

Christmas Message - 1994

The Great One, Born of God

December 25, 1994

Shall we pray. Heavenly Father we knew that so few people realized Your first advent, and we now know that this advent is sadly neglected, the actual Appearing of our great God and Savior, Jehovah Himself, coming down to earth preparing the way for the Resurrection and the Rapture and the great Wedding Supper. And many people are believing, though, Lord, that there is a literal true Second Coming, Christ coming back to earth, and they're looking for a Rapture before Him coming back to earth, and they believe they are a part of it. We know all of these things are written in Your Word that this is the way it would be. As we see Scripture fulfilled, Lord, we stand with It and, by Your grace, shall not be moved.

We thank You for Your Word being revealed and fulfilled in the last hour, that You would once more purely be manifest in human flesh; that You were committed and fulfilled Your obligation to the Gentiles to do for them what you had done through the flesh of the Lord Jesus Christ back there two thousand years ago. And now, knowing that all Scripture has literally been fulfilled, the Seals opened, and we're in the process of the finality of it all, we know that we do not have much time left here upon earth, and that is very good.

We just ask You, Lord, to fill our hearts with the Word of God and the Holy Spirit moving to bring forth that love and that knowledge of Him into our lives. May we manifest in this end time, Lord, a little more of Your grace, and a little more of Your Spirit, indeed, much more charitable one to another, understanding and walking in the Light as You're in the Light, having fellowship one with another, the blood of Jesus Christ God's Son cleansing us from all sin. We desire that, Lord, for ourselves today, and for all the Bride, that they might walk in that unlimited marvelous grace, and unanimity in the Word that has been given to us. And we give You praise in Jesus' Name. Amen.

You may be seated.

1. Now, I'm just going to take a little reading out of John here and look at some things that have been brought to me, perhaps as questions over a period of time. And this, of course, has to do with the birth of Jesus Christ and the fulfillment of the Word of God that, wherein Isaiah has been fulfilled, that Emmanuel is here upon earth, that the message given in Luke concerning John the Baptist that he would go before the Lord God of Israel in the power of Elijah of old, and he would make a clear path for the Lord God of Israel, which evidently was to bring all the high places down and all the low places up, which would mean in our understanding, particularly, since we have had such revelation in our day, that is vindicated revelation that John the Baptist was setting the tenor for this by introducing the Lamb of God, pointing Him out, which was certainly his business to do, foretelling him from Scripture from Isaiah 40, and other Scripture, and Isaiah 9 also, so that this one with whom John was associated, (because actually it would take the two of them) would mean that everyone of any repute and knowledge in the Scripture as though he knew something would have to put aside every single thought of his that he previously had when the vindicated Word came forth. And 'all the low places' to me would mean that all of those who knew nothing and felt that they didn't need to know anything, they better come to the place where they are going to know something to be brought up to that knowledge.

2. So, whether you're well-educated, a theologian been to church many, many years or not, is not the point, but what you've learned in this last hour is: can you throw it all out the back door and speak and say what the prophet said with the same understanding. And those who simply were those who said, "Well, hey look, I've got Jesus, hallelujah, and the trouble is the Word, everybody fuss about the Word.

Why can't we just meet on Jesus?" I'm sorry; you haven't got any place either. Low place has got to come up, high place got to come down. You've got to come down to where the Word is. Remember; that is what John the Baptist did. He brought the people to an understanding.

3. Now, you can see that, of course, in that first chapter, having read It many, many times, the angel speaking concerning John, spoke to his father Zacharias and said concerning John that "He'd be full of the Holy Ghost, even from his mother's womb." This is certainly a deviation from what people would consider to be the norm of God and that God had no right to even do this.

Now, you see, you and I have to repent and be baptized with the Holy Ghost; we have to repent and be baptized in water. We do the first two things, and God does the last, which is a third. But here God comes along, and this boy is full of the Holy Ghost from his mother's womb. And Bro. Branham actually tells us that, "*The fetus was actually just dead, and when Mary spoke, John the Baptist actually came to life.*"

4. Now, you won't find any record of that, and you won't find, I'm sure, any record of any theologian ever saying anything about that. But, if Bro. Branham said it, he had a good reason to say it because he was directed by the Lord that people would know that this indeed was a birth of a very unusual proportion, that the life from Zacharias, having started in the womb of Elizabeth, the wife and mother of John the Baptist, had now died. And so, there's actually, what you might call, a resurrection there, and, of course, you know, that would be to tantamount to what we have water baptism as a symbol: our death coming forth to be renewed in life by the Holy Spirit.

5. So anyway, John the Baptist is full of the Holy Ghost from his mother's womb, and he is suppose to turn the hearts, many of the children of Israel to turn to the Lord their God. Now, at this particular time then, there is nobody who is truly turned to God. Now, see, this is a thing that people don't want to understand in this hour.

You say, "Well, Bro. Vayle, would you say, then, to me that everybody's Nicolaitane then Laodicean—this Laodicean Church Age, there isn't anybody that really has the light?"

I'd say, "You're correct. Now, for the first time you're correct."

"Every high and head has got to come down." As Paul said, "Every high thought that exalts itself against the knowledge of God, (which knowledge of God he had,) and everyone that says, 'Well, I don't know anything.'"

So, they hand the book to the man, and he says, "Read it."

And he says, "I can't read it."

6. And we've proved that here, that people can't read the Bible. They simply can't read the Bible. Or why are they Trinitarians or Jesus-Only? Tell me? Because they can't read the Bible. They've been taught to read wrong. Yeah.

Jack and Jill didn't go up a hill to fetch a pail of water; they went down to find oil. So now, nobody can tell you Jack and Jill went to get water, they got to find oil. You've been told a lie for so long, you can't believe the truth; can't believe in a Father who had a Son; and He's not God the Son. He's the Son of God, in His right hand the majesty on high, and He's interceding. He's on His Father's throne. He alive, and He communicates, and He's not God.

7. So, all the Branhamites turned Jesus-Only; can't read. Hand them the Bible and say, "Here, read it."

"I'm **sorry; can't read**. The Book's sealed."

“Tell me about it.”

They can’t do it.

“Well, I’ve got Jesus, hallelujah.”

Have you? That’s a question.

8. Now, let’s look at It. He talks here, and He says: [Luke 1]

(17) And he shall go before him, (That’s the Lord God of Israel.) in the power of Elijah, to turn the hearts of the fathers to the children... (and then he explains what it is:) (even) the disobedient (the unlearned, that those who don’t know how to obey.)

And that’s two classes: the ones that think they know how, don’t know how, and the ones that don’t know **how**, better know how.

You’ve got a bunch that says, “Well, I don’t how, then.” “I want to know all about it.”

9. Now, that’s today. That’s why they need the vindicated prophet. I’ve preached vindication day and night, just like William Branham did. If I’ve preached one sermon without mentioning vindication ten to fifteen times, I’ve flunked God—failed Him miserably. Because that’s what it all about is vindication. God is here on the scene to lead a Bride out. The Pillar of Fire is here right now.

“Where?”

“In this church?”

I don’t know where He is. Don’t ask me, and I care less, as long as He’s here, and I’m a part of it. I was here before He came down. I was born in 1914, and I’m still here since He came down. When He **leaves**, I expect to go with Him. I see no reason to see why I shouldn’t.

10. You say, “Bro. Vayle, what about your tremendous morals?”

Who said morals had anything to do with it? If morals has everything to do with it, then David ain’t going to raise; even the Jews right now repudiating David. Did you know the Jews today, the holy **ones**, are repudiating David? They say, “He was a scuzzball.” Did you know that? Read your papers. If John the Baptist comes, these people don’t know it: they’re ignorant, unlearned, and He’s going to turn them to the wisdom of the just. There’s only one just One, that’s God, in order to make ready a people already prepared for God.

Here’s God’s sheep out there, all wandering around lost, in a fog, in a blizzard, in a haze. The great high ones, the **Sanhedrin**, **knew** all about it.

“Come on down, boy. Come on **down**, **Zacchaeus** get down here.”

Little women, little men out there, “Hey man, **I can’t read. I’ve got** to have somebody tell me these things. I’m like the Ethiopian eunuch: ‘What in the world is he talking about here? Is this Isaiah? Is he talking about himself, or some other man?’”

Phillip said, “I’ll tell you.”

John the Baptist came upon the scene, and that’s what he did right there. He turned their hearts of faith, because man believeth in his heart unto righteousness. John the Baptist stood there, and that’s what he did.

11. So, all right, I want to read out of John here, [chapter 1]

- (1) In the beginning was the Word, and the Word was with God, and the Word was God.

Now, there's an argument going on. It's been going on for centuries without a doubt. And the argument is: Was Genesis 1 the first beginning?

- (1) In the beginning God created the heaven and the earth.

So, they say, "Which beginning is the one beginning that's previous to the other beginning?"

Now, that's very interesting, and you'd be very surprised what a kick you'd get out of it, what a thrill you'd get out of it by just trying to find out. And you can read various authorities; you can think about it yourself. But, what if, in the end, it doesn't really matter, and you don't know what either one means to begin with? Then, you see, you've got yourself in a problem.

12. So, It says, [John 1]

- (1) In the beginning was the Word, and the Word was with God, and the Word was God.

Now, it is very strange, but the fact of the matter is the word 'beginning' in the Hebrew and the Greek is just pretty well the same. In the Hebrew It says, "In place of time." In the Greek It says, "Commencement," so that's in place of time also. In the Hebrew it means, 'A principal thing', like this is the first thing to look at; this is the most important one; and it means, 'chief'.

And that's what the Greek says also.

13. So, [Genesis 1]

- (1) In the beginning God created the heaven and the earth.

[John 1]

- (1) (And) in the beginning was the Word, and the Word was with God, and the Word was God. (Actually have the very same meanings.)

And because we know that God does not have a beginning, because He is without beginning and end, He's uncreated; except in the sense of the word that God did give birth to Himself by becoming God through creative acts. The first one which was not creative but a birth, to His Own Son, the Light formed and came out of God. And Bro. Branham said, "*Like a light, and that is a child playing around His Father's Throne,*" and went through the scenes and description, "*the panoramics,*" as he called it of creation, and there was that One.

So, God does not have a beginning, but the strange thing is that there are many beginnings with God, though He Himself does not have a beginning. In other words, He has plans and purposes, and this here is, actually, where we see the chiefest plan, the foremost principal, that which is in chief order and in first place, is right in this verse here because this verse goes on to tell you a little bit of what Ephesians tells you, which is from eternity to eternity in a nutshell.

14. Now, "In the beginning was the Word." So therefore, we're looking at a principle; we're looking at a commencement, a starting place. We're looking at something which is in the chiefest order in God's mind. So, He says here, "In the beginning was the Word." Now, we know that the scholars will tell us that the word 'logos' is a word that John used from the Greek, which is far superior to the word

‘menorah’, which had that peculiar meaning something like unto ‘logos’, but could never ever come across as ‘logos’ came across, because you know how they took the menorah and they made it into this eight...candle, candelabra. It’s a lamp with eight lamp posts on it. The Jews use that today. They call it ‘the menorah’, and it’s supposed to typify and be symbolic.

Now, what you’re looking at here, however, is not something which is typifying and something which is symbolic when it comes to the Greek, because you can take the menorah, and all it would do is stand there like the logo of a company. And, you know, you might see a saddle with the branding iron representing some Texas shoe company making cowboy shoes; that would be their logo. And you could, of course, from looking at the saddle and the branding iron, you would associate that this would have something to do with horsemen, horsewomen, and western life, and so on. But all it would be, would be as giving you a hint, giving you something to look at. That would be like a menorah, see. But, when you really use the word ‘logos’ you cannot use it without understanding that it implies that something of what you are talking about is actually there in existence. See? That’s the big difference, and that’s the thing that most people do not look at.

15. So, you’re looking at here: “In the beginning was the Word, and the Word was with God and the Word was God.” [Jn1:1] That’s what Bro. Branham said, “*If you try to make that Jesus, you come up with three gods,*” or you come up with two gods; it wouldn’t much matter. And you say, “There’s two gods, or three gods.” The reason he said, “*Three*”, is now you’ve got to come to the place: if you’ve got a Father and a Son, you got to put in the Holy Ghost. Well, it’s strange to know, and it’s true, that the Holy Ghost and the Father, or God, is all One, which is Holy Spirit, and the only reason we say Holy Spirit is in contradistinction to that which is unholy. Showing there lies a perfection, the unique perfection of whatever the essence of holiness is; God is that Essence, see, Holy Spirit.

16. So, “In the beginning,” then, “was the Word.” In other words, we’re looking at that which was there at a certain set time that God wanted to do something in particular. And this thing, which was in particular, was that God Himself would come into manifestation, that God Himself could actually be there. Now the point is, you will see this in the Book of Philippians, where Bro. Branham used that second chapter, and to me he was not as clear as perhaps...for a reason, no doubt, but when he used the Scripture here... [Philippians 2]

(5) Let this mind be in you, which was also in Christ Jesus:

(6) Who, being in the form of God...

Now he said, “*The word ‘form’ is ‘enmorphe,’ ‘that which meets the visible eye’.*” In other words, becomes visible, and it’s right down here, and you’ll find it quoted by Scofield and is taken from Sauer, a great Greek student: “Form, or enmorphe, the form by which a person or thing strikes the vision, the external appearance.”

17. Now we know also that Jesus was in the form of God, and we’re talking about form. We know positively that he was Spirit, the same as his Father was because, according to Hebrews 1, he was the out-shining, or as Bro. Branham said, “*The light formed when there was nothing to form from, except God.*” And so, at that time, wherein God was giving birth to this Son, or this Son coming from the Father, (“I came forth out of my Father,” which is absolutely true.) He was now in a position to be God, which is an object of worship.

18. So, it started way back there, and It says in here: [Philippians 2]

(7) (He) made himself of no reputation, and took upon himself the form of a servant, and...made in the likeness of men:

- (8) ... found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
- (9) Wherefore God also hath highly exalted... (this person, who is in the form of God, Who is Spirit and, also, He was that One that now has the visible form. And It tells you the visible form was a form of a man.) and given him a name which is above every name:
- (10) That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and under the earth;
- (11) And *that* every tongue should confess that Jesus Christ is Lord...

In other words, he is the controller, he's the authority, and he's definitely got authority. The fact of the matter is, since he is the Son of God, he's equal with God.

19. The Jews knew that. They said, "You make yourself the Son of God, you're equal with God." They understood the birthright; the first born has the birthright. And Bro. Branham tells you that, after this one here... Now the point is: Bro. Branham brought out that *God had changed His mask*. Now God had changed His mask from a Pillar of Fire to the form of a man by coming down and fully taking over, making Jesus Christ His tabernacle, the human tabernacle. And that was the fullness of the Godhead bodily, which you cannot apply to anybody else. Now I know certain preachers would like to do that. Now I'll go along with him if they limit themselves—if they limit themselves.

But, when you would say that Bro. Branham would fill Colossians, "The fullness of the Godhead bodily," you'd be wrong because each prophet is a part of the Word and a measure of the Spirit, but Jesus was all of it. And God indwelt him one hundred percent in a way that nobody else was indwelt.

20. So, you're looking at this here now, that God took upon Himself in the final analysis of what's said over here in John, "In the beginning," way, way, way back there. Now, remember; Logos, Word. You're directing people attention to something by an expression, and it's not merely an expression. It's not hollow, It's an absolute reality that what is said here came forth, and it was God coming forth in a manifestation. And It tells you here exactly how it was done. The manifestation of God was Jesus Christ, the virgin born one, who could say, "He that has seen me, has seen the Father. Then, why there do you ask me, 'show us the Father'?"

Now, you see, you're trapped into a double bind. You can't say, "Well now, I think I can understand this thing, but I just don't go along with it."

Well, see, you blew it.

"Well, I think, maybe, that He had something else in mind."

You just blew it. There's nothing else in mind—nothing else in mind. "He that has seen me has seen the Father."

21. Now, Bro. Branham gave us the explanation, which, of course, John had already had written in John 14. He said, "The works testify Who's doing the works."

He said, "I don't do the works, and I don't say anything but what He tells me to say. So therefore, I'm bound up to hearing, to seeing, saying, and doing. And yet, at the same time, I can have a conversation with Him, and I have a conversation with you. And part of the time my conversation with you, is strictly my own conversation. At other times I'm giving you one hundred percent the Word of God, which is not mine at all. And, of course, the acts which I'm performing out of the ordinary have nothing to do with me at all. I'm merely an instrument. He that has seen me has seen the Father."

22. So, when you're talking about 'in the beginning', you're going way back, even beyond the time when there was a speck of stardust, I believe. You're going way, way back, *before one atom was created*, as Bro. Branham said, *or there was one wind that blew, or one little breeze of any kind; there was nothing*. And in here, God has within Him the ability and the desire, and not just the ability and the desire, but this is the great thing that He has in mind, the great thing and great purpose that He has in mind of what He is going to do.

23. So, let's look at It again. In the beginning was this tremendous and marvelous principle all laid out unexpressed, a perfect blue print, perfect wisdom brought it into knowledge. Perfect omnipotence can now bring it into perfection of performance. That's what you're looking at: that there is no doubt that within God this purpose that He has of Him becoming the center, the dynamism, the life, the core, the all and all, and He's going to bring it into full manifestation.

Now It says, "That was with God." In the beginning it was there. It was there. That's the beginning we're talking about: that this principle, this thing is going to come to pass. And it sure does.

25. Now, it was with God, and if it's Logos it has to be with God, and is God, because no matter what the manifestation is, if it's a brass door knob... (Now, listen; let's get this flat, because here's what people don't like about my preaching and I care less;) If it's a brass door knob, or it's a chunk of coal and God was in it, that's God's business. But He'd have to be in it. You just simply cannot say, "Logos," and pass it on by as a, "Well, a word is a thought expressed, and that's all there is to it." When you are talking about this, let us get this flat, as I've said before, "God is not a thought. God is a Thinker!"

And so therefore, the 'Thinker' is involved in manifesting Himself. He's involved in a form that can be seen, and at this time there is nothing to see it. No one to see Him; no one to worship Him. It's all inside. But, let us understand this, the great Draftsman, was not just a draftsman. He was a living Spirit and within Him, (And this may sound strange, but it's got to be the truth.) it was even beyond God to be what He was and what He is, and what He will be, because He is what He is. That's why He said, "I Am what I Am. I Am that I Am, and you can't change from it."

26. So therefore, when I say genetically, God was already genetically, systematically, perfectly printed to bring this forth. Nebuchadnezzar found that out. He said, "I'll tell you one thing," he said, "There's a God in heaven who rules all the armies of heaven and earth, and no one can say, 'no', and no one can say, 'yes', they're just stuck." You know, no one likes to feel they're stuck with God. They got some great kind of a choice. Well, you have a choice, go along with God or turn you back on Him. It's that simple.

Of course, the Sanhedrin thought they were so smart, that when God got into a problem, God called on them. The Jews are still messed up. But you know, it doesn't matter; the Christians are no better. I think they are worse than the Jews, to come to think of it.

27. So, in the beginning, in this particular instance where we're looking at something which has been formulated, a principle, a program that which is now to go forward has been put on the drafting board, and is come forth by the great Draftsman, wherein not like Michaelangelo and great sculptors from the Grecian era, could literally put themselves into a piece of marble in the sense that they could show their great ingenuity, and their great abilities. Uh, uh. God Himself is in this. You see, that's where you find the expression 'coming down, down, down'. You find the condescending God. Bro. Branham used the term, "*condescending*," the coming down God. The other term he used, which is so fantastic is: "*the becoming God*." And here's where you see the start of the 'becoming God'.

Here's where you see in the Book of Revelation, that's the start of where Bro. Branham mentions that "*Jesus Christ was the beginning of the creation of God*." He said, "*That literally means God creating Himself in the form of human flesh*." It means perfectly, simply, that God is going to have human flesh to get into. That's true. You have human flesh, you know. Part of it's created, as man's

created form, and part of it's neither formed nor created. When it comes to sons of God, it's eternal because it always was.

28. Now, it says here, "Therefore, in the beginning was the Word" in this particular principal plan, "and the Word was with God," nobody else. So therefore, if there's a blueprint for the universe, if there is a destiny for mankind, it's going to be from God. The Devil didn't have a hand in it. A lot a people would like to think he did, but he didn't. He messed it up. Like Bro. Branham said, "*Eve caused an interruption.*" I though he meant, you know, like a corruption and an explosion or something like that he started. But he was right; she caused an interruption, she caused a delay.

And then it says, "That the Word was with God, the Word was God." So, you get what I'm talking about.

Now, notice; the saying was, "In the beginning was God," He is telling you this the second time for the double emphasis, that you may know what we have just said.

29. Now to give you an idea that we are not overboard on this, although we have, we don't need to read it right at this point. We're going to go over to 1 John 1, and you get some understanding.

- (1) That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the (Logos) of life (the Logos of Zoe)...

So, what he's telling you, then, that when he shook hands with Jesus, or fell upon his bosom, he understood thoroughly that that was God indwelling that person. Yet there's two persons: One was God, and one was the Son of God. That one person asked Bro. Branham, "When Jesus prayed, if God was in him, who was He praying to?" he said.

Bro. Branham said, "*Haven't you ever prayed to the Spirit within you?*"

30. And I rejoice because I've been teaching people for years: there's a time when you pray to God direct, and there's a time when you pray to the Spirit within you. And the time you pray to the Spirit within you is when you have difficulty in trials and faced with temptations and ask Him to strengthen and help you. When it comes to healing Sister Jones, or getting brother so and so out of a mess, you pray direct to Almighty God in the name of the Lord Jesus Christ.

In other words, what you and I can do: we talk to the God within us, we feed the Christ within us, we rely upon that which is within us. When it comes to the sovereignty of God, that which is outside our pale and jurisdiction which we've been given by God, you don't pray to the Spirit within you. You ask the Spirit to help you pray within you, to strengthen you and fortify you and me to get those answers from Him.

31. So, he said: [1 John 1]

- (1) ...(We've) handled, of the Word of Life; (And we'll go back to 1 John and see It again.)
- (2) For the life was manifested... (See?)

Now, he's talking about Logos, and he's telling you there's got to be a manifestation. See? See, how perfect it all lines up. If you didn't even know the Greek, you've got to know what he's talking about. God Himself is involved, and His involvement is a way in which He can be seen. Now, no man can see God and live. We know that. "No man has seen God at any time," [Jn 1:18] the Bible says. Yet He can manifest Himself, and He can manifest Himself in signs and wonders. And He can have his picture taken [points to picture of Pillar of Fire on the wall] just like that. In other words, that wall of Fire in front of

Him who is known as Jehovah-Elohim, Almighty God, Creator, call Him what you want. He's right behind that; there's a manifestation. See, John's telling you.

32. (2) For the life was manifested, and we have seen *it*, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us; (Notice, that eternal life which was with the Father.)

"Well," they say, "that must have been Jesus."

How do you know? It doesn't say it was. He's talking about the same life that he's talking about in 1 John, back here in that first chapter.

- (3) That which we have seen and heard declare we unto you, that you also may have fellowship with us: and truly our fellowship is with the Father, and with his Son.

Now, how many Pentecostals in this message could read that? No, they're Jesus-Only; the Father is the Son, because they just don't understand. I know Bro. Branham talked almost like Jesus-Only many times, but he said, "*He wasn't.*" That took care of it. I only had one trouble. I couldn't understand the cross-overs: when the Father's in the Son, He left the Son, and this happened and that happened. Well, I knew there's two of them, because I knew without the Son I, couldn't get in. I had no mediator. And I knew without the Son, I couldn't keep in, because I had no intercessor. And I knew Jesus wasn't his own Father. Bro. Branham said he wasn't.

33. So, I ask you another question: Can the people read today? You wonder why kids go to university and can't read? So-called people full of the Holy Ghost can't read! Huh? Well, come on, have I got you on a tar spot? I don't feel sorry for you, smarten up. The day's too late; the day's too late. I challenge you, didn't Bro. Branham say, "*I am not oneness?*" He's talking about organization. True? Oh, yeah. Did he not say under the Seventh Sea, he said, "*Under the Seventh Seal, the Seven Thunders the greatest revelation of all is: there is One God?*" And didn't he say, "*The Seals corrected the error?*" So, therefore the people who did not listen, who thought they had the truth, were in error.

You can see why I'm really loved every place I go. I couldn't lie for anybody. I'm not going to go to hell just to agree with somebody.

And the vindicated prophet said, "*I am neither one. They are both wrong.*"

And it's time to say, "Where am I wrong?" because that's repentance, changing your mind.

34. (3) ... truly our fellowship is with the Father, and with his Son Jesus Christ.
- (4) And these things write we unto you, that your joy may be full.

Now, that's the same thing that he saying over here. Now, let's keep reading. [John 1]

- (3) All things were made by him; and without him was not any thing made that was made.

Well, just a minute, it's evidently very true, by Bro. Branham, when he talked about that little panoramic, looking over the balustrade of heaven, the light having formed, the Son stood there, and He did the creating. Now, if He's the same yesterday, today and forever, and nothing about God and the way He does things can ever change, then you have to recognize Paul saying, "God by Christ Jesus created." And you have to recognize that God was in Christ reconciling. You have to recognize it was God in Christ who was redeeming. You have to recognize that, "Christ is the mystery of God revealed, and in Jesus the fullness of the Godhead dwelt bodily." There, what we're looking at.

35. All things were made by this Logos, this One who is going now to manifest Himself: the inscrutable, invisible, omnipotent, omniscient, love of God.

(4) (Now) in him was life...

Now just a minute, zoe is zoe-ology. Now, we're looking at God, with this master print in which He Himself is not only thoroughly involved as to the maker and producer, but He's going to be the Chief Actor. Right? Exactly right. He's going to be the Chief Actor. And in Him, that's in this Word, this which is going to come forth, there was zoe, zoe-ology.

36. Well, just a minute, "All things were made by Him, and without Him was not anything made that was made." Now, that's good. That's all the inanimate. Now we're getting to the place of life, which... And we know that life has factors concerning it. Life takes in food, oxygen, various things; eliminates, and it's suppose to reproduce. So now, we're in the field of zoe-ology. We're going simply from creation, as Bro. Branham described it, even part of Kentucky, where the glaciers formed certain areas—which was astounding, because evidently, it's a lot like the truth of the fact (And it is true.) that Enoch made the pyramids, and the pyramids were here after the flood. Huh? Oh, sure. Bro. Branham wasn't the only person to say that. That's said by these philosophers and maybe not just philosophers; they've gone way, way, way back in history.

Do you know Bro. Branham said, "*They had the atomic bomb before the flood that brought it on?*" Do you know there's records' describing the atomic bomb perfectly? Kind of makes you realize we all aren't so smart, are we? Yeah. It'd pay us to listen to the prophet.

37. Now, in here John saying, "In Him was Life." That's Zoe. Now, listen; if He's the living God, how ridiculous would it be for a man inspired by the Holy Ghost to say, "Yes, and this living God; you know about Him? He's got Life in Him."

"Oh, God. John..."

What do you expect. Do you think I'm stupid; I don't know that something living has life in it?

No. It's telling you something. [John 1]

(4) In him was life; and the life was the light of men.

And the Bible tells you distinctly that creation proves that there is a God. And there isn't anybody that doesn't know, (who really doesn't know, except he's a puffed-up 'I don't know what') to deny the existence of a Creator who brought all this life and everything out there and everything what man has done with what God created or brought on this earth... That's why the Bible said, "The fool has said in his heart, there is no God." [Ps 53:1]

38. Like one preacher I heard say, (He quote another preacher, and he said...) "That's what God thinks of the guy that doesn't think anything of Him; just call him a fool and walks on. Doesn't spend any time with him. He ain't worth it." Because if anybody can sit around and say, "There's no God" based upon a stupid theory of Darwin, who recanted, and they don't have one iota, one minute significant, or infinitesimal proof of mutation... If it's mutating back there, why ain't it doing it now?

That's why Joseph Savon [unclear] quit being an atheist. He's the guy that... What is he? The editor of the US World News, one of the papers. He said, "I woke up suddenly in college: "Where were these mutations? Why aren't they going on? We've got four thousand years of history." Or better, six thousand, maybe twenty thousand according to those guys. Where's one bit of evidence?

Now they finally found out, we didn't come from apes after all. They finally did find out one thing didn't they, that Eve was the mother of all living. And they quickly said, "Well, there could have been

lots of Eves.” Phht. The Bible said, “She’s the mother of all living.” Didn’t say that, “Adam was the father of all living.” Now, did it? No.

39. Now:

- (4) In him was life; and the life was the light of men.
- (5) (Now) the light shineth in darkness; and the darkness comprehended it not.

In other words, you could have absolutely a complete manifestation of God in nature by life out here and, then, He could come in any other form He wants to give you a further revelation of the proof thereof of Himself, giving light, but, if there is nothing in there to receive it, there is nothing going to happen. Now, watch.

- (6) There was a man sent from God, whose name was John.
- (7) The same came for a witness, to bear witness of (that) Light.

Now you say, “Well, I think he’s talking about Jesus there.”

I don’t think so. He’s talking about up here. He’s talking about bearing witness to the great Creator. Now evidently Israel no longer knew their Creator. Now just a minute, doesn’t the Old Testament tell you that Israel did not know its Creator? Come on? “Oh yes,” he said, “The beast knows its stall, the oxen knows its stall and knows his master, but my people don’t know me.” So, they didn’t know their Creator, did they? Oh, they didn’t know. No, the kings turned to idolatry. Men loved heathen women. Oh yeah, sexier, more dynamic in their lust. Can you imagine, Solomon, who lifted his hands, and the priests couldn’t minister, and the Fire of God came in the Holy of Holies, and that he went into idolatry?

“Well, Bro. Vayle, I’m so different. Yes, I’m a great guy.”

Do you see why I’m so sarcastic all the time—and bitter?

40. There’s too much ignorance, and there’s too much pride, and there’s not enough humility in the face and presence of God for men to be humble. Yet, when God manifest Himself, two thousand years ago, the people now today look back, “Oh, if I’d would of been there.. Oh yeah, if I’d of been there I would of believed.”

Bro. Branham said, *“You’re the very guy that wouldn’t have believed”*

Do you know that the ministry that Bro. Branham had, God in William Branham was greater than the one in Jesus Christ? Because the Bible said, “Greater works than these shall he do, because I go to my Father.” And that is sensitized and fulfilled in an individual.

- 41. (6) There was a man sent from God, whose name was John.
- (7) The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

All right now, how can this One be Jesus and God at the same time? Well, because it is. God’s going to indwell Him.

So, John was sent to bear witness of... Now, as Bro. Branham put it is true: *“John was a light, to the light, to the Light.”* Huh?

“He that receiveth whomever I send receiveth me, and He receiveth me, receiveth the Father that sent me.” So, he’s a light to the light, to the Light.

Well, doesn’t God do everything in threes? Why certainly. All right.

42. (9) *That* (this) was the true Light, (the light that) lighteth every man that cometh into the world.

(10) He was in the world, and the world was made by him,

God Himself coming into manifestation, absolute manifestation; stood right there before the people, and the world didn’t know Him. Why, He even came unto His own.

“Well,” they said, “Get out of here; you’re not our God. Now we’ve got God, but You’re not our God.”

That’s why I kind of like the term: ‘William Branham’s God’. Because I want to be hooked up with what William Branham was hooked up to. Now you can have anything you want to get hooked up to. I’m not trying to hurt anybody’s feelings, but the fact of the matter is, look; I don’t know anybody else that I’d be interested in. What would I do? When I saw him that was my answer.

43. (11) He came to his own, and his own received him not.

(12) But as many as received him, to them gave he (the authority. As many as received Him He placed them in the position of authority; which would be Bride) power (even) to become the sons of God, (or be absolutely shown they were those sons) *even* to them that believe on his name:

Now, watch.

(13) Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Now, listen; watch this: It doesn’t tell you that they were not born of flesh, because they were born of flesh. It says, “They weren’t born of **the will** of the flesh.” Now here’s where you see predestination come right in on the scene. I was taught years ago that the gospels do not teach predestination, but that Paul taught it. That was from a Bible school professor, and I found out later on, hey, this guy’s crazy. He could be no more full of the Holy Ghost than nothing. There’s no way he could be full of the Holy Ghost—just couldn’t be, because he told a lie. Here’s predestination right there.

‘Born’ means ‘to issue forth from’. Now, you may issue forth from your father, sperm-matically, into the womb to unite with an egg; then, you’ll issue forth from your mother’s womb.

But, if what your father had, didn’t issue forth from God, which is a part of the Holy Ghost, which is your soul, a gene, you ain’t born of God. Because ‘born’ means ‘to issue forth from’. Just like He said to Jesus, “This day have I begotten thee. This day have I started my generations in thee.” That’s why Bro. Branham said, “*God’s the first man, Jesus the second, Adam the third.*” Come on down.

44. Now, watch.

(14) And the Word (became, not ‘was made’, ‘became’) 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, watch what It says. This God, (not His Son now. We're talking about God.) actually became flesh, because that's what Logos is all about: the becoming God. God wanted to be. God wanted to do. So, He's doing it. Boy, you talk about this doesn't go very well with the Methodists. I can tell you that. And the Pentecostals, because they're a bunch of legalists. They believe that a pig can be turned into a sheep. Oh, why don't they do that when the market for sheep goes way up and pigs go down? Well, why don't they? Because, it's impossible. Even God can't do it.

You say, "Just a minute, God can."

I tell you God cannot. Bro. Branham said different. The spoken word is original seed, and every seed has got to come forth exactly as God put it. You can hybridize and fool with it, but you watch it go right back.

Darwin... They tried that with pigeons. Too bad they don't let the wheat go back to nature, and we get kamut and spelt. And that's all we get, and that's plenty good. I like spelt bread just wonderful. Suits me fine. You don't get allergies and every bit of junk from all the plastic that's in the world. That's what they call it.

45. (15) (Now,) John bare witness of him, and cried, saying, This was he of whom I spoke, He that cometh after me is preferred before me: (and so on, right down all the very line.)

So, what we're looking at here in this Scripture, why I'm taking it, is because so many people simply cannot understand the truth of the Godhead and simply understand the actual facts of the whole Book, the whole Bible from Genesis to Revelation, where the introduction was especially to us who need information, how Adam and Eve came into this earth, and how the Word of God told them how they were to multiply and replenish the earth. And we see how it ends up over here in the Book of Revelation, the Holy City where the Bride is with the Lamb on the Throne, the Pillar of Fire, which is Elohim Himself above the Son, God over His Son. And we see all the others, which you call foolish virgin. They're out there bringing in their glory, and they're outside.

46. And we see the Scripture, therefore, is completely fulfilled, that when God breathed into Adam the breath of lives, and he became a living soul, that is exactly when Adam got his soul, which was a portion of the Holy Spirit, which God designated to be that Life of Himself—God Himself. The same Life that was in Jesus, the very same one, that first Son, that light that formed, would have to come down and become flesh, and, then, God would indwell him—God taking a part, just like John says here.

And God said He'd do it, and God was in His mind to do it, God had the power to do it, and God did do it. And God came right down here. See that picture of the Pillar of Fire? God right behind that Pillar of Fire and through that prophet proved exactly the truth we're talking about. And that is not God the Son in a spirit form. That is God, period. The only time you can call a spirit form was on the grounds of Holy Spirit is doing it. But you talk about the Son, he's up there on the throne of Almighty God, because Bro. Branham said, "*He took the Book out of the Father's hands, tore the seals off, gave the Book to the Father, and climbed on his Father's throne, the Father came down here.*" Revelation 10:1.

So, all right. We look at this picture here; we're beginning to understand, then, how, when God said to Jesus, "This day have I begotten Thee," that word in the Hebrew, the Greek also, as far as I recall, is: "This day have I started my generations in Thee."

47. Now, all right. Let's just take a look at that Son in the Book of Hebrews and begin to check something out here. That's in Hebrews 1, Paul is speaking. He said:

- (1) God, who (in many parts and many ways) spake in times past unto the fathers (in) the prophets, (Not by, although it's 'by', but it's 'in' the prophets. He was 'in' them.)
- (2) Hath in these last days spoken unto us (in) Son, (He was in the Son certainly) whom he hath appointed heir of all things, by whom also he made the (ages;) (He also made all the worlds and everything else.)
- (3) Who being the (effulgence. That's the out-raying of His glory.) and the express image of his person... (For that's the exact expression of His substance.)

In other words, Jesus is not God, but He's a part of God; and so are you and me, if we're born again. If we're seed, we're a part of God. Because Bro. Branham said, "*When God breathed into Adam the breath of lives,*" he said, "*certainly, that was just not breathing into something like a man breathes,*" he said, "*that was the Holy Ghost, and he became a living soul.*"

48. Now, just a minute. He was already alive in a spirit form joined to his wife. So now, we've got living spirit; now we've got zoe. Yeah! Oh, come on; let's face it, because now the soul comes down from the male. That sounds very strange, and I know people hate that. But that's the truth; let's face it. That's the soul of the wise, the soul of the unwise. Also you've got souls that are animal, perverted. I don't understand it all, but I'm not going to deviate from the Word of Almighty God just to please somebody, nor to please myself. I'm just going to stick with It.

So, It says right here, that this one was actually a part of God, the expression of His person, His very substance of holding all things by the Word of His power, when he had by himself purged our sins, sat down at the right hand of the Majesty on high.

49. Now, what did Bro. Branham say about this one we're talking about? He said, "*We came exactly as he did, but we bypassed our*" spirit-body, or word-body, or "*theophony.*" All those three terms you can use, and they were used. I prefer 'word-' or 'spirit-body', because the word 'theophony' comes from two words: 'theo phanera'. Theo is God, and 'phanero' means 'to show forth'. And it's true, in a limited sense, that you and I are theophanies on the grounds of that modicum of the Holy Spirit that's in our soul, that is our soul. But Bro. Branham said that *we bypassed that word-body, and we're put down in this body of flesh to be tested. But through the baptism with the Holy Ghost makes it commensurate as though we had not bypassed it.*

Now, you may think that's very strange on the grounds we've been sinning. But Bro. Branham told us, "*Little Bride you didn't even do it. You're the perfect, sinless, righteous Bride of the Lord Jesus Christ.*" Now, this is not a cover up. This is THUS SAITH THE LORD, the truth from Almighty God.

50. So, what we're looking at here that we found over here in John; is that God started this great plan to have a family. And this is where the Trinitarians and the Oneness are all hay-wire. They can't understand that Jesus was the Only-begotten Son, the One-of-a-kind, never-to-be-reproduced, and he is joint heir with his Father, because he's the first born, and he has the inheritance rights of his Father. And he said, "Father restore to me the glory I had with You before, back in the beginning." And He said, "Son, I'll not only restore it; I'm going to give you more than that."

Now, if according to truth... I'm not saying this is truth. If it's Scripture it is truth. But, if you can take the birthright of the first son all the way to what I've just said, you will find here positively that God did something to Jesus, and for Jesus, that Pharaoh did for Joseph. "Only in the throne am I greater. You've got it, all the rest son; go hop to it." And that's the truth, because over the throne where the Lamb is, is the Pillar of Fire, Elohim Himself, and God puts everything under the feet of Jesus, except God

Himself. Amen?! That's one hundred percent the Scripture, 1 Corinthians 15, and He's doing it right now.

51. So, you see what we're looking at here: we are looking at the fact of this God associating Himself, this living God, a Life you and I cannot fathom, or even understand, until we... Oh my, it's going to take a long time I believe for us to even begin to... to just really breathe that we're knowing something about it. We're involved with all this life around here, like the living plants and things, you know, and part of nature—animals, because we are mammals. We're animals you know.

It's been proven by cellular therapy: animal cell go right to your parathyroid, if that's what you needed. Inject the parathyroid cell. [Dr. Paul] Niehans [<http://www.paulniehans.ch/cellular.htm>] found that out. They they cut a woman's parathyroid out, and she was convulsing to death. And he just—brilliant scientist—went home, slices up a thyroid of a young...killed a little calf, sliced up the thyroid and put it in a centrifuge and gave her injections. She stopped kicking and convulsing right now. Pair of little cells went right here and starting forming a parathyroid.

52. Doctors say, "Oh, it can't be done."

It has been done, and is being done. Why do you think they are working on fetuses now? Oh, come on. Abortions are going to be very popular. Scientific! Dr. Kuno tells me flat; he said, "We will never use human fetus. They're full of disease and germs. I will take a sheep any day."

I've had cellular therapy. Sure. People tell you it doesn't work. Big mouth Pentecostals. That's all they are. Nothing up here. Nothing down here, either. I'm not bitter. Just telling you flat. I've read their books; I know what they sell. Pentecostals years and years: talks in tongues, "That's it, whoopee. You've got her."

Prove it. Devils can talk in tongues. They're pretty good linguists.

53. So, here's what you're looking at; this great plan that God had. And we're talking about Christmas—that great one back there, the Only-begotten Son, entitled to the birthright.

He said, "This day have I begotten my generations in you."

And remember how we took "Who Is This Melchisedec"—started right up here with Elohim. From Elohim, here comes down Jesus. Now we were in Him before the foundation of the World. And Bro. Branham said, "*We were in God.*" That's exactly right.

54. Now, watch what God is doing. God has associated Himself to human nature and to mankind to such an extent He calls the Bride a body. Right? And he said, Paul said, "If we're all an eye, where were the hearing be? If we're all an ear, where would the seeing be. And if we're all something else, where would the talking be?" So therefore, as we look at what we're looking at...

Now you follow me. And this is Lee Vayle talking, and I'm talking from having been taught the same as you're taught by a prophet, who said, "*God is in continuity, and It's in nature.*"

And God takes us right here, and He said, "I myself am going to have a body."

Jesus said, "Lo, a body hast thou prepared for me."

And we know that God positively came down, stood before Mary, (The Holy Ghost did, which is God.) created the egg and the sperm and the life of that Son that was Michael, that did all of those things over here, he came down, (Don't ask me how. That's God's business. He did it.) he went right in there, and came forth as a human being.

55. Now, what were we as sons of God and morning stars shouting and dancing and clapping our hands? We don't know a thing about it. We forgot it all.

You say, "Bro. Vayle, you sure believe in pre-existence."

Sure do. And I don't believe in transmigration, and I don't believe in reincarnation. I believe we get one shot that's it. Just like Jesus. We bypassed it; He didn't. He kept His memory. That's one reason, absolutely why Jesus wouldn't fall into a trap. When Bro. Branham had that vision, he came back, he said, "*I'll never be the same again.*" You and I can't hope for that. We get to the resurrection and say, "Hey, I'll never be the same again." We'll really start to grow. We've been stunted down here; we've been poisoned. Man alive, all you hear is the reverberation in our heart and mind of the junk and truck of the devil, and the smokes and sulfur of hell. We've haven't had a chance to really [Bro. Vayle draws in air through his nostrils] get to the heavenly breezes. But we're going to get there. We just... What we're doing is a little nicety, by feeding the Christ within us and growing in grace; and I praise God for that, I certainly do in the knowledge which He's given us day by day, I love it. But I'll tell you, if this is all we have, you talk about miserable, yi, yi, yi, miserable. No! I'm looking for the Resurrection the same as you are. We're not going to be miserable; we're getting on to the real thing.

56. So, all right. We see here God starting out, as we said with "Who Is This Melchisedec": come on right down here. And so, this life of God put in here—"I've started my generations in you."—is the same Life coming down, and then was transferred into Adam and Eve. And Eve, in her presence, was the Tree of Life, and the tree of knowledge of good and evil.

Now, "*Eve should have born Christ*," Bro. Branham said. But, she didn't, because the serpent beguiled her concerning life. He said, "Look, God said, 'you'd die'. If you have God-life, you can't die. Where is death in this thing?"

And he beguiled her; he seduced her. He got her to a place of consent, and so she got pregnant by him—a complete mess; and started the interruption.

57. Now, children should not have started that way. The first... Bro. Branham categorically said, "*Children should not have come originally through sex.*" And that's right. He said, "*Adam should have spoken, spoken word, to the womb of Eve.*"

Now, let's go to Scripture, and Bro. Branham to me is Scripture. And Bro. Branham "Spoken Word Is the Original Seed", ...I'll read part of this, but I'm going to get you the gist of what I want you to get to.

[SPOKEN.WORD.ORIGINAL.SEED JEFF.IN V-3 N-2 62-0318E]

[174] *Then from a little group of the true Seed of the Word, (a little group of the true Seed of the Word,) God will present Christ a beloved Bride, a Virgin, a Virgin of His Word. And through them and by them will be fulfilled all that has been promised from His Word in the Virgin, who knows no man-made creeds or dogmas. The Word of promise in Himself like it was in Mary, God Himself made manifest... (Huh?) He will act Himself by His Own Word of promise so to fulfill all that was written of Him. As He did when He came from the virgin womb (type of the spirit womb now), so will the Virgin now, accepting (a-c-c-e-p-t-i-n-g) His Word: "Be it unto me as Thou has said," though it was said by an Angel while it yet was the written Word (Isaiah 9:6)*

58. Now, you see, in the mind of God, and in God's Word, which Bro. Branham categorically said, "*His ministry would reveal to us things which were not known from before the foundation of the world.*" He categorically tells us which you cannot find in Scripture, but you can find it in manifestation as the seed was sown must bring forth exactly what was sown. And if what comes forth as manifested, as what was

sown, and in your mind differs entirely from what was sown, you're wrong! Because seed can only bring forth and manifest what's in the seed. Right? Now, we find the only one reigning and ruling is Christ.

59. Now, the angel came to Mary, right? And the angel gave her the Word of God. He spoke that word to her, to her womb. Now, let's get the point: Adam as a man could not have done that. But though he was a man he would have done it. Why? Because, even though an angel brought the Word to Mary, it didn't matter if a team of elephants brought it on a gold platter, (and I'm being foolish for the very sake of getting it across,) and it wouldn't matter if it was a circus of clowns that brought it, (although they wouldn't) it was the Word of God that did it. Therefore Adam was in a position to stay with the Word and use that Word, and would have brought forth Christ; and then like Mary and Joseph, the sex act would've continued bringing the children on, because that's exactly what happen to Mary and Joseph.

So, you can see, William Branham has given us one hundred percent the truth. And I'm trying to trace this down and show you, so you don't make any mistake and understand the sovereignty of God and understand foreknowledge, and election, and predestination. It is out of our hands entirely. It is in the hands of God.

60. Now, let me go further. God being God, and the Bible speaks of: 'He's got eyes, He's got ears, He's got a mouth.' He talks of a stomach. He said, "If I was hungry, I wouldn't eat your food."

He can eat. He would look like a man in the sense that the description is there all the way through to that perfection.

Now, since this is so, and you and I have certain parts of our body that **is** our body, but has a function in a manner in which no other part of your body functions, though it's all interrelated. Okay? You have isles of Langerhans that produced what? Insulin. Right? Tell me, does the heart produce it? Nope. Does the liver produce it? Nope. The thyroid produce it? Nope. Oh, just a minute, though. It's got an effect on it. They're all synergistic. They're all perfectly right, but they all perfectly have their place.

61. Now then, why, see my picture. I see the great, genetic God, and we're talking of genetics now, heredity, genes, influences, and environmental concepts, all go together. It's all in there. So, I see Him.

Now, get my point: in Jesus dwelt all the fullness of the Godhead bodily. Therefore, everything that was a part of God in this Zoe, this body part of Him that left this other to its own complete function, and complete sovereignty, this came down through Jesus and manifest completely what we have and know and will have in this Zoe life which is glorified by God and is a part of God being from Him and His great plan and Him associating with us. You get to what I'm trying to tell you about 'the Godhead bodily'? To me when I see Jesus, the fullness of the Godhead bodily, there was not one part of him that could take over the sovereignty of God, no way, shape or form.

62. And when I see that blessed body come forth, and I hear him called by his Father's Name, his Father's Name is Jesus and he's Jesus. When I see him hanging on the cross, I know his Father has left him, because He left him in Gethsemane. Bro. Branham told us just when He left him, and He did. When I see that Jesus come back as a Pillar of Fire, I know that that is the Father. I know that that's the One that Paul met on the road to Damascus. He did not meet the Lamb. When that Pillar of Fire came down, that is not Lamb.

You go to Tennessee, and you ask a certain name, a man by the name of initials of D. R.... And if you can't figure it out, you don't even know who he is. Ask him who came down. He'll say, "The Lamb."

The Lamb didn't come down.

63. So, I ask you a question: who are you listening to? William Branham, or a bunch of guys running around, or getting a bunch of tapes. and people who don't even know what they are talking about. They can't even quote the prophet straight. The Lamb didn't come down. No, no. The Lamb's on the Father's throne. He can't come down. He's making intercession for me especially. There's no way he can come down. I won't let him come down. I need him. Maybe you don't. That's just a joke, of course. A little sarcastic; it's meant to be. I need an intercessor. I'm glad I've got one. I need a High Priest. One day he's going to lead you and me into the Millennium, into temple worship. Yeah! Yes, He's going to do it.

One day the spirit that's veiled behind that Pillar of Fire will become incarnate to us. We'll crown Him King of Kings, and Lord of Lords; that will be the Son of God, the Son of man, the Son of David, King of Kings, the altogether Lovely, the Lily of the Valley, the Rose of Sharon, Elohim, Jehovah, Mighty God. Yeah!

64. I want to ask you; who are these people listening to? William Branham? They're a bunch of Pentecostals, Baptists, Methodists. I want to know, because I'm on the spot. Now, if you don't know what I'm saying, you've heard me preach two gods tonight. The fact of the matter is, I'm preaching... How many people here really believe you're born again? Come on; let me see your hands go up. You really believe... then you really believe you've got a part of God in you, right?

Then you're god. How many gods have I got tonight? Come on raise your hands. Come on, don't be gutless. I raised my hand. You can't raise yours? See, you're scared; haven't got the guts. Then I'm God, because Jesus is a part of God. So now, at least thirty gods here.

Now I'm testing your minds tonight; I'm testing your hearts tonight. And I'm not fooling, because I'm going to meet you down the road, every single one of you. I am not preaching two gods. I'm not preaching four thousand gods. I'm preaching **one God**, who had **one**, great Son. And by the grace of God, He's got literally millions more out there. And He's placed every single one, wise and foolish, according to what He wanted to make them: an eye or an ear or an nose or a hand or a foot or a finger or an eyebrow or an eyelash; and He's given them all gifts. And they don't all speak with tongues and have nine supernatural gifts, because some have a gift of forgiving and being cheerful. Yeah.

65. You want me to read It to you? Oh, I'm glad you do. Now, somebody didn't nod his head. [Said teasingly.] Let me read It to you. [Romans 12]

(3) For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. (Each one of us has a perfect measure of faith, or we couldn't receive the Word.)

(4) For as we have many members in one body, ...all members have not the same office:

(5) So...*being* many, are one body in Christ...

And what did Bro. Branham say? "*God poured into Christ all that was in God.*" Oh, hold it, then there is no God. Then Christ poured everything into the church. Now there's no Christ? Nah. That can't be what he saying. Now God stepped into Christ. Christ gave us the Holy Ghost minutely, where he had his without measure, and still has.

66. Now, watch.

- (6) Having then gifts differing according to the grace that is given us, whether (to) prophecy, (to prophesy) *let us prophesy* according to the proportion of faith;
- (7) Or ministry, *let us wait on our* ministering; or he that teacheth, on teaching;
- (8) Or he that exhorteth, on exhortation: (or) he that giveth, *let him do it* with simplicity; (and) he that ruleth, with diligence; (and) he that sheweth mercy, with cheerfulness.

Irenaeus said, "There's hundreds of gifts in the body of Christ." Yeah. So, you want one gift to talk in tongues? Everybody going to talk in tongues; everybody going to prophecy, everybody... Come on; come on. How would you like to have a gift of being forgiving with mercy? You know, I'd trade everything I've ever said in tongues or every prophesied... And God knows I prophesied very correctly, and I've got proof. And I've had visions come to pass. I don't claim they're God. I just claim what anybody else would claim, I believe it was; but I'm going to tell you one thing: I wish I had that little ministry of forgiving with cheerfulness.

"Oh, I'll forgive you this time, bless God. Don't ever do it again, or I'll smack you in the chops."

[Congregation laughs.] Hee, hee, hee. Thanks for the amen, Bud, because that's the way it is, and that's the way it shouldn't be. You can tell I ain't got that ministry. Oh, I don't hold grudges...too much. I get disgusted, but there's not much point holding grudges.

67. So, look what we're looking at here, that I want to show you. This is my Christmas message to you, and I've preached it different ways at different times.

We are the family of God, and we are celebrating the physical, earthly birth, when that one came issuing forth from the virgin Mary's womb, and he is a spoken, true, Word-child of God that Adam could've brought forth with Eve, because no man can speak it. It takes God to do it; even if a mule spoke it, or man with no brains just opened his mouth like the village idiot. God doesn't put His Words in idiots' mouths. He tells you that; you just comfort them. But I'm being extreme, to get the point. As Bro. Branham said, "*Even though an angel brought it, it was God's Word of His promise that must be fulfilled in that virgin.*" And it was. See, Eve blew it. The next virgin blew it.

This virgin will not blow it. There's a virgin and is going to bring forth Jesus in flesh, which means that Spirit that's amongst us has sealed us all in with His Own Seal; cannot think any other thoughts but His, clothing ourselves, thinking His thoughts, rejecting the other thoughts, getting ready, then being caught up to the Marriage Supper. When that Spirit that's doing all this, God Himself bringing everything under the feet of Jesus, becomes incarnate to us, the great Wedding Supper's on.

68. So, there you are, if I've over preached myself, but I wanted to show you this to let you know that Bro. Branham was correct. And he said, "*Look, they would have come to sex. Absolutely, they had to, they're animal.*" But the first one should have been the Spoken Word Seed. And Adam could have done it, but they let the serpent get in, and she got to the Tree of the Knowledge of Good and Evil.

Let me tell you, now I'm saying this with very, very carefulness, so be careful of how you hear me. This Book here is a Tree of Life, and at the same time, it's a Tree of Knowledge of Good and Evil, depending on who handles it. Because the same Book of Life will kill you, if you deny one Word or add a word to it. Eve blew it.

69. Maybe Adam was too busy fooling with the garden. Too busy thinking of the great day he was going to... you know, he'd already named the animals. "Hey this is great; now, when are we going to name the birds. Then we'll get around naming the serpents, creepy crawlies, and the fish."

Here would be one man, going to name about what...fifty million species? How many species are there? Anybody got a clue? They say literally a hundreds a day disappearing. I mean, I'm not lying. I've been told that, I've read the articles. I thought maybe one or two, and I hear there's...en-mass they're going out. And now they've found for the first time...what was it? Oh, yeah, they found in a certain forest a species of trees they didn't know...a prehistoric specie of trees, what was thirty five or six in a little clump somewhere. You see I don't remember all the figures, I don't care. I just remember the goody part of it. What I'm trying to tell you is that, hey, way, way, way, way back...species by the millions. Was Adam too busy thinking about those things? Was he too busy saying, "Tree move over here and fruit over here"? I don't know. I only know the serpent came in and seduced Eve.

70. And, you know, I also know that Bro. Branham had a vision. And you know that vision what happened? He saw Miss Trinity taken over by the devil, and he saw Miss Oneness taken over by the devil. Now then, tell me, is Miss Trinity and Miss Oneness part of the Bride? Come on now be my guest. Huh! Come on be my guest. How come the Branhamites have gone Oneness? The Jesus-Only bunch don't admit they're in error. I've only found two Jesus-Only preachers that admitted to error. And I said to one old guy with the... I like the old boy, he's a nice old guy, I said, "Gene, you're Oneness, how in the world did you catch on what Bro. Branham said about the Father not being the Son, and vise-versa, this being the Son of God, not the Son, not God the Son, and you can see that God in the beginning had this Son."

And he said, "Well, the prophet said so, and I got to believe what he said."

"Well," I said, "That's got it." That's got it. Corrected the error.

71. Now, that's my stand on Christmas story. I'm a part, and you're a part. And as we respect and honor His birth and talk about it, I want to tell you something: He respects and honors ours, too, because in the midst of the church one day as we all sing "Praise unto God," he's going to recognize us all, because we are brethren, because we all have one Father. And there might be ten million at least of us there, and there aren't ten million gods. Right? There's only one Father. Right? There's only one begotten Son. Right? And there's a bunch of wise virgins. Right? And there's a bunch of foolish virgins. Right? And there are positions in His body, which we don't know at this time, even the positions right now. That's right, exactly. Isn't it? Oh yes, oh yes. And I'm going to tell you something: a wife is not the husband, the wife is not the head. And I've got news for you: the head of the woman is the man, and the head of man is Christ, and the head of Christ is God. So, I count it: woman, man, Christ, God. I like to know how people figure these things out.

72. Well, the Lord bless you. I took your time; you took my time. I trust it was God's time. And we had a message on the great one, who was born, and he came in his own season, just like we came in ours. And God has manifested to a Bride and through a Bride at this hour. That's right. So, there we are.

Let's rise and be dismissed.

Heavenly Father, we thank You again for the time we have together, knowing that so many things are said that people misunderstand, and I'm not saying that we understand perfectly, but we sure do try, Lord, by Your grace, and by the glory, for the glory of God that we might say the things that are true. And not things which are merely machinations of men's minds or some conjectures, something else that have been brought in there which is not Your Word, Lord, but Your Word rather, even as You became,

which You are the becoming God, the becoming Word also, which we are a part of, and more and more into the likeness and away from the negative and into the positive.

And by Your grace Lord, we are standing here in this last hour, and we have seen and will continue to see, very shortly, greater things even coming to pass in this world that will let us know that the door is already open toward heaven. And it's open to such an extent that any time at all, you know, as we count time, Lord, try to count it through Your eyes, time giving way rapidly, that there'll be an upward pull, a sweep come over the Bride and the resurrected saints, and we with them, changed, rise to meet that blessed one, Christ, the head of the church... [Blank spot on tape as it's run out and changed.] ... within us, because we are given forth the Word even as Bro. Branham said, "*Even though it was an angel that brought it, it was that written Word,*" and Lord, even though we talk and we bear witness, and we know what we are; we're sons that had somehow through the... Well, by the fall had not manifested the perfection that will be coming down the road, but manifested to a degree, that which You have desired, Lord, that we're all a part of it, and we appreciate it so much.

Now, Father, we pray that, even as Bro. Branham said, "*Take this Message for your healing,*" that if there be any sick amongst us, Lord, that they would be healed of their infirmities. Give them help at this particular time. Any particular need, Lord, we pray that You'll bless and help the need, Father, especially in whatever relationship families are in, if they need special benefits and help, we pray You'll give it to them. Above all, soften every single heart to receive the Word of God, then, Lord, make it like iron to stand with that Word and behind that Word, so that nothing can touch us, Lord, so that we will be ready for that moment, which we know is not far off.

Bless Your people, oh God, as what been prayed already give journey mercies to those that need journey mercies, those that need health, Lord, and help like so many people phoning need help. We think of our sister Joan McCullum, down there, Lord, a widow by herself now, for whatever a number of years, a couple of years by now with that heart problem. We pray that You certainly will touch her as a little Christmas bonus, a little gift, Lord. May she be perfectly well, Father God, and rejoice in the strength that You give her. And whether Myrtle Raper's living, I don't know, Lord. You know she was nigh unto death, but if she's living, Lord, we pray You'll comfort her in her last hour knowing she's very old, but perhaps there could be some healing for her, I don't know, Lord. We just pray for her and others around that need Your care. We ask You, oh God, that you'll really touch...

We think of John McRae getting better up there, but needing help; Betty having an accident, Lord, different ones. We just ask You, Lord, to help them. Bro. Guenther bereaved, different people, Lord, around. We just pray that You'll help them. Even as our own people here want help, we're praying together, Father, for each other and believing now that the healing virtue of Jesus Christ helps each one for the glory of Almighty God for Your further service that we help each other in love. In Jesus' Name we pray. Amen.

'Take the Name of Jesus with you'.