



## Ye shall be as Gods; The Prophetess

**1** Shall we pray: Heavenly Father, we commend ourselves into Your hands this night, for the promise of the teaching of Your Word Lord, the revelation and what It means in this hour Lord, but above all else the truth of It that it may be within our inward parts Lord, and the life released for the hour in which it is given. Father, we are asking You to help us to this end as the prophet many times said, "The human hands can open the book; it's very, very easy to do that, but only You, Lord, can open the pages to us." So we pray, You'll help us now in the sweetness and the humility of Your Spirit Lord, to know these things that are for us in Jesus' Name, we pray. Amen. You may be seated.

**2** Now this is the number 2 of Satan's Eden, and you'll notice that we made quite a departure from how we usually study these various messages, very strangely, without really meaning to I suppose, I began looking at the Scripture that Bro. Branham used for his back-grounding his sermon on Satan's Eden, and because we're so familiar, all of us, with the doctrine and what Bro. Branham taught, I guess I just slipped into going ahead with talking about these Scriptures and bringing out salient factors concerning certain words that actually mean a great deal to us. So it should help us as we go into the sermon itself and perhaps, better understand it and also, perhaps, even shorten the time that is spent on it.

**3** So we'll read again in the Book of Genesis where Bro. Branham was in the 3rd chapter:

(1) Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, (You) shall not eat of every tree of the garden?

(2) And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

(3) But of the fruit of the tree which is in the midst of the garden, God hath said, (You) shall not eat it, neither shall (you) touch it, lest (you) die.

(4) And the serpent said unto the woman, (You) shall not surely die:

(5) For God doth know in the day (you) eat thereof, then your eyes shall be opened, (you) shall be as gods, knowing good and evil.

(6) And when the woman saw that the tree was good for food, it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

(7) And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

Now, in the 1st verse, we notice that the Scripture is speaking of the serpent talking to the woman, and the word mentioned there, two words mentioned are "field" and "garden".

**4** But as you go to the Book of Genesis and you read beginning in Genesis 1: and some more verses weâ€™ll read.

(11) And (the LORD) God said, Let the earth bring forth grass, (and) the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: â€ˆit was so.

(12) And the earth brought forth grass, and herb yielding seed after his kind, and (trees) yielding fruit, whose seed was in itself, after his God saw that it was good. kind: and

**5** And then the 2nd chapterâ€™[Genesis]

(4) (And) these are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, earth

(5) And every plant of the field before it was in the earth, and every herb of the field before it grew: (before) the LORD God had caused it to rain upon the earth, and there was not a man to till the ground.

(6) But there went up a mist from the (whole) earth, from the earth, and watered the whole face of the ground. (And then in the 2nd chapter, also we could read at this particular time;)

(7) And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

**6** And also, in the 3rd chapterâ€™

(19) In the sweat of thy face thou (shalt) eat bread, till thou return (to) the ground; for out of it wast thou taken: for dust thou art, and unto dust thou (dost) return.

**7** And then, Genesis 1:

(24) And (the LORD) God said, Let the earth bring forth the living creature after his kind, cattle, creeping (things), and (the) beast of earth after his kind: and it was so. the

(25) And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his God saw that it was good. kind: and

Now what weâ€™re just noticing here in an off-hand way, but going to look at the various meanings; there are five distinct words used here and theyâ€™re all different, so therefore, they would have a different understanding in the understanding of the Scripture. One is â€ˆearthâ€™, another is â€ˆfieldâ€™, another is â€ˆgroundâ€™, another is â€ˆdustâ€™, and another is â€ˆgardenâ€™. And theyâ€™re all speaking in the sense of the earth, and what we know is the cosmos that God has produced out here that we are a part of.

Now, the word â€ˆearthâ€™ is taken from Gen 1:10, when he speaks of the God creating the

heaven and the earth, and particularly the earth; it can mean common words like we used today, "ground", and "land", or use the word "world", or even a "field" but, of course, when we speak of the earth, we speak more or less of the globe itself, the whole eight thousand mile diameter, and twenty-five thousand mile circumference of this earth as we know it today.

**8** Now the word "ground" is found in Gen 2:5 can mean "soil", and it's very strange but it's taken from the word "adam" [122] which actually is the word "Adam" which means "clay, red clay" or actually when it's translated, and this translation can only be carried just as far as it goes or you become ridiculous because the Bible speaks of the animal being made of the same material. But it's used meaning "to blush". So what you're really looking at is the fact that when you see this word in the Bible, you are taken from ground, you're not looking at the fact of a field, wherein there's and we'll talk about it when there could be stones and various other items, debris but you're speaking in terms of what God was essentially able to use in order to—in order for the soul that had the life within it, to construct a residence for itself so that man is irrevocably bound to the soil, that man is a creature of the dust, not as though he is to remain in the dust, and be so thoroughly linked to it, that you forget his God nature. But we're talking about the fact that man was placed in this body and through the processes of reproduction every single person comes out of the soil, the same as animals also do.

**9** So what we're seeing here particularly is the fact that we brought out on Sunday that Paul said that—if people do not believe in a Resurrection, he said, "I myself we say God raised Jesus and He did not, we make God a liar, but—in now is Christ risen from the dead, and he's become the firstfruits of those that slept." And he said, "I myself man doesn't have a Resurrection, then he is of all men most miserable." And this is spite of the fact that Paul said we long to get out of this body but we do not long to leave it to become disembodied. We don't mind leaving it; in fact, we'd like to leave it in order to go where it says in 2 Corinthians 5 that we have a body or a tabernacle made without hands, eternal in the heavens. In 1 Corinthians 15, Paul calls it "spirit-body". As Bro. Branham called it "theophonic form" that we go to, but it's not truly sensate, although you have feelings and all, but it's not truly sensate in the fact that you can eat and drink.

**10** And Paul said, "I myself we don't come back and take up this body that came from the dust, —we are of all men most miserable." Now, unless we could get a revelation tonight concerning the depth and the validity and the wonderment of the Resurrection we would all go to sleep saying, "Ha, ha, ha, who needs it?" That's right. Come on, tell me. What do you know about it? It's —you don't know. It's a very marvelous entrance we're entering into but for Paul to say that, he certainly knew something that we don't know. Maybe he had something that we don't have.

Now, so as we understand the fact man was taken from the ground, an animal taken from the ground, regardless of any high order that we feel that God could produce or that God might produce or that God should produce to sell this short as the consummation would put us in direct violation of revealed faith. So that means we begin better orienting ourselves toward the Resurrection, and looking forward to it, and realizing that this is the great thing that even Job looked forward to. His expectation was, "In my flesh I shall see God." No matter how tough the journey is, how hard our existence, how painful our joints and sickness that sweeps over us, how debilitating is disease, there should be the one comforting hope above every hope in this world, —m coming back, bless God, in a resurrected body. In my flesh I shall see God: Whom I shall see for myself, and not another; [Job 19: 26, 27] He shall desire the work of his hands, and the work of his hands was the formation of bodies, starting His great work. So, you could understand here then how fantastic it is just looking at that word "ground", it is also, "dust" is used there, concerning the production of man in the realm of the physical.

**11** Now another word is the word "field". And field relates to a flat spot, looking over a field, not full of ravines and hills and everything like that but more or less a flat spot. It's also called "soil", and there again because the term "field" is used, you can understand how that it could very well be likened to or it's in here in Genesis because down in the Book of Matthew, Jesus speaks of the sower went out there in the land, and in the field and he sowed good seed, an enemy came and he sowed bad seed in there, too. And they just grew up together until the end of time. Much of this you can relate and see that there are lots of types within it.

**12** But the next thing we look at is the word "garden". And in the word "garden" in Gen 2:8 you will notice that God actually put the Garden of Eden there as the last thing that He did, not in creation but in organization. What God did, He began to organize. And the word "garden" means a "fenced in place". It means "a hedge around about it, a secluded place, a special place". And in there God took various plants and I don't believe for one minute He took all the plants, He just took certain ones, and no doubt, if He allowed animals in there, we know the beast got in there, and I don't doubt for one minute birds, and bees and various things were in there. There were special things allowed in there, not to the detriment to others but they were simply kept out. And yet the Bible speaks of Satan, "Thou wast in Eden," [Ezek 28:13] which he certainly was allowed in there because that was the plan of Almighty God.

**13** So as we look then at the earth, we look at the fields, we look at the garden, we automatically see the Alpha and Omega principle of God in the Book of Genesis wherein God will have again a special garden called New Jerusalem which will be surrounded by fields where the nations will be living and working and bringing their glory into the holy city.

**14** Now, you notice the Bible speaks of the fact that God planted this garden, this Garden of Eden, and God planted a garden eastward in Eden. And if you go to the Book of Isaiah, you'll see a couple chapters in here that again show you the Alpha and Omega concept or the seed and the harvest concept: Genesis being the seed book and Revelation being the harvest or the end time book. So then in Isaiah, chapter 60, we might go down to verse 21. We could read a lot but we won't do that. ¶

(21) Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, (notice) the work of my hands, that I may be glorified.

(22) A little one shall become a thousand, a small one a strong nation: I the LORD will hasten it in his time.

Now you notice that this is speaking up there if you go up farther in verses up above. He said,

(18) Violence shall no more be in the land, wasting nor destruction (in) thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

(19) The sun shall no more (be) thy light by day;

Now come on; what is that? That's New Jerusalem. See? Notice the planting of the Garden. Now God is not going to introduce something into New Jerusalem that hasn't been. He's going to take what is, put it into the glorified state, and there's where the Bride will be.

**15** Also, Isaiah 61:

(3) To appoint unto them that mourn in Zion, to give unto them (the)

beauty of ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called (the) trees of righteousness, the planting of the LORD, that he (may) be glorified.

**16** Now also, we might hastily turn to Psalm, number 1.

(1) Blessed is the man that walketh not in the counsel of the ungodly, nor (stands) in the way of sinners, nor (sits) in the seat of the scornful.

(2) But his delight is in the law of the LORD; and in his law doth he meditate day and night.

(3) And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

Now the Bible distinctly speaks that you cannot expect a resurrection unless you plant something that in turn dies and from that death there comes a life and a new plant. And you plant not that body that shall be but a bare seed. So the planting of the Lord is in the Resurrection, not in sex-born children though they come that way by a natural election. We die, except a very few, and we come forth in brand new bodies, and you see it all started here in the Garden of Eden, and you can see where it's going in chapters 21 and 22 in the Book of Revelation.

**17** Now remember, the garden is hedged. And the Bible speaks continuously of the Lord being the one not just the Redeemer but the protector of Israel. He said, "He that keepeth Israel shall neither slumber nor sleep." [Ps 121:4] And that's true. God never has His eyes off of us. There is no time when God is not aware of everything that is going on. So you see here as you go into the Book of Genesis you begin to see what we've been teaching all along from the Bible. And that is that Abraham looked for a city. How in the world could he do otherwise if he was a true descendent of Adam who was a true son of God? I don't care if the old boy did have a lot of serpent flesh in him, that hasn't got a thing to do with it. One lump of clay God makes any vessel He wants.

**18** Then you see what happens, the seed, the life that was in that pod having gone down, God gives it a body commensurate. That's why Bro. Branham so carefully said, "In the Resurrection there'd be bodies unto the second death." People with resurrection bodies will go in the lake of fire, and they suffer and burn. How long? I don't know; I'm not interested. I'm getting a little more interested as I think about these things and that's the way it should be. I'm getting more interested as I peruse them to realize that the Resurrection must be veritably fantastic. And you know what? Even though you might see a Resurrection "let me tell you something flat" it isn't the same as being in one.

The disciples saw Jesus. And I'll tell you Bro. Branham and the saints coming back if all we do is see them, we are of all men more than most miserable. I don't believe we'll see them without getting a change. I certainly hope so. But what we want to do now because of world events transpiring so quickly, and Satan's eden is coming right up; it's been coming up for a long time and it's entering into it now: time and eternity mingling; everything closing out. We want to be sure we understand the grace that was extended toward us and the pure joy of being a part of it.

**19** Now, also, in Genesis 3 we might just go back there for a second because we're going to lay these things out here in types and all as Bro. Branham taught us and showed us before we get into the message. And I think it will go a little better for us. I hope so anyways. Okay.

(17)     &#x201c;he said (unto Adam), Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

(18)     Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

(19)     In the sweat of thy face&#x201c;thou (shalt) eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Now what is dust? Dust is like powdery clay. So that&#x201c;TM&#x201c; why you&#x201c;TM&#x201c; notice that God did not take the rocks and the roots and the debris; He took what was in the earth, intrinsically, as the elements which would be the minerals which the body can use in order to form another body through procreation.

**20** But my thought here was, you&#x201c;TM&#x201c; notice, how that Adam and the land was, so thoroughly, brought together with everything in the land. And then notice,

(23)     Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Now he wasn&#x201c;TM&#x201c; taken from the ground that was in Eden. It was taken from the ground that was outside of Eden. See? But notice, the beautiful thing was, he was put into Eden. Now that&#x201c;TM&#x201c; the hope we&#x201c;TM&#x201c;re looking for. Doesn&#x201c;TM&#x201c;t matter how you were born, or anything about that; that hasn&#x201c;TM&#x201c;t&#x201c;that&#x201c;TM&#x201c; not the point. The point is as a child of God, a true seed of God, you have a destiny&#x201c;TM&#x201c; See?&#x201c;TM&#x201c; God taking you from the physical to the highest physical there is which is right to the New Jerusalem, the beautiful city of Almighty God.

**21** Now notice at the same time that we don&#x201c;TM&#x201c;t have to really read it, but we might as well because it&#x201c;TM&#x201c; in Romans, the 8th chapter, and after the curse is on the land and Adam is meeting all this problem. You notice what it is there? That all of Adam&#x201c;TM&#x201c; trouble is coming from the soil, the ground; this cosmos out here: it&#x201c;TM&#x201c; not coming from any place else. See? Now, in the reconciliation of cosmos in the Resurrection, all things will be perfect. Now look at here. Notice&#x201c;TM&#x201c;

(18)     &#x201c;the sufferings (predicted) of this present time are not worthy to be compared with the glory which shall be revealed in us.

(19)     For the earnest expectation of&#x201c;TM&#x201c; (Creation is waiting) for the manifestation of the sons of God. (And that&#x201c;TM&#x201c; in the Resurrection as Bro. Branham said, the fullness comes, of the adoption, comes in the Resurrection.)

(20)     For (creation) was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

**22** Now notice, God had a reason in doing this. That&#x201c;TM&#x201c; why Paul said, &#x201c;Who are you, O man, to reply against God?&#x201c; [Rom 9:20] This is why reasoning is so spurious and so condemning, and so diabolical; and it started in the Garden of Eden. God has His own reasons. It were far better to be like a zombie and a fatalist than to think we&#x201c;TM&#x201c;re smart, sophisticated and figure, well, we can question God. I don&#x201c;TM&#x201c;t think it&#x201c;TM&#x201c; going to be very nice in the Presence of God to have questioned like people do in their ways, which we&#x201c;TM&#x201c; go into maybe before this evening is over.

[Romans 8:]

(21) Because (creation) itself shall be delivered from the bondage of corruption into the liberty of the (glory of the) children of God.

**23** Now you can see right there what God's reason was; bring about glorification. And if this is the process, this is the process. Now I know people don't like processes. Everybody is like the little red hen and her cortege; she found a grain of wheat and she said, "Who will help me bury this grain of wheat?" nobody was interested. "Well," she said, "who will help me water this grain of wheat?" Nobody's interested. The day came when she had wheat and she said, "Who will help me harvest this wheat?" Nobody was interested. But the day came when she had a loaf of bread; they all wanted to eat it. That's the way life is; isn't it? People should be smarter than that. God has a reason. And we don't want to fuss about the reasons, we just want to believe in God's reason, and go along with Him in our hearts, minds and lives.

(22) We know the whole creation (groans) and travaileth in pain until now.

(23) (We are all) ourselves also, (and here we're born again.)

We've got the witness of the Holy Ghost; we've got the earnest of the Holy Ghost. We know we're going to have redemption of our body. We're looking for it. It's going to be coming pretty soon. All right.

**24** Now, at the same verse we looked at Sunday morning we found the word "serpent" and he was more subtil than any beast of the field. Now we found that the word "serpent" comes from the word "hiss" or "to make a noise like a snake". And the word "serpent" is "na^chash" [5172] where the word, the verb, which means to hiss is from "nachash" [5173] which is a little bit different, kind of a flatter "aa" than the long "aa" of the "nachash; na^chash" I'd guess you'd say.

But also, and remember, Hebrew is a pictographic language. It doesn't really have an alphabet, although I guess you could say it does. It doesn't have punctuation, but it's made up of pictures. So therefore, when you realize that that is the fact, then you have to realize it would take somebody with a definitive revelation, in order to begin to let you know what these pictures mean or they'd be able to describe them in such a way that you yourself could know. Well, that's not the easiest thing in the world but they've done their best with their concordances and their dictionaries, and all these other things. And Bro. Branham did explain thoroughly what this was all about.

**25** Now in the study of looking in the Hebrew, the word "na^chash", [5172] the verb, "to hiss", also means "to whisper" or "to prognosticate", or "to enchant". And the word "enchantment" comes directly from the word "nachash" [5173] and that means "to bewitch or to cast spells". It means "to chant phrases" or "to decree a certain power to a certain something". Not that there isn't something there but it's always overstated and it's never right.

**26** Now when you looked at we looked at enchantments and we looked at this, we found where Bro. Branham said, "That the medium or spiritist is Satan's prophet." And we read in chapter 18 of the Book of Deuteronomy about those that dealt in enchantments in contradistinction to a true prophet. So when you have a true prophet, you don't need to have anything to do with enchantments. Yet you find because this is the Book of beginnings, you find the end of

â€œenachashâ€• and â€œena^chashâ€• right back there in the Book of Revelation where the church is condemned because it is full of sorcerers. Itâ€™s idolatrous and adulterous because itâ€™s in spiritism. And anybody knows that the Roman Catholic Church is the greatest spiritistic church in the universe because it prays to the saints and it fools around with dead menâ€™s bones; necromancy. And the Protestants, of course, are no different anymore because theyâ€™ve gone into the same thing. We recognize that only too well. All right.

**27** Without belaboring that we want to go back now and just start reading where Bro. Branham did.

[5] Now the serpent was most subtil than any beast of the field which the LORD God had made. And he said to the woman, Yea, hath God said, You shall not eat of every tree of the garden? And the woman said to the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, You shall not eat of it, neither shall you touch it, lest you die.

**28** Okay, letâ€™s go back to Genesis, where thatâ€™s talked about, the 2nd chapter.

(17) But of the tree of the knowledge of good and evil, (now thatâ€™s in the midst of the Garden according to the 9th verse, chapter 2) thou shalt not eat of it: for in the day (of the eating) thereof (dying) thou (doest) surely die.

And Adam lived to be what? About nine hundred and thirty years old or so; he never lived out the one thousand years and nobody ever did. But youâ€™ll notice weâ€™re going to do it in the Millennium, and weâ€™re going to keep on doing it; just on and on and on. All right.

Now, in here where the mention of the Tree of Life is and tree of the knowledge of good and evil, one of life and one of death, you see the Alpha of the principle of the parallelism of Scripture because it says, if you do this or listen in this area you will be cursed. And so the law of blessing and cursing came into strict order at this particular time.

**29** Now, letâ€™s go to Deuteronomy and we want chapter 11, and weâ€™re going to look at I would think here, let me see, well, letâ€™s go to verse 18. Now before we talk about this, let us understand that this is most important because it is Exodus time and the children of Israel under a prophet that gives way to the Pillar of Fire and the Word of Almighty God are going into the Millennium which is typical in a very large sense of us going into the Millennium because Bro. Branham placed it in that way; â€œThe prophet and the Pillar of Fire, complete vindication going into a Millennium under a message.â€• All right. â€¦

(18) Thereforeâ€¦ye (shall) lay up theseâ€¦words in your heart and in your soul, bind them for a sign upon your hand, they may be as frontlets between your eyes.

(19) And (youâ€™ll) teach them your children, speaking of them when (you sit) in (your) house, when (you walk) by the way, when (you lie) down, when (you rise) up. (Now the last thing at night; the first thing in the morning and all day long:)

(20) â€¦write them upon the door posts of thine house, and upon thy gates: (Give the people warning: â€œYouâ€™re under the Word!â€•)

(21) That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the

days of heaven upon the earth. (Now I believe thatâ€™s really applying the token because the Life is in the Word.)

(22) For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and cleave unto him;

(23) Then will the LORD drive out all those nations from before you, and (you) shall possess greater nations and mightier than yourselves. (Donâ€™t even need anything to bust up your atomic bombs.)

(24) Every place whereon the soles of your feet shall tread shall be yours: (What does that sound like? Malachi 4!) from the wilderness and Lebanon, from the river, the river Euphrates, unto the uttermost (parts of) your coast (shall) be.

(25) â€˜no man be able to stand before you: for the LORD your God shall lay the fear of you and the dread of you upon all the land that shall tread upon, as he hath said unto you. (you)

(26) Behold, I set before you this day a blessing and a curse; (Right? Spiritual death and burning or walking into the Millennium!)

(27) A blessing, if (you) obey the commandments of the LORD your God, which I command you this day:

(28) And a curse, if (youâ€™ll) not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which (you) have not known. (Now notice! This day!)

(29) And it shall come to pass, when the LORD thy God hath brought thee in unto the land wither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

(30) Are they not on the other side (of) Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plans of Moreh?

(31) For (you) shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and (you) shall possess it, and dwell therein.

(32) And (you) shall observe to do all the statutes and judgments which I set before you this day.

Now notice! This day a message came forth that would be fulfilled in the people when they got over there. And remember, this is only a type and a principle. We are going into the real thing where you donâ€™t have to worry about cursings anymore. Thereâ€™ll be no cursing, just blessings, blessing, blessing. All right.

**30** Now, I think the next place to go will be Deuteronomy 9 and I think weâ€™re going to read maybe the first six verses.

(1) Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and up to heaven, fenced

(2) A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!

(3) Understand therefore this day, that the LORD thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: (and the soles of your feet will tread upon the ashes of the wicked) so shalt thou drive them out, and destroy them quickly, as the LORD hath said!

Now what it is, it's a mopping up operation. This is what Israel had, a mopping up operation, so with us. He will be riding on the white horse, we'll follow. There will be a mop because the sword goes out of His mouth. We have a mopping up operation.

(4) Speak not! (Now watch!) Speak not thou in thine heart, after the LORD thy God hath cast them out from before thee, saying,

Now this applies at the time they're going in even though he puts it afterward. See? But remember, when you're dealing today time is mixed with eternity, and you call those things which are not as though they were. So what do you? So now watch your condition. [Deuteronomy 9:]

(4) (So you can't say!) For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of (those) nations the LORD doth drive them out from before thee. (That's the same testimony today.)

(5) Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess (the) land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

Now you know the Catholic church and the Protestant churches have this crazy idea that millions now living aren't going to die. What that amounts to is a Catholic doctrine that the Catholic church was going to bring about a Millennium where God had to come down and take over. It's crazy. He said right here, don't talk as though this has anything to do with you personally as though you merited it. Now this is the attitude of the people that are going into the Millennium. Understand! Now notice! a promise of God is involved. Remember, the covenant made with the Father and the Son before a speck of stardust as far as I know. Now see, He sware unto the Father.

(6) Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people.

**31** Now that sounds pretty tough but you just hang in there with it for a little while and let's go just quickly over here to the Book of 1 Thessalonians and you're going to hear the same thing but soften down in the 4th chapter!

(16) For the Lord himself shall descend from heaven with a shout, (thatâ€™s the message) the voice of the archangel, the trump of God: and the dead in Christ shall rise first:

(17) Then we which (oh, I beg your pardon, I got to read verse 15.)

(15) For this we say unto you by the word of the Lord, that we which are alive and remain unto the (Presence) of the Lord shall not (in any way take precedence or be something in ourselves when it comes to that time.)

Why? Because we are already in the Laodicean Church and not that we are going to be partakers of them because weâ€™ve left them, but there is a certain problem that that church has which is presumption and pride that the Lord isnâ€™t too happy about. And He certainly is not happy about it. All right.

**32** Also, weâ€™d already mentioned Malachi, the 4th chapter and notice what he said.

(5) Behold, I send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

(6) And he shall turn the heart of the children (back) to (the) fathers, lest I come and smite the earth with a curse.

At the timeâ€¦thatâ€™s the same as 2 Thessalonians, the 1st chapter, when He comes to take vengeance and retribution upon them who believe not the gospel and remember, itâ€™s the same gospel of Paul. Because he said, â€œBecause you believed my gospel in that day,â€• they arenâ€™t here at that day which is this day. Thatâ€™s written solely for us. We are back to the virgin Bride that Paul worried about because they had already got into sin of idolatry and fornication which is spiritual idolatry or spiritual fornication.

**33** Now, letâ€™s go to Deuteronomy again, and this is interesting, the 1st chapter. See how everything just types right out in the Bible that Bro. Branham taught us. See, thatâ€™s what weâ€™re looking at. Weâ€™re not looking at anything else. Okay, the 1st chapter of Deuteronomyâ€¦

(37) (And) the LORD was angry with me for your sakes, saying, Thou shalt not go in (hither) thither.

(38) But Joshua the son of Nun, which (stands) before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it. (Now watch!)

(39) Moreover your little ones, which (you) said should be a prey, and your children, which in that day had no knowledge between good and evil, and

Notice, no knowledge between good and evil; in other words, the tree was there, both trees, and the little children didnâ€™t know or have enough maturity to make a choice. So you see they did not know the tree of the knowledge of good and evil and they made no choice toward It. Now thatâ€™s repeats in our day because remember, itâ€™s impossible to have one tree without the otherâ€”the blessing and the cursing. So when it comes to Revelation, chapter 22 where the Tree of Life has

access allowed to it, then there must be without a doubt the tree of the knowledge of good and evil.

**34** Now the people are going over into an Exodus, into the Promised Land. Now how does that type out for this hour? It simply types out very, very simply that there will be a people who positively will have the revealed Word of God given to them. And I would look at it this way; they don't know enough or haven't made a commitment to the extent of total belief in the other that they're able to walk out from it. And that's going to mean two classes of people to start with; the wise and the foolish but the foolish don't make it in the First Resurrection, only the wise do.

So you see, I believe that's why Bro. Branham talked as he mentioned the younger ones went into the Promised Land, he spoke of a generation younger, and he didn't belabor it, now please understand. He made one little quick reference is all I can recall about younger people going in or something about youth. And it wasn't any youth movement he had in mind. Don't get that idea. See? Because right at this time when time and eternity mingles and there's that little particular funny verse in there in the Book of Isaiah "that a child will die at a year" at an age a hundred. [Is 65:20] What does a child mean at this particular time of the hour of the mingling? Don't ask me. But everything has got to run in continuity because life has got to go on. Life does not cease from the going on of the Millennium. You've got a continuity; you got a stepped-up vibration. Everything is stepped-up by its vibration or by its cycles. All right, we're looking at that.

**35** Now, notice in here!

[5] "the serpent said to the woman, You shall not surely die: (Now he's speaking unto her. And he says,) For God doth know that in the day you eat thereof, then your eyes shall be opened, (now the opened eyes have a consequence, and the consequence is,) you shall be as gods,"

Now, let's go to John 10, and Jesus is criticized because He made Himself the Son of God.

- (33) The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because thou, being a man, makest thyself God.
- (34) (And) Jesus answered them, Is it not written in your law, I said, Ye are gods?
- (35) If he called them gods, unto whom the word of God came, the scripture cannot be broken;

And the Word comes to the prophets. So he said to the woman, "Hey, you'll be a prophet." The last moving part of the body is the eye, then the brain; and it doesn't move. "Now," he said, "you will be the eye. You will be a prophetess." Right in the Garden of Eden, the woman typing the church becomes a prophetess. And she says, "God speaks through the church."

**36** You know I wish I were nice; I wish I didn't get excited; I wish I could be friendly but not like Rex Humbard! I'm going off again, who could call his audience with the pope, the most spiritual thing he'd ever had.

Do you see why Bro. Branham called Eve the prostitute? He wasn't slapping women around like they said he was; he was showing you the type in the Bible where the Catholic Church has Jezebel that prophetess who taught the people to sin. Who brought sex into the world but Eve? And who took it to the man but Eve? You'll never learn some of you though, I feel sorry for you, young and old. There's no way you could; no way you'll ever learn what I'm trying to

tell you. It's the same the prophet said, 'I'll lash out, it doesn't do any good.'

**37** But you can see everywhere you go, the church has usurped the authority of God, the church has usurped church order, the church speaks as a prophet. And it hasn't got a right to do it. That's why women are spiritist, much, much more than men. They have a spirit about them. They're negative. The church is negative. It is not positive and, therefore, to stand in the place of Jesus Christ she has opened herself up to everything of the devil. And he says, 'Your open eyes will make you prophets because the prophets alone know good and evil because they alone can discern,' over here in the Book of Hebrews, the 4th chapter!

(12) For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of (joint) and marrow, and is a discernor of the thoughts and intents of the heart.

(13) Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

Now it tells you right there what actually happens under that spirit of prophecy. And Bro. Branham proved it that he alone had it. But the church didn't care two bits. When he stood on the platform with a bunch of Oneness preachers, and he turned and openly exposed and rebuked a big shot Oneness for being a sinner, the people walked out. They wouldn't take it.

**38** Look in the mirror tonight. Can you take it? I don't know anyone here tonight that can really take it, really exposed. I suppose there are some who can take it. That's right. I'm telling you what the prophet said. It's on tape. I asked him why he didn't expose sin. Well, he said, 'It didn't do any good. They only got mad then.' See?

[5] And when the woman saw that the tree was good for food, (Now notice! She saw. )

**39** She became a medium, a false prophetess, with a false vision. Because it said she saw the tree was good to eat and that's a lie. The tree was not good to eat. It made her wise in her own conceits, according to Rom 11:25, she was wise in her own conceits. But that means she was wise way beyond herself. She just smarted off. It wasn't good.

[5] 'pleasant to the eyes, (It was not true. It did not make one wise; it brought death. And when you give way life for death you're pretty stupid.) 'she gave to her husband and he did eat also.

**40** Let's go to 1 Samuel, that's about old king Saul over here. Samuel 28; we really don't need to read it. This old fellow here, he said, 'Find me a woman that has got a familiar spirit,' verse 7,

(7) 'Behold, there is a woman that hath a familiar spirit at Endor.

He disguised himself, and he said to the woman, 'Divine unto me by thy familiar spirit, and bring him up, whom I shall name.'

And the woman said, 'Well,' she said, 'you could be laying a snare for me because they kill people like me.'

He said, 'No, as the Lord liveth, I won't do that.'

“All right,” she said, “who do you want?”

He said, “I want to bring up Samuel.”

(12) And when the woman saw Samuel, she cried with a loud voice:  
(the Lord switched on her. And Samuel!) and the woman (said) to  
Saul, Why (have you) deceived me? (You’re) Saul.

(13) “the king said, (Don’t) be afraid: (I’m not going to hurt you.  
What do you see?) I (see) gods ascending out of the earth.

(14) “What form is he of? (See, he’s the prophet coming up.) An old  
man cometh up; covered with a mantle. And Saul perceived that it  
was Samuel, he stooped with his face to the ground, and bowed!

Now Saul didn’t see anything. The woman saw it and she relayed it. She was a false  
prophetess. She’s a discerner, a diviner. See? Absolutely false. And then, of course, the  
message was given to him.

**41** Now, let’s go over here to James, the 1st chapter, and take a look at this thing that  
happened in the Garden of Eden.!

(13) Let no man say when he is tempted, I am tempted of God: for God  
cannot be tempted with evil, neither tempteth he any man:

(14) But every man is tempted, when he is drawn away of his own lust,  
(or his own pleasures, his own excitement, what he desires) and (is)  
enticed (to enter into what he feels is pleasurable and what he wants).

(15) Then when lust hath conceived, it (brings) forth sin: and sin, when  
it is finished, (without repentance, of course, brings) forth death.

(16) Do not err, my beloved brethren.

Now this woman deliberately opened herself up, given over to these things, she’s a type of  
the church and the church has opened itself up to all of these things that are going on, and they  
really don’t care two bits what God thinks or anything else.

**42** Now notice the condition of this woman in the Garden of Eden. It is identical to the Laodicean  
Church Age in chapter 3 in the Book of Revelation.!

(14) And unto the (messenger) of the church of the Laodiceans write;  
These things saith the Amen, the faithful and true witness, the beginning of  
the creation of God;

(15) I know thy works, that thou art neither cold nor hot: I would (you  
were) cold or hot.

Now remember this is time for the Resurrection because it’s the beginning of the creation of  
God; God creating Himself in the form of human flesh. So here’s the time now for the first  
Resurrection to take place pretty soon.

(15) I know (your) works, (youâ€™re) neither (hot) nor (cold): (youâ€™re lukewarm)â€

(16) So then because (you are) lukewarm, neither cold nor hot, I will spue (you) out of my mouth. (He said, â€œYou make me vomit. You nauseate me.â€•)

(17) Because thou sayest, I am rich, increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

(18) I counsel thee to buy of me gold tried in the fire, â€

**43** Now they are saying here, visualizing their great ministries and their world outreach and the church in particular says, â€œPentecost has gone into Rome;â€• Rome is sweeping the world, literally, nothing but a mouth. A corpulent â€?... proud boastful individual acting as though heâ€™s got real strength and might when one ton of dynamite is all it would take, would knock him and Saint Peterâ€™s out into ashes. But itâ€™s strange that even Hitler couldnâ€™t bomb the Vatican, and nobody touches it, but he runs everything. Now the press is giving all with him full credit for bringing peace in the world, bringing peace in the world. If you say a lie long enough and enough people believe it, it wonâ€™t be long till about everybody believes the lie and youâ€™ll really believe it like nobody else did. See?

And if you donâ€™t believe that I tell you, you just hear the voices of Hitler and men like Hitler and Martin Luther King and these men that can really speak out with a spirit on them. I got no problem with either one of them. Just listen sometime. You can tell; itâ€™s not all that difficult. They purport to bring good tidings of good but they donâ€™t do it. They bring destruction in their ways. Now this is the church at the end time.

**44** Now, also, notice in Gen 3:17 which we read.

(17) â€cursed is the ground for thy sake; (and so on)â€

Man brings a curse on the land. Man at the end time is insatiably greedy, joining land to land, or field to field and house to house. You canâ€™t get him to stop pillaging and destroying the earth and youâ€™ll never do it because the Bible said, â€œGod is going to destroy those who destroy the earth,â€• [Rev 11:18] and how can He destroy those who destroy the earth if there isnâ€™t somebody here to destroy it. So the Word of God is going to be fulfilled. So now the earth languishes, the beast in the field, yet it says in Isaiah, rather not Isaiah, but Joel or Hosea, no, Joel I guess it is, â€œbeast of the field and the animals rejoice because your day of redemption is coming.â€• [Joel 2:22] God is going to turn the earth back in the Millennium and all the way back after the Millennium when He rebuilds it, dissolves it, and rebuilds it according to Scripture. Okay.

**45** Now, remember, in Mal 4:1-3 it says, â€œWe are going to walk upon the ashes of the wicked.â€• That the earth is going to be purified by fire. When those volcanoes are through erupting with the fine lava and all of those things there, remember, after Mount St. Helensâ€™out there in the west, erupted they found plants they hadnâ€™t seen for heaven knows how long. And everything is fertile where that volcanic ash goes. All you got to do is bring water. And the Millennium will be a very fertile and wonderful place because God will tilt the earth back on its axis. I was going to say ashes but Heâ€™ll clean up the ashes and put it on its axis at the same time and bring forth the rain and all those things, and the earth is going to bring forth the seed. Itâ€™s going to be very, very amazing and very wonderful. All right.

**46** Now letâ€™s go to the Book of Isaiah, chapter 29, and going about the 9th verse.

(9) Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

(10) For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

Now remember the prophet to the church in the last day is the church itself, a woman, becomes her own mouthpiece. She becomes God to the people. And, therefore, the clergy headed up by a superman, then will absolutely present that there is only one way to God and thatâ€™s by the church. And if you donâ€™t believe it theyâ€™ll kill you for it to make sure you get there. They have such loving hearts. Thereâ€™s just no two ways about it. I can see their tender compassion. They got that from Saint Augustine. Marvelous man, he had a concubine. Phhhh! You talk about swill and rotten gut, and people think itâ€™s great. Now Mother Theresa I like. From there on lâ€™m not so sure I like too much. He says,

(10) â€ˆand hath closed your eyes: the prophets and your rulers, the seers hath he covered.

(11) And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

Now the Catholic Church has had that for the last two thousand years, almost. They said, â€œNobody can understand the book, so just forget it.â€• [Isaiah 29]

(13) Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their (hearts) far from me, and their fear toward me is taught by the precept of men:

**47** Thereâ€™s you harlot again. Thereâ€™s your woman. Thereâ€™s Eve; the mouthpiece of the devil. â€œOh, I can see him. My eyes are open. Hallelujah! This is great.â€• You think Pentecostâ€™s isnâ€™t that way? Come on. Bro. Branham categorically said, â€œLatter rain was the closest to the real thing,â€• and they went the furthest over night; they threw the Bible out on the junk heap. They did what the Catholics did, and the Gnostics did. So where are they? Bro. Branham said, â€œThe Pentecostal church will be worse shape than the Catholics.â€• Well, theyâ€™re already in that place. If God saysâ€™not even two hundred years, theyâ€™re worse off right now.

(12) And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

(13) Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is by the precept of men: (See? Come in the church or youâ€™re lost?)

(14) Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

(15) Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who (knows) us?

(16) Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, he hath no understanding?

**48** There's your condition of the last day. They're drunk but not with wine. What are they drunk with? They're drunk with an anointing, the anointing of the last day. Let's go to the last day anointing. In the Book of Acts, 2nd chapter, okay. At the day of Pentecost they were staggering around, I suppose, they were doing strange things, speaking and prophesying, tongues, what have you? Maybe tongues upstairs and prophesy on the streets, speaking.

(17) And it came to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

(18) And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they (will) prophesy:

(19) And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

(20) The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

Now what's he telling you there? He's telling you the anointing is poured out indiscriminately upon anybody and everybody. They can all prophesy. They'll look like the real thing but there's only one people that got the real thing and that would have to be those with the true prophet with the true Word. So, all right.

**49** We find here right in the Book of Genesis, the complete picture of revelation; everything is there. Everything is there. All right. Notice! It says here that she took the fruit, did eat, gave to her husband and also, and he did eat.

[5] And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

Now watch what you'll notice here. Their eyes were opened to the fact that they were completely undone after the devil pulled this trick on them. So in the Great Tribulation, after they have already fallen completely to the antichrist, they realize too late and it's all over. There'll be no help from that point on. Because, you see, God turned Adam and Eve out with the curse on the land which bounded back upon them. And so you're going to find the same thing at the end time when the cleansing of the earth comes because it is a cleansing of the earth, the church gets cleansed and the Jews get cleansed. And the whole thing is a cleansing. And we come up in a mopping up operation to take the world on.

**50** Bro. Branham said,

[6] May the Lord add... His blessings to the reading of His Word.

Okay, how much time we got? Twelve minutes. Well, I think we've done well enough to get this covered tonight. So you can see here we start on Sunday; we can go right into Bro. Branham's message and you can see we're not going to have to perhaps take so much time on some things because we see so very clearly, knowing the doctrine that Bro. Branham taught us, understanding, taking what he said to go back and forth to Scripture, seeing it very clearly, everything he taught. We should have no trouble going right along quite smoothly with Satan's Eden which has been in process for a long time, and you know as well as I do, it's a complete betrayal of the woman which literally stands for the church which literally stands which was supposed to be the Bride of Christ, stand for the kingdom of God which should be here with a beautiful headship, everything just like he said before he even came down here upon earth, he said, "I will be like the most High. I will be exalted above the skies, above the clouds." [Is 14:14] He said, "I'm going to take over worship." He said, "Not enough that I lead in the worship; I'm going to be worshipped." And this is how it is done. It is done through the church. And we will see the specific principle Sunday morning, I'll read it to you, Bro. Branham lays it out and there is where all your reasoning and all your ideas and all your questions stop. You say, "How is it going to be?" See, you blew it right there. You don't need answers today; you don't need questions; you got answers. See? Okay, let's rise and be dismissed.

**51** Our Father and our God, we want to praise and thank You again for the opportunity we had to come together Lord, to talk about Your Word, to see It here laid out before us six thousand years ago, and see there's not one deviation, there's not one misalignment; there is nothing, Lord, that doesn't run in continuity from seed time to harvest. We thank You Lord, we're at the very end time when the seed which was sown which must come into a harvest, we are witnessing and by Your grace Lord, we count ourselves with 1 Th 4:15, 16 that when You come down we don't think ourselves superior, and we don't count ourselves to have any special righteousness, that we have done anything Lord, that we have any privileges extended to us as though we ourselves had within ourselves of this flesh something deserving and we're superior in any way shape and form above anybody else, but Lord, because of Your grace and mercy and love extended toward us we'll go into that great land, Lord, that lies ahead.

Father, we pray now that what's been said tonight and the good atmosphere, the sweet Presence of our Lord and Savior Jesus Christ rise up now in the full strength of the revealed Word by the Holy Ghost and work within us and make us true believers as never before to never have one more doubt, to walk forward in faith, O God, that even the very sick amongst us be perfectly wonderfully healed. So that's what we're looking for Lord, because we know there's something even greater coming which we've already embraced Lord. And if there is such a thing to be true and it is true that the whole contains the lesser than Lord, tonight, in You being the Resurrection, in You also is our healing for which we thank You and praise You for that, everyone present and those not in the wonderful Name of Jesus Christ, our Savior. Go with us now; we give Thee the glory in Jesus' Name. Amen.

Take the Name of Jesus with you.