

Godhead #10

Flesh for Us, Word for God
God with Logos: Inseparable
April 23, 2000

Father, we thank You for Your goodness, Your mercy, Your love, and Your kindness toward us and especially, Your revelation of Yourself this day, thoroughly exposing Yourself to view exactly who and what You are in Your Godheadedness and Godhoodedness, and also manifesting who You are in Your nature. And we find You unveiled before us, even as we are unveiled before You. And we appreciate this great intercourse, this great love which You've manifested toward us, because this would not happen except that You are a spirit of love.

We know, then, not only in whom we have believed and are persuaded of Your goodness and Your keeping care, but we are persuaded of You, Yourself, Lord, and not simply by what You're doing via Your attributes, but the wholeness of Yourself in relationship to us, and we part of it all, Lord, in Your great purpose. We pray, Lord, that'll unfold to us this morning and we'll begin to realize more and more exactly who and what we are and where we are, perfectly where the prophet said we would come because of this great end time Message wherein we are waiting patiently for the resurrection and the Rapture. So, we commend ourselves to You this morning in Jesus' Name, thanking You for Your grace. Amen.

You may be seated.

1. Now I'm going to continue from the last message that I brought concerning the Word of Jn 1:1. But, before we go there, you know how I have this constant gripe with me all the time about what is going on. We're in a democratic society, and therefore, the President, with the executive branch, is supposed to be, according to the Constitution, entirely democratic, which would mean it would reflect the will of the people. And also, Congress, our legislative assembly, is to legislate according to democratic principles, which would come from the people. And the judicial branch, which also is set in order—we have our checks and balances—also democratic, being the more or less, almost all, except the Supreme Court, and that also has a democratic process by their, not only appointment and their confirmation by Congress... And most judges are also elected by the people.

2. Now I just want to show you where we stand, especially since Brandeis himself said that the Supreme Court ought to legislate rather than to adjudicate. So, the whole system is gone to pot, and we're no more a democracy than a hill of beans. So, let me read to you what I read a while ago: Jarred Sandberg writing on the Microsoft case—which I believe is a travesty against the democratic principles of America concerning business and whatever.

He says, "Microsoft takes issue with the way the judge conducted the trial. Company lawyers say the compressed schedule, ten weeks between the time the Department of Justice complaint was filed from the original court date, put Microsoft at an unfair disadvantage." Now, what's democratic about that? See? There should be a place where they can agree. Of course, if you're going to stall too much, there's also a process there, because stalling is not a part of the democratic process.

"Microsoft attorneys also complained that the judge has allowed an enormous amount of hearsay." Now that's the gist. They complain that the judges have allowed an enormous amount of hearsay, second hand knowledge, into the record. For instance, "One Apple executive testified that he had heard from someone who had heard from someone else that Microsoft wanted Apple to kill a product that competed with Microsoft. But some antitrust observers think it will be hard for Microsoft to prevail on this point because, without a jury..." (Now there's democracy—jury.) "Judges are more willing to allow hearsay

testimony on the record.” Can you believe that in America? Can you believe it? Why, that’s as bad as a fellow that accused me by hearsay. And he is supposed to be a believer in this Message.

A fellow down in the Carolinas, his name was Miller, heard from somebody who heard that I did not believe in prayer, did not believe in praying for the sick, did not believe in Communion. He heard that he heard.

3. America’s gone plumb to pot. Don’t expect justice or anything, except from God. And remember this: the judge has already been here and judged. And we have sung with Bro. Branham, “I’ll go with him through the judgment.” That’s not future. That’s over. We’re doing it and have done it and will do it here, because some men send their sins on beforehand. The others let them trail and follow them, and it’s too late.

I don’t want to hear my sins repeated from the housetop and find myself remiss. I want to find myself absolved. And I am absolved through the Resurrection this morning—and I bring that to your attention—that Jesus didn’t only shed his Blood, but it’s the Blood of the covenant; and that covenant was originally with the Father and the Son, and it’s now with you and me. And the beautiful thing is, we had nothing to do with it, because we are heirs. Somebody else earned it, somebody else bought it, somebody else brought it, and we’re going to get it. Heirs! Sons and heirs.

4. And the beautiful part is (And I love that this morning.) that Jesus rose; because, when a man leaves a will, the Bible calls him the testator. And there is a testament, and the testament is not valid until the testator dies. And even then, I’ve told you before, that doesn’t mean a hill of beans if there’s a bunch of crooked lawyers and a bunch of people that are out to get you, filing law suits, take you through court, and pretty soon there’s nothing left in the will to inherit.

But Jesus rose as the executor of his own will. And this morning he is not only on the right hand of the majesty on high but now on the Father’s throne, right there, instead of the Father; and the Father has come to us. He’s right down here today bringing a Church to perfection. That’s the shout, the ‘keleusma’, putting the Church in order to get her all ready to be taken in the Rapture.

5. Now listen! I’ve just preached a resurrection message. So, you take it home with you and believe it, and put in the spare parts, and the Lord will bless you. Also realize that, even though we’re not talking in length upon a message of the Resurrection, in a nutshell you have heard the Truth. And all you’ve got to do is read the Will. You don’t even need to have somebody read it to you. It’s been read many times. And you can keep on reading. And everything there is yours. And you will not miss anything, whatsoever that is, by grace and truth.

The only thing you could miss in this will is the fact that many times we do not sow the Word of God. In fact, too many times we do not sow the Word. But every time we do sow that Word, absolutely, it’ll come to pass. And God wants us, not to just have the Word of God upon our lips, but in our minds and in our hearts; and then, that powerful Word, transmitted by the spirit from our soul and, then, back to our mind, and we fix our minds upon God and just obey that Word.

Tell you what... Listen. That beats prayer a million miles, because prayer to us always—almost always—means, ‘Lord, I want to get You to work for me.’ When did God not work for us? Twisting His arm to think we can get something without sowing the Word; spinning our wheels in the sand, as it were. Now we don’t need to do that.

6. We know that the Son is risen—a mediator and intercessor. All we have to do is plant His Word and stand there patiently until It’s watered. And remember, we don’t bring the rain. We don’t bring the sun. All we’ve got to do is bury the seed. That’s all. Bury it in our hearts and our minds and, then, sit still waiting for God’s sun and rain to fall upon it, and no matter what happens, even though it may cost tears and sorrows and trials and tribulations, stand there; for in due season you will reap, if you faint not.

7. Prayer, then, is standing before God, as Bro. Branham said, *“In order for Him to change our minds,”* which means we have sown the Word. Now He steadies our minds, even as David said, “Thou will keep Him in perfect peace whose mind is fixed on thee, because he trusteth in thee.” So therefore, the trusting of God keeping our minds fixed, and will bring us the perfect peace, will bring us every fruit in the Scripture. God cannot deny His Word. The Bible said so. And He said, ‘Whatever Word He sends forth from His mouth will accomplish whereunto It was sent’—“will not return unto Him void.” And remember, that Word is sown only one place, and that’s in the human beings—that’s in the Bride; where we are today.

8. There’s great cause for rejoicing in the Resurrection: Jesus, right now, is our surety that everything in the Will, everything he died for, is ours. All we have to do is to search that Will out, and, when we see our names in the Will, that contract: ‘that’s mine, that’s mine, that’s mine.’

Now, if It says there’s a prophet coming in there, that’s not yours! If It says of a ministry that a man is going to come, and he will do the greater things (Jn 14:12), that’s not you. Right? Then, what are you looking at it for? You can’t read that Will any other way than by the intention of the one who wrote It. Thank God we had the greatest lawyer and judge on earth in William Marrion Branham. God Himself came down and read the Will and put our names in the right places. Hallelujah! Now I feel real good. I could send you home to have a good dinner, and you should be happy. That is our Easter message.

9. All right. On to something else I was going to read here for my Pentecostal friends in Canada, out there in Prince Edward Island, I think it is. Oh, a pig poultice. Now here’s my weird sense of humor coming up. “As we age, it becomes more difficult for our bodies to repair themselves.” Yeah, tell me again.

“Scars from surgery or trauma form more easily, and recovering takes longer.”

How true. I’m having trouble myself. For example, it’s hard to see anymore. I just had these glasses changed; and they aren’t worth two bits.

“However, researchers at Purdue University have recently received Food and Drug Administration”... Well hallelujah. “...approval to begin marketing a material derived from a pig’s small intestine that can restore the body’s healing ability.”

And my good Pentecostal friends, in reading The Seven Church Ages said, “If you used animal cells, you’d die.”

Ah my, what are they going to do now? They’re going to run for pig intestines! That which goes around, comes around. Don’t mind laughing. It’s good to laugh. The Lord’s going to laugh at a bunch of people in derision one day. He doesn’t mind a happy chuckle from you and me. Why should He? He made us to laugh. We’re supposed to laugh. He’s going to fill our mouths with laughter. Isn’t that Bible? “A merry heart doeth good like medicine.”

“Pig’s intestines that can restore the body’s healing ability. The procedure, which leaves little scarring, can even return lost function in some cases.”

Wow!

“When the material called small intestine submucosa-SIS is applied, sutured, or even injected...”

They said it would kill you. I’ve probably had about fifty or seventy-five cellular injections. I had a whole bunch in my spine here, for it to restore the cartilage, because the cartilage was all gone. And I feel I had about 10 to 15 good years out of it. Mine was bovine. They’re going to get piggy. Makes you think why it was that when the devils were cast out of the man at Gadara, they headed for the pigs. They

recognized the sort of a life in there. Kindred life? I'm being mean, I know; and, I'm not mean in the sense that I'm 'mean' mean.

"Even injected into the body, the material encourages new cells."

That's what it did in my body.

But the Pentecostals went to some stupid little doctor under the FDA or MA: "Oh no. It can't be done. It'll kill you." I had mine over 20 years ago, and as far I know, I'm very much alive, but not as alive as I was 20 years ago.

"In the body, the material encourages new cells and blood vessels growth by acting as a lattice for the body's cells to grow on."

That's the basis of cellular therapy, of which I'm more than well acquainted.

"It simply is a scaffold that serves as an environment for wound healing, says Steven Badylak," senior, grown up and powerful 'mind researcher'. "Because submucosa-SIS comes from pig intestines"—emphasis Lee Vayle—"that is normally incompatible with human tissue, tissue rejection is a big concern. But evidence so far suggests that pig tissue is well tolerated."

Let's have some more of that other white meat, especially part of the intestines. [Laughter.]

10. Bro. Branham said this Message will be vindicated by science. I am told, and this is hearsay, but I think it is correct: he told Sidney Jackson The Seven Church Age's book is "THUS SAITH THE LORD." And I do know Collins still testifies that Bro. Branham phoned him, (He wasn't there.) and he told his wife, "*This book is right.*" Amazing! That little feeling of vindication that I have this morning, and you have with me, is going to go a whole lot further when we get taken out of here.

Now, to turn to the message on "Godhead."

11. Jn 1:1:

- (1) In the beginning was the Word, and the Word was with God, and the Word was God.
- (2) The same was in the beginning with God.
- (3) All things were made by him; and without Him was not anything made that was made.
- (4) In Him was life; and the life was the light of men.
- (5) And the light shineth in darkness; and the darkness comprehended it not.

Now, everything in there, as in the Book of John, is based upon the word 'Word' or 'Logos'.

12. Now William Marrion Branham, proven by the vindication set forth in Deuteronomy 18—(And you know where that is.) to be Mal 4:5-6: "Behold I send you Elijah the prophet;" Mat 17:11: "Elijah will truly come and restore all things..."—William Branham; Acts 3:21: "The heavens must receive and retain Jesus until all the restoration of the Word..."

Who does it? Elijah number four, who was known to us as William Marrion Branham, Rev 10:7—the messenger standing on earth—the prophet, who reveals the complete contents of everything the prophet said. He said, "*This is William Marrion Branham, vindicated prophet,*" according to what I read. Now, if you can't understand that William Branham became the flesh of that Scripture so that he was the

living Word of God made manifest in flesh, you have not let your thinking go, and you do not understand what I am saying. Please ask God to help you, because, if you don't let your thinking go and believe those things which are entirely outside the realm of human thinking and human reasoning (based upon materiality) which you observe the conduct thereof and what can be done with it, you will never, never ever get off this ground in a rapture. You can't do it, because the renewing of your mind is the secret of metamorphosis. No metamorphosis without renewing of the mind! But the renewing of the mind brings the metamorphosis, even though you say, 'I wonder how it can do it?' We leave the doing of it to God's Word. And that in itself is really no mystery, for His Word is life giving, even creative when necessary.

13. I'm going to tell you something. Bro. Evans did a fabulous job, just using his brain, putting our generator for electricity in the house. The minute the power goes out, my generator goes 'zip' like that; keeps everything running: stove, tanks, everything. When the power comes on, 'zap', the generator stops. Russell, I don't know a thing about it, but I'm sure glad you do, and you did it. Now, that's what I'm talking about.

I can't tell you how God does what He does and why He does it, in the sense that I am privy to it, as though I am His partner or something. All I know is the revelation; and I stand here to receive It. It's like the Battle of Balaclava, the noble six hundred:

“...It's not to reason why,
It's but to do and die.
Into the jaws [valley] of death,
...Into the mouth of hell, Rode the six hundred...
Cannons to the right of them,
Cannons to the left of them,
Volleyed and thundered.”
They went there,
“Then they rode back, but not,
Not the six hundred. ”

[From Tennyson's "The Charge of the Light Brigade"]

How many of you are in the Battle of Balaclava today? And you're ready to enter into that valley? You think you are, but are you ready to go through and come back when all around you lay the corpses that thought they could do it? They listened. They charged. And, when ten thousand people were supposed to believe this Message, Bro. Branham stood in the pulpit, and he said, *"They tell me there's ten thousand believe this Message; got to shake 'em off; too many."* You'll learn, if you haven't already, that this Message is now and forever.

Bro. Branham told a certain man, (And I know he did not lie.) *"Son, I'm up here, and you're down here. When I'm gone, you'll be up there."* He just said, *"You'll be up there."* He didn't say 'You'd take my place.' He didn't say 'You'd assume something.' He said, *"You'd be where I am now"* and left it. And when he was beyond the curtain of time, the voice said, *"All that you ever loved, and all that ever loved you will be with you."* I'm going to be there. I don't have any doubts. Why should I doubt?

14. So, William Branham, vindicated of God, according to these Scriptures, said, *"If you make Jesus the Word, you have three gods."* Now, if a horse can act like a cow, and a pig can act like a monkey, then you might have reason to believe that a vindicated prophet could make a mistake. Now this is the crux: Is 'the Word' God, or is It 'Jesus'? Now He said, *"If you make 'the Word' in John 1:1 'Jesus', you have three gods."* Of course, you could also make it two gods, but the audience he spoke to was part Jesus-Only and part trinitarian in doctrine about Godhead.

Now you may try to take Jn 1:14 and manipulate It. You may take a lot of things that Bro. Branham said and try to manipulate them. But you'd be wrong. "It's not to reason why, it's but to believe or die." Now this is your Battle of Balaclava. Is 'the Word' God? Can we adjust our thinking, formulate our thoughts within our mind, resident in the brain, transmitted by the spirit into our soul, and the soul with the modicum of Christ within us, feed that dual personality? The real you, a little bit of God, anointed by the Holy Spirit, sealed back, feed it back to your mind and come to the perfect knowledge that He is the Word. That is revelation.

15. Now it's going to take adjusting. I'm struggling with it, and you'll hear this sermon a little different from the last one, but it's going to be the same, basically. Because as I teach, I know what I am saying, but I don't know it as well as I want to know it. But I don't have to know all about my generator. I just have to keep my hands off of it and let the processes work that have been put there by a master hand of a master electrician. Now I know Russ doesn't think he's a master electrician.

16. Now, all right. Thus, no matter who would argue from the Greek or Aramaic, or history, or doctrine, or the traditions of any people who are prone to worship, have worshipped and do worship, even to manifesting the blessings of God by gifts and signs and wonders or prodigies, or the most brilliant and able users of Scripture or philosophy, you negate them. For they must bow to this prophet's declaration of Jn 1:1: it is not Jesus, the man, the Son of God, born to a virgin Mary, but is Jehovah-Elohim Himself, period, exclamation mark, amen and amen. That's it! In other words this is the proclamation of God: it is spoken; it is proven; and there's nothing more to be said about it. So, sit down, shut up, and believe it. Amen! Don't even try to talk to me. I've closed the line. This is of God. Now, I hope you're getting what I'm saying. Over and out. Why? Because we have had the communication. The speaker has spoken. Will the listener receive it as simply as do communicators in communications? And remember, the prophet is God to the people.

17. Even Lamsa himself, whom Bro. Branham commended, tries from the Aramaic and Hebrew to prove this is Jesus the Son of God. I derive from that that he is Jesus-Only, somehow, somewhere, because he's not a Trinitarian. And I can't believe by what I read from what he wrote, that he believes what Bro. Branham believed, or we believe.

Lamsa, dead now, (And I have no way of contacting him.) uses the ploy that Peter, dumb as a stone... That's right in the Aramaic, because that's what Simon Peter means: he's a 'stonehead', bullhead, dumb as a stone, and declared a 'stonehead' by Jesus; for that's what he called him—a stone. Now we can take the Greek and make it some nice little thing, like a pebble. But literally, according to Lamsa, that's a traditional saying, "This guy is a 'stonehead'." Now do you think Jesus didn't know that Peter was headstrong? If He knew one fellow, an Israelite without guile, then He knew Peter's nature also.

18. Okay. Lamsa declares Peter dumb as a stone. He does not use the Greek. And John, who likewise, speaking only Aramaic, would not use Logos, a Greek word, but a word that is from the Aramaic—'miltha'—which means utterance or Word of God, or Hebrew—'dabar'—which means to speak arbitrarily as though ordained of God. In other words it's an arbitrary statement, and there can be no arbitrary statements made by anybody except God. See? So now, if you're looking at this through Mr. Lamsa's eyes, you are saying that Jesus is God. Well, Jesus is not God. God is Elohim, and Jesus is the Son of Elohim. Whether you use Aramaic or Greek, it is God or Elohim the self-existing One of Whom you are speaking.

19. The same man made a cogent point when he said the Jews could not accept Jesus as the Son of God, because all mythology, Roman, Greek and everyone around them, taught that the gods came down from heaven, had sexual intercourse with young women, and the children born were demi-gods or gods. So, if anybody said to a Jew that God actually bore a son through a woman, they'd go, 'Ha, ha, ha; Him and

who else?’ because they didn’t understand. The virgin birth was not a part of the promise as far as ‘they’ knew or understood.

And no one has understood but us, except perhaps the first age, and a few people, exactly how that Son was born of God. Bro. Branham took us to the beginning, when the Son came forth as a light, and then, God forming that body by creating the sperm and the egg, which has to be a physical factor in order to manifest life, wrapping Himself in it to produce the DNA and RNA circuitry; and then, the Son could step in and come forth as a born one; but, when he did, he had a memory which you and I never had. John 17 reveals that.

Now, who in the world is going to believe what I just said based upon what the prophet said, except you’re renewing your mind? Now we’ve got to learn to do this with Logos. And I’m not perfectly there; so, I’m not going to be rough on you; but I’ll be saying some strong things.

20. All right. Lamsa sets Jesus forth as the Word according to Genesis 12. I didn’t even bother reading It. I’ll just look It up, now, this morning. We’ll read It together: Gen 12:3. “And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.” Well now, that’s fine concerning Abraham and concerning Isaac. And remember, Isaac is typed as Christ being seed. Not as if Paul said seed as ‘of many’, but seed as of ‘one’, being Isaac or Christ.

21. All right. We know what Mr. Lamsa’s saying. Well, you know Lamsa’s wrong. Now I hope it doesn’t meet up with him on the judgment day now that he’s dead; and it might not on the very grounds that I don’t think he discussed anything with Bro. Branham. But I’m just showing you that, no matter how brilliant a student you are, exactly how much you know, and exactly how you dare to be adamant and say, “Oh, no, no, well William Branham was a prophet, of course, when he prophesied this and this was done. But, when it came to the Word, well, we know better than he.”

Now we go to Gen 49:10: “...and the scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” There he’s putting it on Jesus again.

So, the man’s wrong, although he knows the Aramaic. So, what’s the Aramaic got to do with it? Well, I know positively that was the street language. I’ve got no problem with that. But language alone is not the answer. It must be revealed by vindication.

22. Now I want to warn you: I’m going to interpolate here; so, just keep your thoughts. I’m talking about the students, the philosophers, the teachers, the this, and the that. No matter what you know, you cannot prevail against a prophet who is vindicated by God, because God is eyeballing you in the prophet, and you are eyeballing God in the prophet. And He says right there, “*THUS SAITH THE LORD. This is Jn 1:1, which this is Jehovah-Elohim. It is not Jesus.*” And I don’t care, then, what anybody says, how one tries to finagle around and do this and do that and say, “But Bro. Branham also said in many, many, many, many places, that Jesus was the Word.”

Yes, he was the Word; but Bro. Branham said, “*The prophets were a part of the Word, but Jesus was the whole Word;*” and this Bible sets forth that One Who is the Word within the Word which is written here. The Bible is a revelation of Jesus! as Son of God—the one spoken of as the seed to come.

23. Jesus as ‘the Word’ is not ‘God the Word’. But they both better be Word, because I’ve never seen a horse that produced a cow. And I can’t see a God Who’s Word Who wouldn’t produce Word sons. It’s just that simple. Now are you getting your minds renewed? You’d better, because you’ve been taught all this junk about evolution, mutation, etc. I do have plenty of doubts that people came from monkeys. I don’t have any doubts at all most came from snakes. But the serpent himself was one hundred percent changed. And, do you know how the serpent got one hundred percent changed? Satan worked in his mind; and he went from an upright creature, next to man, smart, intelligent, strong, brilliant, to a creeping

animal. Now, if you want to get turned from your caterpillar existence to a butterfly, how do you do it? The Word changes us back and beyond even that. Get back to the Word. Get back to the Word! That's the big thing right there.

24. Now, where is Mr. Lamsa's authority but self-proclaimed erudition, (That's a pedantic display of knowledge, 'look at me'.) making him the judge of Scripture? As far as I know, Lamsa did not speak Aramaic as a native tongue, but he had to learn it. So now, just keep everything in mind that I've said. I'm going to take you on a couple minute journey. It is not so much a travelog, although it is that, but a journey made by a very intelligent and able communicator, a Jew, who had the happy thought that in the diaspora, which took place right after Israel returned from Babylon. There were ten tribes that were called lost. And he said, "They are not lost. They are somewhere. They are existing. And I am going to take the Scripture, and I'm going to trace in that Scripture everything said where they took journeys, where journeys are mentioned, and towns are mentioned, so that. if I go to those places, I will find evidence that they were there." Now that's, twenty-some hundred years ago, maybe 2500 years ago.

25. Now on the day of Pentecost, there were listening around the temple, Jews, who came from Parthia, whatever: Media, Elamites, Mesopotamians, Judeans, Cappadocians, Pontus, Asia, Phrygia, Pamphylia, Egypt, Libya, Cyrene, from Rome, Cretes and Arabians. They were all Jews. And they all have different languages. But he knew something I didn't know, and I've never known any scholar to tell it. And I haven't read all the books, and I'm not that smart.

But he said, "As we know the street language that all the people in Israel used was Aramaic, so it was Aramaic that these other Israelites, the ten tribes, used hundreds of years before Christ came on the scene."

Well, he began his journey. Very fortunately, he had the money to take cameramen and a staff with him. And he went into India. There he found people who had and were worshipping according to Moses (Now, follow me.) and inscriptions on ancient stones were in Aramaic.

They heard there was a stone with Hebrew writing on it in Afghanistan. So, they went into the war-torn zone, and they found a rock which couldn't be uncovered; so, they couldn't read it. So, they looked around, and they found two more great rocks, and in Aramaic were Hebrew writings. They went to China; they found the Aramaic--in India. All these places they went. Finally they said, "We need to find Cohens." That's the priests, the two words, Levy and Cohen, signify priesthood. They said, "They've got to be somewhere." They searched, and they found an island (I think in the Mediterranean. I'm not sure.) full of Cohens. They had pictures of them all and everywhere they went.

Why is he doing this? Because he wants those millions of Jews to return to Palestine in order to set up a temple worship. Now you say, 'just a minute, they came from Egypt. They were flown in from Ethiopia—full-fledged Jews that are absolutely as black as ebony. And some of them that are brown. In China, they were Chinese-looking. But, what did the great Hebrew scholar say? Now, listen carefully and get this, because this is most fantastic. Absolutely fantastic! You heard what I said, and I'm not joking. Get your ears open. He said, "I don't care what their physical features are, the soul is Jewish."

26. They know what William Branham taught us. Yes. The soul goes back to Adam that goes back to God. And I don't care if a Jew has features that come from Timbuktu, from the tip of South America, though they didn't go there. They only went where the Bible said. And they found evidence of every single tribe. And they even found tribes with the Ten Commandments, the full Torah, or pretty well the full Torah. And they were even taking lambs and shedding the blood. And one group of Muslims they found weren't really Muslims. They'd allowed the infiltration of some of the Muslim properties, but they were believing the Ten Commandments which is Mosaic. And the Muslims do not go to Moses. They go to Abraham and Mohammed, and they do admit prophets. They will even say, "Well, Jesus was a prophet, but he wasn't ours; so, ours supercedes him"—like the Mormons. This to me was the most

amazing thing I've heard in many, many, many years. Science proving every bit of this Word that Bro. Branham brought us.

27. Now, why I brought this out at this time was to show you the Aramaic is basic. How did the Greek get there? I can only answer what I was taught for many, many years—and you've been taught it, too—that the time of Jesus was especially propitious for him to come, because God had raised up the Roman Empire with its far-flung borders with the good roads and the law wherein the Gospel could spread freely on the waterways, the roads, etcetera. But I have never had any proof that the Greeks had the language. Now we know that Phillip, being a Greek, (And you go right down there having taken over.) and Alexander the Great, they would have spread the Greek language. And it is true, that when Hitler invaded pretty well all of Europe, into Russia, all over, he was there long enough so that the German language is quite well-known everywhere he went. And now, apply that to the English. They went everywhere, superseding the Dutch and the Spanish, and where they did, the English language is there. And that has become a carrier for the western people to receive the Bible as we have It today.

28. But I don't know that much about the Greek as though the Greek was the vehicle that God chose. On the other hand, the Septuagint is a very remarkable volume, which is the Old Testament by seventy scholars, put into the Greek. [End of the first side of the first audio tape.] Anyway, the scholars are duty-bound to follow the Greek. But, as it was known in the first century, where a diphthong, which is a double vowel, (And you don't understand it.) can change the Scripture radically... Then, if a diphthong can change the Scripture, you stand with me this morning, that one word off, taken away, one word added, will destroy you, because one word off is Satan's kingdom. And, as much as you are worshipping God, you are worshipping God in Satan's kingdom. Then, who is ruling you and your worship? Satan. "Oh well, I'm different." Yeah, you just think you're different. That's always the way it is when truth comes to light. Men love their darkness.

29. So now, with that in mind, then we can trace the Aramaic, maybe 2500-2700 years. But God put It in the Greek, because the scribe is no different from the teacher, and the teacher is no different from the vindicated prophet, if they're of God. Because God said, "Behold, I send you prophets, wise men, and scribes; and you wouldn't listen." What I'm saying is, I don't care if you put this Bible into jabberwokky, if there was such a language, God would see that that Word is absolutely correct and definitive in so many places; if there was one little mistake somewhere, you couldn't possibly avoid getting the Truth.

The Catholics have tried to change the Bible. I've got the Douay version. Also, I've got the Monsignor Knox's version, which is absolutely fabulous in its translation. And he makes his footnotes that where they got purgatory is from 1 Corinthians 3 where your works are wood, hay, and stubble; and you could get scorched up. Imagine. That's the stupidest thing I ever saw. There isn't anybody who could actually change this Word, because God has ordained It. And I could tell you this, and I've said it before, if you take just one doctrine in the Bible, (I don't care what you take.) you will find you will have to bring in every other single doctrine, and you make it perfect. You can't help it, brother/sister. You cannot help it, because this is "THUS SAITH THE LORD."

Now, with that in mind, you simply cannot study the Bible through education or any channel except through God Himself, having given us the Holy Spirit, whereby we can be taught of God. And that does not supercede a five-fold ministry. And the five-fold ministry does not supercede the prophet, because there is no five-fold ministry, and there aren't any children of the prophets, unless there's a prophet. 1 Corinthians 13 says so.

30. Now, if you're not a child of the prophet, you aren't anything to write home about. But God's got you cornered, and you'll answer to God, because Peter said, "You are the children of the prophets." And the last prophet will turn the hearts of the children back to the fathers. And the fathers are prophets. So, the last prophet will sow the seed of the entire Bible from the serpent in the garden to the prophet in the

former rain. And there won't be one thing left to chance. There won't be one slip. There won't be one dot or one tittle. It's going to be perfect.

And you know Paul said, "You that are perfect" (And I just want to really see if you'll let your hair down or not.) He said, "You that are perfect"—and the word 'perfect' comes from the ancient Greek traditions that 'you had been initiated into the mysteries and you now belong to the club'.

"Oh Bro. Vayle. Oh, did you say you are initiated into the mysteries, and you now belong? Oh my."

And Bro. Branham, by the way, every time he wanted, he could reach in his pocket and take out a quarter.

"Oh God, oh God, oh God. I'm going to faint. I'm going to die. Ah, ah that's terrible I can't believe that. That's the devil."

Where is your proof that it is?

31. All right. We've taken a little journey away from our subject, wherein I again showed you that people believe that Jesus is the Word. And he is not the Word as THE Word. In this case this is THE Word, Almighty God. Jesus is also Word; and remember, Jesus is THE Son of God, but he's the Only-begotten, Uniquely-born, One-of-a-kind Son of God; but we are also sons of God. So, when you see the word 'son', do you just talk about Jesus, or do you talk about yourself also in a lower order?

So, when you see the word 'Logos' is it God, or is it the Son? And, by the way, we've got to be a little bit of Word, too. So, let us go to the Greek, as did Bro. Branham, who was the authoritative one—who is authoritative by reason of Deuteronomy 18.

32. So, we look at 'logos' again. Here's what the students say. Logos--this expression. And notice, he doesn't just say 'word' as 'a unit of language'; he calls it 'an expression', as 'a word is an expression of a thought'. This means more than just saying "cat, cat, cat;" "dog, dog, dog." It actually could be involved to the extent that, if you're going to say "cat," what breed, how old, what size, how healthy, how perfect a specimen, how trained, how sweet, how good at catching mice? What I'm trying to show you is: you're not dealing simply with a word, a unit of language. As Bro. Branham himself said, "*A word expresses a thought.*" We are talking about expression. Exactly what it is in mind to be expressed. In other words it has to be that which literally brings it into view in some way transferring from that word to our minds the picture or substance that is really there. Expression.

The expression is the keynote and theme of the entire Gospel.

33. 'Logos' (Now listen.) comes from a primitive root word. Primitive means original. Yes? Right? And primitive also means it hasn't been doctored or gussied-up. This is what it is denoting—saying to you. The primitive meaning is 'to lay', 'put things out', like this. Then 'to pick out', like this; 'pick it out', then 'to gather in one place', and then 'to pick up'. Now you're picking up on what I said. As well as 'pick up' means 'to carry'. Right? Now you understood what I said.

34. This, then, is not simply a word. It is a revelation. It is a revelation! It is meaningful to the extent what this is actually. Hence, 'to gather up' or 'put together words or units of speech'; and therefore, you speak. Now notice again: 'to lay it all out', 'lay it all out'. Whatever there is to be expressed (You follow me?) is all laid out. Now somebody's doing it. Then you pick out, then you gather what you picked out, then you pick it up, you bring it to the front: 'this is it'. And they say from that you're getting into language. So hence, 'to gather' or 'put words together' is 'to speak'—"to converse". God communicating Himself.

35. Hence, 'logos' is, first of all, 'a collecting' or 'a collection'. That sounds very good. But, when you say that, do you forget what is behind it? What about the ordering of it according to place and time and

relationship and how it all relates? Did you hear what I said? You can get the tape again, but I've made very careful notes here, because I want you to think about this. Hence, 'logos' is, first of all, a collecting or a collection both of things in the mind and of the words by which they are expressed. Huh? It, therefore, signifies both the outward form by which the inward thought is expressed and the inward thought itself, like the Latin 'orateo' and 'rateo' compare Italian 'raggiunar' which means 'to think and, then, to speak'--a process used to express and, then, express. God expressing Himself.

36. Now, be prepared to adjust your thinking. And I repeat, be prepared now to adjust your thinking and go into a mind-set. And here's the tough part; because not one of you is likely getting beyond the definition of 'logos' which I have read; and every one of you, because of your western philosophy and how you treat language and words, is forgetting that Logos is actually God! Now aren't you? You all sat there listening to the definition, and you took the definition. Right? You did. But you forgot that Logos is God. That's what they all forgot. So, they made it Jesus, or they made it this, and they made it that. But my Bible says right here—and I'm going to read it to you: "In the beginning was the Word, and the Word was God." "In the beginning was this Logos, and this Logos was God." So, all right. I just read It to you: "In the beginning was God." This God, then, expressed Himself by and in and through the expression Word—the living Word revealing Himself.

37. Now, in this beginning was this one God, Jehovah-Elohim, now called the Word. He's got a new Name, like It says in the Bible, the one came riding, on his thigh is written his Name which is the Word. His Name is the Word of God. So, God is called the Word because of this particular, peculiar definition, which allows you to begin to really comprehend this great God. God is the Word. His Name is the Word, actually God, God according to Himself, operating and expressing Himself. God named the Word, revelation, actually, progressive revelation; because, if I talked about a cat 10 years ago, I'd talk about my little pussy kitty cat that was so active and running around, and I could make him chase his tail and fool him. When I talk about my 10 year-old cat, he just sits there looking out the window. He's too lazy to chase his tail. He wouldn't bother a mouse if one came between his feet. But it's my one cat I'm talking about—same cat.

38. So, you see, when you use Logos, like we today, we've got to be current. We've got to be current, because you cannot, under any stretch of your imagination, be dealing with Logos which denotes there is a process within it, where you lay it all out, and, after laying it out, you pick it up to examine it and put it in places, and then, you gather it all in one place, and then, you put it in here, where it really begins to be effective and real. Now with Seven Church Ages you can see what I'm talking about. And you can see later on as I talk to you, and you'll begin to see more.

39. "In the beginning was God," Who essentially... Now listen. I'm using Logos, and I'm talking about God; and you'll see why Logos is the Word to use. "In the beginning was God," Who essentially took counsel with Himself in deference to all His attributes which were aligned according to His infinite wisdom or omniscience. Then, He precisely foreknew and ordained and predestinated according to His omnipotence and according to His spirit, which is love, and began the process of manifesting and revealing Himself with the purpose in mind of being the Father with His family, because that's exactly what He ends up to be. And you were in His thoughts. Right? And I was in His thoughts. Right? And He arranged His thoughts and called on His Godhoodness with us in mind. And here we are 6,000 years later; and it's still God—unchangeable as to essence and 'Word conduct'.

40. Okay, let's go again to Ephesians 1:

- (2) Grace and peace be unto you from our God (our) Father and the Lord Jesus Christ (of whom God is his father).

Now "God's the Father of Jesus, and God's my Father," said Paul, and He's our Father, too. Now this is real—really, really nice, because, you see, this wasn't the way it was in the beginning. God had to lay it all out before Him, Who He was and what He was within Himself. Then, He had to pick it up and

lay it where each one belonged. And then, He puts it in time and order; and that's why the Bible said, "rightly dividing the Word of truth," or you can't make it come out right. That's where you're wrong. So, if you can't divide that, this God the Father, there's something wrong, because Jesus was part of the plan. He wasn't the planner. God was the planner.

41. Now:

- (3) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessing in heavenly places in Christ.
- (4) According as God has chosen us in God before the foundation of the world, that we should be holy and without blame before God
- (5) In love, God having predestinated us unto the adoption of (God's) children by Jesus Christ.

Now there's a doctrine right there. The first thing right there is that we are that family. And Jesus is not even mentioned as to what he has to do with this family, though we know that he is our elder brother, and he is part of the family. Now, what does he have to do with it? Well, that's what God was doing here: sorting it all out, laying it down, putting it together, and then, bringing it into view. Right? Well, sure it's right!

42. (5) ...According to the good pleasure of God's will,
- (6) To the praise of God's glory and of God's grace, wherein God hath made us accepted in the beloved.
 - (7) In whom we have redemption through his blood, (Jesus is the Blood of God. Acts 20:28 will tell you that.) the forgiveness of sins according to the riches of God's grace.
 - (8) Wherein God hath abounded toward us in all wisdom and prudence. (Us includes Jesus, I'm sure.)

Now, doesn't that tell you that He lays It all out there (what's within Him), and according to His wisdom and prudence—which means wisdom of the highest order and the ability to do it? Well, tell me. What word describes that and names God better than Logos? Huh? You can't find it. You simply cannot find a better appellation; and certainly the One Who qualifies for description is God—Jehovah-Elohim.

43. Now:

- (10) That in the dispensation of the fullness time God might gather together in one all things in Christ, ...

Now there you see the whole thing: gather together, lay it all out, pick it up, sequence it, manifest it. It's been going on for 6,000 years. Then, you tell me that's the Son? You tell me you're going to wiggle around this and make this not God? Who are you trying to deceive? I have no fight with anybody, but we had a brother leave here, and he used this very Word of God, then he turns around and quotes everything Bro. Branham said about the Son. That's Jesus-Only. I can't find Jesus-Only. I can see God in His Son, and I can see a whole lot of us, also. Everyone was in Him and of Him, and that is forever.

I'm so proud of our people here, our young people particularly, and the young ones growing up here that, if I were to say that they weren't in it, I'd be just cutting my own throat. I'd be trying to think they're in my sordid image, you know; they're so nice, and they glorify me. Hogwash. You aren't in anybody's image but God's, if you're a son of God. Look:

- (10) ... gather (together) all things in Christ, both which are in heaven and which are in earth; even in him. What came for from God goes back to God.

44. Well, it's got to be, but when's he going to do it? At the resurrection, starting with the first resurrection, He's going to gather every one in heaven, and wherever they are, somewhere in a dimension, and all of us, too. Why? Because as in Adam all die, even so in Christ all are made alive, but every man in his own order. The foolish virgin comes after the wise virgin. Isn't that right? Here's God, He lays it all out before him; He picks it up and looks at it, puts it all down and gathers together, and puts it in order for His chosen. The Son doesn't do that! No. God does that. Jesus and we are part of the plan—not planners.

- (11) In whom (in God) also we have obtained an inheritance being predestinated according to the purpose of God's will who worketh all things after the counsel of God's own will.
- (12) That we should be to the praise of God's glory, for who first trusted in Christ. (Or hoped in Christ, whatever way you want to put it.)
- (13) In whom we also hoped, ye hoped, after ye heard the word of truth, the gospel of your salvation where after ye believed, you were sealed with the Holy Spirit of promise.
- (14) Which is the earnest of our inheritance until the redemption of the purchased possession to the praise of God's glory.

Now, at the end time, comes Almighty God Himself into the Church in spirit form, and what does He do?

- (17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.

Now, who in the world can do that but God, the God of our Lord Jesus Christ (and ours also--our Father)? Who could do it but God? Jesus couldn't do it, because he said God spoke in him and showed him and revealed all things to him.

- (18) That the eyes of your understanding being enlightened, you may know what is the hope of your calling (what you're trusting in, what you're calling; you're called the sons, the children of God) and what the riches of the glory of the inheritance of the saints. (They're going to know about that—God and the Son both.)
- (19) And what is the exceeding greatness of God's power to us-ward who believe according to the working of his mighty power.
- (20) Which he wrought in Christ when he raised him from the dead ...

Jesus did not raise himself from the dead; God raised him from the dead. And he's going to do that to us. God put Christ at God's Own right hand, and Jesus said, "You that are faithful at this end time, now, sit with me in my father's throne."

Where's that going to be? Well, at the end time... I'll read it to you later (I can't do it right now.) and I'll show you what Bro. Branham said. And right on down the line.

- (21) Far above all principality and power, (and so on. And that Bride is the fullness of God that filleth all and in all, wise virgin, foolish virgin, and that's it; nothing but the human race. Now, there's where we look.)

45. Okay, now we go to Revelation 22.

- (1) And he showed me a river of pure water of life, clear as crystal, proceeding out of the throne of God and the lamb. (Now there's God there, and there's a lamb there. And who's the lamb? But John said "Behold the Lamb of God." And Lamsa's got his idea of that too; forget it.)
- (2) In the midst of the street, on either side of the river was there a tree of life which bear twelve manner of fruit and she yielded her fruit every month and the leaves of the tree were for the healing of the nations. (Now there's something brought over from here twelve months of the year from the earth. There's certain things that God does not get rid of. He merely transforms or glorifies.)
- (3) And there shall be no more curse, (Now, watch.) but the throne of God and the lamb shall be in it, and his servants shall serve him.
- (4) And they shall see His face, and His name shall be in their foreheads. (Now, watch.)
- (5) There shall be no night there and they need no candle neither light of the sun for the Lord God... (the Pillar of Fire above the throne.)

There's where Bro. Branham got it. I didn't know it, until I read this last night. I've told you many times, I didn't know any place in Scripture where the Pillar of Fire was above the throne. But he tells you right there. If the lamb's on the throne, where is God? He's got to be above the throne.

- (5) ...And they shall reign forever and ever.

Now, that is the whole Godhead, Godhoodedness, God everything, as concerning God and His family, that I read to you in Ephesians in here. God, Logos. Tell me can you give Him a better name? You can't do it.

46. Now, let's go to the next thought. "In the beginning was God," Who is called Logos. And It says "the Word was with God, and the Word was God." Then, we read the definition here, the preposition 'with', which, with the accusative case, denotes motion towards or direction, is also often used in the New Testament in the sense of 'with' and not merely as being near or beside, but as a living union and communion implying active notion of intercourse, which means 'working in union together', denoting 'existing and working together' in such a way that there is no separation as though one was without the other, or the other worked without the other. You follow me? That's 'with'.

47. Do you want me to read it again? Oh, I want to read it anyway, because this is difficult. But you've got the Holy Spirit. You've got to have your minds renewed. Metamorphosis comes by renewing of the mind. And renewing of the mind comes by the Word of the living God given to you by the ministry within the Church. Now our end time ministries--five-fold, elders, deacons; all nine gifts: prophecy, prodigy, doesn't matter—are all superceded by a prophet. Why? Because the prophet comes to put the Church in order. That's 1 Corinthians 15. I've showed you that time after time. The prophet turns the heart of all the children back to the father. That's the prophets. Now, if he's doing that, then everything is out of order. So, shut up five-fold ministry; shut up people; put your gifts on the shelf; shut up and sit

down and listen, and get in order; because, when the trumpet blows, you'd better be in order for the battle to get out of here, or you're going to miss it. And there are many voices in the air and always with some significance. Can you tell which one is the significant one? Can you tell the voice of God? You've got to have a vindicated prophet to do it.

48. So, we're going to listen again. The preposition 'with', which with the accusative... In other words every preposition is followed by an object: the tail of the cat, the mane of the horse, the fish of the sea, the bird of the air; every single one has an objective case. You cannot have a prepositional phrase without having an object which will be a noun or pronoun. So, the word 'with', that's a preposition. It has to have a noun in the accusative case. So, what is it? That's the objective. It denotes. It doesn't just imply; it actually denotes. It means there's motion—direction, and it's used in the Old Testament in the sense of the word 'with', not merely as being near or beside, but as a living union.

49. So, when you say "the Word was God, the Word was with God, and the Word is God," you are telling here that you cannot differentiate one from the other. And how could you, because Logos is God. So, you're talking now about the operational God. He's setting Himself in view as the operational God. And He does it through Word, which can be revealed to you and me; which is simply telling us what God is doing in His universe, and we are a part of it. And It said every mouth be dumb: 'shut up, sit down, and listen'. And, when you know, get up and go. And, if you don't, sit down until you know.

I'd hate to have any of you people work on my car unless you have listened, by sitting down and really knowing, because those computers in there, and those chips, are way smarter than anybody here; and I've got one going haywire. Now a smart person made that chip. It's come to the place where Kurzweil, the guy that made that, [Bro. Vayle points to the electronic piano.] is now convinced that he can computerize—computers with chips and everything else—and very subtly, actually evolve into humans, (like humans) even using nitric oxygen, (I think its nitric oxide gas.) which the brain uses to differentiate and work, to put it right in something like that. And ho, ho, ho; and the robots will take over. Naw. Never, never.

So therefore, when we talk about this word 'with', we are talking about an indissoluble union of which one cannot work without the other as concerning us, for they are integral facets of the unity. And this is God, where people say this Bible is the printed God, God in print.

50. All right. This is a fairly good definition. But, if Logos is actually God, how can God be with God? There are not two gods, only one God. So, let us see how this can work. Well, notice:

#1. God is originally defined as Elohim, not Logos. He is merely the self-existent One completely known as that; but also being Logos by nature lying within Him. But He hasn't done anything about it yet. Now He begins to do it.

#2. He now is Jehovah-Elohim, the self-existent One with a relationship within Him to those attributes, or thoughts, that are within Him but not yet displayed.

So, having the ability and being Logos, Elohim Logos, now He is literally Logos; and He lays it out first; it's all there, picks it up, puts it together, gathers together, moves in on it. If He is Jehovah-Elohim, He's now embarked upon being truly Logos. He's got a relationship to what is within Him as those parts.

Now listen. We don't comprise Godhead. We are simply His thoughts and a part of Him—miniscule. You couldn't get a microscope, trillions of powers, to even look at it if you could.

So, in His Godhoodness, He has got to bring forth the Only-begotten Son. Now He is manifestly Jehovah-Elohim and proving to be 'Logos God'. Jehovah-Elohim. Logos. Godhead.

51. Now God in and through the Son; God creating all things by Christ Jesus. Scripturally, God created all things by Christ Jesus. It didn't say Jesus is doing it. It said God's doing it. The Son is now empowered with the omniscience and omnipotence in a measure. 'In a measure' because God doesn't use it all, just that measure in His Son and through His Son and by His Son as is necessary for the glory and grace of God and getting His purpose done.

Through the Son, the Son now does what Bro. Branham said, and you see the world being made, millions and millions and millions, 500 million years old. Who knows—40 billion? Who really cares? Only God can tell us.

52. #3. In Him, the Jehovah-complex, Jehovah-Elohim, Redeemer, Shepherd, our Peace, our Sanctifier, our Healer, our Provider, our Banner, our Companion, ever-present, "I will give you the Comforter to be with you forever," our righteousness: this is Logos, this is Elohim with a purpose within Himself, which He will display and do according to His omniscience backed by His omnipotence.

Now you know I'm telling you the truth, because this is exactly what Bro. Branham brought out.

Now all of these purposes are within Him, as Iraneus said: "God being a Savior, it was necessary to predestinate a man who would need saving." And look how He goes about doing it. The lamb crucified from before the foundation of the world, the good Father preparing everything, as a loving father should do for His children, that they would be lacking in nothing; and therefore, He could not be remiss, because He's perfect. Everything He does is perfect. So, if you grouch a little bit about what's going on, just stop and think a bit. The perfect God is doing this to you and me—and for our good. This will, no doubt, be magnified to us right to the White Throne, where all things shall be probed, revealed and proven.

I can look back now upon a life that I thought was full of fish heads and fin tails and, you know, everything else. I thought I was really picked upon. I look back now, and I say "Wasn't that wonderful. Man alive, I had it so good." I just wish I'd a been astute enough to know it. Yeah, it doesn't matter. God's in the driver's seat. He's got my life. It's under control. Hallelujah!

53. Now listen. God Himself completely now, God within His Own Godhoodedness, resolves to move. The first move is revealed by Bro. Branham: God begets the Son. That's over there in Eph 1:3. I won't read it again. And It ends in Revelation 22. Now we laid that all out. Have you followed me so far? Good. Now I'm going to diverge. And remember, I've got to come back to where I diverged. I didn't do too good a job the last time, and maybe I won't do too good this time, either. So, let me diverge or interpolate.

54. As I said in the last message, man is body, spirit, soul.

A. He is two parts spirit out of three parts of the whole.

B. The one part that is not spirit is nothing but tissue. Every hair in your head, every bone, every bit of your blood plasma, is tissue. Right? Certainly, it is.

C. The true man is the soul. Right? Right! Why? Because that is from the progenitor. The only part that is from God is the soul. The spirit is allowed of God but not of God. And, when you die, like Christ, the spirit goes back to God who gave it, and the soul stands in jeopardy. Where will it go? Well, if it's of God, it's going to go to the place where God wants it to go—in the dimension that Bro. Branham saw.

And I'm going to be there. Yeah, you say, 'How do I know?' The angel said everyone that he loved and loved him will be there. And I'm before God, my Bible open before me, I was willing to give my life to him. If God would've spared him and taken my life, I'd have said, "Bro. Branham, just do one thing,

look in on my wife.” Greater love hath no man than lay down his life for a friend. I’d have laid it down; not for William Branham as William Branham a man, but he represented God. God was in him. I saw God in that man. I looked at God. I’d have been glad to give him my life. I would have been happy. Just think: he’d be here, and I’d be there. I wasn’t selfish. No, brother, I was not selfish in giving my life. No, I was not. God knows my heart; this Bible’s open before me. I loved him more than anyone but my wife, and, if I’d have loved him more than my wife, I’d a been a fool. Can’t do that. I’m joined to my wife. We’re one flesh. I’m going to be there. If he makes it, I’m going to make it.

You say, “How do you know?”

Well, you’d know for yourself. I can’t know for you. I’ve got to know for me.

55. All right, listen. Here it is. God is Himself completely now, God within His Own Godhoodedness. And we’ve come all the way down here, in Godhoodedness, the true man is the soul, part of God, and you can’t lose part of God. He’s got to redeem it, bring it back to where it was.

D. Our soul is a Son of God via Adam.

E. The spirit is given at birth (as Bro. Branham said, “*When the baby drops down from the womb.*”) So, body is ruled by senses and brain; connects to the soul by the spirit.

F. Man is not called by soul or spirit but by body. Right? You look at Lee Vayle, you don’t think soul or spirit; you think flesh.

Now, when you start to think ‘soul’, you’re going into personality. When you start talking about ‘spirit’, you’re going into personality, which you’re going into traits that emanate from my body, and you see displayed in my body, because of the life within and the values that are within are visible via the flesh.

56. You struggle in your flesh. You sin a thousand times a day. You backslide a thousand times, as Bro. Branham said. You’re relying on Christ, but you hate yourself. And like David, your sin is always before you. And the Bible said, “Confess your faults.”

A fault is like an earthquake fault, where you have your problems—a weakness. Don’t tell people you did this and you did that. You say, “Well, you know, I have a problem here that bothers me, and I want you to pray with me.”

57. So, you are not known by your spirit or your soul, though that is the real you. You’re known by your body. If you were known by your soul, you would say with God, “David is a man after my own heart.” But you know David after the flesh, and you say “With five hundred wives, that vermin had to take another man’s wife. He knew you shouldn’t covet your neighbor’s wife. He knew you shouldn’t commit adultery. He knew he shouldn’t kill. He did it!

After my flesh, I agree I’m with the Jews. David was a sleazebag. But, no, no, no, no, no, no. He’s a man after God’s Own heart. He came from the heart of God. I don’t care what he acted like. And I’m going to tell you, I wouldn’t care if Bro. Branham was an adulterer and a drunk, like they accused him. He had “THUS SAITH THE LORD.” You can’t make a judgment against God, the righteous Judge.

58. Man is qualified and quantified by his body, though his body is only one third of him, because the body alone is accountable by visibility to society.

You say, “I beg your pardon, Bro. Vayle. There’s a man named Einstein, and I don’t even know him. I heard he had an affair with a woman, and that his wife actually wrote the great formulas.”

I'm telling you the truth. This is in the books that Einstein is supposed to have actually written. And furthermore, Einstein was perhaps dyslexic for all we know. He was kind of a nut in school. He didn't have much with mathematics.

"And so, Bro. Vayle, you see, I'm actually looking at Einstein beyond that flesh, and I know that he wrote those formulas on energy, and actually had a part in the atomic bomb. See, Bro. Vayle...."

See? What you're telling me is you're admiring his brain. Huh? You're admiring his brain. What part of the brain is the man? Tissue. Tissue. You admire what comes out of the pen from the hand. Everything you know and judge about a man is physical, because you have five senses. And you also have the ability of the mind by the spirit and intelligence to put things together. See? You're made in the image of God. And you put everything out there that you have received from your senses and, then, elaborate on it. We have nothing except what comes by the flesh. We are identified one hundred per cent by the flesh. And, if Einstein didn't have flesh, there'd be nothing. So, Einstein, like you and me and everybody, is reduced to one thing: the one third of our body which is flesh. You understand what I'm saying? All the greatness is imputed to what we see: Einstein the flesh man.

59. All right. No matter what man is and how he actually operates inside, only the outside gets the attention.

You say, "Oh, I don't believe that!"

Then, what part of you has got the attention of what Mr. Einstein produced? "Well, I close my eyes, close my ears, don't read a thing, don't hear a thing, and I stand right there.... Now Einstein, vibrate. Oh, genius. Einstein was a genius."

Oh, come on. Don't give me that. The only thing that you get is by his physical and by your physical. There isn't any other way. You follow me? Now you've got to get this, or you aren't going to get what I'm talking about. Even I have a problem, and I've still got my problem to a degree, though I know what is right.

60. No matter what he is, or how he actually operates from the inside, only the outside gets the attention. This body is man's record, pure and simple. This body is who this man is regardless. This body is considered the totality of the man, even though only one-third of it is visible. So, if a raging spirit compels a man to murder, who gets judged and executed?

So, when you talk about anybody here, (And I can name names in the front row, the second row, the third row—and I admit that when I talk about anybody I have a visual picture of you.) I can remember your frame, the clothes you wear... I remember you as you are physically.

Then, I've got to go another step. And I remember you as you project through your flesh. And, if you didn't go through your flesh, I wouldn't know one single thing about you. But, if you just stood there, I'd say, 'Okay, five foot eight, wears about a size forty-some suit, has brown eyes, has dark hair, has a very prominent nose, speaks very rapidly, is going slightly deaf, can't hear too well, is very sarcastic, is mean in his approach, calls himself a Christian, believes Bro. Branham's message.'

You haven't got one thing but what I told you physical. Not one thing. Not one thing! No, not one thing!! Sorry. Are you going to tell me different?

"Well, Bro. Vayle, I'm psychic."

You're laying yourself open to a lying spirit.

61. Now, let's get back to God. Right? Now, here's what we're doing. We've got to get back to God from you, because you're made in His Image. Now:

- (1) God is Spirit.
- (2) God cannot be seen.
- (3) God cannot be heard per se.
- (4) God can be known, even as man can be known. God can be known, just like you and me. There's got to be something there.
- (5) For even as the two thirds of man is completely judged and known by his body, and the body is WITH the man...

Right? Huh? My body is with me. Bro. Branham said, "My nose, my ear, my eyes; who's me?" Why, there you are.

So, you are not looking at Lee Vayle. You are looking at what is with me. And, when I drop dead, my body will not be with me. My spirit will go back to God who gave it, and my soul will go where Bro. Branham is. It better! Because we're one spirit—all of one God.

"Who's me?" My soul. What's my soul? Part of God. Child of God. So, I read again:

- (5) For even as the two thirds of man is completely judged and known by his body, and the body is WITH man, and the body is MAN... Huh? The body completely identifies me to others, and this is the only identification there is. He that sees my body sees me as to the physical and soul.

Come on. Take a look at my soul. Go ahead. Tell me if it's of God or hybrid. Now, check my spirit. It's like an angel waiting there. One third fell. What kind of spirit do I have? Dissect me. Now, I'm going to die. Tell me. What leaves first? My spirit or my soul? Or, do they go together? Or what? Well, naturally, my spirit goes first, because it came last and has to go first. Then, my soul goes. Who's gone? Lee Vayle's gone. Where's Lee Vayle? Up in that dimension with Bro. Branham. No, he's in the casket. Oh yeah, that's part of me—one-third. Who are you burying? You're burying Lee Vayle. I'm not with my body now. But, when I leave here, I get a spirit body; and you will recognize it as me, because I will have features like I had in my physical, but youthful.

62. Are you catching it? Are you getting an understanding? In the beginning was the Word, God, called the Logos. And the Word was with God, the integral part. And the Word was God. The same was in the beginning with God. And there was not anything made but what was made by this God. So, He's telling you one thing, as Paul the apostle. Paul in Ephesians 1 was quoting John 1 perfectly, because it's one spirit. For even as the two-thirds of man is completely judged and known by his body, and the body is with man, and the body is man, so is Logos with God and is God, because God is only known by His Word, because He is the Word. He can only be known by the Word. Therein and thereby is God identified or **known** to be God.

63. In the beginning is man's body. Now, watch carefully. In the beginning is man's body. What you see comes as a body. You can't see the soul. And the man's body is with the man, and the body is the man. Now I'm not being tricky. You know very well what I'm saying. I'm up here, Lee Vayle, and you are not dealing with my soul and my spirit, though you actually are. You're dealing with me, what you see and what you get from my flesh. And you put it all right here on my body. And you say, "There it is," because you have nothing but your five senses. And your five senses with a microscope, millions and trillions in power, could never see a soul. Could never see it.

I showed you the last time I talked about a potato. There you see a potato that can have a red skin, brown skin, purple skin; God knows what it's got. And it's got a white flesh inside, sometimes a pinker flesh inside; it's got a creamy yellow, if it's a Golden Klondike, this and that. But you can't see the life in

that spud. But you take the eye of the spud, where that life is, you put it in the ground, and the nutrients in the soil, which it has adapted to, and the sun and the rain plays upon that life in there; and lo and behold, you've got a potato plant that bears potatoes.

Now I can see the potato, but I cannot see the life. Now I know it is a potato, because I see the form of a potato. It is not a carrot; it is not a pea; it is not a bean; it is not a corn; it is not a melon; it is not a pomegranate. It is a potato, because it's got a potato life. And that potato that I see right there that I cut in pieces, I peel and I eat; that's potato.

This is Lee Vayle. That's all you've got to deal with. The Bible says, "Fear not him that can destroy the body, but fear him who can destroy body and soul in hell." Put it together. And He'll bring a resurrection. To bring your vile body back, if you're a sinner, to burn in hell. If I'm a seed of God, He'll bring this vile body back in the glorified form of Jesus Christ, so I can reside in the Millennium and obtain to a fullness I always wanted but could not have. Why? Because sin is with me and in me. And one day it will only be the soul from God that God gave me. Oh, I'm going to enjoy living for the first time, and I'm going to take a thousand years to just live and learn in that condition—to get ready for the next step. I'm going to have a body. And they're going to say Bro. Branham's up there, way up, where Canada was at one time. He's up there sitting under the tree singing "Amazing Grace," and ol' Lee Vayle, he's down there with his nose in a book waiting for the next ice cream parlor to open. [Laughter.] Something like that. He's going to be Bill Branham. I'm going to be Lee Vayle. And we're going to be the best of friends, because we are.

64. In the birthing is man's body. What you see comes as a baby. And, as man's body is with the man, so the body is the man. You cannot change it. It's part—the recognition part. And, even though this body goes down in the grave, it will positively come back in the Resurrection. And the spirit doesn't have to come back, because it's really not a part. It's there as a convenience to put the two together. Like the spirit of the man is a candle of the Lord, searching the inward parts of the belly. That's because there is a brain in the belly. Science is proving the Bible. Paul talks of bowels of compassion. Wonderful science. It can't help itself.

65. Thus, man is body. So, Logos was the beginning: omnipotent, omniscient, loving Spirit, now ready to begin His purposes that are with Him and actually perform Himself. God is consumed within Him to do it, because He is what He is—to be Himself and reveal. But, and it's a big but, God will not take on a body as WE...E...E KNOW body. You follow what I said? He won't take on a body as we KNOW a body or understand what the body is—materially.

Now remember, Jesus had what is known as a word- or spirit-body. And then, he took on a body prepared for him by God, so he could be the actual Blood of God, and God could be the Redeemer in totality. And, if you think He wasn't, then you tell me why Jesus was a part of Him. See?

Oh my. I just love the Word. I'm just thrilled totally by the Word--literally insane about It. You want to know why? Let me tell you a little secret. Bro. Branham spoke a Scripture. The water coming out of the eastern gate of the temple, to the ankle—Luther. To the thighs—Wesley. Pentecostals, water to swim in. But William Branham added something that's not there—waters to carry you over. I have carried this Word for over 30 years. Today It will carry me over. You understand what I'm saying? You see, Lee Vayle never kept Truth from anybody.

I have no hope but this Word. As I have no body but this body in this life, I have no hope in this life and the next life but the Logos God, Who chose to be, because He was, admitting what He was, Logos. What is His Body? But, and a big but, God will not take on a Body as we know it. Now, there you let your thinking go. There you can become transformed by the Holy Spirit using His Word, because the life of God is in His Word. Or you can be a Pentecostal who saw signs and wonders and the Catholics a prodigy. Or you can see God in His Word. And you most certainly can see God in His Word. So, let your thinking go.

66. So, what does God take on as His identification? Because my identification of soul Lee Vayle—and that’s just temporary. I get a new name. That’s just temporary. Like Peter, he won’t be Peter the hardhead. He’ll be Peter the softhearted, or whatever he is. So, what does God take on as His identification? He has to take on something, because we are in His Image, and we took on flesh. And Christ became the image of God, and he took on flesh like us. So, what does He take on? He has to take on something, because we are in His image, and we took on flesh. What will identify Him as flesh, identifies us. Now we must get a mindset by renewing of the mind. And it takes the spiritual living Word—this Message.

67. He is in His Word. Aren’t we in our bodies? Then, what’s God in? He’s in His Word. He is identified by His Word. Now, let your thinking go, because the minute I see this, (And this is true.) how do you identify with the rebirth?

“Well, I spoke in tongues; I danced. Oh, God delivered me from smoking. God did this. God did that.”

What about William Branham?

“Well, he’s of the devil.”

Well, you have blasphemed God, the Word.

How do you identify Bro. Branham? If you take anything but Deuteronomy 18 and Numbers 12... Let me tell you this: you are sitting in your seats and sat under my ministry, some of you 30 years, and you don’t know the truth. You still don’t know what’s right, because you don’t know identification. Why would any preacher, anybody, even being around me, and me quoting William Branham, destroy the very things I’m teaching, which is William Branham’s teaching? Now, sit here and think. I’m not so ignorant I don’t know whom you’re related to, who your cousins are, and everybody else. And who you are. I’ve talked to you and sat with you. And I can just about—and I hate to say this—pick up anybody after listening to you for just a few minutes and tell where your doctrine is heading.

I’m exactly like Lloyd said the day that they had him go to Fort Worth and fix a machine.

Lloyd said, “I don’t know the first thing about electrical wiring and anything electrical.”

Well, here’s the book.

So, he goes there and does the job, and the experts who are supposed to know everything, (And Lloyd doesn’t know anything about it.) they said, “Hey, how in the world did you know that.”

Lloyd said, “I snowed him.” But he said, “You let a man open his mouth about this message, and he can’t snow you.”

Ooh, now listen. If you’re a true Pentecostal like I am—full of the Spirit of the Word—you’d be screaming and shouting and testing the chandeliers. You know why? Because this is real. This is where reality is. This is where God is in His Word.

68. So, you’ve got to identify God. You’ve got to identify Him apart from the invisible. You can’t see Him. There’s no way. You have to identify Him apart from God being self-existent Spirit. Now, how am I going to do it? He’s got to put Himself somehow into something I can comprehend. All right. If I talk to you about something that isn’t here or is invisible, and you have the mental capacity to receive the descriptive words of substitution, because you’re conversant, I can tell you every single thing to describe it, until you think you’re there looking at it. I can tell you the person’s reactions and feelings until you’re feeling it. But you’re not even there.

Then, what if I can put God into the context of words? And then, you can't see Him? If not, something's wrong somewhere, because I can take you as a person, and I can describe things to you. If I was able to describe architecture, I can tell you about our home here: you go down to the second gravel road to the left, you turn there, about 800 feet and there you'll see a house. I can describe that house and tell you on the porch there are four pots. In two pots there are certain kind of plants. The other two pots, identical, have two other kind of plants. And I can tell you on the right hand side is a certain window and brick. And the other side, left hand, is another window exactly and brick. And I can tell you about the black roof up there and describe it so perfectly.

You just walk and say "That's where Lee Vayle lives. That's his house."

And I tell you about the inside.

And you say, "Oh,..."

I can tell you there's a hall here, left hand's here, and a red rug there, this, that, oh, I remember that, down the kitchen is there, over here is there, and you have a perfect picture.

And you say, "I can tell you right now all about his house."

Will you draw a picture?

"Sure I'll draw a picture."

Haven't even been there, yet you've got my house perfectly. And you're going to tell me you can't apprehend God by the Word? Well, let's keep reading my notes.

69. So, what is He? He is Logos. He is the Word. He is the life and spirit in the Word actually. Yes, actually, because that is His flesh, so to speak. He has a 'Word Body'. His Word is what He is, as declared by Himself, Who is invisible. So, if you accept His Word, invisibility becomes visibility. Unknown becomes known.

Paul said, "That God that you worship, you say He's unknown, I will declare Him unto you. I will lead Him forth by words, and you will know this God."

Right? That is His flesh. His Word is what He said He is, as declared by Himself Who is invisible. And, if a thing is invisible and has intelligence and can communicate to your intelligence, because you are a part of His intelligence, His thoughts made flesh, then you will be able to receive the revelation: God is Logos. Not the Son.

"Well, Bro. Vayle, I differ."

Look, you're not differing with me. So, I won't make an issue. It's not my argument.

That Word is God's manifestation or visibility of His Own DNA. DNA is invisible. It has tissue, though microscopic, that you can tell what is there. And, if you don't have revealed Word, you cannot tell what is there, because the Word is with God and is God. That's why when they say, "God is in His church," that's ridiculous. God is in His Word. Because you can't separate God from His Word, because Word is the body of truth, which is God.

70. And the word 'logos' is a magnification as to explanation and revelation of what you are talking about.

"I have a car."

"You do?"

“Yes, it is a Cadillac.”

Now you’ve got some information.

“It is a pearly white Cadillac.”

Ah, now we have more.

“The covers inside are leather.”

Ah, now we got some more.

“The motor is a North Star.”

Now, you have some more.

“It’s got a special transmission.

Now, you’ve got some more. And I keep talking and talking; and the more I talk, the more you know. And the car is now visible to you. And whether you know it or not, it is a part of you. Your knowledge is a part of you—brain to spirit to soul; and somebody is with ‘you’ (soul) until God wipes it out.

It is a part of you, because, if I say right now, “All right people. With one voice tell me. What kind of a car do I have. Tell me.”

[Congregation responds, “Cadillac.”] It’s part of you.

What color is it?

[Congregation responds, “Pearly white.”

You’ll never forget that. [Laughter from congregation.] It’s part of you. Right?

Then, if I take God’s Word, what is It? Part of me! Piling Word upon Word I come to a stature. You don’t know, brother/sister, but I’m going to get carried over. God is God. Though I may have my doubts, though my fears may overwhelm me, He is going to carry me over. Why? Because I’m carrying this Word. The cargo that I carry is a part of me. I and the cargo are one.

71. Look, the male sperm is life and tissue. The life is invisible. But, though that life in its tissue meets the female tissue, and that invisible spirit-life, DNA, which is the real thing, (You just call the coat of it DNA.) comes out of the tissue as a manifestation of life... And the manifestation is with the life, and the tissue manifestation, makes the invisible life visible or recognized. That’s why you breed a certain type of cat to another cat to get what you want.

Years ago, when I dealt in the fur farming industry, selling feeds, there was what they called line breeding. And line breeding made all the success in the world whether you could develop a fur in the mink or fox that the people wanted. So, if we could develop, from two kinds of mink, a mutation and, then, breed them where we could get a line and produce enough for a coat, well, you could ask any price you wanted! In other words you absolutely have to have physical element to manifest any life whatsoever. And, as God chose flesh for us, He chose Word for Himself. And you will never know God except by the Word. You will never recognize Him. You can’t know him otherwise.

72. Now this is how I view Elohim becoming Logos; because He really was in It. See? What would be the use of God being God, if He couldn’t do anything about it? The fact that God can do things about Himself, that’s why He’s called “The Living God;” and life takes on texture. Look, when the angel

appeared before Bro. Branham, Bro. Branham didn't call on the angel. The angel came to him. And then, the angel had to make himself visible in a way that Bro. Branham could see him.

So, one day Bro. Branham said, "Would you mind being visible to Billy Paul? I'd just like for him to see you."

Now, "What did it do for him?"

Don't ask me what it did for him! What would it do if forty angels appeared, and you had the power to see them? Would you know what angel it was? Could you deal with it outside some intervention in a realm which is spirit, so that you can connect? No way. No way.

73. So, God being what He is, able to connect, used his wisdom and power to make connection. But to begin with, there's nothing to connect to, except Himself. So, all by Himself, as Bro. Branham said, He never had to think another thought, or He wouldn't be God. He knew every flea, how many there'd be, how many times they'd bat their eyeballs, and how many thousand or millions of them would make a pound of tallow. Infinite God! And this is what He chose; so, we abide by what He chose. He said, "I am Logos."

74. Now this is how I view Elohim becoming Logos: when I say becoming Logos; in the beginning, what was already there, fully potential God, to bring Himself into manifestation, using His Own Godhoodness to do exactly what lay within Him, in a way that could not be done in any other person, or any way but God. So now, we have here Elohim-Logos is actually now Jehovah-Elohim-Logos. And the reason I put Jehovah above Elohim-Logos is because these are subject to the Jehovah-complex, which God is now centering upon to bring us to the Lamb on the throne, we under the throne, and the Pillar of Fire above the throne. Understand why I'm doing it? All right. You understand? That's good.

75. So, as I said, Elohim becoming Logos, the DNA or circuitry in Elohim patterned now to eternal, that's the eternal God becoming flesh. You start way back there 'to become flesh'. That's why It says in John, "The Word became flesh." And becoming flesh put into absolute perfection and fulfillment—Ephesians 1 and Revelation 2. Now you track us down from the seed of God, even as Jesus came down in flesh like us becoming like us and into visibility.

76. Now, I want to ask you a question. Bro. Branham saw Jesus in a vision. Many people have seen Jesus in a vision. I ask you a question: Did they see his spirit-body or his glorified body? You know very well it was a vision of the glorified body. Nobody has a clue to the spirit body. See, the spirit-life is completely invisible and has the circuitry, or DNA spiritual, within it. And the plan of God, when it comes through a certain source, combining with elements in a certain way, will bring forth exactly what God wants. Jesus had a spirit or word body before he took on flesh. He was 'someone' even before that word body that was previous to flesh. He was a part of God-life—His thoughts—His seed (life that could manifest and perpetuate).

And Bro. Branham said, "*God took your great-great grandmother, great-great grandfather, way-way-way-way back to bring you today.*" YOUR 'characteristics', physical, for the spiritual needs.

You say, "Oh brother, I wish God hadn't done that. I wish I would have been born to that nice sweet person over there. I'd be a good-looking blonde with a nice mannerism. I wouldn't be bugging my husband, you know, blaming it on my nerves and screaming day and night as though he's got to control himself; but I don't have to."

And the men you know, "Well, I've been to the office all day long. It's very hard. I've got to come home and take it out on my wife, because those women downtown, they are such irascible, dirty, rotten, females. My wife's a women, though she's not one of them, you know; so, I've got to fuss at her too!"

Ah, yeah, yeah, I know. You'll find down the road that you're wrong. I'm finding all the years I've been married, that for the first time, I'm a better husband than I ever was all the years I was so virile and strong and commanding and everything else--really knowing what true love is. It's not that you're somebody, but you're somebodies together, if you're ordained of God. And a wife is a sister. The same as she's a wife and a mother, she's also a sister. You've got a long way to go, brother/sister, before you learn things you're supposed to learn; but thank God we can learn them. And, as we learn them, all the other things are crossed out. But, if you don't learn, they still wait there waiting to be learned.

77. See now, you can trace us down from the seed of God, right back there when we were in Him—seed—even as Jesus came down in flesh like us, becoming like us, and into visibility. Elohim, invisible, became the Logos--or Word, which He really was, inherently--to become a form. See? But it wasn't time to manifest that and to perform it. He fully, completely revealed Himself in the Word and by the Word, written and spoken; and fulfilling Himself openly according to the Word, acting out the Word, even as we humans. No difference. Jesus—same thing as God ordained.

Do you expect a colt that is born of a couple of good horses to bark like a dog? Arf, arf, arf. Or the cat to go bow, wow, wow? Then, how can the Son and sons be different from the Father?

Then, if New Jerusalem's our mother, what does that signify? That signifies that, as the woman gives the flesh—and flesh is the house of the spirit—New Jerusalem, the church, all glorious within and without, they're standing around the Groom, Pillar of Fire above there, wonderful beyond imagination... No wonder it's called 'our mother'—Sarah, not Hagar. Right. Flesh... Because the fleshing out is of the Bride—woman. And then, when the Spirit amongst us becomes incarnated, where will It incarnate Itself? In the Son. As Bro. Branham said, *"At the Wedding Supper, we'll crown him King of kings and Lord of lords."* That will be the Son of God, the Son of David, the Son of man, the Rose of Sharon, the Altogether Lovely, the All in all. And it's all flesh—glorified—immortal.

Now, what are you feeding on? Spiritually revealed Word of the living God. That's how you get where you're supposed to get—immortality.

78. Now then, listen. I read it again. Now you trace us down. Here's what we do. Bro. Branham traced us down as being the seed of God, thoughts of God within God. Now he used the thoughts of God particularly, because thoughts must be expressed; and expressed thoughts are Word. In other words they're the coat. They're the body. They're the pigments. They're every single thing there is to it. And you can't have one without the other.

But you can talk nonsense word. Blather. What is the old song: "Chicory chick chulah, chulah." What is it? Nonsense. Nonsense. Describe a 'chimera'. No such thing. But I'll tell you what imagination says it is. What about the Amazons? No such thing. I'll tell you what I think it is. What about a mermaid? No such thing; but I'll tell you what people think it is. Those aren't words. There's nothing real to them. 'Mermaid.' Does that express something? No, it doesn't. It expresses bla, bla, bla. There aren't mermaids.

79. Words are coats. One can't be without the other. Living epistles. Thought of God. The life of God. Got to put a coat on it. Got to get a spirit for the physical world and the spirit world. See? Right.

Now you trace us down from the seed of God, even as Jesus came down in flesh like us, (Bro. Branham said so.) becoming like us and into visibility. Elohim, invisible. In the same way became the Logos, or Word, letting us know He took a coat upon Himself. He's giving substance, because He fully, completely revealed Himself by the Word. And, even though God gave substance to all the life out here, and even though God appears on the scene in prodigy, signs and wonders, you don't know one thing about it, until it becomes Word to you. Therefore, God is the Word: Jn 1:1.

Now we talk about the sense of complete Logos. And, when you come here, Paul used 'Logos', just as John did; and you can't change the meaning. The life is in the Word. "The words that I speak unto you are spirit and life." What's He saying? I'm in my Word. And the life was in the Father. What life in the Father? The same life that's in the Word; the same life that's in you. And one will testify to the other.

80. So, if you're seed of God, you will be born again. And, if you're seed of God, born again, you will receive the prophet and the Message. If you're born again, you will understand Godhead. You will enter into the mysteries. You will be initiated into the mysteries. And, knowing the mysteries, you now belong to the sacred club called the Bride.

"Oh, Bro. Vayle, that's terrible language."

Then, you challenge Paul. You just don't know what the Bible means. That's all. But, if you're like a lot of folks, you don't need a pastor or someone to teach you anyway. So, you know; forget it. I may be sarcastic, but I'm making my point. And I've got nothing to do with it. Jesus said, "My sheep know my voice. They'll follow me." He said, "Serpent seed aren't going to do a thing about it." And the same serpent seed is here today. Two vines—twins—two spirits.

I've told you about the rabbi who said, "If I met Jesus today, I'd say, 'Well, it's nice meeting you, but you know, I have the Torah. So, you have your prodigies. You have your signs. You do this. You do that. But I have the Torah'."

But Jesus said, "You fools, search the Scripture. In them you think you have eternal life; and they are they that testify of me."

The rabbi are doing the same thing today. This man seeking to find all the Jews: he's got them all nailed down. He wants them all in Jerusalem. What good's it going to do? Only 144,000 are going to make it. When you meddle with the Word of God, you have set yourself up in a ridiculous way. It ends in death.

81. So, okay. You trace us down as seed from God, even as Jesus came down in flesh, becoming like us into flesh and visibility, Elohim Himself became visible, that Logos telling us just exactly how He's going to do it, because He fully, completely, revealed Himself by the Word. You still wouldn't know one thing about a light; you still wouldn't know one thing about a Pillar of Fire. You wouldn't know about the Voice. You wouldn't know about the whirling in the trees. You wouldn't know anything by nature or anything else, except It talked to you and revealed Itself to you. And then, you'd only know because you can see. You can't apprehend it, though. But, when God puts Himself into Word, clothes Himself in Word, the Son hath declared Him, led Him forth by Words, the Son revealed the Father, God manifested Himself through the Son, expressed Himself through the Son, and then, gave His Son the Words to say so the people would know their God, which they couldn't know any other way. And He gave them a little principle, as it were, backing up His Word, "THUS SAITH THE LORD." It was God to the people, because God was actually there--God speaking in and through His prophets.

82. So, Elohim, invisible, developed or emerged as the Logos, or Word, because He wanted to be visible. He fully, completely revealed Himself by the Word, written and spoken, even fully Himself—He did it Himself—openly, according to the Word, He literally fulfilled Himself, fulfilled His Word openly. He did it Himself, acting out His Own Word. Even as we humans are in the flesh acting out our own selves, so God by His Word revealed Himself. Just as the Bible said: "By your words you're justified, and by your words you're condemned." It tells you again what is the baptism with the Holy Ghost evidence. It tells you right there. You can't separate it.

83. Thus, He is with the Word (Logos), sets Himself forth as the inseparable God, the Logos with the Logos--complete God. Logos is God. Thus, God and His Word are one, making Him to us, the Word.

Now you see, this is where the mind must begin to pick and divorce all the other thoughts, though they are good thoughts. Though it is true that God is Healer, God is Provider, God is this, God is that. How do you know except He said so? You have to put it in the right context. That's why Bro. Branham kept on saying the things that He said.

84. Thus, God and His Word are one—same Person—making Him the Word. This is the renewed-mind thinking. And I believe that we are to be as sure and as comfortable in our surety as our prophet was, when he said, “God will judge the world by one Christ Jesus; and He is the Word.”

Now, right away, the mind will say that “Jesus is the Word.”

But I've got news for you. Bro. Branham said, “*According to Scripture, God Himself is going to judge the world.*”

It doesn't say Jesus Christ is. It says God is going to judge the world. And He's going to do it by one Christ Jesus: the same as “God was in Christ reconciling the world;” the same as “God was in Christ creating the world;” the same as “Jesus was that instrument—the one that God used.”

They said, “Behold the Lamb of God that taketh away the sin of the world.” An ordinary man could not do that. Bro. Branham explained the virgin birth: that God actually created the sperm and egg with the DNA and wrapped Himself in it to be sure, absolutely, the circuitry what was God's Own Body would bring forth. The Son came into it: “Lo, a body has thou prepared for me.” God departed; came back at the River Jordan, and, when Jesus was thirty years of age, inhabited that Body for three and a half years, then, left it again. That's why Jesus is the Blood of God. And that's why the Blood was shed. God is Redeemer. God is Healer. God is all this. And no matter how he does it, He is still the One that does it.

Like someone talked about divine healing. They said to Bro. Branham, “Divine healing you've got.”

Bro. Branham said, “*I don't have any divine healing. He has it.*”

A person talked to me concerning healing. I said, “I'll tell you one thing: I never healed anybody in my life. God does the healing. But, if I hadn't been there, there would have been a lot of folk who wouldn't have been healed.”

And that's the truth. If Jesus Christ had not been here, there would not be redemption; though God is that Redeemer. How in the world are we going to have God outside His Word?

85. God not only is the Word, the Logos, the One Who puts into manifestation everything that He positively is, can do, and will do, infinitely... Just don't try to take your own ideas, because the overcoat that God has is that Word. So, if you don't see Word manifested and take it back to the Word, you're wrong. And, when it goes back to the Word, like the Jews, and you don't receive It but reject It, you are antichrist and condemned serpent seed. You'll go to hell. You can say what you want.

As Bro. Branham said, “This message alone has life.”

And, what is the Message? God manifesting His grace and Himself in this hour, and doing It through Deuteronomy 18 and, then, telling us all about It. Then, that's God. All right.

86. So, Bro. Branham said, “*God will judge this world*” (And that's the Scripture.) “by one Christ Jesus.” And He is the Word.

Now He's not saying “Christ is the Word.” Because why? Hebrews 13:8 is “Jesus Christ, the same yesterday, today and forever.” And Heb 13:8 is Genesis 18, where God, the righteous judge, comes down and judges all the earth.

So, who's the Word? God is the Word. God is that Word. God **is** the Word. Not a unit of language, but God in **His** Word, so that—even as Word gives us the ability to bring into reality in our consciousness, without the reality being there, but knowing the reality is there of what is being taught—we are now privy to that reality. But, when you come to God, the same thing applies. God is actually giving you His Own Word of understanding exactly what He is. And the minute that you accept that exact Word, the Word of Almighty God, you now have the reality of Almighty God Himself, because that life is in the Word, and that life in the Word reveals to your life in your body, your soul, via the mind and the spirit, and you now have complete union with Almighty God. That is exactly why you feed the Christ within you with the Word—because the Word is that life—actually and absolutely. And no Word of God will return to Him void. It identifies Him completely.

87. So, God is the Word, not a unit of language; and God is in His Word. And the Word is God's flesh so to speak. It fleshes Him out to us. And we behold Him. It identifies Him. That is why the evidence of the Holy Spirit is definitely believing the Word of God for the hour.

88. Now, I can't add any more to that, except that you in your mind have to begin to understand, being made in the image of God.... And the prophets are God to us. Those that receive the Word are gods. The prophets are our fathers. The only way you can reconcile the whole truth to that is what I've been saying today; that, when God Himself, all by Himself, looked into Himself, no other thoughts could ever come. No other way could ever be worked out, or He would not be God.

This One then, absolutely, in order to be completely God, according to His Own Godhoodedness, (And remember, that binds Him.) how will He now act? How will He now fulfill Himself? It's told you right here in the book. And John makes it Logos. Paul explains It perfectly. And I've tried my best to show you that, when Bro. Branham keeps on saying that He is the Word—God is the Word—what is your actual thinking? How are you reconciling?

The other night a politician, talking about God, said "He is the Word." And I thought exactly, "Allen Keyes, what do you have in mind?" So, it brings the thought today, when Bro. Branham said, "God is the Word," what does it bring to our minds? Are we going to be so full of some type of education to learn exactly what Logos is, or are we going to boil it down to a simplistic thing that does not even mean too much to us, when Bro. Branham used the same thinking and the same thoughts and the same pattern as everybody else did, when he said "*A Word expresses a thought*"? So, Word, therefore, applied to God means that God is expressing Himself. And that is true.

89. When I speak, I express myself. And I'm going to tell you something. The only real Lee Vayle that you will ever know is if I tell you exactly who I am. You could be fooled one hundred per cent. I could be a one hundred percent hypocrite. As I said one time before, I can actually take Bro. Branham—his name—and say, you know, "I believe Bro. Branham is a great prophet of God." And then, I could go to the deity cult and say, "Yes sir. I believe that he was actually Jesus Christ. You had it right." Oh, they'd shower money on me.

Then, I'd run over here, and they'd say, "Well, Bro. Vayle, you don't believe in this business of 'parousia'?"

"Oh certainly not. I don't believe that Bro. Branham ever taught that. Oh yeah, we believe that." And I could get a big amount of money from them. And I could go elsewhere. Then, one day I'd get conscience stricken and say "You know folk, I've got to tell you the truth. I didn't have any use for Bro. Branham. I didn't believe he was a prophet of God. I just saw a good opportunity."

And I know people just like that. Bro. Branham's name can make millions. And I can say, you know, "I'm sorry I took your money. It was just a racket."

Now you see the real Lee Vayle. Right?

Until I declare myself, you really don't know what's in me. But I have been declaring myself. When I told you that, "This Word has got to take me over, because I'm through; I'm finished." that's true. I'm finished. If this Word doesn't take me over, I'm gone, because I can't swim. Thank God, when he said "Waters to swim in" (And I can't swim.) he also said, "Waters to carry him over." That's the revelation for this hour. And though It may not be in the Bible, the prophet said It. It is God's Holy Word, "THUS SAITH THE LORD."

90. He is the Word. So, I want to tell you something. The next time you pick up your Bible, and It says 'Word', you say "That's God." "That's God revealing Himself. I can't disconnect It."

It said, "Thou shalt not steal."

"That's God."

Read Malachi, and let me ask you this question. When you read It, I want you to just ask yourself. Do I believe where God was angry, and He said, "You don't do so-and-so;" "You don't do so-and-so." But He said, "You do so-and-so and so-and-so." And He says, "It stinks in my nostril." He said, "That stinks. That's an abomination."

And you don't even do this? Why not? That is God speaking.

91. You know, life is too much like the guy like I made a little joke of. He heard a sermon on salvation; went to the altar. He began pounding the altar, talking to God. He said, "Lord God," he said, "I'm sorry. I never lived for you at all. I'm going to give up my drinking right now."

"That's good."

"I'm going to give up my smoking." He said, "Lord, I'll even give up my family for you. I'll give up my father and mother."

The Lord spoke to him and said, "I want your pocketbook".

"Hey, I didn't expect you to get this serious." [Congregation laughs.]

Now with that stupid little illustration in mind, I want you to read again the Bible. And don't you dare talk to me that you believe this Message, if you don't believe Malachi; because you're an open book. And God is an open Book. Let's look each other in the eye. I'm not calling for conduct that is pure. Otherwise, you wouldn't have an intercessor. I'm just calling, first of all, to believe and, then, make some kind of an effort by repentance, changing your mind, and then say, "Lord, it may be tough, but there's a way to do it." Believe me, there's a way to do it. It's God's way, and He's in His Word way, and there'll come a time, when you bear this long enough, It will carry you through. Because I want to tell you, Jesus carried the cross. And the cross carried him through. Just think what I said.

92. So, let us try to see it perfectly. As God (Logos-Word) became flesh—"Word" (Logos) becoming flesh meant absolutely that Jehovah-Elohim, through the 'Logos-Word' becoming flesh—definitely Jehovah-Elohim Himself became flesh and fully identified, because Jesus said, "The Father dwells in me; so seeing me, you see Jehovah-Elohim." God per se was not flesh. Word became flesh. There was not one Scripture that wasn't fulfilled in that life that God manifested—"God manifested life."

Now hear Jesus: "Eat you my flesh and drink my blood; you have no life in you." And again "Man shall not live by bread alone but by every Word that proceeds from the mouth of God."

We esteem His Word above our necessary meat. And spiritual food in due season is the revealed Word and Logos again in our midst.

93. He, God, is the Word. Make no mistake about it. As Bro. Branham said, "*The Word interpreted is the manifestation of the Name of God.*" Or put it this way: the revealed Word is God's Name. And, since the Name tells what It is, then God is the Word. When Bro. Branham, by vindicated revelation, gave us the truth, the Name of God was emblazoned before us. And 'Name' is what and Who He is.

Extend that to the fullness in this hour, and we see how Bro. Branham knew so perfectly, "He (God) is the Word." That is His Name. That is "WHO He IS." The "True Word" is the true God. And truly knowing that 'true' Word is knowing God.

94. Thank you for your time. I appreciate you listening. I gave you everything I have in my mind till something else becomes clearer, which I don't know when it's going to be ever again. I make no promises for anything or any time or any way. But I've done what I can, and I appreciate you being here, because without you I wouldn't have a ministry, unless I began writing or sending out tapes from my office.

So, the Lord bless you. Let us rise and be dismissed.

Gracious eternal Father, again we thank you for your love and kindness to us, wherein you've allowed us to come together and have given us this time where the people are patient to hear out everything I have had to say at this moment, believing that, Lord God, we are getting closer and closer to where the prophet was, when he, with full assurance of faith and absolute familiarity, was able to stand before us and say "And He is the Word" and know exactly what it means mentally and spiritually and in unity with us, so that we are one with that. Even as Jesus said, "Do you not believe I am in the Father and the Father in me?" And you and I can see by this Word that that could be absolutely true in our case, though it could not be where you, most gracious, omnipotent, Jehovah-Elohim, would personally indwell us. No, we know that's not so. But we do know that we, as Jesus said, could be in him and in the Father, and he in us and we in him. And we know that is true in a mysterious, wonderful way. But we do want, and we recognize it, and know that You are the Word. But Lord, if it is possible, and it is our part as Bro. Branham said, "When I'm gone, you'll be up here," if this is a part of it, then I thank You, Lord, that You will take us there with the beautiful ability, assurance and familiarity of this wonderful Scripture of John, "In the beginning was the Word, the Word was with God, and the Word was God." And Bro. Branham said that to us every single time he spoke from the Scripture: "He is the Word."

Lord, we give You glory believing that, perhaps not the fullness of this, but a large measure wherein we are familiar and comfortable and knowledgeable with grace and humility and praise to your Name, we come to the place I'm speaking of—healing us also, Lord, in our seats, which I believe somehow that's coming. I don't understand it, Lord, because I just know that the prophet said they should just be healed, sitting there by the Word, not even hands laid on them. All these things, Father, I have harbored in my heart. I do not question them. The only question I have is: is there some way I can be a part of it through faith, your revelation. I would appreciate that. And, if not me, that's fine. The prophet said, "*All people don't pray for the sick,*" and "*All people don't get healing.*" I understand that. I will not intrude. But, Lord, I will just say, here is your servant and your servants, the people standing here today, they want and knowingly receive into manifestation of some description, what the prophet said laid here. And we will praise your Name and give You glory, because we do desire that above anything else. That would be our epiphany, Lord, to know that we glorified Your Name, just a little bit even.

So, now we commend ourselves to You, in Your grace, and, if we meet again fine, and, if we don't, then that is all right, too. We never know what is going to happen. Some of us getting older by the minute, and even young ones are terribly tested and tried, sickness upon the people, Lord. We see even little children born with cancer, let alone living a long life and finally deteriorating. We see more and more the earth crumbling down. There's no hope but You. And we're glad it's that way, Lord. If something has to... Like you said, "The curse causeless cannot come." If this is what has to bring it

about, then that's fine, because we feel comfortable with that, Lord, that what little fear we have doesn't have to stay with us. We can just put it aside, live day by day, moment by moment, trusting in you.

So, by your grace, Lord God, be with Your people here, and may there be a growth that we have not seen before in our hearts, and the growth manifest itself in the way You want it to manifest—so learning more and more to keep out of the way. Let Your Word have the way in our lives. Plant It, growing up, bearing seed.

Unto Thee we give the glory, because we do love You. We know You love us. We want to honor Your Name. In Jesus Christ' Name we pray. Amen.

“Take the Name of Jesus with You.”