

Who Is This Melchisedec? # 25

“Foreknowledge Principle”

Bro. Lee Vayle - November 9, 1988

Heavenly Father again we want to thank You for Your kind consideration Lord, Your love toward us that You chose us before the foundation of the world and have manifested that in Your own particular, peculiar way which we know that sons and daughters understand, Father, come in line with Your Word, Lord. We appreciate that. We know that the work is of You, Lord, that everything is of You, grace and all, Father. We just pray now You'll help us in our studies tonight to know You, to know Your Word, Lord, to know that which we should know in this hour, Father, which will have a transforming effect upon us. We'll give you the praise in Jesus' name, Amen. You may be seated.

1. Now we're at number twenty five in Who Is This Melchisedec? And of course on Saturday and Sunday I sort of got away from going into the message with you on chapter 19, that is page 19. And I want to do the same thing tonight to a degree. And that is, as I've been bringing things to your attention that I thought might be helpful, beneficial to you, I want to do that again tonight before we go back to paragraph 95 on 19 and then continue reading.

Now it's very difficult to express in non-scientific and non-technical terms, certain chemical, that is certain chemicals themselves. There's so many of them that you name them and I wouldn't even know it was a chemical or something else. Then there are many non-technical terms too for the technical, but if we understood the technical terms and the chemical processes that produce a certain manufactured article, we could understand what the person is saying and we'd know what it's all about. That would be good but I guess in my particular case perhaps yours too, You're not aquatinted in that area.

So, but once the person is instructed--let's say this person is ignorant but he's able to be instructed, he has the ability to receive instruction--once the person being instructed learns the scientific usage of words relative to the subject, the information comes together and becomes correct knowledge and that now becomes a formula or a principle. So once a person is able to get the understanding of what is being spoken about and what is wanted to be done with those particular elements, then that person will have an understanding of the product that is going to come forth. So that's what we're saying here. And when you have that working knowledge, that is what you might call a formula or a principle.

2. Now apply this illustration to the Word, that's the Word of God as we get it from Bro. Branham, and see how clear it could be, that is the word can become, because the Word is more definite than what anything in life is that you could possibly put your hands on. Being backed by God and It's one with God so that the Word is synonymous with God and thereby supersedes anything in this world. So what I'm saying is there can be a true mechanical revelation that is available to us if we understand what Bro. Branham is saying. Now if we don't understand what

he's saying then we have problems. If we don't grasp the truth of those words, see, then there will be no mechanical understanding available.

Now supposing then that we believe something that we're hearing and we think it's the truth but if we're not hearing it the way the prophet said it, then it isn't truth. Now that's tough but there's not too much I can do about it. So then the truth then is no truth, and we still see through a glass darkly.

3. Now I want to find over here if I can page 11, and I got it rather than in my sermon there, I can read it better. Now in here Bro. Branham is saying:

[50] *And remember you, your eyes, your stature, whatever you were, you were in His thinking at the beginning. And the only thing that you are is the expression word. After He thought it, He spoke it, and here you are. If it isn't, if you weren't in His thinking, there's no way at all for you ever to be there, for He's the One that gives Eternal Life.*

Now what you're looking at here, as I see it, is foreknowledge, foreknowledge.

[50] *Remember you, your eyes, Now that's physical. your stature, whatever you were, you were in His thinking at the beginning.*

Now foreknowledge is the thought that precedes the actual event or the thing or you know whatever you're going to call it. It is a declaration of something resultant based either on fact or principle--in fact I'm talking of something substantially real you can handle and principle is something that you know that's manipulative in the sense that it deals with that particular object. So foreknowledge is the thought that precedes the actual event. It is the declaration of something resultant based either on fact or principle because there are certain known elements involved.

Now you remember many times I've said that, how could God surely foreknow anything unless He had power to bring it to pass. Now I still maintain that but I want you to watch which way I'm going now with what Bro. Branham has said here: foreknowledge in itself does not bring something to pass, it only declares what is going to be. So foreknowledge is like a prophecy--no one's prophecy ever brought anything to pass, never has and never will. Prophetic utterance is merely God allowing man to verbalize what God is going to do. God is merely revealing a secret.

4. Now I've spoken about that. There's a certain fellow, he's dead now--he was a false person truly anointed, one of the biggest scoundrels and liars and hypocrites I've ever seen in my life, so you know where I know where he is now that he's gone. It's true, I'll hold no punches back at all--and that man prophesied and he prophesied quite accurately. And he would get people under his *thralldom by his prophecies and one day he prophesied to a man that I know that's Deity--he had this big motel. And this fellow from Africa prophesied he'd sell his motel at a certain time and he did. And this man was carried away with this humbug, and I said, "Charley, I want to ask you a question: did this man's prophecy make your motel to sell or did God just let him know that your motel was going to sell?" Well that broke that bird's, influence. I don't mind breaking influence like that, because that's not God. [*Thralldom – a state of submission]

I can prophecy here and I have prophesied dozens of times. I never made anything come to pass. God just let me know what was going to happen. So I told the people and it happened. I never made anything happen. So foreknowledge is a lot like foretelling and forthtelling as far as I am concerned and what I want you to see tonight before we go back to this Who Is This Melchisedec?-God merely revealing a secret. So foreknowledge is not creative word, or words whereby circumstances are brought to pass. It is, now listen, it is a revelation of what is, that will be. Now watch what I'm saying. I've got it in italics: it is a revelation of what is something, see, that will be. I hope you're getting it. In other words, nothing comes from nothing. See? It is a revelation of what it is, that will be.

5. Let's go to Mt 7:15.

- (15) Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Now, it's foretold that these people are going to come, and it is not so much the foreknowledge of them coming, but what they're going to do. Right?

- (16) Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
- (17) Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
- (18) A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. (That ought to be encouraging, no sour apples on God's apple tree.)
- (19) Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
- (20) Wherefore by their fruits ye shall know them.
- (21) Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
- (22) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? (Did or did not God tell the people to prophecy? He said, "Prophecy and despise not prophecy.") and in thy name cast out devils? (Did He or did He not tell them to cast out devils, even Judas and he was a devil.) and in thy name done many wonderful works? (Now didn't He tell them or didn't he tell them? He told them.)
- (23) And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Now let's go to Isaiah chapter 14 and 24 to 27.

- (24) The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:
- (25) That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.
- (26) This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. (So this is an end time prophecy really, bringing you to the Millennium.)
- (27) For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

Now with that we're going to go to the people who are foreknown, that's a prophecy, that's a foreknowledge of God. That's something God said was going to take place and it certainly did take place and will take place in the end time for us.

6. All right 11:2 of the book of Romans.

- (2) God hath not cast away his people which he foreknew. (All right, a people which he foreknew.) Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, (so and so, and so and so.)

Romans the 8th chapter and 29.

- (29) For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

“Whom he did foreknow, he did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.”

And then is Acts the 2nd chapter, 33, 2:33.

- (33) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

Now he received the promise that was a given and then of course that came forth in thirty...it came forth on the day of Pentecost and we see there a foreknowledge of God. A promise was given and we see the promise was absolutely then brought into evidence. And there's others along the line like that but let's go to 1st Peter and we're going to look at the 1st chapter, the 2nd verse.

7. (2) Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

And then I didn't look at the...take the one up where Jesus himself is called elect. So what I'm trying to say is this: there must be something there as a basis for foreknowledge. Foreknowledge in itself is not something that as far as I am concerned is simply said, though it could be. It could be a prediction but as I see it here, something must be there as a basis for foreknowledge. Foreknowledge by God did not produce seed. Now that's what I'm looking at. Foreknowledge by God did not produce seed. The seed was there and foreknowledge was what God thought about it, elected it to, and predestinated it to because Jesus was elected. And you cannot possibly conceive that Jesus was not in God and entirely preexistent, in the sense of being in God before God had any thoughts about him. The thinking of God did not produce God, God must of been there to think. See?

8. Now what I'm driving at, as I've said, is on page 11. Now it says here:

[50] *And remember you, your eyes, your stature, whatever you were, you were in His thinking at the beginning. And the only thing that you are is the expression word. After He thought it, He spoke it, and here you are. If it isn't, if you weren't in His thinking, there's no way at all for you ever to be there, for He's the One that gives Eternal Life.*

Now the reason I'm talking this way is because every time you listen to Bro. Branham, his message is so strange and the thoughts are so deep and we are so insecure, that we grab what we are listening to and forget what we heard. Now right here, he says, *You were thoughts*. I have a brain, I have a spirit, I have a soul, I can think thoughts. Now, those thoughts are thought only because there is within me the ability to think. So the thought then is not the forerunner of the person, the person is the forerunner of the thought. Without the great omniscient mind, there wouldn't be any thinking.

Now Bro. Branham categorically says, "We were in His thoughts, we were His thoughts," but he also says, "Attributes of God." He says, "Seed of God," he says, "Sons of God," he says, "Sons of the Spirit," and he says, "Sons of Abraham." And he says categorically, "You cannot be lost because you are a part of God and a part of God cannot be lost." So when you look at foreknowledge, I would be very careful in my looking that I did not separate foreknowledge and put it in apposition to seed. In my understanding it simply will not work. See? We are a part of God. No matter what else you ever think of, you must never put that subject to anything else. That is the whole thought.

9. Now remember when the scripture tells us Jesus said, "I came out of God. That which is born of the spirit is spirit." In other words, spirit is able to bring forth spirit. If you then are sons of the spirit, seed of God--we are here--then we had a beginning in God and it wasn't the thoughts of God that produced us, it was the thoughts of God that brought about election and predestination. So if the foreknowledge of God is:

[51] *And remember you, your eyes, your stature, whatever you were, you were in His thinking is all physical, it is not spiritual.*

So this is predestination and these are the things that Bro. Branham says, and if you are not careful--I'll repeat it again--if you are not careful, your fear and misunderstanding will drive you away from principle and if you're ever driven away from principle which is doctrine you're dead, you're confused, I'm confused, we're all confused. It's just the same as the fact it says here, "By their fruits you shall know them."

10. Now, on the other hand it also says, "If the tree is good the fruit is good, and if the tree is bad the fruit is bad." Now then, who are we the original fruit of? You could go back and say, "Well fruit started with Adam and Eve. And the woman is a garden, she's a tree, and she's this and she's that." All that proves is serpent seed. It does not go back to the original premise of where Adam was a son of God made in the image of the image of God. Jesus came out of God and he is the older brother and everyone of the sons must come like him. Therefore everyone that is the fruit of the womb of God, so to speak, but we in our own and particular way and order.

11. Now then it says, "If the fruit is good, the fruit is good; if the fruit is bad, the fruit is bad." So therefore people want to always look upon a person and say, "All right, let's look at the man's fruit." The fruit in Matthew 7 is Word, because a prophet brings Word. In fact God told a prophet to go mate himself up with a harlot. What do you think of that? A priest had to marry a virgin. Here's a prophet that's greater than any priest. God said, "Go now, you take a whore with her whoredoms." He was making a type. Another prophet had to lie on his side and God said;

"You eat human dung."

And he said, "Oh, my God, spare me."

Then He said, "All right then you eat manure from a cow," or something.

I'm trying to show you something here. It isn't the fruit that counts, it's the ancestry and that's what's wrong with everybody. We don't get first principles first. That's why these preachers can come along and dupe everybody, give you a promise, make some big *folderol or something, take you plumb off the Word right out of the ball park. God's Word can't be changed, see? That's why I'm laboring hard over this to show you. You have got to know what the Word of God really says and put it in its place or you're guilty first of all of mis- representation and then secondly you're guilty of misplacing a word. Bro. Branham warned us, he said, "*Don't you misplace a word and don't you misapply a word.*" [*Folderol – A useless ornament or accessory: - Trifle]

12. So when you're talking about fruit and works and things, you better know where you're placing it and not only so, but under what conditions you're placing it and what is the ultimate of judgment. For the ultimate of judgment in Laodicea that's spawned forth the utmost of iniquity also had in a Bride of whom the Judge said, "You're the righteous, sinless, virtuous Bride of Christ. You didn't even do it." I want to ask you: how can the spirit of God sin, you tell me? You say, "Bro. Vayle I know myself."

Well let me tell you, you're going to go to hell with an attitude like that and so am I. Might as well close these doors and burn the church down; ain't one of us worth a plug nickel. Because we are still letting ourselves get all skunked up, messed up, rotten up because we don't follow what

the prophet said and apply it where he said it. I know what I'm talking about. Thoughts of God, right, "Buzz, buzz, buzz" goes the buzzer, "Oh I'm just a thought." Then why did he lie to us. He said, "*You say everything I say.*" That's right.

13. I got a letter the other day from a fellow in the Philippines--I've got nothing against the guy. "Why" he said, "the two soul doctrine" he said, "it's a bad doctrine ...?..." But he said, "The trouble is people are believing that you're seed before you're born again." I know where he's coming from, I'm going to make some discreet inquiries and I think I can trace exactly from whom he believes what he believes. And I've never had any faith in those people and I'm never going to have it. Never will because they're a hundred percent off the Word of Almighty God. They want to believe it the way they want to believe it because they got some previous stupid Armenian thinking. Bro. Branham categorically said, "*If you are a child of God, a seed of God, there will come a time when you'll understand you always were eternal.*"

14. Now let me ask you a question: did thoughts form God or did God form thoughts? Now you tell me. Now if you're a part of God, were you just a thought, or are you a part of God? Bro. Branham says, "*Before there was any thoughts going around at all he said, you never had a chance to remember what Jesus could remember because you didn't have the right kind of a skull cap for it or skull for it or think source, think tank.*" You bypassed a Word form and the Word form is the perfect form because the Word fits the form, or the Word is the form for the seed.

So that's what I want to talk about this evening; we are a part of God. Omniscient, sovereign God now laid out His plan and purpose for every son and daughter, each fulfilling the plan and purpose of God.

15. So we'll bounce over here a few pages to page 23 and Bro. Branham says this in paragraph 117.

[117] *Being eternal with Him at the beginning...*

"*Being eternal with Him at the beginning.*" Now that's before Logos which process of Logos, see, would have to be the whole consolidation of everything that lies within God, the whole plan, everything.

[117] *...The Eternal Life that you had, Now he's talking about life, not thoughts now. His thought of what you were, only what He wanted you to...He wanted me to stand in the pulpit, say. He wanted you to set in the seat tonight. Then we are serving His eternal purpose. And the one that left home, only came to earth to serve His purpose. Is that right?*

The one that left home. Where was the home of God? Heaven? No, the home of God was Jesus. What's the first home a baby has? It's in the womb. Well the home before that is in the sperm and the egg, but doesn't really come together. So what's the original? So I'm not of the ivory palaces, palaces don't mean anything to us. If Jesus never came out of God, who needs it? We've got enough troubles now. All you've got is an example or something, who needs it? Got to have something more than that.

[117] *The one that left home, only came to earth to serve His purpose. Is that right? All right. Then after it's finished, it's brought back in a glorified state. It's matured and brought back again.*

16. So what are we talking about? We're talking about what we've been talking about all along. The very things that Bro. Branham said to us, and that is that we are His thoughts, His attributes; sons of faith, sons of Abraham, sons of the spirit, sons of God--we're seed, a part of the living God. When Bro. Branham says, "*Thoughts expressed*," he is, in my mind, speaking of the physical as stated in paragraph 50 which I read to you. The spiritual part of us, the God part was already a fact as to its intrinsic reality and essentiality. Now we come into a flesh body that is the expression he speaks of--the thoughts that God had of us according to what we were in Him. On top of that remember he says, "*We come like Jesus*." Actually God expressed Himself. So we must never depart from the principle and understanding. It all boils down to God and His children forming an autobiography and a biography.

Now, we don't forget what we read concerning predestination. We don't forget that, we don't forget any other things that Bro. Branham said, but we just understand that basically we either were a part of God or we weren't a part of God. And remember God's thoughts came from God. There must be a thinker before there is a thought. See, there must be literally teeth or something before there's a bite. There's always got to be something from something and God being what He was, the original something--that's why we showed on the board time after time, we see the Son coming forth. That He is...that's exactly what it says in Hebrews. I'll never change that because this to me is everything.

17. Heb 1:3.

(3) Who being the out-*raying* of *his* glory, and the express image of his person,

It tells you what it is. Before there was anything to form from, Christ came into being. Bro. Branham said, "*Let's with a spiritual imagination standing on this great balcony look out into eternity and see the Light come forth*." Where did the Light come from? What was it made of because there wasn't one thing created? God had a son. I don't care what anybody says, we are not Jesus-Only, we are not Trinitarian, but you cannot get rid of the fact of a sovereign God who had a son and brought many sons unto glory.

And you can't get rid of the fact that the New Jerusalem is the optimization of everything and purpose and plan of God Himself and His own beings which are His children--all those in the perfect election of the Bride that is and the wise virgin and the foolish virgin, whatever is there, the angels, everything else that God ever made and ever will make standing right there. And the Pillar of Fire is above the throne and the Lamb is on the throne and the saints of God are all around there, and every one has been immortalized but God. And God is not immortalized in flesh, He has left the flesh. And the kingdom is handed back to the Father by the son. You are right back.

I want to ask you: is that just a thought? Uh, uh. The purpose of God stands in election, what came forth. What came forth. What is coming forth? Where did they come from? See, you're

not just here as a bunch of what you might call, goats and dogs and pigs. You were here as sheep that went astray, went back to your true shepherd who is your maker. What we're looking at.

18. So I just wanted to bring that to you tonight before we go into any more of this message because it is just too easy to be tripped up. That every time Bro. Branham says something, and we have been so used to hearing him say things that seem to be so diametrically opposed to something else he has said, so mixed up on our theology--just like that the devil comes in and rips us over here and said, "That's fine I understand that because I go back to my original basic principle." And the original basic principle in this sermon has been outlined--we come exactly like Jesus Christ except missed the theophonic form and yet pick it up and become just like him anyway. Come exactly. How could you come exactly and not be a part of it? Then you wouldn't be exact.

Well you say, "I tell you what would be exact. The exact would be a pattern."

Well I'm not interested in patterns. I want you to cut me out a pattern of behavior or anything else that's a child outside of insemination.

Say, "Well I can clone it."

Go ahead and clone it, you've still got an original life, an original cell. Where are you going to get it? You can't do it.

19. So let's be very careful with all the words we hear. So we talk of foreknowledge, we talk of the thoughts of God. We don't just get some mystical, mythical idea that we were a nothingness, some sort of a plan put together by divine sovereignty, because that's not what is taught--we were in Him. That's what he said. Now this is tough thinking, it's just as hard to realize that we are the righteousness of God. You say, "Well just a minute, Jesus is the righteousness of God." It says, "No, we are in Him."

See, all of these things we are going to have to understand. Do not attribute to ourselves what belongs to God and do not attribute to God what belongs to us. We have to learn the laws and principles of doctrine. And we're spending a lot of time in this message, there's lots of things I bring up and I'll be going along, showing you some things where divine healing comes into it under the Seals and those things as the Lord is so good to show us.

20. Now reading once again, 95th verse, paragraph, on page 19.

[95] *Now, the true revelation of Melchisedec comes into view is--that He was God, the Word,...*

Why does he say God the Word? Because absolutely it has to be. "Beginning was the Word" which means the actual expression not only of the substance, but the nature and the idealism, the essentiality of what is there. So therefore you could look at it and say, "There is a Pillar of Fire over a prophet." [Bro. Vayle points to the picture of the Pillar of Fire on the wall] There you are seeing right now, God in action bringing forth His own Word, vindicating His own prophet,

manifesting Himself. He's doing just what He wants. There is an expression whether you want it of God or not.

Say, "Well I think I would have a better expression." Well that shows all you know about God. A true child of God just believes intrinsically what comes forth, just believes it. Just takes it. I'm going to tell you something, the minute you start to do that, it's going to save you a lot of hair pulling and some of you folk can't afford to lose any more hair. You know what I'm talking about, that goes for the women too. In other words, just, you're destroying yourselves. Faith doesn't ask questions, faith believes, faith believes. See?

21. That's the picture of a supernatural being. [P.T.T.P. – Points to the picture] Who is that? He can have a hundred different titles, a hundred different names, it goes right back to one thing-- Elohim. You could give It a hundred different roles. Now, I want to ask you a question: where do you go back? Say, "I go right back to God and all His thoughts concerning me. And before there was a thought, there had to be a thinker; before there was a deed, there had to be a doer. And something must cause something else to happen or the thing can't happen." Now your antecedent you're going back to, is right back to God Himself.

22. Okay, this is God. See?

[95] *He became flesh, God the Word, because He had to be; no one else could be immortal like Him.*

Why is that? To be immortal means that you have the resources within you to perpetuate. You say, "Well what about me then if my body went, do I have the resources within me to perpetuate myself?" You better believe it and you'd be in a never, never land as long as God lived. So therefore there's no such thing as a never, never land, there's no such thing as an eternal Lake of Fire because God doesn't want it that way. And God doesn't send Himself to any Lake of Fire to get rid of Himself either.

23. You know something, you want to look at your life and my life if we want to believe right-- we are nothing but essentially in our core, pure unadulterated God, put in a vessel that would sin. Oh, I know people look at the sin question, they simply can't believe that person could be a son of God and sin. Well let me ask you a question: how could Adam sin? How could Adam think as much of Eve and more so than of God and the human race and all nature?

Given a chance tonight...I'm going to be kind of nasty right now, concerning men and women. But given a chance tonight...I appeal to every man and woman here and even every child, especially married people... Given a chance to be eternal with God, man, would you leave your wife for that? Woman, would you leave your husband? Asking a good question now. If you wouldn't, even though that person would go to eternity, well no, would be lost and be destroyed and you hate to see it--there is no way in your present condition that you would give it up.

But Adam threw it all on the table. He wasn't much of a guy when you consider what he had and what he must have known. And even God said, "You're going to leave her for me". And he could have said, "No, I'll cut her throat first." But he jumped right in. I want to ask you a

question: is he any less a son of God? He was put here to be tested and he flunked the test. We are not blamed after Adam's sin, we have enough of our own. But the great sin of all from which all sins come are not the various *variegated evidences, it is one thing alone--unbelief. That's all.

[*Variegate – to diversify in external appearances]

24. All right let's keep reading.

[95] *See, I had father and mother; you did too. Jesus had father and mother. Isn't that strange talk. Jesus had a time He started; this Man didn't. Jesus gave His life; this Man couldn't, because He was Life. It's the self same Man all the time. I hope God reveals it to you. The self same Person...Who is that Person? It's God. God. Pretty tough on the minds but that's what you've got to recognize.*

[96] *Notice His title, King of righteousness. Now, Hebrews 7:2: King of righteousness and King of peace. He's two Kings. He's not really two kings, He's one king with two titles, but He's got two distinct roles which are played, either at separate times and left separate or brought together, or one's subsequent to the other and He does what He wants with them. Now watch! Hebrews 7:2, King of righteousness, also the King of peace. He's two Kings there. Now, since He has come in the flesh and received His body up, in Revelations 21:16 He's called the King of Kings. See? Revelation, I think it's Revelation 19, King of King and Lord of Lords coming back. He's all three of them together. See? King God, King Theophany, King Jesus; He's the King of Kings. It's all met, just like soul, body, and spirit. All comes to make one.*

25. So all right then, just how many kings are there? Just two kings? No, one king, two come together. All in all, no matter how many titles He's got, how many names; it doesn't matter, how many forms. And it all comes together to us in an incarnation, which incarnation is going to be shortly, to come into view. When that Spirit that's in our midst becomes incarnate to us, we'll crown Him Kings of Kings and Lord of Lords. That will be the Son of God, the Son of David, the Son of Man, the Rose of Sharon, the Lily of the Valley, the King of Kings, the All in All.

[97] *Also He is the Father, which was the first,*

First what? First of all these. See? What did He say about Himself, "I am redeemer." Now we looked at that the other day, and we said, "Now according to what I can understand from what Bro. Branham taught in the Word of God, I would put the dynamic and dominant role and title, the whole thing that God had and what He is--is Father." Why? Because He never ceases to be Father but He does cease to be redeemer in the sense that that is a finished part of His great Being, as far as we know. But Father, as far as I'm concerned, never, because Father is the Great Nourisher, the Great Provider.

26. So I still look at the thought, that though you could put redemption almost on an equal place or an equal place, I couldn't put it superior. You say, "Well He's the Great Redeemer." So what's He going to redeem? He thinks the whole thing through, and He said, "Well I can't redeem this and that and the other thing to buy back. All I can buy back is what's in Me." Well what was in Him then made Him redeemer, and what were they? Sons.

I'm sorry, I simply can't...maybe if I talk on the phone or talk out of this pulpit, I might be able to water myself down, but up here I cannot water myself down. I see Him as the Great Father, like he said, "*Father first.*" This Great God...He wasn't even God. He had to have something to worship Him. And even notice, "Blessed be the God and Father of our Lord Jesus Christ." See?

27. That's marvelous, that ought to give children an understanding. We're supposed to revere our parents. "Honor thy father and mother," which is the first commandment with promise--long life. And what have people done? They've turned on their parents and the first sign of turning is sex and now they've got AIDS. Your long life? Come on somebody, tell us about it. Do you know somebody? You had friends, relatives that died with AIDS. How old were they? "Honor thy father and thy mother," and become a father and mother yourself but do it the right way. I'm going to tell you, your whoredoms of you young people that are fooling around, you are going to die, I'm telling you now. And I'll witness to you on that day, and remember, preachers and those in the Bride will be attorneys at the White Throne on that judgment day. You won't have any place to hide.

I'm kind up here and nice. I try to show you what's right. I get tough at times with the Word. I don't beat you over the heads, you know it. I challenge you to lay a finger on me. Come on up here and tell before the whole congregation. I've tried to help you and be right with you. You've got to watch these things.

28. "Honor your father and mother." [End of side one] How much more to honor God, who is both our Father and Mother. "How do you know?" I can tell you simple as ABC. Bro. Branham said, "*You were in your father and your mother was in your father.*" And so now you come from one source. You know why? Because God traces that life down, both in the sperm and the egg. The sperm which gives the life to the egg which is living because let's face it, there's got to be a nourisher there, because a rotten egg can't be fertilized. Even a good egg where there's an obstruction that could be caused by anything, an infection--the sperm dies, the egg just gets wasted.

You think God doesn't bring together those two, infinitesimal, little hair like things that make the ovum. Literally millions, there's roughly 250,000 visible, but there's literally millions when you consider what lies back there, the same as the sperm with its trillions. And God brings just the right ones together. Where did it come from? Basically from Adam, always in the male. And so God just matches up where the split was. No wonder a virgin birth is simple.

29. So I tell you again, God is both Father and Mother but He uses the dominant qualities of the Father because that's where it all comes from. It came plumb out of Adam, she came right out of Adam.

[97] *He is the Father, which was the first, Son, and Holy Ghost, the Spirit. King of righteousness, the Spirit attribute; theophany, King of peace, theophany; and in flesh He was King of Kings--the same Person.*

There is one God and there is no change in Him or what He does. He may do differ...He may do under certain conditions what looks to be different, but it is not. And He may look under certain conditions to be different, whether it's a Pillar of Fire. [P.T.T.P. - Points to the picture]

What if Jesus walked in here in the full incarnation of God? Why, it wouldn't be in the Pillar of Fire anymore, you wouldn't even see that, you'd see that Person. It's the same One. It's the same One and He'd do the same things. And Bro. Branham showed it was the same Life, "Why," He said, "If He's the same yesterday, today and forever, He will do now in the form of the Holy Ghost in the Pillar of Fire" Well, actually through the prophet William Branham. "He will do it, what He did when He was here upon earth." And He did it every single time. And he said, "Let's go back further, let's take it back to Abraham." Sarah in the tent, "Why," he said, "The same One in Genesis 18 is the same One in the book of Matthew, that walked the shores of Galilee," in chapter 3 and it's the same One in chapter 4 that's here, and the same One in chapter 12 that's here. It's the same voice in Hebrews 12, there's no difference. Same God, one God.

[98] *When as the theophany...Moses saw Him, Exodus 33:2, He was a theophany. Moses wanted to see God. He'd heard His voice, heard Him talk to him, saw Him in a bush there with a big Pillar of Fire. And he said, "Who are You, I want to know Who You are?" Moses said, "Let me see You...I'd like to see Your face."*

[99] *And God said, "No man can see My face." And God said, "I'll put My hand over your eyes, and I'll pass by. And you can see My back, but not my face." See? And when He did, it was the back of a Man; it was a theophany. It was a form, sure. Bro. Branham said, A bleeding back. Then the Word that came to Moses, I AM; Which was a voice. that was the Word. The Word came to Moses in the form of a Pillar of Fire in a burning bush, the I AM.*

30. All right the I AM is the Word, He's the Logos, He's the Rhema. Don't ever think those words aren't interchangeable. We've got people running around and they try to make it some kind of issue. Just pass right on, because the Jews made God identical to His Word. And that was the Memra, this is the same but better in the Greek. Can't change it, God in His Word--identical. See?

Now:

[100] *As the Word from the theophany, He came to Abraham as a Man under the oak tree. Now, look at there.*

[101] *There came a Man to Abraham--three of them actually--and they sat down under an oak tree, the three of them. And notice, after He talked to Abraham...Not three now--He. Why did He come? Abraham, being the one with the promise and the message of the coming son, and also he was God's Word prophet that was trusting God's Word, calling anything contrary as though it wasn't...Now that's Genesis 18 on top of Genesis 14, where he takes this from, see? See how perfect the Word is? The Word came to the prophet.*

Well that's the Word right there [P.T.T.P.] coming to the prophet. Now look, the original thought...that's not a good thing to say, but I'm saying it anyway on the basis that we're going right back to before the beginning. Where God was in the form of the Holy Ghost, which He still is, and which He was there with all of His thoughts. And He began moving into the realm of where He begins to be visible and in visibility which is an expression as a word expresses a thought, so God began to express Himself. And as the thought is contained in the expression, so God is in there. [P.T.T.P.] So God is in that expression, that Pillar of Fire.

31. Now then, if what was behind the necessity to produce a channel of communication, then that which was the channel will begin to communicate. Right? So the Word comes to the prophet and receives the Word. Do you follow? Why in the world would God do that [P.T.T.P.] except to give William Branham a Word. That's why I esteem these messages the same as my Bible, and if I had to be bereft of the Bible or these messages I would have to take these messages. Because this is the complete compilation to the Laodicean Church Age and it was guaranteed by vindication that it would put us in the Rapture. So I don't have to take a whole book, a whole history, I just take what is my portion, because I already got that background. Don't need it, same with you. See? All right, the Word comes to the prophet. That's what we're looking at. See, here? Okay.

Now, in here Bro. Branham is using the Word here and I think is using the term here as Word-Body. So therefore we have a Word-body [P.T.T.P.] bringing Word--and that's natural, when you stop to think of it. See? Because what was behind it? So then what comes out of it? I hope you're catching what I'm saying, it's not difficult, it's quite simple.

32. Okay, now,

[101] ...*Why did He come? Abraham, being the one with the promise and the message of the coming son, and also he was God's Word prophet that was trusting God's Word, calling anything contrary as though it wasn't...*

So let's go over that again. Abraham, being one with the promise. "*Being the one with the promise.*" Now watch: "*Abraham being the one with the promise,*" was also one with the promise. Big difference, see? Judas could go on the road and he could heal the sick and raise the dead and do a lot of things according to the promise of God, but he wasn't one with the promise. No sir. He had the promise, the other eleven were one with the promise. Paul was one with the promise and let's face it; there are many people sitting under this message: they have the promise, but they're not one with the prophet...or the promise.

Like I quoted you about that man. I've got nothing against that man, I'm sorry for him. But how could anybody this late in the day not understand: "because you are seed God has given you the Holy Ghost". Where then does election come from? See? Do you realize without the Serpent cohabiting with Eve, every single child, man and woman on this earth regardless would be a son of God. And put here to be tempted in the flesh. We could still be mad enough to bite each other's nose off if an ear wasn't handy, or a shin to kick. I'm letting you know something. See? There has been an intrusion, an invasion, a hybridization.

33, Now remember after sex came the curse--multiplied conception. You know something: inspite of the birth control pill and everything available to teenagers, all the young girls are getting pregnant out of wedlock--showing the curse is here. Whether the cure is here by the doctors and the scientists, they are not going to use it, because the curse is multiplied conception. So go ahead. I'm getting old and I thought it was, "Oh God how terrible that one girl could be pregnant by three different men and never married to any of them." Now you can see thousands and hundreds of thousands if not millions will go through the same processes. You are not going to get by the Word of God brother/sister and I'm merely telling the negative, and I don't want to dwell on it, I want to dwell on the positive.

Then if this Word is true that we can see point by point, what about the Word that that man brought. [P.T.T.P.] *“You always were a part of God and some day you’ll find out that you always were eternal. The day that you thought that you became, is the day you recognized.”* So that’s what you’re looking at. It’s got to be real.

34. There’ll be a fruit there don’t worry. But I’m going to tell you something: fruit is not the answer, the person is the answer. God was not looking for fruitage, He was looking for people, and the people will bring forth a fruitage. We saw that in Matthew 7. The false prophet cannot help but bring forth his fruit and the true prophet [P.T.T.P.] cannot help but bring forth his fruit, and I’m going to tell you, it’s going to bring the dead out of the ground. You say, “Why?” For the simple reason, that’s [P.T.T.P.] the last message, you’re plumb up to the head. See? The little platform of seventeen years or so, twenty years, before Paul, before the Gentile church, there’s another platform for the head and it’s called the neck. William Branham brought about the neck. Perfect, so the head could come on down.

It’s going to bring forth a perfect church and the power that’s come into the Church is not by works, it’s by grace. I want to ask you one question: did you bring William Branham on the scene? No. Did he bring Jesus Christ on the scene? No. What is this? This [P.T.T.P.] is God coming on the scene and that’s the foreknowledge become predestination and God was going to do it because it was in God.

35. And that’s what I was talking about when I was introducing this message and I didn’t bring all the thoughts to you concerning predest...concerning foreknowledge. How can you know anything about anything unless it’s in that thing to begin with because you can’t endow it. So foreknowledge is based upon what’s in the thing. Sure.

Play it both ways, look at it both ways, it’s all right. Here’s somebody says, “That’s going to happen.” How? Well here’s the thing that’s going to happen when these are all animate out there. “Well it’s not going to happen because I’m going to stop it.” God said, “I’ve got news for you, it’s not in you to stop it.” I want to ask you a question: could you stop coming to this Message? If you could stop coming to this Message, then why don’t you stop now and go home and don’t bother coming back. Now I’d like to see that happen here. We’d have a church that is more dedicated, or if you all come I’ll know you’re all dedicated. I don’t know it’s up to you. What’s in you? What’s in any of us?

The foreknowledge is always based upon something having the ability to do something and somebody else knowing what it will do, and he says, “A good tree will bring forth good fruit and a bad tree will bring forth bad fruit.” How in the world can you have foreknowledge, election and predestination, anything but one complete unit of three as God does everything in three? You can’t do it. See?

36. All right.

[102] *...And here was the Word in the theophany...*

Now let me read it again.

[102] ...*See, there was God in a supernatural form a theophany, and the Bible said the Word comes to the prophet. See? The Word of the Lord came to the prophets. Come to the prophets. And here was the Word in the theophany...*

So what's it going to do? It's going to verbalize. God's never stopped His Word, see. Now:

[102] ...*The Bible said the Word comes to the prophet.*

How? Through an en morphe? Way, Pillar of Fire [P.T.T.P.] and then that becomes en morphe. The prophet becomes the en morphe to you and me as Bro. Branham said, "*The prophet is the living Word of God made manifest.*" Let's start up there. The Pillar of Fire is the living Word of God, is the living God made manifest. That's right. Sure it is. And that's Logos, that's Word. Now you get to the prophet, the Pillar of Fire in the prophet, he becomes the living Word of God made manifest.

Oh my people don't like that. I think that's in the "Feast of Trumpets." there's some preachers up in Canada, some people sure didn't like that one. Oh, man they... "Bro. Vayle was of the devil when he said that." Well then Bro. Branham's the devil because Bro. Branham said it, I just said what he said. No because this guy wanted to be somebody. Makes you feel pretty small when that man's [P.T.T.P.] the living Word of God made manifest. Then what does it make you and me? Well if we have a little manifestation, very good, very good. It will manifest what we are if we turn down that. [P.T.T.P.]

37. Now if you don't believe me, go on out here and see what the other churches got, come on tell me what they've got. Well the Catholics just told exactly what they've got, they said...you know I told you on Sunday I just read in the paper. They said, "AIDS is not a curse from God." I said, "Hallelujah, it must be the devil's blessing." How do they figure it's not the curse of God? What gave the Catholic church that right? Bunch of homosexual priests from up in Boston? Some homosexual Pentecostals? They got them too. Thirty years ago there was a bunch around here-- they told me in right around Hamilton--Pentecostals, speaking in tongues. What about that duck in England. Ask Stan about him. Don't tell me it's not a curse from God. It's a sin and they know it. Why did Sodom get destroyed? Why was Canaan cursed? Because of his dad. An old drunken hoot owl, so his own son had assaulted him. "Cursed be Canaan."

Don't be baby's, don't be afraid to hear straight harsh talk, it ain't going to hurt you any, it might help you. You know something, did you read your Bible recently about Paul the Apostle. He was called Saul on the road to Damascus. You know, the Light of God hit him so hard, that when Ananias prayed, it was like literally scales, fish scales fell off his eyes. You know the Word of God can blind you, your eyes like fish scales over. The same Light of God can take the fish scales off your eyes too, if you want to let Him. If you don't, just go the way you're going.

Say, "Man, you're mean. Come and plead with us." I ain't going to plead with nobody. I preach the Word of God, if this Word can't do it, my pleading isn't going to do it. You do what you want, I'm going to do what I want. And you know I do what I want. I just bought a coffee

grinder. You'll see it out there. I bought a lot of other things out there and I'll keep doing it as long as I feel like it. If I don't feel like it, don't tell me to do it. Don't tell me to take the coffee grinder back, it ain't going back. My wife likes aromatic coffee, and if I drink any, I like it too, and you'll like it too. It won't hurt you to know these things.

38. [102] *Now, you say, "Was that God?" Abraham said it was. Abraham said it was.*

"Was that God?"

"I dunno..." [Bro Vayle imitating someone]

Let me ask you a question: what was going around about Abraham, that was so super in particular, that Abraham could get away with saying, "That's God." Listen, what went around that man [P.T.T.P.] was a million times more than what went around Abraham if you want to know the truth. Then why listen to some theological discourse when you can hear the simple pure words of at least something that has something behind it. Just read your papers, you'll see what the churches got behind it--we've got some of ours too, sex power, drugs, rottenness, meanness. Oh yeah, we've got some power too, look at that.[P.T.T.P.]

I'm not pulling my punches on that, I knew the man. I don't care Weaver and these guys write books, they just done blasphemed, that's all. The big German bug that wrote the book... Koch [?] .. I forget what his name was, Ingram [?] I think published it. "Why" he said, "Bro. Branham said to a young fellow... Why" he said, "you've got a letter in your pocket from your mother or something." He said, "That's fortune telling." He said, "That's the devil, right there." What about the fact that [P.T.T.P.] the same fortune teller used the Name of the Lord Jesus Christ and whatever is behind that Name backed him up. I wouldn't be in that guys boots for a hundred trillion dollars. If you gave me all the gold in America, I'd run from it. Say, "Oh boy, you can have it, cousin." I don't even call him cousin.

[102] *No, Abraham called Him Elohim. Now, in Genesis 1 you'll find out, "In the beginning Elohim created the heavens and earth." In Genesis 18...*

Now he's talking from Genesis 14, Genesis chapter 1, Genesis 18, the whole thing is Elohim. Now he said, "*Elohim is what it was.*"

39. Okay let's go back to Isaiah 40, and I'll let you out now, I'm going to quit. I've taken my time because I've got to think a lot of things. And I don't have to talk about them but I do. Listen what it says here now, Isaiah 40.

- (9) O Zion, that bringest good (forth) tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God! (That's the same thing they said in Matthew 25.)

- (10) Behold, the Lord GOD will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him. (Now that tells you that's a pretty strong fella.)

Now watch verse 26.

- (26) Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he *is* strong in power; not one faileth.

That's your creator El Ella, El Elohim. El Ella, Elohim, the Strong One bound by an oath. The Strong One bound by His own Word. He came down and stood by Abraham and He raised His hand and he swore by Himself--the Strong One bound by an oath. Came right down here and did the same thing, [P.T.T.P.] the same One that raised His hand to Abraham is the same One that raised His hand to Bro. Branham and this church here, the Bride. God swore by Himself. What did he sware by? THUS SAITH THE LORD, thousands and thousands of times God literally swore by Himself. This man had a real Message. What's the matter with people? Don't ask me.

This Almighty, watch this Almighty One that came down in human flesh, took upon Himself the form of a man, changed His mask. That One, came down, inhabit that Son.

40. Okay, read it in Isa 53:1-5.

- (1) Who hath believed our report? and to whom is the arm of the LORD revealed?
- (2) For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.
- (3) He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.
- (4) Surely he hath borne our grief's, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.
- (5) But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

Then drop down to 10 and 11.

- (10) Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

- (11) He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant (Now watch:) by his knowledge shall my righteous servant justify (the) many; for he shall bear their iniquities.

The righteous servant. God coming down to serve man, not to create, but to redeem His creation. See, there He is--Alpha and Omega. He's the starter, He's the nurturer, He's the completer. And when it's all over, He goes right back to the Pillar of Fire. [P.T.T.P.] All of His children out there will be formed.

41. Now,

[102] *...In Genesis 18 we find out that Abraham...Now that's, remember, Melchisedec. Now Abraham called this Person that sat there and talked to him, and could tell him the secrets of his heart, tell him what Sarah was thinking behind Him, and Abraham said, "That's Elohim." And He was in a visible or theophonic form. You get it?*

Notice...Now, we find out that He was then in a theophonic form. He was. He called Him, "Lord God, Elohim." Now, in Genesis 18 we find that...And remember, the Bible is true.

[104] *Now notice, Abraham...There was three of them together, but when Abraham met the three, he said, "My Lord!" That's singular. But when Lot went down in Sodom, two of them went down there; Of course those were angels weren't they. and Lot saw them coming, and he said, "My Lords!" See, what was the matter? The first place Lot was not a prophet (that's right!), or neither was he the messenger of the hour. Now Bro. Branham is talking about himself. So he didn't have any revelation of Him. It's exactly right! Lot could call them "Lords," a dozen of them, he could still said, "Lords," but no matter how many Abraham saw, it was still one Lord. There is God; this is the Melchisedec.*

See? Let's go back to Gen 18:33. Trouble is you can't find a place to stop in these sermons, so I'm going to stop regardless. And I'll try to recap for you the next time which will be Sunday.

42. All right Gen 18:33. And he said,

- (33) The LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

Now Abraham talked to one and these people down there talked to two, but the only one that was God was the one that stood there though each one no doubt had an identical form. Angels looking like men and God Himself dressed in a robe of mankind.

[105] *Now after the battle was over... How much time have we got left? Twenty minutes, well let's just take, maybe peek at this one thing here. Now after the battle was over Melchisedec served His victorious child Communion (think of that!) part of Himself. Why does he say that? Because the wine and the bread. Remember Christ is our life symbolized by wine and Christ is our bread--the broken body, feeding on him.*

[105] *...He served His victorious child communion (think of that!) part of Himself.*

43. Let's go over here to Matthew 26. What I want. And in verse 29.

(29) But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Now remember Melchisedec is the one who came to serve. Now what did Jesus do at the end time? He came to serve. "Behold I stand at the door and knock and if any man hear My voice and open the door, I'll come in to sup with him and he with Me." Now remember, you've got to, as Bro. Branham preached, "Without the camp." Paul said, "Now come now, let's go without the camp where the sacrifice is." Christ is entirely outside the church and at that time, of Hebrews the 6th chapter which is also Matthew the 12th chapter indicating exactly who it is; [P.T.T.P.] they crucify to themselves the Son of God afresh. See?

44. All right then, what happens? In this hour, I'm telling you it was Melchisedec in the form of human flesh that became the great servant. "My righteous servant serving." Now what is he doing again? If God ever brings His power into the church, it will be by grace and not by works. And what is that power? The power of the Holy Spirit, number one: in dynamic proven revelation; number two: raising the dead; number three: changing the living; number four: to the Wedding Supper. The servant.

So therefore, Christ again shedding his Blood so to speak, now in the form of the Holy Ghost, and Word--crucifying the Word to themselves, the life of the Word now flowing out, giving God again a part of Himself to us whereby this Melchisedec is giving us His own personal communion after the heat of the battle, getting us ready to go on up yonder to the promised land.

45. [105] *...Now, we want to see here, in type here is in view the Communion. After the battle He gave Himself, All right, did He give Himself after the battle? He sure did, after Christ's own battle He gave us the Holy Ghost, gave us Himself. After the battle He gives Himself again,*

After this battle. What is the big battle? The battle is in Laodicea, the battle of the mind. Why is it the battle of the mind? It's not the battle of your body giving it to be burned, giving it to the...you know, as a martyr. No, the big battle is the battle of the eagle--the mind. What the eagle sees, the mind to grasp, battle with it, believe it.

[105] *...After the battle he gave Himself, because the Communion is part of Christ. And after the struggle is over, after you've done got yourself whipped out, then's when you partake of Christ, become part of this Being. You get it?*

Now he's talking of beyond the baptism here because Paul the Apostle...Now let's watch Paul. Paul was confronted by the Pillar of Fire before he was even born again. He was baptized with the Holy Ghost before he was baptized in water. And yet he was supposed to suffer and fill up the sufferings of Christ. And after being whipped out, Paul was the great man--he couldn't be

without being whipped out. So now, we're looking at something that goes beyond the simple baptism with the Holy Ghost because every child of God will be born again. And that's your start. So from that time on there comes the whipping out. This is the stature of a perfect man again. See? The old [classic Puritan idea?]...the bottle is full of rocks, pour in the water. It's not full of water, too many rocks, keep pulling the rocks out, keep pouring the water, keep pulling the rocks. When the last rock is out, the bottle is a hundred percent full. Stature of a perfect man.

46. So we're looking for this. When our last thoughts, like I'm hitting tonight. These crazy thoughts come in, "Well he said, 'I'm just a thought,' oh my, my, my." I'm a part of God. Say, "Well that's a thought." I don't care what you call it, I'm going to go back to the basic instincts. The basic instinct, before God had a thought He was still God. So let's put the whole thing together. I'm a part of God, His thoughts and the whole thing. In the area that I am supposed to be, in the pattern of God. Remember He's come down to put His church in order. And the putting and the church in order starts right here in the top part. The last part, and when we are in order, the rest come up to join making a perfect body. And right now the spiritual Head is here, but there the physical because the Spirit that's amongst us becomes incarnate. Yes sir.

[105] *...After the struggle is over, after you've done got yourself whipped out, then's when you partake of Christ, become part of this Being. You get it?*

What's he talking about? Just what we said. When you whip yourself out and I whip myself out, so we say, "The thoughts of God," we don't get scared ...?... Wonderful. I'm also a part of God. I'm a seed of God, I'm a seed of the Son of the Spirit, I'm a son of God, my brother is Jesus Christ, and now I'm His thoughts. Isn't that lovely. Why I couldn't get better if I tried.

47. Got to whip yourself out. You know that the heathen believe in flagellation, so does a Christian. Heathens believe in purgatory, so does a Christian. If your purging is right here, your flagellation is here. Every son that God takes, He scourges. And where is the scourging today? That mind. The world's full of theological dictates and dogma and God knows what, the libraries, every place you turn. The radios full of it, the televisions full of it; just blah, blah, blah, serpent seed nonsense. Like God said, "What have you got to do taking your word in my mouth?" These people will never take the Word of God in their mouth, but Bro. Branham said, "*The time when denominations and organization start preaching it, it's all over.*" Because "What have you got to do putting my Word in your mouth?" They're doing it right now. You hear a lot of guys near saying things that Bro. Branham said. Where did they get it? Well they got it from him, maybe a sermon or two.

[106] *Jacob wrestled all night and wouldn't turn Him loose until He blessed him. Sure, that's right, exactly. That's right! Battle for life. And after the battle is over, then God gives you of Himself. That is His true Communion. The little bread and wafer just represents it. You shouldn't take it 'less you've wrestled it out and become part of God.*

48. Bro. Branham said, "*You shouldn't take it unless you're born again, baptized correctly in water.*" Now he said, "*This here, you take it because you've wrestled with yourself.*" Now of course...listen let's understand this, this is very true--this is Revelation 3, you know, "Whom I love I chasten, I rebuke. And repent therefore," and so on. And this is also 2 Thessalonians the 2nd

chapter and let's take a look at it. Paul is speaking to the people down there, and he gives them a great message. And he said here, let's just take verse 4.

- (4) So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:
- (5) Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:
- (6) Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;
- (7) And to you who are troubled (relax.)

You ones that are in this time of trouble. Just relax. And when do you relax? At the time the Lord Jesus Christ comes down there. [Points to the picture of the Cloud on the wall] Opening the Seven Seals. Now if you've wrestled yourself out, and you can believe that--you're coming to the place that Bro. Branham says, "*You're really partaking of Christ.*" And he said, You become a part of God.

49. Now watch: God already became a part of us on the very nature of the fact of the seed. Now it's got to echo back. The little eagle was always an eagle on the count of his mother and daddy, but he never became a part until he heard the scream and jumped and said, "I'm taking off."

So therefore there is a battle in the Laodicean church age. There is a great battle. And as we battle ourselves out with this Word of God, we are partaking of Christ and become a part of God. Now notice, the baptism with the Holy Ghost identifies you as a member of the Bride and the body of the Lord Jesus Christ. We're talking about something personal here. The old battle. There's a battle here at this Word brother/sister and I just gave an illustration as I started the message and I'm closing now with this...I'm just going back to my original statement for you, when I brought up foreknowledge.

"Well we're the thoughts of God." "Oh my, that blew it, I thought I was really a seed of God. I thought I was a part of God." His statement: "*Thoughts of God,*" didn't change one thing because he didn't say, "Hey, I blew it. I told you people wrong. You see after all, you just really aren't a part of God. No, no. He just thought about you." Think about anything. Can't do it. Can't do it. Got to get right down, there's where the fight is brother/sister.

Anybody can quote the prophet from A-Z, year in and year out, anybody can quote him. I hear and I see them quote him all the time, but to believe what he said--not just think we believe it, not just come to church and say, "Well I believe it." Because you like something unusual, something strange, because this is unusual and strange. But to get in the fight with it. Stand right there until the Word of God begins to...listen I've waited as much as twenty years to get one

thought that I needed. More than twenty years. It's worth it, get the old system all cleared out. Let's rise and be dismissed. Start again Sunday.

Heavenly Father, we just want to ask you again, Lord, to hear our prayer tonight. We know we're a long way down the road, Lord, we're not way, way back like many times my preaching would seem to convey to us. Because we know, Lord, that everybody knows about these log jams--there's a key log in there. And it takes a skilled person, it takes Your own Spirit, Lord, to remove that one log that brings all the logs down. All riding down the river. Lord, in our mind and our hearts there might be one little log jam, one little log in there Lord. Maybe there's a lot of little ones, I don't know. It seems like it's been that way.

But, Lord, as we look and battle ourselves and stand there with this Word, not trying to figure it, just believing it, looking at it, watching it, as the prophet taught us, Lord, we know that. Each one of those logs, Father, we've got to keep unlocking, and keep unlocking until we're in the complete divine flow, just a part of God as You are a part of us, Lord. Even as Jesus said that time, "That day you will know I'm in the Father, the Father in me and I in you and you in me." Lord, the prophet said that would be this hour in which we live.

So help us, Father, to take Your Word and abide in that Word, and that Word abide in us. Knowing, Father, that the life is in that Word--that's the conduit. As that Word comes more and more--that's why You sent a prophet... more and more into our being, we know more and more we're partaking. Father, may we realize that as never before because there's only one Word that You're going to stand with, only one Word that You're going to stand behind and that's the Word of truth. It's not what somebody figured out, Lord, but it's what You gave by divine revelation and in this hour vindication, Father.

So where we're struggling in these hours Lord I pray tonight that we've got rid of some log, one log at least, in the log jam. One thing at least, Lord, in these long hours of studying and preaching. If it takes many years, we still don't mind, Father. We're willing to abide right here and to be right here until by Your blessed Holy Spirit, You remove all these things from us, Father, that is not of this living Word that the prophet taught, because he did say, "*Nothing outside of this Message will come to life.*" And so, Father, we want that living Word in there to bring us to life, life immortal, life eternal.

And, Father, we're not praying just for the sake of praying because we know really down deep within us there's a great desire, there's a great hunger, Lord. There's a great deep calling to a deep, O God. It's not some window dressing or some fancy icing on cake, Father, but it's a reality by Your grace.

So now, living God, we just pray that You'd just help each one of us to go from grace to grace, Lord, and strength to strength in these meetings, Father, in our lives. That we may be a people, Lord, that there won't be a one of us missing, O God. There won't be one person that's foolish, one person that exalts himself above the Lord or does anything, my God, which is unseemly according to the Word and the scrip...the Spirit. But, Father, each one of us striving within ourselves and against ourselves, but holding a helping hand to each other, Father. For, Lord, we know that as we swim in that strong current, we often need help, Father. And, God in heaven,

we know that as we try to help each other, we get more strength and more and more vitality and life in this end time. So, Lord, may we be a unified people, a people Lord to the praise of Your grace and glory.

Now, Father, heal the sick amongst us, Lord. We're looking forward to that day. That day, Lord, we believe it's closer than ever now, when the sick amongst us are healed, Father God, when faith is turned loose. When all of this, Lord, what we saw in the life of the prophet, not his ministry, Lord, but what we saw to be there as life will be manifested amongst us in way that You want it manifested in this particular hour, particular time and this particular people, Lord. But we do pray with the prophet that that sweet Spirit of Christ come in amongst us till the gifts, as it were, put on the shelf and there's nothing there, Lord, but that living life that comes out of that living Word, and the sick amongst us are healed, and whatever Your people need is wrought, O God.

So unto Thee we commend ourselves tonight, each person here, every family represented and those that cannot be here. We pray for them, Lord. Let them all be encouraged to know that You're helping each one of us. We pray in the Name of Jesus Christ our savior. Amen.

'Take the Name of Jesus with you.'