

Son of Man — Pillar of Fire

Conduct, Order, Doctrine

Question 291

September 11, 1983

Shall we just pray. Heavenly Father, very happy to be here in Your Presence, among those that are called by Your name, sanctified by the Holy Spirit, separated also by the Blood through the Word, full rounded up redemption which we lack nothing, we know that's sealed in, and then it's sealed at the end time. We thank you, Lord, that even the church is being sealed off, is actually sealed off at this particular moment, so that there are those coming in at the tail end, which, if there are any more coming in, coming at a most propitious time, the epical season of Your day, and consummation, all these things, the ushering in of the Millennium, looking right up to New Jerusalem, and then whatever extends beyond that.

Lord, these things we know are ours, then; we stand by grace and faith, because Your Word said so. We've appropriated them because of who we are from the beginning, and, Lord, they've been made sure unto us. We thank you for this.

We pray now Your Word will become rich and real to us, Lord. Help us in these great mysterious truths of the end time, the understanding, Lord, as we ought to know it. We know that, except You give it to us, You show it to us, then there isn't any hope. But, Lord, we believe that You're here to help us. We thank you for it in Jesus' Name. Amen.

You may be seated.

Now I appreciate all of your good support in the Columbus meeting. You know last year was a little different: that was my meeting and mine alone. This year it was your meeting with me, and I appreciate that very much. It's nice to have a little group to work with. Don't want a big group, just a little group, and, you know, it's better to have a one dollar bill that's not counterfeit than have a million dollar bills that are. Or to have a bunch of Confederate money which isn't worth a plug nickel either, because it's dated.

So, it's good to have people of this hour in the Word stand with us. Not discounting the other churches, but we're glad they came along. But we know that was the little meeting we had together. I believe there will be a good time to be had in Memphis. I'm looking forward to that. Just why, I don't know, but I am.

1. Now, what we're going to do is sort of recap from last Saturday, and the reason why I am doing that is because I want to. Things come to your attention as you go along that perhaps you didn't, you know, maybe get covered the way you would like to, or bring out some things that perhaps are a little bit vague. And I'm going to be honest with you: There are things in here that are still a little vague to me, but I think I'm beginning to see more and more how this all blends in. Now, as I said on Saturday, there is one thing you must understand: There is one God. Now I don't care how many manifestations there are, how many offices there are, there is one God. And people get a little confused about that one God bit, because they don't separate the dispensations or the seasons wherein He manifests Himself, reveals Himself, performs His promises, and He does things. And though He never changes and His ways never change, there are certain areas in which He projects Himself, so that the people can be aware, and He does it in different ways as it is needed. See?

Like, for instance, when the Lamb came on the scene. That wasn't the second person in the trinity. That is ridiculous. That wasn't the second person. That was God manifesting Himself, as we'll get into this here. And there never will be another manifestation of the Lamb as per the sacrifice. But there will be a manifestation of the Lamb. And, when there is, it will also be the Rose of Sharon, the Son of David, the Lily of the Valley, King of Kings, and Lord of Lords, and so on. And it'll be just that one. So, it's God doing it all the time but choosing His Own way to bring it to pass and to manifest it in order to get His purpose and reason of being across to the people. So, all right. We're going to see if I can separate some things here. And, if I don't, that's all right. We'll do it next time.

2. Now, the question came up: [Question 291] "Some say Bro. Branham is the Son of man. I thought the Pillar of Fire was the Son of man. Am I mistaken?"

You see, he's wrong on both counts. All right, Bro. Branham says the question: [105] "*Was I the Son of man? Or was the Son of man the Pillar of Fire? No,*" neither one. "*The Pillar of Fire is the anointing.*"

Now, listen carefully. "*The Pillar of Fire is the anointing.*" Now that's a real definition, right? Okay, the Pillar of Fire is the anointing, right? Okay, just remember that. All right. [107] "*Now that Pillar of Fire is the logos that went out of God.*" Okay, definition number two: the Pillar of Fire is the logos. All right. Pillar of Fire is the anointing; Pillar of Fire is the logos.

Now, you say, "Can it be both?"

Well, evidently it is. One Pillar of Fire has two precepts concerning it. All right.

[107] *The Logos is actually the attribute of the fullness of God.* Okay, now we got another definition, in there, which is definition number three. Okay. *When God become to a form to where it could be seen, it was the anointing of the great Spirit that went forth—it condescending, coming down. God the Father, the Logos that was up over Israel... He was Holy; He could not bear sin. There had to be a blood offering right in Eden. Then, that Logos become flesh and dwelt among us, and where this Logos dwelt in a human body, which was the sacrifice.* All right.

3. We have a definition. First of all, it says, "*The Pillar of Fire is the anointing.*" So, definition number one is as to its purpose, what it is doing. Now, you didn't think of that, did you? Well, start thinking. What is it doing? As to its purpose; what is it doing? Anointing. Anointing is 'smearing'. It is 'making a contact'. It is 'showing an identification'. It could be showing a separation; could be showing a privilege. But it is doing something.

So, "*The Pillar of Fire is the anointing.*" Definition number one, then, is as to its purpose—what it is doing. It is anointing.

Number two: "*The Pillar of Fire is the logos that went out of God.*" That tells you what it is. What it is doing; what it is.

Number three: it is "*the attribute of the fullness of God.*" That is an extended or more refined and more perfect definition so that you don't only know what it is, you know more about that 'whatness' of what it is. All right.

4. An attribute. The Pillar of Fire. An 'attribute' is 'what is ascribed'. It comes from the word 'scribo', 'to write'. You get the word 'scribe' from that. 'Ascribed' is what is written to it, or it is imputed to it. Now 'to ascribe' is 'to impute or refer as to a cause or source'. So, that lets you know that the attribute has to have a source. Well, all right. Pillar of Fire is a source; God is a source. Okay.

An 'attribute' is a 'quality or mark of something distinguishable', that is, it can be seen or related to. An 'attribute' is a 'quality or mark, or something distinguishable that is inseparable from its subject'. So, when Bro. Branham used the term 'attribute', he was perfect in line with logos. 'Logos' is the 'expression of the thought, or the idea, and contains the idea'. In other words the idea is the source, and it contains it. Okay, so you couldn't have an attribute, unless there was a source, unless there was a light.

And so, the attributes, therefore, must be a containment. Right? All right. Thus, an 'attribute' is the 'quality or mark or something distinguishable that is inseparable from its subject'. If you have enough distinguishable marks, you have a good description or knowledge of the subject, and should be able to, under the right conditions or season, recognize the subject described or seen. All right.

5. Caterpillar to a butterfly. Yeah, it's really a chrysalis to a butterfly. Isn't it? A chrysalis that brings out. Then you have the caterpillar; then you have a butterfly; then you have a cocoon. You have a, I suppose, another caterpillar form, and you get a moth. And you look around, and you see a beautiful monarch butterfly, which I'm looking for soon, because our yard has two monarch butterfly trees. The first year there were thousands. Last year there was maybe fifty. I hope there's thousands this year, but I don't know what to think. All right.

Now, if I were smart, I could find the chrysalis for the butterfly, and I would say, "That is a monarch butterfly."

And you'd say, "Wrong."

But I'm right, because that is monarch butterfly life. Then, if I saw the little wiggly, wiggly that came out of it, whatever he is... I understand a cut worm is a cabbage butterfly. And a cutworm gets stepped on. Jesus got stepped on; cut him off. All right.

6. If you get enough characteristics, you know what is there. You know what it is come from, you can identify in its season. You have an egg that's laid, develops into a little wormy thing, or something, gets itself a little house to survive the winter, comes forth in the spring.

Now, you look at the egg, and you say, "Well, that cannot be."

But it is. And they looked at Jesus, and they said, "It cannot be."

But it was. See?

And they look at us and say, "Can't be."

But we are. Oh yes, praise the Lord, I'm identified!

So, they can scrutinize, if they can't identify. I'm sorry, but I'm not God. All right.

7. Attributes are marks which are consequences of source marks. In other words, if it weren't in the source, it couldn't come out. See? And, remember; no seed from the beginning ever changes. You can mess with it, you can fool with the life, you can jostle around, but you cannot change. Attributes are marks which are consequences of source marks. Attributes are produced out of a source, or flow out of a source. And they reveal. Attributes don't stand alone. Jesus was the logos, the attributes of the fullness of God. He said, "I am not alone; my Father is with me. I call upon my Father. He doeth the works."

"What makes you butterflies so beautiful, your attributes; oh, monarch butterfly, your orangey-red and black and those glowing colors."

"Well," he says, "I have a life. I have a source, and in the source, just waiting for a chemistry. That's all it takes, and here I am, beautiful."

8. Okay, attributes don't stand alone. Attributes are not sources in themselves, but they cannot be separated from sources. Neither can Jesus be separated from God. You can't do it, even though he is a man; but he is not God per-se. Okay, attributes are the result of what the source in itself is—what lies in the source. Bro. Branham said you can't see it, but you know that it's there. He was talking about the invisible, the real, the real thing, and he dwelt in it; he lived in it. He was party to it. That's the way we are. You've got to understand that. All right.

9. So, we came to definition, 'attributes'. Definition number one: Pillar of Fire is 'the anointing'. That's what it's doing. Pillar of Fire is 'the logos'. That's what it is. Its attribute explains it fully, how I came from God and I go to God, and so on. All right.

Let's consider the logos, the attribute. Now, *"That Pillar of Fire is the logos, the attribute that went out of God."* All right. God.

"Who God? What God?"

Well, let's find out. *"The Logos is actually the attribute of the fullness of God."*

"What do you mean?"

Now, watch. When God become into a form to where it could be seen... Now, that's Elohim. 'Elohim' means 'the One who becomes'. Now God does not become as per evolution. God does not change. He doesn't become greater; He doesn't have one more thought, no way shape or form. To understand sovereignty, this Elohim we're talking about is where Bro. Branham encapsulated it and said He knew how many fleas there would be and how many times they would bat their eyeballs.

Now, you say, "Well, I think that's tiddly-winks."

I think that's great. See.

10. When God, Elohim, came into a form where it... What it? Not God. No man can see God, no way, shape, no way, impossible. He is invisible. Not just invulnerable; He is invisible. So, *"When God came into a form where that form could be seen, it, the form, was the anointing of the great Spirit that went forth."* What was the anointing? The Pillar of Fire. It, *"the great Spirit condescending, coming down..."* What was it? God the Father, which was logos, God in a form, see. The attributes, or the source, becoming visible through attribute.

Now, notice; it was up over Israel. Now, notice; that was God the Father. He was Holy. Could not bare sin; there had to be a blood offering right in Eden, never mind down the road in Israel, see. Then that logos...see. The visibility of attributes from the source, which is God, became flesh and dwelt among us. And this logos dwelt in the human body, which was the sacrifice. All right.

11. Okay, let's keep reading.

[108] *Man was made in the image of God originally. Then God came down in the image of man to redeem man, that brought man and God together. Heavens and earth hugged and kissed each other. God and man embraced each other as fatherhood and sonship.*

One God. See? The logos that was the father now is logos son. But it's not in a Pillar of Fire or various forms which preceded this, but in the form of the man, so we can say 'I and my father are one'. See? It's the same one; the two offices work together. So therefore, logos, dispensation...

Let's look at the logos of the father dispensation. At that time, Pillar of Fire... Pillar of Fire is now linked to one side as it were, and you have, therefore, then, the son born of God, which is the Son of

man, signifying who he is, the office, all of it, put on earth in flesh, to the end it would be a sacrifice. Now, watch; Jesus said, "I came from God, and I go to God." Now, expressing that as to the flesh, that is also an accurate statement, which does not belong to the flesh, because that which was in him, the logos coming out of him, was formed in the flesh through sperm and egg, but it was not completed except through humanity. And that one that came, went back and sat on the right hand of the majesty. But you don't talk of it that way. You only talk of the logos which came forth, previously having been veiled, as fatherhood in the Pillar of Fire is now veiled in human flesh, as father and son, bringing a relationship to mankind. And that spirit we're talking about is what went back to God. Jesus said, "I came from God, and I go to God." Is that right?

12. [109] Now, notice: *After his death, burial, resurrection and ascension when the body was taken up to sit at the right hand of God. I don't mean God has a right hand. God's a Spirit. But at the right hand means the power and authority of God. That in that name every thing in heaven is named after it and subject to it.* Now, you see we're getting now to a complete headship, where everything named after and subject to it has got to come to the place where there is a complete incarnation of God. Again, *Everything in earth is named after it and subject to it...a name above all names, Jesus Christ.*

Now, certainly, that's the name of the Father is the name of the son, Jesus Christ. Why? Because you see, the Father became one with the son in the form of a sonship.

[110] "Now, this logos"... All right. What logos was that? That was Jn 1:31-34.

- (31) And I knew him not: but that he should be made manifest (That's thoroughly identified so there is no hypocrisy, absolutely proved who he was to Israel.) therefore am I come baptizing with water.

13. Now, listen; Israel missed him. What if he should come to the Gentiles? They will miss him! You say he's not coming to the Gentiles. That's all you know about it. And you say you believe a prophet? Why do you think those rascallions followed Moses? Just to get at him. Come on, let's not be naïve. Why did Bro. Branham have the people around him? To get at him. Why are they around you? To get at you.

You say, "Well, just a minute; somewhere, way back, they could be blood relatives."

All the Levites were blood relatives. They came out of Levi. Even sitting here some of you might have a lot to wake up to. Look. This is the battle that faces the individual. You don't have father, mother, sister, brother. You don't have cousin, aunts, or uncles. You don't even have children, when it comes to this. You just find out and see. You mark my word and find out and see. Because it's going to come that way. But it will be too late when you find out, if you don't find out now. You better not look down that road and look for some happy guessing. You better make your calling and election sure now.

How are you going to do it? I gave you the earmarks on it last Sunday night. Did you sit through the service with nothing? Now, do you think that's not going to bust all hell loose against the gates of us? I've got news for you: It's going to bust it loose. Just wait until those tapes get out, because it puts the whole thing down to a revelation—not conduct. And it explodes conduct as to what it is. Oh yeah, for sure. Just think it over; think it over. It takes a while for these things to sink in.

14. [110] "Now, this logos that was in him...", he said here, made manifest.

- (32) John bare record, saying, I saw the Spirit descending from heaven like a dove (It was a dove—a dove of fire.) and it abode upon him. (He was smeared. Contacted. Union. Position. Sealed. Designated. This is it. You

baptize with the Holy Ghost; this is it. Has He come? This is it. Because this is the end. All right.)

(33) And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

(34) And I saw, and bare record that this is the Son of God.

On what condition? Indwelling. God in him. So, the two come together, Father and son. There you have it. 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 anointing with the same logos. Now, watch it. Now, this Logos, that was in him, (Now we know, okay.) which was the Spirit of God, the anointing. He said the Pillar of Fire is the anointing. So, what's the Pillar of Fire? The Spirit of God. God, through the sanctifying grace of the Blood, took the Blood to allow it to come. This saying has brought many sons to God, who are anointed with the same logos. That didn't say they're full like him. It says they got their smearing.

15. [111] *Now, on the day of Pentecost it come down, that Pillar of Fire. That's the logos. That's the anointing. That's the original revelation of the Fatherhood that came down in a human body—demonstrated sonship, one God. See? Now..., and broke apart like that, and tongues of fire sat upon each of them. The cloud never came down on anybody; a little tongue came down. See? But tongues of fire sat upon each of them, an elected, selected group identified by this Pillar of Fire; showing that God had separated Himself into men. Do you get it? God, the Logos, separating Himself into men; God, not in one person, as He was in the form of Jesus. He's in His Church universal. That's the reason Jesus said, "The works that I do shall you also, more..." Now I know the King James says, "greater," but the right translation there is "more than this shall you do." God was bottled and confined in one man, Jesus Christ. He was: the fullness of the Godhead bodily. But now He's bottled and confined in the whole universal church of the living God. All right.*

Now, don't get upset with this one, because anybody thinks that the whole of God is bottled and confined in the whole church does himself a great disservice, because it never has been that way nor will be that way. No way. It's just that: the licks of fire. In other words, that which was from God, confirming a sonship, is there, see.

16. Now, let's keep going.

[112] *Right now, while God is here speaking with us in our hearts, He's in Africa; He's in Asia; He's in Europe; He's in England. Wherever believers are gathered together, there He is in the midst of them.*

Now, just a minute. He's not talking about 'midst'; he's talking about 'indwelling'. So therefore, in the midst in one place is an indwelling. In the midst in another place, which is the all of it—like the father amongst the children. Now, notice, not the Pillar of Fire is indwelling these people, but a lick of fire. See? Now we could get in here to Ephesians 4 and begin to see something: Eph 4:4.

(4) There is one body, and one Spirit, even as ye are called in one hope of your calling;

(5) One Lord, one faith, one baptism,

- (6) One God and Father of all, who is above all, and through all, and in all. (Now that's a pervasiveness of the whole picture. Notice. Above all, through all, in all—each of those signify different ways He's doing things. Now,)
- (7) But unto every one of us is given grace according to the measure of the gift of Christ.
- (8) Wherefore he saith, When he ascended up on high he led captivity captive, and gave gifts unto men. (Now, watch.)
- (9) (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?
- (10) He that descended is the same also that ascended up far above all heavens, that he might fill all things.) (Now that's not Jesus the man, that's the logos. See?)

17. Now, he came back down on earth as the Holy Spirit. That same Jesus, Pillar of Fire, dividing Himself at Pentecost, still stood there as that same Pillar of Fire of the original Father dispensation. See? Now, because there is a relationship through the son, it is now called the Son of God; but it's Father—one spirit, not two, not three, not four. The same spirit in him came back dividing Himself, (See?) because he said he would do that.

- (11) (And now at this same time) He gave some, apostles, and some, prophets, and some, evangelists, and some, pastors, and teachers; (Five fold ministry—to perfect the saint. The work of the ministry, to build up the body of Christ. They have to come in that way.)
- (13) Till we all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, (That's completed—full grown.) unto the measure of the stature of the fullness of Christ: (That's to the Gentiles, the fullness.)
- (14) That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.

Now this full stature takes place where there's cunning and deceiving, and sleight of men, and crazy doctrine, and everything under God's high heaven to pull you away, and you can't be pulled. That's the only time you can't be pulled, because every other time they could be pulled. Now, what did they do?

- (15) (They hold or speak) the truth in love, (Like in Malachi 3. They spake often one to another. And you) grow up into him in all things, which is the head, even Christ.

You're coming right back to where it was at Pentecost, where there was no more people to be baptized with the Holy Ghost, but the Pillar of Fire there is the head. See? Now, notice; "Grow up into him, which is the head."

18. Now, watch.

- (16) From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the

measure of every part, maketh increase of the body unto the edifying of itself in love.

Now, notice; that everything came from the head, and what everything now comes from the head, there is nothing left but the head. So, there's nothing left for the Bride, except the Holy Spirit Himself, the One that did it all in the beginning. So, you see where this thing about headship... Now, just keep that in mind, because we're going to keep reading.

19. Now, listen. [113] *"After his death..."* What's that? That's Jesus the man that was anointed by God, the fullness of the attribute of the Godhead. After that one died, buried, rose, and the coming of the Holy Ghost, (That's Pentecost.) what happens?

[113] *Paul on his road down—which was Saul—to Damascus, was struck down by a Pillar of Fire, the Logos. (Now, watch) And that Jew would never have called that Pillar of Fire, "Lord" unless he knew it was the same Logos that his people followed through the wilderness. (Now that's the dispensation of the father.) See? Now that was not the Son of man; that was the Logos. (Let's just keep that in mind. That wasn't the Son of man. Why? Because it wasn't. That wasn't the body born. No way.)*

[114] *Now we say this with reverence, and love, and respect. See? As Jesus Christ the same yesterday today and forever and also that in the last days, as it was before Lot's time, or Lot's time in Sodom, so shall it be in the day that the Son of man reveals Himself again, revealing Himself.*

It'll be a Pillar of Fire, which isn't the Son of man, but revealing the Son of man. It's got something to do with it. See. He'll be there. Why didn't He do it to Paul?)

"Who are you, Pillar of Fire?"

"I am Jesus that you persecute. I'm Jehovah-Savior."

Okay, now, he said (See.) that was not the Son of man. But He called Himself Jesus. It wasn't the flesh. The flesh was received up in heaven, at the right hand of God. Remember? Okay. And he was at the time, of course, the prophet turned priest—Jesus the man—due to the sacrifice and resurrection.

20. [114] *Now, with reverence... He's the same yesterday, today, and forever, and also in the last days as it was before Lot's time, or in Lot's time in Sodom, (See.) so shall it be in the day that the Son of man reveals Himself again, revealing Himself. Now, in this last day the Logos that was upon Jesus—which He has become from that (the man—indwelling a man) back to the Pillar of Fire again and has descended down to earth. He's not sitting up there; He's down. I was going to say something, but I watch the tape. They wouldn't believe it if you told them. It wouldn't make any difference.*

Now, all right. What is that 'logos'? Now he says here, *"In the last days the Logos that was upon Jesus."* See? "Lord, who are you?" "Logos, who are you?"

"I am that one that was there in the human form in the flesh."

Now he said, *"I would tell you something, but I can't."* Now just go over this again. [114] *"So shall it be in the day that the Son of man reveals Himself."* What shall be? [113] *"After his death, burial, ascension and coming of the Holy Spirit."* Now, notice all of those.

[113] *Paul on the road down—called Saul—to Damascus, was struck by a Pillar of Fire, the Logos. That Jew never would have called the Pillar of Fire, 'Lord' unless it was the same Logos."*

Therefore, in the dispensation of the Father, he manifested himself now, which was not the Son of man at the end time, the very same one, the very same God that appeared to Israel back there, that was veiled in the Pillar of Fire that came down, that took the sanctifying Blood to allow him to come down in order to make the contact, the smearing, the positioning, all of those things, is down here now on earth. See?

21. Now he said, *"I could tell you something; it wouldn't make any difference."* Now, what does he say? Down on earth... Now I'm going to leave this, because I'm going to go back to the Rapture tape from the Seventh Seal later on, and I'm going to leave it sit. Now, *"People wouldn't believe it anyway, but I'll omit that."*—*but has come down like an investigating judgment.* Come down? What investigating judgment? All right. Let's find out.

It's Jesus Christ, the same yesterday, today and forever. Also, in the last days, as it was before Lot's time in Sodom, so will it be in the last day, when the Son of man is revealing himself again. All right. It's been placed forth in Scripture.

So, we go to Gen 18:20-21. (And you get the story.)

- (20) And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;
- (21) I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

All right. Didn't Bro. Branham already preach "Indictment" and "Judgment"? All right then, something's got to set in. See? Okay. Now we know that's what happened in Genesis 18. All right.

- 22. [115] *And now, (Speaking of this hour.) this great Pillar of Fire that absolutely identified...*

What Pillar of Fire? Now, after his death, burial, ascension, and coming back as the Holy Ghost, Paul on the road to Damascus was struck down by the Pillar of Fire, the Logos. All right? Now, this great Pillar of Fire that struck down Paul, the same One Who was in the form of a man bringing judgment, revealing the hour in which Abraham lived... What hour? The destruction and bringing the son down to earth into human form, see.

It's *"absolutely identified by scientific cameras that's here on the earth today."* What's here on earth? Same Pillar of Fire that struck down Paul, the Logos, not the Son of man. No sir, that's not physical flesh—no way, shape, and form. That's somebody inside the Pillar of Fire, That's the anointing; that's the great Father.

- [115] Now, *There's the picture of It hanging there.* What's hanging there? That one, here on earth. *"I believe it's still here. Isn't it?"* It's just what he said there about the picture. *"Is that there?" Is it there? Scientifically proven by the best we got. George J. Lacy, the head of the FBI for fingerprint and documents, said, "I called it psychology myself, Reverend Branham, but," said, "the light..."*

What's the light? The Shekinah! What is 'Shekinah'? It's not found in the Hebrew, nowhere in the Bible. It was made up by the Jews, and the definition of it is 'the glory that is personally attendant upon God'. So, if God isn't there, the Shekinah won't be there. Now Bro. Branham called the Shekinah glory:

- [115] *...the light struck the lens. I put it under ultra ray 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.*

What's identified? After his death, burial, ascension, and coming of the Holy Ghost, Paul got struck down by a Pillar of Fire that identified Who He was, the same one that indwelt the body, but not the body that is to appear at the last day before judgment and the son comes back on earth. Okay?

23. Now, [116] *"Then, watch how it works."* What works? This Pillar of Fire that the picture was taken of, which is the same one who was back in Paul's day. It amongst us; It among us. *"Just think, how wonderful,"* said Bro. Branham, *"the same Pillar of Fire that brought the Word is here revealing it."* [116] *"Proves that the same Jesus..."* What same Jesus? Yesterday, today, and forever that was in flesh upon earth, that went back to Pillar of Fire, that struck down Paul, right here on earth proclaiming judgment; same One, that [116] *"same Jesus that once lived in Palestine, the same Spirit..."* What same Spirit? Now, this Logos that was in him, which was the spirit of God, the anointing, (That's a spirit.) that was upon him come up through a body. What body? The Bride. How is It doing it? Brought many sons to God, which is anointed with the same logos making a body. Now, keep your thoughts. You watch carefully, and you get this for yourself. You take the tape.

Now, watch; if the same spirit that was upon him, little lick (See?) in individuals, come up through a body—not his body at the right hand of the majesty on high, until it's, what? It's what; it's spirit, has come back to headship again. What headship? Ephesians 4. Now:

- (15) But (holding) the truth in love, may grow up into him in all things which is the head (Now, watch.) which is Christ:
- (16) From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

It says that from the head the whole body is made up. And, when the whole body is made up, all you need is the head. And, who's doing it? The Holy Ghost! Then, He's got to come in person: Who's doing it. And that's not physical. It tells you how it is right here. See? You can't tell that to anybody. Yep. You can't tell them. They'll pull every trick in the book to get by. Quote everything.

24. It's over here in 1 Corinthians 13. Now:

- (9) For we know in part, and we prophesy in part.

Now, who's talking? Paul! A prophet! You've had seven church age messengers. At the last, when the seals are opened, the trump has sounded, it's over! Okay. Now Rev 10:1-7 is the Seventh Seals—is the Thunders.

Now, when (10) "...perfect is come..." 'Perfect' means 'conclusion', 'polished off', 'it's over'. And they'll be a group of people holding the truth in love, absolutely. The literal head itself, the Holy Spirit, from which everything came, will be right here. See? Because you come to it. You know in part and you prophesy. When it's all over, then the parts are done away. See? That's why they're screaming justification. It doesn't do them a bit of good —screaming sanctification. It doesn't do them any good. Talking to the Holy Ghost. It won't do them any good. You have got to be here. See? Because the rest aren't joined to a head. We're different. We're not just sealed in 'with' the Holy Ghost; we're sealed in 'by' the Holy Ghost Himself. They all had potentially that what we have now: Him! It! Headship! Where did everything come from? The Holy Spirit. Now we had a Word form here, Christ in Word form, and that Word form had to be filled with the Holy Spirit to make it a life form and get in us to make it a human manifested form. And now's he's coming into a Bride form. See? So, whole thing's working up.

25. Now:

(11) When I was a child, I spake as a child.

You took milk. Now you've come to Melchisedec. See? Who is He? Melchisedec was not Jesus; he had a father and mother. Melchisedec didn't. He was God in a form; He was no longer childish. You don't see through a glass darkly. It's face-to-face. You used to know in part. You don't know in part any more. You're there. See? Because you come right up to it. Now then, watch the works of it. What? 'Of it'. That same Pillar of Fire back here in our day, manifested in Paul's day, parallel to Sodom and Gomorrah, it among us proves that the same Jesus that once lived in Palestine, and the same Spirit that was upon him, has come up through a body, until it come back to headship again, which he's soon coming to claim what he's headship on.

That's the man coming to claim the body! It is under the headship of Christ, the smearing, the anointing. Jesus himself did not anoint anything as a man. I've got to go away, he said, then He'll come. And, if I don't go away, He can't come. He wasn't forming a government corporation on earth, with him as headship as a man. If he wanted, he said, I'll call twelve legions of angels, twelve thousand, just [Bro Vayle makes a *pht!* Noise.] get the whole bunch of you—take care of you. When he came back as a glorified man with a glorified bunch, in redemption, he could have taken the whole thing over. Satan wanted something premature to mess God up. He always gets things messed up.

26. That's why this revelation of Presence was premature back in the days of Russell. Now it's here. And, of course, the people are running around the world saying, "Well, you know, Lee Vayle is teaching a doctrine that Russell taught."

So, William Branham taught a doctrine that the Oneness taught: one God. And it was wrong, but it was right.

He's coming soon to claim the body, but it's already into headship. When's He going to claim it? When's He going to take over? When the Spirit that's in our midst becomes incarnate to us. And it won't, until we're taken up by him. And Satan is cast out of heaven at the same time. Who throws him out? Jesus does—the man. He just walks over and blasts him. We're going to do the same thing.

27. Now, listen; [116] "*The head comes to the body. You get it? That will be Son of God, Son of man, Son of David, I AM, Rose of Sharon, Lily of the Valley, Bright and Morning Star:*" Patmos Vision. See Him standing there the supremacy of Deity. He's the Judge, the Priest, the King, the Eagle, the Lamb, the Lion, the Alpha and Omega, the Father, the Son, the Holy Ghost, He that was and is and is to come. He's all of it. Why? He's talking about the incarnation. Now, to this point He has been incarnating Himself in us in miniscule, until the whole body is made up Bride, which is taken from His side. But Eve never was Adam, period. She came from Adam. But He called them Adam. Looked as one. So now, each one fully full of the Holy Ghost will face Him.

28. Now, listen; he says:

[117] *I am not He. Who 'He'? Son of man. Nope. I'm His servant. And the Pillar of Fire is not He. Who? Son of man. It's in spirit form, which was upon the Son of man, and has come back now to anoint sons of man to bring back a ministry just exactly like He said it would be in the order for the head and the rest of the body to connect together. See? All right.*

Something I wanted to read here. My notes are all written in here in tiny print, and I overlook them, and I don't want to do it. Here:

[117] *I am not He. I am His servant.*

Let's read the servant part first. ["Anointed Ones at the End Time", 65; Jeff, IN]

[193] *Now, I want you to know this is sure. And you that listen to this tape, you might have thought today that I was trying to say that about myself, being that I was preaching this Message. I have no more to do with it than nothing, no more than just a voice. And my voice, even against my better judgment... I wanted to be a trapper. But it's the will of my Father that I declare to do, and determined to do. I wasn't the One that appeared down in the river; I was only standing there when He appeared. (Now, who appeared? Pillar of Fire.) I'm not the One that performs these things and foretells these things that happens as perfect as they are; I'm only one that's near when He does it. I was only a voice that He used to say it. It wasn't what I knew; it's what I just surrendered myself to, that He spoke through. It isn't me. It wasn't the seventh church age messenger. Oh no, it was the manifestation of the Son of man.*

Now the Son of man had to be there manifested, and yet the Pillar of Fire was there. And the prophet's not the Son of man, and the Pillar of Fire is not the Son of man.

I wasn't the messenger; (his message) it was the mystery that God unfolded. It's not a man; it's God. The angel was not the Son of man. ("I am not the Son of man," he said.) He was the messenger from the Son of man. The Son of man was Christ.

Now, that's not Jesus in body form. He's the one you're feeding on. Now we have the Word in there. See? You have two things. You've got a ministry of identification, both scientific and spiritually manifested according to the Word, and you have got a revelation of Word. A man: his words will fail, but you're feeding on the unfailing body Word of the Son of man. He said, *"I'm just a servant."* Now:

29. [117] *I am His servant. And the Pillar of Fire is not the Son of man.*

Then, what is the Son of man? *"It's in spirit form."* You say, "What's spirit form?"

Well, it's very simple: the Spirit of God's doing it. Now He's doing it in such a way that man can apprehend it, because man can't see the Pillar of Fire. Man can't hear the voice of God. Man can't do that. But there's a ministry there. There's a revelation there, and it's the Spirit doing it. Now:

[117] *It's in Spirit form ...which was upon the Son of man...*

But, where is it? It's in the Pillar of Fire. Now, what's it doing? It's using a prophet. It doesn't make the prophet God. It doesn't make him the Son of man. It doesn't make him the Pillar of Fire. See? Now:

[117] *...has come now to anoint sons of man, to bring back a ministry just exactly like He said it would be, in order for the Head and the rest of the Body to connect together.*

Now it says, if that ministry is not there in spirit form, the head physical cannot join to the body physical. If the ministry is not **there**, you wouldn't know **here** if the head was here spiritually. You wouldn't know it. Now they're going to bring it together. Now he says here: ["Supersign", 62 CA]

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

And it tells you the ministry: supersign! Then, it tells you the same one with the supersign is revealing Himself through the Word. See? You follow me. Okay.

30. Let's see if we can go any further with the blackboard. I don't know. There's one God. That much we know is sure. All right. We'll use red for the unfolding Pillar of Fire. There it is right there. Now, he said

that Pillar of Fire is not the Son of man. That isn't. Okay, let's go over here, way up on the throne here, and we got some blue here. I will put it over here, so you can see better. Okay, up here in this area here, where the throne is and all, and over here is the Lamb. Now, that's the Son of man; that's the human form. See? Now, when Paul questioned "Who are you?" the response was, "I am Jesus." The same Spirit that was there is here.

Now, at the time that that appeared to the apostle Paul, which was some time after Pentecost, this same one that appeared had been up here, little licks of fire coming down. And at that time Paul didn't have his own lick of fire. Paul had to get over here, for the lick came down. Now then, that Pillar of Fire took him over here to Arabia, and in three years or so, whatever it was, He gave him the complete unadulterated Word of God. See? All right.

31. Now Bro. Branham said at the end time, in Sodom condition, that same one that was Melchisedec, the judge of all the earth, that great One, Elohim, would come on down here and absolutely manifest Himself at the end time. And he said, "*Just think, the same Pillar of Fire that brought the Word to Paul is now here*" with William Branham. He said, "I am not the Son of man." He said, "This is not the Son of man." That is true, because it is not he; it is in Spirit form. And, what is it? God moving from here by the spirit through here, manifesting the same signs and wonders this man produced are produced here and greater, because there are more of them. See?

Now, as this man, Paul, was anointed, this man is anointed. Now then, the same absolute, vindicated ministry of Jesus Christ, of which Paul had a portion, (as light comes to the Gentiles at the end time, signifying what light it is) you have this Spirit moving through this man the same as it was this Spirit that moved through Moses.

Now, watch the peculiar thing that God did. He took of His Spirit here on Moses, (And here's Moses sitting here.) and he gave him this much spirit, and didn't diminish himself one little bit. Then seventy people came by, and off of Moses He took some. You see people, they get too wound up into an analytical process. You have to let your thinking go. One God, period, Who's Spirit. See?

32. A dispensation of the father, logos: son, logos—two together. Now, he takes up here, this comes back, Son of God. See? God come back. Now, at the end time in that period of Son of God, baptism of the Holy Ghost, at the end time, comes Logos again. Comes on down. Now you see, look—it started with the headship. It ends with a headship. See? It started with a man building a body. It ends with a man building a body. But you've got to see how God's doing it. Now that's what Bro. Branham said, "I am not He. The Pillar of Fire is not He, it's in spirit form." So that everything is done by the Spirit. It's a complete work of the Holy Spirit. There's nothing that is not vindicated as to being the truth of this hour—what we're looking into.

33. So, we'll read a little more. Then, we'll be finished. Now...

[118] *Just like the pyramid as Enoch built. We find...that they never did get the headstone on it. Why? The Headstone's yet to come.* Now he's talking the physical. See? *Seven steps in the pyramid...We'll go through that some day—look at the Great Seal, and so on.*

[119] *Notice these stones...Was anybody here ever at the pyramids? Well, if you noticed...There's a hand back there* He says. *All right. Those stones are laying up so perfect, and that top, where the cupola like in the top of it, that when the stone comes, it'll be like a great diamond setting right down in there just perfect with it.*

In other words, as the Spirit came up through the ages, the Word, the whole thing fits together, bringing a spiritual body together. There will be a physical manifestation of us and a physical manifestation of Him. Absolutely.

[120] *Now, that stone would not fit on the bottom, it wouldn't sit on the second or the third. It'll only fit on the top foundation, when the entire building has become fitted to the stone.*

Now, you see, the church has to become fitted to Him. That's where they miss it again. See?

[120] *And Jesus cannot come until a church, a body of believers and the ministry that He once left will have to be the same as it was then. See?*

34. That brings us to "*them without us is not perfect.*" Now, what is that ministry? It's Matthew 4 and Matthew 12, where he brings the light, and where, as a light, he proves he's a light through the same signs and wonders, but he's not in the street hassling anybody. He's not in the street arguing. That's our job. He's not raising his voice. He's not quenching the smoking flax. He's not breaking the bruised reed at the time; but He promises vengeance to the Bride and judgment on the earth. And He's here fulfilling it. Didn't God say to Abraham, "I'm going to show him the things I'm going to do," and he did it? Well, that's judgment. The execution of the judgment is later.

Now:

[120] *Them without us is not made perfect. Without us they cannot be perfected. They must have this ministry. (What ministry? Son of man.) to raise up the Lutheran, Wesleys, and all them down through their ages. (Now, what's Son of man? Vindicated prophetic ministry. See?) When that comes... (What comes? When that ministry comes.) When that part of where the eagle's gathered... That's us. Just as eagles gathered where the carcass is. See?*

35. Now, what is that when that comes? They must have the same ministry: Son of man. That's Luke 17. That's Matthew, isn't it? *To raise up the Lutherans, and Wesleyans...* Now that tells you flat that there cannot be a resurrection until a certain ministry takes place, and that's exactly what It says in Acts 3. That's Mt. 24: 27-28. Now I know that people don't like this. They'll try to argue and say that the word 'presence' can mean 'coming' and this and that, sure, sure. There's a big decision on it, big division. I don't know.

(27) For as lightning cometh out of the east and and shines in the west; so shall also the (presence or the coming) of the Son of man be.

Now Bro. Branham explained that light has to be a revelation. Who needs the revelation, when you're already gone? Who needs the revelation? Where does that leave you with Malachi and with Joel? Where did it leave with Bro. Branham's preaching? Where does it leave you, if you're caught up? You've got to have this to get caught up. You've got to see Him appear before you get changed.

36. Listen: Wake up! Get dedicated to something, even if it's a lie. I'm dedicated to this; and, if it's a lie, fine. You show me where the truth is. Show me where the truth is. Because somebody's mealy mouth? Bro. Branham said his ministry was to reveal or declare that He is present. He said, "*This is my ministry, to declare that He is here.*" Say that to some Baptist.

Well, they say, "Dr. Davis was right. You stupid, little, Kentucky hillbilly jerk with a seventh-grade education. You gonna stab me for kicks—you gonna do this, you gonna do that. To say He's here, well everybody knows He's here."

Marilyn, you're wearing glasses. Aren't you lucky I told you? Oh, my heavens you should fall at my feet and do something.

Well, you say, "Oh Bro. Vayle the greatest man that ever lived; he told me I was wearing glasses. Oh, he told me I was wearing glasses!"

And they say they believe in a prophet? and make a jackass out of him. Show me a Pentecostal. I read it: He came down to earth, same Pillar of Fire. You know something? Willful ignorance. You say what you want. Try to duck it as though it's some big fancy revelation, something. Try to duck it. Sure.

"It's got to come to raise them up—all of them down through the ages."

It took a prophet to put the Word together. Now they don't want It put together.

"Why bother, William Branham, you've got your own ideas. Why bother?"

You say, "Bro. Vayle, what if you're teaching the truth but from a wrong Scripture?"

What does it really matter? Over here in Mt 24:27 this is 'toma' for ptomaine poisoning. Over in Luke 17 is 'soma' for health. What do I care? The eagles are gathering. I'm going to tell you one thing: You can't have the ptomaine boys without the 'somaine' boys. Well, the ptomaine without the somatic, because the word 'health' is 'somatic'; comes the word 'soma'. All right.

36. [120] *When that come, when that part of the where the eagles gathered... "Just as the carcass is the eagles will be gathered," the question was. Oh, it's just perfect. I hope that answered the question.*

I wish he'd have gone on and on. Well, there you've got it. Now, listen.

[“Stature of a Perfect Man” 62-1014M P:128]

[128] *In the evening time it shall be Light. See, that's when comes Christ, the Holy Spirit. Jesus comes down and sets Himself at the head of the church, then He will resurrect this church being His Own body.*

Now, brother/sister, listen: Does that need an interpretation? Does that need a revelation? Does that need explaining? I want to ask you: Who came down? He would have had to say, “He that is here. He was here all the time.”

Then, they say, “He is here. So what?”

Let the IRS knock on your door, and you better have more than bravado to say, “The accountants are here, so what?”

Well, you could be that kind of a bird, and you may shoot some and they may shoot you. Like this fellow out west did.

37. As far as I'm concerned, it doesn't matter what anybody believes. I know what I believe, what I teach. You don't have to agree; that's true. Nobody does. But I'm going to tell you something, you better start looking for your own answer, because you're going to need it. Because the prophet said just too many things that doesn't make you sit around and pick your nose. Now, of course, there are certain brothers that say that's horrible pulpit language. I would sooner hear and tell you you're picking your nose than you're lying like they are. Because I've caught them in their stinking lies that they have absolutely manufactured. Not on this Word, they won't leave the Word alone, and neither can they handle anything about anybody but lies. And I'm going to tell you, if certain people are where I am, I going to wonder where I'm at.

You say, “Bro. Vayle, you're pretty hard.”

Yes, I'm hard. You bet your life, because I've got a knowledge that I can't give to anybody. I've got my own satisfaction.

You say, "Well, you could miss it."

Then, I've missed it. I'm meant to. I'm meant to.

But it's not guesswork anymore. It's not playing anymore. It's not trying to dethrone anybody or seat somebody; it's a plain simple fact: We're up against the truth. Now I read that, twice in a row we've gone through this. You ought to know, there's a portion of Scripture that says that He came down. I've taken you back and forth, paragraph by paragraph, to get all of the connections in. But that's what I believe. I believe what the prophet said.

You say, "Well, you said it wrong."

Well, I'm sorry about that. I said according to what I believe. You believe what you want. You do what you want.

Let's rise. Wednesday 7:30.

Heavenly Father, we thank you again for mercy and grace, and the love of Almighty God. We know that You are here. And we say with Bro. Branham, "You may be someplace else;" but there is a Bride. If we're not Bride, then I hope by the grace of God, we're just as sure as Bro. Branham that we can say within ourselves that we'll not stand in her way. But, Lord, I do not know how in the world anybody can take all the sermons that he preached, and this here, which sort of epitomizes it, and not come up with the fact, that exactly as You came to Paul, You came at this hour, and You came right down in order to set Yourself at the head of the church to raise the dead.

Now, Lord, I don't understand any other language but that. I don't. Not fussing at You. But I don't understand anything, if that's not what the man said. If that's what You gave him to say, then, I don't know. I don't think, Lord, it will really matter what I did from now, what I believe. I really don't, because I wouldn't know what to do. I wouldn't know what to do. I just wouldn't. Because he's the one that said it, and he ought to know. So, Lord, as far as I'm concerned, and we trust for the people also, we're beyond emotions. We're beyond scrutinizing. We're straight into discerning—knowing what the body is. Right into it.

And I believe, Lord, we stand here today, inflexible, standing like You do. I don't believe for one minute, Lord, You're jumping up and down, You're fussing, You're doing anything, Lord, but just within Yourself, standing there knowing. Lord, I believe we're the same way. We've got to be, Lord. We got to stand on It, because there can't be a wind of doctrine. No way, shape, and form. There cannot be cunning, contriving men. There cannot be deceit. There can't be lies. There can't be anything that has anything to do with us, as though it would affect us. They have become ineffectual, for You, God, to become effectual.

You're going to get a people out of here that don't die. We believe, Lord, we're standing here as part of that great august company, even though we could be gone tonight or tomorrow. It wouldn't matter; it would be nice, because it would be the same thing anyway—very, very wonderful—interesting. But this is also wonderful—interesting. This is dynamic. But, Lord, we stand with the rock of revelation, I do believe.

God, I know somebody's got to be invulnerable, with the invulnerability of God, because I believe that's what it's all about. You said they simply would never more, when it came to this position, back to headship, back to full stature, back to the growth, back to maturity, manifestation going right to the Resurrection... I believe the prophet said that, Lord. He said the fullness would be in there; the manifestation would be in the Resurrection. I believe we stand here in that position, O God.

But, Lord, there's a stimulation with it, and we're not forgetting that. We're not forgetting, Lord, the stimulation, the wine of revelation, as though we may nail things down hard, O God, and be like a flinty rock, and be like the impregnable mountains that shall not be moved, as the psalmist said. Lord, there is a stimulation with it. That's just wonderful, to know that when we cease from man, you cease from yourself, when you cease from everything but 'that which is perfect is come', it's just like Jesus in the boat saying, "Peace be still." Then the take-over. Lord, I believe that.

I believe that, as You ordained that those under twenty—except for Caleb and Joshua, being older—went into the promised land, (And I don't know of any that lost out. I really don't. I mean I don't know any word on it. It seems like they all had their demise. And they went in, Lord,) I believe that even we got a little group at the end time that's not going to die. They're going to go right in, and it will be significantly shown as the rest come out of the ground, out of the earth, take on bodies—the earth bringing forth those bodies, clothing them, we'll stand there and see it. We'll know we're on our way.

So, Father, God, You forgive us, Lord, if we've been too bunctious in making a stand, Lord, or saying anything we should not have said as though we have something of ourselves, because, Lord, in our hearts we know this absolutely came from a prophet and we believe that is what the prophet said under the anointing, under the Pillar of Fire, Lord, absolutely through the Holy Spirit manifesting the Son of man, revealing, declaring, and these things, O Lord, we stand in it, with this understanding, this revelation, O God.

So, Father, we commend ourselves to further revelation, to further understanding. If anything further, Lord, to take us on upward and beyond all these things. Now bless each one in divine Presence as concerning health, and those things that are needful for the Bride, needful for the body. My Lord, bless them. Heavenly Father, just... Well, what can we say, except have Your way, and may we be open to that way, O God, and fully participate within it.

For Thine is the honor and Thine is the glory through Jesus Christ, our Lord. Amen.

The Lord richly bless you, trust you go away with a better understanding. If you don't, just keep looking at It, because this is that hour. I don't believe for one minute that the prophet came to teach us these things and we be unteachable, or not have within us that which can be taught, that which can come forth into a stimulation of life. I just can't believe for one minute, that this Word will return void. No way, shape, or form.

I believe that the reaper is catching up with the sower. There's no doubt about it. Yep. The last few are being baptized with the Holy Ghost, sealed off, the great Sealer Himself, just bring them out of the ground. Change us and take us away. That's the Word of God for this hour as far as I know of. If I feel I'm wrong, something comes up, I'll sure be glad to come back and tell you, "Hey, let's look at this point over again. Let's do our best." But the more I look at this, the more convinced I am that this is what it is.

The Lord bless you.

Let's go singing, "Take the Name of Jesus with You."