

Spoken Word no. 68
The Revelation of Jesus Christ
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Let's open our Bibles this morning to **The Book of the Revelation of Jesus Christ 1:1** Notice, John begins writing, *The Revelation of Jesus Christ, which God gave unto him*, (Ok, now, we have to stop here if we are going to understand our Bibles. Notice, the words... *The Revelation of Jesus Christ, which God gave unto him...* So we must know who this him is that God gave this revelation of Jesus Christ? Right? It speaks of the Revelation of Jesus Christ that God gave, we know that much that it is God who gave the revelation, but we need to know who God gave it to....)

Now, the Wuest Translation I think is the best translation for answering this question.

WUEST Revelations 1:1 *The Revelation possessed by Jesus Christ, which God [The Father] gave to Him for the purpose of making known...* Now, let's go back to the King James version to finish our reading of our text...*to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel* (that's a small "a" signifying it is a Messenger sent to John) *unto his servant John: 2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. 3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.*

Now let us pray..."Dear Father can see that this Book of the Revelation of Jesus Christ is Your Book that you gave concerning the Great Revelation that You gave to Your Son Jesus and that He manifested to mankind. We recognize that John is going to relay to us here this Great revelation which was given to him by Your Messenger and how that This Book of the Revelation of Jesus Christ bears witness to Your Word, and the testimony of Your Son Jesus. Help us then Father to understand how that the Revelation of Jesus Christ is Yours, and how that through the testimony of Your Son Jesus this great revelation was made known to your children, for we ask it in Jesus Christ's Name, that name which you gave your firstborn son by inheritance and in which the whole family of heaven is named. Amen."

Now, this Wuest translation was the translation by **Kenneth S. Wuest** called "**The New Testament: An Expanded Translation**". Wuest was a professor of New Testament Greek at Moody Bible Institute in Chicago until his death in 1962. He was a scholar who in his translation of the New Testament, attempted to make the original Greek more accessible to the lay reader by drawing out (in translation) the full variety of possible meanings and translations of the underlying Greek words. www.NationMaster.com/encyclopedia/Kenneth-Wuest

Before I go any further I will read for you one verse from the KJV of **John 1:14 KJV** *"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."*

Now, listen to this same verse from the Wuest Expanded Translation.

John 1:14 Wuest *“And the Word, entering a new mode of existence, became flesh, and lived in a tent [His physical body] among us. And we gazed with attentive and careful regard and spiritual perception at His glory, a glory such as that of a uniquely-begotten Son from the Father, full of grace and truth.”*

So you can see how that God Himself Who is the Word, John 1:1 came down and manifested Himself to mankind in the body of His uniquely born son. Therefore, the wording in its expanded form helps us to better understand the doctrine as we know it and were taught it by William Branham.

Now, then in getting back to our study from the Book of Revelations we see that this Revelation was God’s Revelation, but He made it known first of all to His Uniquely born Son, Jesus Christ, and then to us through the testimony of His Son. Thus the testimony of Jesus Christ is the expression of the hidden thoughts of God since before the foundations of the world.

And as we are taught in **Deuteronomy 29:29** *The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.* So when God revealed Himself to man it was through the testimony of His eldest or first born son, Jesus. And once it became known to Him, it became the revelation of Jesus Christ.

Let me read this again from **The Wuest** translation of **Revelations 1:1** *The Revelation possessed by Jesus Christ, which God [The Father] gave to Him for the purpose of making known...*

Now, the Apostle Paul told us the very same thing in The Epistle he wrote to the Corinthians, **1 Corinthians 2:7** *But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:*

Now in order to better understand this Book of the revelation of Jesus Christ, we should understand what the word revelation mean? The Webster’s dictionary tells us ***the word revelation is:** A revealing or disclosing of something. In pertaining the God, it is God’s disclosure or manifestation to man of Himself and His will. And **the word disclosure means:** to make known.*

Therefore when Brother Branham tells us *"The Bible is the complete revelation of Jesus Christ,"* we know he is telling us, *The Bible is the complete making known of Jesus Christ,"* Now I think we all know what is meant by the word complete. In other words, it is the all of it. There is no more to be added, and there is nothing that can be taken away from. If you do add to it or take from it, you will be changing the understanding of the disclosure, or the making known. The Revelation will be changed. That is why we are warned in the book of Genesis and again in Galatians and finally in the Book of Revelations to leave it the way it was written.

Now, this morning we will take our text from The Book of the **Revelation of Jesus Christ Chapter 22** and **verse 18** through **verse 19** which also coincides with paragraphs 50 to 51 of brother Branham’s sermon, **“The Spoken Word is the Original Seed.”**

50 Now, in the Book of **Revelations** the **22nd chapter** and the **19th verse**, I'd like to read this, **Revelations** the **22nd chapter** and the **19th verse** and see what this says. Let's begin with the **18th verse**. **18 For I testify unto every man...** (Now, remember from Genesis where He spoke the Word. See?) **For I testify to every man...** (That's priest, pope, bishop, state presbyter or whatever.)... **that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book:** What about your dogmas? What about your unscriptural creeds that you're listening to, of all denominations, there's not a one excused.... **if any man shall take away from the words...** (saying it's not the same, you know. See?)... **away... words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things that are written in this book.**

51 Though he be a preacher (see), though he be a church member all of his life, though he be a bishop or a pope, **whosoever shall take one word of this**, just one word... **Do you realize it was one word that Eve doubted that caused all the trouble?** One spoken Word of God, Eve doubted to be the Truth, and it caused every sickness, every disease, every suffering baby, caused every hospital to be built, every operation was ever performed, every death that ever died, for one person to disbelieve one word. There you are.

Oneness 62-0211 P:26 Now, let's think seriously, because we never be able to think anymore after this, after this mortal life is over. Your thinking is now. You cannot choose after this; you must choose now, for this is the day of choosing, making your choice. Now One Word, not a whole Decalogue, just one Word, she questioned God, because it was presented to her in that light that that Word was questionable. **God's Word cannot be questioned; He meant just what He said.** But she questioned it because it was presented to her, "Oh, God surely didn't mean that." But He did mean that. God means every Word He says. And **It doesn't need any private interpretation. It's just the way He said It.** Well, you say, "How do you know about the Bible?" I believe that my God has guided this Bible; He watches over His Word. He knew that atheists and infidels would rise in the last days, so He's watched over It. **This is exactly the way God meant It.** It's the way It's to us now. Now, we must believe It. **One Word off of It, and we lose our fellowship, go off into death, eternal separation from God, ...**

And why would the Apostle Paul warn us of a curse upon those who would take and pervert this Word?

GALATIANS 1:6 *I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any [man] preach any other gospel unto you than that ye have received, let him be accursed.*

In **Revelations Chapter 22: 18-19** I want you to notice the emphasis that Jesus places on the Words... *To add just one word will bring the plagues and cause you to go through the tribulation, and to take away or deny just one Word of this Book will cause you to have your name stricken from the Book of Life.*

I hope you see how important it is to believe every Word of this Book, because after all, if this Book is the complete Revelation of Jesus Christ, Who God is and His relationship with His Son, then to add to it or take from it, you change who God is and you alter the relationship that he had with His first born son.

Now, Brother Branham said, "The Bible is the complete revelation of Jesus Christ." period! He did not say "and whatsoever else you think the Lord is trying to show you. If you have that attitude, then you are none of His. You are the seed of discrepancy, which is serpent's seed. "The Bible is the complete revelation of Jesus Christ period." And you can not add to that revelation, nor can you take away from that Revelation. Let me read to you where he said this. I will give you two quotes so that we have two for a witness.

Christ revealed in His own Word 65-0822M P:36 *So the Bible is the complete revelation of Jesus Christ, and It was wrote by prophets, **Hebrews 1:1**, "In... God, Who in sundry times spake to the fathers by the prophets, in this last day speaks to us through His Son, Jesus Christ," which was the prophets, all of them put together. Jesus was Malachi; Jesus was Jeremiah, Isaiah, Elijah. All that they were, were in Him. And all that you are, and all I am, is in Him: Words, witnesses of the Word. So It is not a book of systems, a code of moral ethics, neither is It a history book, or a book of theology. It is not. But It's the revelation of Jesus Christ: God Himself revealed from Word to flesh. That's what It is. God is the Word, and Jesus being the flesh, It's a revelation how God, the Word, was manifested in human flesh and revealed to us. And that's why He becomes a Son of God. He is a part of God. You understand?*

Future home 64-0802 P:28 *The Bible is the complete revelation of Jesus Christ.*

Token the 64-0308 P:6 *He'll judge the world by the Bible. And the Bible is God's judgment Book, which is the complete revelation of Jesus Christ, that nothing else can be added or anything taken from It; the penalty of doing it, is your name out of the Book of Life. Just stay right in the Book, and pray God to make us part of That.*

Evening messenger 63-0116 P:37 *Every time that a messenger comes, it's always a call back to the Word: never fails. Remember, this is the complete revelation of Jesus Christ; there cannot be nothing added to It or taken from It. It's the complete revelation of Jesus Christ. And the only way that we can ever be sure?... If anything rises among us that's contrary to this revelation, then it's wrong. See? It's back to the Word, and always calling back.*

So you see we must understand the revelation of Jesus Christ from the bible, and anything that is contrary to that revelation is not from God. And we are told in the Book of Revelations, John said, **Revelations 1:1** *The Revelation possessed by Jesus Christ, which God [The Father] gave to Him for the purpose of making known... unto his servant John: 2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.* So we see John here telling us that Jesus Christ, the son of God bore record to the Word of God and made known that Revelation that God gave Him via His own testimony. In other words, Jesus Christ used His testimony to show us the revelation of God to man.

Then what does it mean when we hear brother Branham say, that “***The Bible is the complete revelation of Jesus Christ?***” It tells us that every detail of ***the revelation of Jesus Christ*** must be found in this Bible. There is no other source, there is no other foundation, this Bible alone is the Word of God and the Revelation of Who He is.

Now, if this be so, and I believe that it is so, then how can people claim to believe this Bible and teach a trinity doctrine? And how can they claim to believe this Bible and teach a concept of Unitarianism? Now if he is saying that this Bible is the Revelation of Jesus Christ, he is not talking about Jesus Christ the Son of God, but Jesus Christ, the Father who is God. Because, Jesus Himself said that He had no word of His own, that He depended completely upon the Fathers word.

Further more, John tells us this Revelation was given to Jesus Christ from God, and from Jesus Christ the Son of God to us. ***Revelations 1:1 The Revelation possessed by Jesus Christ, which God [The Father] gave to Him for the purpose of making known... unto his servant John: 2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.***

So John says, I bear witness to the word of God and to the testimony of Jesus Christ concerning the Revelation of Jesus Christ which was given to the Son of God from the Father Himself and in whom it was made known unto us.

Now, I tried to explain this in my sermon called, the Faith of Jesus from Gethsemane to the Cross. In this sermon, I pointed out how brother Branham said, in Gethsemane, God was waiting on His Son Jesus to make up His mind whether he was going to go through with it or not. And further more, I pointed out how Jesus had recognized His role as the first born son who was also ordained before the foundations of the world to be the lamb that was slain. And when Jesus recognized his role as first born, he also recognized his role as the lamb slain, and God was waiting on Him to step into that role so that it could take on flesh.

Brother Branham also taught us that Moses had to step into his role in order for the waters to part.

Conference 60-1125 P:43 Now, Moses cried to the Lord and the Lord said, "Rise up and go forward." And when Moses went right straight and stepped his foot into the water, when that taken place, the Red Sea opened back, and Israel crossed over to a great victory. They had a conference. That's the way we always have to do, is have conferences. Now, I want to speak of another one right quick. There was a conference. There's many of them we could speak of, but let's just not pass this one by. There was a Gethsemane conference one time. When it had to be brought after a victorious life had defeated sickness, defeated everything in the world, He came to Gethsemane, and Father had to check up to see if He really wanted to go through it or not.

So you see the faith that Jesus had was the faith that God had before the foundations of the world and gave to His son, as we read in the Wuest translation of Revelations chapter 1. Because we were taught by Br. Branham that faith is a revelation.

Therefore this Revelation of Jesus Christ that God gave unto his Son is the Faith that God had in His Own Word, and He gave that Faith to His Son and we have received that same faith through the testimony of His Son, and that has brought us into a Oneness with God even as Jesus and His father were one. That is what Jesus prayed to His Father at the very end. **John 17:22** *And the glory (the doxa, the opinion the values, the judgments) which thou gavest me I have given them; that they may be one, even as we are one:*

Therefore, we receive through the testimony of the first born Son that same Faith that God had in His own purpose and plan before the foundations of the world. Therefore, through the revealing of Himself in and through His Son, God unveiled Himself to His children in His entire nature and fullness.

That is why John says, “***I bear witness by the Word of God and the testimony of Jesus Christ***”. Because the testimony of Jesus Christ was Jesus own words declaring his Father’s Word.

That is why he said in **John 14:24** *"The Word which ye hear is not mine, but the Father's which sent Me."*

John 5:30 - 32 *30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. 31 If I bear witness of myself, my witness is not true. 32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.*

Notice Jesus even says that He could not testify on behalf of His own self, in order to prove or vindicate Himself, but He depended upon the Father to vindicate Him.

Again we see in **John 7:16-18** *16 Jesus answered them, and said, My doctrine is not mine, but his that sent me. 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. 18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.*

Here Jesus even tells us that His doctrine is not His own but the Fathers doctrine, and that anyone who is truly called of God will not seek his own glory, but only the glory of the Father.

Again in **John 8:26-29** *26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. 27 They understood not that he spake to them of the Father. 28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. 29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.*

Again I want you to notice that Jesus tells us that His Words, the Words that He speaks, He heard them first from the Father, and it was the Father Who taught them to Jesus.

And then in **John 8:47** Jesus said, *47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.*

Brother Branham then reads from **Hebrews 1:1**: *"God, Who in sundry times spake to the fathers by the prophets, in this last day speaks to us through His Son, Jesus Christ,"* then he says, *"It's the revelation of Jesus Christ: God Himself..... revealed from Word to flesh."* (I hope you caught how He said that. God Himself revealed,... How? From Word to flesh.) Then he said, *"That's what It is. God is the Word, and Jesus being the flesh, It's a revelation how God, the Word, was manifested in human flesh and revealed to us. And that's why He becomes a Son of God. He is a part of God. You understand? Now, He is not... The body is **part of God**, so much that it's a Son. A Son... As a Catholic puts it, eternal Son (and all the rest of the churches), the word don't even make sense. See? There cannot be eternal and then be a son, 'cause a son is something that's begotten from. And the word "eternal"... He cannot be an... He can be a Son, but He cannot be an eternal Son. No, sir. He cannot be an eternal Son. Now, but He is the Son, so much that all the Word that was in Jeremiah, in Moses... And all those Words, like He said, "They speak of Me." All that true Divine revelation of Word was wound up into one human body, and God put flesh around It. That's the reason He was called "Son," reason He refers, "Father." Why, it's just as simple, if you just let God pour it down into your mind. See? God revealed in a body of flesh (Notice.)--revealed from Word unto flesh. That's St. **John 1:14** *"And the Word was made flesh and dwelled among us."**

John 1:1-4, 14 Now what is brother Branham pointing to when he quotes from Heb 1:1-2] Notice Scofield says, it is not by His Son, but rather, *"In Son hath He spoken to us."* Now who has spoken to us **IN** Son? That is the real question. Who has spoken to us **IN** Son? Who? God has spoken to us In Son.

Now you may ask, what is the difference between by Son and in Son? There is a lot of difference. The literal translation of **Hebrews 1:1** reads, *"God Who in many times and in many ways spoke to our fathers in many distinct messages and by various methods in the person of the Prophets, has in these last days spoken unto us in the person of His Son."* To say that God has spoken to us simply by His Son leaves us with the impression that the Son perhaps was given a message from God to deliver to us, or that the Son was not in any way connected to that Message that He gave except that He was the deliverer of that message. Just as we think when we hear that God spoke to us by the Prophets. But the real translation is not by the prophets but in the Prophet God has spoken and now In Christ He speaks. Christ is all that the prophets were, combined together. Each of the prophets brought forth a portion of what He was and together as a whole they brought out the complete revelation of Jesus Christ.

Now remember, Jesus said *"the Words that I speak they are not my own, but the Father's which sent me"*.

And remember also that in these words are Life as Jesus said in **John 6:63b** *The words that I speak unto you, they are spirit, and they are life.* And where does this Life come from? We find the answer in **John 5: 26** *For as the Father hath life in himself; so hath he given to the Son to have life in himself;* So we see the life comes from the Father. Then we see that even Jesus, God's Son depended on the Father to quicken Him and give Him life.

That's **1 Peter 3:18** *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: Jesus the Son of God was quickened by God to Life.*

Romans 4: 16 - 5:16 *16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, 17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. 18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. 19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: 20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21 And being fully persuaded that, what he had promised, he was able also to perform. 22 And therefore it was imputed to him for righteousness. 23 Now it was not written for his sake alone, that it was imputed to him; 24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; 25 Who was delivered for our offences, and was raised again for our justification.*

Chapter 5:1 *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. 6 For when we were yet without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. 11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. 12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 13 (For until the law sin was in the world: but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.*

I want you to notice that not only was it God who raised Jesus from the dead and gave Life to Him, but we have our access to God through this Faith that Jesus was given by His Father. This Faith He received from His Father, made it possible for us to receive this same resurrection power in our mortal bodies. And so here we see that the manifesting of the Word of God in a body of flesh is the complete Revelation of Godhood. God life first coming forth from the Father and then down into His first born Son and then from there into sons.(plural)

John 5:19-25 *Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. 21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. 22 For the Father judgeth no man, but hath committed all judgment unto the Son: 23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. 24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. 25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.*

And so we see that not only is the Bible the Revelation of the Father, but when God brought forth an only begotten Son, that Word which was manifested in a veil of human flesh was no different that this Bible when it comes to revealing the Father. And so we see that the Word of God is God and The Word manifested is God. It is not two God's. But The Word is God no matter what form or manifestation it takes on. God is God and He veils himself to man many times through man. Yet when He takes upon Him this veil of flesh He is no less God than He is otherwise. God is God period!

And so we hear Brother Branham tell us: *It's the revelation of Jesus Christ: God Himself revealed from Word to flesh. That's what It is. God is the Word, rather, and Jesus being the flesh, It's a revelation how God, the Word, was manifested in human flesh and revealed to us. And that's why He becomes a Son of God. He is a part of God. You understand? And all those Words, like He said, "They speak of Me." All that true Divine revelation of Word was wound up into one human body, and God put flesh around It. ...God revealed in a body of flesh (Notice.)--revealed from Word unto flesh. That's St. John 1:14: "And the Word was made flesh and dwelled among us."*

Now this brings us to the fact that Jesus and the Father are two different persons, with two different personalities. The Son is not God the Son, He is the Son of God. The Father is not the Son, but in the Son the Father dwelt. Now was it the Father in Him that Dwelt in the Son? Or was it the Godhead that dwelt in the Son? And remember, Webster tells us the Word Godhead is actually a Word which means Godhood. And we know that the word hood means the state or condition of being. So Godhood is the state or condition of being God, just as boyhood is the state or condition of being a boy.

2 Peter 1:15-21 *15 Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance. 16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. 18 And this voice which came from heaven we heard, when we were with him in the holy mount. 19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: 20 Knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*

Here Peter tells us the Word is made more sure because not only did God say it in this Book, but He also brought to pass what He said, making the Interpretation of that Word so clear as to make any mis-interpretation of it a willful act of disobedience.

Jesus told us Himself in **Matt 13: 10-17** That the Revealing of the Word is not for every body. And if the Word revealed is not for every body, neither is the Revelation of Jesus Christ, for He is the Word which is **John 1:1**

Numbers 12: 6-14 *6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. 7 My servant Moses is not so, who is faithful in all mine house. 8 With him will I speak mouth to mouth, even apparently, and **not in dark speeches**; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?*

Notice, God said, I will not send a prophet with dark speeches. He's not going to come with double talk, it won't be an enigma, It will not be something to guess at. No, he will come with My Words, and they will line up from the front cover of my book all the way to the back cover of my book. They will be the same from Genesis to Revelations. So there will be no mistaken what he says. And so if you add one word you got the plagues, and if you take away one word, it shows that you didn't have representation from the beginning. Brother Branham did not come teaching a Unitarian understanding of the Godhood of God. Neither did he come to teach a Trinitarian theology. He came with the testimony of Jesus Christ upon His lips, and I have gone around the world proving that what he taught runs from Genesis to Revelations, and if you don't like what is being taught then I feel sorry for you, because you are blinded to what God taught through His Son Jesus Christ.

Deuteronomy 4:36 *Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.* Then whose voice is it that we hear in this day if He said, in this last days He will speak in Son. It is still the Voice of God Himself. Who descended with a Shout? The Father of Glory. God Himself has descended with a Shout, a Message to get us ready for adoption.

And we are warned in Scripture that when God comes again we had better hear what he has to say. **Hebrews 12:25-26** *See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: 26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.*

1 Thessalonians 4: 15-16 *14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:*

And **Revelations 10: 1-7** which tells us that the Lord who *cried with a loud voice, as when a lion roareth:* is **Amos 3: 6-8** the voice of God. *6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done it? 7 Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets. 8 The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?*

2 Peter 1: 16 *For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. 18 And this voice which came from heaven we heard, when we were with him in the holy mount. 19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: 20 Knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*

So how do we have a Word made more sure? Because God not only spoke it, but came into what he spoke and manifested Himself to the world through the veil of His dear Son.

Therefore if the Bible is the complete revelation of Jesus Christ, then to take one word away presents to you a different Jesus, and you get the plagues. To take one word away from this Bible, takes away from the revelation of Jesus Christ, and your name will be taken out of the book of Life. Why? Because to add to or take away you are introducing a different Jesus. That is why Paul said, You have changed what I teach, therefore, you are cursed with a curse.

And what happens when people put up with the gospel of a different nature? They get a spirit with a different nature than the Holy Spirit. And what kind of Spirit would that be? Paul told us in Galatians 1, they get a perverted spirit. Let me read it to you once more from the Translation called the Message.

Galatians 1:6 The Message: 6-9 *I can't believe your fickleness—how easily you have turned traitor to him who called you by the grace of Christ by embracing a variant message! It is not a minor variation, you know; it is completely other, an alien message, a no-message, a lie about God. Those who are provoking this agitation among you are turning the Message of Christ on its head. Let me be blunt: If one of us—even if an angel from heaven!—were to preach something other than what we preached originally, let him be cursed. I said it once; I'll say it again: If anyone, regardless of reputation or credentials, preaches something other than what you received originally, let him be cursed.* 10-12 *Do you think I speak this strongly in order to manipulate crowds? Or curry favor with God? Or get popular applause? If my goal was popularity, I wouldn't bother being Christ's slave. Know this—I am most emphatic here, friends—this great Message I delivered to you is not mere human optimism. I didn't receive it through the traditions, and I wasn't taught it in some school. I got it straight from God, received the Message directly from Jesus Christ.*

And finally in closing let me read again from **2 Corinthians 11-13** from the translation called *The Message*, for I can identify with Paul very much in what he is saying here.

2 Corinthians 11:1-3 *Will you put up with a little foolish aside from me? Please, just for a moment. The thing that has me so upset is that I care about you so much—this is the passion of God burning inside me! I promised your hand in marriage to Christ, presented you as a pure virgin to her husband. And now I'm afraid that exactly as the Serpent seduced Eve with his smooth speech, you are being lured away from the simple purity of your love for Christ.* 4-6 *It seems that if someone shows up preaching quite another Jesus than we preached, a different spirit, a different message, you put up with him quite nicely. But if you put up with these big-shot "apostles," why can't you put up with simple me? I'm as good as they are. It's true that I don't have their voice, haven't mastered that smooth eloquence that impresses you so much. But when I do open my mouth, I at least know what I'm talking about. We haven't kept anything back. We let you in on everything.* 7-12 *I wonder, did I make a bad mistake in proclaiming God's Message to you without asking for something in return, serving you free of charge so that you wouldn't be inconvenienced by me? It turns out that the other churches paid my way so that you could have a free ride. Not once during the time I lived among you did anyone have to lift a finger to help me out. My needs were always supplied by the believers from Macedonia province. I was careful never to be a burden to you, and I never will be, you can count on it. With Christ as my witness, it's a point of honor with me, and I'm not going to keep it quiet just to protect you from what the neighbors will think. It's not that I don't love you; God knows I do. I'm just trying to keep things open and honest between us.* 12-15 *And I'm not changing my position on this. I'd die before taking your money. I'm giving nobody grounds for lumping me in with those money-grubbing "preachers," vaunting themselves as something special. They're a sorry bunch—pseudo-apostles, lying preachers, crooked workers—posing as Christ's agents but sham to the core. And no wonder! Satan does it all the time, dressing up as a beautiful angel of light. So it shouldn't surprise us when his servants masquerade as servants of God. But they're not getting by with anything. They'll pay for it in the end.*

16-21 Let me come back to where I started—and don't hold it against me if I continue to sound a little foolish. Or if you'd rather, just accept that I am a fool and let me rant on a little. I didn't learn this kind of talk from Christ. Oh, no, it's a bad habit I picked up from the three-ring preachers that are so popular these days. Since you sit there in the judgment seat observing all these shenanigans, you can afford to humor an occasional fool who happens along. You have such admirable tolerance for impostors who rob your freedom, rip you off, steal you blind, put you down—even slap your face! I shouldn't admit it to you, but our stomachs aren't strong enough to tolerate that kind of stuff. 21-23 Since you admire the egomaniacs of the pulpit so much (remember, this is your old friend, the fool, talking), let me try my hand at it. Do they brag of being Hebrews, Israelites, the pure race of Abraham? I'm their match. Are they servants of Christ? I can go them one better. (I can't believe I'm saying these things. It's crazy to talk this way! But I started, and I'm going to finish.) 23-27 I've worked much harder, been jailed more often, beaten up more times than I can count, and at death's door time after time. I've been flogged five times with the Jews' thirty-nine lashes, beaten by Roman rods three times, pummeled with rocks once. I've been shipwrecked three times, and immersed in the open sea for a night and a day. In hard traveling year in and year out, I've had to ford rivers, fend off robbers, struggle with friends, struggle with foes. I've been at risk in the city, at risk in the country, endangered by desert sun and sea storm, and betrayed by those I thought were my brothers. I've known drudgery and hard labor, many a long and lonely night without sleep, many a missed meal, blasted by the cold, naked to the weather. 28-29 And that's not the half of it, when you throw in the daily pressures and anxieties of all the churches. When someone gets to the end of his rope, I feel the desperation in my bones. When someone is duped into sin, an angry fire burns in my gut. 30-33 If I have to "brag" about myself, I'll brag about the humiliations that make me like Jesus. The eternal and blessed God and Father of our Master Jesus knows I'm not lying. Remember the time I was in Damascus and the governor of King Aretas posted guards at the city gates to arrest me? I crawled through a window in the wall, was let down in a basket, and had to run for my life.

12 1-5 You've forced me to talk this way, and I do it against my better judgment. But now that we're at it, I may as well bring up the matter of visions and revelations that God gave me. For instance, I know a man who, fourteen years ago, was seized by Christ and swept in ecstasy to the heights of heaven. I really don't know if this took place in the body or out of it; only God knows. I also know that this man was hijacked into paradise—again, whether in or out of the body, I don't know; God knows. There he heard the unspeakable spoken, but was forbidden to tell what he heard. This is the man I want to talk about. But about myself, I'm not saying another word apart from the humiliations. 6 If I had a mind to brag a little, I could probably do it without looking ridiculous, and I'd still be speaking plain truth all the way. But I'll spare you. I don't want anyone imagining me as anything other than the fool you'd encounter if you saw me on the street or heard me talk.

Let us bow our heads in prayer...