

#62 God the only Revealer of Divine Truth

1 This morning I would like to re-look at paragraph 153 and then move ahead to paragraph 158 because brother Branham makes the same point in both. Now, Wednesday night we traveled a lot in this sermon, from paragraph 151 through 157 because there was a lot of what he said that fell on the same theme running the life of Elijah and Paul who both had many mighty acts of God in their ministry, which of course is the same as what we saw in William Branham this hour as well.

2 But we also looked at the relationship of Elijah with Elisha, and saw how the very same acts took place in both men, because what Elisha saw Elijah do, he was not hesitant to do the same. He did not put his head down in shame and said wow, no man could do what I saw that man do. No, rather he was kind of bold, and when Elijah crossed the river Jordan and then was caught up to meet the Lord in the air, before that catching up he asked Elisha if he watched him go up, he could have whatever he asked for, and Elisha being a humble farmer, he only asked for a double portion of what Elijah had.

3 That was quite a bold request coming from such a humble man, but this man, look at his nature. It was not as refined as Elijah. He kind of showed the zeal of a young convert to Christ, yet he had a boldness like no other man in this Great Book called the Bible.

Whereas Elijah could stand against the armies of Israel and strike them down by the power of God, yet then run from the threat of an evil woman Jezebel, Elisha stood strong bringing the entire Syrian army right into the camp of Israel to be surrounded by them. And was responsible for Jezebel being thrown to the dogs to fulfill the prophecy of Elijah.

4 He watched every move, motive and objective of Elijah his mentor and had such great confidence in the power of God and the character of God that God would keep His Word no matter what the poor judgment the man of God might have.

5 One day I would like to take a study to show you a comparison of the great men of God through the ages and show the miracles that God did in each man's ministry so that you can see that God is the same and changes not. And when each of these men met the circumstances head on the same way and went to God, God's answer was always the same, yesterday, today and forever.

6 As an example, Elijah, Elisha, Martin of Tours, and William Branham all laid themselves on a dead man, hands on hands, mouth on mouth, etc, and those dead men came back to life. We could learn a lot by understanding how each man saw what God had done in the ministry of men of God before them, and they just acted out the same as that man of God did, and God honored their acting out the same as those men did, so in essence what was done yesterday, they did today that we might do so forever. Now, lest you think as some people I am trying to show you that we can all be prophets, you are grossly mistaken. I have never taught that, but I do teach that the works of Christ will be in His church and if they are not in that church that church is not of God.

7 But to be a prophet is totally of God's choosing. A prophet of God is chosen by God to bring the word of the Lord to a chosen people of God to hear that Word, receive that Word and then act upon that word.

8 Brother Branham said in his sermon, Christ is Revealed in his own Word pp. 114 There's many tried to impersonate them prophets, like priests or so forth. And what do they do? Just messed up; that's all. They couldn't do it, 'cause God had selected the man for the age, and selected the message, and even the nature of the man and what would go over in that age--what He could put over, how He could... With the nature of that certain man, He could blind the eyes of others. The words that that man would say, the way he acted, would blind others and open other's eyes. See? He dressed the man in the type of dress that he was, the nature, the ambition, and everything, just the way he had to be, just perfectly selected for that certain people that He'd call for that certain age. While others would stand, and look at him, and say, "Well I can't... There's... I can't..." See, they were blinded.

9

10 In these two paragraphs we see brother Branham make the same statement twice. And since two is a witness, let me read first these two paragraphs, and then we will begin our study through the Word of God to bring out the Scripture to show what brother Branham is telling us here.

11 153 Oh, notice. The Holy Ghost is the only Revealer of the Divine revelation of Christ. There's no school can do it; no scholar can do it, no man, no matter how well educated, no matter how godly or anything else; there's no man can do it. I could sting hard here. How many is Christians, born again (raise up your hands), filled with the Holy Ghost? All right. Here we go then. All right. Notice, and He will only do it to the predestinated. That's exactly. "All the Father has given Me will come, and no man can come except the Father give him to Me first."

12 158 The Holy Ghost alone is the Revealer of the Divine revelation of Christ and has been in all ages. Remember... All ages? Who did the Word of the Lord come to? Prophet alone. That's right. Is that right? And the prophet had to be vindicated first. Not 'cause he said he was a prophet, because he was born a prophet and proved to be a prophet, and everything he said was exactly on the Word and come to pass, then everything else let go. See? It was... The Word of the Lord came only by the Holy Ghost. The Bible said, "The man of old, moved by the Holy Ghost (See?) wrote the Word."

13 And always remember and never forget, the dictionary defines revelation as: "a manifestation of Divine truth". So you can not separate Revelation from Manifestation. After all, God interprets His Word by bringing it to pass. That's what brother Branham taught us. And for that to happen it has to manifest. and back in paragraph 121 of this same sermon we are studying, brother Branham said, "and when the Word is revealed, It expresses Itself."

14 Thus we see that in order for God to reveal there must be a dynamics involved, other wise the word reveal as in revelation could be given from man to man, but it can't because revelation is not a mental thing. It is not a knowing as though it is a mental, it is a knowing that is brought about by something taking place supernaturally and that means something is done in a way that man can not do himself.

15 Therefore there are three things Brother Branham is bring out in this statement where he says God alone is the revealer of Divine truth. He said, "notice. The Holy Ghost is the only Revealer of the Divine revelation of Christ. There's no school can do it; no scholar can do it, no man, no matter how well educated, no matter how godly or anything else; there's no man can do it.

16 Then he said, "Who did the Word of the Lord come to? Prophet alone. That's right. Is that right? And the prophet had to be vindicated first. Not 'cause he said he was a prophet, because he was born a prophet and proved to be a prophet, and everything he said was exactly on the Word and come to pass, then everything else let go."

17 And finally he said, "Notice, and He will only do it to the predestinated. That's exactly. "All the Father has

given Me will come, and no man can come except the Father give him to Me first".

18 So we are looking at three statements in these two paragraphs that make up the who what when where and why of God revealing Himself to the people and using a prophet to bring forth that revelation. Therefore we see these three things are:

19 #1) One who reveals, Which we know is God alone.

20 #2) one through Whom He reveals which we know must be a vindicated prophet

21 And finally,

b]#3) The Ones to whom He reveals. which we know are His elect for that age.

22 He also said God selects the Message and even the Words and the Way that the Messenger is to say that Message.

23 And we know that God even selects "the Messengers nature, and the way that the Messenger will act, and even the way that the Messenger dresses, and even his ambition has been ordained by God, that everything about him is ordained and given by God, in order to be received by a people who are also ordained to receive it."

24 Then if there is a certain group of people for a certain age, then there must also be certain attributes that will make up the nature of that certain group, for the word "certain" implies uniqueness and peculiarity as we see in the following Scriptures.

25 Titus 2:13-14 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

26 1 Peter 2:6-10 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. 7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

27

28 Then what we are looking at here is predestination in it's highest form, because the age is set, the message for that age is set, the messenger for that age is set and even the people to receive that message are set, which means they are put in place, in order for the time and season to brake forth. Therefore, anything outside of this plan will not, and can not, accept the plan of God, for they are not ordained to receive it. Therefore what happens outside of this setting, or this plan of God, is not important to us, and is only significant as it may pertain to the over all plan of God for the age. Now think about that.

29 Nothing that is going on in this world, with all the politics that is happening, and all the setting up of a new world order, and all the power struggles that are going on, and all the immoral living which is swallowing up the

entire world. All these things don't have one thing to do with you and me.

30 We were ordained to live in this day, and in this age, for one purpose, and one purpose only, and that is to be united to the Message that God has brought for this hour. No one else could have done it. Luther's age and His people could not have received it, it wasn't for them. Wesley's people in his age could not have received this, it wasn't for them. Not yet anyhow.

31 Therefore, only the Bride of Christ will have the proper focus, and therefore the correct eyes to be able to filter out every thing else that is going on in this world. Should we then care about the new world order? Should we then care about who is President of the Untied States? Should we then get involved with all the moral issues that have grabbed hold of the evangelical churches? Should we then be concerned about the many issues that have engulfed the conservative and fundamental Christians? The answer to all of these questions is definitely NO! At least not in the way that they view these problems.

32 Hebrews 11: 13-16 tells us, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. 14 For they that say such things declare plainly that they seek a country. 15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. 16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

33 And we also read in 1 Peter 2: 11-17 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; 12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. 13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. 15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: 16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. 17 Honor all men. Love the brotherhood. Fear God. Honor the king.

34 Should it then bother me how that this nation kills millions helpless children each year? Should it then bother me that television is pumping into the homes of millions, political insanity and immoral decay that will send millions to hell?

35 My answer is again YES and NO! At least not in the way you might think. For it bothers me that men could slip so low, that they could do those things and have no regard, no respect for human life the way they do, and yet those things are not affecting the bride of Jesus Christ. Because it is not the bride of Christ who sacrifices their babies to the heathen female goddess of women's rights? But since we must live in this world among such as that, yes it bothers me to have to see such disdain for the Love of Christ which has been shed abroad in our hearts by the Holy Ghost. But since we know their end, we also know they will reap what they have sown.

36 So then, as a minister of God, do I worry about the bride of Christ? Absolutely not, because I believe she has been obedient to the heavenly vision and has received the Message, and the Messenger, in the age that God sent it. And besides this, I believe He has come down Himself to make ready a prepared people. And what God plans to do will be done. Therefore, my concern is not for the bride of Christ, but for those whoa re not in the Election, because they are the ones that will be here for the new world order and all the atrocities that will follow.

37 Therefore if the prophet is ordained in his nature, dress, ambition, and what He says and how he says it, and the manner he says it, and the manner of his actions and everything else is ordained of God, then the same can be

said of those who are ordained to receive it.

38 Because he also said, just perfectly selected for that certain people that He'd call for that certain age. Then if there is a certain group for a certain age, then there must be certain attributes that will make up the nature of that group, for the word certain implies uniqueness and peculiarity.

39 Then as we read in Titus 2:13-14 and 1 Peter 2:6-10 we see most certainly that we are a peculiar people, but also a chosen people. Chosen by God but peculiar to this world.

40 Now, Webster tells us that the word certain means: determined, fixed and settled; to sift or separate, It also means to be reliable and without any doubt. Therefore we can see that this certain group is a separated group, one which is determined, and therefore fixed, settled, and has no doubts. The opposite words would be doubt and skepticism. Therefore if you have a group of people who would be the opposite of this certain group, they would be skeptics or doubters. The make believers who hang around long enough to find fault.

I therefore, conclude that this certain group, or this group that is certain, would therefore have to be a group who exudes faith, for faith is the evidence of things not seen, and where there is faith, doubt is absent. But we also see in the definition of the word certain, a peculiarity of the group itself. Because when we say the words "that certain group", we are implying "a specific group", of which just any group will not do. Not just any, but that certain group, that specific group, that fixed group, that group that has already been determined.

41 Let's turn now in our Bible to see who these people are and how the apostle Paul refers to them of these people who are ordained to receive the Revelation of God through a vindicated prophet.

42 Romans 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. from revelation to revelation the Just or those who are justified in God's sight shall live by revelation.

43 Paul also describes us in Romans 5:1-2 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. We rejoice in the earnest expectation of receiving the doxa of God, his values, his opinions, his judgment.

44 And again this same apostle Paul tells us in 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:

45 Notice here he tells us that the hidden wisdom of God was ordained for our own glory!

46 So, you can see that God has a certain Message for a certain age, and He also has a certain group who are ordained to receive that certain message.

47 Now, if God has a certain message that you are ordained to receive, then He must also ensure that when that message goes forth, that you are there to receive it. Other wise, what good would it do if God ordained a certain group to hear a certain message and respond in a certain way toward it if that message was brought in an age when that group was not living?

48 What good would it do if I gave you tickets for a play that ended last week? What good would it do if I gave you confederate money? The ticket was good last week, but not this week. The confederate money was good at one time in a certain place, but it wouldn't do you any good today. And therefore, what good would it have been

for God to send forth a certain message if His timing was wrong and the people it was intended for were not living in that time frame?

49 So you can see the importance of God's planning everything, from the place and time, to the messenger and the certain group who are ordained to receive it. Now, if the Prophet Messenger is ordained to speak the ordained message in a certain way, then it is apparent that everyone else is also ordained to hear it a certain way.

50 But some are ordained to hear and understand, while others are ordained to hear and not understand.

51 Acts 13:48 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou should be for salvation unto the ends of the earth. 48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. 49 And the word of the Lord was published throughout all the region.

52 Notice this certain group received it, and published it. These were the ones ordained to eternal Life. but notice in the next verse a different group, and notice their reactions to the Word, the Message that this vindicated prophet of God brought to the people.

50 But the Jews (the most religious people of that day,) stirred up the devout (that's the most devoted, most loyal of their religious group) and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

53 So we see the two divergent groups, both we could call certain group, distinct groups, but one believes while the other not only disbelieves, but they show there disbelief in their opposition to the truth.

54 We read in Matt 13:10-16 how this could be possible that two different groups of people could hear the same thing and have such a different reaction to what they hear. 10 And the disciples came, and said unto him, Why do you speak unto them (that other group) in parables? 11 He answered and said unto them, Because it is given unto you (the elect, chosen of God) to know the mysteries of the kingdom of heaven, but to them (that other group, although just as religious) it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. 16 But blessed are your eyes, for they see: and your ears, for they hear.

55 Jude 1:4 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

56 Now, there's a reason why we must contend for the faith, and it is because right alongside of us are those who do not see things the way we see them. And the only reason you can see them the way you do is because God has opened your eyes to see what he wants you to see, and he has not opened their eyes to see it the same way you see it.

57 And Jude says in verse 4 For there are certain men crept in unawares, (crept into where? Right into this Message) who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into

lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

58 Now, this word deny simply means to say no to it. They do not disbelieve that God exists, they just say no to what God wants done. If God tells you, The works that I do you will do them also, they will say no to that. If God says, whatsoever ever you eat pray over it, they will say no, it doesn't do you any good to pray. yet God' word tells us specifically that if you shall take up things poisoned it will not harm you and therefore whatever you eat, if you eat it with thanksgiving and prayer we have a right to believe He meant what he said. Even brother Branham himself said after warning us about the poisoned foods in this hour said, "So what can we do about it brother Branham? Just receive it with thanksgiving and prayer as the bible says". . But they will say no, it won't do you any good to pray over it. So they will say no when God says yes.

59 5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. So here you see that the two groups wandered together through the desert for 40 years but in the conclusion God did the separating, and those who were not His perished.

60 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

61 Notice again he illustrates here how that there was a time where they all dwelled together but there were some that did not keep what they were given a stewardship over and they perished. And we also notice in this Scripture that even the unbelievers were ordained to their destiny.

62 Therefore, if God ordained and designed the prophet for the age, and the way he would reflect the Message to that age, then he had to ordain and design a certain people who would hear, receive and act upon that Message for that age, and they would then reflect that Message in their lives the same way the prophet did.

63 Romans 3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

64 There is not any of us, prophet or not which did not have to come the same way, and receive the message of God by Faith. Therefore, the whole program of God is predestined right from the top to the bottom, from the prophet down to the last little believer who enters in by the same revelation.

65 Now, then we notice the statement of brother Branham's which he said the man and the Message were designed in such a way as to be received by some and rejected by others.

66 Now, if it was designed to be given in such a way as to be received by some, then for what reason was this done?

67 Romans 8:29-30 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

68 Therefore, we can see that the message is brought forth to help us to conform to the image of His dear Son. But if we are not conformable, then we would have to reject it.

69 Therefore, only those who are conformable, will identify with it, because there is something in us to begin with that identifies with it. Therefore, we are already from the start on our way toward redemption the very

minute we begin to hear the voice of God in the form of His shout.

70 In 1 John 3:1-3 we read, beloved, That's what God calls us, "beloved", and he tells us "Now, are we sons of God". Now we are, We don't have to wait until the millennium, we are now sons of God. Yet we are not at this time conformed to the image of the first born son. But he says "we know that when He shall appear we shall be like Him for we shall see him as he is". And how can you conform to that which you see not?

71 So something takes place at his appearing, that we begin to conform to the image that we were ordained to be conformed to, and it takes the Message given a certain way by a certain person, a vindicated certain person.

72 And we read in Colossians 3:4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

73 When He begins to manifest in His True Character, then we shall begin to do the same. He leads by example and we follow. That is God's ordained way.

74 Therefore, no matter who your father was in the flesh, or who your mother is in the flesh, it makes no difference to God. If you are ordained to receive the Message and the Messenger, then that shows that your true father is God, and that you have what it takes to believe, namely faith. Therefore I hope that you can not only see these three things brother Branham mentioned in these two paragraphs are essential, but I also hope that you are so identified with them, that you have become a part of them. That in order for God to reveal it is necessary for these three things to exist:

75 #1) The One who reveals, Which we know is God alone.

76 #2) The one through Whom He reveals which we know must be a vindicated prophet

77 And finally #3) The Ones to whom He reveals. which we know are His elect for that age.

78 Let us bow our heads in prayer...