

## **Presence #2**

*Designations of Him Who's Present*

May 9, 1981

Shall we just pray. Heavenly Father, again we thank You for the privilege of allowing us to come together in this Your House, Lord, set aside for Your worship, which we are very, very grateful, Lord. We're thankful that we can come at this point...no one can hinder us, although we don't know how long that's going to be.

We pray, Lord, that we'll overcome the worst thing of all not other people hindering us, but ourselves hindering ourselves, Lord, to enter Thy courts with thanksgiving, Thy gates with praise, oh God, to worship even to know thy life is life eternal.

Now, Father, we pray that You'll bless us in the study of Your Word. We know, Lord, that You alone can open It up to us, there's no way of ourselves we can understand, we just...it gets more and more baffling, but Lord You can help us. So, we commend ourselves to You this evening, believing You hear us now and will help us. In Jesus' Name we pray. Amen.

You may be seated.

Now, it's certainly nice to be back in the house of the Lord with you, and I'm going to be honest and make a little confession that tonight is experimental. It should be experiential in the sense that we'll experience something good, but it's experimental in the sense that we're trying this out to see how it might work just to help as many folk as we can. And it's good to have the table of the Lord at night, and it's good on Saturday night especially since we know that we have some brethren that are with us tonight, their wives and children with us that I've been in touch with for many years now, I suppose fourteen, fifteen years I've been with them mostly on rather than off. And we think of them as well as you, so that we would like to try to see if the Saturday night services will work out so that possible they could come in at least once a month and be with us. And then stay with some of the folk as they are doing now.

Of course, tomorrow the reason we have a carry-in dinner to tell you the truth is because that's a bad day to go to restaurants. And if I should go over a little bit of time you aren't going to eat. So you better eat just a few things with us and call it a day, rather than to worry about a restaurant. Sure I'd like to sit down at a nice restaurant and have somebody take care of me. But Mother's Day and Easter Day is sort of, forget it. So we'll be together tomorrow over in...it's going to be in the Legion over there in DeGraff. It's not as nice as this one, it costs half the price. It'll be alright. But you come on along, bring all your food and borrow some. We'll get along just fine. And restroom facilities aren't too good there, so the facilities here are very good. So, it'd be good to take care of those things before we go over.

And then, too, before I get into the message, I want to mention something here, I want to get all this down, if I get it down right. Now you know that for the time being there'll be a little bit of a problem of getting things just moving the way I know you want to have them, and that could well last until you're fully persuaded on who you might have as a pastor.

So, in order to expedite this one matter of Communion and Foot-washing I'm going to turn that right over to the deacons, so that they'll be responsible solely, on the first of every month, or what if possible will work better, such as we're having it now, this also could be the first of the month, because I can be away or somebody else away, and you should have some things that you take care of yourself. And Bro.

Branham said, "*Branham Tabernacle you do wrong.*" He said, "*In the Book of Acts they came together every time they came, they broke the bread and they drank the wine.*"

But he never did tell them they had to do that every time they came together. So, we're not going to do that either. We're going to leave it as it is, but because of the present condition I want that entirely out of my hands and anybody else's hands, into the hands of the deacons. And if it should be that you play a tape that time--there's no one here, well, you've got three deacons and two trustees. And if you won't do it, someone in the congregation can do it. I don't know anybody who can't do it if the person who loves the Lord, and he's born-again Christian and baptized in the name of the Lord Jesus Christ.

So, you keep that in mind, so that you keep up the ordinances as you should. And also, we intend to try to break down as many things as we can in the line of the Word, so you might understand It, and be more adept at It. And we're still looking to see that the Lord will deal with the brethren here to...why I don't necessarily think to send anybody out to preach the Gospel. That's your business not mine. That's your calling not mine. I mean, I've got my calling; you got to get your own.

But in case the Lord would move on anybody to, you know, be helpful, exhorting, and those things in the church here, we're not against it. In fact, I'm one hundred percent for it, and would love to help you anyway I can. So, I don't know what all I can do, and I'm not guaranteeing anything, except, make a failure myself, which you've got that assurance already. But anything I can to help you, I'll help you. So, don't... I'm sincere about that. I don't know if it can be personal lessons or anything, to amount to anything, but it certainly can be over the pulpit. So, I think that covers everything until tomorrow morning.

1. Now, I want to take the presence of God again, and this will be number 2. Starting from where we left off last Wednesday, "The Presence of God". And I trust the Lord will help us, because this will be a difficult portion in a certain sense of the Word. And many times it's terribly difficult to find the language which is necessary to express certain things.

Now, before we go into any Scripture, into Scripture in any depth on this, we want to make note once more, that a most singular mistake has been made in translating the Greek into the English when it comes to this word 'presence'.

The word 'parousia' which means 'presence', has been translated almost entirely as 'coming', when it is not so at all.

2. And I'm going to read again to you what Vine and Rotherham say, because I want you to be thoroughly conversant with what they have said. They're great authorities. And Rotherham translated the whole Bible which is the 'Emphatic Version'. And he talks of this special edition where there's a footnote, of which I will read a portion again.[Rotherham]

In this edition the word 'parousia', is uniformly rendered 'presence'. 'Coming' as a representative of this word being set aside.

He said, "I will not use the word 'coming', because it's not the word to use." You see, it conveys an entirely fallacious attitude or understanding as to exactly what lies there.

The original term occurs twenty four times in the New Testament. (And he puts them off here.) The sense of 'presence' is so plainly shown by the contrast with 'absence' implied in 2 Cor 10:10 and expressed in Phil 2:12.

Now, we read that.

3. But I'm going to go to Phil 2:12 again, so that you become conversant with the Scriptures. And It says then:

(12) Wherefore, my beloved, as you (have) always obeyed, not as in my presence only... (Now, that word is 'parousia'.)

Now, what if he used the word 'coming' there? Wouldn't that be great? It just falls flat. You say, "Well, Paul he's coming. You've got to watch that boy, because oh man, we believe, we'll behave when we see him coming."

Oh, that's...that's like where my mother would leave home. And you know, she'd walk into town and us kids were very brave, but if we were absolutely explorers and so, we maybe learn to fry eggs or something. And if we saw ma coming, phfft, we'd throw them into the ash can. Lost a lot of good eggs that way, because ma was coming. Well, I tell you in her presence you see... Oh, we were nice kids, but behind her back. Well, you're the same, so you know how I'm talking about.

4. Now, that's not what Paul... He's not taking about something like, you know, about coming: 'you see me coming, so, you know, you behave, and you're careful that I don't sneak up on you.' He's not saying that. "Are you always amazed in my presence, when I was there with you; when I was there amongst you working and teaching and helping?"

(12) ...but now much more in my absence...

"So therefore, if you worked hard when I was there," he said, "How much harder would you have to work when I'm not there?" So, you understand this word 'presence' in contradistinction to absence is well expressed here. Now,

The question naturally arises, why not always so render it? The more so in as much as there is in 2 Pet 1:16, also a peculiar fitness in our English word 'presence'.

5. So let's go back and we can soon learn to flip these pages around and find, 'Hey, I know where the word 'parousia' is.' See? So we go over here to 2 Pet 1:16.

(16) For we have not followed cunningly devised fables, when we made known unto you the power and (presence) of our Lord Jesus Christ, but were eyewitnesses of his majesty.

This passage, it will be remembered, relates to our Lord's transformation upon the Mount. The wonderful manifestation there made was a display and sample of 'presence', rather than 'coming'. The Lord was already there. And being there He was transformed and the majesty of His glorified person was then disclosed.

(Now I'm going [to] go to the bottom instead of reading what's in between.)

The 'parousia' in any case is still in the future (as he understood that), and may therefore be enshrouded in measure of obscurity which only fulfillment can clear away. It may in fact be both a period, more or less extended during which certain things shall happen and an event coming on and passing away as one of a series of divine interpositions.

In other words, he's willing to believe that future alone will reveal it, and it couldn't just be saying "He is presently here," and you stop there, but a whole series of events could transpire.

Now, that's exactly how Bro. Branham taught it. There's no way that you could deny that, especially the Rapture tape.

6. Vine:

'Parousia', literally a 'presence'. Para – 'with' and 'ousia' - from 'amo, to be', denotes both 'an arrival', and a 'consequent presence with.'

Sure, how could the person be present if he didn't arrive? See?

Its usual translation 'coming' is misleading. For 'parousia' always, where it occurs, refers to a period of time more or less extended. (Now, he's a little bolder than Rotherham on this one.) It is the word 'ercomai' that fixes the attention on the journey to and the arrival at a place. While 'parousia' fixes it on the stay that follows the arrival there. (That's beautifully put.) It is preferable therefore, to transliterate the word, rather than translate it. That is, use 'parousia' rather than 'coming' wherever reference is made to the Lord. Where 'parousia' is used of the Lord, it refers to a defined period, as in 2 Pet 1:16.

Now, you see, I like both of these brethren. They're very, very good at expressing what is the truth as we know at this hour here. And I like the thought here of a transliteration. Just like the word 'kai' in the Greek is both a preposition and a conjunction. I would like to see it actually put in there with the understanding that you'd be led of the Lord which way it could go. You know, that would be the understanding of the doctrine.

7. Now, in here I'm going to read some quotes from Bro. Branham which I read every now and then.

And here's what he says in "Doing God a Service" - [65-07-18]

[85] *And today He's standing amongst us in the Person of the Holy Ghost manifesting (Himself) more and more, coming into His Church, making (Himself) known.*

["Called Out" - [58-01-09]

[24] *The Son of man is already come from glory and is revealing Himself for the past few years to His Church in mercy, (showing them His great Presence, doing the same things He did when He was here on earth). revealing Himself (like He did to Abraham before the destruction. He has come now in mercy, revealing Himself) to the Church. (Notice, the language is so fantastic.) The next time He reveals Himself it will be in judgment on the world and nations that forgot God. (That's where the church will go through the tribulation.)*

[Christ is the Mystery - 63-07-28]

[279] *The Headship is here. Amen. Christ the risen Lord.*

Now, is Headship Capstone? That's what I'd like to know. What's the difference? There are those who say, "The Capstone hasn't come down."

Brother Branham said, "*If the Thunders would thunder.*" That was said in December '62. If that was the Thunders, the Capstone would be down. What came down?

["Christ Is the Mystery" - 63-07-28]

[279] *The Headship is here. (Amen.) Christ, the risen Lord. (It's) here in the same power of His Resurrection. (Notice how he switches from 'Him' to 'It's.')(It's) here in same power of His Resurrection (Beautiful) that He ever was, manifesting Himself.*

["Souls in Prison Now" - 63-11-10M]

[181] *Now, we know that Christ is here. Maybe you don't (see Him with your eyes,) but through vision, I tell you, (that) He's here.*

And when the Seals are broken and the mysteries are revealed, down comes the angel, the messenger, Christ, setting His foot on the land and sea with the rainbow over His Head.

8. ["The Breach" - 63-03-17E]

[14] *Now remember, this seventh messenger is on earth at the time of this coming.*

Notice he calls that a "Coming." See? Presence. ("The Breach", page 74)

["Souls in Prison" - Now, - 63-11-10]

[160] *The Seventh Seal brings Him back to earth.*

Better be careful on that one. My candid opinion is (And we'll study this out all together in one session.) that this is what the Seventh Seal is all about. Personally, I am not the least interested in the sense of importance. Christ literally Coming to catch His Bride in mid-air, and coming back to earth. I'm interested in being ready now to get changed. You can do what you want about it. I'll tell you flat, I'm not interested as though I'm nosy about the future, because the prophet said, "*Always looking back, always looking ahead, not even knowing what's going on.*" By the grace of God I want to know what's going on. And by the greater grace of God, I want to be a part of what's going on, especially the good side. Now,

["Feast of the Trumpets" - 64-07-19M]

[42] *... because the Seventh Seal there was silence. No one knew; that was the minute or hour that Christ would come, as He revealed it to us.*

How are you going to take that one? After almost two thousand years, God has visited again. That brings the entire fullness of the Godhead bodily among you. Now, don't get thrown on that one. See? Anybody can grab that and run with it.

9. ["Trying to God a Service - 65-12-27B]

[88] *...the Elijah of this day is the Lord Jesus Christ. He is to come according to Lk 17:30. (He's the Son of man that's revealed) Himself among His people: not a man, God. (That will) come through a prophet. (What will come to a prophet? The whole thing will come to the prophet.)*

["Future Home" - 64-08-02]

[250] *...the headstone coming into the Body, that's (the redeemer) coming to take His Own. He is here with us. (Well, did He or didn't He? See?)*

["Leadership" - 65-12-07]

[51] *...that life is present here tonight. That's right. The Holy Spirit is here, is Christ in Spirit form; His Spirit, the anointing is here.*

Keep that thought in mind knowing He's here. That's Leadership.

“Feast of Trumpets” - [64-07-19M]

[49] *Now, how He said He shall appear in the last days is to bring the people back to the Word, so the Bride will know her Husband, her Mate, the revealed Word.*

Notice the beauty of that. Everything he says is so pertinent. They call him a Kentucky hillbilly. I should be so hillbilly. I wouldn't have trouble tonight, which I'm going to have. I know it's coming up, because I don't have language to tell you what...it's just no way. We'll stagger along, though. Word always corrects the error. I don't worry anything. God will correct it later on if I sort of boo-boo.

[“The First Seal” - 63-03-18]

[135] *...when this Holy Spirit that we have becomes incarnate to us, the One that's in our midst now in the form of the Holy Ghost, becomes incarnate to us in the Person of Jesus Christ, we'll crown Him King of kings. (I'm going to come back to that later. That's the first Seal.)*

“Shalom” [64-01-12]

[67] *Don't be weary, (That's a southern expression for worry, isn't it?) Jesus is here. He is here today manifesting Himself, doing the same He did then, just the same. Doing the very same thing.*

[68] *And (is) among us today He showed Himself here with us, and proved and vindicated His Word.*

“Stature of a Perfect Man” [62-10-14]

[128] *(And) in the evening time it shall be Light. That's when comes Christ, the Holy Spirit. Jesus comes down and sets Himself at the Head of the church then He will resurrect the church being His own body. (There again, the language is explicit, implicit, beautiful.)*

“Rapture” [65-12-04]

[83] *When you see God come from the heavens, stand before groups of men, and stand there, declare Himself just as He ever did...that's the Truth, and this Bible open.*

“Leadership” [65-12-07]

[51] *That's right. The Holy Spirit is here, It's Christ in the form of the Holy Spirit. The anointing is here.*

“Super Sign” [62-06-24]

[66] *(There will be a Bride) just as certain as I'm standing in this pulpit; (And he certainly stood there.) there will be a Bride that's washed in the Blood of that Lamb. And that Lamb will be living amongst them, showing super signs of His resurrection, after two thousand years; the same thing He did when He was here on earth.*

Now, that's not putting that in the Millennium either. See, watch the language again.

“Discerning of Spirits” [60-03-08] (And I read this to you before.)

[49] *Now watch and see where the gates of hell is against...*

10. Now, I've told you to watch that because that gives your chronology. Someone said, "Well, he should have said 'what.'" He says, "what" later on.

[49] It (isn't) *against denominations. The government recognizes that. (It's not.) The world recognizes our denominations, all of them. We have the right, each one of us as American citizens, we have the rights of denomination, which is fine; we appreciate that. But that's not what (see? present tense now,) the gates of hell is against. It's the spiritual revelation of Christ being here now...*

And you know that nobody but nobody will deny that statement if you're simply talking about, where He said, "Lo, I am with you always even to the end of the ages." [Mt 28:20]

They'll never deny that, but the minute you say, "He is here," in a very special way in the fullness, they'll immediately say, "Hogwash, you're a bunch of unregenerate Jehovah Witnesses." Well, they'll say worse than that, don't let it bug you. If that's the worst we get, praise God, we're in for a ball. I'm afraid it's going to be ball and chain though.

[49] *It's the spiritual revelation of Christ being here now, (and) the same yesterday and today and forever. That's what it's against. "The gates of hell shall be against it, but it shall never prevail." [Mt 16:18]*

Now, the gates of hell is not against the Charismatic's explicit enunciation of the miracles and all. It's the Presence. And that Presence has to be distinctly unique or nobody can be against It. Now how unique is that Presence? I can't tell you, because we're groping tonight, and I'm groping and I must admit it, to look into these things the best I can.

11. Now, we read what Vine and Rotherham said. Now, remember:

This refers to the personal presence, or the actual presence of the person or thing spoken of that's 'parousia', which is erroneously translated 'coming'.

In the previous message to this we looked only at the Scripture that referred to the divine and not people like Paul and Timothy or events. Now, that's just merely a statement, which we did, we took the Scriptures that referred to divinity. Something that had to do with Godhead whichever way.

And now we look at those same Scripture to come with those who It is spoken of as being present. In other words, we're going to try to look at the Scripture where He is identified in a measure.

And the first one we go to, of course, is of necessity Mt 24:3, where they say to Him, "What is the sign of Your Presence?" What shall be the sign of Your Presence?

And He tells them quite a few things. But we go to verse 27 [Matthew 24] to see that word again. And It says here:

(27) For as the lightning cometh out of the east, and shineth even unto the west; so shall also the (presence) of the Son of man be.

Also in verses 37, 39.

(37) ...as it was in the days of Noe were, so shall also the (presence) of the Son of man be.

(39) And knew not until the flood came, and took them all away; so shall also the (presence) of the Son of man be.

Now, you notice, in these three cases, He refers to Himself as the Son of man.

12. And over in 1 Cor 15:23, It is changed to the word 'Christ'.

- (23) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his (presence.)

Now, we have the thought of presence. And the word now is 'Christ'.

13. We look at some more Scripture where It is called 'Lord Jesus Christ'. Immediately we go to 1 Th 3:13.

- (13) To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the (presence) of our Lord Jesus Christ with all his saints.

And 1 Th 5:23:

- (23) And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the (presence) of our Lord Jesus Christ.

2 Thessalonians 2:1:

- (1) Now we beseech you, brethren, by the (presence) of our Lord Jesus Christ, (even) by our gathering together unto him,

I like the word 'kai' [Greek] as a preposition there because of the doctrine.

Then in 2 Pet 1:16, which we saw already.

- (16) For we have not followed cunningly devised fables, when we made known unto you the power and the (presence) of our Lord Jesus Christ, but were eyewitnesses of his majesty.

Now, of course, you know that positively identifies that One in the flesh even.

14. Okay. This One is also called 'Lord', when you refer to a presence, and that is in 1 Th 4:15.

- (15) For this we say unto you by the word of the Lord, that we which are alive and remain unto the (presence) of the Lord shall not (go before) them which are asleep.
- (16) For the Lord himself shall descend from heaven with a shout, the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: (and so on.)

Now, with that we read 2 Th 2:8, and It says:

- (8) And then shall that Wicked (shall) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his (presence):

James 5: notice the word is 'Lord'.



- (7) Be patient therefore, brethren, unto the (presence) of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.
- (8) Be ye also patient; stablish your hearts: for the (presence) of the Lord draweth nigh. (Notice again, the double 'Lord'.)

15. And then, another set of Scriptures is simply called 'His', which is a pronoun we must refer to something else. So, we see in 2 Pet 3:4:

- (4) And saying, Where is the promise of his (presence) for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

Of course, that goes to the first three verses. [2 Peter 3]

- (1) This second epistle, beloved, I now write unto you; in which I stir up your pure minds by way of remembrance:
- (2) That (you) may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:
- (3) Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,
- (4) ...saying, Where is the promise of his (That's Lord and Savior, then...) ('presence')?

16. Okay, 1 Jn 2:28:

- (28) And now, little children, abide in him; that, when he shall appear, (you) may have confidence, and not be ashamed before him at his (presence.)

Now, I'd imagine verse 27 is a pretty good context.

- (27) ...the anointing which (you) have received of him abideth in you, you need not that any man teach you: but as the same anointing (teach) you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.
- (28) And now, little children, abide in him; that, when he shall appear, you may have confidence...

This appears to me to be those who are full of the Holy Ghost and residing in the Word. And they are referring then again to that One who called Himself the Vine, which they are referring back to the Lord Jesus Christ.

Then, in 2 Pet 3:12 It says:

- (12) Looking for and hasting unto the (parousia, the presence) of the day of God, wherein the heavens being on fire shall be dissolved...

Now, in there, you're looking for a day. It's going to be a present day, so it doesn't have a thing to do with God per se. It's referring to a day, the day of the Lord.

17. Okay, you can see that there are several designations about Whom is present: Son of man, Christ, Lord, Lord Jesus Christ, and His. And of course, it's not necessary to believe that each time parousia is used, it's referring just to one person.

Now, it sounds like there's different people here, and someone might say, "Well, that word parousia, presence, could only refer to, say, one person in the Scripture to make it balance out." That's not true. The word 'presence' can refer to a person. It could refer to the Holy Spirit. It could refer to a day. It could refer to a thing. And on 2 Th 2:8-9, it refers to the antichrist.

(8) ...then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and [] destroy with the brightness of his (parousia:)

(9) Even him, whose (parousia) is after the working of Satan...

There's going to be an absolute confrontation there as said in the Book of Revelation when the serpent is going to be laid hold of. And there's no way that this is not going to come to pass.

18. Now, so we consider the five divisions that we read a moment ago, "Son of man, Christ, Jesus Christ, Lord, and His." But when we understand that 'his' is a pronoun, we delete the 'his'. You don't need to worry about it. We just let it ride. So, there's actually, then, four of those divisions.

Now, we want to find out, then, what about those four we're speaking of in relation to this period which seems to be the one and same period that they're all talking about in here that even Vine refers to and which Rotherham refers to. There's a cohesiveness in these Scriptures that actually appear to relate to the one and the same thing.

19. So, it's wise to go back, then, to Matthew 24 where we started. That's when we go back, "What shall be the sign of thy Presence." And then he, Jesus, there, you'll notice is asked a question concerning the future. "What will be the sign of your Presence?"

All right. In verses 27, 37 and 39 of chapter 24, He addresses Himself in the future Presence that He talks about Himself, of the future Presence that shall exist and He's a part of It, and He says it in identically the same words that He's already addressed Himself to the people.

In other words, He names Himself the Son of man. So, when they said to Him, "What shall be the sign of thy Presence?" And He said, "I'm going to tell you about the presence of the Son of man."

Now, that could be based upon Mt 10:23 over here, and It says:

(23) But when they persecute you in this city, flee (you) to another: for verily I say unto you, (You) shall not have gone over the cities of Israel, till the Son of man be come.

Now, He's projecting down the **future lane of** a certain 'coming'. And this word, of course, is not 'parousia' there. It refers to a fact, simply the Son of man is coming. And the disciples might've remembered that, or thought about it, so they said, "What will be the sign, then, of the fact that You're going to be there?"

20. Now, the question arises concerning this term 'Son of man'. What about this term 'Son of man'? What connotation is there, there? What do we look for?

Okay, I'm going to go to Mt 16:13-17.

- (13) When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

Now, notice that: “Who do men say that I the Son of man am?” Now, there’s only a couple of times before that **I think the 8th chapter 10, where that is even brought out that He’s** the Son of man. And that’s again, that’s taken from the Psalms.

- (14) (Now,) they said, Some say that thou art John the Baptist: some (say), Elias; (some), Jeremias...
- (15) ...But whom (do you) say that I am?
- (16) And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

Now, you notice, that was the answer. What is the Son of man? Now, that’s going to gel that right there. What is the Son of man? All right. Peter, if he has any insight, said, “I’ll tell you Who the Son of man is. I’ll tell you who It is.” He said, “The Son of man, which is You, is Christ the Son of the living God.”

- (17) And Jesus...said, (You’re) blessed, Simon Barjona: (Son of Jonah,) for flesh and blood hath not revealed unto (you), but my Father which is in heaven.

He said, “This is the legitimate, Scriptural revelation as to Who the Son of man is; He is the Christ, the Son of the living God.”

You might say then, “Alright, Who is the Christ, the Son of the living God? Then He’s got to be the Son of man. So literally you have...you have they’re **synonymous, my Names are** appositions. Exactly.

So, we look at this Scripture; we understand then, that the Son of man is called by Peter, “Thou art the Christ the Son of the living God.”

21. Now, that’s what John said over here, too, I believe, in Jn 1:1-3. And we just want to see a little bit about this person.

- (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 any thing made that was made.

And verse 14:

- (14) And the Word (became) flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

Now, in verse 18:

- (18) No man hath seen God at any time, the only begotten Son, (notice where He’s placed,) which is in the bosom of the Father, he hath declared him.

(Or lead Him forth into full revelation, or thoroughly exegeted Him, which is to explain by words.)

22. Now, what I want to do is read out of “Questions and Answers” here. And we’ll see what we can come up with, hopefully. Brother Branham is speaking here concerning the question.

[52] *Some say Bro. Branham is the son of man. I thought the Pillar of Fire was the Son of man.*

Now, Bro. Branham said, concerning the question: [Questions and Answers - 64-08-23]

[53] *Was the Pillar of Fire the Son of man? No. The Pillar of Fire is the Anointing. (Now, watch. Listen to what he says.) Now, that Pillar of Fire is the Logos that went out of God, the Logos, which is actually the attribute of the Fullness of God. When God become into a form to where It could be seen, It was the anointing of the great Spirit that went forth, Its condescending, coming down, God the Father, the Logos that was up over Israel, that He was holy, could not bear sin.*

Now, it sounds pretty confusing here, on the grounds that he is saying, “*That the Logos came out of God,*” and then he said, “*It was the Anointing of the great Spirit that went forth, Its condescending, coming down, God the Father, the Logos that was up over Israel.*” Now, I don’t think there is any ambiguity here. What he’s saying is, “*That any manifestation whatsoever would have to be the Father, because He is God, and He is the Originator.*”

23. Now, Bro. Branham said that *the Logos, which is actually the attribute of the fullness of God...* Now, notice; he also said, “*We are attributes of God.*” And he also said that “*thoughts are attributes of God.*” So, this is a little bit tricky in here to really understand this. But I just want to keep reading a little bit further though. Now:

[53] *It was the anointing of the great Spirit that went forth, Its condescending, coming down, God the Father, the Logos that was up over Israel...*

Now, if anything came out of God, It’s got to be the Father. See? If anything comes out of me, it has got to be a part of Lee Vayle, even if I’ve got to vomit or throw up my liver or something else. That’s pure and simple. I mean looking at it in a kind of a crude way, but that’s about all that I can do.

[53] *Then that Logos (became) flesh and dwelt among us; and where this Logos dwelt in a human body, which was the Sacrifice...*

[54] *When man was made in the image of God...and then God came down in the image of man to redeem man; that brought man and God together. Heaven and earth hugged and kissed each other; God and man embraced each other as Fatherhood and Sonship when the Logos became flesh and dwelled among us.*

Now he...Sonship only existed when there was a body there, which was addressed as the human body, so the Fatherhood could dwell in It, whatsoever Fatherhood dwelled in Him.

24. [54] *Jesus said, “I come from God and I go to God.” Is that right? After His death, burial, resurrection, and ascension, when the body was taken up to sit at the right hand of God. Now, I don’t mean God’s got a right hand; God’s a spirit. But at the “right hand” means “In power and authority of God. That in that Name everything in heaven is named after It and subject to It. Everything in earth is named after It and subject to It, a Name above all names, Jesus Christ. Now, this Logos that was in Him,*

*which was the Spirit of God, the Anointing, through the sanctifying grace of the Blood, brought many sons to God, which is anointed with the same Logos.*

He said, “Well, if that’s the same then, what’s It all about?” Well, He had It without measure; you and I’ve got with a measure. There’s a difference. See? Ours is like a “little, tiny bit of sperm,” is what the Scripture calls it.

25. [55] *Now, (in) the day of Pentecost It came down, that Pillar of Fire, and broke apart like that and tongues of fire set upon each of them. Not their tongues, but tongues of Fire set upon each of them, an elected, selected group, identified by this Pillar of Fire showing that God had separated Himself into man (or ‘into men’ would be better). Do you get it? God, the Logos, separating Himself into men; God, not in one person, He’s in His Church universal. That’s the reason Jesus said, “The works I do, shall you also and more...” [Jn 14:12] Now, I know the King James says, “greater,” but the direct translation is, “more than this shall you do.” God (is) bottled up and confined in one Man, Jesus Christ. Now He’s bottled and confined in the whole universal Church of the living God. (All right that’s good.) Right now, while God is here speaking with us in our hearts, (Notice where he says it.) He’s in Africa and Asia; He’s in Europe; He’s in England. Wherever the believers are gathered together, there He is in the midst of them.*

[56] *Now, after... (That’s a little different though.) after His death, burial, ascension the coming of the Holy Ghost, Paul on his road down, which was Saul to Damascus, he was struck down by a Pillar of Fire, the Logos. And that Jew would’ve of never called that Pillar of Fire, “Lord,” unless he knew It was the same Logos that his people followed through the wilderness. See? Now, that was not the Son of man; that was the Logos.*

Okay. Then that Logos became flesh and dwelt among us. But the Logos wasn’t the flesh. Logos is Logos, and flesh is flesh. God is God and flesh is flesh. You’ve got to keep the difference. But you’ve got to understand what’s going on.

26. [56] *Now in this last day the Logos that was upon Jesus which He has become from that back to the Pillar of Fire again, and has descended down on the earth to... (I was going to say something, but I watch the tape. They wouldn’t believe me if I told them that. Wouldn’t make any difference...People won’t believe it, I’ll admit that.) but has come down like an investigating judgment goes on.*

He’s just telling you plumb flat that the Pillar of Fire is pretty well identical in the sense of what is coming down, but not the same as those investigating angels that people see and call flying saucers.

In other words, it’s an absolute light. Now some of these things I don’t know what they are and I care less. But the prophet did identify not all, but at least a portion and that which we have to think about, is he said, “One day it’ll come down and pick you up.” Could be cherubims. Some people guess it. I don’t know, and I’m not worried about it. All he’s saying here is, “Look, there’s something that is caught in this world people are seeing it.” It doesn’t say that’s the Logos now, but it’s the same idea. In other words, you could use it as an illustration, but it’s not that same thing.

27. [57] *Now, this great Pillar of Fire that’s absolutely identified even by a scientific cameras, that’s here on the earth today. There’s a picture of It hanging there. I believe It’s still there. Isn’t that right? It’s there? Scientifically proven, by the best we’ve got George J. Lacy, head of the FBI, fingerprint and documents, said, “I called It psychology myself Reverend Branham, but the light struck the lens. I put it under ultra*

*violet lights and had an examination here for four or five days. And the light struck the lens. And this lens won't take psychology." Now, that's identified. Then watch the work of It. It, among us, proves the same Jesus that once lived in Palestine, the same Spirit was upon Him has come up through a Body until It's come back to Headship again, which He's coming soon to claim the Body. (See, Alpha becomes Omega.) The Head's coming to the Body.*

Now, remember; from the Head down every joint supplies until He gets back to the Head. When there's nothing left, it's back to the Head. That means pretty soon the Body's got to come out of the grave and follow the Head. Which we're talking now in terms of the physical.

[57] *You get it? (Now listen.) That will be... (See, the Head's come to get the Body.) That will be the Son of God, the Son of man, the Son of David, the I AM, the Rose of Sharon, the Lily of the Valley, the Morning Star.*

28. Now, remember what I read over here. First Seal - [63-03-18]

[80] *...when this Holy Spirit that we have, becomes incarnate to us, the One that's in our midst now in the form of the Holy Ghost, becomes incarnate to us in the person of Jesus Christ, we'll crown Him Kings of kings...*

And He'll be Son of God, Son of man, Son of David, the I AM, Rose of Sharon, Lily of the Valley, Morning Star, Alpha and Omega, the beginning and the end.

He will be particularly, Emanuel: God with us. See? Every one of those, because at that time there will be the absolute fullness of the Godhead in an incarnation where Bro. Branham puts it all at that particular time. But you notice that previous to that he did not do so.

29. Now, here is where we're going to get lost. Say, it was nice talking to you, but we'll go over something else.

Okay. How are we going to do it? [Bro. Vayle draws on a board] Let's start up here with God. And Bro. Branham said, "*Out of God came the Logos.*" And he said, "*That was the attribute of the fullness of the Godhead bodily.*"

So therefore, [adjusts microphone] Now he said, "*Here, this Logos here would be the attributes of God, the fullness of the Godhead bodily.*" He said, "*That is what constitutes, because this coming from God would be literally God the Father down here just as much as up here.*"

But, as I look at this understanding of God, we are seeing how that God is literally manifesting Himself. Now, I'm going to read you something here.

"In the Greek, in the classical Greek, Logos was both the spoken Word by which an inward thought was expressed, and the inward thought itself."

Now, that's tough. I'm not a Philadelphia lawyer, and I'm not a Greek student. **That's a dilly** in classical Greek. Now, you see, this sounds like... Sure, the guy is a nut to say it that way because any fool would know it. But it's a whole lot deeper, and this is where I'm going to start struggling.

30. "In classical Greek, Logos was both the spoken Word by which an inward thought was expressed and the inward thought itself."

Now, that's the Logos, this is the thought **expressed creation**, but in it is God Himself. Do you follow me? I thank you. I'm sure glad you did, and I know you did, but you don't much better than I do at this point. But we're getting there. We've got to become familiar with what we're talking about.

Now, it's like putting oneself into the expression, so that the expression and the person is one. Now, I might make an expression here that are words. Now, I've got to put myself into those words so that those words and I become one. Now, if I'm clever with words I can fool you as to what's here, see? Because those words can be wrong.

Now, I'll read you some more here. We study it.

In Classical Greek Logos was both the spoken Word by which an inward thought was expressed, and the inward thought itself.

Now, let's... something in this particular way there's no way but what you're literally bringing out that very person. Corresponding to these two senses we have the **verb 'lego' which** means 'to utter words', and **'log-gis-i-mi' (?) which** is 'the inward thinking, reckoning and pondering'. Now, here you got over here, this fellow here is thinking, and this fellow here is doing the talking.

31. Now, because sin has invaded our thinking, our words reveal that inner corruption. Now, "Out of the abundance of the heart the mouth speaketh." [Mt 12:34] So therefore, these words here are going to come out of something in here, see? So therefore, it isn't just the word that is being spoken; it's the person being revealed. (Follow that much. Okay, that's not too hard to get.) Or worse yet, we have learned the trick of speaking words quite different from our thoughts. But the marvel was that in Jesus the Logos, the Word of God, the two meanings met. He was the full expression of the thinking and being of God. Therefore, His Words were perfectly gracious.

And Bro. Branham said, "*The Word interpreted is the manifested manifestation of the name of God.*" So, what we're looking at here, and trying to get understanding, is, whatever came out of God here had to be manifested down in this particular area, and this manifestation here from God that came forth, "Let there be light. Let there be creation," everything that was done is the same Logos, the same thing that came here and was in flesh.

32. Now, God Himself, because of what He wanted to do, instead of putting worlds into existence, He reduced at that time the Logos to a little God as sperm and little egg. Do you follow me? That made the body that started, and man had a chemistry in there that God allowed to bring this forth. See? That Body. Because that Body has to be a part of the Logos in the sense of what we're talking about, and yet It is not God Himself.

Now, at the river Jordan, (See?) that's when God came in, this Logos came in here. Now I'm not making two Gods, no way! But I can't explain any further than that. So that Jesus absolutely in the man was the true expression of Almighty God. He was that One, see?

Now, the reason I'm taking this particular point is because we started out showing you here that Jesus said, "I am the Son of man." Well what is the Son of man? He is the Christ, the Son of the living God." That's the Logos. See? And the body had to be there before you can see God in creation. You can see God in a lot of ways. See Him in the stars, that's creation. But in here, we find Him indwelling a man.

33. Now, what we're looking at, then, is, Who is this Son of man? You simply can't take the body.... See? You can get rid of the body, and when you get rid of the body, you can go back to a Pillar of Fire. See?

Now, where is the Logos? In the bosom of the Father. In other words, God exeging Himself, and He's doing in this particular way. So, you can see why Bro. Branham said, "*He's not God, but he's God.*" You can't make Jesus to me tonight sitting on the Throne up there, Melchisedec. You can't make him God to me. There's no way, because the Pillar of Fire is here.

Now, I showed you something a little while ago. You can as far as I'm concerned. You can have Almighty God, and you can have the Son right here. That's the Son of man; that's the Son of God.

Okay, now let me tell you something. There is absolutely no way that you can get anything from the Logos down here. Let's get this flat. There is no way that the out-lying of God can go anywhere but through the Son. And there's no way that the back-lying goes through the Son. Now, I hope you're catching what I'm saying there. There's no way!

34. This is why that they are One. They are One. Yet this One is sitting on the Throne, and this other One came down. Any way you want to do it, but there's no way that God can manifest anymore. There is no way that God will do anything...He speaks in the Son. And "in Son" It says. It doesn't say, "He speaks through the Son." But He speaks in Son. He doesn't speak by nature; He doesn't speak by pyramid; He doesn't speak by numbers; He doesn't take all of that junk people are looking at and little funny clouds and stuff, you can have it! **He speaks in Son!** That's, He speaks, like from here, and He's going to manifest and come down here now, no matter which way you can look at the Logos can operate no way except through the Son. That's where you get your Priesthood in here. If there wasn't a priesthood there, the Logos down here would kill every single one of us. That's why there was blood before they left Israel. That's why there's blood when they left the Garden. Now, I don't know how clear that's getting, but it should help you a little bit. Try to clear up Godhead just a little bit in this question here. There aren't two gods, three gods, four gods. There's one God.

35. Let me show you something else in the Book of Hebrews. The Book of Hebrews speaks concerning Jesus, Who is that One that speaks in the Son. And It says here, "Who being the brightness of his glory, that's the express image of his person." [Heb 1:3] It tells you here in verse 3, the effulgence of His glory; the out-lying; the literal out-lying of God Himself in Who He is, was out-lying through Jesus. The lying out, the express image of His Person.

In other words, like he said here, "The thought and the Word must be identical." You don't have somebody up here with the mind says one thing and the Word over here another, but the very thought itself comes into expression. You've got the same thing right here. He is the express image. So therefore, God expressed Himself in the Son. And that's the One that did all the creating, though at that time he created nothing.

In the days of Moses he created. But in the days of Jesus He did not create. Why? Because it wasn't necessary to create. The out-lying of God now was that God is out-lying as a Savior. So He out-lying Himself through the Son. Now, that's the best I can get through right now. Time goes on, it'll work out a little better, I'll get better at it. But I've just got to take more time at home and sit there and watch, see? So, I hope you're getting a little thought to what I'm trying to get here. The Son of man is the Logos become flesh.

36. Now, we're going to go read in Matthew 24 again, so we can try to get this under wraps tonight, verses 37 and 39.

(37) But as (it was in) the days of Noe, so shall also (be in) the (presence) of the Son of man.

And verse 39 says the same. Now, we have His Presence.



37. So, quickly we now go and we see Lk 17:22. And we read:

- (22) ...he said to the disciples, The days will come, when (you'll) desire to see one of the days of the Son of man, and not see it. (Now He's talking about Son of man.)
- (23) And they will say to you, See here; or, see there: go (don't) after them, nor follow them.
- (24) For as the lightning, that lighteneth out of the one part under heaven shineth unto the other part under heaven; so shall also the Son of man be in his day.

I got a new slant on that one. Show you in a minute.

- (25) But first must he suffer many things, and be rejected of this generation.

So, It tells you that flat. This thing cannot happen until he dies and rises again.

- (26) And as it was in the days of Noe, so shall it be also in the days of the Son of man.
- (27) (Ate...drank, so on and so forth.)
- (28) (...as it was in the days of Lot; (so on and so forth.)
- (29) But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.
- (30) Even thus it'll be in the day when the Son of man is revealed.

Now, It tells you in the day when the Son of man is present, the Son of man is revealed. See? He's revealed. He's not just present, He is revealed. Now He tells you here that this hasn't got one thing to do with His earthly sojourn with the nail-prints. Who is this Son of man? Christ! Who is Christ? Logos! The Anointing. See? Logos!

38. All right. Now, let's take a crack at it in a minute. Got to revert now to Matthew 24, and I'll explain what I had in mind.

- (27) For as the lightning cometh out of the (one part of the) east, and shineth even unto the west; so shall also the (presence) of the Son of man be.

Now, He tells you, revealed and unveiled. Now, watch again.

- (27) For as the lightning cometh out of the east, and (shines in heaven...That is that bright shining. Comes out of the east and goes) west; so shall also (His presence) ...be.

But now, hold it! What does It say in Jn 1:18.

- (18) ...the only begotten..., who is in the bosom of the Father, hath declared him.

It tells you, that the only One Who can do any revealing is the One that's out of the bosom which is the Logos. The Logos and the Pillar of Fire is One and the same thing at this moment, because the Logos is in the Pillar of Fire.

39. Now, let's go back to Acts 9:3-6. This is Paul struck down.

- (3) And as he journeyed, he came near Damascus: and suddenly a (bright) light (shined) from heaven:
- (4) ...fell to the earth, and a voice (said,) Saul, Saul, why (do you persecute) me?
- (5) ...he said, Who art thou, Lord? And the Lord said, I am Jesus (Jehovah Savior) whom (you) persecute: (it's) hard to kick against the pricks.
- (6) And he trembling said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, (called...go to the street and so on forth.)

Okay, verse 22.

- (22) But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving this... (What this? The Light that spoke to him,) the very Christ.

Okay, then listen: What are we talking about here when we talk about Mt 24:27? And over here in Luke, the lightning that comes, the bright Light? It's the Logos. The Logos that appeared in the east is the same Logos that appears in the west. The same Light that appeared to Paul, the same Anointing appears to the prophet at the end time. And that tells you what the Presence is. The Presence is Christ! See? And It comes how? Through the anointing for the Word, the revelation. See? We're getting a revelation. We're getting a revealing. We're getting a Light.

40. Now, notice something here in verse 28. [Matthew 24]

- (28) For (where) the carcase is, there will the eagles be gathered together.  
(Where the vulture buzzards are.)

I know Bro. Branham studiously stuck to that: the carcass is the clean carcass, but that is not the Greek. The Greek 'clean carcass' is in Luke 17, the 'soma'. This is the 'toma'. And I can prove to you that the Logos goes where the corruption is.

41. If you don't believe it, just go back a page and read Matthew 23.

- (0) Woe unto you, scribes and Pharisees, hypocrites! Whited sepulchers, beautiful outside, filthy dead men's bones inside. You all love to appear righteous; you're a bunch of hypocrites. Woe unto you, scribes, Pharisees, hypocrites! You built the tomb of the prophets and garnish the sepulchers of the righteous. In the days of fathers, we would not have killed the prophets. You're the witness that you're the children of those who killed. Fill up the measure of your fathers. You serpents, you generation of vipers, how can you escape the damnation of hell?

That was the Logos screaming out of a human Body. Do you think when He comes back at the end-time that He's not going to meet the same thing? You bet your life, He's going to meet the same thing.

He's already met it! And the same Voice screamed out, "*Jerusalem*," he said, "*The most holy city, of the most holy people, the most Holy God, with the most horrible and terrible death.*" And then he said, "*I indict this generation*," "*Flashing Red Lights of Warning*", right down the line, screaming out, "*I don't pray for America.*" The same Logos that was back in those days has struck again. And struck in the west, and it's all over. See?

So, here we see God revealing Himself—His Spirit. Now, that's the Son of man. You can't get by it, because the Son of man is Christ. What is Christ? The Logos, the Anointing that came out of God. How did He come? Well, he came in a human flesh. He came in a Pillar of Fire. That same One that made all creation which was a manifestation. That's why Bro. Branham could say, "*God in nature.*" That's absolutely true. The only trouble is, nature doesn't reveal God enough. All you can do is tell there is a God, continuity, this, that, and the other thing. And yes, sure it's nice to know the sap rises in the spring time, goes down in the fall, comes up again, but, if you didn't know the story of Jesus Christ dying and rising again, where's your sap now? Pretty sappy. See, I'm not much for nature. All I know is nature proves God. And if you're stupid enough to think there's nature out there, no God, you're crazier than I am. That's pretty rough.

42. 1 Corinthians 15 tells you flat.

(23) ...them that are in Christ at His (appearing).

Now, what's he talking about? He's talking about the first-fruit. Okay, the point is, who brings about a first-fruit?

Okay, It tells you, Act 26:8. Paul tells you who raises the dead. He stands there, I think, before old king Agrippa, and he's preaching away to beat forty, and the Jews hate him, and so he brings up a controversial question. "Why," he said, "I want you to know I'm standing here because of what I believe." And he said here,

(8) Why should it be thought a thing incredible with you, that God should raise the dead?

Who raises the dead? God! Then what of Christ coming? Who is Christ? He's God. You can't separate the Logos and say that's not God, because It is God. See? And that's the manifestation. "*Attributes*," as Bro. Branham said.

Over there in Romans 8, he said:

(11) ...if the Spirit that raised Jesus from the dead, dwell in you, (that same Spirit will) quicken your mortal bodies...

And again in Acts 4:10 where Peter is preaching on that day, he says the same thing.

(10) Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even doth this man stand...holier.

Now, he says Jesus Christ of Nazareth. See? He tells you that, the One God raised. Now we know God didn't raise Himself. God raised the Body. But you see, God began developing Himself. And how did Bro. Branham... "*Creating Himself in human flesh, and He reduced Himself to the infinitesimal point to the sperm and the egg.*" And He allowed the woman to incubate It, so He could come forth, and God indwelt that One.

So therefore, the thought was one with the Word; God wanted flesh, He got flesh. Didn't get flesh just like yours and mine. No **way a lot like it**. Then God came and indwelt that One. See?

43. Now, this is also 1 Th 4:16.

- (16) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, the trump of God.

You say, "How can you make that the Lord?"

Because, absolutely, the One that raises the dead has got to be the same One that raises the dead here. There's not three or four raising the dead. See? So, that's the Lord.

Now, watch what It says over here in James 5, the very same thought is going on there. For he said here:

- (7) Be patient therefore, brethren, unto the (presence) of the Lord. Behold, the husbandman...

Now, who's the husbandman? Jesus is—the Son of man. Now, He's waiting there on that Throne now to get his Bride, because she's got to be a queen. Now, this is human structure. And remember; "the Son of man is he which sows the good seed." That's the spiritual factor, but it's got to be come out in the flesh, the human flesh. Now:

- (7) ...(he waits) for the precious fruit of the earth, long patience...

- (8) Be ye also patient; stablish your hearts: for the coming (that's the presence) of the Lord draweth (near).

Now, what about he's talking about. He's talking about a Resurrection. Here you've got Christ in a Resurrection, here you've got Lord in a Resurrection. What is Christ? For the Scripture said, "God has made Him both Lord and Christ." [Acts 2:36] No way can the Father act outside the Son, and no way the Son. They've got a perfect unity there, it's just like almost a complete circle, I can't describe it, but I understand it to a degree.

What about Lord Jesus Christ? Very same thing. 1 Th 3:13, 5:23, 2 Th 2:1: all the very same thing, Lord Jesus Christ. Who is Lord Jesus Christ? He has made this one that you crucified. Who was he? Jesus, Lord and Christ. Lord Jesus Christ. See? Not a play upon words. The Father and the Son have one Name. There's no difference, "He that has seen the Father, has seen me. He that sees me, sees the Father." "All right," He said, "How can you reject me and have the Father?" See? There It is.

Now, the word 'his'. Well, let me see. The question is, the question the Lord Jesus Christ is answered, by the fact that God has raised him.

44. Now, look; let's go then to Philippians 3. We showed you that one.

- (20) For our (citizenship) is in heaven; from whence we look for the Saviour, the Lord Jesus Christ:

- (21) Who will change our vile body...

Now, Who is going to do it? Well, It tells you Who is going to do it. Tells you over in 1 Cor 15:12-19 on the chapter of resurrection. It says, "That if we say that God raised Jesus and God raised him not, we're liars." So, Who raised Jesus? God raised Him! Now, Who is going to change our bodies? God's

going to do it! Who's God? The Logos! Because that's the out-ricing of the whole thing that goes into action. So, God in principle, God in purpose, God in action, as the Logos. I'm getting it now, closer all the time. Preach this sermon four, five more times I'll get it down pat.

45. Now, take the word 'his'. That's a pronoun. In 2 Peter...and I'm hitting this pretty fast, because I want to do that on purpose. 2 Peter 3:4, He's talking a pronoun 'his'.

(4) And... Where is the promise of his coming? ...

Who is he talking about? The Lord and Savior. See?

Over here in 1 Jn 2:28. Same thing I mentioned a while ago.

(28) ...we may have confidence, and not be ashamed before him at his  
(parousia.)

Who is that? Who's he talking about? You have an unction from the Holy One and know all things. Who sent back the Holy Ghost? Jesus did. His Own Spirit that He had, come back upon the believer. So here's a man full of the Holy Ghost, that Spirit in Him, and He's supposed to be aware of these things. Then, notice the last one it's finally His day, we saw that was the day of our Lord and God.

So, we are trying to see what the prophet taught. The same Spirit that indwelt the man Jesus that came back in a life giving rebirth to sons of God for two thousand years is back in the Church, the same presence of God, so that the fullness of God in human flesh is here, absolutely.

The Father is here. He is proving It that He Himself is here. And how **was it the prophet said**, "We ought to bathe down in His Presence, and let Him Who was veiled and yet exposed by the Word change us into His Image." That's the divine order at this hour.

46. Over here in Heb 1:3, we looked at that for a second already.

(3) Who being the brightness of his glory...(the actual out-ricing of it)

The actual out-ricing of the divine opinion, the estimation. In other words, if a person wants to know really to know God, you'd never know Him outside of Jesus Christ. There's no way. See?

(3) Who being the brightness of his glory, and the express image...(notice, the express image) of his person, and upholding all things by the word of his power, when he (sat down) by himself purged our sins, sat down on the right hand of the Majesty on high:

Now, with that we're going to go back to 2 Cor 3:17, you know of course we're going to read there, because I just keep reading the same thing all the time. There's nothing better to read.

(17) Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

(18) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord.

Now, what's he talking about? It says here in the reading of the Word, Israel had a veil upon their face, and they couldn't read Moses right. So therefore when Jesus came it didn't do them any good and

they looked and they couldn't get changed, because they couldn't see Him. The same thing today; when they look in the Word, they can't see the Christ that we see. They can't get changed. See? And the image today that we have is the image that was in Jesus, "We're going to be just like Him." Not going to be one bit of difference. See?

47. Now, that's what going on at this very moment that He is here. Who is here? I don't care how many appellations you use, it's all the same One, "*It's the Holy Spirit*," Brother Branham said. Because One with the nail-prints is not here because He cannot do these things that are necessary. He's already done His work. Now God's got to answer back, first of all Jesus came down here. He lived that sinless life, He suffered sinlessly, took every temptation, took every type of degradation, and by the power of God came through. He died upon Calvary, and God raised him again, let him go right down to hell, preached to the souls there in prison, brought him forth, and then, now, for two thousand years, he's been High Priest.

You say, "Bro. Vayle, that ain't no work?"

Then why don't you do it? I'll tell you flat: I've been going over my life the last few weeks, and I've told people, and I'll say it again: "If I was God, I would've killed me." I'll be honest to God before you tonight. If I'd have been God, I'd have killed me. Spit right in His face. I thought I wasn't a bad Christian until I ran across this one. I don't know what I am anymore, except I see the grace of Almighty God.

48. I'm going to tell you something, brother/sister, that God could come right down here and stand amongst us proves the efficacy of Jesus Who died upon Calvary and rose again and stands there, sits there tonight on a Throne. Not as God, but he is God in this respect: nothing but nothing will come from God except through him. See? And everything we're looking for in that age to come will be right around him, because above him will simply be a Pillar of Fire. But everything below him will scintillate and just glow with the glory of God, "Before they call He will answer." [Isa 65:24] Why? Because He's there. Not because you and I are there, but because He's there, see? Now, this is what He's here for—Spirit of Almighty God.

Notice how Bro. Branham said, "*He's coming right up, coming up through the Church*." See? Went into an eclipse right down the Fourth Age, literally all gone out. Under Luther begin coming back, little reformation, little more, little more. Little more coming more and more into the Church, and now He's right in the Church. I call Him Capstone. I call Him Headstone; I call Him the whole thing. And I see a Body that is growing up round about Him, and when this Bride is to that place by the grace of Almighty God, by the Spirit of God moving in her as she goes to glory to glory, which is revelation to revelation, because the Holy Spirit is...

49. Well, let's read...where is that found. Isaiah 28? Man I've got the brains of I don't know what. But if I can't find It, I'll try to quote It for you, bad off as I am. Oh yeah, It says here, verse 7.

- (7) But they have erred through wine, through strong drink are out of the way; the priest and the prophet have erred through strong drink, swallowed up (the) wine, out of the way through strong drink; err in vision, (some) in judgment.

They've got wine? Because they're drunk on their own creeds and dogmas. They're boozed up, they're bottled up. They're staggering, but they smell like the wine of Rome. They don't smell like the wine of God, I can tell you that much.

- (8) (Their) tables are full of vomit...

That's what a drunk guy does, he pukes all over the place. I should've said vomit, but puke sounds a whole lot rougher, and I like a rough expression in time like this. He even stinks worse than vomit. [makes whoosh sound] Brother, anything I can't stand is that.

(8) ...no place clean.

(9) Whom shall he teach knowledge? whom shall he make understand doctrine? them that are weaned from the milk, drawn from the breasts.

He said that over in Hebrews 5 at the time of Melchisedec revelation.

(10) For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, there a little:

(11) For with stammering lips and tongue will he speak to this people.

(12) ...This is the rest wherewith may cause the weary to rest; and this is refreshing; (but) they would not hear. (Saith the Lord.)

(13) But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line; line upon line; here a little, there a little; that they might go, and fall backward, and be broken and snared, and taken.

And It tells you right there that the Holy Ghost manifested in the Word of the hour will confuse the people entirely. Why? Because He's exegeted, the Logos is here for God to reveal Himself. It took a prophet to do it. You see?

50. Now, he said:

(14) Wherefore hear the word of the LORD, ye scornful (people,)...

(15) Because... (you) made a covenant with death, hell (and) we (are) at agreement; overflowing scourge shall pass through, it...

That's what duPluessis said when Bro. Branham prophesied the coast go down. "Why." he said, (he called him some kind of wicked person Bro. Branham was,) he said, "That judge, he'll be judged for it." He said that "Bro. Branham was judged, because he died in that wreck."

Well, if he had've been, it sure wasn't none of his business. See? But he wasn't. [It was] his time to go. These people that made lies their refuge...

(15) ...under falsehood (they) hid (themselves.)

(16) Therefore saith the Lord, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

Then he tells you about judgment coming and the judgment is at the... absolutely he's telling you what's going to happen has to do with the Great Tribulation.

51. So, what about Him? What about Him? See? He's already here. People don't want to believe It. Now, Bro. Branham said, "*The gates of hell are not going to prevail against It.*" He said, "*The gates of hell is going to rise up against It.*" And I can tell you one thing, brother/sister: ain't no way you and I can prove what we believe tonight if you believe this. No way.

There's no way anybody can prove anything. How is somebody going to prove there's a God? Takes a revelation, see? Why, sure it does. The smartest man in the world hasn't got a chance for a revelation. The Bible distinctly says, "God didn't choose the wise, didn't choose the powerful, didn't choose this, He chose the simple things." Why? Because they can take a revelation, see?

Say, is He here tonight? Bro. Branham said, *"I'm not running to midnight. I'm not like Paul Revere running through the midnight through the streets screaming at midnight, 'He's coming', He's already done come."*

52. Now, the way he said it sounds like he's saying the antichrist is already here. The antichrist is not already here. He's not already here. His spirit's here. But antichrist is not here. He's soon going to have a body. He's building a body. He's been building a body for years. He's had a body for years, Rome. Now he's building another body, Gentiles, you know, the Protestants, the whole bunch of them. Sure, he's got it all worked out, but so has God.

Well, the Lord bless you. I trust we've got some things across tonight helpful. I realize that's pretty tough, and I myself I'm struggling to get it simplified in my thinking, but I'm beginning to see how Bro. Branham could say, *"He's not God, but He's God."* How it is what that Logos really is. But at this point believe me I am convinced that the One upon that Throne is a man, but very, very shortly when the Bride, when she begins to rise, that one will be God re-incarnated, and he will be absolutely totally a hundred percent God in a human Body. I believe that. I don't believe it's going to be simply Logos, in the sense of the out-raying. In the sense as we see this as Bro. Branham's coming out, I believe God goes in. Because he says, *"He said he does."* That's how he put it. The Lord bless you.

Shall we rise for a minute.

Gracious, heavenly Father, eternal God, we thank You again for the time we have around Your table here, studying Your Word, and I pray, Lord, that I have not said one thing that is out of line, but with Your Word really, Lord, if there's some little thing out which there could be, I know that You will bring Your Word around to correct the error. And Father God, help us to begin to see closer and closer, and more and more final, until It begets more definitive, for You said, *"At the end time we would know as we are known."* And we don't know just how far that's going to go, just maybe through the eternities. I don't know. We may be that You put us under the Seventh Seal in that One. And that could go all the way to the beautiful Mount Zion, and that would certainly be helpful and wonderful to us. We sure do not feel at all out of the way to see that happen.

So gracious, heavenly Father, we just ask you now to make Yourself more beautifully known to us, especially, Lord, in the tenderness of what the prophet said, *"Mercy and grace at the end time."* Not one coming amongst us for judgment and dissolution, no sir, but bringing together a uniting time of Word to Word, until It's all united under the Headship of Him Who is the Word.

And Lord, we know these things can sound like little clichés or little things, Lord, kind of trite as we say them. We know that is not true, because in there lies the great mystery of the ages and what is coming to pass at this hour.

Help us Lord, to see the things that are present with us. Not looking way down the road or looking back. God help us tonight we pray, Lord God have mercy. Show us those things; show us Him Who is present, and these things concerning the two of us which are so vital, God in us. And Lord, I pray that. I pray, Lord, as the prophet said, *"Because of this, no matter how difficult some of these things are, it's going to bring a bathing down in Your Presence, which is going to bring on that Spirit, (that he saw behind the Curtain of Time) just before the Resurrection."*



Lord, that's the thing, that's the thing, Lord, that I would cry for, above anything else in this world in that particular sense. But Lord, You know best, and we believe what the prophet said. In fact we know what he said, *"It's going to come to pass, there will be that people."* So, we praise You. By faith tonight Lord, we look to You and believe, we are a part of that.

In the Name of Jesus Christ we pray. Amen.

[Communion service follows]