 or St. John 14:12, He said, "He (he, anybody)--he that believeth on me, the works that I do shall he do also."*

The question then rises, “but who?” If it’s anybody, who is the anybody? Which denomination will produce him? See? Well, denominations want everybody but God’s choice, as we read in Acts 13:40. Let’s go back to Acts 13:40, because this is tremendously important to see this in our day.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets; (Now he is speaking way back there at Pentecost—after Pentecost.)

41 Behold, (you) despisers, and wonder, and perish: for I work a work in your days, a work which (you) shall in no wise believe, though a man declare it unto you.

That’s just what Jesus said. Now he said, “look,” he said, “you don’t believe what I’m telling you, but believe the works.” So therefore there shall be works come which men will have to decide who it is coming from and then they will have to impugn the authority, or grant the authority to the man that God is using, if they’re going to fall in line. But of course, they won’t do that.

Now, let’s look at that again:

20-2 St. John 5 or St. John 14:12, He said, "He (he, anybody)--he that believeth on me, the works that I do shall he do also."

14. All right, let’s go back to Jn 14:12 because I’m not satisfied that that’s exactly what It said there. Let’s read It:

12 ...He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

Now, you can take a compound meaning out of that and you can water It down, and you can say, well, all right, let’s just look at this as the Pentecostal mind and the renewed mind to a degree, of the neo-charismatic Catholics and the Lutherans and the rest of the Baptists and these now. Like we’ve got a Full Gospel Baptist church there in De Graff—they took the sign down. People got made because they call it Full Gospel so they had to take that down and put up just Bible Faith Church now. These lovely Baptists, you know, they got—after all, they tell God what to do. I’ll tell you, I see why all the world is such a mess, because He’s listening to the Baptists, but you’ll never get them to—you know. Talk about a bunch of hogwash.

But you see here what we are saying. They take the peripheral, or they take a limited view, and they say “well, look, these works are there.” So they go right to Mark 16, and they put Mark 16 with Jn 14:12, and say, “this is it.” And it sounds very good, but they don’t read the rest. And here’s where Bro. Branham didn’t read the rest, but don’t worry, he believed in the rest. And it says, “Greater than these...” So that’s works of an extended same ministry that Christ provided in the flesh.

15. Now they don't want anybody to say anything along that line. There's no way that any Roman Catholic, Greek Orthodox, Protestant—if so, they be protestors, and I think all they protest is only taxes and a few things, and they protest truth. Sure they do, they don't want it. But these people, they're not about to believe the truth of Matthew 12, which is what this is all about. And you've gone into it many times with me, so you're not unaware of it. And it says: [Matthew 12:]

- 15 But when Jesus knew it, he withdrew himself from thence:
and great multitudes followed him, and he healed them all;
- 16 And charged them that they should not make him known:
- 17 That it might be fulfilled which was spoken by Esaias the
prophet, saying,
- 18 Behold my servant, whom I have chosen; my beloved, in
whom my soul is well pleased: I will put my spirit upon
him, and he shall shew judgment to the Gentiles.

Now, they put that way back down the road somewhere, and they don't know where they put It, except they would leave Him in the situation that He is now, which is a Mediator, an Intercessor on the right hand of the Majesty On High. And they think, well, that has to do with some time down the road and It doesn't have to do with Him coming in the form of the Holy Spirit to the Gentiles. But notice It says:

- 19 (Neither) shall (He) strive, (or) cry; neither shall any man
hear his voice in the streets.

And so therefore there's an association to mankind, but not in the way it was when He was on earth as a human being.

- 20 A bruised reed shall he not break, and smoking flax shall he
not quench, till he send forth judgment unto victory.
- 21 And in his name shall the Gentiles trust.

16. Now here is where He comes to the Gentiles, and does not take away what they have. He restores what they have in order to get a Bride out of here, and a Resurrection. But you'll never tell anybody that.

Now, therefore when you are dealing with this verse here, "*He that believeth on me, the works that I do shall he do also;*" making Jesus Christ the same *yesterday, today, and forever*, where do you place It? This is the question. And nobody can place It unless he is vindicated to place It, which we had a vindicated prophet. And this, of course—Acts 13:40, and so on, is Mal 4:5-6, "Behold, I send you Elijah the prophet." See? "And he shall turn the hearts of the children back to the fathers."

And then again we find Elijah must truly restore, and Acts 3 tells that He does restore at the end time, and when He does there's complete obliteration, because they're utterly destroyed. And then said Bro. Branham, they say, "Well, that was for another age."

17. What is he telling you? He is telling you that people are denying that this ministry is authentic, that this ministry can not come to this age, because this Message, Christ is the Mystery of God, is current. It is not a Sunday school lesson that he wants to tell you. Sunday school lessons have to do with little children who sort of are taught a few things, hopefully they'll get something that may do them good. We likely don't think so because they're little brats, and you know, it's not going to sink in, but you know. We got to do what we can about them, little jug-heads, and we hope something comes—nice little kids maybe. No.

I'm laying it on the way I like to lay it on. Anybody doesn't like it, I'm sorry for them but I'm going to do it my way. That song was not written for me, it was written for Frank Sinatra, but I'm still going to retain it, do it my way.

"Well, that was for another age." (No, it was for this age.)

There you got your picture wrong again. You got a man fishing out in the desert for fish in a bunch of hot sand where there's no fish at all. See? See, you got to bring him back to where he's fishing at Galilee, where there's plenty of fish. You see? See, you--you got to make the picture look right. It's God's great picture,

18. How can this picture look right here, the Spirit of God's upon him, and he's not supposed to strive nor cry, nor any man hear his voice in the street, and he comes into, blurts everything out like that, bang, bang, bang. Strives and cries and kicks them out of the temple. Why, this would be a mockery. Then this has got to happen some place else under some other conditions. And it's to the Gentiles.

Now nobody wants to believe that He will come to the Gentiles. "Oh, He's already come in the form of the Holy Spirit and He's amongst us, Hallelujah, and He's in us and oh yes, and He's not appearing and oh, is that..."

You see, brother/sister, to understand the way we understand this Message is the only way you can understand Scripture. I don't believe there's any people living can understand unless they understand It this way. Now if they want to have it their way, that's fine. I'll let them—they're welcome to it. But they are not going to change It for me.

...you got to make the picture look right. It's God's great picture, and there's only one way you'll see it, that when you see Jesus Christ. There's the entire Bible. He's the principal theme of the Bible.

19. Well, Bro. Branham said, “*Lord Jesus Christ is here in the Pillar of Fire.*” He said, “*Jesus Christ-Holy Spirit coming down, sets Himself down, head of the Church.*” And He went back to Pillar of Fire.

Paul said, “Who art thou, Lord?”

He said, “I’m Jesus.”

And that’s the One right there. Now if you can't see that, what are you seeing? If you’re not seeing God manifesting Himself in Christ, what are you seeing?

20-3 Now, you realize that any of these places here you could take a text, and it's just hard for a preacher to hold his peace. He look like he want to keep going with it, but we've got to get back to what we're teaching on.

20-4 ... in the history of the Bible. The Bible is a prophetic Book; It's a historical Book; It's a Book of love. It's a Book of--of songs; It's a Book of Life, and in there you find Christ. He was in the prophets; (Of course, it says so in Hebrews) He was in the Psalms; (That's in the written article there, it's about Him) He was in the history; and He also in the Bible is the things that (are) to come.

That’s eschatology. In other words, anything that is there and is future, as to His ministry, absolutely, is going to come to pass. He’s there. And there’s nothing that will come to pass but what He is not in. He’s got to be in everything because He is the Author and Maintainer of It all. All right:

*So He was before and (also) after. What does that make Him then?
The same yesterday, today, and forever.*

20. Now he’s discussing this Christ when He was on earth here, and He’s got to continue some way, some how, exactly as He did then.

21-1 And, you inject something in there that doesn't make Him the same yesterday, today, and forever... where do you go...? You got an awful picture there. For He was the history (See?), and He is the Prophet; He is the Psalms; He is everything. (He's the Seals, Bro. Branham said. He said, He's the doctrine.) And if you can't make Him everything and the same, what's your picture look like? Do you see it? All right.

Now, millions make Him—without a doubt—everything, but not the same. They do. They make Him their life, they make Him their Savior, they make Him Intercessor, they make Him their Hope, their coming King, they make Him everything but what He really is, which is the same yesterday, today, and forever. All right.

...what's your picture look like? Do you see it? All right.

21. Then the right perspective and revelation is to make Him Head alone, isn't He? Now this is my own speaking. And all coming from the Head to the body and nothing from the body at all. You hear what I said? Then the right perspective and revelation is to make Him Head and Him alone, and all coming from the Head to the body, and nothing from the body but recognition and honor and worship. See? Now you show me that the churches are doing that? All right:

21-2 He is the same. He was the prophets; He was in them; He was in the Psalms; He was in the history; and He is the things to come, the same yesterday, today, and forever (Hebrew 13:8, if you're writing It down). He should be then... He should be the principal (one)... If that's what He is, and we believe it, don't we? Then if He is that, then He should be the principal theme of our talking,

22. Now, just a minute! If you can't make Him principal according to the revealed Word of God, then your talking is in vain. What have you got? Well people say, "I think maybe the Lord will overlook that." Then let Him overlook everything else. When is God going to—when does God overlook anything? He said, "I stand behind My Word to perform It." See?

...of our thinking, of our singing, of our walk(ing); He should be the principal Theme of our (lives). (Now listen, watch:) If He's the principal Theme of the Bible, and the Bible is in us,

There's a very good thought here:

If He's the principal theme of the Bible, and the Bible is in us, then He should be the principal Theme of everything that we do, say, or think, should be Christ. Is that right? All right.

Now just a minute, let's go back over that again.

If He's the principal Theme of the Bible, and the Bible is in us,

23. Okay, let's go back to Col 1:27.

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

I know that you're not familiar with what I'm going to tell you about, but if you go to the tape Bro. Branham preaches in Chicago, on—before all those ministers, three hundred strong. After the message was over, Tommy Hicks got up and he made a little speech. And those men were all business, you know, they ...?... and just, whoosh, you know. "We were on the scene, bless God, you watch move." And his words were, "Christ in you, the hope of glory. Say It, brother/sister, say It! Christ in me, the hope of

glory.” You see, that’s what they wanted to say. He wanted them to say that. And that was what he really wanted.

Now, let me just show you something here. Bro. Branham preached on Godhead, who God really is. And this man comes right behind, with his Trinitarian dogma, saying he believes now what Bro. Branham believes. He’s going to get baptized but never does, he dies in that condition. I’m sure Tommy’s dead now. And he takes the whole thing right off of course, “Christ in you, the hope of glory.” And if Bro. Branham gave the truth on Godhead, what Christ did they have?

Now you can be lulled to sleep right here in this building the same as they were lulled under Bro. Branham when he preached on the Token. They’re lulled. Now keep that in mind as we talk about Christ identifying Himself in you, which we will get to a little later on.

23. The true Col 1:27, *Christ in you, the hope of glory*, has to be the principal theme, Himself in us, which necessitates a true revelation. Now people want to bypass that every single time, and they always want to talk about “Christ, Christ, Christ, Jesus, Jesus, Jesus, God, God, God, hallelujah. We got Him, ain’t it wonderful?” then turn down the revelation that God Himself gives in order to establish God Himself, because the revelation of this whole sermon is God wants to establish Himself. Then if you don’t take what He gives you wherein He is established, then you are disestablished and God is disestablished, ain’t one of you got anything in common, except you are looking at Judgment. You follow what I’m saying? All right.

21-3 Since we think this, since He's been made the Head of all things to us... The Colossians said so here. He's the Head of all things to us for He was made for us, which we are considered all things.

24. Now, you talk about the inherent eternity of God, God was not made for us, except it is true He was, because what God was and is, can only come forth in a human race. So therefore whoever made God—and God wasn’t made—was categorically fashioned for us even as we are categorically fashioned for Him. True? You following what I’m saying? Oh come on, dogs can only have dogs and kittens can only have kittens, and God Almighty can only have us. I’m sorry, but I got to be blunt and kind of nasty—then I’m vulgar. But vulgarity usually wins far ahead of niceness. Yeah, might as well tell the truth. This is not an X-rated sermon, this is just the truth.

He's the Head of all things to us for He was made for us, which we are considered all things.

Now that’s true concerning Christ coming in the body to the body, the body was made for us—was made for Him, too. Why is it made for Him? Because it was made for us. Why? It was the way He was made, the way He is. You can’t use the word ‘made’

for God but you can use—you can use the word made in the sense of fashion as to His inherent essentiality, whatever you want to say.

25. Now:

...which we are considered all things. ... for He was made for us, which we are considered all things. (Now keep that in mind, we are the all things of God.) You say, "What about the sinner?" He was made to be the Judge of the sinner, if he (doesn't) accept It. He was made the Glory for the believer who does accept It. All things was made by Him and for Him. (We read that in Romans the 11th chapter.)

21-4 And it takes the night to express the glory of the day. It takes the vessel of dishonor to express the--the love and care for the vessel of the honored. (Now, Bro. Branham also:) It takes an evil woman that would wear immoral clothes and--and sell her morals to express the virtue of a decent genuine lady. See? It takes the crook and a thief in a man to express the genuineness of a real believer, a real Christian. It takes the hypocrite to show up the believer, what he is.

And remember, he's talking of this hour where the two vines are right together and going to be terribly difficult to separate them, because they're both going to live such morals lives. Now let's go back—sure, I wanted to—was thinking of something here for a second. Yeah, let's go to Romans, I think I want the ninth chapter, I'm not sure...

26. All right. Rom 9:21-23.

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

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 unto glory,

So you see Bro. Branham's thesis is exactly the right Scripture. You have to see this here. This is the hour.

21-5 So all things was made by Him. (For the purpose we read about.) And since He was made--all things--made for all of us;

(Now He's made all things, made all things for us, all things for Him.) *all things was made by Him, then since that is true, we should make--our identification should be with Him. We should be identified, ourselves, with Him, because He has identified Himself with us.*

Under what conditions? Under the conditions of revealing Himself, which is through revelation, which comes by manifestation, see?

We should be identified, ourselves, with Him, because He has identified Himself with us. We should be identified with Him. How? By living for Him, not just a confession.

Certainly not. But we must identify with Him in this hour, and confess it and live it. In other words, end time evangelism. You can not go on the field today and go anywhere without showing what has happened in this hour, what God is doing, what He has done, and what He is going to do, and what is in process now. You simply can not do it. You are—your approach is passé, it's dated. It won't work, because this is not the hour of starting, this is the hour of consummation.

27. You know, many, many—only people like us, and that's only because of Bro. Branham and that's only because of the grace of God, have the first understanding of Hebrews the sixth chapter. No body else does, let's face it. [Hebrews 6:]

- 1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection...
- 3 And this will we do, if God permit.

God didn't permit. This is the hour of perfection, That which is perfect is come. The perfect revelation of God's Word. And how is it a perfect revelation? Because it's demonstrated to be so. You can't argue with perfection, unless you're an idiot, and there's lots of those. There'll be lots of arguments. Spiritually bankrupt, spiritually insane.

- 4 For it is impossible for those who were once (for all) enlightened, (Now watch what comes:) and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
- 5 And have tasted the good word of God, and the powers of the world to come,
- 6 ...they shall fall away... (and can not come back), and crucify to themselves the Son of God afresh... putting him to an open shame. (See?)

28. End time evangelism.

*So many people take a confession (until) It's got to this place now:
"Are you a Christian?"*

*"I'm Methodist." Well, that's a long way from being--making
yourself known as a Christian. Now, look what the Methodist (do).*

I'm Baptist." Look what the Baptist (do).

I'm Catholic." Look what they do. See?

*22-2 But the only way that you can actually be a Christian is for
Christ to identify Himself in you. (Now that's a good statement
right there. And he says, oh my:) How... We got some a stinger
there. I hope everybody on the tape gets that too. See, see?*

Now, that didn't sound like it's such a tremendous thing to me, because it kind of—it makes me wonder what in the world he's talking about. When you don't what he is talking about it kind of gets you scared, and faith can't operate when you are afraid. And it shows love isn't in operation, either. Now watch:

*But the only way that you can actually be a Christian is for Christ
to identify Himself in you.*

29. Now watch again: the only way that you can be a Christian—but you are a Christian—is for Christ to identify Himself in you. Now, I have the board, I won't bother, but here we got Christ here, and we're going to be a Christian, and He is going to identify Himself in us. Is that what it says? That's what it says. Christ is going to identify Himself in us. So therefore I would have to be like standing by my son and identify my son that's standing here by something of me in him, or his mother, features and things like that. There's got to be identification, because that's what he is saying here as far as I'm concerned.

You say, "well I think what it is is He is identifying Himself in you, He's just got in you."

No, I don't believe that. I believe you got something from Him at the beginning. You had representation because you are one of the genes of God, and now He stands here and He's going to make an identification if you are a gene or not. So we can look at this different ways. Okay?

30. So, to identify Himself in you, He would have to be in you, under any consideration. Now, let's take This Day Is The Scripture Revealed, page 20, paragraph 6, and we'll see what he says.

*20-5 The Holy Ghost is the Word of God in you... that identifies
Itself by accepting that Word.*

That makes it a lot clearer.

The Holy Ghost is the Word of God in you that identifies Itself by accepting that Word. Outside of that it can't be the Holy Ghost. If it says it's the Holy Spirit and denies one word of that Bible, it cannot be the Holy Spirit. That's the evidence whether you believe it or not.

31. Okay, let's read that again and just proceed to the rest of what he says. [*Christ is the Mystery of God Revealed:*]

22-2 But the only way that you can actually be a Christian is for Christ to identify Himself in you. ...You say, "I'm Pentecostal." That don't mean a thing. (Well they say, "they speak in tongues.") It's Christ identified in you; that's when He has recognized you.

All right. The truth of the matter is that's the baptism of the Holy Ghost. See, he denies the fact that the Pentecostals have it, the Baptist and all the rest have it.

22-3 Say, "I spoke with tongues." Devils does, too. "I shouted." The Mohammedans, Buddhas, and everything shouts. The Indians scream at the snake dance. See? Sure. They all do. Cults, clans and everything else scream and holler. They holler and shout at a baseball game. But when Christ is identified in you, identifying Himself, then you are Christ-like; which the word Christian means to be Christ-like. There's your identification. All right. Now... And since He is our identification, then we should be identified with Him by living for Him.

32. Now you go right back to where you say, "all right, then, Bro. Branham is saying here that the identification is not down here as we say, which is an intrinsic factor but it is an outward factor, which is the living." Well, that's very nice that you should think that, let's just find out if that's true, if he's really saying that. Let's go to page 30, read what he says on the third paragraph.

30-2 And to be sure that the whole Rapture now... Luther was a part; Wesley was a part; the prophets was a part. If they aren't a part... just in the revelation that they was making up the Body: feet, toes, arms and so forth until the Head (which we get to that in a few minutes, see?) that makes the entire rapture. It's the Body of the Word, which is Christ. Amen. Outside of that, you're lost. I don't care how good you are, or what your relationship is, or what your fellowship is, or what your organization is; you're lost outside of that Word being in you.

33. Now Bro. Branham can't say two different things in one sermons, not in my books. He can't get away with it. See, you got to know what he is saying. This is where you got to stand with this message and know what he is saying. You got to know the doctrine.

It's bent this way, that way. You can't realize the evidence with God gave him by spectacular visions to let him know. The evidence of the baptism of the Holy Ghost was believing the Word of the hour, and then come away with any other thought—you can't do it! But you'll do it, and I'll tell you why you'll do it, because it throws me when I hear those things too. That's why we got to come to the place where's there no longer twist of any turn of doctrine, any wind or any fancy. Just stand there and say, "Look, bud, I know it."

I'm going to tell you what. It's going to come to the place where we could be martyrs. We could be. The very thing that Bro. Sawatsky spoke of. I don't say we will be, God forbid. But there's something in here that's richer and realer than life.

22-4 Notice, God has had a threefold purpose in this great mystery secret. (I beg your pardon.) God, in His great mystery secret that He had before the world began, He's got a threefold purpose in it. And now, what we want to go upon this morning is: What is that threefold purpose? See? Now, I believe by the help of the--of God, Who's present, and--He--He'll show it to us.

34. Now, if He's present in me I can tell you one thing: He's not going to do anybody any good when it comes to this. It's going to take the prophet to tell us, with a higher office, a greater measure, and a revelation, and the one who said, "*just think, the same One who gave the message is here revealing it.*" That's to apostle Paul.

22-5 Now, (since) He had this threefold purpose... We want to find out what is this threefold purpose. The first thing was that God wanted to reveal Himself to the people.

That's number one. God wanted to reveal Himself to a people—but the people weren't even there. In other words, God wanted to have a people in order that He could give a revelation which would not be revelation until someone was there to receive It. And it would have to be a very special kind of people, because God was a very specialized person in His person of Godhead, which specifically, thematically, and in a major way, is redemption. See? All right.

...The first thing was that God wanted to reveal Himself to the people. He couldn't do it as a great Jehovah God Who covered all space, time, and eternity. He could not. He's too great to ever be revealed to people, because it would be too mysterious. How could that great Being that never did begin, that after you went beyond the cycle of a hundreds of billions and trillions and trillions of years of light space, and on out into the infinite, into the eternity, and a great Creature that was all that, and still is...

35. In other words, time and space can't contain Him. He's the creator of it.

23-1 *But what He wanted to do, (because) He loved Fatherhood, for He was a Father. (And what He wanted to do, and He loved Fatherhood, because He was a Father. Now listen:) And the only way that He could express it was to become a Son...*

Now watch, He loved Fatherhood for He was already a Father. Now watch, you notice the language in there. The way to put it into full effect and force, what He was He had to become. The Word became flesh. God becoming—not changing, but God becoming, manifesting, see? We compare ‘become’ and ‘was’.

God can’t become something, because He already is and ever remains the same. So therefore it is something He is doing. And the way He does it will bring out what He is. Now you know that in your own life. The only way He could express it was, that’s Fatherhood, was to become a son.

36. Now, the primary, dominant role then of God was Fatherhood, and that could never change. But Fatherhood becomes to Son role, and Fatherhood becomes then subdominant under the Son role for the sake of expressing Himself. That’s why Jesus said, “He that has seen me has seen the Father,” see? Now:

And the only way that He could express it was to become a Son of man. That's the reason Jesus kept saying, "The Son of man." See, they didn't know what He was talking about, many of them. But now you get it? He wanted to express (Himself). That was His, one of His great threefold purposes, was to express Himself, identify Himself with human beings, (Not anything else and revealing Himself) in Christ (to them).

So God wanted to reveal Himself to those people, or that race, or that creation, the caste, strata, whatever you want to put it, human beings. And He wanted to identify Himself, and in doing it He revealed Himself in Christ. Now remember, that keeps coming down from the beginning until He takes on human flesh. At the end time, It picks up the flesh of a prophet and manifests in a Pillar of Fire, picture taken over here, and a picture here surrounded by Angels—the Judge. [Bro. Vayle points to the two photographs, the Pillar of Fire and The Cloud of Angels.]

37. All right, number one, then:

...to express Himself by identifying Himself with human beings and revealing Himself in Christ.

23-2 *Secondly: to have the preeminence in His body of believers, that is, His Bride, that He might live in people.*

Now He doesn’t want to just go ahead and reveal Himself, but He wants a people who want Him to the extent they want His Spirit and want to move by His Spirit, not their own.

Now, He could do that in Adam and Eve, but sin separated them, so now there had to be some way to get it back again. Oh, my. Oh, ...this is rich to me, just to even think of it. See? See what God's purpose was?

²³⁻³ *Now, why didn't He just keep Adam and Eve like that? Then He would have never been able to express His Fullness, His full attribute, (of the fullness of His attributes) ...He could be a Father there; that's true, but also He's (the) Saviour. You say, "How do you know He was?" (Now here's where Bro. Branham kind of goes out of color in my estimation.) He is, 'cause I've had the experience.*

38. I thought we didn't go by experience. Now that isn't—his experience isn't what counts. It's what the Word of God said. And can the Word of God be born out. Then if you've got something related to it—in other words, you've got the drippings. Fine, if you got the life that came from it. But I kind of thought he just put himself on a limb there, because what experience did he have? Other people have experiences, too. Is he saying the experience of his whole life? And I'll take that. That's a prophet. But I couldn't take yours or my experience. That would be folly. There's enough folly in Israel, enough folly in America without taking experiences. Oh brother, you got the devil doing everything else to you then.

See, see? He is a Saviour, and He had to express that, and how could He do it? Only through Christ. (Now watch, he's putting Christ right here in the flesh in order for a blood sacrifice.) How could He be a Son? Only through Christ. How could He be a Healer? Only through Christ. (That's true.) See, all things are wound up in that one Person Jesus Christ. Oh, my.

39. Now that's Jn 1:1 again, see?

²³⁻⁴ *And I--when I--when I think of it, I--I just see denominations pass off the scene, everything else just going. See? When I see God's great purpose: revealing Himself... in Christ, the fullness of the Godhead bodily, and then to bring that fullness of Godhead bodily into a people that He could have the preeminences, the oversight, the leading...*

Now, you know, denominations can not do that. No way. Nor theologians.

²³⁻⁵ *And other--the night... If you didn't get the tape that I preached here one night on "A Prisoner of Jesus Christ--Paul, a Prisoner..." See? When God gets you to be His prisoner, then you can't do nothing but what the Spirit says do.*

24-1 *Paul, with all of his great intellects... He taught--he was taught by Gamaliel to be a great priest or rabbi someday. And he had high ambitions. He was intellectually a great man: great authority, great man in the nation. But he had to sacrifice every bit of it... to become part of the Word, to express Jesus Christ.*

40. Now remember, you've got to understand—be careful here. Paul was born a part of the Word, but there never would have been any way that he could have expressed it had he not been reborn in Christ and identified himself with Him. Remember, you always were. If you didn't have representation then, if you weren't a gene then you can't become one now, see?

...But he had to sacrifice every bit of it... to become part of the Word, to express Jesus Christ. (He is saying here, the part of expression, he had to be born again. Leave everything he knew away). He (knew what that meant. For example:) He had a notion to go to some place (some brethren had called him there), but he was forbidden by the Spirit to do his own will. Oh, if--if people half spiritual can pick that up... See? He was forbidden to do his own will. He only could do... "The Spirit (forbade him)." See? He was a prisoner to Christ.

24-2 *Then, this little fortuneteller one day, (whom) he (knew)... Paul (knew) he had power to cast that devil out, but he could only do it as God willed it. (and that explains his own ministry, Bro. Branham's.) Day after day she followed him, crying out after him, but one day the Spirit give him permission. Then he rebuked her, the spirit that was in her. See? He (knew) what it was to be a prisoner.*

Just like Bro. Branham. Now he is going to illustrate here in Moses.

24-3 *Moses: his (intellectual abilities), he had to lose them in order to find Christ, to be a prisoner.*

41. Now you throw that at people and they just kind of wilt—unless they're Trinitarians—and they don't understand that. So let's go back to 1 Corinthians 10, and we'll read a bit here, 1-5.

- 1 Moreover, brethren, I would not (have you) ignorant, how that all our fathers were under the cloud, and all passed through the sea;
- 2 And were all baptized unto Moses in the cloud and in the sea;
- 3 And did all eat the same spiritual meat;

- 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

Now Paul is not speaking of a different Christ. He's speaking of the One that was manifested in human flesh. Now remember, the body is not Christ. It is a part of God, so much a part it is called the Son. It's got to be a part of God because the Life is what brought it to pass. And you can not have a life taking chemicals and transforming those chemicals into a body that that life could live in and not have that as part of your body. That's exactly why when that goes the body goes *tomb*—it's gone, it's dead. Otherwise your body could keep going, functioning onward. But the soul and the spirit goes first and the soul leaves it, then it's all over. It's all over when the spirit leaves it, unless you can call it back. But many of them—but watch:

...that Rock was Christ.

- 5 But with many of them God was not well pleased:

42. See? So where was God? Just like the Scripture said, God was in Christ. We'll see that.

...Then when God got all the world beat(en) out of (Moses) and all the mighty man that he was, and (Moses stood there in that Prescence) of that Pillar of Fire that day, he was found just speechless. He couldn't even talk, he said. God had a prisoner then. See? You won't try after your own searching. Then God had to endue this man--endow him with power enough that he could go down there (to Egypt). And he said, "Lord, I told Pharaoh what You said, and he wouldn't do it."

24-4 He said, "Then take this, thy rod (God speaking; that's God's Word); go out there and point it toward the east and call for flies." And flies (came) into creation, because He had a prisoner that Pharaoh couldn't pay off with (anything). Nobody else could turn him (anyway.) He was a complete prisoner in the chains of God's Word, bound up wholly to THUS SAITH THE LORD.

43. Now that's a big thing right there. How many people today are bound up solely to Thus Saith The Lord, which is what the prophet brought us? Now that's your starting point. Yeah, otherwise you can talk about love and manifest this and manifest that and it's very nice, that's very good, but you are not going to get off the ground with it. You are going to stay right here, see?

...Oh, if God can get His prisoners like that.

24-5 Now, that's when He can express the preeminence. (See? God becomes preeminent in people's lives when God can actually

take care of those lives. See? Now I'll continue reading:) *You see? He's got the man or the person so that he knows nothing but Christ. You get what I mean? All right. That's secondly.*

44. All right, now, who are men like this man he is talking about? Prisoners to Christ. Men like Bro. Branham, see? The prophet. That's where it starts. Then God wants others to follow in line. That's like a first-fruit. All right:

24-6 *First, to express (Himself) completely: God in Christ. Second, to have... preeminence by this in His Church (which is His Body, Bride) He could have the preeminence to express Himself through them. (That's what he wanted.) All right.*

25-1 *And thirdly, to restore the Kingdom to its (rightful) position, (the position that it fell from) that fell by sin by the first Adam, back to where He walked in the cool of the evening with His people, talked with them, (and) fellowshipped with them.*

45. Now, He wants to get us back to Eden under the perfect fellowship where a man automatically, by the Spirit of God, is simply moving everywhere, and everything is being done just as though it were automatically—just natural breathing, see? In other words you've got an automatic motor-control in your system and you got one that's not automatic. You got one whereby that you have special thought takes care of it. But you've got an automatic. Well, we're supposed to get back to where it's more automatic. See, where it is automatic, you might say.

...back to where He (talked) in the cool of the evening with His people, (That's Adam and Eve.) talked with them, fellowshipped with them. And now sin and death had separated them from His Presence and His entire expression. (That's true.) Do you read it? Before the foundation of the world to express all of His attributes, what He was...

²⁵⁻² *Therefore, if any Trinitarian here would just let yourself loose a minute, you can see that Father, Son, and Holy Ghost (are) not three gods; It's three attributes of the same God. See? It's (an) expression. Father, He was--wanted to be a Father...*

46. Father is an expression, it is a terminology describing what we know from our own living that God made us to live. So we see father, because it's an express of what the attribute is to bring forth.

...He wanted to be a Father. He was a Father; He was a Son; and He is the Holy Ghost. And the Father and the Holy Ghost (are) the same Spirit. Don't you see? You get it? Not three gods, the Devil's told you them things to make an idolater out of you. See? It's one

God expressed in three attributes: to be Father, to be Saviour, to be Son, to be Healer

That's four already. King, Judge, Prince of Peace, Lord, Master, Planter, Waterer, Ripener, Shepherd, Shield, Sword, Buckler, are expressions. One person, many expressions of being what He is. What is the expression today? Manifesting what He is. He's the Son of man, same ministry, the Pillar of Fire takes us to the Millennium.

25-3 I want to coast just a little bit so that even people listening to the tape will get the idea, that can see. It would take me around, and around that clock, just each one of those subjects. But I hope I'm making it clear enough that you can see what I'm coming to. See?

47. *25-4 God, expressed in Jesus Christ, Who was both Father, (and) Son, and (also) Holy Ghost, the fullness of the Godhead bodily. Now, the complete fullness of the Godhead bodily dwells in His Church, the preeminences. All that God was, He poured into Christ; all Christ was is poured into the Church, the believers, not denominations. We'll get to that in a few minutes, and it'll take it out of your mind(s) forever. See? Show you what causes that by the help of God, if He'll just permit it to us.*

Now, I know statements like this make people think, "Well, if God poured everything into Christ, then there's nothing left in God. Then if God took everything that was in Christ and poured it into the church, there's still nothing left in God, nothing left in Christ. Now the church has got it all." Then who's God? The church. Hogwash!

48. Remember the sperm. Chromosomes and genes, 23 and 1250, male and female, lie in those two little things that are microscopic, see? Which is one followed by nine thousand zeros, the chances. In other words, what's poured in the human life is so astronomical and mind-bending and boggling, what can you say then about God who did the same thing in Christ?

So therefore if seawater—one drop of seawater is the same exactly in every ocean in the world, except maybe in intensity. Every sea, every salt. The salt lake in Utah, it's just the same as any as Salton sea, and the Salton sea is like the Dead sea, it's like all the oceans, but in intensity there is a difference. So God poured the greater intensity in Christ. All of us have a lesser but it is just as much the life of God as God who is the Life is. But you've got a difference in the intensity—that is to say the depth of it, the amount of it.

49. So therefore when Christ poured in the Church—what God poured in the Church was in Christ, that Church never became Christ. No way, shape, and form. Nor do we ever become Christ. But we have—we are bone of His bone, flesh of His flesh, joint of

His joint, spirit of His spirit, mind of His mind, life of His life, soul of His soul. You know what I'm saying? Okay. Now:

...We'll get to that in a few minutes, and it'll take it out of your mind forever. See? Show you what causes that by the help of God, if He'll just permit it to us.

In other words, people says it's the denomination, we say it's the Bride.

25-5 What's His purpose now? Express Himself as a Son (See?), and now--that in Him might dwell the fullness of the Godhead bodily. I've got Colossians laying here, right before me. See? That... All through the Scripture...

Okay, now, remember Bro. Branham said, in the body is so much a part of God that it is a son. So let's begin to look at some of these Scriptures here and understand how that God was in Christ. That actually there's not two Gods, the man, the body itself was not God per se, because God is Spirit. And that Life Spirit took those cells and made a body from chemicals, then God Himself indwelt that man, making that God in flesh, period. Elohim.

50. All right, Col 1:19.

19 For it pleased the Father that in him should all fulness dwell;

Col 2:8-9.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. (There's your revelation.)

9 For in him dwelleth all the fulness of the Godhead bodily.

You—we got to recognize then, God in Christ. Okay?

We go back to 2 Corinthians 5 and we read verses 18-19.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, (So this so it.) that God was in Christ, reconciling the world unto himself, (Now remember that as we go into where Christ gives his body for death.) not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

51. All right. This has not changed from Jn 1:1-3.

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

See, where God began making, creating, and doing, and even giving Himself a form, in order that people may have a revelation. The people that He is going to bring to earth and create, would have a revelation of Himself, will give Him the pre-eminence, and He through His redemptive power, when people fell, would bring them right back to fellowship and the fullness of Almighty God Himself. Okay:

25-5 What's His purpose now? Express Himself as a Son (See?), and now--that in Him might dwell the fullness of the Godhead bodily. I've got Colossians laying here, right before me. See? That... All through the Scripture that's what God's purpose was.

52. *25-6 Then if through this Life of this Son, His cross (Now, reading what I mentioned here, His cross,) (the Blood, it says here, of His cross), that He might reconcile to Himself a Body, a Bride (which is Eve, second Eve); and God (gave) it in a type like He did Moses and all them (the same thing He did in Adam and Eve, giving a type), that they were Christ and the Bride (He is the second Adam; the Church is the second Eve); and as long as the second Eve compromises against the Word, isn't she doing the same thing the first Eve did?*

Now, he's making Holy Spirit message relevant to this hour, because the church is caught in the fullness of adultery.

Trying to say it... "Well, it was for some other age."

Elijah must come. "Oh yeah, it happened already. Oh yeah, back in the days of Jesus." Even men like Jack Moore thought that. How in the world can you read the Bible with an ounce of intelligence? A grade four kid would know better than that? How can you say Elijah must truly come and restore all things if this was Elijah, which was for to come if you only believed it. One doesn't abrogate the other, say well, you missed it, it's all over.

53. You see the ridiculous when Satan gets a hold of people's brains and creeds and dogmas, women preachers and all that junk, and intelligent man suddenly is not intelligent anymore. Let's understand for the first time Paul really got intelligent when God wiped all that junk out of his head.

"Well, it was for some other age." And we'll get to that in a few minutes, whether He said that it was for another age. How can it be another age when He is the same yesterday, today, and forever? (Now God can't change, He just fulfills the Word of His purpose in that age, see?) But God has purposed that and hid it from the eyes of the prudent and wise and revealed it to the predestinated babes, who were predestinated to receive it.

See? Let's just get something here. But the only way you can actually be Christian is for Christ to identify Himself in you. So these people here, say "well, that's another age. We can't have prophets. That's another age. The Book is finished."

Who said it was? Where do you hear one more time from Heaven? So by trying to lock the Book up—and they did, they threw away the key. How'd they do it? By taking away from Scripture. Let's take a look at that. Come on. Hebrews 12, then I'll let you go, pretty soon. Hebrews 12, right towards the end of the chapter.

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that (spoke) on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

54. Not speaketh, return from Him that is from Heaven. Who is the one from Heaven? Rev 10:1. So He is supposed to speak. At that time everything gets torn down, everything that can be shaken. And at that time, a consuming fire. So that has to be God and Elijah. It can't be anybody else, because it's the only Scripture that fits. You can't—you got to let your thinking go and understand, it's got to stay with the Scripture. Letting your thinking go doesn't make you some idiot, leaving the Bible behind. Letting your thinking go means you listen to a prophet that's vindicated, see?

...predestinated to... it.

26-1 That's the reason... Watch down through the age. Whenever that Light hits some, they turn(ed) It away and flashed It away, and (they were great intellectual people) and (the) great priest standing (even rabbi's) teachers, (authorities).... Different ones like Nicodemus and (those), men polished in scholarship, and (they) couldn't even understand it... was those great priests... rabbis who were taught (the Word of God.) My, they (knew) intellectually. And He said, "You are of your father, the devil, and his works you'll do."

Why? Because they perverted the Word. They perverted the Word. So either there's a right or a wrong, and so there is today. Think of it, holy men. You couldn't put a finger on their lives, or their father's lives, their grandfather's life, or their great, great,

great grandfather's life. If they did they died in shame, they were stoned to death. But here, Jesus calls that group a bunch of devils, yet religious people.

55. Now remember back there he said—it sounded like he was saying “hey, you’ve got a certain life to live.” You do have a life to live. But without this, you don’t have it. That’s why we preach love the way we preach. We preach this Church the way it is. Before it’s over there may be three or four people sitting here, I don’t know. I might be kicked out myself. But I know where I stand when it comes to this Word—that is, I know what I’m preaching. Now I could have a gift and be a phony. I don’t think that would work for a Bride, in fact I know it wouldn’t, so I don’t believe I am a phony. On the other hand, who is to say? Who’s to know?

We’re getting right down to the narrowing line. And you’re going to see people getting more and more careless, they’re going to stop—missing more and more church. Do what they want to do. Less and less discrete. You watch. You think I’m kidding you? I’ll look you in the eye and tell you. I’m not fooled. Now you see, I’m not trying to read your characters, I’m just telling you what’s going to happen. Not that it’s going to happen to you, it’s going to happen to somebody. It’s going to get more and more intense. Don’t think for one minute it’s not. But the squeeze hasn’t even really begun to come down yet, what I think could happen.

56. Of course the big squeeze right now is to really make sure—it’s the devil is coming out against you with the revelation, because the gates of hell are against the revelation of the personal Presence. And you know what a gate is. A gate is what hinges in, an enclosure, but once it opens the enclosure to get you in, and shuts and keeps you in. And so the thing that is out to reach people into Hell is against the revelation the prophet gave, of which he said a major factor—there’s two majors, the major one is: He is here. And He can’t be here the way people think He is here, for the simple reason that would be a cold and superficial message, tired and dead, that they’ve preached for two thousand years.

Even this lovely little missionary in China, a woman, could repel bandits, brigands, and have people bring the girls things they needed when there’s nothing in the country, and say He is here, and practice His presence like Father Lawrence did. Let her come along, reveal this Book. First of all her revelation was messed up, because she wasn’t even supposed to be a preacher. Missionarying out there, what is she trying to do. So the Lord gathered twelve women and sent them out! HA! Just put two on a telephone!

I’m not against women, I love them, God knows. I agree with Bro. Branham, if God could have given a better gift to man than a woman, He would have given him a better gift. You’ll never beat a good woman, there’s no way. There’s no way under high heaven. If I thought the Millennium was there ahead of me without my wife, I’d be pretty discouraged. I would think, well God missed the boat somewhere. Well God doesn’t miss boats, because, you know how it is. Okay.

57. Now, these great people of God:

26-3 Now. *Oh, the great revelation now! Now, to restore back His kinship. (Restore the relationships, see?) To bring back... Now, He had to let them get lost; you understand it? He had to let them sin... (Make them free to decide.) He could not make them sin and remain God and then punish them for something He made them do. But when He put man on partnership with Him, (See, that's the beautiful thing, got to get back to partnership.) then let man act as a free moral agent... See? The same thing that He's got you on today. See, see? You act any way you want to; you're a free moral agent.*

Remember, Bro. Branham said the decision lies in the soul. You got a choice and that's all.

26-4 *So therefore, if He put the first like that, He has to put the second like that, He has to put everyone like that, or He acted wrong in the first place. See? But everybody is on that same basis.*

26-5 *Now, notice Him. In bringing that back and letting that man do that, and knowing that he would do it (knew he would do it), (See? Sure He did.) but what did it do? It displayed His attribute as Saviour. And the whole purpose then is left in Jesus Christ to become God Himself, to take the penalty of His own Law (death), to die to redeem the wife that was lost by rejecting Him.*

58. What does he mean there? That's kind of garbled. What it actually means is God in the form of Jesus Christ was able to pay His own penalty and set man free. Man, by his own choice, destroyed himself, and God, by His elective choice, predestinated, foreknown, brought man back by Himself. Therefore nobody can claim a part in salvation, except being a recipient, an empty vessel receiving the Life, see?

27-1 *When Eve went away from the Word, she went away from her mate. (Beautiful.) And when the church goes away from the Word to a denomination, she rejects and commits fornications with the world of man's wisdom, rejecting the authority of God's Word. (Now you know that's true, because that's in Revelation 3.) Does that sound clear? The Bible said committing spiritual fornications... Any word in the Bible that's rejected or if any self-interpretation put to It, it's absolutely rejecting and committing adultery against the God that is your Husband. An adulteress never enters the Kingdom of heaven; we know that. See? Now, see, that's what Eve (did) at the first place.*

59. 2 Corinthians 11. Now you know then that's one of my strong positions in the Word here.

- 1 Would to God ye could bear with me a little in my folly: and indeed bear with me.
- 2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.
- 3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity... (The word by word, no changes,) as it is in Christ, (that's what he is saying.)
- 4 For if he that cometh preacheth another Jesus, (And they sure did, they got a trinity.) whom we have not preached, or if ye receive another spirit, which (we) have not received, or another gospel, which (we have not accepted, (you) might well bear with him. (See?)

Now if they came preaching something else that was right, you could bear with him, and Paul could bear it. But he said under no condition, see?

60. Now that's the same as over here in the first Church Age, Rev 2:2.

- 2 I know (your) works, and (your) labour, and thy patience, and how thou canst not bear them which are evil: (Notice how and what they are evil.) and thou hast tried them which say they are apostles... and hast found them liars:

What's an evil person? What's evil? Perverting the Word of God. There's the perversion. Try to worship God without a revelation, or worshipping with a wrong revelation. That's why we're unique. Understand this, brother/sister, you're being a good woman, a good mother, a good wife and a good daughter, and the boy being a good son and a good husband and a good father—that doesn't do one thing for you. Now that's nice and it's good and correct, makes you good citizens. You have a worse—you have a lesser—rougher—maybe not such a hard job on Judgment Day, but that isn't going to do it for you. No siree.

27-2 ...Now, what's the threefold purpose? Manifest (Himself) in Jesus Christ; to come into the Body by Jesus Christ to have the preeminence to what? Restore back Eden, bring back that which lost. That was the only thing out of order. All the rest of His things (were) in order.

What is he talking about? The thralldom of sin over nature. Nature never got out of order, man got out of order, then nature went haywire. See, man had dominion over all the beasts of the fields, and was an automatic thing. And so therefore when he went haywire, the beasts went haywire—everything went haywire. Couldn't help it.

61. Look it, remember the picture we drew. Here Bro. Branham circled God. Here's the picture, God is circled. Little waves coming down, Holy Spirit through the Word of God down to mankind here. All right, that same Holy Spirit coming down through man filtered down to the earth, because man stood as a christ. Now the real One's here. So it's up to man. God's going to redeem us and when we're redeemed everything else gets redeemed, see? That's why God said He is going to destroy those who destroy the earth.

But He had to let--put man on free moral agency to fall, so that He might be a Saviour to display what's in Him (See?), His attribute of Saviour. Something had to be lost, and the very thing that (wherein) man fell and became lost, He (became) the Saviour of that, taking His own law. (To Himself, on Himself.) And He could not do it as that great Jehovah that covered all space, time. See, He couldn't do it, and He had to become a man. And He took kinship with the man that was lost (Amen.) and (became) a man, God made flesh. Hallelujah. Think I'm excited, but I'm not. Something inside...

27-3 God became from God and (became) me,

See? *God became from God and became me*, God coming down, the beginning of the creation of God. God beginning to create Himself of the form of man, started way back, he said, *that light came out of Him*. And that Being is so much—that body-Being's so much the part of God, It had to be His son. That's why it mentions all things were created by Him.

62. Jehovah Witnesses try to make him an agent of creation, well I suppose that's not too bad a thought, but it's not really true. God's the creator—didn't have agents, He did it Himself. Did it in a certain form. All right. In the form of son.

...(Amen.), back to His great purpose of sons and daughters of God, for He is an eternal Father. That attribute was in Him (See?), so that had to be displayed.

Now remember, He didn't make me God, He made me one with Himself. He became one with us, we become one with Him. Or Bro. Branham said, He became us that we might become Him, and you can understand what he is saying there. We never become God, period. New Jerusalem is the farthest we get as far as I know. Above there is the Lamb and over Him is God, Pillar of Fire. We mustn't get mixed up. We know we're not the Elohim of God, that's spiritism, that's a bunch of hogwash. As far as I know it is, anyway.

Now, see the whole threefold purpose? See? To express Himself. Now, the--the world is lost. Now, He has to express Himself in a Man to become a Saviour through the reconciliation of the Blood from His cross. Now, He had to become that to die, in order to

save and to bring (Himself) back into the Church to have the preeminences in His Church.

63. What was His church back there? Two people. He had pre-eminence, the devil came along, He lost it, now He's got to bring it back, see? He had to become that to die. He had to become a man in order to die. Sure. There's where the blood is.

28-1 Now, remember, it cannot and will not, and never will be, and never has been a denomination.

That can't save you. Well they say, "well you see, here it is. Jesus would die, that's true, but you see, we got dibs on him. So if you want to get to him you come through us." Hogwash! You don't have to come to this church here or any other church. See?

What's the name you get saved by? Methodist, Baptist, Presbyterian, Branham? Jesus. And nobody can be saved outside of that, see?

28-1 Now, remember, it cannot and will not, and never will be, and never has been a denomination. He has to have the preeminences and He is the Word. Amen. How can any creed be injected in there? It's a... It turns the church into a prostitute to (they who) take any man's words, or any creed, or any denomination; it--it quickly is marked in Revelations 17 as a whore and harlots: the Roman Catholic Church being the whore and the Protestants being the harlots. (No difference. Daughter like Momma, Momma loves daughters.) It's exactly as clear as any person could read it. We've come through the Church Ages, and you can see that in those--those tapes if you desire it. Exactly. And anything that joins itself with a creed outside of the Bible is a whore in the sight of God. (They've) Done the same thing Eve did: got away from the Word, which is Christ. Oh, my. All right.

64. Sure it's Christ. What were they dealing with? Christ. They're dealing with God in a form.

28-2 Now, we see His mystery (which) He had hid in His mind before the foundation of the world. Now, would you just like to read a little of this? Let's just read it. Have you got plenty of time?

And so on. He is going to read Book of Ephesians, he goes to the first chapter of Ephesians. Now I think it might be a pretty good place to stop right here. I don't know why, but if I get any further... I'll just call it a break here, and then we'll go from there. I can't read half my notes from this position. Shall we just rise at this time and be dismissed.

Gracious kind Heavenly Father, we thank You for being with us tonight, to help us Lord, to get what insight we have gained, oh God. We can't claim as perfect insight, but we know Lord, You're leading us. You know Lord, the step of faith that I'm trying to take by grace, oh God, to just keep moving ahead, believing that You'll enlighten Lord. Bring out those things that are so necessary for us to know. One day Lord, leading us to a place where we can speak with assurance on all these things, oh God. We have assurances, we say what the prophet said Lord, we know that. But sometimes, Father, we know that we don't have the perfect assurance, because we know our minds are here and we're trying to understand what his mind, by his words, were telling us.

So Father, help us to have the mind which is of Christ, which is by the prophet, that we may know exactly these things Lord, or exactly to the degree that we need to know, and to give us this great assurance that we have, Lord—or can have concerning Yourself Lord. The real revelation, that's what the prophet said. We want it, oh God, tonight. And we don't want any other revelation, we want the revelation Lord, that You give, which is true. One with Your Word and completely at rest and ease within our hearts Lord. And from that revelation, oh God, the Life of that revelation coming forth, God Himself coming forth, giving us victory over the world, the flesh and the Devil—the lust of the eye, the lust of the flesh, the pride of life. All these things, Lord, until we can say with Jesus, Satan has got no part in me. Bless God, we want that so desperately Lord. And we got no part in him either, just with You Lord, one with You, and that Spirit of the Lord joined to Him. Oh God, we pray for that.

We ask you to help us as never before. Bless everyone here, Lord Jesus Christ we pray. That God of all grace and all mercy and love and wonder just bestow upon us all this what the prophet spoke of; revelation Lord, pre-eminence, right back to Eden. May it be speedy, oh God. We know it's sure and we know it's going to be for somebody. By grace tonight Lord, we believe it's for us.

Now again we just ask You to bless us as we go, and bring us together again, with faith and the wonderment in Your Word Lord, and the richness of growth which is in Christ Jesus and Him alone.

And unto Thee we ascribe the honor and glory, in Jesus' name. Amen.

All right, just sing 'Take the Name of Jesus With You.'