This morning we will go back again and read from paragraph 126 of brother Branham’s sermon *The Unveiling of God* where he said, “*What if you just said the Word, and the Word don't work? What good would the Sword be here and say It can't rip and It won't rip? But when you lay that Sword of God up there and watch her rip, (it’s because) she's held by an ordained hand sent to do so. See, rips it open, and there He is. There it shows God plainly in view, the great Jehovah. That is His Word made manifest, the portion that's promised to the day. Do you get it? See? When the Sword (he’s referring to the Word) promised of today, in this day, what's supposed to be, and God takes His Sword and rips down the denominational veil, and pulls it back, and manifests Himself, and shows that He's there. Still that same Pillar of Fire... Notice, that is the Word made manifest for today's promises.\(^\)”

127 “We see It as did Peter when he said to, "Lord, to whom would we go after seeing this?" *Where would we go?* What church could we join, when we're born in one? See? What could you... *What denomination could you join after knowing this Truth* (See?), *when they every one deny it; every one of them, I haven't got a one that'll say a good thing for it*. That's right. That's right.”

128 “I started off on these trips down here, where forty-two churches in one place was a sponsor, when I got there I had none.\(^\)”

Now, listen, and here me good. That is fraud to lure a man to bring a crowd and then when the man arrives you won’t let him speak. That happened to me in Zimbabwe. They used me to rent the tent that seated 1,200, not cheap. They used me to buy food to feed 1,200 for three days. I was promised two a day sermons for three days. That was the lure. And then when I got there, after I preached my first sermon I was told the schedule was changed and I would not be speaking again. I dusted my feet and Zimbabwe has gone into drought since. The rain they refused is the doctrine of God, and the rain physical has been so little that they say it is the worst in 100 years.

Br. Vayle told me that He and brother Branham went to New York to hold meetings there. The ministers in New York used brother Branham’s name on their billboards to get the people to come, but when he arrived they never called him out to preach. These men are scoundrels. They are men of the cloth they say, but they are just users of the cloth to shear the sheep. And they will all go to hell because of it.

So brother Branham makes this trip down there because he is told there are 42 churches sponsoring the meetings. That means 42 churches had agreed to split the cost of holding the meetings, and yet by the time he got there every one of those churches backed out and bailed on him.

Why? Because the Veil had been lifted off the Word, my brothers and sisters, and God stood there in the fullness of His Word and they rejected *God the Word.*
And look how he says they did it. “Every one said, "He believes in eternal security."

You know what that is? Its Gossip. And It’s lies. It’s a lie made up to keep the people away as Jesus said the Pharisees would do in Matthew 23:13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Jesus calls them hypocrites which means play actors, which means they are frauds. Because they dress and talk as though they are entering but they are not and when someone comes along who wishes to enter they keep them also away from entering by the lives that they live.

From the version called The Message 13 we read, “I’ve had it with you! You’re hopeless, you religion scholars, you Pharisees! Frauds! Your lives are roadblocks to God’s kingdom. You refuse to enter, and you won’t let anyone else in either.”

So by their gossip saying Brother Branham “believes in eternal security", which there is a truth to eternal security but not as some teach it. And so what did that do? It kept people from wanting to attend his meeting, and prevented some churches from sponsoring his meeting. So he said, “That left the legalists out.”

Then he adds, One said, "He baptizes in Jesus' Name." That lets all the rest of them out.

In other words, they know if they say things a certain way, it will keep those who have trouble with that certain way from going. So to me that is targeting gossip for a result. And that result is to prevent some who would attend from attending.

Then he says, “See? One of them said, "He believes in the serpent's seed. The serpent has no seed." That let...

Well, he didn’t say it but I will. That was said to besmirch God’s prophet, because they way they present the serpent seed is considered a white racists doctrine by many. But that is only to people who refuse to study the Word of God for themselves.

But then brother Branham says, “The Bible said, "I'll put enmity between her seed and the serpent's seed." See? See that it... The veil's been lifted off of the Word. See? That's right. It's revealed to babes. It's lifted; they see it. And will be as once said... That's right. Then it will be as once said, "When you see..." When this veil is took off of the Word, the traditions is taken off the Word, as Jesus once said, "When you see Me, you see the Father." See? God and His Word is One. Now you understand? When the Word is manifested, what is It? See?”

Now, listen closely to what I am going to tell you next. Because in the middle of the night Friday night, The Holy Spirit spoke to me and told me to show the people how they get One Lord and One Christ mixed up with two. He told me to show How the One Lord came to the vessel of His Son by One Spirit, One Anointing, One Christ, and anointed that vessel with that One Spirit.

Peter talks of it in Acts chapter 2. So let’s pick up at what he says to these people on the day of Pentecost. Because they saw the Spirit of God upon a people and it made the people act different from what they had ever seen before.
I want to show you how that Jesus Christ the son of God came into this world with a portion of God life in him. But at the age of thirty years old John saw the Spirit of God coming down from heaven and coming to rest upon the son of God and then remain upon him. And Jesus never did have the fullness of the Godhead or Godhood of God in him until after His baptism in the river Jordan.

Now, many people believe that the child Jesus that was born was somehow God that was born in that manger. If that were so then that would make him the One True God and also the One True Lord that had a beginning.

Then that would mean that he already had the fullness of the Godhead bodily at birth. Because after all, as the Oneness theology would have you to believe, that Baby was Jehovah Himself that was born in that manger.

They say the angel called him Emmanuel which by interpretation means God with us. Then I must ask you when the child laid in the manger, who was it that brought the shepherds to see him?

At two years old, then Who was it that brought the Wise men to see him?

When Paul saw that same Pillar of Fire, he called it Lord.

When the child grew and was seen in the Temple debating with the Priests concerning scripture, and when His parents found him in the Temple, he said, “don’t you know I must be about my Father’s business?”

God’s prophet to this end time said, that this twelve year old boy was just a boy, and that God had not yet entered into him at that time. He then went on to say that God entered his son at the river Jordan when John saw the Spirit of God descending like a dove and entered his son.

Now, if that boy that was born was God, then is this Pillar of Fire another God? You see where you end up going when you get your theology all messed up and look at the vessel instead of the One God, the One Lord, the One Christ the one Anointer who uses that vessel and anoints that vessel for service.

The Pillar of Fire that came down was God Himself, and John saw Him settle down upon Jesus the man, the son of God, and enter into Jesus the man, the son of God. John said, “I saw the Spirit of God come down upon His son, and remain on Him. What did John see? It was that Light, and God is light.

Not another light. That same Light that is God. That Light that John saw come down was the same Light that Paul saw come down and speak to Him. That said, “I am Jesus whom you are persecuting.” It is the same Light that Moses saw come down with a Message, and it is the same Light that William Branham saw come down in this hour with a Message.

And it is the same light John saw coming down and he spoke of what he saw. And Peter tells us this in the book of Acts.
Acts 2:22  Ye men of Israel, hear these words; Jesus of Nazareth, a man (now don’t forget what Peter Calls him, he says he is a man. A man. A man. Not a God come down. A man that was born.) Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Jesus of Nazareth, a MAN approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know

So Peter says, this man that God approved of among you, this man that God vindicated among you with signs and wonders and miracles that God did through him. So no where does Peter say here that Jesus was anything but a man that God approved and backed up with signs and wonders. A MAN, not a God that God approved of. Not a God that God vindicated. But a MAN that God vindicated.

Now, let’s read on what else Peter says here. 23 Him, (Who? The MAN) being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Who did he say they had slain? The MAN, the MAN, the MAN.

Then watch what Peter says next about The MAN. 24 Whom (WHO”? He’s talking about the MAN that was slain. It is him WHOM) God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

So had God not raised up the MAN Jesus, he would not have raised up at all. Notice that in all he says so far it is not the MAN that has done anything. It has been God WHO did the miracles, to back up the MAN to show the MAN was approved of HIM, and it was God who did the signs and wonders to vindicate the MAN. So we see it is all about God, God, God.

25 For David speaketh concerning him, (the MAN as though the MAN would say) I foresaw the Lord always before my face, for he (The One Lord, that word is “Jehovah”) is on my right hand, that I should not be moved: 26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27 Because thou wilt not leave my soul (the MAN’s) soul in hell, neither wilt thou suffer thine Holy One (the Holy MAN, the Anointed MAN) to see corruption.

Look, David is in the Spirit prophesying what Jesus the son of God would go through.

28 Thou hast made known to me (the MAN) the ways of life; thou shalt make me (the MAN) full of joy with thy countenance.

So by this time you should see that Jesus the MAN was not God but he was the chosen MAN, He was the chosen vessel that God used to express His Spirit through. That is perfectly what Peter is telling us here.

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

Now, notice that Peter is telling us that the soul of the MAN would not be left in hell, but that according to the flesh he would raise up Christ to sit on the throne. Now, Christ is not flesh. Christ is the anointer himself. If you look up the Greek here you will see that it is not
just the word Christos, but the symbol ho ho hey which refers to the definite article the before the word Christos. Meaning not just the word Christ but by inference The Christ. “The Anointer” So through the instrument of the vessel God the only Christ, the only anointed would sit upon the thrown of David using the flesh of David’s son.

So peter says, **31 He** (meaning David) seeing this beforehand spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. So through the instrumentality of the anointing, of the great anointer God would ensure that the sould and flesh of Jesus the MAN would be raised up. Notice ie: **32 This Jesus hath God raised up, whereof we all are witnesses.**

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

“In other words” Peter tells them, “what you are now seeing in action is that which had been shut up in Jesus the MAN, but was shed upon Calvary to come back upon the rest of sons.

**34 For it is not David that is ascended into the heavens: but he saith himself, The LORD (Elohim) said unto my Lord (adonai or master), Sit thou on my right hand,**

**35 Until I make thy foes thy footstool.**

You see, David in the Psalm never mentioned the words the Lord said unto my Lord. He used the words “Elohim said unto my master” Sit thou on my right hand,

**35 Until I make thy foes thy footstool.**

**36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, (the MAN) whom ye have crucified, both Lord and Christ.**

**37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles,** Men and brethren, what shall we do?

Now, if God, who is Elohim, the creator of all things, made Jesus “Lord”, and there is only “One Lord” according to Moses, Jesus, Paul, and William Branham. Then we must ask ourselves how did God make Him Lord. And in the same way, If God made Jesus Christ, then how did He make him Christ.

And as I said before the same way God made Jesus Lord is the same way He made him The Christ. And that is by entering into the Vessel of the son, and making that vessel his own abode, his own house. And that means that the One Lord, who is the Anointer anointed that vessel with His own self to make it now the One Lords body and the One Christ’s anointed vessel.

**Ephesians 4:4** There is one body, and one Spirit, even as ye are called in one hope of your calling; **5 One Lord, one faith, one baptism, 6 One God and by implication One Father of all, who is above all, and through all, and in you all.**

Therefore God who is the Christ, does not make a second Christ when he entered Jesus, and a third Christ when he entered the next son, and the a fourth Christ when he enters the fifth son etc.
Because what Paul is telling us here is that it matters not how many vessels we are looking at, There is only One Lord, One God who is the Father of all, and who is above all, and through all, and in you all.

Now, as brother Branham said all that was in God he poured into Jesus and all that was in Jesus was poured into the church. Now where they go into error is when they look at the vessel, and not the one spirit that all are baptized with.

1 Corinthians 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Now, if I could illustrate this by using three vessels, I would do it this way, We have three glasses of water and only one is full of water. We then take that vessel which represents the father and pour into the son until he is full. Now, where they get this wrong is they actually empty out the father until the father no longer has any water in him. The water represents Spirit. To do this correctly we would not have two full vessels full of water or spirit. Then all that was in Christ he poured into the church we would not have three full vessels. But get your eyes off the vessels, because it is not about the vessel, it is about the water, the spirit. “by one Spirit are we all baptized into one body”.

And when you go to teaching Two Lords, you break the Scripture that says one Lord, One Spirit, One Christ, One God who is Father of all and in all.

Now, getting back to what brother Branham is telling us here in The Unveiling of God we pick up at pp. 129 where he quotes Jesus, “Jesus said, "Search the Scriptures, you think you have... You believe in God, believe also in Me. If I do not the works of My Father, then don't believe Me. But if I do do the works, I and My Father are One. When you see Me, you have seen the Father."And when you see the Word made manifest, you see the Father God, because the Word is the Father; the Word is God. And the Word made manifest is God Himself taking His Own Word and manifesting It among believers. Nothing can make It live but believers, just believers. It's not... It won't...

Jesus is saying when you see me you see the Father because he is not talking about seeing his vessel, but the actions of the One Spirit which is the Word.

From his sermon Show us the Father It'll Satisfy 56-0422 E-36 brother Branham said, “Now, it's many times it's been said that no man can see God at anytime, the Bible said so. But the only begotten of the Father has declared Him. Philip, here was very inquisitive; he wanted to see the Father. Says here He said, "I've been so long with you, Philip, and you don't know Me?" Said, "When you see Me you see My Father." In other words, you see the Father express Himself through the Son. Him and the Father were one in the sense that His Father was dwelling in Him, not Him doing the works; He was a Son, Himself, the immortal, virgin born, Son of God. And then in Him was dwelling the God the Father, expressing Himself to the world, His attitude towards the people. See? Well, that's how Christ and God were one. God was in Christ reconciling the world to Himself. Now, He said, "When you see Me, you see the Father, and why do you say, 'Show us the Father?'"
Again from his sermon Palmerworm Locust Caterpillar 59-0823 140 brother Branham said, “God Almighty, the Father, dwelt in Him. At the day of the baptism, when He received the Holy Ghost on the day when John baptized Him, John said, “I beheld and saw the Spirit of God like a Dove descending from heaven, and a Voice saying, 'This is My beloved Son in Whom I'm pleased to dwell in.” Jesus said that God was with Him, “I and My Father are One. My Father dwells in Me.” Not Jesus, (I’d like to add here, not Jesus the vessel) and being one with God; (that would make two as in two Lords. Then br. Branham quotes Paul here) but God was in Christ, reconciling the world to Himself. 143 And you Oneness brethren, many of you get off the wrong track when you try to think that God is one like your finger is one. He can't be His Own Father. He can't be.

So although there are more than one Vessel, yet it is not the vessel we look at but the One True God who is the One Lord, the One Christ, the One Spirit that we must look at to understand the Godhead.

Paul said in 1 Corinthians 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

And Paul also said in Romans 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Now, I want to show you the hypocritical nature of those who preach against what we stand for in one simple prayer that Jesus preached.

In John 17:11 ¶ And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. And how is it that we might be One even as which means in the same manner as Jesus and His Father were One?

Jesus said, John 17:14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. Jesus tells us we become One with God through the same Word that He became One With God.

John 17:20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their word: 21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory (doxa the opinions, values, and judgments) which thou gavest me I have given them; (in order that) they may be one, even (in the same way) as we are one:

Therefore it is very apparent that we become one by receiving the same Word which bring us into the same Glory or same mind as the Father. And the glory (the doxa, the opinions, values and judgments) which thou gavest me I have given them; (in order) that they may be one, even as we are one:

And never forget when we speak of the Word of God Jesus himself said, “My words they are Spirit and Life.” So the measure of the Word is the measure of the Spirit.
From his sermon Harvest Time 641212 87 034 brother Branham said, “Jesus said, "That they might be one. Father, as You and I are one." Not for some man to be over something, it never will work; one denomination wants to take over the other, and one man over the other. But that you might be one with God, like Christ and God was one; that's what the prayer is. That... He was the Word, and Jesus prayed that we might be the Word, reflecting Him. That's His prayer to be answered. See how Satan scruples it up in the carnal mind? But that wasn't Jesus' prayer, at all, that we might all congregate together and all have a certain creed and so forth. Every time they do it, they go further and further from God. He wants us to be one with God, and God is the Word. Each individual in his heart must be that one with God.

Now in getting back to The Unveiling of God, we pick up at pp. 130 You can take wheat and plant it in a different kind of a soil; it'll never grow. But what? It's got to have certain fertilizer in the ground to raise wheat. And if there is no, if the fertilizer in the ground isn't, the wheat isn't germitized to that fertilizer, it'll never grow. So no matter where the Word falls, if It doesn't fall in the right kind of a heart...Jesus said so, "Some fell by the wayside, upon stony ground, and the fowls of the air come and fed on it." And then He said, "Some fell into thorns and thistles, which raised up and choked out right away," traditions, denominations, cares of the world choked It. But said, "Some went over into good ground and brought forth a hundredfold," said, "that's the Kingdom of God." It's the same thing. See? Some will not believe at all. Some will believe for a little while. Like the disciples, they followed Him, many of them, the seventy followed Him for years, to find out, about a year and a half or two years, just to find out if they could find something in Him, like some way He had some power to do these things, or like a rabbit foot, a magician of some sort, what He could do to produce these things, how He could know what was in the people's heart, and what they were thinking. And they finally found out that He said that He come down from heaven, He was the Word Himself. And when they did, that was too much for them, they said, "No man can understand this." And they walked away from Him. That's those who fell among thorns.

131 It brings back to the same thing, in every congregation, you have make-believers, unbelievers, and believers. It's been in every congregation. You find them all the time. Some of them make out like they're believers; that's the worst of type. And then they have those who are actually unbelievers; he won't bother you; he'll just walk away and shake his head. But those who make-believe, say they're believers, that's the kind you have to watch, is those make-believers. And then there's some genuine believers. See them three there? There was the unbelievers. As soon as He said, "Eat the flesh of the Son of man," oh, man, that was it. The other one was make-believers. They stayed till (just like Judas did) right up to the end. But then the real believers, they couldn't explain it, but they believed it anyhow. They went on through.

132 The veil, tradition of unbelievers, taken away, you see God. When the veil of traditions has been removed, you can see that God is still God of His Word. He still keeps His Word. He's the God, Author of His Word that is hid behind skin veils to others. Yes, that is right. To those who cannot go behind the veil, He's still behind skin veils.
Notice, then we become part of Him, as you are the veil that veils Him. You are part of Him, as long as Christ is in you, as (the same way) Christ was of God. Because God was in Him, made Him God. And as Christ is in you, the hope of glory, you become part of Christ. "He that believeth on Me, the works that I do shall he also." See? You become part of Christ as long as Christ is hid in you. Then it's veiled to the unbeliever, but you know He is in you. You're templing Christ that's behind the veil, the skin. Then we become behind... Because of this veil... The veil again, in human flesh, hides God the Word from the unbeliever.

Now, then if what he says is true and we have no reason to doubt anything he tells us because of vindication, then he says “in the same way God was in him making him God, then God in you makes you part of Him. “You are part of Him, as long as Christ is in you, as (the same way) Christ was of God…. You become part of Christ as long as Christ is hid in you…. You're templing Christ, …

Now, just because God is in you as He was in Jesus does not make you Lord and Christ. And neither did it make the vessel of Jesus another Lord and another Christ. It was the Life of the Anointer, the Word Himself that entered in Jesus that was the One Lord and one anointer Christ. The anointing upon the vessel did not make it another Lord and another Christ. It was the same Lord and the same Christ housed in a vessel.

And brother Branham drives this home with us as well.

In pp. 134 As it is written (See?), written, "You are written epistles," the Bible said. Now, what is "epistle"? Is "a written word." And you are the written... Other words, you read it like this; you... he'd say, "You are written epistles," or, "You are the Word that has been written, made manifest." Nothing can be added to it. You can't say, "I'm a written epistle," and living some other kind of a something but what This has already wrote, because nothing can be added or taken away.

Now, I’m going to skip up to paragraph 138 to keep his continuity of thought here, and then we will look at the paragraphs in between down the road. But notice in pp 138 he continues here with this thought saying, "Ye are written epistles, read of all men," or, "You are our..." Translate that, turn it around this way (See?), just turn It around, "You are epistles that has been written," 'cause you can't add nothing to It, "that's read of all men." "Manifested Word of God," in other words. And Peter and John, to show it, when they went up there, they perceived they were ignorant and unlearned; they had no education, but they taken notice they'd been with Jesus. See? They were ignorant and unlearned, but they were written epistles (See?), read that they had been with Jesus, 'cause Jesus was manifesting Himself through them, Christ veiled in their flesh, manifested, made alive, like He was in Moses.

Notice Christ manifested in Their flesh, yet that did not make two Christ’s. Why? Because it is the same Spirit that is doing it. Just as Jesus saying in John 5:19 that the son can do nothing but whatsoever the father doeth the son doeth also, does not make Jesus the son of God, God the Father. But it made him one with the Father.
If I have a pitcher of water and fill each of your glassed with the water from the pitcher, it does not make your glass of water the pitcher. But it is the same water in your glass that is in your glass.

Like brother Branham illustrates the water in the ocean. Potentially it is all the same and has the same elements in it as the rest of the ocean.

That is why the Apostle Paul said in *Galatians 2:20* *I am crucified with Christ, nevertheless I am alive, I am living, yet it is not I that is living, but it is Christ that is living in me*, (yet if Christ is living in Me, that does not make me another Christ, it is the same Christ, the same anointing, the same Spirit the same Life) *and the Life I am now living in this flesh, I am living by the faith of the Son of God*, by the same faith, the same revelation that he lived by which revelation is that “I am the Son of God”. I am the written Epistle, I am the written Word expressed and manifested for this day.

Let us bow our heads in prayer.