

Who is This Melchisedec? # 31

'Word Made Flesh'

Bro. Lee Vayle - December 11, 1988

Shall we pray. Heavenly Father, we are again grateful to be in Divine Presence, knowing, Lord, that You have descended to the earth in order to bring forth a message in order to bring forth the dead in order to change us, in order bring forth a rapture, in order to bring forth the wedding supper. And a great coronation and a great understanding in order also to come back here to this earth. These things we know, Lord. We also know, Lord, that the depth of intensity of our emotion, our reaction toward You, depends, Lord, on how great that revelation is, what it means to us, and, Father, we don't know that any way it could mean anything to us except You reveal it Father, it become something of Your Spirit. So help us, Lord, to learn as the prophet said, to get out of the way. That it might indeed Father, be Your Spirit leading us, guiding us, and showing this truth and bringing our own spirits under subjection to the life of this Word, O God. So, Father, we commend ourselves to You this morning in asking for Your help. In Jesus name Amen. You may be seated.

1. Now we're on number thirty-one of Who is This Melchisedec? and in this message we have heard many astounding revelations especially of life principles set forth by Bro. Branham. Now there's a basic statement or there's a basic statement that he made in this message and I forget just what page it's on, page twenty-two I guess it is. And that this statement in this message in a great measure summarizes what is particularly revealed about our lives. And he says in paragraph 113, [112]

[112] *Now, we see here plainly, the complete secret of our lives in journey, that would be your starting point to where you're going, and death, and where we go after we die.*

So you have here the thought of where we're coming from, what we do when we are here, what happens at the end of this earthly journey, where we go to start another journey. And reading on, he says, "*The stages of the eternal purpose He had in His secret have now been revealed.*"

2. So let me read 112 and 113 again.

[112] *Now, we see here plainly the complete secret of our lives in journey, and death, even death, and where we go after we die.*

[113] *The stages of the eternal purpose He had in His secret have now been revealed.*

So I believe these two paragraphs actually mean the same thing but they enlarge each other and illuminate each other.

Now, it is that this message reveals to us the eternal purpose of God from eternity to eternity and details our beginning to our glorification so that we can know our entire life -- that's eternal history -- and how God is accomplishing it in us step by step. Now that's exactly a major factor and the doctrine of the life principle as set forth in this message. Now Paul understood this revelation so perfectly, that death and the grave could not challenge Paul, but rather he challenged them.

3. Now that's what we're looking at; is a depth of revelation that is so inundating and powerful, that life and death does not become a challenge to us, but we challenge it. Now you'll notice that that is not simply a poetic statement or a philosophical statement, but if you look at the life of anybody who became a great figure in this world, thinking in terms of the laic or the prosaic, and in terms of the spiritual, you will know that every single person did not accept a challenge, but challenged. The fact that we are here and there is a life, is a challenge in itself. The reciprocation is to challenge it. You'll notice that Daniel did. Threw open the window and positively stuck his neck wide open. Not just for the window to come down, bang him on the head, but for the king to cut his head off or throw him in the lion's den. The three Hebrew children, Joel, Jesus, Paul, William Branham, none of these people waited for life to come to them or waited for death. They stood there simply challenging it. And that's what I am a little afraid we are lacking this morning. I'm not just a little afraid, I am more than afraid, because we are not simply challenging as we should be.

4. Now, when the life of God took over the life of Paul, which is the baptism with the Holy Ghost, and with it the understanding of his purpose and destiny... Now you say, "Well I don't know that I've got that particular role, or at least I've got that particular clarity in my life." Now that isn't true. That is not true at all. There is a life-purpose and a clarity to it as Bro. Branham set forth. To every single person, to the men and to the women. Even saying how that concerning marriage, there is a way we can marry and get along with our wives, as though it were something going on all the time we couldn't get along with them. But he's trying to put it in the highest order, and challenge the people to challenge those things, that are challenging them. In other words, to put the devil on the defense, to put life on the defense, because we are coming through.

Now that's the truth. Bro. Branham did that for us. And that occurs at the baptism with the Holy Ghost. And the Bible is very clear about our lives if we just look at what the Bible says and follow it. As Bro. Branham said very succinctly, he said, "*Women have their place, but women don't want their places, men have their place, and men usually don't want their places,*" and it all boils down to be consistent strong Christians, and consistent strong Christians are always challenged by the devil, the world, the flesh and the devil, the lust of the flesh, the lust of the eye, and the pride of life. Those things are a constant challenge. And instead of being challenged back, people are succumbing to it.

5. Now, so when Paul took the life of... when the life of God took over the life of Paul, and that is through the baptism with the Holy Ghost, Paul died to the world, the flesh, and the devil, and he lived from then on according to his realization of who he was, and where he was going, and how he would come back in flesh like Job, and be in the glorified image

of his Lord and Savior Jesus Christ because he was a son of God, and he wrote, “because you are sons, because I am a son, God sends forth His Spirit into our lives.” So Paul understood what he was, who he was, what he was doing, where he was going, how he was going to come back, in what form, and he understood the eternal ages ahead. Now Bro. Branham set that forth in what we saw last Wednesday night.

6. Now, I’m on page 23, paragraph 119, Bro. Branham begins illustrating how our life coming from God and going back to God, is like a dewdrop’s destiny. Now listen to some of the things he says about the dewdrop. Number 119 on page 23.

[119] *Just like a little dewdrop. If I understand, I don’t know too much about chemistry, but it must be that from the congealing of humidity or atmosphere... It’s a condensation actually, of moisture which is invisible to the eye because it’s like part of the atmosphere or the air. And when the night gets cold and dark...*

Now you can understand the trauma that doctors tell us goes through a baby as it’s dropped from the womb. And everything is suggestic, how that you could maybe prepare the child for it, certain types of singing, certain talking to the baby, certain this and certain that. And when the baby’s delivered, you put it in a crib that has a certain rocking motion like the mother has in carrying it. The murmur of the heart, and all of those things.

7. Now, what do you think, what do you think about a child of God? Dropped from the womb of God, in this life, into darkness, into death, into sorrow, into pain, is identical to that baby. What kind of a trauma is it in? Well, it’s pretty rough. That’s why Bro. Branham says, “*Falling from the heavens to the ground where it’s dark and cold.*” See? Now, if people know enough to attempt to provide a proper delivery and a proper existence, how much more does God? But no matter how the parents try, the children cannot be freed from the subjection of the elements which are cold and cruel, but the only way the child can ever learn. So God allows us to be subjected to those things that are difficult to our minds, maybe difficult to our bodies, maybe difficult to our spirits, but nonetheless, we are brought down here as literally a condensation of Almighty God, and all that is in Him, a little tiny dewdrop.

[119] Now he said, *it fell from somewhere* and leaves heaven, *drops on the ground, it fell from somewhere. But the next morning watch, when the sun comes up, it’s lying there, the little fellow, shivering, but just let the sun come up, watch it go to shining. Actually shimmering, not just shining but shimmering. It’s happy. Why? The sun s-o-n, s-u-n, is going to call it right back to where it came from. And that’s the way with the Christian, Hallelujah! We know when we walk in the presence of God, something in us tells us that we came from somewhere and we’re going back again by that power that’s a-pulling us.*

8. Now, you’ll notice in there Bro. Branham in likening us to the dewdrop, which is a condensation, and we notice the moisture in the air, before it’s in dew form, absolutely is invisible. Now you can know it is there, but it’s invisible. Then there’s a condensation, and the condensation comes due to the critical condition which is a flesh condition. So,

every child of God, like Jesus, who was brought into a form of a condensation, not Melchisedec now, but in Jesus the Christ, was brought into the form of suffering, and though he were a son, yet he learned obedience by the things he suffered. But, when God's Spirit filled him, and he became God with us in flesh, totally all absolute God in a human manifestation, watch what begin to develop and show forth in the man's life. Of course far better that you and I ever will, because he didn't bypass his theophanic form which would have given us enough information to not only trample on the devil, but to chew him to bits before time. Oh yeah, we likely wouldn't have waited for anything, we 'd just say, "Hey who needs this rascal here, let's get rid of him." We might have got in trouble even then see, with the theophanic form ahead of us. See, Jesus could be tempted but no way would he fall. So, He became a Savior to all those that fell.

9. Now, talking about this then, the condensing, in manifestation, Christians like Jesus are literally manifestations of a condensation of God, like a little tiny part of God, like a dewdrop, maybe just summarized as a portion of the entire ocean, where God Himself is the entire ocean, and being Jesus Christ he had that embodiment of that entire ocean.

[119] Now, he said, it's going to be *shining*, shimmering. *It's happy. Why? The sun is going to call it right back to where it came from.*

Now, looking at water. Actually, if you go back to the beginning, the Garden of Eden was watered by a mist. There were no chemicals that were harmful, man had not interfered with his brilliant mind, to bring about a chemical reaction which will destroy us. So what I'm trying to say is this: Bro. Branham is speaking in the terms of dew, he's speaking in terms of pure distillate, nothing but H₂ and O. Not one thing in there. The air was not full of dust. There was nothing in there but pure water. Now, what we're looking at here then, is the fact that is speaking at the end time. Before this dewdrop, before the Christian can be pulled back to the place from whence it came, and this is dealing with the whole history of man, that must be pure H₂O or pure everything from God, God Himself, plus the creation. There will be nothing out of order.

10. Now, Bro. Branham telling this, makes us to know. This is a message for the last day. I am not looking back at those people over yonder, I am not looking back at the people dying, although that is good. I am looking at the people, and I am looking to this as the people who are not going to die. They are the dewdrops, and they are in a shivering condition and have been because of the Dark Ages. But the sun began to shine, until the Son of Righteousness has risen [Bro. Vayle points to the Pillar of Fire over Bro. Branham] with healing in His wings. And you can say what you want, but that is Thus Saith the Lord, that is the revealed scripture that has been proven to be absolutely identified and correct for this hour.

So, we are the dewdrops, and in us we are completely blameless by reason of the blood and by the Holy Spirit, so that everybody today is truly a child of God, of whom the record says, "You didn't do it at all." Then if you didn't do it at all, there was nothing in you doing it. So the Bride is looking today to lay in the sun, of the Word of Almighty God. And if you are wanting to lie in the sun, if you are wanting to shimmer, and you are wanting

to, as Bro. Branham later on says, "*Glisten*," and be drawn up by God, let me tell you one more time: The conduit of the Holy Ghost is the Word, and you turn aside the Word to your own detriment and destruction. Do what you want. I don't feel any opposing spirit here this morning, I'm just saying because these tapes go out. A lot of people I don't even know about get them. And they stand around, of course they get mad, say naughty things, but it's all right. I'm a witness here this morning, that I'm standing at the White Throne. That's what those boys don't realize out there, preaching a gospel contrary to William Branham. This is now the White Throne, we'll bring it out and show you. Oh yes, yeah. This is not something you can just play around with brother/sister, when you run out of gas you run out of gas. And we'll know if we run out of gas in this church. Let me tell you right now, I will know that I've run out gas, and you will know, and we will know very shortly if we've been hearing truth or not. It's a serious thing. You bet we're going to know.

11. Now listen what he says here, "*And that's the way with a Christian. Hallelujah!*" God calls it right back. Let's just talk about a call right here. Let's go to Psalm 147. Let's talk about this call here that God... because we're dealing with sons of God. We'll read verses 1 to 4,

- (1) Praise ye the Lord: for it is food to sing praises unto our God; for it is pleasant; and praise is comely. (See, it's a good thing.)
- (2) The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel. (Now that's not physical, that's spiritual. And you know what that is? That's to do with, that's Zion.)
- (3) He healeth the broken in heart, and bindeth up their wounds. (You know that's said concerning Him in the first coming and the second. Now watch,)
- (4) He telleth the number of the stars; he calleth them all by their names.

That has to do with the Bride. The names in the book, then spoken, and in their turn, manifested. So all right, that's the first call. Let's go Romans the 9th chapter. Verse 11.

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

Now that's another call. And you know what that is? That's your earthly call right there, which you're predestinated to it.

12. Okay, let's go back to Job. And in Job 14:14-15;

- (14) And if a man die, shall he live again? all the days of my appointed time will I wait till my change come.

- (15) Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

Now he's speaking here of the resurrection. All right? What about today? Shout, Voice, and Trumpet. What did Bro. Branham tell us?

13. Let's go over here to 2 Thessalonians 2: and we'll see exactly what is going on. In the 1st verse,

- (1) Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

That's a calling together. How's He doing it? By the gospel call. No other way. All right. So there's a call. *"The sun is going to call it right back."* Now notice, it's going to *"call it back to where it came from,"* where it was, a portion of the life of God that within it had the Zoe, which could produce and did produce from physical things a body for it to dwell in. See? Called. Even before it was born it had that process lined up for it. And it was called into the service of Almighty God, and now there's a call to get ready for the marriage supper. Notice he said, *"We know when we walk in the presence of God, something in us tells us that we came from somewhere and we're going back again by that power that's a-pulling us."* Now you know of course, that's good for every single age. That's absolutely wonderful for everything.

14. But listen, what about our age? Our age is over here in Ephesians the 1st chapter, beginning at 17.

- (17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him:

There it is again on that picture. [Points to the picture on the wall] That is a picture distinctly of the Pillar of Fire, which literally is a picture of the Holy Ghost, which is at this time the Son of God. Now you've got to get used to certain *appellations, and when you do, you've got to let your mind go. There's no way you can think of Jesus at the right hand of God, at the same time you can think of that. [Points to the picture on the wall] You've got to just absolutely, as Bro. Branham said, say the right thing or you're out of luck. And there's only the Bride can say the right thing, because only the Bride knows the right thing. We'll show you that some more in just a little while, when we get to it. [*Appellations – an identifying name or title]

15. All right.

- (17) ...the spirit of wisdom and revelation in the knowledge of Him:

- (18) The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, (Now you don't know that, because you've passed the theophanic form, the spirit body. But you're going to know it in this form, what you didn't know before.)
- (19) And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power,
- (20) Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,
- (21) Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:
- (22) And hath put all things under his feet, and gave him to be the head over all things to the church,
- (23) Which is his body, the fullness of him that filleth all in all. (Or all things with all things.)

Now it tells you right there, we are going to be absolutely caught up to where we were, as a little molecule, an unexpressed individual, yet entirely individual, and when we do, God having dealt with us, will express Himself in His entire fullness concerning us. Right back where you came from. Little dewdrop.

16. Now in the meantime, it's tragic, but when sin came into the world and infiltrated everything, the little dewdrop, like today, is full of poisons. That's what's wrong with distilled water, because the point is, ether will also distill. Gasoline will distill. There's lots of things that distill. And when you condense the distillate, and drink it, you are not drinking H₂O. God knows what you're drinking. Because nobody's going to tell you. They'll say, "Well, that's the closest we can get." Maybe it is. But it can kill you.

You know, I'm going to tell you something. If you had the ground perfect once more, and Jesus is that perfect ground, and let the water of life run through him, there's no problems. Overcomes every sin, sickness, and disease. Unfortunately, the water that we drink cannot be run through him, but the Word sure can. And we read the last day he said, "Come unto me and drink, all you that are thirsty." And he said, "Out of his belly shall flow rivers of living water. This speak ye the spirit." Which was not yet given because Christ was not yet glorified.

17. Now I'm going to tell you something. When Christ was glorified back there, and the river began to flow, what will happen when he's glorified the second time, which he has to be glorified, and which he has been glorified already in the great ministry we've seen.

Pure waters of life, and rivers of life can flow from the individual, and the individuals in turn can flow such waters of life. That's why I say keep talking the Word, and coming together, and put our lives on it, and this you'll begin to see, how this message heals the sick. You'll see that sweet spirit of Christ come into the church, because it can only come one way, and that's by the Word. I don't care, I mean we can practice under high heaven everything we want, but to have reality brother/sister is not dependent upon emotions, or a bulldog faith, but is to depend upon the living God and living Word. Then we'll begin to see the things that really count. Bro. Branham said, "*Stay away from that stuff.*" If I was dying tomorrow, I'm sorry, I just couldn't go near them. Of course to them we're a cult, we're going to hell. Fine, I'll go to hell this way. It's pretty hard to hear what Bro. Branham said. He said, "*Look it, if God wants to put me in hell, if I love Him like I do now, and have this same spirit upon me, I'll go to hell loving him.*" That's the truth. Now that's an awful mouthful, but that means there's a big life in there brother/sister, from God and from us to be living in.

18. All right, now this explains here, this walking in the presence of God, knowing as no other age has known; where we came from, the mysteries of the journey, and being pulled back to it as we do, and is now happening under Eph 1:17-23. And he says, "*When you come into that presence, you know you came from somewhere.*" That's a statement which I don't think is general for just everybody. It could make a person realize that there's something there that he ought to know about. But I believe this can only pertain to a Bride... the true sons and daughters of Almighty God. So that this great ministry of Bro. Branham's, where people could feel the sweet presence of Almighty God, was a great part of his ministry, and it lay the ground work for the message that gave us the truth of what we wanted to know. So that that tremendous spirit in the meetings did not have within it the elements to produce only an awe and a wonderment which is not always explained, but it had within it the ability to stop us, until Bro. Branham could teach us the things we know today; where we come from and where we are going.

19. You know, he says here, "*The sun calling it back.*" We've had the scream of the eagle to call us, and we know that the Bible teaches this very distinctly, "My sheep hear my voice and they follow me." So God calling to the sheep, will absolutely have a people according to 2 Th 2:1 that are gathered together over by the call of the gospel which it indeed is. Paragraph 120,

[120] *The little dew drop, he glistens and shines and shouts, not glitters now, Bro. Branham didn't say, he said, glittering things are different. This glistens because it's really a shimmering again, shimmering and reflecting, shouting. ...because he knows he came from up there and that sun's going to draw him right back up again. And a man that's an attribute of God, born of God knows (Hallelujah!), when he comes in contact with the Son of God, he's going to be drawn up from here someday! "For if I be lifted up from the earth, I'll draw all men unto me."*

So he said, *the little dew drop just glitters and glistens right there*, I mean it shimmers and shines, it's a reflection, see, what it is, there's a reflection there. And he

shouts because he knows where he came from, the hour is here for that. Because he knows where he's going to be drawn right back, and Bro. Branham said, "*The seventh seal has given us everything to put us in a rapture.*" How many people believe that? Oh no they don't, they believe, "Well, something more has got to be done." It says, "He gives us everything."

20. Now if we've taken this Word of God, not in part but in whole, and say, "Look, I don't understand a lot of things, I don't care if I ever understand a lot of things, I just know one thing, and that is the Word of God is true. I know Bro. Branham's vindicated. Now I've heard a lot of things, and I believe them, it's just hard to really understand them. But they've been said, and said within the context, and shown by the bible, as best as man can do, so therefore I know that this here is right." See? Now, "And I know the Seven Seals..." Now a lot of people say, "The Seventh Seal was not open." That is not true. Because if the Seventh Seal was not open, then the Book is not open, neither are the rest of them. See? And remember, the Seventh Seal, according to Bro. Branham was Rev 10:1-7. Now tell me that hasn't been open. Then you'd better look for somebody to be the prophet. And I wouldn't look for Joseph and Billy Branham. Because it doesn't run in families. Nothing against them, it just doesn't run in families. The closest anybody came to having anything run in any family, was David and Solomon, and Solomon was a complete mess alongside of his dad. For all of his brilliance, he didn't have what his dad had. There is no way. You're never going to find... only one son in all this world ever had completely what his dad has, and that was the Lord Jesus Christ.

21. The Seventh Seal has to have been open, but everything concerning it has not been. For instance, the literal coming is the thing they're stumbling at. But he said, "*You've got everything to put you in a rapture*" Now remember, the rapture is not the literal second coming. You've got to get up there to get in it, because we come in it. The literal second coming of Jesus Christ cannot eliminate the Bride. He comes three times in mortal flesh. That's human flesh rather. And the point is, tell me when did He ever come with a company of people? Say, "Well, He came out of the ground." He did not come with a company of people. He came out first, and they came afterward. And He brought them out. They were no *coterie or some retinue, although they did constitute that to a degree, but Christ was the one, the Lord Jesus Christ. [*Coterie – an exclusive group of people]

22. Now, "*The little dew drop,*" now, he says, he's "*born of God knows, when he comes in contact with the Son of God.*" Now how does he know that? What is the Son of God? The Son of God today is the Holy Ghost. That's the great baptism, the great Baptizer. Now remember, the Son of Man, not the Son of God. These are the days, and the days are over by the way, of the Son of Man. As Bro. Branham distinctly says, "*Are you the Son of Man? I thought the Pillar of Fire was the Son of Man.*" He said, "I am not He, the Pillar of Fire is not He, it's in the form of the Holy Ghost." In other words, there was a ministry that was given by the Holy Ghost through a prophet. That was exactly what happened on earth. Jesus was absolutely motivated and wrought everything, his words and all, by the Holy Ghost. He never claimed one thing for himself. That was the Son of Man.

Now he said, "If I be lifted up, I'll draw all men unto me." That's what he's saying. And Jesus Christ has already been lifted up upon Calvary. So what you see here is the consummation of Calvary. The shedding of the blood. I know many people quote Bro. Branham, "The blood is off the mercy seat." They make some big thing of it. They just scare people right sick to death. Look, I'm going to... Bro. Branham also said, "*The blood fell upon the ground, there it was literally absorbed or decayed.*" Yet he said, "*The blood is taken [to?] the mercy seat.*" Look, the life was shed and given. That's what counts, and the blood means nothing unless you're born again. Now it doesn't mean nothing in the sense of the foolish virgin. But I'm speaking in a general term. To the Bride, the blood opened the door for the Holy Spirit to come, because only perfect cleansing could come that way.

23. Now, we're going to go to paragraph 121. Now here we're going to get into some of the details again on Godhead. I was hoping we could get this all cleared up but it's all right. We'll look at it some more.

[121] *Now notice! Now we see Melchisedec -- Now not Jesus now -- we see Melchisedec and why that Mary wasn't his mother.* Now Mary was not the mother of Melchisedec, that's absolutely true. And yet He came in a form of Jesus, but I'll go back over that later on. *That's the reason He called her woman, not mother.*

And yet the word 'woman' is not a word of disrespect, it's a word of endearment. But it's not the same as 'mother'. Now if you said, "Hey, woman, hey woman." I don't like the sound of that. But if you had the Aramaic language and said, "Woman," it would be a sign of respect and affection. Of friendship extended. Love offered. It wouldn't be some chincy thing, see.

[121] *Now, He had no father, for He was the Father, the Everlasting Father, the three in One.* The triunity, not a trinity but a triunity. *He had no mother, certainly not. He had no father, for He was the Father. As the poet said one time speaking a great compliment unto Jesus. He said,*

[122] *I AM that spoke to Moses
In a burning bush of fire.
I AM the God of Abraham,
The bright and morning Star.
I'm Alpha, Omega, the beginning from the end.
I am the whole creation,
And Jesus is the Name. (That's right!)
Oh, Who do you say that I am?
And whence do they say that I came?
Do you know My Father,
Or can you tell His Name?*

Now, if you're going to get... You can get kind of really wrapped up in here if you said, "Do you know me as the Father?" Didn't say that. Didn't say, "Do you know the father?" Said, "Do you know My Father?" You're getting not a split personality here exactly, but you're getting pretty close to something very, very peculiar.

24. All right, let's go ahead and read it again.

[121] *Now notice! Now we see Melchisedec and why that Mary wasn't his mother. That's the reason He called her woman, not mother. He had no father, for He was the Father, the Everlasting Father, the three in One. He had no mother, certainly not. He had no father, for He was the Father. As the poet said, paying Jesus a compliment. All right.*

Now before I read some more, in spite of what we have just read there, we're going to read some more, and then we must never forget as we read this further on page fourteen, and some other page, I forget because I've got them over here. We must never forget that, or what was also said by Bro. Branham, or we will begin to fear, and that's the devil doing it, fear we understand wrong or we misunderstand. Or we wonder if Bro. Branham changed his mind or was saying something entirely different from what he had already said. Now remember, when we talk about this, you begin talking about Jesus, Melchisedec, right down the line, you begin talking about Godhead. Bro. Branham said, Jesus did not bypass a theophanic form which we did. He had perfect recall, He had a beginning. So there's a difference. And he wasn't talking just in terms of a human body. Because he talked of a pre-knowledge and a pre-position. I don't like the term so much, preexistence, although that's what you might say, or you might say, pre-creation. Or you might say, pre-historical.

25. All right, now Bro. Branham read it. He said here,

[121] *Now notice! Now we see Melchisedec and why that Mary wasn't his mother. That's the reason He called her woman, not mother. He had no father, for He was the Father, the Everlasting Father, the triunity. He had no mother, certainly not. He had no father, for He was the Father. All right. As the poet said one time speaking a great compliment unto Jesus said thus and thus.*

Now here we got on paragraph 68,

[68] *We heard no more of Melchisedec, because He became Jesus Christ. Melchisedec was the Priest, but He became Jesus Christ.*

26. All right, let's talk about Jesus for a while. Let's go to the book of Luke, 1st chapter, and we're going to read 30-35 I would believe.

(30) And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

- (31) And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.
- (32) He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: (Now that's somebody doing something for somebody, and he's being named by somebody.)
- (33) And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.
- (34) Then said Mary unto the angel, How shall this be, seeing I know not a man?
- (35) And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. (Period.)

27. OK, let's go to Matthew the 1st chapter. Now that's exactly what the Bible teaches, and you're not going to change it. I don't care what you do about it. You can go blow your brains out trying to figure it, but I'm sorry for you. Mt 1:18 beginning to 23.

- (18) Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. (The father of the baby was the Holy Ghost.)
- (19) Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.
- (20) But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of (by) the Holy Ghost. (That's what it says.)
- (21) And she shall bring forth a son, and thou shalt call his name JESUS: (Which is Joshua, which is Jehovah Savior.) for he shall save his people from their sins.
- (22) Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, (Notice, spoken of the Lord by the prophet. Notice,)
- (23) Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Now remember, back in the Old Testament, they began calling their children by the names of God. Now that was a preview of this. Now this is different.

28. Now let's go to Col 1:19. Now,

(19) (For in Him all the fullness of the Godhead was pleased to dwell.)

Now you notice it says here, didn't say it was born, it says "dwell, in Him." There was somebody, there is a vessel, there is a body. And notice what happens, somebody dwelt in it. Now let's go back to John. And in Jn 1:14 it said,

(14) And the Word (became) flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,)

Now it tells you, God with us, the fullness of the Godhead, God becoming flesh. In other words, we have very simply here; Jesus was the carrier of the entirety of Almighty God, who is definitely Holy Ghost. Now, with that we're going to go to the book of Hebrews again.

29. Let us begin to see once more, it says here now. We can read it verse 1.

(1) (In many parts, in many ways, God spoke in times past unto the fathers in the prophets.)

(2) Hath in these last days spoken unto us (in) Son, whom he hath appointed heir of all things, by whom also he made the (ages),

(3) Who being the brightness (that's the effulgence or the outraying) of his glory, and the express image of His person, and upholding all things by the word of his power, (now that's what you're talking about) when he had by himself purged our sins, sat down of the right hand of the Majesty on high;

Now you know very well that God doesn't have blood. Melchisedec could not bleed. So what you're looking at right now again, is the very same thing. You are seeing now a certain man in whom God absolutely and entirely could dwell in order to give a complete revelation, and do His complete work.

30. Now that's paragraph 95.

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

In the beginning was the Word, the Word was with God, and the Word was God. In the beginning was the Word. In other words, every single thing that could be expressed was already lying there. And so what does He do? He begins to express.

Now, the expression came to the place -- not of Melchisedec, where He could bleed and die, Melchisedec could not bleed and die, I beg your pardon. He went beyond it to the place where literally there could be blood and flesh, a bleeding, and a death. Now,

[95] *Now, the true revelation of Melchisedec which comes into view is -- that He was God, the Word, before He became flesh, God the Word. Because He had to be; no one else could be immortal (no beginning and end, see) like Him. See, I had father and mother; you did too. Jesus had father and mother. [End of side one of tape]*

31. Notice in paragraph 121 which we read,

[121] *Now we see Melchisedec and why that Mary wasn't his mother.*

That's right. Melchisedec. Not Jesus now. See? And the Melchisedec came back at her saying, "Woman, what have I to do with thee? I have used you as an incubator, and that's as far as it goes."

[95] *He was the Word before He became flesh, God the Word. He had to be. I had father and mother; you did too. Jesus had father and mother. But this Man had no father, had no mother. Jesus had a time he started; this man didn't. Jesus gave his life; this Man couldn't, because He was Life. And it's the self same Man all the time. I hope God reveals it to you. The self same Person all the time.*

God in human form, not another kind of form. Now notice what he's talking about here. The fact of Jesus having a time to start, a father and mother. This is not Genesis 14 of Melchisedec, this is not Genesis 18 when he appears before Adam and...I beg your pardon, Abraham and Sarah. This I would say is here in Lk 1:30-35. It tells exactly how this one was born with a human body. And it comes to the place of Melchisedec of Col 1:19, the fullness of the Godhead indwelling him.

32. Now listen to me and we'll see what we can do with this. Putting this together, Heb 13:8 is not the flesh born person, but the one true God who adopted or adapted to the various forms that could reveal Him, foster and further His great purpose, according to what lay within Him. That's what you're looking at, Heb 13:8. Now connect this with 2 Cor 5:16. Now let's go to 2 Cor 5:16.

- (5) Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

Now remember, Christ was Messiah specifically sent to Israel but with a mission to the Gentiles. And Messiah to Israel was to put a king upon the throne. But they killed him,

and he ascended into heaven. And by the Holy Spirit came back, the soul of Christ, of Jesus as Bro. Branham said, came back in a Pillar of Fire, began dividing Himself, set His church in order, to get out a Gentile Bride. Now Paul says, "You don't dare think of the flesh anymore, it's over. But it's Christ just the same."

Now, you've got a body sitting on the mercy seat -- now on the throne of course because it's changed order. He said, "I'm going to come back." Who came back? That same one came back. The Spirit came back. And God is spirit.

33. Now, we connect this with 2 Cor 5:16, in the light of Jn 1:14 where He became flesh. So flesh served its purpose. The purpose was to die, shed the blood, make an atonement and be taken up as the High Priest. Right. From that time on it's finished, you recognize it, know it is done, that's it. But now you don't consider the flesh anymore, you go right to what? Son of God which is Holy Ghost. You are through then with Son of Man. It repeats. See? You get through with Son of God also because the baptism runs out. So now you see, what are you looking for? Son of David. When you put it all back together.

33. So all right, now listen.

Connect with this what we said about Heb 13:8. It's not the flesh born person, but the one true God who adapted or adopted Himself to the various forms that could reveal Him, foster or further His great purpose, according to what lay within Him. That's what He did. Then connect this with 2 Cor 5:16, in the light of Jn 1:14, of what He was in flesh. And you get Rev 19:11-16. And Rev 19:11-16 is Him coming back with the Bride, a full entourage, of all the Bride, old and new testament, to take the earth over, which is based on 1 Th 4:16. [Points to the picture of the Pillar of Fire] The Lord descending with a Shout, the Voice of the archangel, the Trump of God. Then we rising to meet our Lord [Points to the picture of the Cloud] in the air which at that time the Spirit that's amongst us reincarnates Himself, and we crown Him King of Kings, and Lord of Lords, the Son of God, the Son of Man, the Son of David, Lily of the Valley, the Altogether Lovely, all of it. Now that's what you're looking at.

35. All right. God revealed Himself by His son. Jn 14:10 explains it specifically. But with us it is the Son of God, the Holy Spirit revealing God to us sons. Now God revealed Himself by His son, now the Holy Spirit, God is given us again the gift of His son in the form of the Holy Ghost, [Points to the picture of the Pillar of Fire] and He reveals Himself to us, to sons, but through a prophet. God in us is not at all God creating things and maintaining all things and giving us any place in those roles, or having a thing to do with redemption, but God in us is His seal proving our possession of all that He has now, or will have, and whatever He chooses to manifest and do, all is ours by grace.

"God spared not His own son but freely delivered him up for us all, how shall He also with him freely give us all things."

Not one iota of His omnipotence and omniscience can bypass us or fail us anymore than we can fail to be a part of God. And you will find that in Rom 8:28 right on through. Based upon Rom 8:14-17 which lets us know we are sons of God, joint heirs with Jesus Christ, but we must suffer in the darkness of this world like the little dew drop. And remember, we're looking at original dew drops, we are not looking at contaminated, full of poison dew drops. There is no foreign distillate. By the time that we are glorified, believe me, there is nothing but pure God in a pure God race, the way God wants it. Don't worry about the bodies, they're perfectly pure and wonderful because they are re-created out of another substance entirely.

36. So all right, we're looking then at the fact that he said, "*He didn't call her mother.*" Jesus could call her mother on the grounds that she bore him by way of the womb. But this one, when it came to the showdown, because she tried to take authority over his life. And his life, the life we're talking about now, is God Himself. There is no way. And you know, that's what the church continually tries to do. The Roman Catholic church started it and the Protestants carry right on. They make some big deal about making saints that will come between them and God. Or make Mary the... and this and that. Listen, don't make anything out of anybody. As Bro. Branham said, "*There are no great ones.*" And we got great metropolitans, we got great archbishops, we got great presidents, and great presbyters, and great popes, great bishops, great everything. I'm going to tell you something. There's not one of them, not one of them, going to make it. You say, "Well that's condemn..." I'm going to tell you something. They'd better change. When you cannot recognize the Presence of the very God you purport to worship, you've got to be dead in trespasses and sins and blind, let's face it.

Oh, people can walk by that, [Points to the picture of the Pillar of Fire] nothing to it. Be my guest. What have you got? I'd like the Pentecost to give me something. I've had more visions than any of them. Just like I'm looking right at you. Just exactly. You don't scare me, but that one did. That one shut my mouth for two days. You wouldn't. Unless I got so mad I wouldn't talk to you. But that wouldn't be everybody. You couldn't put a holy hush of fear upon me. Uh uh. You ain't got it. I haven't got it either. Come on, let's be honest. Somebody's got it. Oh yes oh yes oh yes, my beloved friends.

37. Listen,

[121] *Oh, Who do you say that I am?
And whence do they say that I came?
Do you know My Father,
Or can you tell His Name? (Hallelujah!)*

[122] *That's the Father's Name! What? Jesus. "Yes, I came in My Father's name the Father's name -- Jesus, Jehovah Savior. and you received me not." See? Sure, He's the same yesterday, today, and forever. Going back to Heb 13:8, talking of Melchisedec, talking about incarnation, reincarnation, talk about a God taking a form. Take any form He wants.*

[123] *And this Melchisedec became flesh.*

Now come on. This Melchisedec. Who's he saying? Melchisedec is God. So God became flesh. Don't get thrown. He said, It's God, became flesh. It's as simple as saying, "This tree became sawdust." Hey, I don't see no tree. That's not a tree, that's sawdust. Or, put it backwards. This seed, this little acorn, became an oak tree. What acorn? I've got a picture right here. You mean that? That's it.

Talking about God life, God Himself. And remember, God is living. He's known as the living God. And in Him is Zoe. In Him is that to manifest. And to do it correctly. That's why the appearing, see, is Parousia and Phaneroo. Because He's got to come in such a way that you recognize entirely the character, not being fallacious or fictitious, but being real. When did Bro. Branham ever fool anybody? I'm going to tell you, you couldn't fool William Branham. Then the point is, did he try to fool you? These people that write books against Bro. Branham are missing the entire point. Nobody but nobody could hide from him. Then do you think that man was fallacious? Then God is fallacious.

38. The devil never had the power William Branham had. They look at some little thing about Bro. Branham and said, "Hey you got a letter in your pocket from your mother." And some stupid spiritist can do it. Those jerks. You know what I'd like to do? I'll challenge before God, this is on record. I will go to any spiritist with him that's got a record. The spiritist can tell nothing about me. He'll tell plainly about them. That's a challenge. I'll maybe meet it down the road but I'm believing in God. The devil can tell all about me, and I believe I'm a child of God with the Holy Ghost, there's something wrong with me somewhere. It's not that he doesn't know a lot of things, what are you talking about? I have been in the presence of those people, they could tell me nothing. That's why I'm such a hard head. I like the word pragmatic, it's nicer. Sounds more *erudite.
[*Erudite – a person well learned]

39. All right, this Melchisedec. God became flesh. *"He reveals Himself as Son of man when He comes as a Prophet. He came in the names of a Son: Son of man, Son of God, Son of David."* Now remember, becoming flesh. And He doesn't become flesh like He became flesh at the virgin born child, at any other time. Never, never, never. Everything pointed to it. Everything points back to it. How's He going to come? In the person of the Son. The Father in the son. I and my Father are one. Believest thou not the Father dwelleth in me? See?

[124] *When He was here on earth He was a man to fulfill the Scripture.*

Yeah. When He was on earth, we're talking now of the thirty-three and a half years of human life of Jesus on earth and God in him, for those three and a half years the complete temple of Almighty God. Not just the Son now, but God Himself coming in. It's just like you, let's say for one instance, you're a father. You've got a nice son. There's no doubt that son's a son of your loins. Not your mother. Because your mother is part of you. Mother's part of you. Eve was part of Adam. Don't ever, ever fool yourself. Bro. Branham was right on the hemoglobin. Maybe He used a wrong terminology in the sense

of this great scientist here, they're so wonderful. We'd better kowtow to those rascals. They're the ones that put the distillate in your water. We're supposed to kowtow though, you know the doctors and all, they're God. Say, "Bro. Branham made a mistake." Not really. He's talking, what starts the life? It's the male. It is not the woman.

40. So where were you? In your father. Now let's say that you suddenly died. And your soul and your spirit go into that son of yours, which couldn't happen. Devils could do it but not true humans. What would it be? That would be you in your son. The father in the son. Not just the life of the father now in the son, but the father-life in the son. Then what is hard for God to procreate through created sperm and egg and that life go in there, be nurtured by a woman, and then walk into the body that was made. Now you got two, literally a two. The woman said, "Bro. Branham, you make Jesus God."

He said, "*He was.*"

"You make him more than a man."

Well he was.

"Oh," she said, "Well I can prove he's a man. He wept at Lazarus' grave."

He said, "*Yes. But when he said, 'Lazarus come forth,' that was God.*"

Sure. It says God in man. It says incarnation. Does God dwell a corpse? Prove it to me. Jesus' body couldn't even corrupt. Not too great a mystery, and yet it's a great mystery.

"*He was a Man to fulfill scripture.*" What was the fulfilling of scripture? Prophet. Judge. Lamb. See? They had to be fulfilled and they were fulfilled. Moses said, "The Lord your God shall raise up a prophet like unto me." So he had to come as a Prophet. He never did say, "I am the Son of God."

41. Over in verse ten... John 10:36 it is said that. But it's because of the defense. It was not Jesus saying, "I am the Son of God." But he made a defense. And the defense was:

(36) Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

If the prophets were sons, they were Sons of God. God spake in them. They were son of man, right down the line. God spoke, what's wrong with him saying it? Because the Word came to them, the Word came to him.

42. All right,

[124] "*I am the Son of God.*" He said, "*I am the Son of man. Do you believe the Son of man?*" Cause that's what He had to testify of, because that's what He was. That's

right, see. *Now He's come in another son's Name, Son of God, the unseen, the Spirit. And when He comes again, He's Son of David to sit upon His throne.*

Now you notice right in here, as much as we might not want to, that in the beginnings God was purposefully setting Himself out as Father. But now you'll notice, it's almost completely Son. Why? Because of the relationship that God places Himself in with us. And that's a tremendous condescension. See? The Spirit of His Son, God's own Spirit, called God the Son, now ministering. What more spirit would you want in spirit sons? The very life of the Son is the very life of the Father. Now the point is, to believe it. Not so much as to try to figure it, but as to believe it. And this is not hard to believe because we understand this very thoroughly, when He comes again He's the Son of David to sit upon His throne -- Revelation chapter 19.

[125] *Now, when He was here and was made flesh, He was called the Son of man. Now, how did He make Himself known to the world as Son of man, the Prophet?*

In other words, the flesh brings the Word. The flesh must always bring the Word. It doesn't matter, look, it doesn't matter if God appears to some person in flesh and brings the Word. That's just to one. From then on it is spread out. It's by man. It's by man. See, God wants His Word to the flesh.

43. Okay, let's go to John 6, and we're going to read this and we're going to close because this is just going to barely do it. John 6 and we're going to start at 27, I suppose we better start there.

(27) Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

Now God the Father had sealed Jesus, proving exactly who he was, for this purpose of giving the meat of everlasting life. Now the meat of everlasting life simply means that the meat then is something to chew on because of what's in it. To swallow it, digest it, and assimilate it because of what is in it. See? When he talks of bread of life, he's using a language in there. You eat bread and it gives forth life. And as Bro. Branham said, "*If somebody's going to live, something's got to die.*" Something's got to die for someone to live.

44. Now,

(28) Then said they unto him, What shall we do, that we might work the works of God?

(29) Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

Now the greatest work of faith in your life is to fight your own instincts, your own mind, and to believe whom God has sent. Now that's a dilly right there.

- (30) They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? (He'd already done bushels of them.)
- (31) Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.
- (32) Then Jesus said unto them, (Now that's what they gave back to Jesus. He said,) Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. (In other words, Moses only gave you a type.)
- (33) For the bread of God is he which cometh down from heaven, and giveth life unto the world.
- (34) Then said they unto him, Lord, evermore give us this bread.
- (35) And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth of me shall never thirst.
- (36) But I said unto you, That ye have also seen me, and believe not. (You have seen everything you need to know and you don't believe him.)
- (37) All that the Father giveth me shall come to me; (in spite of it) and him that cometh to me I will in no wise cast out. (And he couldn't do it anyway.)
- (38) For I came down from heaven, not to do mine own will, but the will of him that sent me. (Now notice, I came down from heaven. See?)
- (39) And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.
- (40) And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Now remember, in John 14 he said, "He that seeth me hath seen the Father." You're looking at the mystery of God in a man or God in flesh, period. And that's a living, genuine person.

- (41) The Jews then murmured at him, because he said, I am the bread which came down from heaven.
- (42) And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?
- (43) Jesus therefore answered and said unto them, Murmur not among yourselves.
- (44) No man can come to me, except the Father which hath sent me to draw him: and I will raise him up at the last day.
- (45) It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.
- (46) Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

45. Yet he said over there, “He that hath seen me hath seen the Father.” There’s no way you can see a spirit being. Something’s got to be done about it. And it will not be as Melchisedec, which was some kind of a form, that who knows. But this other form we know, see. Now they could have well believed, the Jews, that God came in an angel or something. Or a manifestation. But to believe that He came like they came is something they couldn’t conceive. There’s no way.

- (47) Verily, verily, I say unto you, He that believeth on me hath everlasting life.
- (48) I am that bread of life. (I am that bread of life. I am the substance in which the life is. See? Now, we keep moving.)
- (48) I am that bread of life.
- (49) Your fathers did eat manna in the wilderness, and are dead.
- (50) This is the bread which cometh down from heaven, that a man may eat thereof, and not die.
- (51) I am the living bread which came down from heaven: (Now we know that the body of Jesus did not come down from heaven. So who’s doing the talking? He said, “My Father in me speaks,” he said, “I speak the words I hear my Father say.” Who’s doing it?) if any man eat of this bread, he shall live forever: and the bread

that I will give is my flesh, which I will give for the life of the world.
(Now he's telling you right there how it breaks.)

(52) The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

(53) Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. (Now notice again what he's saying. Calling the fact of the life.)

(54) Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

Now he said, "Whoso eateth my flesh, and drinketh my Blood, hath eternal life;" In other words, if you don't do it, it proves you haven't got it. It doesn't say you get it. Proves you haven't got it.

46. You can say what you want, but that's what it says over here in Jn 3:17, it said,

(17) For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

(18) He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

(19) And this is the condemnation, that light is come into the world,

Now listen, when light comes into the world, the Bible said, "That which maketh manifest is light." So therefore anything that makes manifest or shows its character by what it looks like or what it does, that in itself is light. And Jesus said right here, "I am that bread." I am that one absolutely in whom there is life and light, and if you don't accept me you don't get any of it. And he said right here, that those that have eternal life positively are those that engage in it. See?

47. [John 6:]

(55) For my flesh is meat indeed, and my blood is drink indeed.

(56) He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

(57) As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

(58) This is that bread which came down from heaven: not as your fathers did eat manna,

And so on. Then he turns right around, and he said, "Eat and drink in memory." So he's telling you, eat and drink his blood, you got to have some priest turn it into a wafer, that's the blood and that's the body, hogwash. He's telling you the truth. That when you've seen me you've seen the Father. When you see anything which indicates and vindicates, that is light. That's exposing something. What's it exposing? It's exposing the truth, you'd better go to the truth. And he said, "I've showed you, that I am the carrier of God." And if you don't take me, now, what God has sent, you have turned down life and light, it's over. Got the same with this here. [Points to the picture] People hate us for this. I don't care though. I'm not much worried how they hate us. What they'll do they'll do.

48. He said, now he said, verse 58,

(58) This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever.

Now remember, one, the bread they took was the manifestation of life. And they ate it, they got along okay because it was physical. Now you take a manifestation of life, and take it on you, you get eternal. What's the record of the last day? [Points to the picture] The record of the last day is, nobody's going to die. Then what kind of bread are you going to eat? The eating of the bread of the Word of God never gave immortality until this time, so something has been added, or allowed to come forth which was in it, which couldn't come forth before. That's under your seals. It was there but you couldn't have it.

49. Now, the blood and everything else goes down the board, goes to one side, unless you take what is manifested. That's why parousia, phaneroo, apokalupsis, epiphaneia, all of these words are so important, because they're here right now, there not down the road. A man's epiphany is his finest moment. Bro. Branham said, "*Jesus had more results in my ministry than he had in his own.*" The finest moment of God is to bring it all together, and see a group of people standing here, right to the tree of life. Bypass your theophanic form. Don't even need it, go pick it up. I use the term 'need' in the sense of, it doesn't have to be here. On what condition? Eat the flesh and drink the blood once more. It's an emblem, it's a symbol. What have we got today? Where is the life today? It's in the Word. This vindicates the living Word. [Points to the picture] You want the Word, fine. And the more you want the Word and I want the Word, and the more we pile Word upon Word, somehow saying the right things, you watch the healings and everything manifest.

50. I tell you, I get so burdened at times here, for healings, people healing, because I used to be on the road doing it a lot. I think, "Well maybe I should take time off, once more reorient myself, read the books, go ahead, start dealing with healing." Naw, there's something far greater than your healing and mine brother/sister. We're going to die anyway. Not that we can't get healed. I'm looking to see people healed. Same like I got healed, Pete get healed, you people are getting healed. Maybe next time Pete and I will be

smarter. We'll lay the whole thing out before God, not just part of it. He came for his bad stomach, I'm thinking of my wrist all the time, his bad stomach's okay, my wrist is good now. So let's start thinking of something else. Let's hold it up before God. But above all, hold this up before God; that your soul prospers, and there is no prospering soul today outside of a Word in which there is life.

And remember, as Bro. Branham said so correctly, "*It is the bible,*" he said, "*The rest has got wiggle tails,*" it's rotted, it's no good for today. And the Bible says this, "No Word of God is void of power." It said, "Heaven and earth will pass away, but my Word shall not pass away until it be fulfilled." And the fulfilled Word of seven, six church ages brother/sister is passed away, there is only one Word, that's a vindicated Word. Going to put us in a rapture. Come on, it's going to do it, I don't care, it's going to put somebody in a rapture. If we miss it, you watch and see. Oh they laughed at Noah, that stupid old fool, 120 years, who needs a goofball like him, build an ark. Now they're making a joke about it. You know, making some little joke about, it's a dog food commercial. I don't think, I don't know if it's the Smothers brothers in it or not, but it sure sounds like them, they're so stupid it's pitiful. I hope nobody has their sense of humor. Some of it's not too bad, but my God, some of it's worse than Far Out, and Doonesbury, and Bloom County, if you know what I'm talking about, Bloom County. I guess I'm of the old school.

51. All right listen,

(59) These things said he in the synagogue, as he taught in Capernaum.

(60) Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? (Ah ha.)

(61) When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

(62) What and if ye shall see the Son of man ascend up where he was before?

Who was the Son of man? God in a human form. What if you see him go up now? What if we really see all of this going up? [Points to the picture] Huh? World's not going to. How many saw it? We don't know, maybe eleven, twelve people saw Jesus go.

Now listen,

(63) It is the spirit that quickeneth; the flesh profiteth nothing:

52. All right. What's that moral to you and me? Jesus himself said, "My flesh doesn't mean anything in spite of all the things I'm saying." Only the Spirit can quicken. The flesh of Jesus Christ could quicken nobody, it was only the life that did it. Then why are people looking at the flesh all the time and forgetting about the Holy Spirit [Points to the picture] who was so kind as to allow his picture to be taken. The Son of God. It doesn't put his

body aside as though it was nothing. But the point is, who is here today? God, in the role of Son, in the form of the Holy Ghost, with perfect vindication.

(63) ...the words that I speak unto you, they are spirit, and they are life.

Now it tells you what you're getting at. What is the flesh, what is the bread, what is it that contains the life? That's what you're eating, it's gone back to Word. Why? Because the Word was made flesh. And it's gone plumb back again. See?

(64) But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

And then it says in 66,

(66) From that time many of his disciples went back, and walked no more with him.

When he said, "Listen, I've got a message, and that message is what you've got to have," they balked. Read all the books. Oh they said, "Bro. Branham was a great forerunner in the great revival, identified with Pentecost, but when he got lifted up and said he had a message, he had to pull all kinds of strings and all kinds of deceptions, say all kinds of things so the people would be fooled." And they walked not with William Branham. But you know what? He was years ahead of those mugwumps. You know what a mugwump is, he's a Branham believer that sits on the fence, with his mug on one side and his wump on the other. They're worse than that. Bro. Branham said, "*I hear ten thousand believe this message. I've got to shake them off.*"

53. Why do you think we take a strong stand in this church? Because if you don't believe the strong message that Bro. Branham gave, and you don't let your thinking go to realize, nobody's smart. Nobody understands, every table full of vomit, every mind void, every bit of distillate complete with the pollutions, its gasoline and its ether, and everything else. A pure H₂O of God is a hard thing to stomach, and I'm going to tell you, I'm going to tell you very- very flat, you drink pure H₂O, it is flat, it is *insipid. You won't like it. You'll like your condiments, your gasoline, and your ethers, and your chlorine's, and it won't taste good without it. Pure Word of God fell flat in Jesus' day, it falls flat in this day. But except you eat the flesh, you eat the Word of Almighty God, not full of pesticides, and condiments the world likes, its creeds, its dogmas. But the living Word of God is given without adding one or taking from it. There is no life in it. We'll miss it like the rest. Let's rise and be dismissed. [*Insipid – lacking taste or savor]

Heavenly Father, again we thank You for the opportunity to come together, to study Your Word Lord, to see what the Prophet brought us, to see the truth, Lord, to see it brought out in so many- many facets the way he did it for us. We're very grateful, Father, that he didn't lay up a whole compendium, a whole encyclopedia, thousands of books. No, we don't have to have those, Lord. It's just like he said, the little old washer woman with

one to three tapes is going to make it. Because everything loosed by a divinely inspired prophet, call it the Seven Seals Lord, which I do, the thunders coming forth absolutely will put us into a rapture, we know that. Bring the dead out of the ground, because it's the end time. The fullness of Gentiles, all these things have to happen, going to bring it all out.

And here we are Lord, sitting in this position. We know, Lord, You're helping us. These messages, Lord, people hear them over and over again, hear the same old thing until it sounds like an old song. They maybe don't like it anymore--the prophet, God in the prophet, and this Word that he brought. But, Lord, one day we're going to need it I believe desperately. One day Lord, we're going to need that Word, Father, because the squeeze hasn't come down, nothing's really started yet. Now is the time of rest and relaxation. Now is the time of getting the rest like poor old Elijah so worn out there by the brook. You said, "Hey, take forty days off, I'll feed you and take care of you so you can get strength to go on." And, Lord, the strength was needed because he had to go face Jezebel, and lay it right down, Lord, and they died literally at his feet.

Father, we know that You're giving Your people a chance to get respite, to get built up, to get taken out of here, and then let all the great tribulation loose. It won't matter. We don't have to even face it, Lord. Squeeze come down, we'll come through it too, Father. I know, Father, right now it's easy to say these things but we're not saying them in bravado, Lord, we're saying with a little bit of faith, a little bit of grace Lord, believing that somehow we are a part of Your greatness, Your goodness Lord. And if God be for us, who can be against us.

Unto Thee we commend ourselves, Lord, this day and the days to come, Father, to grow more and more in Your lovely grace, and more and more like You somehow. It's a great, great thing to think of these things Lord. But it's the most wonderful thing in the world to come to them through You, Lord. It's just even a little bit of a day by day. Father, be with every one that's sick, every one that's afflicted; help them, O God. Help us all, Father, to bear each other's burdens, to love each other, be kind, considerate, especially do unto others as we want others to do unto us, Lord, to understand, not misunderstand, but always understand, to be kind and yeilding, O God. Help us in these things Lord. But never let us, Lord, deviate from one word of Thy Truth. In Jesus name we pray. Amen.

'Take the Name of Jesus with you.'