



## God Projecting God

**1** Now, we're still on the "Who Is This Melchisedec?" and I think we shall be for some time, and we're taking various facets of it where Bro. Branham would make certain statements and then we begin to look at them. And Bro. Branham in mentioning how that Melchisedec was actually God in a human form, and then he said, "You never see Him again until He appears as Jesus the Christ, and he made a specific statement there that, Understanding how that this One came down in human form and then of course ascended going back, would help us to understand how we came down, or how we came as the attributes of God into existence in human form."

So, again I'll take my terrible artistry before you and I think that's all I can do because I'm not adept at this, [Bro. Vayle begins his outline on the board] but we'll start with the precept and understanding of God. And we won't take all the diagrams as we did formerly, and we just start up here with God [1] who has within Him certain characteristics, attributes, and qualities which are Godlike and because He is God He's not solely attributes. When you get a dictionary definition on attributes, I like that one, if I can find it here, if I have my notes in order which I don't know if I've got them or not, on attributes by Daycart, he mentions that an attribute can never ever be taken for the whole, at no time but the whole itself has many attributes.

**2** So you might say, God has many facets within Him and He being God, which always was, and even God is not responsible. Now this may sound strange but we've sort of got to get some thinking in here to understand a little different from our own human thoughts that...look, I'm not responsible, somebody else is responsible, for literally the reason I am here, or I am here. And there's...God is responsible in main, for every single thing that's in the world by creation, government enforces and all, and it all has a purpose in being until God brings it to the final conclusion of what God wanted.

Now let me put it the same way, God is not responsible that He's God. Now you understand what I'm saying? He's God. He's what He is and the question is, "Did He ask for it?" No He didn't ask for it--He was. Now this boggles the mind. I'm sorry we're being boggled but that's the way it is. I can't help it. So as Bro. Branham said, "It was in Him to be a Saviour. It was in Him". Okay, so that's up here, [1] "In Him, was to be a Saviour." Now notice, it was to be. Okay. What was, "Was in Him and it was to be." Now not in the sense that it already wasn't, it was, being potential but it had to manifest. See? It has to come forth.

**3** So that's why Irenaeus said, "God being a Saviour," in Him to be, He was, your mind boggles, it's just a fact that God has no control but God is defined, He's not amorphous, He's not the breeze, He's not everywhere. That's a lot of stupidity. God is defined, He's got limits. See? Everything has. So, He was what He was, now, it's all in Him. What was there, [1] was in Him and it was to be. Now, it can't help but be, so therefore God must, as Irenaeus said, "Him being a Saviour, and it can't be helped." See?

Now, that's if anybody then turns around and says, "Oh I believe in God, yes I do. He's a sovereign being but I want to tell you, this stuff about man, and he's a sinner is a lie because man is not a sinner." That man's a fool. He better shut-up and not ever mention the name of God again. Hear what I'm saying? You know why I'm saying it? You don't? You know why I'm saying it? Because look, God is. You can't change Him. He can't help being what He is. Now that sounds strange but

just keep it there because I mean to say what I'm saying.

**4** Now, so Irenaeus said, "God being a Saviour, it was necessary that God predestinate a sinner in order to give Himself a reason and a purpose of being." So therefore, what God wanted was to manifest every single one of these attributes, [1a] or characteristics, or roles, r-o-l-e-s, which was in Him--He wanted to do it. And remember He can't help doing it because He's God anymore than you can help eating and breathing. Now I'd just like to see you stop breathing at will. Will somebody please demonstrate? Then I'll give you twenty minutes to die. Please somebody stop breathing at will. Norman, help them. Well, you see what I mean? It's foolish, it's foolish to try to manipulate God or think of God in terms other than absolute sovereignty, unbending, unchanging, can't help it, will be. Now He lets a lot of things slide by but don't worry He's going to bring it right back where it is.

Okay, in Him then was, and it would have to be. Now, God...and now I'm not going to try to review everything from last night because it's not going to work. Up here [1] in God were all, these little things up here, [1a] we're just going to call them His life, His life potential. His life potential because in Him was Zoe. And that word 'life', takes in the human being, takes in the caterpillar, takes in the tree, takes in everything that we say is animate and not necessarily animate but has some type of life flow wherein it is able through a process to eat, to give off waste, and to propagate--stones don't do that.

**5** In Him was the life principal. See? In Him was everything we see out there that is in a living form and everything else was a product of Him as He spoke it, but not necessarily in Him. It's just like the sinners, the reprobates, they were in His mind and written concerning in a book, but they were not in Him--we're talking what was in Him and we know that we were in Him. At the same time was in Him to be. A division here [1] and I have to put it way up there so you can see what I'm doing. We'll get this, we're going maybe to have to get a new pulpit, maybe roll it to one side and get this because it's necessary I show you.

All right, in Him was to be. I'm going to put Father in here. [F] In Him was to be Son, [S] in Him was to be Holy Ghost. [HG] Now He was Holy Ghost but in speaking of a specific office, left for the Holy Ghost as designated such. This [1] is all Holy Ghost but it's specifically designated as such being Father because it's a role and this is also the very same here. [1]

Now, we we're all up in here in Him and the Bible teaches us that Jesus will get up and sing a solo in the midst of the church, or He will join in the great anthem, lead it, amongst the congregation, singing, praise unto God--and He's not ashamed to call us brethren because we're of the same source. So here you've got out here [2] what we call the Logos, where God begins to manifest Himself and bring out from the inside what's in Himself.

**6** You follow what I've said? That's going to boggle the mind, so your minds are boggled, so what? How'd you like to talk about a cyclotron of smashing atoms and putting together? I don't know if even Gene can follow those things? I don't know, he's about the best educated one here with maybe understanding a lot of things in science and all, maybe he's not. Maybe it takes the whole bunch put together, all the engineers here? Can you come up with answers? Well you say, "We've got scopes and we've got ways of knowing things." But I say, "Ha, ha, can you create it? Do you know what to do with it?" And the answer is no because they built an atomic bomb, and now they've got atomic waste and the whole thing is going to blow us up. See? So you can't understand these things but we can read, and I've going to read Dr. Wuest, and get a little bit of an idea of what I'm talking about up there. [1] Now, I'm going to try to get this in a hurry because we did a lot last night.

[John 1]

(1) In the beginning the Word was existing,

**7** Now, the word is an expressed thought and within the expression must be the essence of the thought. Now you just can't call God a thought. You can call Him the thinker, the conceiver. So, the essentiality of whatever is in the thought, and to become manifest, must be placed in this. [1] You hear what I'm saying? The essentiality of it. You don't just say fork and an elephant appears before you, or you say elephant and a fork appears. If the concept is elephant something is sure got to have the elements of the elephant in it. So listen,

(1) In the beginning was the Word existing, (Right up there [2] in that beginning.) and the Word was in fellowship with God the Father, (Okay.) and the Word was as to His essence absolute Deity.

**8** Now there's not a second Deity there [2] as though God split up. This is not Trinitarianism. See? Where God is three tumblers of water poured into one pitcher--we've got one nice God now all muddled together. Now we're going to pour Him in three glasses again, we've got three God's and He's unmuddled so to speak. That's hogwash. That's not what it says here. There's one God--the Bible...everybody knows that.

(1) ...And the Word was as to His essence absolute Deity.

(2) This Word [2] was in the beginning in fellowship with God the Father.

**9** Now notice, was in fellowship. [1] Now that's going to boggle your mind. So let it boggle, no problem, that's just it. You can't plumb all these depths, but just look at it.

(2) This Word [2] was in the beginning in fellowship with God the Father.

(3) All things through His intermediate agency came into being;

Now notice, "All things through His intermediate agency came into being." He's telling you what Bro. Branham said. This is the beginning of the whole thing where God began to form Himself down here [5] in Jesus Christ, and He had to have, as Bro. Branham said, "God before He made the fish with the fin, had to have waters to swim in." So in order to get down here[5] in humanity, He had to start up here [2] and bring man down into humanity, and at the same time you'll understand why man bypassed this theophonic body.[4]

**10** Now let's look at this picture here because I want to get an understanding if I possibly can so you know what I'm talking about. Okay, we've got in here---[1a] we're going to put these in red along here--these are sons. All sons of God on the grounds that they are the lives produced by God, even as God breathed into Adam the breath of lives, and he became a living soul. He became a human being absolutely able to propagate because within his body lay his own wife, his own bedding ground. See? So therefore, when they were separated, had he got to her before the serpent, and he would have had to get there eventually because that's the law of propagation, they would have brought forth essentially, according to nature, a true human being and they did when it came to Abel. That's exactly why Cain killed him. One was essentially absolutely a true human

being.

Now, where did he get him, where did he come from? Bro. Branham said, "From the Logos"--up here, [2] which he calls also, "Son"--came man, and that man of course, was down Here [5] in Jesus the Christ. But also came man, [6] "Let us make man in our image," which was Adam. See?

**11** Now, you will notice that Adam came via the Logos, [2] but he was not a direct essential being with the essentiality of God that this One [2] was, because remember, whatever came out of God, [1] that's all there was. So this, [2] came out of God, but this [6] did not. What came out of God concerning this? [2] This [6] came out of God. Then out of here [6] we find the propagation of the human race all over the place.

Now, "You bypassed this here [4] in order to be tested and tried," that's what Bro. Branham said. Now that's what we're looking at and he said, "Now if you follow this here [5] you'll be able to understand a whole lot more about yourself." And maybe that's about as far as we'll go.

Now look it, in the beginning up here [1h] is Heaven. Now, we were in Him in the beginning, right up in here. [1a] In other words, we all had to channel through, [2] everything, because by Him, and for Him are everything, and as Wuest said here, "This [2] is like an agent of creation." I do not buy that although it is true in a limited sense of the word because remember, we start down here [5] to work backwards, and in here [5] we found that God was in Christ. See? And Christ was this, [2] no longer that form, [2] which could have been a light, or a Pillar of Fire, but was now an egg and a sperm. [5] Can you take that much of it, and absorb that much?

**12** He's changing His form and it's going to be a propagation form [5] though He doesn't marry. And yes let's answer the question, "Was He tempted sexually?" Yes He was tempted sexually. If you think He wasn't, you're stupid. But we're no Scorceses' or that renegade, blasphemous Greek, so much for the Greeks, Popodopolus, and what's her name?... Well you know, the song singer who sang, "Everyday but Sunday," she's a prostitute, I think she's a prostitute on Sunday too. Let's be honest. I'm not here to throw mud but I'm sick and tired of their junk. They've blasphemed God enough.

All right. The egg and the sperm brought forth a complete God man. [5] Now let's find out what he Bible says here, we'll read Wuest on this again, as to this one here, [5] in contradiction to that One that stopped off here [3] in the form of Melchisedec, wasn't seen again until He came down here. [5] God in some type of flesh, same One that met Abraham, could eat the calf, drink the milk of the cow, and everything else, like Bro. Branham said, and come on down here. Okay?

[Hebrew 1]

(1) In many parts and in different ways, God in former times having spoken to the Fathers, by means of the prophets, (That's "in the prophets," we should not have changed that.)

(2) In the last days spoke to us in One who by nature is Son,

**13** Now he's speaking of a nature. A nature is what? That which emanates, literally, you say, "The nature of a thing is how it is in touch with everything else." See? So now God is absolutely in touch with, and touching everything. I hope you catch what I'm saying here now?

(2) ...One who by nature is Son, whom he appointed heir of all things, through whom also

he constituted the ages;

(3) Who being the out-ricing, the effulgence of his glory, the exact reproduction of his essence, and sustaining and guiding, and propelling all things by the word of his power, having made purification of sins, sat down on the right hand of the majesty on high;

(4) Having become so much superior to angels as he has inherited a more excellent name than they.

**14** Now what name did He inherit? "I came in My Father's name." So you're seeing once more what we looked at here, [1] a great mystery and Christ is the mystery of God revealed. So what you do, you've got to start right back here. [5] Now we have the complete premise, the complete understanding. God was in Christ, Christ is the Logos, Christ would be the anointing, Christ is that manifestation--so therefore God was in Him. [2] God was in here. [3]

Now, He was also, Bro. Branham said, Jesus was Michael. I don't have to figure it, I just have to believe it. He was in him and He moved on. Now, the same One that was in him here, [5] moved on and went back. [2] Now, down here we found, here we found in here that this bypassed...the bypassing of the Logos. [4] So, well, we don't have to worry, the Logos is up there [2] so we've got a straight direction down here.[5]

**15** Now remember, Jesus came by a human line. In other words, He used Mary which was a daughter of David, going all the way back from the male lineage and the female lineage, you can trace it all the way, that is both sides of the family, you can trace it all the way back and absolutely was in the Divine order and God--what did God do? As He came down now, when Christ laid aside the glory, [2] laid aside all of this,[3] [Bro. Vayle draws a series of arrows from 2 down to 5] came down through human instrumentality, God chose one, [C1] and He chose the second one,[C2] and the third, [C3] and all the way down God choosing, [C4] God choosing, God choosing right here and brought it right down here [6j] to this point so that the earthly father of Jesus, so called, was Joseph. The true Father was God, there was no sexual intercourse there.

So Mary now is a descendant [6m] and she supplies the body which brings forth the chemical processes that bring forth the child but the life was of Almighty God and it says, "This One here [5] is the essentiality of God Himself," so when men looked at Him they were looking at God. "He that has seen Me, has seen the Father." In other words, He was God, very God, but He wasn't. Why? Because He [5] had the shell, He had the veil, He had the mask, He was the hider, He was the skin, He was the tent, He was all of those. And Who was in the holy tabernacle? God was--God was in Christ.

**16** God can never cease moving from His original way.[2] I don't care how many times He moves, I don't care if He moves a million times. [5] He can't cease from moving in His original way. He's the same yesterday, today, and forever and His ways do not change, nor His essentiality, nothing changes so therefore you don't have to second guess, you don't have to think, you don't have to fool around, you just get the hold of a principle. And we build every study, and everything in this church upon principle. Alpha and Omega, parallelism of Scripture, all of those things. I've given my own words to them, that's my business, not somebody else's, but taken right from the prophet and the Word of Almighty God. I believe God gives them to me, I don't know.

All right, so therefore God has this principle of doing this. Now, look, this One up here [2] coming from God is the only begotten Son of God. He is a Son of God as no other one is a

son of God, "For it pleased God that in Him should all fullness dwell." It did not please God that you and I should have it. It pleased God that you and I should come on down here [6] in these bodies that could go into sin. And as He picked every ancestor of Jesus Christ, He picked every ancestor [C1 -- C2 -- C3 -- C4 -- 6j ] of you and me.

**17** Now some of you kids may hate your parents. Have a good time, drop dead. I've got no pity for you, I don't like mine either. It's immaturity and stupid. Call yourself a child of God, take communion--you better get your thoughts lined up kid. The first commandment with a promise is, "Honour thy father and thy mother," because you're going right back to God in doing it. Remember, God is not female but He recognizes Himself as El Shaddai, the breasted one, and males don't have breasts that you can feed on or I don't know what I'm talking about. I don't think even with hormone injections you can get a man to get that far--women. So who's our father and mother? Just the same as God said, "For this cause man will leave father and mother." Who is the father and mother of Adam? God was, the entire property.

So therefore what we're looking at, all right now, we came down ] 6[ bypassing the theophonic form [4] which normally we should have had because essentially being in God we were essentially God--seed. Not fullness of God--God's seed. Now the mind boggles again, say, "How could I have been in God?" Well go ahead and blaspheme God, be my guest. That eliminates some of you right now.

**18** You know you think, especially strangers, think I'm awfully tough. I'm not tough, this is just my way of preaching--to smack the people so they wake up. Right? Just smack them, you go pop, you know, pops the mucus out. Clears the eardrums and you get to thinking, "Heh, I better watch what I'm thinking, what I'm doing." That's the reason I preach this rough, either you make them laugh or you hit them so hard they don't dare forget. Remember, there's two ways to teach. You make them laugh, they won't forget, and you hit them so hard they're afraid to forget. See?

So all right, now listen, we were in Him, [1a] but listen, it was in God Himself to have a role of Son but we were in Him under the role of sons of the fatherhood, many sons. So that precludes us ever taking a role of God because remember it's God in the form or the role of Father, Son, and Holy Ghost. So it precludes us ever getting there but it doesn't preclude us from being essentially God and bypassing this [2] essential.

**19** So that essentiality, which is our soul or the seed, was relegated to Adam and we come down by natural elections, the choice of God as Bro. Branham said, "The virgin birth is nothing compared to a human birth that God has picked out," well He hasn't picked out, it was God's own life coming down and He's tracing the sperm and you can put 15,000 sperm across the cross section of one hair. The male ejaculate of one life time, I understand the figures could be screwy because I got them from Armstrong, but goes thousands of miles out into space. God knows every sperm and every egg. Brother/sister, you talk about a computer, 130,000 bytes, this is trillions of bytes. Then God just goes, spoof, just hits His computer. Man alive, you're a part of that.

Now, Bro. Branham said categorically, "The reason you bypassed this [4] is because you shouldn't have a memory of what's up here." [1a] That's why Jesus said, "Restore to me the glory [2] that I had with You in the beginning." What beginning? Well you can go back before there was a beginning even and God took from Him, and He didn't diminish Himself one little bit by doing it, and bringing forth the Son, essentially God, but image, image.

You say, "Hey, my son is a splitting image of me."

"Oh, you mean you carved him out of wax?"

"Oh no, no, no, it just means well, he's another me. But he's he."

**20** Yes that's the same name. You're looking at this, [2] and God indwelt it coming right down here. [5] Now God doesn't do that with us. But we come right down here [6] and we bypassed the theophany, [4] whereby we are able to be tempted, [6t] and worse luck--that's a kind of a bad expression--we can fall.[6f] And the reason we can fall is because God now will be a Saviour. So that's the big reason He puts Himself in the form of human flesh, comes down here [5] and He sheds blood because the life is in the blood. In other words, there is a literal carrier for that which is spirit and cannot be seen.

Yet look it, let's take the life that's in the seed. [Bro. Vayle draws a cut-away flower] Little old seed here,[Fs] sun and rain falls on it, moisture gets hold of everything, there's the soil there, starts coming up--Look, I haven't got the right color crayons and all, you've got to visualize this. This is green, I'm sorry, my green pen ran out, so this is green. Here we've got a little green plant come up and we've got a green leaf over here so you folks can see it. Now, past the green leaves coming up here and we've got a flower that's yellow. I'm going to make a cut away on this flower here, so that you'll see more about it. Now that's a yellow flower and this is a yellow calyx, I mean it's a green calyx, I beg your pardon the calyx is green. Now, in this cut away which those petals are cut away, they're yellow, there is a white pistil. [Wp] So this is white. And from that white pistil there comes stamens. Is that what they call them, those little filaments in there? They bear the pollen. How in the world does this little black seed here, how did that come out and know to produce a stem, a stalk, and some leaves of green, and different colour and different texture, put a bud on it with a calyx, and all those colors? Now you're looking at God whether you know it or not. You can't figure it, but it lies in there.

**21** So therefore God, Who can do all these things, brings us down here [6] to be tempted though there's millions, and millions of people and they all have pretty, well, they have the same nature but they have different natures. They've got the same features but they've got different features. All down the line.

Now, God now has these sons here [6] that fell and He's going to restore them back to what was in here [F] in the original, [Fs] which is up here. [1a] See? Now that's what He's got in mind. Now, these [6] people then are born again and they die. [6d] Now, when they die, remember, the original was to put the sons in this form here, [2] the true essential of God, which Bro. Branham said in 2 Corinthians 5, "That building is a spirit building, a spirit body, and it's eternal," and his definition of the word eternal, "That which never had a beginning." So therefore we were predestinated to begin with to have eternal bodies with our eternal souls, which is eternal God and we got side-tracked on purpose.

So what does God do? Now that you've missed your theophany down here, [4] your theophany here, you missed it, so you just zoomed around it like that and you came down here, [6] into here, and now you die, [6d] so you go down here, [4] go this way, you can go up, it doesn't matter, we're just putting it down, now you have a theophany to go into. Now you're back. In other words, the whole family in Heaven, [1a] that was named, has to be down here, [6] go the way God wants it to go, and He'll bring it right back to where it was and exactly where this is [2] so that every single one of us end up identical to Jesus Christ because we're brothers, all having the same source. That's right, the one Father, and there'll be millions of Bride and He'll be in the midst of them, and New Jerusalem the tabernacle of God which is Jesus, will be with men, they won't

need a temple. Now that's kind of what we're looking at as we studied what Bro. Branham brought us here.

**22** Now remember, I could also quote, I've got many Scriptures written down here and I could quote different Scripture but I'm not going to. I'm just going to say this, that Jesus said, "Believest thou not that I am in the Father and the Father in Me?" And then He said, "If you can't believe that," and you know why they couldn't believe it? Because it didn't make sense. It couldn't justify in their thinking. There was no way they could relate it. You know what He said then, "Look, believe Me for the works sake." Now there you are.

Now your mind boggles, my mind boggles. You know something? I've thought of these things for years, they're constantly on my mind. Why? Looking at it, every single time I get a clue from God it's in the Word and it's so simple I just get sick. And I say, "What have I been doing all these years?" Many things come slow and Jesus with those disciples, and they were so slow, even after the resurrection He said, "Oh fools and slow of heart, to believe all that the prophets said, shouldn't this One that's the Messiah have died?" He said so, so stop your thinking, stop your asking questions, look at what happened, and there's where the people are wrong, they can't see what happened in that man's ministry. [Bro. Vayle points to the picture of Bro. Branham with the Pillar of Fire]

**23** You don't have to understand it all. You don't have to figure it all. The thing is, "Are you convinced he was vindicated?" That man was. He was so convinced of his vindication he said, "If God tells me to raise Abraham Lincoln from the dead, I will challenge the armies of the earth to shoot me down if I don't do it." Then these pea headed, stupid theologians, these book writers, have the nerve to talk about William Branham and criticize his doctrine. Well, they're going to go to the Lake of Fire. I suppose I should feel sorry for them and for them I could feel sorry but not for their authors and where they came because it's just another thing of the devil. See?

Now, "I and my Father are one." People couldn't believe that God's in the prophet though the Bible said so. Let me go back to Hebrews and read it again. Bro. Branham was very strong in this.

(1) God, in many parts and many ways, spake in times past in the fathers by the prophets.

Even the translators wouldn't put that there. They were too humble. "Well God couldn't surely be in a prophet." David the great psalmist, a prophet, 500 wives and couldn't be satisfied until he got the most beautiful blond, or whatever she was, for his wife and killed a man to get her. Snort, snort, you know, "Pbbst. God wouldn't do that. Pbbst, God wouldn't do it. No God wouldn't. We're such mortal people Lord." Pbbbst, oh brother/sister, how rotten can people be? "God couldn't be in the prophets."

Then God couldn't be in you.

"Oh that's different!"

**24** Is it different? Now you really stink. Pass the gas mask I couldn't even stand Limburger cheese let alone sulphur, what is it, dioxide? That stinks to high heaven, worse than rotten eggs. It'll kill you won't it? How about that Peter, will that sulphur finally kill you or just make you so sick you wish you were killed? Same difference--if you've got to pray you hope you die what's the difference? It's in there. Listen, God was in the prophets.



(2) Hath in these last spoken unto us in Son, (It doesn't say, in a Son or the Son, it's in Son.)

God in His own essentiality. I can't figure it but I know it's there. Some might call it ectoplasm. Call it ectoplasm, call this plasm, call it that plasm, I don't care what you call it. God somehow projected God essentially, and there it was, and He slid right into it, came right down. People can't stand that, can't stand that He's in, that God would be in, then making all the worlds in there because God did it. Jesus Himself said, "I don't do the works, my Father does it." And if He's the same yesterday, today, and forever, then up here [2] God did it--the Father did it up there. [2] In what? Son form. Why? Hey, I think I've got some verses here. Wrote them down somewhere, oh yes. Let's go to John 16, I think. If this isn't it, they're here somewhere. Have we turned over yet Joe? Well you can let me know. Sixteen, all right I think maybe it's here. Yes, 27-28 of John 16.

(27) For the Father himself loved you, because ye have loved me, and have believed that I came out from God. (That I literally issued out of God. Do you know when you're born you issue forth out of your mother because that word 'born' means, 'to issue forth'?)

(28) I issued forth from the Father and am come into the world: again, I leave the world, and go to the Father. (Issue back)

**25** You like that? All right, let's go a little further. Let's take Jn 17:8, if that's the right verse now.

(8) For I have given unto them the words which thou gavest me; and they received them, and (they) have known surely that I came out from thee, and they have believed that thou didst send me.

If you can't believe what the prophet said, you can tell all you want and say, "I believe he was a great prophet, hallelujah, but you see, he made a mistake in his doctrine." You're a liar. I'm sorry, you're a liar. I'm not saying that to you, people around the world get these tapes and anybody accidentally gets a hold of one, if you should be sitting here I'll tell you to your face you're a liar because the Bible calls you one. There's no way you can believe he's a prophet sent from God unless you believe his words.

Dupleisis and the whole bunch said right around here in Middletown, "That could be the deadest place in America outside of Jeffersonville and Houston." Where the Pentecostals under Dupleisis and the rest of them, I forget the other guys, came on the platform, maybe it was Lindsay, and they said, "Bro. Branham's a prophet all right when he diagnoses your disease and prays for you, but don't believe his word because he's messed up in doctrine." Dupleisis was glad Bro. Branham died. He said, "Now," he said, "that great judgmental character, he got judged himself, smeared across the road."

**26** I'm glad Bro. Branham went that way. I'm sorry we couldn't be there to see him die a natural death but I'm glad he went that way, and I'm glad everything's going the way it is because it let's me know one more time, "As it was in the days of Noah, so shall it be in the days of the Son of man." Only eight people were saved. You say, "Bro. Vayle you're vengeful." I am not, you're liars to say that, you think that in your heart. I'm a believer in the Word of Almighty God and I want it that way in spite of myself. That shows you there's got to be something in here from God.

I'm not judgmental, you do what you want. When I'm out of this pulpit you know I'm very easy to get along with, I crack jokes and everything else. In this pulpit it's a different story. I operate under a gift, outside I operate Lee Vayle. Pay no attention to Lee Vayle. See?

All right, let's look at Jn 8:42 and see what it says there again, He came, He issued forth from God.

Jn 8:42.

(42) Jesus said unto them, If God were your Father, you would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

**27** I want to ask you a question, did you come from God? If you did, I want to ask you a question, did you come by yourself or did you leave because He sent you? Now if you had your choice up there, [1a] which you didn't have because God made choice, ha, ha, and He said, "You're going to bypass this." [2]

"O Lord, I want to bypass, O Lord ...?..., please let me be that."

You can't remember. You even doubt that you were up there. [1a] Your body wasn't up there. [1a] The soul with the cry of an eagle, that wants to get out of here! That hates the flesh and yet indulges, that hates anger yet gets angered! That doesn't want it; never did want it, but you got stuck.

All of this thing has a purpose outworking to God's glory like the man that was sick all those years, blinded, and they said, "Was this boy born blind because his parents sinned or did he get blind because he did some rotten sin himself and now it caught up with him?"

**28** And He said, "Neither one. He was born blind for the glory of God" and now, He said, "He's going to be healed," because God is a healer. The girl that died, the man that died, all... [End of side one]

...?..., ...The man that died, all of those, they died for one reason, the same as exactly with Lazarus--for the glory of God. God did it because God is what He is. So therefore...so when you understand these things, now Bro. Branham said. It helps us to understand our own peregrinations--that's our own wanderings, our going around in circles--but the main thing is to understand this, that we were in the thoughts of God, we were the thoughts of God, the seed of God, call it the soul, call it the life, call it all these things. God brought it all down here [6] in a form which could fall and thereby God would utilize Himself 100% perfectly for you and for me.

**29** Now, let me show you something here. We'll go to 2 Corinthians then we'll get back to Bro. Branham's sermon, I promise you. I didn't say what day. I promise you we'll back to it. 2 Corinthians, you've got to forgive me because, look, I don't want to be up here and lie, time goes very fast, forty-five minutes are gone. All right, 2 Corinthians 5, and it says here in verse 18.

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

(19) To wit, that God was in Christ, reconciling the world unto him,

Now listen, "He has reconciled"...watch, how beautiful this is.

(18) He hath reconciled us to himself by Jesus Christ,

(19) To wit, God was in Christ, (He created the worlds by Christ Jesus.) to wit, God was in Christ.

**30** He healed the sick by Christ Jesus, "To wit God was in Christ Jesus." And God's in us, but not this way. No, we don't have the fullness of the attributes. No way. We have the attributes in here that allowed us to have Zoe to take on a human form, to be tested and tried, to fall into sin--and we're not judged because of Adam's sin, brother/sister, that's the truth because a baby dying goes straight to the good place. And the reason I said the good place and not Heaven is because I don't exactly what bracket they go to or what dimension. They likely go exactly where Bro. Branham was because he saw his daughter there. You see?

Now that theophonic form will look just like you but resplendent. No more sickness, no more pain and it's just waiting to come back and pick you up--that is if you die, it'll come back and pick you up because you're in that form. You pick your body up, you've got to have your body and we'll find why, and what happens in a minute or whatever time we get there.

**31** Now listen, "God was in Christ." Now let me go to Galatians and see the same thing here. Oh yes, Gal 3:19 and 20.

(19) Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

(20) Now a mediator is not a mediator of one, but God is one.

It tells you right there, there's no such thing as a one sided affair where a man says, "Hey, you and I've got trouble and I'm going to mediate." You say, "Hold it boy, hold it, I'm going to call in the National Relations Board, Labour Board," because one person doesn't mediate against another. It's two people standing there and you bring in a third and this one says right here, "When God needed a mediator, God became His own mediator." God in Christ Jesus again. Can't you see one God in various forms? It's no tremendous mystery.

**32** It's a mystery to a degree but it's no tremendous mystery in the sense that Christ is the mystery of God revealed. And you look at Christ and see Him, you will see absolutely God manifesting Himself and how God acts, and people have a hard job realizing that God was angry with those Pharisees, that bunch of serpent seed that had crept in His temple and desecrated the things of God and He took a rope whip and I've told you before, binder twine is one of the stinkiest things in the world to get cut with, you get cut with a piece of paper, or a piece of string, it's worse than a piece of glass many times, it's horrible, and He just took all that binder twine, those thorns, whrrp, just like that whipped them. "Would God do that?" He did it. He did it. It tells you something and that's what we're looking at. The essentiality of God brought into manifestation.

Okay, I think I've read enough Scripture here. Let me go to Jn 5:36, and some day maybe we'll take the whole thing, maybe in a nut shell; 5:36.

(36) But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

**33** [Bro. Vayles starts a new set of drawings for pages 14 to 20]

Now look it right here. It says, "The Father hath given Him certain works to do that God didn't finish." Hey, way up here, [2] Logos starting out in creation, down, down, these other things, way down here, [6] and He comes down here in a man, [6] and He said, "Hey, there were certain works

that God never did do; I'm going to finish it." Now that tells you something because He said in John 14, He said, "The Father doeth the works." God by Christ Jesus today is doing works. God by the Logos and the prophet is doing the works. [Points to the picture on the wall] Do you believe He's doing works? Well you better believe He's doing works--He's not dead. I know to some people God's dead and sometimes I even feel maybe God is dead because I'm a fool. He's doing works. I believe what Bro. Branham said, he said, "People always looking back, always looking forward, never know what's going on."

I'm going to tell you something, the greatest revelation from this pulpit concerning the Godhead is, "God the Judge," and I'm telling you, just the other day I caught it. You go to your concordance and you will find the word 'God' in both the Hebrew and the Greek is 'magistrate,' and magistrate is a judge. And the first thing we have is God up here, [1] is Judge, [1j] because He began to judge within Himself. Father, Son and Holy Ghost, then He chose and He chose all His children would come back. All of them down here, [6] O Hallelujah, going to get way up here again [8nj] in the New Jerusalem. Glory to God. And the trials of this world will seem nothing when we get to the end of the way. You won't even remember it. See?

**34** I'm going to tell you, this is true what I'm talking about. This is gospel truth vindicated through a prophet. People are guessing, we don't guess anymore. Do you know why Bro. Branham had that great rest after the, beyond the curtain of time? Because he saw exactly what it was. Why he said, "That's what I missed and I've been looking for it, and I'll be so glad to get it. And he said, I could never be the same again."

Brother/sister, let me tell you, once more we're looking at the vindication principle. It was vindicated by him, and to him, and through him, then we say, "Hallelujah Bro. Branham, we're going to be right there with you because we know you're a prophet, we believe you're sent from God, we believe your word." That's all you've got to do.

That's what's wrong with this whole message, they don't believe it, they can't because all they can do is quote it. They haven't got the doctrine. If you don't know doctrine, brother/sister, quote yourself plumb to hell. Eugene built a house here, he ordered a house, it was all by numbers. Right? What if you couldn't read numbers Gene? The basement on top and the house down below--right. All the parts are there kid, right? Every part was there; lucky you could read numbers. You people have got to know the doctrine. If you don't know the doctrine you're stuck. Sorry, we teach doctrine day and night here. I have one hope in this Word, my brother, my sister, one hope in this world, that the true mechanics of God's Word invades our minds, our spirits, and our souls until by the grace of God nothing comes forth but the Word. That means, and I'll prove it if we ever get to it, you're going to be in the Resurrection. You won't miss it.

**35** Okay? All right, the prophet said, we study this, we talk about us. We go now finally, and I wasn't lying after all. It's sure nice to prove I wasn't quite as bad as I thought I was. We're back to page 14 though, we haven't moved for three weeks, or something like that. Now listen.

[69] ...You can't be the Word, You cannot be this body here, [2] the Word body, like Logos, whatever you want to call it, spirit body, Word body, you can't be that unless first of all you were here. [1a]

Why? Because you've got to come exactly as He came. You could never be it. You had to be in the thinking first, unless you were a thought, you had to be in the thinking. Now it says,

[69] ...You had to be in the thinking.

**36** Actually you had to be in the Thinker and you were a part of His thinkings' so therefore you were a thought and now you're going to get manifested and you should have had that body. Do you see?

[69] But you see, in order to be tempted,

Which you can't be tempted there. There's nothing there--can you tempt a rock? Can you say to this rock, "Rock, how would you like to be hurled at somebody's head and see the splash?" There's no use; it would be stupid. There's nothing to tempt. That's why in the Millennium Satan is bound by a chain of circumstances. There's nothing to tempt. You just go on further sanctified and raised up in Christ.

[69] ...But you see, in order to be able to be tempted you had to bypass the theophany; [4] you had to come down here in flesh, [6] In Christ, not in theophany. in flesh, tempted by sin.

**37** Now, Bro. Branham, and you know all preachers are guilty, not of sinning and blasphemy, but they take little bypaths, and even you do in your conversation because you want to fill something in and you really shouldn't do it, you should stick to your thought to the end, then come back, get rid of all your interpolations, it's much better other wise it's tricky. Now we've got a little bit of trickiness here.

[69] ...Then if you sin,

See, By reason of being in the flesh. Now just a minute, do you think you really sin if you're [1a ] a part of God? No, it's guilt by association. It's guilt by association--do you know why? Because when you come in this world, as the baby drops from it's mother's womb, God gives it a spirit allowed of God but not of God. Not the Holy Ghost, no, no. It's another spirit, and with that you have the combination of flesh, and with that you have a physical brain through which the spirit moves, and the spirit will tell you all kinds of hoaky things, because the spirit is not of God. See?

**38** That's why if you don't have the Holy Ghost baptism, the poor old soul down in here's [Bro. Vayle points to his chest] got a real problem because in spite of the fact it's the seed of God it is now obscured and testing will come against it, and in the soul lies the power of decision and if it doesn't have revealed Word it'll make a wrong decision. So you see, you've got a problem in this area here. But nobody's going to tell me that a soul from God would ever really sin. And Bro. Branham said, "See little Bride, you didn't even do it. You were tricked." And I want to ask you, "What did the tricking?" It couldn't happen in this one, [1a] it could only happen down here. [6] See? Only happen down here, [6] physical body. No other place. See? All right now listen.

[69] If you sin... by reason of being in the flesh, now watch, "All that the Father hath given Me will come to Me."

Now what's he telling you about sin? Sin brings death and what's death? Separation. So therefore everyone that gets separated, not only by the fact of Adam, but he continues in separation because he's born in sin, shaped in iniquity, and he does sin, because you know you're not judged according to Adam's sin, you're just brought in it--what does it say? Well he said, "I'll raise him back up."

**39** Okay, let's have a little bit of a nice picture here. I like this much better. Aha, that's a great big blob of mud. Now where's my? Oh here's my...here we are down here [draws arrow from 1 to 6md] in the mud, came all the way down here, [6md] bloop, hit the mud. Right? He said, "I'm going to,

Whrrr, raise him up." [draws arrow from 6md to 1] Jesus said, "I came from God, I go back to God," exactly true. We have the same privilege the same opportunity because that's in the books. Now,

[69] "I'll raise him up." See? If you had to be first, flesh, see? I put that flesh there because, see, you had to be first because you couldn't be the other, and then you see, He come right down the regular line, from attribute...to the rest of it.

Now he's telling you here, that you and I, we had to be flesh but Jesus didn't. But you'll notice, even then He came right down the regular line.

**40** Now, you had to be in his thinking, which we were a thought, he calls it a soul, and attribute, a seed and so on. We come down by Adam and Eve, get into sin by reason of them. Then he said, "It's already foreordained," because remember Christ was crucified before the foundation of the world, and God was already Redeemer, so therefore Bro. Branham said, "You'll find you always were saved" if you were in the Redeemer you already were redeemed, you had everything necessary for a redemption, in a figure, and not just a figure, more than that because he said, "You'll find out someday you always were saved, it's just that you now recognize it."

Now if you believe sovereignty, and you believe the Word of God the way God wrote it, never minding even a vindicated prophet, you've got to believe that though it's contrary to your senses according to what you feel you are. But you don't know. Ask you a question, "Where did you come from, where you going?" "Well bless God, live like a dog, die like a dog." Is that a fact, can you prove it, you ever seen a dog? You know that's a truth? Have you been where the dogs been? Have you been where the dog's going? A big mouth eh? Where's that Scripture anyway? I got a blank in my mind but it's a good Scripture. It tells you, "Learn to keep your mouth shut before God in case you open it and sin." Was it old Abraham Lincoln said, "Let people believe you're a fool by keeping your mouth shut instead of opening it and they know that you are?" Bible also speaks of, "Watch your tongue less it makes your flesh to sin."

**41** Now listen, paragraph 70.

[70] Before the foundation of the world his Name's put on the Lamb's Book of Life.

All right now, before the foundation of the world, before [1] even there was Logos [2] in the plan of God, there was a Lamb's Book of Life. [7] Either that came before it or after it, doesn't make any difference it [7] was already there, I would say the name was put on it, then came forth. [draws arrow from 1a to 4] Our names were put on it, [7] come forth. [draws arrow from 7 to 6] That's what it is, you can't do better than that. That's right, the name comes first.

[70] ...Then from that [2] He became the Word, that's a theophany, which could disappear and reappear; [3] then He became flesh [5] and returned back again, resurrected that same body in a glorified condition. But you bypassed the theophonic form, [4] became flesh-man, [6] You never became word man, no. you became flesh-man to be tempted by sin. And then "if this earthly tabernacle is dissolved, [6] we have one already waiting." [4] And remember, the Word is eternal.

**42** You and I can't understand it but let me tell you this; Spirit is substance--I don't care what anybody says. But it's not the substance you and I can fool around with or recognize or anything else. That's a big thing right there--can't do it. So therefore this body [2] is spirit body means just what he said. And that literally came somehow from God.

Then again you look and you say, "Well hey now, if I'd a had that I could see where I really would've been on top of the heap." That's exactly right. You never would've sinned, nothing would have bothered you or anything else. If you had brought it with you, you would have been king of the castle. You know what? That's right. It's not the way God wanted it, see? God's sovereign. Say, "Why did God do it this way?" Because it was in God to do it.

Now if you want all the goodies that come from God, then why do we then begin to pass cast \*aspersions on those things we don't think really fit what we like? You know we're two faced. Let me show you my better side. No that's the bad side. Have we got a better side? No, there's no better side. We are what we are, it's too bad.

[\*Aspersions -- false reports -- injurious charges]

**43** Now listen, now watch.

[70] We have not yet the Word bodies. But look, when this body, Now watch, when this body receives the Spirit of God, the Immortal Life inside of you, it throws this body in subjection to God.

Now watch right here. We're coming on down and we've got this body here, [6] and this body is a flesh body and this body [6] has got to die. You know what? And remember, that doesn't matter because in here is this seed [6ss] that goes zooming up to this theophany. [Draws arrow from 6ss to 4] You're okay, you see? Watch, God esteems this body because it was this kind of body [5] that the Son was in, a part flesh, human flesh. He came the way we come in birth but the life was absolutely of God, not of man, and the seed, the egg and the sperm was absolutely created and it was, literally a human egg, and it was a human sperm but it was not generated by man. Same thing as up at the top there [1a] only much, much, more so all compressed. The fullness, all the attributes compressed into it.

**44** Now it says right here, this fellow here [6ss] living in here, [6] what does God do? He sends the Holy Ghost [1] down and It charges every atom, not giving eternality here, [6ss] it's already eternal; but giving immortality to this.[6] You follow what I'm saying? I just read it to you.

Now let's go to Ephesians the first chapter and we'll see it. And he's talking about getting up there with all the inheritance. The getting up there and getting everything God's got, to being taken right back. The seed, a finished product, right back to the God who was the producer. Millions of little gods, so to speak. Sons of God. Then he says here, verse 12.

(12) That we should be to the praise of his glory, who first trusted in Christ.

And remember God was in Christ, so you're trusting in God.

(13) In whom you also trusted, after you heard the word (Heard the word is also hoped.) after you heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

(14) Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

**45** Now, that's over here in, pardon me. Romans, do I want Romans? I hope so. Yes, Rom 8:23.

(23) And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

So the Holy Spirit comes upon us, giving us immortality in full potential because if we die, we don't die, we go back here, [4] then we come back and pick this up. [6] Absolutely glorified. Now watch, look.

[70] ...When this body receives the Spirit of God, the Immortal Life inside of you, it throws this body in subjection to God.

**46** Now, throwing it in subjection to God has a twofold meaning. Number one; it means, instead of obeying the flesh you now can live in the Spirit and walk in the Spirit. But it also means this, it's subject to God whether you die or you don't die it doesn't matter because this [6] now belongs to God and He's going to raise it [6] and put you in it. Because the baptism of the Holy Ghost is more than just a guarantee to the resurrection, it goes a lot farther. Now Bro. Branham says here, "That you were put in this body so that you could be tested by sin."

Now let's go to Hebrews the 12th chapter. How's our time? Twenty? We're just going to read this and quit. I've worked...what did I work? Eight hours last night and eight hours already? That's a pretty long day for two hours, two and a half hours sleep. Now listen, verse one. I love the Lord's help because He keeps my mind clear. That's eating smart pills does that- - eating your wheaties.

(1) Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, (That's the sin of unbelief.) and let us run with patience the race that is set before us.

**47** You'll find out how seventy-five years can go in a hurry.

(2) Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Now He had a big advantage over us. He had all this glory up here, [1] "Give Me back the glory I had." We don't have a clue. You know something? Years ago I had a bad case of bursitis. I went to a chiropractor in, in Troy and actually he should have been taking care of the, I don't know what, the city dump with a scoop shovel because he messed me up real good. I was so bad I had to sit up at night to even try to get a little bit of sleep. So finally I felt led to go to a certain place, to a meeting and I met a woman there who told me, she said,

"Oh you've got bursitis."

And I said, "Yes and it's killing me."

Well she said, "I went to see Dr. Beary and he did me really good."

I said, "Praise God, that's why I came to this meeting."

I preached, it was hard but I preached. I got a hold of Dr. Beary, very outstanding Osteopath, I guess he's retired now if he's still living. He did nothing but adjusting. "Yes," he said, "you're all messed up in here, all frozen." Boy, that was horrible.



**48** Now he said, "This is going to hurt."

I said, "Look, I don't care if you rip it off and beat me with a bloody stub as long as it stops hurting once and for all."

Right? All right now--that's what you're looking at here. If you knew what Jesus knew, and I knew what Jesus knew, there is nothing we wouldn't pay the price for. That's why Bro. Branham said, I'll never be the same again. [Points to the picture on the wall] But we can't...you've got to take it by faith. Even Paul had something we don't have. All these men have something we don't have. It's not given to us. But I'm going to tell you something, if those men are true to the greater glory by reason of what they were inducted into, and you and I were not inducted, what shall we receive from God by just believing? Many, many more times than they receive if that's as far as they go.

To believe the vindication, brother/sister, is the greatest thing in this world. O God, I wish I believed it the way I'm talking it. I've got to wait on God to help me. I could say this morning, maybe I'll be a cast away, maybe disapprove, maybe you'll understand, somebody in this church will understand and go to where I'm trying to point you.

(3) For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

**49** See sinners? It doesn't say the Bride.

(4) You have not yet resisted unto blood, striving against sin.

This man was in the Garden of Gethsemane--shed blood, shed blood, drops of blood appeared, broke through the capillary up here on the brow line as He fought against sin. You and I don't fight against sin. We say, "Where is it, where is it, where is it?" Ah come on now, I know we don't mean to be but it's just too much, just too much brother/sister. We don't look before we leap. Listen, I'm going to tell you, we should...if we had the way of looking before we leaped into that great leap beyond, but we're learning this morning. God help us to make it a revelation to get in the Spirit of it. God help us. You can't, I can't do it on my own, you can't do it on your own. There is no way that it can be done. "If you endure"...now it says.

(5) And have not forgotten the exhortation which speaketh unto you as unto children, My Son, despise not thou the (training) the chastening (the teaching) of the Lord, nor faint when thou art rebuked of him:

**50** In other words, the ways of the Lord are very tough on us sometimes but it makes us good citizens.

(6) For whom the Lord loveth he chasteneth, (He trains)

You know He gives us...Oh He doesn't beat us over the head and like people try to make us think. It's, He corrects us, and He makes us keep going to the same thing over and over until we say, "I won't do it." Listen, that's how I got back in the ministry. I quit one time. I said, "I can't take it," and I quit. I could've taken it, you can take anything if you have to, castor oil or rotten eggs even. No matter what it is you can take it. Some of you people...well I won't talk about that. I wasn't nasty in my announcements telling you, you know, watch this sanctuary, so I'm not going to get bad now.

You know, people just don't, they don't want to take anything tough. But believe me, God does not

heap tough things upon us. It's just as I was saying, the ministry, I failed God, I wouldn't trust Him for a living, yet we prayed the food on the table. Now I've got a family, oh boy it's worse than ever. I go back and I say, "Lord God, no matter what happens, no matter what happens, there's no turning back." There's been no turning back and there can't be. You have got to come to a place where you know you won't turn back. Now people were being tried every day, many times for the same stupid thing, the only key is face it. Say, "God, try me one more time, this time I won't."

**51** Sam...look at Sampson, every time fell for a woman. Yep, finally he said, "Lord," he had to pay a price, he said, "give me one more chance." He said, "This time it won't be woman, or anything else, it'll be your will." Because I suppose if he'd of asked for woman, they would have given it to him. The heathen didn't mind once they got him in control--they'd give him anything. But he said, "One more time Lord, just give me one more time." See?

Now, he said.

(7) If you endure chastening, God deals with you as sons; for what son is he whom the father does not chasten?

(8) And if you be without chastisement, whereof all are partakers, then you're illegitimate children, you're not sons.

These people that go through the world saying, "Hallelujah, God answers prayers, hallelujah, hallelujah." They haven't got a clue. Not that you can't live in a place of victory. I'm not saying that. But David wondered why the rich spread like the green bay tree and he couldn't understand. He said, "God, out there every body's having it good but me." I thought he had it awful good myself. King, armies, generals, friends, if you mention women he had them, that was a great luxury, still is; name it, but he kept looking around. Then he said, beyond the curtain of time he said, "I saw their end and I saw mine."

**52** What are you looking at this morning, brother/sister? Lot of things don't matter. When you're dying there's only one thing that matters, where's my soul? There's training here. See? Because we're in the flesh and we must respect God for that training, all about it. Now,

[71] "He that is born of God doth not commit sin; he cannot sin." Romans 8:1, "There is therefore now no condemnation to them that are in Christ Jesus; they walk not after the flesh, but after the Spirit." There you are! See? Now watch, that throws your body subject. The Holy Ghost does. You don't have to say, "Oh, if I could just quit drinking, if I could just..." Get into Christ; it's all gone! See? Because your body is subject to the Spirit. It's no more subject to the things of the world; they're dead. They are dead; your sins are buried in baptism; That's Romans six. and you are now a new creation in Christ. And your body becoming subject to the Spirit, And watch. try to live a right kind of life.

You notice, at the first it says, "Hey, if I'm born again I won't smoke anymore, I won't cuss anymore, I won't be tested anymore, oh this will be fine anymore." It doesn't say that. He said, "And try to live the right kind of life." Paul said, "If you live in the Spirit, walk in the Spirit." You put away this, you put away that, it doesn't say that God does it. He just gives you the Holy Spirit and me the Holy Spirit to give us the strength by revelation to look down the road, beyond the curtain of time and say, "There's nothing worth it. There's nothing worth it, we have ahead of us, it's all too wonderful, I'm going to look at that, I'm going to get it."

**53** Just going to quit here with one little Scripture. 1 Jn 2:15-17, and we're going to see what it is, just put away the flesh and the world, and the devil, and all these things he's talking about. And it says here,

(15) Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

Look it, there's your test right there. There's your test honey. Bro. Branham constantly talked to women, this man that wrote the book, Oh he thinks Bro. Branham hated women, and his diatribe against him, how he ran them down, lovely spiritual girls, "Take your clothes off. Those skimpy bathing suits, cut hair and everything else." Against the Word of God. Come on, come on, don't be babies, don't be foolish, don't be crazy.

**54** My mother used to wear old street sweepers. High top shoes, not high heel slippers, she had the old high fashion button up; we used to have button hooks, we knew what button hooks were. You don't you guys, you're not even born hardly. You don't know what a button hook is. Button hooks? You have clasps, and zippers, and Velcro. We had button hooks. Then you'd miss one, "Mrrrr." Start over again. Yes siree. She didn't wear that kind of clothes. Bro. Branham said, "In her day a woman wearing clothes like that, take today, they'd say, 'You're insane, you're immoral,' throw you in jail." And if you got raped they'd say, "Ha, ha, you had it coming to you." And I'm not for rape, now you get that flat. I don't care if a woman walked down the street naked and a man attacked her--kill him. Just kill him--the Bible says so. Don't bother castrating him--just kill him. That's what the Bible teaches. You rape a woman, it's death.

Now come on, get your ears up and get with your Bible, don't talk this soft nonsense with me about God. "Well I'm soft, it's an unusual punishment." Then what did she get? Was that usual? "Well she done the unusual thing." That's her business, she'll answer to God. And any man that lusteth, and committed adultery, she'll answer to God in Heaven. Leave these with God.

**55** Let's read the Scripture. You bet your life, I get mad at these things. I'm not a prude. I wish I was totally a puritan.

(16) For all that's in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

(17) The world passes away, and the lust thereof: but he that doeth the will of God abideth for ever.

And you'll never do that will outside of being a child of God baptised with the Holy Ghost. Well you see, brother/sister, we're all in one great big family. God's our Father, Jesus our older brother. We're little gods in our own little sense of the Word, you know, whatever you want to put it. Beloved of the Lord. He made his journey to save us in our journey and the whole thing will go down to the glory of Almighty God and one day God will do such things as is absolutely impossible for us to know as only as we enter in.

**56** But let's get the upper vision now because let me tell you something, brother/sister, the world's on the tail down and the theologians are completely whipped and one of these days when the Bride is gone, all the Devil's anger and God's wrath is going to be loosed upon this earth and if you think Aids is bad, wait till they start burning up while they're rotting. Have you ever tried to roast a rotten chicken? Accidentally put a chicken in the oven with all the guts inside? I'm not nice, am I? Well

I'm a good preacher because you get the point. This world will be worse than that rotten chicken that's being roasted when the sun begins to scorch. And you didn't like the way there was no rain, wait until there isn't any rain.

Listen, it's easy to talk, brother/sister, this church needs one thing before God to get a sincerity and a revelation from God to know that these things are real within us. We can't just talk them any longer. I know what Bro. Branham felt like, he said, "I've got to get in that cave, I've got to get something." I don't know what happened to him but I know the same thing in measure has got to happen to us before we get out of here because it must be real. So real that nothing else matters, the soul panting after the life that's in this Word.

**57** Let's rise and be dismissed. Be back with you Wednesday night, 7:30. Gracious Heavenly Father, again we thank You for Your love, mercy and grace. We can't praise You enough Lord, we don't understand half the things we talk about, we know they're there, we know they're vindicated, we know if we just follow the prophet we'll find it all in the Word, Lord, coming out just the way You put it in there to come out, O God. But we know unless it comes out in these lives here, bodies that are subject to the Holy Ghost, crucified to the world, the flesh, and the Devil, lust of the eye and the pride of life, all of these things Lord. We know it's going to be kind of a musty dungeon for the blessed Life that's within us by that little soul that came from You. O God, you even sent a light to that little soul and somehow we try to obscure the light yet we know God that darkness cannot do anything about it, that light will triumph, but O God what condition will we be in as the light triumphs?

Help us Lord to recognize that we're all going to die but what condition are we in when we die? That same condition we lived in Lord. We know it's just not suddenly a change because we're not the kind Lord that's looking to a salvation, death bed, something like that Lord, we're looking to a life, O God, looking for a lovely life with Christ.

**58** We can't regret bypassing the spirit body, the Word Lord, we weren't suppose to have it anyway. We're going to have it Lord, by grace and then we'll know these things that's true. But Lord there's so much in Your Word down here that talks of Your majesty, Your honour, Your glory. That talks of living epistles read and known of all men. That talks of a life crucified unto this life, but we've been crucified in the flesh and never the less we live, yet we live not, but it's Christ living in us and it's all living by the faith of the Son of God, who loved us and gave Himself for us that all might be of God.

Help us Lord to come to that place, Father, we don't want to wait until we die. We don't want to wait for New Jerusalem, Father. We want it now, in the sense, Father, there couldn't be the cry within us if there wasn't something out there to reach it and we don't believe it's all beyond the curtain of time, Lord, we believe there's something here or the prophet wouldn't have taught it. For Lord we know he...Bride stood in the pulpit that day when men attack, he said, "They couldn't say one thing against my character, they didn't dare."

**59** O God, for us to stand as Your sons and daughters and have that witness would be the greatest thing in the world. I would prefer it above making worlds on my own. I prefer it above miracles, I prefer it above everything in this world, any office I could hold, any reward I could attain to, I would prefer that one thing, O God, as I prefer nothing else in this life, and maybe it's just words Lord because if I preferred it that much, the sacrifice would be there--I don't know, it's like a mixed up person, O God. I only know there's a deep and I know that people today are hungering for the same thing, they're tired of arguing, and they're tired of this and that. The roiling of the waters Lord,

the muck and mire thrown up on the beaches--we're tired of the whole thing, O God. We're panting and thirsting for that Life to come through.

Forgive us our sins, O Lord God we pray. Bring the sweet spirit of Christ in our midst till the very sick amongst us are healed. Give us strength for our journey, Lord, day by day. Bring us back to this place better citizens of the kingdom of Almighty God, more loving and kinder, loving You by loving our brothers and sisters, serving You by serving our brothers and sisters. Help us O God. In the Name of Jesus Christ we pray for Your honour and glory. Amen and amen.

'Take the Name of Jesus with you.'