

Who Is This Melchisedec? # 6

'Son and Sons in His Drama'

Bro. Lee Vayle - August 17, 1988

Father, we just want to commend ourselves to You this evening hour knowing Lord that as it was in the days of Paul, Paul said, "Some things were hard to be understood," and because their minds were back in the childish day Lord, of speaking in tongues, dividing the church and working out little things in their lives Lord, which gave them glory rather than You and we're Lord in that same old Pentecostal Corinthian Laodicean age. We pray therefore You'll help us to come to a place of maturity in our hearts and our minds concerning Your Word, to hear the things that Bro. Branham said, they might not be twisted, they might not be one word out of place but just exactly as he said it. Help us Lord to understand what lies in this message tonight, we have to rely upon You. We know as the prophet said, "*That anybody's hand can open the book but only You Lord can reveal it to us.*" We pray You'll do that tonight. Help us O God. In Jesus' name we pray. Amen. You may be seated.

1. Now we're looking at number six in Who Is This Melchisedec?, and in this message Bro. Branham categorically states that Melchisedec was no mere man of whom there is no genealogical record whatsoever, but actually He was God manifested in a human form. He's not called in human flesh as in the case of the Lord Jesus Christ but this is God revealed in a human form, He was a man. Now this appearance in Genesis fourteen is only one of many appearances wherein God simply put on one of several forms He uses from time to time according to what He desires or according to what He wants to, or how He wants to reveal Himself to His people at that certain time that He wants to do it.

So there's a time when God wants to reveal Himself. I think Bro. Branham called it a juncture, and when He wants to reveal Himself then He will use a form which is convenient to Him and revelatory to the people. Now it is known that God has appeared in light--that's one of the forms. He appeared in a Pillar of Fire, He took the form of angels, even a cloud, and another time caused His Presence to be known by moving in nature as the wind blows in a tree, other times it's just a voice, most of all, that is numerically, He uses prophets as in Heb 1:1, "God in the prophets." And the full sum of these appearances was to the end that one day God would actually indwell a human body, a real human being called His only begotten Son, or the only begotten Son of God, to be known as Jesus which is 'Jehovah Saviour', or Emmanuel; God with us, or as the Scripture says, "God manifested in flesh."

2. Now the great revelation contained in this message and that which pertains to us at the end time, which is the end of the age as is signified in Ephesians 1, which means a spirit of wisdom and revelation comes into the church, and in Heb 5:11 on into 6, especially

shows you there'll be an end time revelation of Melchisedec. And then in Ephesians 4, speaking of the time of maturity when we will know the doctrine and we'll know it in such a way that we cannot be detained from learning it, or we cannot be swayed from it at any time. And you'll find that is given to us on page 14 and paragraph 64, starting, now we took this last Sunday but we'll go over it again.

3. [64] *Now God in this stage of His creation later formed into flesh Jesus.*

Now what is he saying? He's talking about the time of Genesis 14 when God appeared to (as) Melchisedec in a human form and we know that it wasn't human flesh and blood as it was in the time of Jesus, and it wasn't truly a man as we recognize humanity, but it was God as Bro. Branham says,

Now God in this stage of His creation.

What stage of God's creation? Creating Himself in the form of human flesh according to Rev 3:14. So let me read it again.

Now God in this stage,

In other words applying the principles of how He wishes to actually come into a human vessel Himself, from this stage Melchisedec, chapter 14. of Genesis, there is a time later, and this is just one of the stages that

...He comes into the flesh of Jesus. Now he says, from what? Now, in other words, what does Jesus actually come from? Where does this God manifest in flesh come from? He says, "From the great beginning Spirit."

4. Now, we understand that the Spirit never had a beginning. So he's not talking about that. I would suggest that Bro. Branham is actually saying here, "*From the great beginning Spirit,*" He is using beginning as an adjective. And we would perhaps use another word which would be a little clearer to understanding and that is from the great begetting, the great beginning power or the great begetting power that lay within the Holy Spirit then God would start something and then bring it to a climax, whatever climax He wanted. So now he's saying here,

...From the great beginning Spirit, then came down to be Word, bringing Itself out.

Now, we look at the thought here again, "*From the great beginning Spirit,*" that's where it started. There was something there that could begin to do this, so it begins to evolve, then watch, "*then came down to be the Word.*"

5. Now, I cannot help but go back to Philipians, the 2nd chapter, to get his meaning. Verse 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 robbery to be equal with God:
- (7) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: (And so on.)

Now, I see here then a stepping down, a condescending, where God begins to do something which involves Himself and us, and it is a coming down. In other words, God beginning like a transformer to begin to adapt Himself to humanity, begin to start already to adapt Himself to the Zoe that lay within Him that He would have to accommodate. You follow what I'm saying?

6. Well, let me see. Over here we got it. [Bro. Vayle draws diagrams.] We'll start here [1] with God as a circle and we're looking at the fact that in God, which is eternal Spirit not having a beginning or an ending, He has in mind that He will form Himself into human flesh. Now this is because there lies within Him Zoe. Now Zoe in here [1z] is not manifested. It lies in there inherently but cannot be visible unless God does something about it. Now it's not that Zoe lies in Him as though every building block is in Him but Zoe as an attribute, as the manifestation which can come forth from Him and only come forth from Him because all things were created by God and there was nothing made that was not made by God. So this [1] is part of creation. This is a part of the omniscience that lies within omnipotence.[1o]

7. Now, He's going to bring it down here [5] at some future time. See? In this area here. And He's going to identify Himself with whatever He has done here [6] and the identification is going to lie within Adam, Adam's race, or sons. Okay? So that's what you're looking at. See? Now God's going to identify Himself and in the identification you will understand there is also there redemption which must be worked out. So he says here in this verse here,

[64] *From what? From the great beginning Spirit, then come down to be the Word bringing Itself out.*

So he's got in here [1b] a beginning, and of course you've got the beginning up here [1z] in Zoe too. But in this area here [1b] and I won't try to make it the whole coverage of God, I won't try to do that, but in here [1b] a part of that make up in here, [2] He then begins to step it down. See? Now He's beginning to step that [2] down from just being God Himself. "And in the beginning was the Word, and the Word was with God, and the Word was God." And I think this beginning with God and the Word is God is merely a figure of speech more so than anything because let's face it, God is God. Now, so now he says here, [2] "We got Word."

8. Let's take a look and see if that's what he says. Okay.

... Then came down to be the Word, bringing Itself out. Okay, there's got to be then a manifestation. All right, we go a little further. *The Word doesn't yet make Itself, it's just spoken out, En morphe.*

Now En morphe positively means a mask or a form. So if it is spoken out and it's no longer then contained in silence. It's no longer contained in silence. There is a moving of some description begins to take place. Now then, in here you have En morphe. "In the beginning was the Word, the Word was with God, (and the Word had to be in God,) the same was in the beginning with God," then it talks about all the things that were transpiring, then it says here, "*That this Word come on down.*" But it's not down there yet. See? All it tells you is that here were beginnings up here and the beginnings were to go down to here, in that area. So that's what I'm looking at now.

9. Now,

The Word doesn't yet make Itself, What's he talking about? Flesh. It's just spoken out, En morphe, later He becomes flesh, Jesus mortal to taste death for all us sinners.

Now, we're going to bring this then down here, after He becomes a Word form and in that Word form you can find a...actually you're going to that find Bro. Branham puts this here as Melchisedec. He was that form. Now he said here, *He come on down*, later He'll tell you, we don't see Him any more, we come on down here and we see Him, in Jesus, and He's fully identified with the Adamic race. Adam's race, fallen sons. Takes their form but not entirely flesh, He only took a part of it. So, that's what he's aiming for and of course that's where it's going to go. So let's look some more.

10. Now it says,

...Jesus, mortal to taste death for all sinners.

We drop down to 66.

Also we see Him revealed here in Ruth and Boaz.

No, that's a little kind of a slip of the tongue because it's not perfectly with what his thinking is. His thinking is we see Him revealed here in the book of Ruth, Boaz the kinsmen. Ruth is no kinsmen. That is, she's no kinsmen redeemer. She's kinsmen like Bride is kinsmen. But the Kinsmen Redeemer is what we're looking at, the one Kinsmen Redeemer of flesh in the book of Ruth, typed in Ruth and Boaz, where He redeems the Bride and each one of those is counted male so you get a kinsmen effect there but the great Redeemer is there,

[66] ...*How He had to become flesh.*

Now how He had to become flesh was why? Shed blood. Now He couldn't shed blood here. No way. Because what you're looking here is this particular area here where God is beginning to move Himself into a form what He associated with His own children where He's going to redeem them.

11. Okay here now, let's go a little further here. Now, mortal to die for sin, but what about En morphe today? Because Bro. Branham mentions, we have God En morphe in a Pillar of Fire and in a prophet. Now there it is right there on the wall. Now what about today? And we jump... remember we're talking about today when we talk about Melchisedec.

Okay, number one; He reveals Himself to the Bride and number two; He sits as Judge because He brings the Word for the last hour and judgement is set in. And many other points we could say too but we'll just leave it there.

12. Let's read this again.

[64] *Now God in this stage of His creation, that's at the time of Melchisedec, He wanted to form Himself, not into that form [2] which is a Word form that comes from up above. It's all a Word form. From what? He starts in the great beginning [1b] where it all started in the sovereignty, omniscience, omnipotent of God, [1o] then came down [2] to be Word, bringing Itself out. The Word doesn't make Itself flesh yet, it's only spoken out, and the speaking out brings that, later He became flesh, Jesus, mortal to taste death for all of us sinners.*

13. Okay? Let's go to 65 now.

[65] *When Abraham met Him, Now you can put that as Jesus or God. I suppose the best way to do it is because he's talking about God later becoming in the flesh of Jesus, we'll leave it back there simply Elohim, God. When Abraham met God, God was Melchisedec. Now, notice what he says about Melchisedec being what He is here, [3] talking about today. And he says, He unfolds here what all attributes will do in the end time. Every son of Abraham. Now, you almost have to hear the tape here I guess to see if the punctuation is correct. And this is why this can be very, very, difficult to understand. When Abraham met God, God was Melchisedec.*

In other words, Melchisedec was the character He was playing in His great drama. Right? God...okay, let's put it up here. Up here, [2c] there is a character in the great drama. Down here, [3c] there is a character in the great drama. Down here [5c] there is a character in the great drama. Always God is in the drama and He is the star of His own production. Everything else rotates around Him but everything around Him contributes to

the revelation, to the play, to the great drama, to the out working of the omniscience which was in Almighty God.

14. Okay, we got these characters here. Now, we look again.

When Abraham met Melchisedec,

He was the character of the head of a great priesthood and His name was Melchisedec, which is King of Righteousness, also after that King of Peace [3krp] setting in order a perfect type for Jesus the Christ. Now, He unfolds here. See? At this point. He begins to unfold and the unfolding will have to go on to this very hour until it's completely revealed.

Now I'm sticking my neck out--I'll be honest with you. I have to believe God the same as you do to understand exactly what Bro. Branham is saying here. He unfolds here, [3krp] now listen, He unfolds here what all the attributes--okay, we're going to get the blue here--all the attributes. Now, He unfolds here what all the attributes will do in the final end.

...Every son of Abraham. Now I don't know that you need a period there. I think you should have a semi-colon quite possibly at the final end. Every son of Abraham; every son of faith. So what we're looking at then, you are going to see unfolded what all the attributes which are the sons of Abraham and every son of faith--see? At the final end will absolutely do the same thing.

Now, to *absolutely do the same thing*, can only mean one thing to me; follow in the identical pattern. That's all I can see. It's going to come to the pattern.

15. So, all right, what are these attributes? These attributes were there before there was nothing but God. So therefore these are the seeds. Now they are not just thoughts. We showed you that and we'll show you that again. They are the actual attributes, or seeds, or souls. So, we're going to look here--attributes, seeds, souls, sons of Abraham, sons of faith, well it would be called sons of God too. What else do you have here? Attributes. Here you are.

All of that tells you literally that at the final end. Now if the final end is New Jerusalem, and it could also be under the Seventh Seal because everything congeals and runs out to the end. So, we either have an induction at this point into New Jerusalem and the final or we are looking down the road to the final. Now you know we have already got an induction other wise why is there White Throne now?

16. Now keep your thoughts with me, don't go to sleep on me. This is tough slugging and you will not get it by wandering in your mind. You're going to listen carefully because I'm struggling myself. And if I am struggling you are going to struggle. So you listen to me. Listen carefully now. We are looking here, he says,

...In the final end, every son of Abraham; every son of faith will absolutely do the same thing. But I want to watch how we have to come.

Now, “*How we have to come...*” you already know how you have to come. You’ve got to have been in there in the first place, you’ve got to be a sheep, you’ve got to have a call, you certainly have to have been elected naturally along with the spiritual then you come into predestination. So, I don’t think that’s what he’s talking about. I believe he’s talking about to understand this we will understand in this hour what is transpiring and what will transpire, and we say, “We are identified, we are a part of that sonship.”

17. Now, we’ve got to look to New Jerusalem. Why? Because it’s attributes, seed, souls, sons of Abraham, sons of faith, sons of God. See? Characteristics. All of those things are in there and we’re looking at them.

Now, Jesus said, “I came from God and I go back to God.” Either He lied or didn’t lie. Now, we also as Jesus, come from God and go back to God, we’ve got to fulfil our cycles but it’s going to be different from Jesus and it’s got to be. There’s a difference. We understand that. So, we’re looking at this then.

When Abraham met God, God was playing the character of Melchisedec, King of righteousness, after that King of peace and He was the High Priest to God. He unfolds here what all the attributes will do in the final end, every son of Abraham; every son of faith will absolutely do the same thing. Now that’s my punctuation not what somebody else has got here. But I want to watch how we have to come, the processes.

[67] *Now, we see the attributes, sons of the Spirit. That’s all we could be because God is Spirit and here is your origin. So, okay, now we see the attributes. Okay, maybe I better put in there instead of sons of God which is true, we’ll call sons of the Spirit. Okay. Now we see the attributes, sons of the Spirit.*

18. That’s what attributes are. Sons have beginnings, but these sons didn’t have any beginnings if they’re in God and part of God. How can God lose a part of Himself? So He’s talking about beginnings as per se, something is going on. Now he tells us that. “We’re going to tell you how it’s done,” he says. Okay...look it, I’m a Calvinist bless God; more than a Calvinist--I’m a Calvinist with understanding. That fellow didn’t have it.

Now we see the attributes, sons of the Spirit have not yet entered into the Word form body, a theophany.

Have not yet entered. That means these people here have got to come here. Let’s understand that. Here’s God again. Here’s an attribute. Now watch, the attribute here has got to come to a theophany, ‘theo’. Instead it goes over here to a body. All right? It’s right. It’s exactly true.

19. Now,

...The attributes which are the sons of His Spirit, have not yet entered the Word form body, a theophany. What have they entered into? This body which is subject to the Word and earnest--waiting for the earnest change of the body.

So, you were given a body over here in the flesh and that body is subject to the baptism. You say, "Why do you call it that." Because that's the earnest. Eph 1:13-14 is the earnest, the Holy Spirit which is the earnest.

...Now the body of the flesh is subject to the Holy Spirit.

I'll just put HS there. To the baptism with the Holy Ghost. Why is it subject to it? Because it's got the real little subject in it because itself is that subject. Only sons of God can receive the Holy Ghost and because you are sons, not become sons, but because you came from here and you went plumb over there. Going over there in the flesh does not lose what came out of here, to tabernacle.

20. Okay, now.

Now we see the attributes which are sons of the Spirit, sons of Abraham, sons of faith, sons of God, have not yet though they will enter into the Word form body, a theophany. This body here that we have is subject to the Word and earnest.

Now how is it subject to the Word and earnest? You say, "Well I believe that subject to the Word means theophany." I don't believe that exactly. I believe it means the revealed Word of God is what it's subject to. And I think we're going to find that as we read along.

...Waiting for the earnest change of the body.

Waiting for the change of the body to get this. Now notice, you zoom back. Why? Don't ask me, ask God. I'm not being facetious, I just stand here and I just got to see what the Word of God says and I say, "That's right, wonderful." Later on He may show us something, I don't know.

21. Now,

... Now we see the attributes, now we're seeing by the revealed Word of God, by the Word, the attributes which are sons of the Spirit, sons of God and so on, have not yet entered into the Word form body, theophany.

But have entered into this present flesh body and we're waiting to get there, and evidently the way you'll get there is to be born of the Spirit of God, baptized with the Holy

Ghost and die. In other words, this form here won't do it but by the time you get here and go through what God wants you to go through you'll be ready for that. Right? Sure it's right. How are you going to be anything else but right? We're waiting for it. Now, being in this body doesn't mean the seed won't get the Word body, you've just got to wait for it. Now let me see something here.

Now we see the attributes, sons of His Spirit.

22. Now if we're sons of His Spirit then His Spirit is our daddy. So now God at the very beginning begins to manifest [1b] as Father on the very ground that within Him is to be father because He is Father. You can't manifest to be what isn't within you. There's no way, you can't do it. You've got to be what you are to manifest it. So, in the Father as part of the total sum of all His roles, and you can't divide God you just divide the characters and the parts, it turns out that one of the parts is certainly Father.

Now as the thought formed a division and a role, then there must be a beginning of the player of the role. So God in His omniscience looks over His omnipotence [1o] and He comes to all the characters He's going to play in all the roles. Right. Now, if the player is God then the start is where He must become En morphe and do the act. You see, what's in here, [1] He's got to do something and get it into there. [2] That's the En morphe, [2en] God doing something about the form. Okay. God's a great actor and look, you'll notice how He plays all the roles, God plays every role. This is going to be surprising, astounding, some of these things. I just know it. I don't know too much right now but let's keep moving.

23. [68] *Now, the difference between Him and you as a son...*

Okay, the difference between God as a son or the difference between Jesus and the son or difference between Melchisedec? We've got a little thought here haven't we? Let's read and find out.

Now the difference between Him [5] and you [6] as a son...See, He was at the beginning the Word, an En morphe body. [2en] He came and lived in that Person of Melchisedec. [3] Now Bro. Branham categorically said that God, Melchisedec was God. Now he's getting us a little bit mixed up in here, where something is going to start running together. He came and lived in that Person of Melchisedec.

24. Now we've got him starting up here, [2] [John 1:]

- (1) The beginning was the Word, the Word was with God, and the Word was God.
- (2) The same was in the beginning with God.

- (3) (And) All things were made by Him; and without him was not any thing made that was made.

We come on down here, [3]

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

Now remember we saw the only begotten of the Father full of grace and truth and He...now He is the image of God, it doesn't say He's God, says image of God. He's the express out-raying of God. He's the fullness of the attributes of Godhead bodily so therefore God must have been working way back here, and He was, in order to come on down in here.

Now let's see if we can see something. I've already prayed the Lord help us and I trust I will not have to go back and do a lot of clearing up on this, but this is the toughest part of all that I know in the whole Word of God.

25. All right. "All things are of God." Chapter 5, 2 Corinthians, verse 18.

- (18) And all things are of God, who hath reconciled us to himself by Jesus Christ,

So then there is an interposition between God and us, and I don't care how anybody spells it. I don't care what you do about the interposition, the thing is; somehow there's an interposition between God and man. And the interposition is exactly according to Galatians. "There is one mediator between God and man, the man Christ Jesus." That's not the one I want. The other one is, "God is a mediator of one" and there's no such thing as a mediator of one. In other words, I don't mediate, if you and I have a problem, I don't mediate the problem, we get somebody between us. But God didn't allow anybody between us. He did His own mediating. Let's understand it. Now,

- (18) All things are of God, who hath reconciled us to himself by Christ Jesus,

Now, we've got a reconciliation that has gone on and once more God intervenes Himself as the reconciler. You know what? That's dirty pool. Understand what I'm saying? I'm kind of joking about it so you get my drift. I'm going to come and mediate between you and me and say, "It's going to go my way. I'm going to reconcile you to me. Heh, I'm going to do it and you're going to like it." It's not dirty pool, I had to tell you so you'll understand what I'm saying. God in His own character role, He does it. And it gets a lot of people mixed up into trinitarianism and God knows what.

26. Now let's keep reading.

(18) All things are of God, (There isn't anything that's not of God.)
who hath reconciled us to himself by Jesus Christ, and hath given
to us the ministry of reconciliation;

(19) To wit, that God was in Christ,

Oh listen, this is the tough part. I wish Bro. Branham and I had of sat down and really talked this over or he would appear in a dream or I'd get a voice out of a burning bush because this is the tough part. God speaking in and through a mask. Now listen, Bro. Branham says, "*The anointing that came out of God was Christ.*" He said, "I come from God and I go back to God." Are we then looking, now, are we looking then at this?

27 In the beginning God begin to form and in that form when He said, "Let there be light," there appeared the light as Bro. Branham says in Conduct and Church Order, "*And like a little child playing around His Father's throne He began throwing and creating and moving things in the universe,*" and the Father would say, "That's wonderful, that's good." Then He said, "Let us make man in our image." Now this is a great mystery. I will not take you on a short cut like most people do, because I am absolutely confirmed that there is one God who is Spirit and He had a Son and that started right here.

Now, if God used this [2] form and stepped into it, yet gave it the full right of a personality which He must have done to carry on a conversation, because He wasn't talking to Himself, He comes down here [3] into Melchisedec then He makes a true human being [5] with a will of His own, because God cannot be tempted and this man [5] was tempted. Neither does God tempt anybody, and this man [5] was tempted; and this [1a] all came down here into here. [5] That's what I'm looking at. It may sound a puzzle to you, I'm sorry, I've got to look at it.

28. Now listen.

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

Now he said that Melchisedec is a Person. [3pp] And he said a person is a personality. Right? Is that what he said? What was that? Was it the next step from this here.[Points from 2 to 3] He said it was. Do I understand it? Not too well. No. But I can believe it and I'm doing my best to understand it. I'm going to tell you something, my lack of understanding is hindering me to a degree, but it still doesn't drive me off of one track--there is one God who is Spirit. And I don't care what He does and how He does it. But according to Bro. Branham, I am to learn something from this which is valuable to me. So I'm going to do my best to do it. I can't help it. I've just got to tell you and if I make a mistake I'll come back.

29. *Now the difference between, he put the different between Him and you, the difference is what it would be. In other words there's a difference between Him and you or He's different from you. I don't care how you say it. There's a difference. He was at the beginning, the Word, the En morphe.*

He was right here. [2] You and I were not, we kept in there, [1a] locked up. Now, we were locked up in there [1a] but we came through the life that God gave Adam, now we are fallen sons. Jesus didn't go that route. He went here, [3] and here. [5] We did not go there. [4] We went here. [6] And remember the first was Adam and Eve was in Adam and when they fell [6ae] we fell. [6ac] Every child of God fell, "As in Adam all the sons died even so in Christ all are made alive." Everyone will get back into Him in a body. They will get back into Him in a body. Watch this—[Points to the two circles at bottom of diagram] now any difference between the two? No difference except you've got a metamorphosis. Sure that's all, a metamorphosis. I don't see a bit of difference.

30. Okay, now let me go on my notes here if I can find something. I wrote this up. We'll see if I'm going to agree with it. Now the difference between Him and us as a son, Bro. Branham brings this up concerning a Spirit or a Word body. Now that's the difference. There's got to be something in there and it has to do with the Word body.

Let's go further. Let's take a full, take the full philosophy of the truth of this matter and quote first of all Irenaeus. "God being a saviour, it was necessary that God predestinate a sinner in order for Him to have reason and purpose of being." God being the chief actor, He said, "I've got to lay it out to play the star role. In Me is redeemer so I will see that the people I work with, my cast I work with, will require redemption. So they bypass this and go here." They've got to. How can you redeem a part of God? Don't be ridiculous. You couldn't shed blood for God.

31. In other words, this which is in God to become Zoe. It's in the Zoe down here it was done and the Zoe here is not the Zoe there, because Zoe automatically spells propagation. This can't propagate. That can't propagate. This can propagate.

That dumb Greek that wrote that "Last Temptation of Christ." And that louse bound heathen, Scorsece, and his foul actor Dafoe, they wanted to make Jesus in some kind of a fantasy-- were wrong but they could have been right if they had done it right; because being a man He knew what it was to desire an act of procreation but He never got into it and He didn't fantasize like those Judas's did. Oh I'm so glad they did it to crucify Christ again and make Him some scum. So now the judgement comes more and more upon America and if you and I get blown, we asked for it. We deserved it. Let's not try to mess up with the sovereignty of God.

32. Irenaeus said it. Paul said also, "As in Adam all die even so in Christ all shall be made alive." And over here in the book of Eph 1:3.

- (3) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:
- (4) According as he hath chosen us in him before the foundation of the world,

The choosing. Now Bro. Branham said, “ *God didn’t say, I choose this and I choose that and I leave that.*” Of course not. It was the sons, and they [1a or 1s] were already named before they ever got to earth and their names are in the Lamb’s book of Life. Not some dumb heathen idea that the legalist have got. The Armenians, and don’t ever believe an Armenian for nothing. If they’ll lie about the Word of God what else will they lie about? See that’s the start of the whole thing.

33. Now, I’m reading in here. Okay, this is also Hebrews the 2 chapter, about the difference between Him and us.

- (9) But we see Jesus, who was made a little lower than the angels for the suffering of death,

Now, you can’t call the angels theophanies but they’re sexless. They could be tempted, they were and many fell. But they’re not like you and me they don’t have the bodies. So their sin was another kind of a sin. Pride, lifted up with Satan, trying to take over the Kingdom of God. You know what? The Catholics said they’re going to do it. Now the Pentecostals are going to do it. [End of side one]

... Worship called to be God. You’re blind tonight brother/sister. You need to have your eyes opened.

- (9) We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that by the grace of God should taste death for every man.

He had to be in the flesh then.

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

Now it tells you right here; there’s a God, who is the Father of this man, who is our captain, and He was in him, reconciling the world. And He always was in him in order to bring it out and to perform the prerequisites and the requisites for His great role, whatever that role was. And it had to come into Zoe and Zoe is where it fell.

34. Okay, let’s keep reading.

- (11) For both he that sanctifieth and those who are sanctified are all of one: for which cause he is not ashamed to call them brethren,(So Jesus is not ashamed to call us brethren. No way, shape and form, because we are.)
- (12) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.
- (13) And again I'll put my trust in him. And again, Behold I and the children which God hath given me.

Now you can... you know that happened in the gospels.

- (14) For as much then as the children are partakers of flesh and blood, (They never partook of this. They partook of that.) He himself also likewise took a part of the same;

He never took on him, your flesh and my flesh. No siree, we're polluted. He was completely the flesh that came out of the earth by the life of God in created sperm and egg. That's a big difference honey. It's a big difference.

- (14) ...Took part of the same; that through death he might destroy him (or bring to nothing) him that had the power of death, that is, the devil;
- (15) And deliver them who through fear of death were all their lifetime were subject to bondage.

They were subject to bondage all these over there like here. And remember, that eventually makes a complete body of Christ. A complete manifestation of theophany and flesh that's been glorified with a motivating transfiguring life of Almighty God. Now remember, the transfiguring and transforming life of God had to come down and be denigrated in order to come back.

35. All right, that's the 18th verse, here.

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

So God came down in human flesh in the Christ. God was in Christ. He was in that and He made reconciliation between Himself and us and He always does it that way because He is the chief character, He's the chief role maker, He's the role maker, and He is

the character in every role that's the chief. And if He's not, you're out. That's like God, Bro. Branham showed that God bypassed organization, religion and theologians to bring a little humble fellow like William Branham on the scene and have what nobody else had. Praise God. Let the Catholics elect a pope. Let the Protestants elect their popes. It's all the same thing. I don't care two bits. We haven't got a thing to do with it. Let the people do what they want. Let me keep reading too.

So here we see God in His great drama with God the star and all others complementary. You and I are complementing God and all the time we're saying, "O Lord we're such wrath bound heathen, O God we're such messes." And indeed we are, but we're complementing God. We are complementing God and we're stars in His great play.

Now God is Spirit and in Him is Zoe. [1z] Now, in Him in Spirit form is Father and Zoe to bring into manifestation and He can, and does, therefore bring forth sons--Son and sons. He brings forth Son and sons and He brought forth sons before He brought forth the Son in likeness of man and in flesh to condemn sin in the flesh and set us free.

36. Okay, let's begin to read this and find out the truth. Sons and Son. It says here in Gal 3: 26-27.

- (26) For you are all the children of God by faith in Jesus Christ. (That proves it.)
- (27) For as many of you as have been baptized into Christ have put on Christ.
- (28) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus.
- (29) And if you be Christ's, then you are Abraham's seed, and heirs according to the promise.

And we'll keep reading. [Galatians 4:]

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

You've got a whole bunch of adults in there.[6] So called as far as you might look at it and say they're adults but they're children. In other words, every one of these little kids they've got to be brought up by God.

37. Now let's read it again.

- (1) I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;
- (2) But is under tutors and governors until the time appointed of the father.
- (3) Even so we, when we were children, were in bondage under the elements of the world:
- (4) But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law,
- (5) To redeem them that were under the law, that we might receive the adoption (placing) of sons.

In other words, recognizing, God recognizing us, and we recognizing ourselves. Like Bro. Branham said, *There'll come a time*, and there should be right now, "*When you realize that you always were saved,*" you are a son of God.

- (6) And because you are sons, God has sent forth the Spirit of his Son into your hearts, crying, Abba Father.
- (7) Wherefore you are no more a servant, (Servant unto sin in the flesh.) but a son; and if a son, then an heir of God through Christ.

38. In other words, you come back to your inheritance. Oh listen, isn't that what Ephesians [Chapter 1:] tells us over here; that we were in Him,

- (5) Having predestinated us unto adoption (placing) of children by Jesus Christ to himself, according to the good pleasure of his will,
- (6) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.
- (7) In whom we have redemption (And so on.)
- (9) Having made known unto us the mystery of his will, according to his good pleasure (and so on.)
- (10) That in the dispensation of the fullness of times he might gather together in one all things in Christ Jesus, even those that are in him.
- (11) In whom also we have obtained an inheritance,

It was yours and the devil robbed you and Christ brought it back but you always were a child of God. You know, listen, I'm going to tell you, the rottenest, stinking, liberal theology and all this world came under the face of man, the Armenians and they said, "You're reprobates and God came down and saved a goat, and God came down and saved a pig." He never saved a goat and He never saved a pig and He never saved a chicken. That's a lie from hell and if you believe that and got that in your skull today there's something wrong with your spirit and something wrong with mine.

39. Let's understand it and I'm going to tell you that spirit was so strong in Pentecost and it still rages in this assembly and I know it--I can you tell, because it bugs me too. Now sit there and take it, because you know it's the truth. There's only a couple of people I could ever train to get this right and that's a few kids been taught from their father and mother's knee. Not some jaundiced stupid prayer or some catechism or some junk. But say, "Listen child, you're my son, you're my daughter." And I can tell right now by your attitudes and aptitudes you're a child of God and don't let anybody ever get you away from it. The liberals out there say, "We're all children of God," then deny the virgin birth and everything else. You're no more a child of God than a hog, and God doesn't have pigs, He doesn't have goats, and He doesn't have chickens. He has sheep and He has eagles. Anything else is a farce.

Phooey on the devil. lousy, stinking liar, that's all he ever was. The more I look at mosquitoes the more I hope to see them burn for fifteen million years and the devil for trillions, and trillions, and then start over again. You say, "You're vindictive." I'm not vindictive, I'm just happy to get back at him. Let's keep reading here.

40. Now let's notice in 1 Jn 4:16. We're going to show you some phraseology here now that you've simply got to accept the phraseology of it. The phraseology starts in 1 Jn 4:16, we'll see where we're going.

(16) And we have known and believed the love that God hath to us.
God is love; and he that dwelleth in love dwelleth in God, and
God in him.

Okay? Here, is where it says here. Okay, let me see, I want to...1 Peter and...no let me see, I want 2 Peter this time. 2 Pet 1:11.

(11) For so an entrance shall be ministered unto you abundantly into the
everlasting kingdom of our Lord and Saviour Jesus Christ.

I beg your pardon, I also wanted 1 Jn 4:14.

(14) And we have seen and do testify that the Father sent the Son to be the
Saviour of the world.

That's the word I wanted and over here again it says,

(11) ...our Lord and Saviour Jesus Christ.

Now, we go to 2 Tim 1:10.

(10) But now is made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and brought life and immortality...

Okay? Now let's go to 1 Tim 1:1.

(1) Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and the Lord Jesus Christ,

Now what's called Saviour now? God. Three times He's called the Lord Jesus Christ, now He's called God.

41. Now let's go to I think it's 1 Tim 2:3.

(3) For this is good and acceptable in the sight of God our Saviour;

Now God's called the Saviour. Make up your mind. Now let's go to Jude the 25th verse, and it says here.

(25) To the only wise God our Saviour,

There's only one of them. Well you say, "That's Jesus Christ because that's God." You better be careful because it's both of them. God could not possibly become Saviour unless He was in the flesh of the Lord Jesus Christ. It was the Christ that was the life of God that died. So what you've got is you've got both involved. God is the Saviour, and how does he do it? He does it by coming down here. He was in here, now He's in here. And now He's in here by the baptism; restoring us back to God, making reconciliation. That's how you'll find out that Bro. Branham says, "*The body becomes now subject to the Word and the Spirit.*" We haven't got that far, we're going to get there.

42. Okay, now it is evident that the answer as to who our Saviour is, is 2 Cor 5:18-19, God was in Christ reconciling the world. Thus we see in the great drama that the Numa--that's the Spirit--and Zoe of God could bring forth the sons who fell and then God in the person of His only begotten Son--personality--in the very body of His only begotten Son could redeem all the sons that were lost.

Now here in this message we see the En morphe extended to sons and even by their being members they are for a body, or En morphe for God as God desires in His drama. Everyone of these becomes an En morphe to God by the fact you're a son and the baptism

with the Holy Ghost sets you apart just like it set Jesus apart. How did He know He was a son? Because the Holy Ghost came on Him. How do you know you're a son? Because the Holy Ghost comes on you. Now collectively we become a body. We're En morphed, but that En morphe bypassed this En morphe. Now just let it sink in. Who cares? Just let it sit there.

Then it is the saved.. and thus it is that the saved and their salvation is all of God. Every single one of these that fell down here...well let's see it. Fell here, came down, that were in here, came over here. Every one of those, see? It shows that the Saviour and they and salvation perpetrated by this Saviour, you follow? Look, God, Son, God in the Son, we're down here, all of it is of God, all of it's of God. That's why God has His own Zoe, He's got His own cosmos, He's got His own everything and if you weren't in God you're never going to be a part of that. Now that takes you back to what Bro. Branham is showing us here and wants to get across to us.

43. Okay, let me go further now.

[68] *Now the difference between you and Him as a son...See, He was the beginning the Word, [2] He was En morphe body, [2en] then He came and lived in that Person Melchisedec, [3] another thing, the Person, His personality, another En morphe, He had a lot of En morphes. Then later, we never heard any more of Melchisedec because He became Jesus Christ. Now, Melchisedec, no more do you hear of Him because the next time He appears in the human body is here [5] because here [3] He was doing something special. Now He's doing something special here.[5] Let's watch it. Okay, let me read my notes here. We never hear anymore of Melchisedec because He became Jesus Christ.*

Thus God laid aside that form and indwelt not just another human form, but now a true human being. That's what it says in Hebrews. The essential picture here is God in a man. God indwelling part of His own creation according to Rev 3:14. See? "Beginning the creation of God." Now we notice that God in the form only of a man, not a man like we are, became in that form, [3] now listen, a priest of the most high God--not to the most high God. He wasn't a priest to the most high God. No. He was a priest of the most high God and He ministered the emblems of body and blood to Abraham. Is that right? He never offered anything to God in that form as Melchisedec.

He was the priest of God and to man. The form [3] was a priest of God, but God was in the form of a man at that time and God ministered tokens to the elect, God became a priest to man ministering to man. That's exactly what He always does. Jesus was a priest of men, but unto God. Huh? It's okay to be silent. Let's find if we can find it.

44. Chapter 5 of Hebrews.

- (1) For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: (A priest of man to God.)
- (2) Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

That's the way a good pastor should be.

- (3) And by reason hereof he ought, as for the people, so also for himself, to offer for sins.
- (4) And no man takes this honour unto himself, but he that is called of God, as was Aaron.
- (5) So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten Thee.

To do what? To offer unto God for men; a priest of men to God. And he said also in another place, "You're a priest after Melchisedec. You will now offer back to men." Well didn't He? What did He give back to us when He went up on high? His Spirit. He offered it back. Okay, we understand that.

45. Let me keep reading. Now that time was after Abraham had won his battle. Now listen, when He appeared to Abraham it was before Sodom and Gomorrah burned, it was before the son came. Right? Read your Bibles. Genesis 12, He came out and from that time on confrontation with God and you're looking at Melchisedec of God ministering to men and when it came time for Abraham to offer his son, God ministered to Abraham stopping Abraham from ministering to Him, because the type would be wrong. He supplied His own ram. His own Son. God ministering, prophet, priest, king, creator, son, you name it, God ministering. Right, that's why it's of grace.

Now that time was after Abraham had won his battle. God Himself ministered to him but through the form of a man and the same today. God Himself, "For the Lord has descended with a shout and the voice of the archangel." And there's no such thing as a true shout unless there's a healing revival. So God courts the Bride by the manifestation of the power--there it is and you can do what you want about it. [Bro. Vayle points to the picture of Bro. Branham with the pillar of fire.]

If you want even to be a good Catholic, you can get away with it. Put that picture in the room, it's the old Pillar of Fire above the prophet's head. I believe you are my God. Now you're not much of a Catholic. Catholic's pray to saints. So if you lose something you go pray to a saint. Hogwash. You'll go to hell doing it, you deserve to go to hell too.

The Protestants are no better they repeat the apostles creed which is Catholic. Dogmas and creeds and a bunch of junk that came from the devil.

Can't you understand what's happening in our day? There's the High Priest there. There's the Lamb, because without God in that Lamb Jesus couldn't have done a thing for us. God had to be there. God ministering. Everybody wants to minister, you've got to be nuts. First of all let God minister to you. Bro. Branham said, "*A good wife allows the husband to go out and earn it, and make it. And he brings it to her, then she ministers back to him what he brings.*" God brought a body in this world and by eternal Spirit was given right back to God.

46. All right, let's keep reading here, talking. Now notice, Jesus according to Hebrews five offered unto God but since He was not born of Levi, He became only temporarily a priest to God but since then He is a priest of God and ministers to us the living Word especially in the light of Rev 3:20-21, "Behold I stand at the door and knock and if any man hear my voice [points to the picture again] and open the door I will come to him and sup with him and he with me." "I'll feed you my bread, I'll give you my life." God ministering to a Bride.

Now if you can't understand then the call that went in Matthew 25: I don't understand where you're at, because the call was, "Come out and meet Him." And five wise and five foolish came out. They were all virgins but only those who could see Him and know Him were the ones that went in. Now do you recognize tonight who we're talking about? He's right here on the board, Bro. Branham told us. "*God is his own prophet.*" Then it is not strange for Him to do His own priestly work toward us and minister to us. It has to be so. Look at the judge. He said, "Why you're the sinless, righteous, perfect Bride of the Lord Jesus Christ. You didn't even do it." Oh my! You talk about ministering. Who is God, God to? Only those to whom the revelation comes, the understanding of light. So this is very definitely a part of the revelation, this message under the Seventh Seal.

47. So let's keep reading.

[68] *Now the difference between Him and you as a son...See?*

[69] *He was at the beginning and so on. Now we never heard anymore of Melchisedec, [3] because He became Jesus Christ. [5] That's when you hear again. Melchisedec was the priest, but He became Jesus Christ. The manifestation of the life of the chief role, the character. and you bypassed that. [4]*

Who's you? Not your body. Bro. Branham says, "*My eyes, my nose, my this, my that, who's me?*" He said, "*When you were born God gave you a spirit.*" When you breathe, see? You're just kicking muscles and nerves until that time, jerking muscles, nerves. But there's a spirit waiting there to come into you. That's not you that's coming into you. What's the you

at that point? The you at that point is a soul and a body. What was the point before that? An egg and a sperm to bring a body but in that sperm was a life. Where did it come from? Came from God at one time--says so. All the sons of God led astray. So who's you? The attribute, the soul, the gene, call it what you want.

[68] *...Now, you bypassed that manifestation because in that form [2] Jesus knew everything. John seventeen, "Restore the glory that I had with You formerly." He had a pre-existence in a pre-existent form. And you've never been able to know that yet. That's yet, but you're going to get to know it. See? You came like Adam, "You came like me," said William Branham. Now listen, you became, And I like the term became. You metamorphosed... From the attribute [1a] to the flesh [6] to be tempted. Okay, you came from the attribute to the flesh to be tempted.*

48. I better write it down. How many minutes we got left roughly? Any time at all?

...You became from the attribute to the flesh to be tempted. Now that's not just to me a phrase it's actually a title. Not a description, it's a person. You came like me, you became from the attribute, the seed, it's a disembodied soul, bypassed the theophany to the flesh to be tempted. But when this life is finished here... what happens is according to 2 Corinthians 5, "If this earthly tabernacle be dissolved, we have one already waiting." That's where we go; that is the Word. That body, Word body. [4] Then we can look back and see what we did. In other words there's an understanding that we come to when we leave this body [6] and go to that.[4] You're wide awake, you don't die. Then we can look back and see what we did. Now we don't understand it. We have never become the Word; we've just become the flesh man, not the Word. But one day we will, and then comes the clarity of this revelation which at present we can only believe..

I wrote that in there myself. How much time have we got left? Oh, we've got a bit more.

49. [69] *And look clearly, and look, it makes it clear you will never be the Word unless you was a thought at the beginning. [1a]*

You can't be this, [4] unless you were this [1a] and because you missed this [4] and went here, [6] don't worry, you'll still be this.[4] Oh my, that's fantastic. Everything I need to know, my mind will stop going boing, boing, boing. God have pity on the poor old teachers, they're worse off than the prophets. Prophet, he just gets crazy with his nerves. We get crazy with wondering what God's going to give us to tell the people. Now, this means that none but those in Him, the genes can have these Word bodies. Nobody but them, only they are entitled to them and you were the thought at the beginning. In other words, when God began doing all these things, these things absolutely you then were entitled to them.

...That proves the predestination of God. See? You can't be the Word unless you are a thought.

50. Now, let's clear that up a little bit. I can't remember that but it's on camera. Maybe I'll be sorry it's on camera, I don't think so. I'm doing the best I can. If there's anything comes up...you know me I'll come right back and try to help if I can. All right, he says here, "*You can't be the Word unless you're a thought.*" All right, up here, [1] unless you're here [1a] you can't be here. [2]

Now just a minute. You can't have a thought unless you're a thinker so the phraseology isn't exactly right. Now I showed you that once already. I showed you how it is right. See? Now, you were a gene, here [1a] so God had a thought about you and it was a predestinated thought. In other words, it had to come to pass no matter what route it took it would absolutely conform to what lay in here according to what lay in God. Now these other birds out here,[9] serpent seed and all, He only had a thought concerning them and they were not in here.[1a] They were the ones that is said in the Word, "They were foreordained to this," it means it was written concerning them. You follow? You understand? Good then you understand what we're saying here.

51. All right, the Great Thinker had thoughts concerning His seeds. Isn't that natural for a parent if he knew he could do something for his child, say, "Now this child, that child, I want to tell you. You're going to have straight teeth and curly hair, and going to be just exactly right. Going to be six foot, two inches tall. He'll weigh about 180 pounds, slim down, that's good. And he'll do that, and he'll have that and put him here, and put him here." Now listen, if we as a bunch of dope heads could plan for our kids and want it that way, what about a loving God? And He can do it. Predestination is as logical as getting up in the morning and going to sleep at night and if you can't see it you are deader than a Dodo. Don't worry about the Rapture, you ain't going to make it. Don't worry about it you ain't going to make it. No way.

If you can't see election, predestination, foreknowledge and you could see it for yourself, if you could possibly do something and then God is some dumb bunny along side of you? God is some kind of a stoop along side of you? Why, you've got love and God doesn't have love? You've got smarts and God...come on, you're insulting to God. I tell you God will slap our teeth...you won't need to put braces on your teeth, God will slap them in. Braces wouldn't do you any good when He gets through. I'm just telling you. It may sound like a joke but I'm serious up here. I mean it, you don't fool with God, brother/sister. See?

...See, you can't be the Word.

52. You can never be in here [4] unless you were a gene up there [1a] and God's thoughts were concerning you so that the genes and the thought is one. Because why? It has to be because it's in God and therefore it is with God and in God. Absolutely. And God was in

Christ. "I come from God and I go back." You and I too. Yes siree. Look at the way we go back. Praise the Lord. Before we call He answers. Just one great big lovely Spirit of God.

...You had to be in His thinking first.

Now you had to be in His thinking, now in as opposed to being His thinking. We are actually His thinking and in His thinking. We are in His genes, we are His genes and will come forth according to the pattern He wants for His genes. You can't miss it, they're one and the same. See?

53. Now,

But you see in order to be tempted, or stand temptation, in other words, stand there and be tempted, you had to bypass the theophany; [4] you had to come down here in flesh [6] to be tempted by sin.

Now, you had to bypass theophany. In other words, if you hadn't bypassed theophany you would have not been able to be tempted and be sinful. You couldn't do it. You'd be like Jesus. How would you need redemption? But you see, Adam bypassed it then Eve bypassed it through Adam. What happened? Whroot. [Bro. Vayle whistles] They all fell, everything. We fell with them. Everyone bypassed it. See? Now,

...Then if you sin...

Now just a minute, who's you? How are you going to make a gene of God sin? Well we've got three parts. We're body, soul, and spirit. So that's got to come in there somewhere. See? Sin cannot lie on the soul. In the soul lies the power of decision. Yes or no to God--unbelief. And all unbelief is sin and that's a fact of right there it is a passive thing. It is a judgment but with the influence of the flesh and the spirit the decision, as it was with Eve and Adam, can be corrupted. And therefore you have sin in the flesh. That which is born of God cannot sin. Can't do it, Bro. Branham will quote that. I just want to bring that to your attention right now to look at it, we'll talk about it later.

54. All right now, see? Now Jesus did not bypass theophany [2] but He laid aside Melchisedec, [3] took on the robe of flesh [5] to be the Saviour of mankind. You and I bypassed, [4] we became sinners in the flesh, [6]

[69] *...Now if you sin, now notice now he said, then if you sin. Now watch what he says about that. "All that the Father hath given Me [1a] will come to Me, and I'll raise him up at the last day." See, you had to be first. And then you see, He came right down the regular line, from attribute to...attribute.*

In other words, he's telling you here, every one of these that fell into sin because God allowed it, He knew they would do it, but they were going to be raised, so he said, See, we had

to come by the flesh first. [6] Not by the Word body,[4] then you see Christ came down the regular line. [5] Right down, down, down, and took us right back.

55. Okay, 70.

[70] *Before the foundation of the world his Name's put on the Lamb's book of Life.* Now you're looking at the fact that God having done all of this before He moved into the realm of where He would have a creation to fall. Number one, *put His name on the Lamb's book of Life.* Number two, *then from that He became the Word, theophany,* [2] *that could appear and disappear;* [3] *and then He became flesh and He couldn't appear and disappear;* [5] He could get out of the way by blinding their eyes and so on, but they laid hands on Him and they killed Him. *But then He returned back again, resurrected that same body in a glorified condition. But you bypassed the theophany* [4] *and become a flesh man* [6] *to be tempted by sin.* Now Heb 12:1-17 tells that and we'll review it next Sunday if I'm going to be preaching which I don't know. *"Then if this earthly tabernacle is dissolved, [6] we have one already waiting."*[4] That's wonderful. You mean like here we are in the flesh and sinning and go zoom right back there? Absolutely, zoom right back. Yes, listen.

...And then, "If this earthly body be dissolved we have one already waiting." We have not yet the bodies, Word bodies. [4] But look, when this body here, flesh, [6] receives the Spirit of God, doesn't say your soul, doesn't say your spirit does, it says your body does. What gets redeemed? Your body. Where did the blood fall? Upon the ground. What got cleansed? The heavenlies, purified. We'll keep looking. The Holy Ghost washes it all out. Now listen. But look, when the body receives the Spirit of God, the Immortal Life inside of you, it throws this body in subjection to God. Hallelujah!

56. So here you've got, you've got the body come on down here. [6] It bypasses this here, [4] goes on over to here. [6] Here there's all kinds of sin going on in this flesh here [6] and this poor man inside hates it. He's uncomfortable, he wants something and he wants something until the day he dies. But now when the Holy Ghost come in, the baptism comes down here [6] and fills the flesh, *"then it makes the body subject to the Word"* which it couldn't be before. How can anybody be subject to the Word if he doesn't know the Word? So first of all the Holy Ghost has got to bring you the Word which is the Spirit says to the church in every age, then He's got to quicken it to you.

Now you're where Abel was but you're not where Cain was. And now you can become to become subject, because you see you've got a reconciliation to God, you've got the priest from you to God, now you've got the priest from God ministering back. And we're coming to the very end of time, the very fulfilment of the whole thing. So, *"this Immortal Life inside of you,"* right down in this old body of flesh, [6] the *"Holy Ghost comes in and now you've got something to help you."* [6shs]

57. Now the big thing, what's the big thing in life? The big thing in life is what? The battle of the mind. You've got to believe who and what you are. You've got to believe who and what Jesus Christ is and what He's doing. You've got to have faith in these things. You've got to know the Word and believe the Word and understand the Word of God is going to bring forth in you what the Word of God is supposed to bring forth in you. When you begin entering into that, and you and I begin doing it, then we're going to find that the body becomes subject and I'm going to tell you something. There are people in this church and I'm going to include myself, though we are getting more and more subject to the Spirit of God through the Word, but I'm going to tell you, we've got a long way to go. Not insulting anybody, but I'm a different person and many of you people are too--and you know it.

I'll tell you what, you just keep listening, you keep believing there's going to be a Bride in this church by the grace of Almighty God. That's up to God how many there are; but I stand convinced of these things. You do what you want. You can ho hum your life away, do what you want. That's the trouble with all of us, we're ho humming our lives away with too many things.

58. Our video cassettes maybe getting in our hair. Now I asked you people to come together on a Friday, find out what Bro. Branham said about picture shows and those things. What have you found out about it? You may better kick them out. They tell me the guy that tried to read my character and said I had a lousy ministry and a lousy track record. I understand his church is full of TV's. Maybe your home has too much VCR's and everything else in it. I'm not saying...I'm leaving you...I preach this Word. You do what you want, I don't ride herd on any-body because if that Word is not in my soul and in your soul, I'm preaching in vain anyway. Let me tell you, if I take a cup of concrete, not concrete but cement, I think I've got a cup of flour for my cake, and my pancakes, you'll find out. Let's rise and be dismissed. I love you--don't think I don't.

Heavenly Father, again we praise and thank You for Your love and kindness to us this night, O God our Father. We just pray in the name of Jesus Christ that whatever we have need of Lord shall have been delivered.

Now Father, I've done the best I can. I don't say I've done the best I can Lord, as though there wasn't something better could be done but at this point Father I don't know what else I could have done or said, O God. Trying to get this thing right Lord, but Father if I'm not exactly right on some things I know I'm exactly right on some other things and so we haven't had an entirely wasted evening. We've had at least an evening to understand this great mystery here what's coming in and we'll see more, and more by Your grace Father in this message because I know this message is Spirit breathed.

It's living and true and every time Lord we come into a rough place You're so good to just help us all the way through and I want to thank You my God for what You help us

with. I just realize Lord how dumb, how stupid, and how good it is we're so dumb and so stupid we can't get anything and let Your Light come in Lord and then it's wonderful because there's the answer, there's the peace. Amen, hallelujah. There's what it's all about Lord when You bring it in.

Father, bless each one in this hour here in this church, O God. I pray in Jesus' name there'd not be one man, woman, or child, that doesn't know Your power, and know Your grace and know Your mercy Lord and is fired up and thrilled tonight, O God, and begins to move forward. Help us Lord, God in Heaven, as the prophet was so frightened and fearful we'd be taken up with so many things in this hour--the greatness of Almighty God. O God, I see it everywhere and I see it worst of all in my own life Lord.

Father, help us all tonight. Living God help us. Lord, better I should say, do something to us and with us, that opens our eyes and our ways and our manners in such the hour as this O God, that we foolishly do not miss anything, but apprehend every modicum of grace that comes our way, and every opportunity to faith in whatever it might be Lord, to lay hold O God, and so many people don't even have the bother to do it, so much the more as the day approaches Lord to come together.

Father, we know in our hearts that there's no place like this place when we come together. No matter where we go, what we do, there's nothing to touch it, then I wonder why we're so loath to come so many times. Help us Father God in Heaven we know as Bro. Branham so said, and everybody knows, *"It's the little things, not the big things."* Big things always take care of themselves, it's those little things. Help us tonight in this respect.

Father again, I pray that every single person be blessed. The love of God sweep in our hearts, minds, and souls, our bodies O God, so fully aware of You that the very sick amongst us get healed O God. That's what we're desiring of and to see some growth, something. And Lord God if we...some prayers may go by but we know this one prayer doesn't need to go by because You said, "In the last day You'd pour Your Spirit upon all flesh." Even like a Judas Lord, could have the Spirit poured out, walk right out there with the rest of them.

Father, I'd be happy with a church like that, I'd be so happy to see Your Spirit here O God, Your Presence moving amongst us, the very sick amongst us healed Lord. Father, sign of the resurrection and all these things Father I covet, and don't put them down for one minute Lord, I want them in this place here for Lord You still know there's still just one sign, there's still just one thing that proves out and that is that, "The foundation of God standeth sure, having this seal, the Lord knoweth them which are His." Above it all Lord You know, we don't have to know anymore.

So Father we commend ourselves to You. We certainly do. God our Father, we commend ourselves to You and by the power of God rebuke the devil, and every source that

comes upon our mind until life takes over more and more of death and the body responds more and more to the grace of God. In the name of Jesus Christ we pray. Amen.

‘Take The Name Of Jesus With You.’