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Present Truth Ministries
March 2017



Jesus Christ is the same yesterday, and today, and forever. Hebrews 13:8

Several years ago, on a quarterly basis, I had written a teaching letter that was translated into Farsi and Urdu. We received many testimonies regarding these articles that were written. Since there are questions on so many subjects and topics as well as a great desire to learn and grow, I have felt the burden and the inspiration to start it up again. Our purpose and desire is to stay with the teachings of brother Branham and show them forth clearly from the Bible. This is my burden and my calling.

The March issue will cover three subjects:

1. Keeping the Heart
2. The LOGOS of John 1:1
3. Ruin-Reconstruction of the Earth

Keeping the Heart

Proverbs 4:23 *Keep thy heart with all diligence; for out of it are the issues of life.*

From Genesis to Revelation the Scriptures emphasize the importance of the heart in God's program.

In Genesis 6:5 God destroys mankind because "every imagination of the thoughts of his heart was only evil continually."

Numbers 15:39 says we are not to seek after our own heart and our own eyes.

Jeremiah 17:9, "the heart is deceitful above all things, and desperately wicked."

1 Samuel 16:7 shows us that man looks on the outward appearance, but the Lord looks on the heart.

In Psalm 26:2 the Psalmist makes his prayer known to the LORD asking that He would search his heart and try his reins.

Joel 2:12-13 says that instead of just tearing your clothes in repentance, to tear your heart in repentance.

2 Chronicles 16:9 says that "the eyes of the LORD run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."

Matthew 15:7-9 shows us that worship can be in vain when not done from the heart.

Romans 6:17 shows that God wills that our obedience to Him comes from the heart.

So we understand the importance of the heart. God despises the heart that is set against Him, and He considers worship from a heart that is not near Him in vain. This is the great importance of keeping the heart as it is said in our first Scripture, "keep thy heart..." The word "keep" in Hebrew means to "guard" or to "maintain." To keep a car in the proper condition, regular maintenance is required. If you don't change the oil at the right time it wears the engine down. If you altogether do not change the oil, it will cause the vehicle to die. The same goes for our heart before the Lord. If we fail to do the proper maintenance on it on a consistent basis, it becomes a weak, clogged and even stony heart. It is only through the new covenant applied to our heart that we can even consider maintaining.

Ezekiel 36:26-27 *A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*

God promises to take away our stony heart, give us a heart of flesh, give us a new spirit, and put His Spirit within us. This is referred to as the new birth or the baptism of the Holy Ghost. Only through the indwelling of Christ can we guard or maintain our heart.

Next the Scripture says to maintain our heart "with all diligence," and the word "diligence" speaks of a prison or a garrison. The word garrison means "the troops stationed in a fortress or town to defend it." So we maintain our heart with a garrison. It is

serious business when the troops are stationed around the fort. It means an attack is pending and all hands must be stationed to defend the city. In this case, the city represents our heart. Satan is coming to attack our heart from every direction. Therefore, we need to be on guard, maintaining and keeping our heart. It needs to be the business of our life. Each and every day we are called upon by God to keep our heart. We need to keep our understanding free from error, our will from being perverted, our affections away from being set upon evil and lust, our thoughts from going onto doubtful and evil subjects, and as a whole, to stop our heart from falling into the hands of Satan. As we quoted above, the natural inclination of the heart is to be set on evil. Even with the new birth, we have a nature within us to sin. Therefore we need to be watchful of all avenues the enemy will use to penetrate to our heart and so destroy us. How do we keep the heart? Let's examine the Scriptures and find out.

Commune With Your Own Heart

Psalms 4:4 *Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.*

First, this Scripture tells us to tremble (awe and tremble are the same words), and do not sin. Then it commands us to "commune with your own heart upon your bed." So, in that quiet place when you are alone, commune or fellowship with your own heart. Furthermore, the context is speaking of sin. The purpose of communing with your own heart is to search it, examine it, find out what your motives are, and consider exactly what you have done in your life. It takes quietness, time, and deliberation to commune with your own heart. It means you are thinking about yourself, considering what your sins are, the motives for them, and then carrying them to the throne of God for the grace to overcome. It is in these times of communing with our hearts that the Spirit of God begins to preach and convict us of sin. Brother Branham states:

You know where I preach my best sermons? In my prayer room at home or somewhere, in the bed. I lay at nighttime and get anointed with the Holy Spirit; I preach a half a night to myself. Oh, if I could just do it like that in the pulpit, but I get too quick, too fast, and in a little bit I run ahead of myself. I guess that's 'cause of being nervous, and kind of lose my thought. But excuse me it be to close to that, it's got a good voice, I... so I... When you're... Don't you like to get alone with the Lord? My, my, just be alone. There's sometimes... We used to sing a little song, "There's sometimes I like to be all alone with Christ, my Lord." Did you ever hear it? I can tell Him all my troubles all alone. And that's the way He wants to get you, alone to Himself. Your prayers, not so much as when you're, oh, maybe coming, you know, for instance be, well, out in the public when you're praying like in church or around the altar. Get alone. You'll pray a different prayer when you're by yourself than you do when you're in the public. Slip alone, all of you; go out and just have a real secret meeting place, where you and the Lord meet several times a day and pray.

55-0501E - The Faith That Was Once Delivered To The Saints

Pray In the Secret Place

Matthew 6:6 *But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.*

To pray, we need time, consideration, and calmness. The formula that the Lord Jesus gave us is to go into a secret place - your closet, shut your door, pray to the Father in secret, and He will answer you publicly. It should be the best part of your day that you give to God and prayer. David wrote in the Psalms, "early will I seek thee." Jesus rose up "a great while before day" in order to pray and even "continued all night in prayer to God." According to Psalm 55:17, "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." This is why Daniel prayed three times a day - in the morning, around noon and in the evening. We all desire more of God. We go to church and cry out for more of God. But the fact is that we never get an answer to this request because the place we receive more of God is to be found in the prayer closet. To really genuinely pray, much time and frequency is needed. Brother Branham states:

And it's there that when the greatest revelation and inspiration comes, is when we're alone with God. We'd take more time on that, I'm sure, that we would live a better life, more victorious life in Christ.

57-0301 - Blind Bartimaeus

Pray Always

Luke 18:1 *And he spake a parable unto them to this end, that men ought always to pray, and not to faint;*

Jesus told us that we must always pray and not grow weary. This is a command. It is not a suggestion or a good idea, but a command. The mark of genuine believer is that He is given over to prayer. Prayer is the believer's first priority. Notice what brother Branham says:

And you Christians, don't stay in that lukewarm condition any more. Lay aside everything. Just get as close to God as you can. Walk with Him, talk with Him. Let everything else be secondary but your prayer life. Stay right with Him all the time.

50-0814 - Testimony

Well, the great secret is out. To live a more powerful, supernatural life, you need to spend hours a day in prayer and fellowship with God. Prayer must be your primary source of strength, peace and joy. Start today. Pray three times a day - in the morning before doing anything else, around noontime, and then again in the evening. Commit to working towards praying for at least an hour in the morning. John Wesley spent two hours every day in prayer, Charles Simeon spent four hours from 4am to 8am, Martin

Luther spent 2 to 3 hours per day in prayer, and brother Branham spent hours every day. Often before preaching or having divine healing meetings, he would pray and fast from breakfast time until evening.

How To Keep the Heart

- 1. Commune with your own heart in a quiet, secret place.**
- 2. Pray in the secret place often and for long periods of time each day.**
- 3. Prayer ought always to be your first priority.**

The LOGOS of John 1:1

In the beginning was the Word... - John 1:1

John 1:1 *In the beginning was the Word, and the Word was with God, and the Word was God.*

"Word" in Greek is *Logos*, meaning "a thought expressed." The Strong's Concordance states that *Logos* means: "...something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension a computation."

The Encyclopedia Britannica tells us: "Logos, (Greek: word, reason, or plan) plural *logoi*, in Greek philosophy and theology, the divine reason implicit in the cosmos, ordering it and giving it form and meaning..."

John was writing his Gospel at a time when the Lord had turned from the Jews and began dealing with the Gentiles. They were immersed in the thought-world of Greek Philosophy. Thus, John is bridging the gap between Jewish thought and Greek thought.

To the average Gentile reading John 1:1, it would have conjured up all kinds of thoughts regarding their upbringing and the philosophy of their day. To put it in the most basic terms, they viewed *Logos* as the principle agent in creation and sustaining the universe. They viewed the *Logos* as the divine principle mediating between the seen and the unseen world. When they read that the *Logos* was in the beginning with God and actually was God, they clearly understood that God created and sustains all things by His word, reason, or plan. When I speak of reason in this sense, I speak of it in the sense of logic. The word logic comes from the word *logos*.

Let's break it down even more fully.

Ephesians 1:11 *In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:*

God counseled with Himself before creation. Notice the singular personal pronouns. He works all things after the counsel of His own will. That means that He is com-

pletely and totally sovereign in His choices and actions. This was God developing His plan for creation, history, time, salvation, etc. Remember, Logos means the expression and includes the thought behind that expression. First, the Logos is in thought form. In this stage you can say the Logos was contained within God. Then when the expression of that thought comes, we can say that the Logos goes forth from God. So there are two stages to the Logos: first, it is in God, and second, it is expressed and issued forth from God. For eternity the Logos was in God as His thoughts, and then just prior to creation, the Logos went out of God as His self-expression or self-revelation.

Notice what brother William Branham, the seventh church age messenger, states regarding this:

God, in the beginning, was Spirit. And then, from God, went out the Logos, or the theophany, which was a form of a man, called the Son of God, prefigured.

57-0901E - Hebrews, Chapter Four

The question comes up, "Can we say that Jesus Himself was the Logos?" The great revelation which the church is built upon was given to Peter which was that Jesus is "the Christ, the Son of the living God." If we say that Jesus is one-for-one with the Logos, then we have a second God. Now you are taking John 1:1 and making it "in the beginning was the Son and the Son was with the Father and the Son was God." Now you have God with God. Notice what brother Branham states regarding this very thing:

To misinterpret Jesus Christ being the Word, you would make Him one God out of three, or you would make Him the second Person in a Godhead. And to do that, you would mess the whole Scripture up.

65-0822M - Christ Is Revealed In His Own Word

The greatest commandment, according to our Lord Jesus, is that God is One. Read Mark 12:29. The Logos is the self-revelation of the invisible God. It is not a second person or another being. It is God Himself coming into a form whereby He can be seen and understood by His creation. And according to John 1:14, this Logos became flesh.

Let us look closely at how brother Branham teaches this in the latter parts of his ministry:

*On top of Mount Zion will set the Lamb. And the city will need no light, for the Lamb is the Light thereof. And **above the Lamb will be the Father, which is the Logos, God, the great Light**, the eternal Light that'll shine just above the throne. And Jesus will not be on His Father's throne, He'll be on His throne. And the Father will hover over the Son, which the Father and Son will be One.*

64-0823E - Questions And Answers #2

Here we have the Lamb, our Lord Jesus Christ and above Him, the Logos. Jesus Himself is not the Logos, rather the Logos is the attribute of the fullness of God. Look closely at this differentiation brother Branham makes in Questions and Answers: [Breaking the quote up upon high points for the sake of brevity. You can find it in its entirety at <http://table.branham.org>]

Now, that Pillar of Fire is the Logos that went out of God, the Logos, which is actually the attribute of the Fullness of God. When God become into a form to where It could be seen, It was the anointing of the great Spirit that went forth, It's condescending, coming down, God, the Father, the Logos that was up over Israel, that...Then that Logos become flesh and dwelt among us; and where this Logos dwelt in a human body, which was the Sacrifice...Now, this Logos that was in Him, which was the Spirit of God, the Anointing...Now, on the day of Pentecost It come down, that Pillar of Fire, and broke apart like that, and tongues of fire set upon each of them...the Logos, separating Himself into men; God, not in one person, He's in His Church universal...

64-0823E - Questions And Answers #2

Let's break down the points the prophet is making:

1. The Pillar of Fire is the Logos that went out of God (the Anointing of the Great Spirit that went forth).
2. The Logos is the attribute of the Fullness of God.
3. God the Father, the Logos that was up over Israel.
4. The Logos became flesh and dwelt among us when Jesus was baptized at the River Jordan.
5. The Logos was in and upon Jesus.

6. The same Logos is separating Himself into the believers in the universal Church.

According to these verses, the Logos was the anointing that came upon Jesus. The Logos was not birthed as Jesus was, but was in and upon Him. Let us look at a few more quotes to crystalize the teaching brother Branham is seeking to get across to us, especially after the Opening of the Seven Seals. It is not that his teaching completely changes after the Revelation of the Seals, but rather that it becomes crystalized. A follow up to this article will be forthcoming in future issues.

*Said, "There is the Messiah, I see a Light above Him, like a dove coming upon Him," bore record. Said, "He that told me in the wilderness, 'Go baptize with water,' said, 'Upon Whom thou shall see the Spirit, that Light, like a dove coming down.'" **Was perhaps the same Pillar of Fire that followed the children of Israel in the wilderness, coming upon Him, because that was the Anointed, the Logos.***

64-0304 - Sirs, We Would See Jesus

*One day he saw a young Man coming, walking down. **He saw that Pillar of Fire, in the form of a Dove, coming down from Heaven;** a Voice, saying, "This is My beloved Son, in Whom I'm pleased to dwell in." Says, "Whom I'm pleased to dwell," it's just the verb before the adverb, so it's just the same.*

64-0313 - The Voice Of The Sign

Here we see that it was at the baptism of the Lord Jesus when the Spirit of God entered into Him that the Logos was made flesh. The same Pillar of Fire, Logos, that led the children of Israel now became fully identified and manifested in the Son of God, our Lord and Savior, Jesus Christ. John 1:14 tells us that "the Word became flesh and dwelt among us." The Greek word "dwelt" literally means *tabernacled*. Jesus became the tabernacle of the Logos so that when you saw Jesus, you were seeing the Logos.

Now let us continue on because we want to ask, "Was Jesus the pre-existence Logos?" Notice, in the sermon "Who Is This Melchisedec," brother Branham tells us:

Now, the different between Him and you, as a son. See, He was, at the beginning, the Word, an en morphe body. He came in and lived in that, in the Person of Melchisedec. Then, later, we never heard no more of Melchisedec, because He became

Jesus Christ. Melchisedec was the Priest, but He became Jesus Christ. Now, you bypassed that. Because, in that form, He knowed all things, and you have never been able to know that yet.

We bypassed our theophany and came directly to flesh from the attribute, but Jesus went directly to His Theophany. This is the absolute truth, but let us balance it out with two other points brother Branham makes:

The Bible said, "He is the beginning of the creation of God." How did He begin? In the wombs of a woman.

64-0802 - The Future Home Of The Heavenly Bridegroom And The Earthly Bride
And this Melchisedec was not Jesus, for He was God. And what made Jesus and God different, that, Jesus was the tabernacle that God dwelt in. See? Now, Melchisedec. Jesus had both father and mother. And this Man never had father or mother. Jesus had a beginning of life and He had an end of life. This Man had no father, no mother, no beginning of days or ending of life. But, It was the selfsame Person, it was. Melchisedec and Jesus was One; but Jesus was the earthly body, born and fashioned after sin. God's own body, His Own son, born and fashioned after sin, to take the sting out of death, to pay the ransom, and to receive sons and daughters unto Himself. You get it? That's the reason that He had—He had a beginning, He had an ending.

57-0922E - Hebrews, Chapter Seven #2

*Now notice, "He abideth forever." He has a testimony here, that, "He liveth. He never dies." He never did. He never was nothing else but alive. "He abideth forever." Now, Jesus was made, likened unto Him. Now, the reason that there's a difference between God and Jesus: Jesus had a beginning; God had no beginning. **Melchisedec had no beginning, and Jesus had a beginning.***

57-0915E - Hebrews, Chapter Seven #1

Let us break down these four points so that we can properly understand the big picture revelation God is bringing to us:

1. Jesus did not bypass His Theophany; He went to it in the beginning. He was the Word, an en morphe body, and He came and lived in that in the Person of Melchisedec.

2. Jesus had his beginning in the womb of Mary.
3. Melchisedec was not Jesus, He was God.
4. Jesus was the earthly tabernacle of God.
5. Jesus had a beginning and God (Melchisedec) had no beginning.

Let us work on reconciling these thoughts. Jesus came and lived in the Word Body in the form of Melchisedec, and yet Melchisedec was not Jesus because Jesus had a beginning in the womb of Mary. Since Jesus, the Son of God, is the visible expression of the invisible God, the Theophany that went forth in the beginning was His Theophany. However, He was not born yet. It was merely His life and Theophany that were in the Logos. So when you saw that Theophany, en morphe body, you were seeing Jesus in a pre-figure, before He actually came into being in the womb of Mary.

1. The Theophany of God in the beginning was Jesus.
2. Yet Jesus was not born yet.
3. The Life in that Theophany was the very same life that was later born as Jesus of Nazareth.

Then at His baptism at 30 years of age, the Logos, the Pillar of Fire, the attribute of the fullness of God, came down in the form of dove and entered into Jesus of Nazareth.

While the Logos can be a very complicated doctrine, as you examine it through the years as brother Branham taught it, the clarity builds and builds. What a glorious light to be under and a part of in this hour. To the world it seems as foolishness, but to the believer it is the glory of God made manifest before our very eyes.

The Gap in Genesis 1:1-2

Genesis 1:1-2 *In the beginning God created the heaven and the earth. 2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.*

There are many varying viewpoints on the creation of the world. Some view it as a literal six days, others that each day was 6,000 years. There are also those that believe in the gap theory, as it is disdainfully called. The gap theory is described on about.com as:

The gap theory, also known as the ruin-reconstruction theory or gap creationism, suggests that a time gap equaling millions (or perhaps even billions) of years occurred between Genesis 1:1 and 1:2. This theory is one of several Old Earth Creationism views.

Although proponents of the gap theory deny the concept of an evolutionary process, they do believe the earth is much older than the 6,000 or so years accounted for in the Scriptures. In addition to the age of the earth, the gap theory presents possible solutions to other incompatibilities between scientific theory and the Bible record.

When you read the following quotes, you will understand that brother Branham espoused to the gap theory, or the doctrine of ruin-reconstruction. I will have you read the statements that he made and then we will review the Scriptures.

*I was talking to a person not long ago. He was trying to discuss with me and saying, "Aren't you ashamed to say that God created the heavens and earth in three days, or, in six days?" I said, "That's what the Bible said." Said, "Well, we got evidence and can prove that the world is millions of years old." I said, "That didn't have anything to do with it. In Genesis 1:1, it said, 'In the beginning God created heavens and earth' period. See? That's all. Now, the world without form and void." And I said, "I believe every seed was laying right there from **some other civilization** or something, and as soon as the water lifted off and the light struck it, up come the trees and everything."*

63-0321 - The Fourth Seal

*And **God took that great chaos of darkness, and transformed it into a garden of Eden, see, by His Word.** That's how we're transformed, by God's Word. When God said, "Let there be light," and that mass of creation out there come over in around the sun, and begin to revolve around the sun, and became a garden of Eden because it obeyed the Word of God. It done the perfect will of God, for **it was transformed from chaos, into a garden of Eden, by the Word of God.***

65-1031M - Power Of Transformation

*My daughter back there, Rebekah, was saying, "Daddy, in school we proved that the... that there are millions and millions of years this world is old. Then isn't that contradictory to the Bible?" "No, sir," I said. "It isn't." 51 "Well," said, "if the—the different study of rocks and formations, and stalactites and stalagmites and so forth, prove that, dripping, of millions of years, and God said He made the heavens and earth in one twenty-four hours, doesn't that misprove, disprove the Bible?" I said, "No." 52 **If you'll notice, God telling Moses about the Bible, He said, "In the beginning God created the heavens and earth." Period! How long it took, that's none of our business. Then He goes ahead and begins to bring in His time of putting seed in the earth. But, "In the beginning," might have been hundreds of billions of trillions of years, aeons of time, but, "God created the heavens and the earth." Period! That settles that. That's the first step. See? He makes no mistakes.***

Here are three points we want to gather from these excerpts from brother Branham:

1. There was another civilization prior to the creation of the garden of Eden.
2. God transformed the earth from a darkness and chaos into the garden of Eden.
3. There were billions or perhaps trillions of years prior to God creating the garden of Eden.

1. There Was Another Civilization Prior To the Creation of the Garden of Eden.

I want to review these three points in detail and expand upon them as much as it would stay within the bounds of what brother Branham is teaching. Prior to the six days of creation, there was another civilization that existed. The definition of the word civilization is, *“the process by which a society or place reaches an advanced stage of social development and organization or the stage of human social development and organization that is considered most advanced.”*¹ To have a civilization, you cannot merely have animals living upon the planet. There needs to be some type of individuals who can reason, who can learn, who can communicate, and who can organize themselves by government, etc.

We have absolutely no record in Scripture of any kind of human civilization prior to the creation of Adam and Eve. We understand clearly that angelic beings were created just after God brought forth his Logos from himself, as well as that prior to the creation of Adam and Eve in the garden of Eden, Satan was already a fallen being.

When Lucifer fell and became Satan, he was cast down to earth. Who created this civilization prior to Eden we do not know. In the following quote, brother Branham alludes to the possibility that the serpent was like unto prehistoric man, something next to (ie-similar to) man.

Today science is looking for a bone of some animal that connects man and monkey together. The closest they got is a chimpanzee. They can't find a bone. They'll never, because it's a serpent. It's a revelation of God. Watch. The serpent was a—like a prehistoric man, something next to God—or next to man.

59-0628E - Questions And Answers

So, perhaps this early civilization prior to Genesis 1:2 was like unto the serpent, in the image of man, not in the image of God, but could walk upright, reason, etc.

2. God transformed the earth from a darkness and chaos into the garden of Eden.

Genesis 1:2 *And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.*

The original creation was completed. A civilization of some sort was upon it and at some point, Lucifer and his angels fell and were cast down to earth. Then we find the earth in this condition; it was “without form,” which shows that it was brought to a condition of desolation, a waste land, and “void.” This means it was empty, or more specifically, an indistinguishable ruin. Brother Branham described it as “a chaos of darkness.” According to the Scripture and the na-

¹ <https://www.google.com/webhp?sourceid=chrome-instant&ion=1&espv=2&ie=UTF-8#q=civilization+definition>

ture of God, He makes nothing in a condition of chaos of darkness. "God is Light and in Him is no darkness at all." He makes all things with order and exactness. Darkness is a result of sin, chaos is a result of God's judgement. Let's look at this Scripture as well:

Jeremiah 4:22-28 *For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge. 23 I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. 24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. 25 I beheld, and, lo, there was no man, and all the birds of the heavens were fled. 26 I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and by his fierce anger. 27 For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end. 28 For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.*

Jeremiah is prophesying of judgement against Jerusalem for their sins against God. A result of the judgement is that the earth was without form and void. So we can see clearly that Genesis 1:2 was not how the LORD created the earth. Rather, this was a result of the judgement of God upon the old world. Hence, we have the seeds from another civilization, the lack of that civilization being in existence anymore, and this Scripture alluding to the judgement of God upon the prehistoric world.

3. There were billions or perhaps trillions of years prior to God creating the garden of Eden.

This is pretty straightforward in that Genesis 1:1 simply says, "In the beginning God created the heavens and the earth." No other details are offered, simply that God created everything. Next, we see that the earth was in the darkness of chaos as a result of God's judgement since God creates nothing without form and void. So there was another creation and civilization prior to the six days² of creation recorded in Genesis chapter 1. It was judged and then found in the condition as being without form and void. This initial creation could be billions or trillions of years old.

In concluding this article, I want to state that our source for this understanding is not science, rather the word of God. Science can only be trusted as much as it is in line with the word of God. We do not take a scientific viewpoint and then put it on top of the Word. We start with the Bible and then look at science. If science is in line with the Bible, then we accept it. But if it contradicts the Bible, then the science needs to be rethought.

So, the six days of creation are actually six days of the reconstruction of the earth so that man could properly inhabit it. Each day is bringing the earth closer to its inhabitants entering it and repopulating it.

² God created the earth in six days, made the earth in six days, or six thousand years. As he said, "Be not ignorant," we read in the Scripture, "one thousand years is one day."

64-0802 - The Future Home Of The Heavenly Bridegroom And The Earthly Bride
Rev. William Marrion Branham

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