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The Becoming God and Crucified Word

Bro. Lee Vayle
November 25, 1990

Shall we pray: Gracious heavenly Father, we come with the privilege to be here in this house of worship, this place, secular, worldly (no doubt the building itself), but dedicated to You for Your glory, Lord. And we're asking You now to help us, that Your glory may be manifested unto us through the Word, Lord, that we may have that from You which is vital to the end-time Message as the prophet brought it forth.

These things we ought to know, and we believe You'll help us to know them. May we not be presumptuous. And yet, Lord, we have to go beyond ourselves, even as the prophet did (and), because You took charge of him, Lord. We don't expect that of us. But we expect the help that You said Your disciples would have to be led into all truth and be taught all things by the Holy Spirit, which we believe is our portion this morning.

So, we give ourselves to You, Lord, to that purpose. And may that purpose be fulfilled, and thereby Your people thoroughly edified. And not only edified, as we know the term, but transfigured from glory unto glory, even to the very image and glory of our Lord, which is in Your Word.

These things we ask, Lord, not because we want to be puffed up, or to be different or to have something that somebody else doesn't have. But honestly and sincerely, we believe this is for this hour. So we do not hesitate to ask it. And then, now we believe it, in the Name of Jesus Christ. Amen. You may be seated.

1. I don't know how the ... seems like there's very heavy echo. I don't need to talk too loudly, but I have a habit of sort of raising my voice, maybe in the wrong places. So, if you want to try to control this, Tom [Applegate], that will be just great.

Now ... I certainly appreciate being with you people. The way I felt back home before I got here and part of the time since I had been here, I was sure I'd made a tragic mistake. Because, last year I just prayed the Lord, "Give me enough power, enough strength, to get me through these meetings, and by Your grace I'll never have another one." And I guess I didn't get enough grace [laughing in background as Bro. Vayle smiles]. I got sort of carried away with my own desire to be amongst the people of the Lord again. And so I said, "Well, okay, okay, okay. If you get a place down there in Houston, so at least we'll have that much different." You know, sort of tickle our palates; not our spiritual palate, now – let's be honest – but our sort of physical palate, you know, for these things here. So, Jack got this building, which we appreciate very, very much. Appreciate all you people coming. We're certainly not here to make some kind of show in your flesh. If we had, we'd have sent out thousands of tracts and paid people money to come visit with us and be with us – which was not the point. The point is: it's just [a] little fellowship amongst us who sort of believe together, the ministers that have been very, very friendly with me. And that's not too many. I simply cannot go beyond the fact what Bro. Branham told me. And you don't have to believe it, and I'm not trying to stand on it and make myself impressive, because that's my business and your business. He told me, he said, "*We're just alike. I've got a little gift of healing, and nobody wants it. You've got a little gift of*"

teaching, and nobody wants it.” And I’m going to tell you something: people did want his gift. But he was just nice to me. So how many do you think want my gift, if I do have one? Pretty big crowd here this morning for that. I appreciate it. I appreciate it very, very much.

2. Now, a question was handed to me here. And it would have been all right to have a question and answer session, because many people ask questions sort of privately as we go about. And it would be just as well, I guess, to have answered the question on a piece of paper from a piece of paper, so that anyone having a like question would perhaps have had [an opportunity to] comment on it. And it said:

Q: “Would you please comment on the teaching of the female holy spirit?”

Well, I don’t mind doing that for a number one: the question, [al]though asked ([it] is a very proper, a very good question), it isn’t asked right, because, from my understanding, there isn’t anybody actually preaching a female holy spirit per se.

[A:] But the understanding, as I understand (and this is absolutely second-hand – just to comment on it) is that back in the Book of Genesis, when God separated the spirit of Eve from Adam, which was a female spirit, it is linked to that as though the seed within us is female, or whatever that is within us from God which would be that little germ of life, which would be Holy Spirit, would be female. And then as in human organisms and all nature, the male portion falls upon the female and then bringing forth a full, mature person.

3. Well, I cannot agree with that for this reason: that, well, Bro. Branham said, *“When a baby is formed in the womb, it’s just a matter of a bunch of kicking muscles and nerves, jerking muscles and nerves. But there’s a spirit standing by ready to receive it as it comes forth from the womb.”* And he said, *“That spirit is not of God, but it is allowed of God.”* And so that must have been what happened to Adam and Eve. Because it was at the time of the separation was in the flesh. He never separated Adam and Eve in that which was from God ... now, you can’t call it a theophany, but it was like unto a theophany. It would literally be a spirit-body is what they had. And that spirit-body was completely commensurate [with] what had come from God and was in them; because remember, they were children of God.

Now then, God put them in a body. And so, putting them in a body would have to be at that time, they received spirit then. Now, what I’m trying to show you is: there’s a difference between the soul and the spirit. And the gene of God is in the soul. It is not in the spirit. See? So, therefore, when you talk about any reference to the Holy Spirit being female, you’re saying that God’s literally, kind of like a hermaphrodite. You see what I’m trying to tell you? Dog is all dog. Pig is all pig. Gold is all gold. Man is all ... no he ain’t. In the beginning man is all man; and God is all God. So, if that gene is directly from God, and there is a minute portion, maybe miniscule to the point of one hundred trillion times trillion times trillion times trillion times trillion (I could go on for one trillion years) ... It’s God! Male. So, you see, to me there’s a confusion between what is understood by whoever teaches this. And I hear there’s several teaching it and receiving it.

4. To me now, you don’t have to be ... to you, but to me. I don’t care what anybody else preaches, but the question is extant. The persons are wrong, in my understanding, because God is essentially masculine. And I’m not trying to make the men somebody. You know that. If you women have ever met honest men, you’ll know that they feel ... well, their masculine and macho ways are just because they’re trying to impress you and trying to take a place that they’re

supposed to take. But they sort of overdo it. But men are really very critical of themselves. They're not inferior critters. They just have these inferiority complexes. Because, you know, they know they're supposed to lead the family. They know they're supposed to be an example to their wives and to their children. They know all these things. They know them [so well] they feel, so they bluster; they get mad and poof off, you know. I'm sorry, men. I've got to let my hair down and betray you. [Laughter] If you don't like it, shut up. You know how it is! [said somewhat jokingly handed].

But man is essentially masculine ... God is essentially masculine. So whatever comes out of God from God, forth from God, will be masculine. But you see, in that soul, that little gene from God, there is a nature of God in there that wants to prevail upon your spirit to be god-like. Now, what spirit is the spirit in this world from the Garden of Eden that went haywire and has gone rampant, and Bro. Branham said is on a rampage? Female! Now, I cannot believe for one split second, or what I believe, that anything taught that relates the Holy Spirit to female under any consideration whatsoever (unless you want to type it, and I would not even want to type it or illustrate from nature), I believe it's not right. In my books it would be rank heresy. You do what you want with it. I'm a very outspoken person. But I mean what I say, and I'll stand with it. I may die for it one day. You may die for it, too. If I'm to die, may I die with and for Truth. One day the antichrist, against Truth and for the lie, will be destroyed. I want to be with Him. My Jesus was crucified because He opened His mouth. Not what His feet did. Not what His hands did. What was in His mouth. You've got to stand that way.

So, I hope I answered your question. I don't want anybody's feelings hurt. But if they're hurt, that's your tough luck. I'm not suave. I'm not either petite or elite. Nor do I wish to use a club on anybody as a hypocrite. I merely tell you what I believe.

5. Now, we're going to talk about something this morning: The Becoming God and the Crucified Christ, Crucified Word. To begin with, Bro. Branham consistently used what we thought was poor English. He talked about God become, God become, God becoming. A few years ago I began reading a few excerpts from what you might call the Jewish teachers of past years and present years. And I meant, I read very little. But I found in there they had an understanding of the becoming God. The God Who became. The God Who was becoming. And the God Who was yet to become. And I'll read just a teeny bit of Scripture so that you may know where I'm coming from. And it's in Rev 3:14.

(14) And unto the angel, to the messenger, of the church which is in Laodicea write: These things saith the Amen, (which is the God of Truth of the Old Testament of Isaiah) Thus saith the God of Truth.

So you see, here we are dealing with the explicit understanding of Truth at the end-time. Truth. Understand what I am saying? So therefore, now there is a war between Truth and lie. "Thus saith the God of Truth" in contradistinction to the god of the lie. The Amen, which is the Omega of the Alpha, where God said, "So let It be." And It is. Which brings us to Abraham, who in his hour of victory of complete and perfect faith, defined his faith relative to God, as God "Who raises the dead and calleth those things that are not as though they were."

6. So substantially, when Bro. Branham said, "*You are the virtuous Bride of the Lord Jesus Christ, never having sinned but fallen into a trap,*" when he said, "*You are no longer saint, or church, but you are Bride,*" he stood with Paul who came to the place where he said, "You who

believe were sanctified, baptized (so on), you now are glorified.” He put everything in the present tense, even the White Throne, because that’s what It is.

You aren’t going anywhere from this point. You have arrived. Too many people think they are sitting on a fence waiting for a nudge. I am not sitting on any fence. I have turned a corner. I’m flat on the ground, flat on my face, and I’m going to get steam-rolled or picked up one way or the other. And I’m not boasting. It’s just the truth, because I can’t help myself. Where am I going to go? Realization, brother/sister, of your symptoms and your position is very vital. Because Bro. Branham always said, *“Always looking back, always looking forward, never knowing what’s going on is the destruction of every hour and in this hour.”* And I find too many people in this Message, who quote the prophet backward and forward, are still back twenty-five years ago and some looking, God-knows how many years ahead; but they have no understanding what’s going on with this particular point.

“Thus saith the God of Truth,” the finalization of all information and Word handed down for 6,000 years till this generation until further sanctification comes in the Millennium, and then a further revelation for eternity and the New Jerusalem, the new heavens and the new earth. “Thus saith this Winder-upper.” And notice, “the beginning of the creation of God.” And that is the phraseology we are using of the becoming God for He says here, “This One is the beginning of the creation of God.” In other words, the One that began what we are into at this very point is finishing it off. The God Who became. He started something within Himself progressively until what [is] within Himself in this predicated period is ended \fulfilled\. You follow what I’m saying? Because, hey; this is Omega, not Alpha.

7. So the One from the very beginning, the Author and Finisher of our faith – see? – the cornerstone of the first Church Age and the Gentile Church, the Bride, now in the capstone position, because cornerstone and capstone are identical. And if what started the church under Paul as a cornerstone must end identically to another Paul as a finisher, so the same Pillar of Fire that brought the Word must be here revealing the Word. And you do what you want about It. If you say Capstone is not here, and you think I’m lying and making up something, though I’m trying to tell you that this \Capstone\ is the Body of the Lord Jesus Christ is here, this is the Second Coming, you are not even in this Message. {} And I don’t want to hurt anybody’s feelings. I’m just telling you, “Listen. It’s time to wake up and smell the coffee!” See? Too many people think they’re going forward. They’re going backward. Bro. Branham said, *“When the rabbit gets out of the pen, it looks for the same hole it came out of to get back in,”* which is Pentecost. See?

8. Terry [Sproule] quoted the other night about those folk that are sensual. That doesn’t mean they’re lustful exactly, and they’re sensual concerning sex things. It means they are all for feelings. And Bro. Branham said, *“There is no evidence of the Holy Ghost that has to do with any manifestation or any feeling.”* I don’t care two bits what you feel. And it doesn’t matter to God what I feel. And everybody even knows that is the basis of divine healing. You don’t care how you feel. You just disregard it, and pretty soon the good feeling will come back.

He says here: “This God of the Amen. This One that’s the Omega of the Alpha. This One that’s [at] the beginning of the creation of God is now the ending of the same creation of God.” Now, the phrase which I have read, “The beginning of the creation of God,” now, except for a vindicated, divine revelation given to us by God’s prophet, William Marrion Branham, the Elijah for this hour, we too would be all greatly in error and gross misinterpretation of this

statement. The Jehovah's Witnesses are one group I can bring to your attention. There are many others also who attribute this verse to the description of Jesus Christ as God's agent of creation. For they say that God created Jesus, and Jesus created all else. Now that sounds exceedingly good. And if I were just an ordinary person, in the sense I never heard Bro. Branham, and I read this verse, I would have to stand with the Jehovah's Witnesses. And yet in my mind and in my heart, I know that isn't right. And that's not because I was raised a Trinitarian. It just doesn't ring a bell.

9. Now, let's go over here to the Book of Hebrews, and let's find out whether these people that are called Jehovah's Witnesses, and who knows what else there are ... Heb 1:3. And it says this about the Son:

- (3) Who being the (out-raying, or the coming out of, forth) of His glory and the (expression) of his person ...

Now, that doesn't sound like a creation, because actually, the pre-incarnate Jesus was not created. According to this Scripture here, he was actually born. He issued forth and out of (from) God, even as it says in the Scriptures here in Hebrews, and he himself said, "I came out of God." He literally came forth out of Him. So, what the Bible is telling us here is that he is the beginning of the lineage of God. That's exactly what the Scripture means with "This day have I begotten thee." In this day I have started My lineage.

Now, you show me any child that was created. The child is not created. He is. \See, \ he already has his substance in the two human beings which could bring him forth, which will bring forth a body commensurate to the life that was in his father.

10. So therefore, we're going to look in the Scripture, Heb 2:9-11. And it says:

- (9) But we see Jesus, who was made a little lower than the angels for the suffering of death ...

Now, what is he telling you? "Made a little lower" means he was positioned. He took upon himself a certain form and a certain position which would guarantee that he would be able to die.

- (9) ... crowned with glory and honour, that he, by the grace of God should taste death for every man.

Now, the word "man" is not in the Greek. So cross it out in your Bibles. It should be in italics. And it tells you below what every one is: "Every certain one which is a son." See?

- (10) For it became him, for whom are all things, and by whom are all things, (See?) in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.
- (11) For both he that sanctifieth and they which are sanctified are all of one; for which cause he is not ashamed to call them brethren,
- (12) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

Now, he's telling you categorically that this is a son. This is a son of God and issued forth out of God. And you can't call it creation. It's birth! Understand what I'm saying? Ever seen a female dog give birth to pups? Well, many have seen even babies come forth from the womb. What's the big deal? Anybody understands that. Like begets like. Dogs get dogs. Pig get pigs. Horse get horses. God gets gods \ - children of God\.

11. Now, the son is never the father. The son is "of" the father. You've got two people standing here. One's father; one's son. We're not Oneness, so don't get that idea. I've separated them. Bro. Branham categorically said in two places I know of. He said, "*We are neither Trinity; we are neither Oneness.*" And yet, he was a oneness of the Godhead, but he wasn't a Oneness domination [denomination?] which is the Jesus-only. Because he said, categorically, "*Jesus was not his own father.*" And the son is not the husband of the mother. "Blessed be the God and Father of our Lord Jesus Christ", period. Now, don't let it boggle your minds. There's a microphone. Here's a microphone. This microphone is not that microphone. See? Okay.

Now, He is the beginning of the lineage of God. God's going to have a family. How do you have a family? Well, you go [to] the catalogue, Sears-Roebuck, and you order them. You bring out some bread crumbs and hope the stork will come by. I'm trying to show you, why is it that people suddenly get stupid, euhhh [Bro. Vayle backs away with sagging body gesture indicating no use of brain], when it comes to the Word of God? Did God write a Book that is so mysterious, \and\ we so inept, yet written to us? I can't believe that. I can't believe it. I do not believe preachers are a bunch of stupid idiots, so goofy and so crazy, because I never saw Jesus go down to gather and take an insane man and say, "I will now consecrate you as an apostle." He took the man that [was] of Gadara out of his chains, delivered him from devils, and set him free, and said, "Now, you can follow me if you want to."

12. What I'm trying to show you is this. This, what we are learning from Bro. Branham, is not so mystical and so ridiculous it cannot be understood. It's just more, more or less, we don't want to understand it. We don't want to lay down our thinking. We want to interpose thoughts. Under my ministry I absolutely love people that were raw heathen, or Roman Catholics. Because they know they don't know nothing about nothing. They have no trouble at all following the Word of God as Bro. Branham taught It. Turn them loose with Bro. Branham's Message, they have no problems. It's the indoctrinated legalist that has all \ the problems\.

As I said the other night, let's get this down, and let's get it flat: I did not write the Bible. I have nothing to do with the Bible. But I'm going to stand back and preach It. The stone made without hands, made the clay feet as chaff. His fan is in his hand to burn the chaff. And the righteous only can stand in the judgment. The wicked are like chaff blown away. They are the ones that come and say, "Lord, lord, lord. Have we not ... Have we not ... Have we not ... Have we not ...". He said, "No." He said, "I'm not denying that. But **you** are not." Now, this morning, we (are) ... either are not, or we are. I don't want to be tough and hurt anybody's feelings, but that's the way it is.

13. All right, listen. He is the first. Jesus Christ is the first and great and only one-of-a-kind Son of God. That's right. Now, let's get the picture straight. "This day have I begotten thee. Thou art my Son." And God is saying He [one-of-a-kind Son] is the beginning of His Own lineage, the family of Almighty God. God begetting children. So He is the first and great and only one-of-a-kind Son of God and holds that position unequivocally and forever. And all sons

subsequently were in Him [one-of-a-kind Son], even as God in Him created all things. If He is the first of the lineage, where were we? In Him.

You say, “Well, that puts us back in God.” That is exactly true, but hold your horses. Learn to separate. “Blessed be the God and Father of our Lord Jesus Christ.” That’s what Paul said. And he said, “Who were in Him, chosen in Him, before the foundation of the world.” All put into Him. God put all the eggs in Eve’s ovaries. Huh? She’s the mother of all living. But the rotten, tragic part is that God did not put all sperm that could match with Eve in Adam. So he was not the father of all. You see the picture?

14. Now, all right. “In Him,” that’s in Jesus Christ our Lord. Now then, some Trinitarians hold that this reference, “the beginning of the creation of God”, actually means that He is the author and beginner. But that does not stand when [with?] perfect understanding of Scripture over here in Col 1:16, and it says:

(16) For by him ... (That’s speaking of Jesus, the firstborn of every creature.)

Now, remember, God is the only begetter of all, and Jesus is the firstborn one; Who the Scripture distinctly says, Jesus Christ having said it before Paul, He laid aside His heavenly garments; He left aside the fact of His Own image and equality with God, came down and took upon Himself the form of a man. I don’t pretend to understand it all, but I believe it. I’m tired of trying to make my brain like God’s brain. I’d sooner have my mouth like God’s mouth. I’ll tell you, because if His Word gets in my mouth, things are going to start to move. You check the prophets. They never made anything move. It was God’s Word that made things move. But the Word was in the mouth. Now, it tells you right here:

(16) (All things were made by Him, which were created in heaven and earth), visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him:

(17) And he is before all things ...

See? Now, I’m not talking about God. And yet God is definitely in here and related. Because God by Him did all this. And He is before all of this. That’s what Bro. Branham said, “*Like a little light coming out.*” He said, “*Little light forming.*” There wasn’t anything to form from but God Himself.

15. What does a woman do when she’s going to have a baby? “Oh, I think I’ll get some form of procedure over here.” So now they’re trying to make babies in test tubes. But eventually, after the matching takes place, they’ve got to place it in the uterus, got to put in the womb to bring it forth. See the picture? It’s just normal, natural understanding of humanity and the process of nature.

You can see here what came forth out of God, and in Him was placed this. Whatever was placed in there, it doesn’t matter. It’s not your business and my business. Bro. Branham followed the line of reasoning and the line of thought that all other theologians follow, and that is that God poured Himself into Christ and Christ poured Himself into us. But I believe that if I were to question Bro. Branham and ask him, “Give me the certain, limitation therein”, there

would be a limitation. There has to be, because one day the kingdom is going to be handed back to God that's temporarily in the hands of Jesus Christ. And the baptism is temporary. You understand what I'm saying? You can't just take one statement and run with it and think it's going [to] take in every single, solitary thing under heaven and not end up with Jesus-only or Trinitarian or something. Now, He was before all. He's that beginning.

16. Now, if you look at the context here, of what I read, it says [Colossians 1:]

(12) Giving thanks unto (God) the Father, (who) hath made us meet to be partakers of the inheritance of the saints in light:

(13) Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

Now, the Son then, evidently, must have been a ruler from the beginning, or he could never rule. Look at it. I'm not left-handed, but if I try to be left-handed I end up a pervert. Mercy me. I can't even read my writing from my right hand any more. {} So there must have been something in Him to begin with \ - the genes of a ruler\.

Now listen, God Himself is the great King. Then His Son has to be a Prince. And there's a time when the Prince should take over rulership. And if He's any kind of a king, He'll want His Son to do it. See?

17. All right. Now, here's God:

(13) ... the kingdom of his dear Son:

(14) In whom we have redemption through (the Son's) blood, even the forgiveness of sins:

(15) Who is (in) the image of the invisible God, the firstborn of every creature:

And he tells you, "Listen. This is the One that you give thanks to God through; because look at what He did, what God did for you, and what the Son now brings upon you, and you bring back to God. "Blessed be the God and Father" Who thought of this great thing. You understand what I'm saying? All right. Now, He's a son, and sons come forth from a stream of life, and that life is invisible, and it has to have a carrier. You're a carrier. {}

18. Now, I know of no one who was spoken of, spoken as though this phrase has to do with the "trinity-one God – a "trinity-one God". You know, trinity makes three gods. We're talking about "trinity-one God" which resolved of themselves to now create, and this creation was an office of Creator given to one of the three; so he created by the effective power of the other two combined with the third.

So, what I'm trying to tell you here: I never heard a Trinitarian say that, but I'm sure they must have said it, that the three gods got their heads together, being of one thought, one mind, one spirit, one essence, one this, one that, one the other thing, and the one somehow said to the other one ... and actually He said to Himself. (You see, people are crazy. Insane.) So anyway ... the two, the three got together, and they said, "That's a great idea. We're going to have a creation." So they said, "Well, all right. We're going to draw straws to see which one is going to

do this great thing, and we'll stand behind him." I never heard that expressed by anybody and I hope I never do. So it can't mean that. See what I'm trying to tell you? It cannot mean that, the meanings that people try to give today.

19. However, in spite of what all may be said, the truth is: "The beginning of the creation of God" is that *God began to form Himself into human flesh*. That's exactly what a vindicated prophet, William Branham, said that meant. Now, I don't care what anybody else says. He began to form Himself into human flesh.

"Well, I wonder why He'd do that?" "Well, Father, I have a little question. Hmm. Hmm. It seems silly that You would do that!" See what I'm saying? There's no reverence. There's no respect. There's no acceptance of a concept, through vindication. Listen, I've hammered vindication home till one night just recently on the Jezebel Religion [series in process, being preached in the St. Paris church], even set my heart aflame to believe in vindication. We're vindicated! [They say] "Oh, no you're not. What've you got?" What have **you** got?

Listening to me doesn't do anything. Hearing Billy Branham didn't mean anything. [It's] what was vindicated!

"The beginning of the creation of God." Now, let's just take a look at this beginning. In other words, the becoming God. God is becoming. Not that He's progressing and evolving. No, that's not it.

20. Okay, Philippians [2]. (That's what I said, didn't I? That's what I got written down here. That's what I'm going to read.)

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

(6) Who, being in the form of God (that Spirit), thought it not robbery
(a prize to be grasped and retained) to be equal with God:

Now, how equal is equal? From the moment of His coming forth, God didn't do one thing without Him, but in Him and with Him. If that's not equal, you tell me what equal is. You understand what I'm saying? Huh? How many of you men got your wives' names on your checkbook? Let me see your hand. Come on. Don't be a bunch of cowardly duds, bunch of pikers. Good! She's equal with you, bud. Financially. She won't gyp you if she's a good wife. I can't get my wife to spend money. She won't spend money. She stocks hers in a sock. She'd catch up in a hurry, but she only gets half the pension I get. (Does she get half? Yes, she gets half. She puts it in a sock.) If she wants to, she can spend it. Now, if she wants the rest of the money, she can have it. That's equal. You know why? Because there's something else in the picture. "God spared not His Own Son, but freely delivered Him up for us all, how shall He not also with Him freely give us all things?" Now, we're equal. What a situation we're looking at.

21. All right.

(8) And being found in fashion as a man, he humbled himself ...

He didn't have to. Listen, one resurrected man can silently, or any way he wants, detonate every hydrogen, every nuclear warhead, and drive everybody crazy (they're already crazy), but really drive every living person crazy to turn one resurrected man loose. He's more than equal. Now, what about this One? He humbled Himself.

He said, "I won't do it, I won't do it, I won't do it. I can, but I won't. I can, but I won't."

And Satan came and said, "Yes, you can. Yes, you can. You can do this."

He said, "I can but I won't, because the Bible says that."

He said, "You can fall down and worship me."

He said, "No, I can't. No, I won't."

And, you know, He couldn't do it because He wouldn't. He had His choice. If He didn't have a choice, tell me, what's the use. I don't go to the rock and say, "Fly, little rock, fly little rock. Come-on, dance, dance. Little rock, sing, sing." That's stupid! Stupid! You think the devil came and said, "Now, so and so, and so and so", if it couldn't be done? Sure it could be done. {} \ There was nothing in His essentiality which He would be desirous of doing it.\

So, we're looking at this picture. He laid it all aside and became humble. What was His humility? "The Word says. The Word says. The Word says. The Word says." That's humility! Giving precedence to the Rhema, to the Rhema-Logos God. He just gave it over.

22. Look at 2 Corinthians 5. We don't have to read all these things, but it's kind of {} \ exciting\ . It gives me something to talk about; you know, Scripture is beautiful. 2 Cor 5:18-19, and you know these verses:

(18) (But) all things are of God, who hath reconciled us to himself by Jesus Christ, (Now, listen how it's done) and hath given to us the ministry of reconciliation; (So we could do the same thing to this end.)

(19) (This is how it's done), that God was in Christ, reconciling the world unto himself ... (And Christ is in us, reconciling the world unto Christ.)

Now, see what God did? God came down and literally inhabited the physical body that was brought forth in the womb of Mary by the chemicals that are on this earth, and that body was commensurate to that life that was there for the purpose for which it was given. And you and I have the same privilege. We have a body commensurate from the life that was given to us down from Adam – of course, there's the interjection of the serpent seed into the human flesh, we covered all that – but our bodies are thoroughly commensurate for the time and purpose of this hour. Now, you may not think it is true when you see all this rottenness going on, but I'm telling you the truth anyway, because it's outlined here in the Bible.

23. All right. In John 14 ... am I losing you? You okay? You can lose people pretty quick on some of these things, because you see, their minds don't want to function with the Word. And we've got to get you to understand: you've got to throw your own thinking away. Not listen to Lee Vayle. Forget that nonsense. Jn 14: 10:

(10) Believest thou not that I am in the Father, and the Father in me?

Now, what is He telling you right there? He's telling you of the essentiality of the substance of Godhead. What Christ was basically and intrinsically came literally from the Father, and essentially there wasn't any difference as to that substance. But according to position and

time, there was a difference. One was a Son, \and the Son was no longer placing Himself with His Father but was placing Himself with the other sons or people\.

As Bro. Branham said, “*How ridiculous*”. And he said the same thing Adam Clark said, the old Methodist theologian. “How ridiculous to say, God the Son – Eternal Son.” Where do you get it from? Bro. Branham said, “*Sons have beginnings. They’re not eternal.*” You men and women that have children here, do you look at your children as old as you? You say, “No, Bro. Vayle.” Now, look-it. They’re as old as the life that is within me, because that goes plumb back to Adam, who’s plumb back to God, I believe with all my heart. But their bodies started at a different time. That would answer your question if you’re thinking. Are you thinking? Well, good. You just keep thinking, because that’s what we want to know.

24. All right, listen [John 14:]

- (10) (Don’t you believe I’m) in the Father and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

You understand what I’m saying? What comes out of dogs? What comes out of cats? Dogs and cats. What comes out of God? Whatever was in God. The life that was in God. So It makes you a son of God, begotten of God, formed of God, taught by God, everything by God. Because it’s a God-race. People get very uncomfortable with that, because they don’t understand the genesis. They don’t understand the seed and the soul. They don’t understand the purpose of bodies. They don’t understand the progressions. They don’t understand the becoming God. \ They don’t understand the earthly road of sonship wherein God is training them for His kingdom.\

Irenaeus said it. “God was a Savior. [Therefore, it was] necessary to predestinate a sinner, a man who would require salvation in order to give God a reason and purpose of being.” In other words, you see here a great plan. You see God \as\ the great Plan and the great Planner. And you see all the Plans set forth from the great Planner in the Son.

25. Now, God loves His children, because God is love. Hey, there isn’t one person here who wouldn’t do, as a father, what God would do. [You] say, “I wouldn’t offer my son.” You would if you had that in you. You already did offer your son. You should have kept him in your loins; then he wouldn’t have the trouble he has today. Ah. Ha! You’re not so smart after all. Are you? Nobody is. We can trip ourselves.

- (11) Believe me that I am in the Father, and the Father in me; or else believe me for the very works’ sake.

By Him God created all things, and by Him God vindicated Himself. “I am the God of Moses, Abraham, Elijah. I stand here in human flesh. I have become human before your eyes. Do with me what you want. And I know what you’ll do.” And they did it. How in the world could Jesus give over to the will of Almighty God and death and became what He became, except He had that essentiality in Him, which is the mind of God. How can you believe what you believe outside of having the mind of God in you – that gene, see?

26. That's why I said a little while ago concerning this female spirit thing. Don't get messed up in times like these, brother/sister. Okay. Perfectly see the picture here in Luke. And here we see [Lk]1:13-17.

(13) (Behold) the angel said unto him, Fear not Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

(14) And thou shalt have joy and gladness; and many shall rejoice at his birth.

(15) For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

(16) And many of the children of Israel shall he turn to the Lord their God.

Now, listen. He's going to be great in the sight of the Lord. Now:

(17) (He's going to go before that One in the spirit and power of Elijah), to turn the hearts of the fathers to the children, (even) the disobedient ...

That's what Terry [Sproule] spoke of the other night [Bro. Sproule spoke on "Character" the previous Friday night]. Those that didn't know and were not defiant. That's the word Terry was searching for: 'defiant'. If you're not a defiant person, like Cain, your sins will be covered. Don't worry. You've got an atonement for ignorance, the whole bit. If you're defiant, you ain't got a prayer. So, don't bother praying. Just admit it! It takes guts to admit things; but it sure is good to have that kind of guts, called spiritual fortitude.

(17) ... to make ready a people prepared for the Lord.

27. Now, these people already were predestinated to it but needed something to help them. And what was it that was going to help them? They had an ignorance. They weren't disobedient to a command. They didn't know what the command was. They didn't understand. And now he's going to give them light. Now watch:

(15) For he shall be great in the sight of the Lord, (and so on...)

(17) And he shall go [before him in the spirit and power ...]

[End of side One of tape One]

[Missing portion between side one and side two] ... possessing the entirety of his body, and all of it at the River Jordan. He said, "I and my Father are one. He who has seen me has seen the Father. The works that I do, actually my Father does them in me." He said, "His Word is in me. This is in me. That's in me. I am holy. A composite of Almighty God and those Attributes that He wants to reveal at this particular hour. I am that One. Look at Me!" But they wouldn't do it. Why, they didn't want to do it. Heh, listen. You can't do that with that bunch.

28. Over here in Jn 1:31-34,

- (31) And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

He said, "I did not know Him." Who's Him? That man standing there. Who was that One? The One that had to reduce Himself to a sperm and an egg. In other words, the life in It. The life went to that thing that God created in there. That very life in there. The sperm and the egg being created; he's talking to the body of the life that's there. So, here's a healthy egg and a live sperm. Now, they got bodies. Now, he said right here: "And I didn't know Who this Messiah was. I didn't understand that this was that One, that Son of David. I did not know that."

- (31) ... that he should be made manifest to Israel, therefore am I come baptizing with water.
- (32) And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
- (33) And I (didn't know him): but he that sent me to baptize with water, (told me to baptize with water for this very purpose; because when I was baptizing there would be somebody standing in the water I did not know and recognize, and the Spirit of God would descend like a dove upon Him, and remain upon Him; and He is it which baptizes with the Holy Ghost.)

29. Now, hold it! John the Baptist already had the Holy Ghost before he was even born from the womb. Well, did he or did he not? Now, notice. And this isn't tricky. And he said, "Listen, the One that you see upon whom the Spirit of God is falling, that One is the same One that baptizes with the Holy Ghost. And John was already baptized with the Holy Ghost. Now he's saying, the One that you're seeing baptized in water and the Spirit of God Himself coming upon Him, this now becomes the Baptizer. And Jesus did send back His Own Spirit upon the earth. Because He came back as the Holy Ghost Baptizer. Then He came back as the Word Giver. And when He came back as the Word Giver, He did not divide Himself. He stood as one person. \He gave the revelation to Paul – Galatians 1.\

My, where's your Pentecostal hogwash, going back to Pentecost? These people preaching 'going back to Pentecost'. They don't know what Bro. Branham's talking about. At Pentecost the Holy Ghost was given dividing Himself, placing members of both kinds, Gentiles and Jews, in a platform for the church to be built upon. When it came time for the church, God Himself, individually, solitarily, came to one man, \Paul. Bro. Branham belabored this point. Paul had the revelation – no one else. And \[Paul wasn't there at] Pentecost. I love Peter. {} Peter was an impulsive guy, a wonderful guy. {} He's a wonderful person, but he boo-booed! He went off track \over circumcision – Gal 2:11-18\. And Paul looked him right in the eye and said, "Man, you're wrong!" Now, if you want to go back there, you go ahead.

30. I want a man like Paul when He said, "Separate, you Saul and Barnabas." "Look, I called them." They took Barnabas out there, went down the road together, sang 'Hallelujah'. They shared all the woes and all the troubles. There came a day they went into Jerusalem, and Peter looked in Barnabas' eyes, and said to him, "Titus should be circumcised." He said, "I think he should." Paul said, "Out! Out! Out!" If you think I'm a dirty dog, what about Paul?

Oh, Paul's nice. But you see, Paul, Paul, Paul! I'm going to tell you something: Paul's word in my mouth is still Paul's word; [it] is still God's Word. And I'm not misinterpreting one solitary thing to you. {} Paul left Barnabas. Historians tell us he was never heard from again. And Paul got Silas. Yet I'm not liked because I say, "Word. Word. Word. Word." "Many shall come in that day saying, 'I've raised the dead'." "Out!" I'm not rough on people. Good heavens. I've seen the dead raised, sick healed, everything else. I wish it happened here. {} \But Spirit apart from Word is an anointing upon a false person.\

31. [John 1:]

(34) And I saw, and bare (witness) that this is the Son of God (Who is at the same time Son of man.)

Son of man and Son of God are no different except for the appellation that is required for the ministry of the hour. He was the Son of God. And He came through Mary and the tribe of David. [He] was the Son of man. Made people recognize the Son of man who was the Son of God by the vindicated ministry. "My Father in me doeth the works. The life of my Father is in me. Can't you see it? Can't you tell it?" Life manifested. Had to have a conduit.

32. Now, here you have the becoming God. Became the man; became via the Son. [John 1:]

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

(2) The same was in the beginning with God.

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

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

(14) And the Word was made flesh ...

Notice the word 'became'. The Word became. The Word became. Became ... became ... became. Through what process? Four thousand years of human history it took Him to get there. Right? One time He's a Pillar of Fire, one time He was a wind, one time He was an earthquake, one time He was water, one time He was rock, one time this, one time that. You say, "Well, my. I didn't think God would do that." Well, you'd better think again. {}

(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...

The same One that was prehistoric back there created the world by the Spirit of God within Him. He stood there; became flesh. And God got into Him. God the Father. Manifested Himself perfectly through Sonship. Son of God. Son of man. Before He was Son of man, He had to be Son of God. As Son of man, He wasn't changed any \intrinsically\. He was just positioned in what He was doing. There weren't any sinners up in heaven to deal with, or humans that needed His blood. He had to come down here. Same One. Begotten of the Father.

33. Now. That this appellation in Rev 3:14 is no mystery, because there are only seven Church Ages (and this is the seventh, or Laodicean Church Age). Now, there's no mystery. We're down here at the end-time. Thus the beginning of God forming Himself into human flesh

is now Omega (it's the end-time) where all His 'Bride-sons' will take their places, as it says in 1 Cor 15:20-23. All right, look at it:

- (20) But now is Christ risen from the dead, and become the firstfruits of them that slept.

Now, listen. Paul said that at a time which was years later, after Christ was risen. Now, the only reason he knew He was risen, [was] because Christ appeared to him and identified Himself. He never took anybody's witness. He didn't care for anybody's witness. Anybody's witness would have been: "Get that idiot! Kill that heretic! Down with Him! Oh, I'm a servant of God to blast Him; and we should have done that at Canaan Land. We didn't do it. Now we'll get everybody we didn't get back there." You think He'd take anybody's witness?

Everybody said, "Well, he was standing there consenting to the death of Steven, he saw the glory, and he saw this and he saw the rest." That's just conjecture, unless Bro. Branham told it on a tape. I wouldn't believe that for fifteen seconds. I've got to hear it myself. I don't know Bro. Branham ever said it, that Paul got convicted. If he did, it sure didn't take. Because God has to smack him down like a corpse on the road to Damascus. I think it just riled him up to think, "Hey, look at the fellow. He's got something in his face, I don't [have] it. Get ten more like him, and I'll look that way, too." I'd rather have Bro. Branham tell me \than\ what the historians, crackpots, try to tell me. I don't believe it. I stand corrected, if he said so. [Then] I'll say, "Well, praise God. That's the way it was. I'm nobody's fool."

34. Okay, listen:

- (20) But now is Christ risen from the dead, and become the firstfruits of them that slept.

He said, "The rest came out of the grave." How did he know? He didn't see them. He didn't see a one of them. But I'll tell you, he had a vision, or a catching up, where he did see them. Boy, did he get a lesson in history-theology right there.

- (21) For since by man came death, by man came also the resurrection of the dead.
- (22) For as in Adam all die, even so in Christ shall all be made alive.
- (23) But every man in his own order: Christ the firstfruits; afterwards they that are Christ's at his (Presence).

Well, you can put that 2,000 years ago. I don't care. He was present. If he hadn't got down and taken them out of the prison, they would still be down there. My Bible said, "They put his body in the grave." My Bible tells me, "His soul went down to hell. His Spirit went back to God Who gave it." He's split three ways. So He went down there. And Bro. Branham graphically, dramatically tells us how He came down, wrenched the gates of hell asunder, and let them out. Took them out of the graves. Well, that's the Bible.

Well, if He's present today, what is He going to do? You think it's going to be any different? Hogwash! The same God in the same way. "*He just does it all*," Bro. Branham said. This One, in whom God is, manifesting now in a Son of man position, returning to Son of God to raise the dead, because God alone raises the dead.

35. Who do you think raised Jesus Christ? Himself? You got to be sick. God raised Him. You say, “Bro. Branham said the words; now he’ll rise.” God’s going to raise Bro. Branham, period! Where do you get this stuff, that the part is greater than the whole? And you wanted Bro. Branham by trying to make Joseph bigger than Bro. Branham, and this and that. What’s the matter with people’s heads? You know what they are? They’re idolaters. Let me tell you something: as soon as Moses led that mixed crowd out of Egypt and they got a chance to commit fornication and adultery, they did it and went straight into idolatry. One word off is Satan’s kingdom, which is idolatry. The Branhamites are idolaters. Like George Smith said, “All they lack now is lighting the candles.” I said, “Give me the concession on the candles.” I know some of you get shocked. You can’t take it. You live in a wishy-wishy-washy-washy world. You’ve never been taught anything. You better get taught now. I’m not trying to be your teacher. {} But, \since\ I’m up here, I’ll preach this Word of God. He’ll help me somehow. I don’t believe I’m going to teach error. Unh, unh.

36. Listen. You can see the becoming God. He became a sacrifice. He became a high priest. Now he’s become the one on the throne waiting to take over the Kingdom. God in every part of It. God moving through the Son. See? That’s exactly what we see. Now ... moving through His people. Now It’s in the Bride.

All right, what we have looked at here is the springboard or the foundation of the thought of the unchanging God Who does not, because He cannot, change intrinsically as far as substance and nature and essentially [essentiality?] is concerned. It says in Eccl 3:14-15 the same [as] It says in Revelation. He said, “God does not change Himself. Nor does anything He ever does, change.” And He said, “If you want to find the truth, (he said) just know this one thing: look for what’s past, and you’ll see what’s going on and what’s going to go on, because God works in a perfect circle.” He goes in cycles. But they miss Him because He **changes** something. Not essentially; not His nature. Not any of those things, but the shell or the outside – the role of the drama, the cloak that presents Him. Understand what I’m saying?

37. Neither is He a God of evolution as though He could evolve and adapt according to some influence. {} He cannot change Himself, His ways, His mind, His purpose. Nor diminish Himself, augment Himself, in any way whatsoever. It is that God is continually, constantly revealing according to His purpose. And that revelation of Himself depends on what segment of His purpose is in progress or, as Bro. Branham said, “...*what scene is now being played in God’s great drama, with God changing His mask as the Author-Director and Actor of His Own masterpiece Himself.*”

Now, You know something? God’s here today doing everything He wants to do, just as He want to do it. And He said, “When you see all these things out there happening, that’s not for you, honey-child. Lift up your head and rejoice, because as rotten as it is, twice as good it is for you.” And He said, “That final showdown, when that antichrist bunch is judged for the last 6,000 years” (which they will be) ... He said, “I’ll double unto her double what they did to you.” “Vengeance is mine,” said the Lord. “I will do it”. That’s why it’s not an eye for an eye any longer. \It’s even more severe.\

38. You say, “Oh, that was that crude God back there.” If He was crude then, He’s twice as crude now. Because it’s not just ‘eye for an eye’, it’s ‘four eyes for an eye’, ‘four lashes for a lash’.

He says, “I’ll stand there and let them know who the Bride was.”

Oh, she cries and says, "I'm no widow, bless God. I'm the Bride of God."

He said, "I'll show you who is!"

The weak stand back with a pseudo, phony love as though Moses went down there to Egypt and said, "Well folk, I got the news from God. We're going to pray the old Pharaoh right into the Kingdom; convert all these Egyptians." What did Lot do down in Sodom? Convert all the Sodomites? Even just the angels got out of there by the skin of their teeth. Brother/sister, don't you understand where we're going?

39. Now, listen, His great drama: God is constantly unfolding Himself in this great drama of life. And it is not that there is more than one God, but one God with three principal offices, and many other major and minor titles and names and roles wherein He, as the great Author-Director-Actor, changes His masks. He is All in All. It all comes from Him, and will all go back to Him, according to what He wants; He'll get it. And those that are in the Spirit of the Composer-Conductor and the Author-Director join as the complementary cast in every generation, and bring forth God's Masterpiece of music and drama. They're bringing forth God Himself \as\ to His essentiality, His ability, and all those things coming forth, you know, just marvelous, like that Roman candle, until God is completely fulfilled within Himself and in His ultimate \in and amongst the people\.

40. "Oh, Lord. Things are going to pot." Like Dr. Pink and his book, The Sovereignty of God, one poor preacher got so excited, got so in depth, he got so ... he just got so carried away, \ because\ people were turning on God. Nobody listening, nobody ... "Oh, God; poor God. Oh, God; poor God. Oh, God; poor God." Now, listen: that's fine, really. I understand that. I'm not trying to mimic the guy. He was sincere. That's all he knew. And it's right to cry and to know that people are throwing things back in God's face. I'm just trying to get you to understand, we're at the end-time, brother/sister. And you've got to separate yourselves and know what's going on. I can feel sorry that it might look like the plan of God is going apart. But I want to tell you something: It's not going apart! It's coming together!

Bro. Branham categorically, over in 2 Th 2:1, he said, "*The coming together was under the shout*," which was the Message, the Word of the hour. And nothing could come to the carcass of fresh meat except the Bride, separated by the Word, then separated by the rapture. A certain preacher didn't know that was in there. He got fooled on that one.

God in His purpose. God in His roles doing these things.

41. Let's take a look at John 17, and we're going to see where we're at. [Verses:]13-26:

(13) And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled ... (Now, that's the One talking in the flesh. He's here in a human body.)

(14) I have given them thy word; and the world hath hated them ...

Now, in the Garden of Gethsemane, God departed from Jesus. Bro. Branham said so. We have that on authority.

(13) ... that they might have my joy fulfilled in themselves.

- (14) I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.
- (15) I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil (one. And that's the unbelief in the true Word.)
- (16) They are not of the world, even as I am not of the world. (Hey, look at that one! "They are not of the world, even as I am not of the world.")
- (17) Sanctify them through thy truth: thy word is truth. (Now, how are you going to get sanctified? If the Word doesn't do it, nothing is going to do it. See?)
- (18) As thou hast sent me into the world, even so have I also sent them into the world.
- (19) And for their sakes I sanctify myself, that they also might be sanctified through the truth. (In other words, he's coming under the Word.)
- (20) Neither pray I for these alone, but for them also which shall believe on me through their word;
- (21) That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.
- (22) And the glory which thou gavest me I have given them; that they may be one, even as we are one:
- (23) I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.
- (24) Father, I will that they also, whom thou hast given me, be (as one); that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

42. Now, remember, Jesus had prayed and said, "Give me that glory I had with You from the beginning." And God said, "You got it!" Remember. So, remember these verses.

- (25) O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. (Now, It didn't say they knew what He knew. But He put them right in the same category, because they had come from one Source.)
- (26) And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

Now, listen. How are you going to get this love of God everybody's talking about? "I have declared unto them Thy name." The name of God is the revealed Word. "And I will

declare that revealed name,” which is the revealed Word of Almighty God – therein is love. I’ve told you for years, love’s got to come out of the Word, because the conduit of the Holy Ghost, wherein is love, is the Word. So you can have any kind of love you want. Love is corrective. Even before Adam sinned, the Word was corrective. It said, “Do. Don’t. Ya got it.” There’s no Word that’s not corrective. Let me tell you, that’s the way life should be. Barriers are put up so you don’t fall over the cliff.

43. All right. Okay, we go to Revelation 21. Now, we’re looking at this becoming God. We’re seeing history being fulfilled in man – God doing what He’s doing – because that’s the gist of the whole thing. And [Rev] 21:1-2.

- (1) And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.
- (2) And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Now, that’s the prayer that Jesus prayed. And He prayed it in flesh for flesh of Him being the only begotten Son, and they in Him, and Him saying, “These are my brothers. And I’m not ashamed for one reason: we all came from You.” Now, look what He’s saying: “Look at these beautiful ones in whom I sing praise with them unto God. It is the New Jerusalem.”

44. All right.

- (9) And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb’s wife.

Notice. He doesn’t mention the Lamb first. He says, “I’m going to spot out that wife.” Because, you see, it’s her time to be talked about now. See? Presentation.

- (10) And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,
- (11) Having the glory of God:

That’s what Jesus prayed for. Now this man sees it. And the word ‘glory’ means ‘estimation, a value placed, a comparison.’ Nothing like it. Rome stands out at the end-time – the city of harlots, the antichrist. John wondered. A masterpiece, a marvel of Satan’s Eden on earth. It didn’t have the glory of God, though. You know why? Because she didn’t have the estimation, didn’t have the Rhema, with the Holy Ghost lightning [lighting?] it to bring it into a Logos. You didn’t hear what I said, did you? Get the tape and listen again.

“Having the glory of God.” I’m being mean to you. But it’s very simple. Rhema and Logos are the same thing. Only Logos is where the manifestation comes from what’s in Rhema. And \ if the manifestation comes, and it doesn’t back up Rhema – which the Bible is God in print – then you know something is wrong. That’s why we know William Branham was a prophet sent from God, and the rest of the world doesn’t know anything, because they don’t believe the Bible in the first place. As the Jews missed Jesus, misinterpreting Moses, so the people today miss Jesus, misinterpreting what was said about Jesus.

45. All right. Did I get far enough? Yeah ...

- (12) (Had a great wall, and twelve gates, and at the gates twelve angels, messengers. Names written thereon which are the names of twelve tribes... and so on, and so on.)

With that we go to Revelation 22, and you notice in verse 3:

- (3) And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and the servants shall serve him.

Now, right in the midst of the Bride, the whole thing is turned into a body of worship. It's turned into a Kingdom. So, we like that. Okay. Now, I already read in Heb 2:11-13, where He says he will sing praise unto Him, "In the midst of the congregation will I sing praise unto God." And he said, "These are my brethren, and I am not afraid to call them that."

See, He's the only One that lived it. The rest of us all flunked out. There wasn't one. But we took Him, knowing in Him was our life. It went back to Him. Now He's not ashamed, because we're all brothers. "Oh," He said, "Brothers can be very naughty." Yeah. "Oh," He said, "They could be pretty cruddy with that body they had." But, you see, He stood against temptation. We didn't. The only thing, you know, that we fall for is temptation. "The only thing we can't resist is", the guy said, "...is temptation". That's right. But He said, "They're my brothers." "Now", He said, "Look at this picture – New Jerusalem."

What is that? That is the ultimate of God in human flesh – the gold of God in a setting. God manifesting Himself and His children. That is the ultimate. Now, you see brother/sister, if you understand anything, you understand from innocent Adam we went down, down, down, down, down, down, down, down, down, down, down, down, down, down – Laodica. And at time, that little seed of life coming, placing them, taking them away, waiting for the future. Now, it's up, up, up, up, up.

46. You see what I'm trying to show you? The becoming God. Not an evolving God. Not as someone said, "Those ancient Israelites, they had an understanding of God in the spirit. But, you see, that old eye for an eye and a tooth for a tooth." Then you see the Jews ... if you've read anything by the rabbis and Maimonides and some of these men, you'll find that they could explain that all away. Oh, they do a fantastic job of it. I just sometimes get carried away just reading them. They explain it ... it's just beautiful how they do it. I can't blame them for doing it. They don't have the spirit of God. But that God that demanded still demands. See? He's just fulfilling His role. He's becoming, and we are becoming, too.

Now, this is quite some scenario. And it certainly is true by the vindicated Message of the prophet Elijah for this hour, Reverend William Branham. But the topic is becoming, 'The Becoming God' ... We've been talking about the becoming people and Him, which is more general, whereas our thoughts have been specific about the aspect of the flesh. So we took all the flesh; we looked at the becoming God. Okay.

47. Let's go back to John again. And we're going to pursue our subject of this God becoming. One God. He has a Son. Operative all through the Son. Same essentiality. You can't change it. Son of God. So, don't try to change it. Don't try to do anything with it. Just leave it alone. Watch what God does with it. That's it. Watch God! Okay. Jn 1:1-5, again:

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

And Bro. Branham in one place said, *“That’s Jesus.”* But he corrected it under the Seals. And he positively declared, *“If you make the Word Jesus, then you’ve got three gods.”* Okay. So, what he said back there was not necessarily a slip of the tongue, a misunderstanding, a misinterpretation. It was, no doubt, what was needed for the hour.

- (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.
- (4) In him was life; and the life was the light of men.
- (5) And the light shineth in darkness; and the darkness comprehended it not.
- (14) And the Word (became) flesh ...

From way, way, way back, there starts coming down, down, down, down, down, down, down, down, down, down, flesh, flesh, flesh. Right here. Now flesh starts building down, down, down, down, down ... He meets it. Now, up, up, up, up, up, up. Why? Because God picks Him up, raised Him up; set him above everything in the human structure.

48. Now, remember. He’s not over God. No-o-o-o. Never over God. He’s over the Kingdom of God and God’s sons. See? We all come by Him – our salvation and everything.

- (14) (He 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.

And he tells you the essentiality of God that was in Him and in only Him, we beheld Him. We handled Him. We felt Him. We saw It. We smelt It. We ate with It. And It was God manifest in flesh.

I want to tell you something: Bro. Branham tells about those old fellows out there, those poor old servants of God, he said, *“... like Elijah, bandy-legged old boy, leaning upon his staff, throwing dirt and everything; smelled like a skunk no doubt. There’s God in human flesh.”* “Oh, not that”. Give him at least a steam bath. Cheee... give the guy his teeth. What’s he been eating? Shew. God was in the prophets.

49. Do you know what Bro. Branham said about himself and Jesus Christ? He said, *“You want to know why He was the Father? Because the Father was in Him.”* He said, “He that has seen me hath seen the Father.” He said, *“You’re looking at me, aren’t you? I’m here.”* He said, *“Not William Branham that said to a little boy with leukemia, ‘You’re healed.’ Not William Branham ‘THUS SAITH THE LORD’, but God Himself – Him in me.”* Whooo ... sacrilege. Oh, ho ... yeah? And you claim the Holy Ghost? You’re nothing but an ignorant, prejudiced idiot. How come you say, “I got the Holy Ghost?” [said sarcastically]. But Bro. Branham couldn’t have God in him, when the Bible said he can. You talk about smug hypocrisy. “Oh, I wouldn’t have crucified Christ, if I was there.” He said, *“You’re the one that would have done it.”* Oh, hindsight is so good.

Hey, listen. I had a chance years ago (and like a jackass I didn't ... I wasn't supposed to have the money anyway). I read an article; and the guy told the truth. Put your money in Mexico. Twenty percent interest. Oh, Lord, if I'd only scraped and borrowed every cent anybody could have lent me! Ei-yi-yi ... in four years \$50,000. [Four more] is \$100,000. Four more years is \$200,000. Four more years is \$400,000. Anyway, by now I'd be a multi-multi-millionaire. Hindsight. Oh, it isn't 20\20. It's 100\100; a million, million. That's just the sight. Oh, you wouldn't have crucified Him. You wouldn't? Bro. Branham said you would have.

50. All right, listen. What we notice here is indeed the beginning of God set forth in human flesh as delineated upon by John. Yet we might better express it at this point, not as the becoming God, but as the God Who was able to express Himself, manifest His Godheadedness, or perform Himself as to all that lay within Him. Now Bro. Branham said, "*You can't make the Word Jesus, or you're going to have three gods.*" Here you're going to see that God is the Word.

Now, the Word is an expressed thought ... (Now, listen carefully. I'm reading my notes.) Now, the Word is an expressed thought. So, listen. Thus the Word is a conduit or an expresser of what is not visible, nor perhaps can ever be visible of itself and by itself. So, if it can't be, it's got to have what they call a crutch. All right, what's a crutch? It's called 'propaedeutics' in pedagogy. And [an example of] 'propaedeutics' is: "Thirty days has September, April, June, and November". So, God needs propaedeutics. He needs a crutch. He's got to have something or He fizzles. Understand? Now, I'm bringing you right down to kindergarten level. See?

51. All right, now, look-it. H₂O ... You can't see it separate\ly\. Get them together electrologically, by electrolysis and you see water begin to form. Now I can see hydrogen and oxygen. Absolutely, that is hydrogen and ... never mind the junk that's in it. Now, let's say that was in steam. I couldn't see it. Run the steam through some pipe. Hah! There it is: steam! Crutch! See? It's got to have a conduit. Do you understand what I'm saying?

Now, listen. This is kindergarten, but that's where our minds got to go. Little children. Hey, I can see God. I saw Him in William Branham. Ooh-lah-lah-lah, blah, blah. That's sacrilegious. Oh, I don't feel bad, because they killed Christ for the same thing. "You're a man making yourself God, equal with God." They understood the Father-Son relationship. Everything the Father had He \shared\ with the Son. The first Son was His glory. It was His life. Yes, it was His life. The Bible said so. He split it with Him. The Jews say, "Hah. Son of God – then you're equal." People say and wonder, "Can I worship Jesus?" Well, God is an object of adoration. {} Jesus is worthy of adoration. {} \He is God in that respect, even as the Bible says It.\

52. The manifestation or conduit of revelation ... The manifestation which is the conduit of the revelation. In other words, without the conduit you can't even surmise what's there that you can't see. You know what? You ever ... I'm a funny person, which you know. I don't mean I'm humorous, because I can get [pause] goofy instead of funny. How many of you people are like me, when you go in a dark room, for no reason at all sort of panic? I don't do it, but used to do it anyway. Let me see your hands. You kind of get panicky. You don't know what's there. Well, you're a bunch of liars [very few raise hands]. Don't kid with me. Don't fool with me. I can take every birthday in here and tell every single person that does that. Just give me the day you were born, the month and the year, and I'll tell you exactly how you feel. Don't lie to me.

Now, you can get over it. [It's just] a panicky feeling, because you don't know \what is there, and you are convinced something is there\.

Isn't that the truth about revelation? You're kind of panicky because you don't know? William Branham said, "*I stand here. Oh, my.*" \Why\ do you want to panic now that you \have\ seen the conduit that you have to have so that you can be at rest, and understand what you don't see? "They that have seen me have seen the Father." He's in flesh: the conduit.

53. So, the conduit is important to revelation. As Bro. Branham said, "*The mask, or that which hides It, reveals It.*" And that's exactly what Luke said: "There is nothing hidden but to the intent that it should be revealed." So God hides Himself in simplicity, and reveals Himself in the same. And everybody says, "Oh, it can't be, because He brought it down to a human being." You're just a miserable Pharisee and a Sadducee, if you're that kind of person. I know Jack Bell isn't, because he's my good buddy. He follows right along one hundred percent. Now, I'm sure his whole crowd does. I got other men sitting here, but I spotted Jack. He's been my buddy for a long, long time.

Now, listen here. That's what we're talking about now at this particular time. See? The manifestation, or the conduit, which is the conduit of the revelation (You follow me?) of what's invisible. Of whatever quality and degree it may be ... of whatever quality or degree. "Well, bless God, that carpenter's son, he's illegitimate! Got no time for him." Didn't even know where the boy was born. "Can any good thing come out of Nazareth? Look and see, no prophet comes out of Nazareth." Where are those hair-brained idiots at the time of the massacre of the children, two years of age, under Herod? What came out of Bethlehem? I don't understand. So, Bro. Branham said, "*You say you wouldn't crucify Him? ...*" See? You understand what I'm trying to show you. \Those who today say they would not have are the very ones who would have if they had been there.\

54. The manifestation, or conduit of the revelation, of whatever quality and degree it may be, is always of lesser moment, position, and importance, and is only the consequence of, or the product of, whatever is there in Its unmanifested state. So, therefore, the expression of God is not to be confused with God as to Its position, which is decidedly inferior, unless God ratifies it to be different. Ohhh! That would give glory to a Philadelphia lawyer! That's not a tongue-twister. I'm telling you the truth.

You want me to read it again? I can tell you much more simply. The part is never the whole. And the prince is not the king. And Jesus is not God. He's the Son of God. "Blessed be the God and Father of our Lord Jesus Christ." It's too simple for you to grasp It and me to grasp It in Its real truth and integrity, because we've been taught wrong so long. \Today\, we've got to have a mystery. {}

So, you see what we're looking at. Let me tell you again: the part is not greater than the whole. Now, listen. The manifestation, or the conduit of revelation —whatever quality and degree, even quantity, it may be — is always the lesser in its position. In other words, it's not the real thing though it is to you the real thing, because it is definitely a product of the real thing. See? Now, you keep that in mind.

55. Presence. So, it'll be Presence.

(23) But every man in his own order ...

Now, watch:

(24) Then cometh the end ...

Now, look. Like every prophet, this man stops there and takes you to the end bypassing a lot of stuff that's in-between. There's a lot of stuff in-between. And it's going on now. But the in-between is going on, and what's at the end is putting everything back under God again, where New Jerusalem is the Lamb on the Throne and the Pillar of Fire \over\ the Throne. Now, watch:

(24) Then cometh the end, when he shall have delivered ...

See? 'Shall' is the perfect future tense. So that's what's down the road. But he counts it as though it were done, because it's going to be done. Because today's sun is going to set. Now, you may be sitting here while it is, because I'm preaching a long time ... if I have to. But it's going to set. {} The sun's going to set. This is already coming to pass. What are you going to do about [the] sun setting? "Oh, Bro. Vayle, I can't" You're going to drive in the dark, so shut up. Sun's going to set. "Oh, I've got to stop that sun!" You ain't going to stop no sun. You can't stop this. From the Presence you are stuck. Say, "Oh, Bro. Vayle, see? Bro. Branham said ...". I know what he said. *"Always looking back."* That's what folk are still doing this morning here. *"Always looking forward."* Look at this, kiddo. Look at this: Presence. His Presence!

And that Presence indicates the future perfect tense. It's already done – White Throne, Judgment. Whether you want it or not, It's setting. This is It! We're going. It's going to burn! I don't feel good about that, but I rejoice in my God. You want to take a Sodom condition with you to live up there? That makes you think, doesn't it? Well, make up your mind ... make up your mind. Israel had to stone its rebellious kids at one time. You think they felt good? When David seduced a woman, killed her husband, let his boy rape, let another one kill him. You watch what sin does, buddy. God has His plan. No one's going to stop Him.

56. All right. Listen: [1 Corinthians 15:]

(24) ... (Then shall he have) delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

(25) For he must reign, till he hath put all enemies under his feet.

He's talking about this thing here, at this time of the Presence of Christ. This, what Bro. Branham identified as Melchisedec, coming back in the form of Jesus. You've got the very same thing again. It is Elohim in Spirit form...

[End of tape One, side Two]

And He is here to raise the dead, perfect a Bride, take us to the Wedding Supper, and when we all come back to earth,\ He will sit upon the throne of David a thousand years. \Next\ will be the new heavens and the earth, and the Son will hand the Kingdom back to the Father. That is going on now, whether you know it or not. And that's true church order, because that's the shout, the 'keleusma', which puts \us\ in subjection.

57. How many people in the Branham Message know that? They don't want to know it. They're exactly what Terry preached the other day. They don't want to know it, and they're defiant to it. And they say everything they can to put me down. Even in Hungary they say, "Oh,

that Vayle, he's got to be absolutely wrong." Joe [Rasckkovy] says, "He's wrong? Tell me how he's wrong."

"Well, he said that Jesus is on the Father's throne; blasphemy!"

Well, he[Joe] said, "How can he be wrong? Bro. Branham said it."

"Oh good night. We haven't got time to talk anymore!"

They don't care, so don't waste your breath. Twice is more than enough. I'm not lying to you; I'm telling you the truth. The prophet said so.

28. [1 Cor 15:25-27]

(25) (That He might reign until) he hath put all enemies under his feet.

(26) The last enemy that shall be destroyed is death.

(27) For he hath put all things under his feet. But when he saith, all things are put under him ... (Now, listen) it is manifest that he(that's doing the putting under is not the Son; it is somebody else. Right?)

So it's the Father putting everything under the feet of Jesus. Putting a complete Bride in order for the Wedding Supper. And even though He puts it under His feet, it's turned back to Him. And yet, at the same time, it is never out from under His feet. You know why? Because He's the Head at the top of the pyramid. The Lamb on the Throne. And before they call, He answers. "I and My Father are One." You're all one. You're back in the glory. Here is God completely fulfilled. Aren't you glad you're a part of it?

59. Every tear wiped away. Nobody has that remembrance anymore. But always the wounds are there. You'll never forget the blood. Don't ever talk to me about the blood being here and there. I hate that. I despise it. When you forget the power of the blood, brother, you are finished. There's nothing but a Pentecostal latter rain that's gone beyond God.

Bro. Branham had that same experience criticizing a woman even living in adultery, going from boyfriend to boyfriend because the poor old girl had nothing. God said to Bro. Branham, "That's one of My children, and you'd be blotted out without that circle of blood." Don't you talk about how big you are and how smart you are. A fellow named Doctor...(I forget his name) had the same experience in his own little way.

60. Okay, we already read Rev 22:1-4, about the New Jerusalem. So, you see, this is in flesh. With this in mind, you will notice why I am so careful to always say 'Rhema-Logos'. With this in mind, you can now understand 2 Pet 3:10-[18]. You can understand it without me even reading it. That's where it tells you that the world is dissolved. The world is dissolved and being formed again. Now, listen to me. The purpose of the first earth and the first heaven was to be dissolved and come back in a resurrected, perfect state. \It was\ expendable. That's why you came in this body – to be expendable. You couldn't be in a theophanic form or true spirit-body expendable. Who's going to expend you?

But the greater glory lies in the fact that this which we called 'expendable', God recreates into His Own glory. Now do you mind suffering? The invisible things of God, which you don't see, are waiting for you and me. But there's a price tag. It's a trial of our faith. Bro. Branham

said, in Marriage and Divorce, that “*God will create again, not through sex but divine creative power by the Holy Ghost – the cosmic light, the potash, the calcium*”, and what it is, twenty-seven minerals... oh, I don’t know what they are. I can never remember. All of that ... going to bring it all back, and it’s going to bring it back to a state which is no longer expendable. Do you understand what I’m saying?

61. That’s why they’re like the second creation. You must be born again. When you’re born again, you’re not like the cracked gramophone – born again, and again, and again, and again ... like the legalist. When you’re born again, you’re sealed in, period! And now that the Token Himself, the Lord Jesus Christ, is here, the box car is sealed and stamped. You’re ready for delivery, whether you know it or not. You’re being made ready. The people prepared. The people prepared. You are prepared. You’re just being made ready. Be ready for the Marriage Supper. You that are already Bride and the attendants and the friends, you are prepared. You are prepared. They picked you out. You are identified, but you’re not ready. Everyone child trained. I’m going to be two million years old before the rapture [pause], if it’s left to me. But God’s going to prepare me, because the Bible said, “The vessels prepared by God.” What do you think of that? {}

62. Job said, [Job 19:]

- (25) For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:
- (26) And though after my skin worms destroy this body, yet in my flesh shall I see God:
- (27) Whom I shall see for myself, and mine eyes shall behold, and not another; (No more revelation. No more channeling. I’m going to be there myself) though my reins be consumed within me.

And the same thing It says today, [1 Cor 13:10]

- (10) When that which is perfect is come...

What is perfect? The perfectly revealed Word for the hour! Face to face with Christ my Savior. Face to face, what will it be? I’ll tell you: “Thou art the perfect, sinless, righteous Bride of the Lord Jesus Christ. You didn’t even do it. Come my beloved, \enter\ by the pearly gates.” Oh, don’t you see what we’re looking at, brother/sister? I’m like Bro. Branham, this morning, who will tell you, “*If we’re not Bride, there is a Bride out there somewhere. By the grace of God, I don’t want to stand in her way.*” Because I’m ready to be blown up. If this world needs to be blown up and I get blown too, praise God, let it blow. I can’t help it anyway. I’ve become caught in the trappings [entrapments?] of God, the enticements of Almighty God. That’s what He said He would do at the end-time. He’d entice her. Entice her to a desert placed there in the wilderness. He’d entice her in the valley, depending on Him and Him alone, like Elijah for the water and the bread. Taking some little special devious way to do it, which was by another Elijah.

People can’t understand our faith. I don’t ask them to. But I’m going to tell you, God’s working in His people. Absolutely without a doubt.

63. Listen ... back to Jn 1:1.

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

Here is the God Who will express Himself. And what He is in the expression of Himself, He always was when not expressed. You follow me? When He expresses Himself ... that doesn't change God. It's the same God. The expression, the Logos, does not change the Rhema. Logos only expresses It. Bro. Branham used the two words interchangeably. The Jews use it interchangeably. Then why does some fuzzy individual from Illinois run around the world \and teach otherwise\? He calls Bro. Branham a liar. He makes him a false prophet, and tries to sell you on Rhema \and\ Logos as though they're two different things. \But\ the Bible interchanges them. I've got the concordances. I'm not a Greek student, but I'll take and show you the derivation of every root, and they're interchangeable. If they're not, then Bro. Branham goofed up. He said, "*That's God in print.*" He said, "*Christ is the Word.*" So, [he'll] call Bro. Branham a liar, and then people give him money. He sent me his junk. I put on the front 'refused'. And then you got a woman calling the Dobey House. The word is 'Dobb's House'! You get her stuff. And you like it, I suppose. Refused! There are some people who came into the Presence of God. They said, "We're here because we cast out devils." He said, "Refused!"

64. I'm not trying to be mean. Hey, look, let them tell the truth. I won't say one word against it. If I can be corrected, and I can be, I'm happy to be corrected. But don't bring me all this junk of mystical hogwash. The prophet told me flat about myself, and people don't believe it. My best friends don't believe it. I'm \standing in the Presence of Almighty God and the White Throne. My hand upon this Bible, I don't lie to you. You think people believe me? Who cares. I'm ready to die, whether I want to die or not. I can't help it if I've got to go.

Am I going to have some special preparation? A Pope come in and light a candle; I'm going to recant somehow. Do this and that. You gotta be nuts. I don't know how to do it. Live or die, sink or swim. And I'm both dying and sinking. Aren't you? [I'm] seventy-six. We've got a lady here older than me. I don't care what she believes; that's her business. She's stuck. \ If\ she thinks she's sitting on the fence, I got news for her: she's kidding herself. True, Jack? Sure it's true. Don't kid yourselves. You kids, the same way. I don't care if you're old or not. You're kidding yourselves, if you think you can jump this way and jump that way. It's too late.

65. You got an idea that Noah, he was a dear old soul and he had the gang plank. When God shut the door, he pushed it open. He put the gang plank out and helped them in saying, "Come on in. Come on! Come on!" Do you think he did? He had one little place to look up – light. And I don't think there was even glass on it. But it formed a flange by the Holy Spirit, like the top of the pyramid, so that the dirt and junk couldn't get in ... the rain. And he had a free channel. And he had only one place to look, and that was up. And everything around him gone, gone, gone. Long time gone! The water above every mountain showed that every kingdom was gone, gone, gone.

And today the kingdoms of this world are [become] the kingdoms of our Christ – whether you believe it or not – and we shall reign and rule with Him a thousand years. My Bible shows the future perfect tense. In other words, It calls that which isn't as though It were. Except you better believe It. You follow what I'm saying? You're not school kids, one and two years old. You can't be. You can't be sitting here like those people in college that couldn't read or write when they came out with their degrees. I want a degree this morning that says, 'Red Hot' for the

Presence and the Word of the Presence. That's right. "*Do what you want,*" as Bro. Branham would always say. I say the same thing.

66. All right. Here is the God Who will express Himself and what He is in the expression of Himself, He always was when He was not even expressed. Now, to me simply verse two of John 1. Now it says:

(2) The same was in the beginning with God.

What does it mean? It is simply stating the principle we are talking about in Ecclesiastes 3 – what God and Who He is essentially as to character, quality, and what He'd done in the beginning, in the end, in the middle. Who cares? One God. The unfolding God Who has major and dominant roles. And one time the role that is major becomes subdominant. The role of the Son of man was subdominant to the Son of God for almost two thousand solid years and for a few years became dominant. Was it or wasn't it? Tell me. Do you understand what I'm saying? I hope you do. Because, the prophet's gone. You're not going to have somebody else come on the scene now and do this and do that. He told us, "*Everything under those Seven Seals would put us in a rapture. We've got it.*" {} So, now it becomes subdominant. Don't look for the big miracles \or look for healings\. Look for grace. {} Look for the Word of God, the life in It to do it. See?

67. All right. [John 1:3]

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

All creation is attributed to Him, and all creation is after His Own Rhema. In other words, there couldn't be one single solitary thing that wasn't already there in the Blueprint of God Himself. And when Satan came along and began mixing it up, and made everything go to pot, then that's when God called in, and He called it sin. And people think that the devil can create, can heal and all that stuff. They are insane.

Now watch verse 4,

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

68. Now, out of all the millions of created things, man alone is mentioned as having any relationship with God, exactly as It says in Gen 1:26-28,

(26-28) ... Let us make man in our image ... and let (him take control under My dominion. I'm giving it to him; turning it over.)

It says that to nothing else. It was not said to the beast. It was not said to the serpent. But the serpent said, "I'm going to take it over," because Satan's words were in his mouth, and Satan wanted the Kingdom.

Thus we see another principle in the becoming God Who went into an expression or conduit and showed, without Himself being seen, that He was a creator. See? He showed Himself. Now, that's in Colossians [1:16], "All things were made by Him." And the same thing in Ephesians [3:9], "God by Christ created all things."

See? This One that became flesh was already there – a complete image of God, the complete assessment of God. Anything God would pour \or instill Himself into\ would have to be poured \or instilled\ into Him \((Son)\). And anything we would get would come through Him \((Son)\). All in the family of God. So you see, the invisible becomes visible \to the end it is all to and for man from God, and the Son is always that mediator.

69. Now watch. Before He was a Creator, He was a Father. Now, you see, that's where they went haywire. They said, "God created Christ, and He \((Christ)\) created all things." Before He was a Creator, He was a Father. But before He was a Father, that factor or part of Himself was only like Rhema. It was nascent [coming into existence] or quiescent [being at rest]. It was there, but there was no projection. An unexpressed part is how you would say it ... or role. But it was there, and it was a part of God and His Godheadedness.

Now, with God as Logos from Rhema, He foreordains and predestinates the welfare of all His sons by providing all their needs, as indeed fathers should. And in bringing forth the Only-Begotten One as the forerunner and front runner for all the family of God, we see this as the example of Father and Son relationship, with the true Father Headship bringing forth in and by His Son His very Own Self. \Jesus was that expression.\

Now, that's what I'm looking at as I see the Scripture. God always in Christ. If He was in Christ reconciling the world, then that's the pattern. That to me is a principle. And I cannot find anything that will jar the principle. See?

70. Now, we go to Hebrews again ... that little phrase in there of Heb 1:3,

(3) Who being the brightness ...

Or the out-lying, or the effulgence, or that which comes forth of His glory. Which means the actual reality of the assessment of God, Who and What He is. And you know His pre-eminence, and yet you don't know It. But that's It. That's God.

(3) ...the (expressed) image of his person ...

That's the expression of His substance. \All that does not make Jesus God, but makes Him absolutely and perfectly the 'Son' of God. True Son.\

(3) ...and upholding all things by the word of his power ...

He couldn't do one thing with anything except He had the Blueprint, the Word, the Rhema, which would go into a Logos. He couldn't do anything about It.

(3) ... when he and by himself purged our sins...

That's when the One that came in, God {} Himself, (in Christ) purging. God by Himself doing all of those things.

All right. So we see here, then, this One in Heb 1:3a, Who is that which literally came forth out of God, and is the only true assessment or true revelation of God, and expresses absolutely the unseen God as to what can't be seen, but is actually the moving force of the universe.

71. Now, with that we go to Jn 14:9.

- (9) Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

He didn't say He was the Father. He said, "How in the world have you known Me? What do you know about Me anyway, that you don't know that I'm that expression; that I came out of God; that I am the Son?" He never said that He was the Father. He said that He was the Son of God.

And then they said, "Well, hey. This guy makes himself equal with God. He's got equal power. What can He do? Well, that's blasphemy. Forget it. Kill the guy. He's crazy. Sure, He's got some authority. He's got some power. But, hey, that must be the devil!"

72. Well, they said, "How do you account, then, for the things he can do what \even\ Moses did, as it were, \God also performed\ in \other\ men of God?"

Oh, they said, "Hey, hey. Come on smarten up, buddy. The devil can do those things. This is not the Son of David. No, no, no. This is the other son. This is the antichrist. Come on, man."

They just nailed it down to what they thought it was. To see even more clearly God becoming. God not evolving now, but God becoming. Changing the masks – expressing Himself in His great roles and drama, until there is a complete climax. So you see more clearly God becoming, and this becoming by the expression of Himself, which is now faceted mainly in His Son.

73. We see over here ... Let's look in some Scripture now, in 2 Corinthians. I'm losing you. I know that! But just stay with me. Some of you will get it. I'm going right according to my notes; I wrote them very carefully. 2 Corinthians ... {} I'm just trying to help you. Look, just try to keep up with me. {} 2 Cor 4:4,

- (4) In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Every single thing you look for in God, the unknown God ... I don't care what you name, you name what you call it. It isn't anywhere but in Him. In other words, "*Christ Is the Mystery of God Revealed*." What is Bro. Branham saying? God is a mystery, and it's no mystery when you look at Christ! Yet, there's a little element there.

74. Now, he is quoting Scofield. He's simply telling you, "*Your mind and your present condition cannot fully absorb the complete intimacy; but don't worry about it. Just leave it.*" Hey, look! I don't know what's in all the pills I take, but the doctor wrote on the box: this contains vitamin E, and zinc, and B, and whatever I need, and C for my immune system. I just gulp 'em down. Let's see what happens. Now, I'm not asking you to gulp anything down. And this morning I'm going straight to the prophet and the Word he gave. And if you don't take the vitamin pills, I'm sorry for you. You don't have to know everything, but we want you to know something. The Becoming God. Not an evolving God; not a changing God. A great God Who within Himself was the drama of the whole universe, and the whole existence, and of Himself. And He begets, coming forth.

Now, you can't see this God. You can't see the genetic pattern. You cannot see life. You can't see these things. \It's\ got to have a coat on it. And so He hides Himself. We'd die if we could see Him. So He puts It under a coat.

75. Now, my brother/my sister, can you not tell a rose by what you see on a plant? You say, "Well, hey. That's a rose." What kind of rose? "Well, it's this kind of rose, it's that kind of rose, it's that kind of rose. This is this kind of wheat, that kind of wheat, that kind of wheat." What are you telling me? You can't see that 'wheat'! \Impossible!\ You see the coat. And by the coat you identify \what it is\.

He said, "Can you not see the sun at night, saying, "Red at night, oh, it's going to be a lovely day. Red sky in the morning, sailors' warning." He said, "You can discern the weather and those conditions. How come then you cannot discern the times?" He said, "You're looking at me." William Branham said, "*You're looking at me.*" {}

76. Now, listen. Let's go a little further. He said, "The image of God ... the Gospel of Christ ... the Good News of Christ." Who is the image of God. Now, Bro. Branham categorically placed himself here in the Presence and said, "*You look at me. You're looking at the same thing the Jews looked at in Jesus Christ. The same thing in Moses. All of those things.*" Now listen, there was a Message or a Good News attached to it. And the people turned down the man, and the man and the Message were one. They turned it down flat; therefore, they lost out. They could not take the covering. They could not take that which was hiding the glory of God.

As Bro. Branham said, "*Moses veiled God, and God veiled Moses.*" And \if they\ had taken the Shekinah-Glory which was now literally the Living Word manifest – in other words, that same life, that same power manifested – and they'd given it back, they would have gone into Canaan's land \as\ complete conquerors. They turned down what was to get them in there, and to keep them in there. People are doing that today except those few people that are Bride.

77. Now, Col 1:15. We get the same picture.

(15) Who is the image of the invisible God...

What is he telling us? You can't see God, but you can see this. And when you see this, you've got everything you need. Listen to it. You follow me?

78. Okay, Col 3:10,

(10) And (having) put on the new man, which is renewed in knowledge, after the image of him that created him.

Now, just a minute, you can look at something and not really know it. What is that? Well, it's this here. Do you understand what I'm saying? You've still got to have somebody explain it. Renewed in knowledge according to the image. In other words, you get your knowledge of God through Jesus. You get your knowledge today through a prophet.

79. What was the image? The substance, the Shekinah which is that which came forth that hovered Israel. The Pillar of Fire. We couldn't see it. There is a picture of It. We don't need to see a Pillar of Fire. We see the man through whom God vindicated Himself and His Word. That is now the image. The knowledge of It is explained \as to its intrinsicality. That is a revelation.\

80. Where do we stand? You stand in a perfect faith. “Oh, God, I have faith, bless God, to raise the dead. I can stop a storm. I can do this.” Shut up and don’t even come near me. Don’t give me that hogwash. Off the Word a million miles. Can’t discern anything in the Word. As far as I know, I have seen the dead raised, the blind see, the deaf hear. One time I prayed for a man with a radical mastoid; no eardrum, no nothing. I knew that he would hear. He heard instantly. What does it do? Nothing. I had no Word. I was a hybrid Oneness-Trinitarian, falling away, legalistic, Calvinistic, God-knows-what. A typical prostitute, a dog. I’ll take my hair off to you guys; don’t yell so loud unless you know what you’re yelling about. I’m not trying to hurt anybody. Let’s get this straight: “Renewed in the knowledge”.

81. What was William Branham all about? Why did he tell me to stop discerning? Why did he tell me ... I said, “Bro. Branham, did the gifts fail in my life because the age \of gifts\ is over?” He said, “Yes, *the age is over.*” Why did he say, “*They’re on the shelf, as it were*”? I’m not against gifts in their proper order and all. I’m not against these things. But I’ll tell you one thing: without that knowledge of that image, you say what you want and do what you want. \ What lies behind vindication and to what purpose?\

{ } \Now here is some news about this present hour.\ The pope himself is declared by Dr. Malachi Martin, ‘91-92, we’re forty days off roughly. Are we? ... something like that. By ‘99, he’s going to be in complete control. They tell you right to your face. What is it, Manchester Guardian ... what is it? ... Stan [Zawadzski], that said the pope was retiring. One of the better papers in England. It was said also here in America; Bro. Alfons had it. The pope is ready to retire. Bro. Branham said by prophecy, “*The pope is coming out of America.*”

And the world sits there. Already the rug was pulled from under them. Kenny Goff was a good friend of mine. “Oh yes, the antichrist is Moscow ... Mmm, Mmm, yeah. They got seven hills, too. Oh yeah, the antichrist; oh yes, that’s atheism, that’s communism. \Never. Not so!\ A few people knew it was the pope and the Roman Catholic church and all the whores with her. But they never had enough brains to come out. They stood with Trinity. Isn’t that funny? The pot calling the kettle black. And Bro. Branham said, “*The closer you are the further you are.*” You say, “But he didn’t say that, Bro. Vayle!” Oh yes, he did. Because he said the greater lie in the world is ninety-nine percent truth.

82. I’m not here to fight, but I’m going to fight for what I believe. You people came to hear me; I thank you. God bless you. I love you. But nobody’s going to change my form of preaching. That was put into our constitution in Ohio. I have a control of that pulpit. I don’t care what anybody votes; it’s right there. We control it. I am going to speak this Message as I see It, vindicated by William Branham. I have my say. Nobody has to listen. Nobody. And the church doesn’t mean that much to me. I sunk a lot of money in it. It doesn’t mean anything, believe me. I can go down the road and preach. I feel better in a building that looks like an old garage than a nice looking church.

Isn’t it funny how life goes? One day I dearly wanted a nice church. Now I got it. [Sticks tongue out with noise.] Back to the chicken house; except I want some eagles. God forbid for me to have chickens, because almost [always] a weasel comes in and gets them.

83. All right, we read these verses of Scripture. We’re back over here, then. We read Hebrews, the image of Almighty God. There is a knowledge concerning this. And without the knowledge, remember, you are not renewed in your mind. And this is the mind age. And the mind age is repentance – change your mind, change your mind, change your mind, change your

mind. This fellow from New Zealand, Gizborn, how he came behind me down there in Saskatchewan ... remember, John and you boys from Saskatchewan? He came behind smarting off, "Repentance wasn't what Lee Vayle said, bless God. It's when you have that feeling." Sensual! Woman speak in tongues in his meetings. He hasn't got a clue to what this Word is about. Try to talk this Word, he bristles. Brother, {} if you think he bristled, you wait. You wait, cousin. You ain't seen nothing yet! They can't talk the Word. They hate It. They hate it. Because this is the original Gospel. They went off target two thousand years ago. Two thousand years is a long time to be off a target. {}

84. {} 2 Cor 3:16-18,

(16) Nevertheless when it shall turn to the Lord ...

What's he talking about? When Moses is read. And you don't read with your heart. You have to read with your brain. And then it has to go to your soul. Then it goes back to your spirit, and that \determines\ the whole nature of your life, whether you're a God-oriented, Word-oriented person or not.

(16) Nevertheless when it shall turn to the Lord, the vail shall be taken away.

In other words, you will now begin in the last age of the mind, through repentance, when you turn your mind to the vindicated Word, something is going to happen to you. That which is upon your mind will be taken away, and one day you'll suddenly say,

"Hey, bless God, that's as clear as water. Hallelujah, now I see it."

And I'll say, "Brother, how do you see it?"

"Bro. Vayle, I don't know and I don't care, but it struck me."

Well, you say, "Bro. Vayle, I don't think that's really Bible."

I know I'm a terrible guy at finding Scripture, but I just may be blessed of the Lord to find it. {}

85. He says here, [John 16:]

(26) (In) that day, ye shall ask in my name ...

{} I just had my finger on it. See? So it proves it's got to be your brain. Why didn't my finger say, "Hey, brain, right here!" It doesn't go by feelings. What's the Word of God got to do with my feelings? "Oh, my feelings got hurt by You, Lord." Well, He said, "Smarten up, and I'll make them good." {}

(27) For the Father himself loveth you, because ye have loved me, (you believed) that I came out from God.

(28) I came forth from (God, and then) come into the world: again, I leave the world, and go to the Father.

(29) His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

(30) Now are we sure that thou knowest all things, and needest not that any man should [ask] thee: (but) by this we believe that thou camest forth from God.

(31) And Jesus answered them (and said), Do ye now believe?

Now listen, if you read the entire context you'll say, "What's with these guys? They were dopey way back there a few days ago. They couldn't see \the truth\". [He said,] "Philip, have I been so long ..." "Well, I'm sorry, Lord. My head is full of soft dough, uncooked dough. I'm sorry." Man, I'll tell you what: just write stupid over the mirror.

86. Now, He gives him this real tough one with nothing backing it. "Now we see." If the disciples did it, you and I are going to do it. It's going to break upon you. It's got to break upon you. Believe that He is here. I don't care if He's not here in the Pillar of Fire in this building. He's with the Bride. Bro. Branham said, "*That Pillar of Fire will lead us into the Millennium.*" And if you are part of the Bride, He is here for you somewhere. He is your Head. Vindication proves It.

I've been preaching for a long, long time. I'm going to tell you: after twenty-five solid years of preaching this, I'm finally beginning to understand vindication. And I've preached it for twenty-five solid years. Don't feel bad. Just join the 'dull-bums' up here. You see what I'm trying to tell you? I hope you do.

87. Now, listen. In 2 Corinthians 3, I read [verses] 13-16. Now we're going to [verse] 18. That's it:

(16) Nevertheless when it shall turn to the Lord ...

(17) Now the Lord is that Spirit: (Now notice, "where the Lord is that Spirit" ... "The Lord said to my lord". What Lord is here? The Lord that came down with the Shout. See? The same One that brought the Word) ... there is liberty. (You're going to get loose from Babylon!)

(18) But we (all) with open face beholding as in a glass the glory of the Lord ...

Now listen, we are looking into a mirror. When you look into a mirror, you're supposed to see yourself, not somebody else. See? But you're looking in a glass, darkly. What is supposed to be in that glass as you look in? Christ! The Bible ... God in print. Now, when your mind is unobfuscated (cleared of the denominational veils and all that junk), you will begin to see the Lord in His glory, which you will see the positive truth and assessment and your relationship to Him, and it'll start to work on you to immortality. Did you get what I said? Well, I said it, and you heard what I said. So, now you know what I said.

88. Now, watch [2 Corinthians 4:]

(1) Therefore, seeing we have this ministry ...

It started with Paul, and he had it. They threw it out the door. The Bride played Eve, the prostitute. She couldn't wait for her mate. Bro. Branham said so. But there will be a \Bride\ according to Paul, vindicated by Bro. Branham – a Bride who does not sell out. She cannot be seduced. No, she can't be. Listen, I'm telling you the truth. Some one fooled us once or maybe

many times. But that time is supposed to be over. “Oh, here’s a man with greater miracles.” I remember a certain man said,

“Oh, Bro. Vayle, there’s a man there down in Brazil. He’s got the same ministry Bro. Branham has.”

I said, “Bro. Branham, your good friend, so and so, said that there’s a man in Brazil (It could have been Uruguay or Paraguay – down in South America), he’s got the same ministry.”

He said, *“Lee, forget it. He told me that nobody would have my ministry as long as I lived.”*

And Bro. Branham really ain’t dead. And I never saw two Elijahs on the scene at the same time. And I never heard of the guy anymore. What happened to Jimmy Jones? He tried his best to emulate Bro. Branham. He led a bunch of people in Guyana down there to death. How many hundreds ... seven hundred? I don’t ... who knows?

89. What am I trying to tell you? Anybody after Bro. Branham \that purports to be a revealer and leader\ is a counterfeit. I would like to ask you something, let’s get this straight: when Elijah was on the scene, and Elisha followed with double the miracles, whose name goes down in history? Not Elisha, Elijah! I’m not saying he was a counterfeit. I’m not saying that. I’m just letting you know how the Word of God works. Once you’ve got the original, I don’t care if somebody comes on the scene ... the first man having had a fourteen carat diamond, I don’t care if the next guy is dressed in diamonds. I ain’t listening. \Listen. Elisha never claimed one thing. At the river’s edge, he called on the Lord God of Elijah! That’s what I mean.\ {}

90. [2 Corinthians 4:]

(1) Therefore, seeing we have this ministry ...

It’s a ministry. \Listen to the chaff talk.\ “Now, Jesus, I’m here and I know that You are going to change me, renew me, and transfigure me like Your Word said. And I’m going to have a body just like Yours, hallelujah!”

And He says, “Yes, My son, here is Bro. Branham with his ministry.”

“Oh, I heard a strange voice just then. You know what that crazy voice said? It said that some ... Oh boy! I’m sure glad I know the difference between God and the devil.”

Now, come-on, I read you Scripture. Do you believe It? Now get with me, brother/sister, because listen, I’m telling you the truth. This is ‘Thus saith the Holy Word of God’.

(1) Therefore, seeing we have this ministry, (we faint not because we have received mercy not to faint.)

91. It is a ministry. It’s a special ministry by the Holy Ghost revealed to us in Ephesians the first chapter. It’s the Spirit of God Himself. And the Spirit of God does not mean it’s not God, another God, this, that. It simply means that God is true to His Own characteristic {} nature and is now displaying It. That’s my own definition. You better not amen it, brother. You can get [into] hot water. That’s Lee Vayle’s definition, not Bro. Branham’s. Now, you can go along with that if you want. You can do something with it or not. But I’m telling you what I believe. When the Spirit of God moves – Servatus said definitely, and Bro. Branham said – “It’s not

another spirit. It is the Spirit of that One.” But I want to ask you ... when something is created, I want to ask you a question: what spirit is it? God. When you see a healing, what spirit is it? God. When you see that Word fulfilled, what is it? God. So, therefore, my definition is correct. Spirit of God means ‘God acting according to His intrinsic nature.’ Not another God. God now moving, Rhema becoming Logos.

92. Okay, we’ll read a little further. \So, what I am saying is: there is a ministry given that is vindicated for this hour to forerun the resurrection and immortality of a standing Bride.\

- (2) But having renounced the hidden things of dishonesty (What hidden things of dishonesty? Everything that came from the original lie. What was the original lie? Changing one Word), not walking in craftiness, nor handling the word of God deceitfully (that’s the serpent); but by manifestation of the truth (in other words, an absolute vindication ... “We commend) ourselves to every man’s conscience in the sight of God.

Listen, this man says, “I’ll be responsible for you.” Holy mackerel! I got news for you people. You’re here at your own risk. Yet I’m responsible for what I tell you. William Branham said, *“I will be held \responsible\ for you.”* If that is not Christ speaking in a man, then you tell me what it is. Because Christ is responsible. God is responsible. \It is He Who loses none.\

93. Bro. Branham categorically said, *“When Adam sinned, He did not send an archangel. He did not send this \or that\ He Himself came down.”* Who’s come down today? People can’t believe It. William Branham was just a man. {} So what? {} People just can’t accept God’s way of using a man for men. Hey, listen. This has nothing to do with me. Not a thing to do with me. I just preach it. I’m not even nice doing it. I went to Bro. Branham in tears. So, what’s the difference?

- (3) But if our gospel be hid, it is hid to them that are lost:

Lost? It’s over. Chaff ... Malachi 4 ... White Throne. Leaving neither root nor branch. No more propagation. It’s gone. This generation. It’s over. Brother/sister, this is a finality that has not yet sunk in. God help us. God help us to get the sobriety of the point. And I’m going to tell you what the trouble is: it’s the American spirit. I laugh at everything. I joke at everything, or I would go crazy and blow my brains out. I make crazy jokes with my wife. Left-handed compliments – not all the time, but a lot of the time. We get sick, tired. I never saw my wife look so tired as just the other day, and I’ve known her for a long, long time. Way over fifty years. [We’ve] been married fifty-one years. I’ve known her fifty-three, fifty-four years.

We’re at the end of the trail. Now my end of the trail means I’m fatalistic. Who’s going to help me? Come-on, be nice to me. Tell me about the other side. Give me some hope. Call on the pope. Call on the bishop. Do something. You can’t do anything for me. You can’t do a thing for yourself. It’s a complete abdication of life to God.

We’re like David: “There’s one step betwixt me and death.” I saw that happen when I was just a kid. And I learned, not the hard way, but I learned the true way. A man stepped off the curb, a truck hit him. Well, if he would have just not taken that one step he’d be living. One step! And the Bible said that, “The man that ran from a bear got killed by a lion.” What are you going to do about it?

94. Okay, 1 Cor 15:49,

(49) And as we have borne the image of the earthy (as the sun will set tonight), we shall also bear the image of the heavenly (as the sun will rise tomorrow; you can't stop it).

You know, if you're really a child of God, you can't stop this thing. There's nothing you can do about it. If you get smarty-pants with God, He'll just take you off the scene. You lose rewards. Yeah, that's what \happens\. When it comes time for the 'Bema' [N.T. 968 – judgment seat], which means 'the presentation', oh, you'll get presented. But how? "Let no man take thy crown" (Rev 3:11).

[End of side One, tape Two]

... \ We all like to excuse ourselves about our ways as Christians, and \ I'm really guilty there, myself. And I blame my nerves, because I want a scapegoat. But the funny thing is, when my nerves are really bad and I go to the Word, I feel good. I preach up here, [and] I feel great. No problem with my hands. No problem ... bang the pulpit, even. Everything's great. I feel fine. {}

95. \ Let me tell you about a trial Terry had. \ {} Terry didn't tell you the whole truth the other night. He was trying to tell you what they did to him over there in Edmonton, what they wrote on the walls about him and his wife. Oh, they're nice people up there. Not just mossback, they're mountebanks! Yeah. Oh, yeah. This guy says, "Call in so and so. Call in so and so. Light the place up. Come-on, Terry!" I said, "Terry, shut up and sit down. Let me tell you what you do. You don't put one man in the pulpit. You get in your office, your study, with God and you study until the Word enflames your soul. And you get in that pulpit, and you deliver yourself and your people. He did it, and he saved his life. {} Terry, did I tell you the truth? You know why it's the truth? I did it myself. That's when it unfolded. The Presence. The Ephesians series. To understand what glory was ... to see that. To understand the present Spirit that \is\ with us.

96. One guy criticized \me\. He said I preached seventeen sermons. I said, "The guy is stupid. I preached forty-eight." They hate the fact that I'll take forty-eight hours on one of Bro. Branham's sermons. So they take forty-eight hours and nothing but junk comes out of their heads. I'm not here to fight them. I'm just telling you the truth that their method and my method are not the same. I've got no time for anything except Bro. Branham. He is the Bible today, and I take everything he said right back here; because he told us on the tape, "*Once you see this Message, that's all you'll see in the Word.*" And that's all I see. When I don't remember what he said, I find it anyway. Because the Spirit is guaranteed to bring to my mind those things he said.

97. I preached a sermon one time for about three solid hours. I thought, "Oh, God. Did I really preach it right?" On a tape I found he said in \a few words\ what I said in three hours. Pshhh! Forget it. Another time, two and a half hours he said in fifteen minutes. You should listen to Bro. Branham instead of me. I should listen to Bro. Branham instead of me. But it's more fun this way.

You bear the image of the earthy? That's your guarantee that you're going to get the heavenly. Why? You're with the Word. You're with the Word. That's the renewing that's

going to take place. That's the renewing. That is the transfiguring. That is the metamorphosis. Oh, caterpillar baby, you're going to be a butterfly. "Oh", you say, "The ugly duckling story." That's no myth. It's the truth. Caterpillar into butterfly. Squash the caterpillar. They've squashed many a caterpillar. He woke up a butterfly in heaven.

Oh, they made Paul a caterpillar. They made Peter a caterpillar. They made Jesus a caterpillar. You know what he said, "I'm a worm; I'm a caterpillar." Oh, what a butterfly He rose in resurrection day. You thought He was good when He was just in His flesh. And that was the best flesh ever. That was the real true flesh. Oh, brother/sister, that glorified body, I don't know a thing about it. Because why? I'm not in it. But I'm sure going to like it, though, if it's what I hear it is. I'm looking forward to it. I've got it, because that's my destiny. Confess it. "The word is nigh thee, even in thy mouth [Rom 10:8]."

98. Okay, Phil 3:20-21. Philippians comes before Colossians. All right, here we are:

(20) For our (citizenship) is in heaven ...

That's what I told Aaron and Ronda, yesterday. "Kid, when you sign this contract you got a contract made in heaven but executed upon earth." You better remember that. You made vows. That's what Bro. Branham said, "*Hey, you can't break those vows.*" Why? It was made in heaven. Are you going to go and come against heaven? Some of you kids sitting here think you can get married and be a couple of fools. And then bust up and then marry somebody else. Not around our church. I'd boot you out so fast your head would swim. Don't come around me with your stinkin' stuff. [Are] you a child of God? You'll marry a child of God. The Bible says there's no escape for you. Contract. {}

(20) Our (citizenship) is (from) heaven; from whence also we look for the Saviour, the Lord Jesus Christ.

(21) Who shall change our vile body ...

Now, a lot of people want to change that to what's written of the body of humiliation. But that's really true. Because we never got a body commensurate to the seed. God bypassed it temporarily. Then in His glory and goodness, He takes this body, that wasn't commensurate, and makes it more than commensurate. Because He gives it one like His Son that He went into. See? It's marvelous what God does.

99. Now:

(21) [Who shall] change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Now, listen. How is He subduing? He came down and vindicated Himself to a prophet, a vindicated Word. And it is that Word of faith that you believe that changes you. He doesn't have another method, because all things are made by the Word, and all things are maintained by the Word. \It is a living Word.\ You say, "Well, in that case, Bro. Vayle, He does it different." You are plumb stupid, brother/sister, if you are that way. Who do you think you are to think you're an exception? "Well, I don't have to have this." Why do you think eight souls made the ark, out of five billion people? I'm serious. Listen, I'm not a statistician, but neither am I some stupid, dumb bunny. I can read. I can write. Eight souls made the ark. So in the hour of separation,

there are not millions [that are] going to make it. They turned down the Word in Eden. They turned down the Word in the time of Jesus, and they killed It. They crucified It. See? The becoming God. Huh? Rhema-Logos into flesh. They crucified It. The becoming God. They can't stand God becoming. \They can't stand God coming on the scene because of how He does It.\ And the becoming is always in the context of you and me as human beings, and they hate it. So you can tell they're not human beings. They're serpent seed.

Had the princes of this world ... and remember, the whole world lies in the lap of the wicked one, and Satan owns it. Had the princes known, they would not have crucified the Lord of Glory, the assessment of God Himself. And God presenting Himself as to His essentiality in a human form. This is He. And they said, "Kill Him!"

100. What are you doing this morning \about His Presence and the Word of His Presence\? {} I could name you names of men that turned down the Presence. They knew all about It, even when Bro. Branham was alive. I can take you to a man that preached it. He's right back in Pentecost. I've got it in writing, brother/sister. I've got it on tape. {}

(21) ... whereby he is able even to subdue all things unto himself.

Paul tells us the same thing in 2 Corinthians: when the veil is removed. When you \rid\ your minds from your creeds and your dogmas ... those veils; open up your minds, the Spirit of God, the Lord being here, by His Holy Spirit. And it is a ministry of a Gospel. Paul's Gospel \ and\ William Branham's Message \are\ one and the same.

101. Now, in Paul's day It was the Cornerstone. Today It is the Capstone. Do you understand what I'm saying? It's the same God, the same body, the same everything; but It's positioned differently. The Cornerstone is the Capstone in a different position. The same Pillar of Fire that brought the Word is here revealing It. The Flange is the Neck.

I never knew that Bro. Branham had used the term of the 'neck' until Dr. Kash found it. A few years ago you, that knew me and heard my tapes, \heard me say\, "Dr. Branham, a chiropractor, came on the scene. He began to adjust the Bride's neck, and she screamed out. She wouldn't take It. Because the Neck is the Flange. Doc gave me quotes. I laid them aside and forgot them. Get them, Tom, and give them to Jack. He'll spread them around. And send them to me when you get them. Doc's got several quotes.

See? Because there's where the true energy comes from the Head. And remember, when the Head came out of the grave, the body had to follow. So, when there is a Capstone now to cap the whole thing, the body has got to come out of the grave. What's the grave? Babylon. The second death. \That is now – spiritual. Later it is physical.\ {}

102. Now, listen. We read over here in 2 Cor 4:4, it says:

(4) In whom the god of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Now, what is this image? That image {} (absolutely the essentiality of God) is what we're looking at. What is the essentiality of God in this hour to you and me? Because that's what we've got to see. He is not here in person. So, He is here in His Spirit manifesting and convincing through the vindicated prophet that this is that Gospel. That's what it is,

brother/sister. That's what it is. I don't care what you call it. I will tell you what it is. Now, over here in Colossians, again. See, going back and forth ... the 15th verse [Colossians 1:]

(15) Who is the image of the invisible God, the firstborn of every creature;

He's that Only-begotten One in Whom are all, Who is here. And the third and the tenth verse ... and again, it mentions the image, and right on down through the line. You can see it. This is God becoming. And that becoming is through Jesus Christ down to the very age in which we are living, until as I have said, "We are in the very end-time, when the Spirit of God is in our midst according to Ephesians, the fourth chapter, with the Spirit of God revealing God to us. And we are in for our change."

103. So, we hopefully are seeing the becoming God as 'Ever-revealing-Himself God'. The becoming God simply means 'the Ever-revealing-Himself God'. He is not revealing somebody else. He wasn't revealing Jesus Christ. He was revealing Himself through Jesus Christ. So, as Jesus said, "The Father can only be revealed by Me." And He said, "Furthermore, only the Father can reveal Me." You're stuck with God revealing Himself through some channel somehow. \And this is explicitly Eph 1:17-20 with vindication.\

Now, the thing is, we need the revelation. Without it coming upon us, there's going to be no change. We've got to see Him as He is to get our change. Everybody's got it backwards. They say, "Oh, I'm going to get changed and see Him." The Bible denies it. It says you've got to see Him to get your change. That's simple. And only a handful of us see it, in all the world. Everybody else says, "Millions now living are never going to die. Praise God! Hallelujah! We're going to see Him. Hallelujah!"

104. If you don't see Him now, you won't see Him then. That's Bible! \That's Matthew 25.\ I'm not trying to get my own gospel. Hey, listen: how would I get my own gospel? My God, I can't even get healing out of an aspirin bottle anymore. I go into a store (and I'm getting as bad as my wife) ... I go in one door, and I'm sure that's the door, and it's four doors down the road. And I get in the parking lot, and I can't find the car. Couldn't fight my way out of a wet paper bag. How am I supposed to have a gospel? They've got literally millions of people, "Oh, I got this, I got that." And pervert the Scripture. I'm going to tell you, I may not have anything of myself – and I hope to God I don't – but, if I got one little spark from Him, that's going to take me through, because God never fails Himself. \But it has to be Rhema or it's not Logos.

105. Listen! So, we hope we are seeing the becoming God as the 'Ever-revealing-Himself God', but always substantially to His Own whose headship is in Jesus Christ (and Christ's headship is God; Christ expressing His Father completely), and we, in turn, expressing Him as completely with our infirmities as we can (which are under the blood), until we become the whole expression \as purposed by God for us.\

Then, you tell me when we're not glorified, we won't express Him perfectly? We will be **in** His glory, and in His glory shine. We will be the assessment of God. Jesus was the assessment of God when He was upon earth. They said,

"Who is that miscreant? That illegitimate bird that can do a few miracles."

"Oh," they said, "Who is this William Branham? He got carried away because he had a great ministry. Stupid Kentucky hillbilly. Doesn't believe the Trinity; this, that."

Any jackass can talk. Talk is not cheap. Every word you're going to give account for. When this sermon gets dissected by God, I'll get whipped over the head for some of the stuff I've thrown in here. But not for one word of truth. Now, He'll forgive me, but I shouldn't smart off, and I hope I'm not.

Thus, when Bro. Branham said, "*Headship is here*", he literally meant God, Elohim, Jehovah is here, by means of a Logos, to fulfill the Rhema-Logos of God. He sent Logos to fulfill Rhema. How can God manifest anything but what's in God? \Impossible.\ You know something? A man doesn't tell a lie and make him a liar. He lies because he is a liar. Bro. Branham said, "*Shaped in iniquity; formed and shaped in iniquity, coming into the world speaking lies.*"

106. Now, what is the Rhema? It is essentially the omniscient, omnipotent, unknown God Who will become Logos. Rhema is the "Allness" of God translated, or tabulated rather, for action. Rhema is the Almighty God tabulated on a floppy disk. Do you follow me? Now, they put the floppy disk into the computer, and they press a button, and all the machinery and all the patterns of all the cloth begin to come out. I've cut Him down now to an understanding mechanically. That is the Rhema. The minute you press the button, that means the power and life that is there to produce Rhema, because It is God's time now to go into action, becomes active, and watch It come out. Where are we on the floppy disk? Rev 10:7 and Rev 22:10. I won't read it. I just said it.

107. What is Rhema? It is essentially the omniscient, omnipotent, unknown God, Who will become what is already blueprinted within Him – come into action and [...?...]

"Oh," they say on judgment day, "Did we not cast out devils? Did we not do this? Did we not bring God into manifestation? Did we not bring His Word into manifestation in this particular instance? Did we not bring God on the scene?" "Get out of here! I never knew you." Gifts are pretty tricky. You better have someone by the door. And Bro. Branham said, "*Don't have those gifts unless a man's got discernment standing by the door.*"

know a man said, "Well," he said, "Bro. Branham said I've got perfect discernment of spirits." Then why didn't he stand at the door and watch people go in and have the gifts in operation? Good question, hey Ray [Miles]? We both know who I'm talking about. Strange, let me tell you again. Read my notes.

108. {} [Bro. Vayle has rewritten this entire paragraph] \Thus Logos is Rhema brought forth. But even then, of what advantage is It to us even when we see It, unless It can be declared and made perfectly clear to us as to what It is and what Its purpose is to us – where It all fits in? Manifestation must always be explained lest one run with his own ideas or intents. But when our attention is caught and our minds are directed to the Word (Bible-Rhema), and we receive the declaration or explanation of the prophet, we now possess revelation and that is Truth, Reality, Amen. If Bro. Branham had not taken us to the Holy Scripture from where the nascent, quiescent spirit moved and placed it for our day, we would have been left to our judgments and ended up with a true anointing and a false revelation like those who at the end-time prophesy, heal the sick and cast out devils, yet they themselves are rejected, even as Judas, who became the incarnation of Satan. These people are of Deuteronomy 13, not 18. Deuteronomy 13 will head up into the pope who makes himself the vicar of Christ but is antichrist. William Branham came and declared it all making Logos and Rhema one and we able to receive it and walk in the Light.\

So, Logos must go back to Rhema, because Logos without perfect Rhema – you’d better watch it. Judas raised the dead, healed the sick, cast out devils. And he was the habitation of the monster himself. See? Well, you can read it yourself. Rev 3:14. Well, you know that is ... what it says. Let’s go back. You still with me? Well, you’re not, but it’s all right. I’ve got to make a tape. You know I like to tease you a bit to relax you.

109. All right [Rev] 3:14,

(14) ... unto the (messenger) of the church which is (at Laodicea) write...

Now, notice: “Unto the messenger of the church which is in Laodicea ...”. That’s William Branham, and we’re the church in Laodicea. But we’re not Laodicean, we’re just a church in there. And, of course, we’ve been affected and infected by all their crud out there.

(15) I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. (Get out of here. Now remember, heat lost is heat gained. How much heat does an iceberg take on? It just makes it watery. That’s all.)

(16) ... because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

(17) Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: (just like Cain was when he turned down the peace offering, sacrifice. He didn’t know it.)

(18) I counsel thee to buy of me gold tried in the fire ...

That’s the condition of the church. They’re wretched, miserable, naked, blind. That’s the hour of the last manifestation of God. The last Logos of God coming to the Bride.

110. All right now, what is that all about? I read it to you. Revelation (I talked about it) ... Rev 10:7. And it said:

(7) But in the days of the voice of the seventh angel (messenger), when he shall begin to sound, the mystery of God (that’s the mystery of the Gospel of Jesus Christ as has been declared by the prophets ... “is) finished ...

In other words, there is a Gospel, and It’s all over. So, Paul’s Gospel has got to come back in Its perfected form. Because the form though perfect in the sense of the Logos could not come ... rather the Rhema ... could not come into the Logos. The Logos of Apostle Paul’s doctrine is “there is a resurrection.” If you take that away, you’ve taken it all away. I don’t even need Christ, if there’s no resurrection. Do you realize that’s what he said? {} Paul said, “If [in] this life only we have hope in Christ and there’s no resurrection, I am just a miserable, miserable, miserable.”

\Some say, “Oh, hallelujah! I’ve got Jesus. Oh, hallelujah, I feel good! [said sarcastically].” If there’s no resurrection, what [are] you feeling good about? “Oh, I feel good! Hallelujah!” If there isn’t any resurrection, why are you feeling good? Do you see what I’m

saying? I'm telling you the truth. Paul said, "I missed it. Wonder if I can get drunk? Eat, drink, and be merry. I'm dead, dead, dead like a dog, \if there's no resurrection.\" He never had one good thing to say about Christ. You say, "Well, he's talking about Christ's resurrection." I don't believe he is. He's talking about his resurrection. Because the people said the resurrection is over. They said, "Now I missed it." Oh, phooey on that!

111. Do you realize when Bro. Branham saw that group they wanted to come back. But you say, "Oh my, I wish I could get out of here. And I wouldn't come back." You see, you missed the whole point. You haven't got the true Spirit of God teaching you. "I \must\ want to come back. I \must\ want to come back. I want to ... I am going to come back. I'm going to come back. Hey man, I'm taking over. You watch my smoke when I take over." See? Christians don't talk that way. Abraham didn't have hope in this life. It was in the resurrection. Because God did not give him one place where his foot trod on when he was alive. So now you take that home and think about it. Now, what are you going to do? We've got to come back. You are meant to come back. "My Lord, would You please just bypass Your plan for me?" {} You know something? If He'd allow you to watch it, and let you miss it because you are a little bit stupid, you would smarten up in a hurry. "Oh, God! What \have\ I missed?"

112. Now listen, I know you can't perceive It. I cannot either. But listen to It; believe It. It'll break upon our minds eventually when the season comes. Just believe the Word. That's all I'm saying. Just to disabuse your minds and what is in there. Just take what Paul said, "If there is no resurrection, I am of all men most miserable. There's no use. I've been conned and struck down for nothing. [I've] gone to the desert for nothing. Almost eaten by lions for nothing. Just misery, misery, misery!" You say, "But, Bro. Paul, couldn't you just? ... couldn't ?" No, Bro. Paul just couldn't.

You see what I'm trying to get across to you? Vindication and fatality. Vessels prepared by God, period! Unto honor, period! And you'll got the way He said you'll go; you'll come the way He said you'll come. \Don't add or take one word! Now, I'm telling you the truth. I'm not lying to you. There's no point in lying, brother/sister. That would be stupid to lie. What would I gain by lying? Come-on ... absolutely nothing to gain by lying.

113. Listen, the mystery of God \must\ be finished at the end-time. The Gospel run its course when the Seals are opened. When the Seals are open, don't try to close them, because the Branhamites are closing them. They said the Seventh Seal is not open. Then, if the Seventh Seal is on the book, then tell me, how is the book open? What they don't understand, the portion not known, is that which is the personal coming of Jesus Christ in flesh. Because the Seventh Seal is Rev 10:1-7: God Himself coming down with the open Book and the prophet standing there revealing all the contents and mysteries of the seven-sealed Book. And the seals according to the Scripture are ripped off!

So, they misunderstand what Bro. Branham is saying. They won't put it together, because they want their own theology. I saw that before he died, when I wrote the book; everybody knew I was wrong. "Oh, Bro. Vayle has not said what Bro. Branham said." They didn't know what he said. They still don't know. Now, you might not like this kind of talk, but I'm going to stand right here and just say it anyway. {}

114. Now, let's go a little further. Rev 22:10:

- (10) And he said ... Seal not the sayings of the prophecy of this book:
for the time is at hand.

Well, It's already been sealed. So therefore, at this point It's unsealed. It's unsealed by the man in Rev 10:7. And at that time It says:

- (11) He that is unjust (is) unjust still.

The die has been cast. There is no use praying. There is no use pleading. You are straight to the White Throne. Gone, gone, gone. Come, come, come. It's over at the time of the Seals. [Neither] root nor branch.

Am I preaching a hard Gospel? Something you can't take? If you can't take It, it's not my fault. It's not God's fault. It's not the prophet's fault. It's the devil's fault, and you're listening to somebody outside of God. And I don't say, "Listen to Lee Vayle, you listen to God." I'm not saying that. I'm just telling you what the prophet said. I'm telling you what's in the Word here. It says, at that time when the Book cannot be closed, because It has been opened for the last time. The angel distinctly said to Daniel, "Close It until the last time." So this Book here cannot say anything different. And so when It was closed to the prophet, the scribe at that time (which was John, who was a scribe with perfect recall of the vision), he was told to close It. But the Book sometime has to be open. And when it is open, you'll never close It. But It will close you. There will be no more theology coming out of it.

- (11) [Paraphrased:] He [that is] unjust is unjust still. He [that is] filthy is filthy still. He [that] is righteous is righteous still. He [that is] holy is holy still.

115. Now, notice:

- (12) And behold, I come quickly ...

This is the separation of Matthew 24 by the Word. They're separated. Soon will come the separation in Luke 17, which is by the Rapture. See? All right, now:

- (12) And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

- (13) I am Alpha and Omega, the beginning and the end, the first and the last. (Now, He said what you saw at the first is now at the last. "I am He.")

Now, watch:

- (14) Blessed are they that (wash their robes) ...

Where they got that word in there, you know, "that do His commandments", is more than I know. Somebody just blew it. You see, it was the theologian [who] tried to make the Word of God express the way he \wanted\ it. There's the fellow over there in Holland. Man, was he a shock and a surprise. He said, "Well you see, Bro. Vayle, our people over here would not ever believe that hell wasn't eternal. So I had to fix it up and make Bro. Branham say something else." Yeah, he was going to fix his way sort of making a net. You got a net with all kinds of

holes in it, you ain't going to catch fish, you idiot. I should maybe take that back. I maybe degrade the idiot. There's something wrong somewhere.

(14) ... they that (wash their robes), that they may have (the) right to the tree of life ...

116. Now notice, the right to the Tree of Life that Adam and Eve forfeited, we are allowed to get. That's the immortality of the saints, which is a thousand years before the gates of the City. Can't you see, it's all over – White Throne, everything else?

Now, if we really see what I'm saying, we will rejoice with joy unspeakable, and our meetings could be filled with loud praises to rend the roof. Not some hollow yelling as they did in Bro. Branham's day, because they knew he had reality. And they were shouting their own understanding. But I mean welling from the depths of an understanding in our hearts. "Oh God, I stand in Your presence, amazed, and know truth, and I'm a part of it." That's what you're looking at, brother/sister. I don't mind people shouting. I don't want yelling around me when I'm preaching and teaching. [They're bothering] somebody else. They did it to Bro. Branham all the time.

117. It was funny. Billy Paul tells me a story of a certain man. He always yelled and screamed, "Amen", and screamed and nobody could hear anything. One day a little woman sat in front of him, and she was yelling, "Amen", and screaming, and he couldn't hear. He grabbed her purse and went 'boing!' He hit her on the head. She fell between the seats. She never yelled anymore around him. I don't mind shouting in the right place and all. Look, we're human. We're supposed to praise God. \Let\ everything that hath breath praise the Lord. But you know, I'm looking for that day when that sweet spirit of something comes amongst us and the sick are healed, and we praise God with something [we've] never known before.

118. It's like Bro. Branham said, "*That new name.*" I don't understand the first thing about it. [I] heard three tapes a fellow preached. I don't know what he said. I don't think he knew what he said. Nobody else ever knew what he said. Because, do you know what Bro. Branham said? I wrote what Bro. Branham said.

I said, "Bro. Branham, I wrote what you said about the new name." And I said, "I've researched everything I could find, like you asked me to research. And I've done everything and come up with nothing but what you said. Now, I tell you what. Tell me more."

He said, "*Well, you said it exactly right. That's it.*"

I said, "Bro. Branham, I haven't said anything."

He said, "*If you said any more, it would be wrong, and they'd run with it. If you said any less, it wouldn't be enough. It's just right.*"

Do you know what he said about that new name (made me think about it)? Not in the new name explicitly, as though you're going to know something. He sort of hinted by dreams and visions he had. But he said, "*People yell and scream in the Name of Jesus right now, and it doesn't get anything.*" Does the new name mean 'His name and the understanding which it is'? And it's new. You know, one day God said to Moses, He said, "By my name, Jehovah, I have not been known." That wasn't true. He revealed His name, Jehovah, to Abraham. But in that day, it was only Abraham knew about It. And now He's telling all the people through Moses, the

prophet. Now William Branham, he's the only one who knew the truth. He tells us. Now we know. See all these things are so vitally necessary.

119. Okay. Headship is returned. Thus, when Bro. Branham said, "*Headship is here,*" he meant literally Elohim, Jehovah. In other words, The Rhema, God Himself, right down the line. So now, it is not what you believe about Logos or any manifestation of God, even as in Rom 1:20. Now watch, in Rom 1:20, they understood there was a God by creation. That's not enough. William Branham never came on the scene to vindicate a bunch of Pentecostals [that] have the Holy Ghost because he cast out devils and did signs and wonders and miracles. He didn't come on the scene to say, "Oh, there's a God that lives, hallelujah!. I can prove it!" He came to reveal Him. He said, "*My ministry is to declare that He is here.*" Well, Who is here? What about Him? What's He doing? Hey, where do I come in the picture? He told us every single thing. Everything we need to put us in the Rapture. Everything we needed.

120. Now listen. You cannot take any manifestation of itself and put your own interpretation on it. You have got to listen to the man who brought the manifestation. When He appeared to Moses, God manifested Himself and declared Himself, and He said,

"Now you go down and tell them"

And Moses said, "Hey, hey, hey! Hold it! Hold it! Hold it!" He said, "Do you think I'm going to go down there and tell them I saw a Pillar of Fire, and You spoke to me? They'll say, 'Phooey on You!'"

Well, He said, "I'll give you a couple of signs."

He said, "That's better."

In other words, he had to go down there, not only knowing God Himself, but he had to be in a position whereby God identified him so that he was absolutely irrevocably, one hundred percent, no way about it, the voice of God to the people.

121. Now, when that became a reality, from that time on death ruled – not life. That's right. Death ruled – not life. Because the sword hung right there. If you reject It, you're all dead. So when you look at what happened, you're not looking at life as you think. You're looking at death. Because how many people are going to be standing here and all the rest left? Five hundred standing here to be caught in the rapture and six billion people die. So, the Word of God is a sword of death to those who do not believe. Now, how can you believe unless you are told how and what to believe? As Bro. Branham said, "*You cannot really serve and worship God until you come by a prophet.*"

Oh, the denominations hate that. The pope stands up and he says, "Well, our church tells you" Oh yeah, your church tells you how to go to hell, too. Kill sixty million Protestants at one time. Sixty thousand Protestants at one little time. Call yourself of God. Don't give me that stuff, Catholic church. You better read your history and find out just what you are. And you Protestant prostitutes, you better find out where you came from and where you're going. Well, if I've got to die for it, I hope I say plenty to die for. I don't know.

122. You cannot tell simply by Logos manifesting. There must be a declaration. But the man that declares It must be vindicated. You'll find that to be the record. Even as in healing the sick,

raising the dead, casting out devils, divining the future. But when Logos comes, does it declare the Rhema? And that by vindication?

Now, these guys run around the country and they take Bro. Branham's vindication to say opposite to Bro. Branham. And they've got the nerve to tell [that] Bro. Branham [is] wrong. There's a guy over there in Europe who has got his doctorate from Oxford University writing on the oneness of the Godhead. And he said, "Bro. Branham made seventeen mistakes in one place." Well, I have an idea that his parents made a mistake, if you want to know the truth. That's not to be exactly facetious. Because birth control is in the Bible, and properly understood, there wouldn't be all of these around here we see. Remember, part of that tribulation coming upon Eve was what she did and multiplied conception was the thing. So you can do what you want with what was just said. If it's a mystery to you, it's a mystery to you. I'm sorry.

Now, we were getting down to the nub of it all, finally. Here is Moses. The purpose of God is now to become; so, he's meeting God, so the Word can come forth. Here is Moses and the people – vindicated. Here is the Word of God that said, "Listen, when a man comes on the scene with **THUS SAITH THE LORD** and the thing come to pass, you listen to him because that's the Word of God."

123. Now you come to Jesus Christ himself; not Jesus, but the prophets in Heb 1:1. God was in the prophets absolutely revealing the Word. Over here in John we go to the tenth chapter and verses (I don't have to read them all, maybe) 32-39. And he's talking here and he said [John 10]:

(32) Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

(33) The Jews (said), For a good work we (do not stone you); but for blasphemy ... being a man, (you make yourself) God.

(34) Jesus (said), Is it not written in your law, I said, Ye are gods?

(35) If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

Now, He said, "God cannot fail to do what He said. I am that ..." Now listen, He is saying, "I am that prophet. But what you don't know is that I am the literal Son of God. Now, the ministry that I have vindicates Me that you know I cannot tell you [a] lie, and you've got to believe me. I am not only that prophet Messiah, I am literally that Son of God. 'For the Lord said, Sit thou on My right hand. For this day have I begotten thee ... and thou art a Son.'" And so on. Now, you see, they wouldn't listen.

(35) If he called them gods, unto whom the word of God came, and the scripture cannot be broken; (That's Eccl 3:15 and so on.)

(36) Say ye of him, whom the Father hath sanctified (that's set aside and proven), and sent into the world, Thou blasphemest; because I said, I am the Son of God?

124. "Now, if you can accept a prophet with **THUS SAITH THE LORD** vindicating himself (or God vindicating that he is that person), identifying Himself, then why cannot I identify myself

and show you by the same infallible proof that I am that One?" Well, that's what He told them. Now, he said:

(37) If I do not the works of my Father, believe me not. (If I don't fulfill Deuteronomy 18)

(38) But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him.

(39) Therefore they sought again to take him: but he escaped ...

Now, you see? They would not take the declared revelation of the Logos. They said, "Rhema, Rhema, Rhema, Rhema, Rhema." They had their own lovely interpretation. Now, Logos ... The Rhema becomes Logos. He stands out there and He said, "Now this Rhema am I, over in Luke 4." In Luke 4 He identified Himself, see, as the anointed One. They said, "Hold it. \Not by any means are you Messiah.\"

Bro. Branham identified himself, went right back to the Word, and they said, "No \way\." They would not take it because that is exactly \Scriptural\ history, and you will never, never, never, never, never change history. Now, here is William Branham of this hour. Here, then, is the becoming God. God always Logos to His Rhema. And always Rhema perfectly defined by Logos, or forget it.

125. Now, I ask a question: when was Rhema not crucified? Jn 10:33.

(33) The Jews answered (and said), For a good work we (do not stone thee), but for blasphemy; and because that thou, being a man, makest thyself God.

That's exactly what the Bible taught. That's exactly what the Bible said. The Rhema said It. The Rhema blueprint which is actually God, in His Own principles, essentiality, and His Own destiny, now begins to come forth. "A virgin shall bear a child." Told where He'd be born. Told all about Him, and when the Logos is there, the Logos now has to go back to the Word and explain exactly what Rhema is in the position of Logos. And that's when they say, "Listen boy, get out of here."

If William Branham had \only\ opened his mouth and said, "Oh, my brother/sister denominations; oh, you great Pentecostals; oh, you great Trinity." No! The minute the identification came and the Rhema took Its actual position by reason of Logos, proving the essentiality and the dynamism and purposes and the fullness of God, they said, "Step out of the way, boy. We'll get you and everybody like you." \Because he had to condemn them.\

126. I want to ask you a question: where did that come from? It came from the devil. Who are these men representing? They're representing the devil. Can you think for one minute there's going to be a great church at the end-time and multitudes, when the Bible says, "as the days of Noah"? When the poor old boy that came out \of Sodom\ had two incestuous daughters, and they lived in a homosexual region, and they were like dumb bunny, ignorant, idol worshippers almost. And only three made it. In the days of Noah, just a little family made it. Come-on. Logos. Logos at that time was two angels going down there. In other words, they were the appointed Word of the hour, and it took angels to do it. Because that's what it's supposed to be. Whereas God manifested Himself back there to Abraham and Sarah in the tent.

127. Now, we could read also in Jn 8:37-48, but you know that's when Jesus said, "There's no place in you for My Words; you're not going to make it."

Now, go back to Eden. In Eden, Logos, Rhema-Logos was crucified. They turned down every evidence and manifestation of God, and the devil took over the kingdom. Now \in this day\ ... in Hebrews 6, It says they crucify to themselves the Son of God afresh at the end-time. Now, let's go to Hebrews 6. Bro. Branham said this; I didn't. So, you know, I'm just being a parrot. This is what God showed him in the cave. {} Now It says here, "We're going to go to perfection if God will permit." And God didn't permit. Perfection could not come, which means absolute conclusion, the finishing, the polishing, the end of it. Take you right to White Throne \and then on to the New Jerusalem\.

[End of side Two, tape Two]

128. Now, it says right here in this Word; He said, "God wouldn't permit it." \ – to go on to the conclusion\ [Hebrews 6]

- (4) For it is impossible for those who were once (for all) enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
- (5) And have tasted the good word of God, and the powers (and authority) of the world to come,

I've told you time after time that this Message is getting us ready to go into the Millennium. Without this Message, we would not be ready to go to the Millennium. You say, "Well, I don't believe that, Bro. Vayle." Well, you believe what you jolly well want to believe. I'm just showing it to you. Why would you taste it, if you didn't need it? [It'd] be like Bro. Branham's mother, give you a big shot of castor oil just as a preventive medicine.

No. Moses said this Word is what's going to make you shine over there. How do you start to shine? Right now, by the veils of denomination ripped off your minds, and you go to the pure Word of God whether you see It \or not\. Whether you can see it, whether you understand it, this is what the prophet was vindicated for. This is it; God help me. And if I never get It, I'll never turn from It. Listen, I don't understand the weaving back and forth of God like Bro. Branham, but do you think I'm going to dump It? Don't be ridiculous. I'm not going to dump It. I get sort of nervous at times, but I'm not going to dump It. No, why would I dump It? Where would I go?

129. Okay, listen. Once for all, "they taste the power of the world to come." In other words, Bro. Branham stood there, with God in him, creating, raising dead, every single thing. He told us, like Einstein, "*If we used our faith, linked with the faith of God, \we could\ literally create worlds, as it were.*" In other words, this oneness coming with God, united by the Word, more and more of the Logos, more and more we're becoming a Logos, of that little bit of Word that's in us. Because if He's Word, then we are Word. What comes out of Word? Word. What comes out of cats? Cats. See? What comes out of God's Spirit? More God's Spirit. What comes out of God? Children of God. What comes out of Word? Word. You see what I'm trying to tell you? The whole thing is Word. You can't add or take from It. \And as the Rhema became Logos for us in this hour, we are becoming more true Word.

130. Now, he says right here, “You taste that power of the world to come, now, having fallen away, they crucify to themselves the Son of God afresh.” Tell me when they never crucified the Word. Tell me when they never crucified the becoming God. They crucified Him in the Garden. They turned Him down. They crucified Him when Abel was there with Cain. Cain crucified Him. The crucified Word. And you go down the road, down the road, every place you will see when Rhema-Logos is on the scene a crucifixion takes place. And at the end-time, they crucify to themselves the Son of God afresh. They love the manifestation of the Son of man. But when it comes to the Son of God revealing the things of God, they kill Him. And then say, “I’m going in on the Son of Man ministry, bless God. I’ve cast out devils. I’ve done this, and I’ve done that. Hallelujah.” {} {} {} {}

I have one Message, brother\sister – the testimony to Jesus Christ is all I have; and to talk about His Prophet, and to take it all back to the Word. You expect something else? You expect something else of yourself. Don’t expect it of me. I expect nothing of you. You do what you want.

131. Now, listen. God became. Strong statements of how Jesus and God were one. Not Jesus. God. Not His own father; but a conduit, a Logos. God became in this age the Logos. His picture was taken – His proof of manifestation before our eyes that Jesus is risen from the dead and is now doing in the spirit what He did once in his body; proving He is that One Who is the Son of man, but now the Son of God manifesting Himself in that particular order.

But they did esteem Him not. And once more the Rhema vindicated must die by crucifixion. And those who fail to see and hear will die this second death, which is already started in Mal 4:1, where Bro. Branham said, “... *burns like an oven, leaving neither root nor branch.*” And here by the vindicated ministry of 2 Cor 3:18, which I read to you until chapter 4, are changing our temporary Logos bodies into the true Logos bodies around the Rhema of original Word in our soul – given to our souls, living in our souls – until It moves into a life, as It says over in 1 John: “In Him was life. And the life was the light of men.”

132. [It’s] telling you absolutely that God had within Himself the ability to come forth into a manifestation. And that manifestation was not in nature alone, because nature cannot speak and tell the truth. But it would come into a man and through men that light in order that men by that Logos (which was the manifestation, the vindication, God showing Himself, bringing his Word) men would have light. Now the light that came to all men ... anybody can see there’s a God. But to identify and know God takes a declaration from somebody that’s vindicated that he knows that he knows that he knows. And we know that he knows that he knows; and we say, “We’re with you, brother.” \1 John 1\

133. How many stood with Jesus at the cross? Nobody. One little woman maybe did her best. Even the one who leaned upon his breast and bragged about it stood at a convenient distance. Bro. Branham talked about wrapping himself in the robes of righteousness. And I want to wrap myself in the robes of his vindicated Word, and that will be all right for me. That’s all right for me. Washing every garment I got through the blood, rather, more particularly, the life that’s in the Word. The blood was shed once and for all. Try to pick it off the ground; wherever it is, I don’t know, that’s God’s business. But I tell you one thing: the Life is here today. And the Word that we preach from Bro. Branham has got to come into manifestation. It will be a true Logos, and that’s going to be in you and me. \Manifested sons. Amen.\

Just think, Rhema, the quiescent, are dormant, unevoked, unmasked seed-word lies in the ground, our bodies. Then the Holy Spirit touches it. It wakes. It awakens to the role of the hour. And today the baptism is unto immortality, in a few, because she's a little number – end-time Bride.

134. Now, Rhema is Logos coming into the ultimate of a body just like His. You see, that's the ultimate. Now, I know people ... There again, we have this crazy indifference to the things of God. This dull stupor that invades us. You say, "Well, what is that body bit?" That's the ultimate of God. People are going to leave this earth dying. They think, "Oh, there's some big plan God's got over there." He's already told you His big plan. That's what happened to Bro. Branham's ministry. He laid it all out. They said, "Oh, Bro. Branham, there's got to be something more." Ain't no more! Whatever Bro. Branham does when he comes back, that's fine by me. That's another period. That's resurrection hour. What's going on today? Talked to Sister Meda ... "Bro. Vayle," she said, "They talk about Bro. Bill coming back." She said, "No doubt (she said), but it's not going to do them any good." Pretty astute woman. Pretty astute.

135. What's it going to do? What's the Word ever done? Anytime Logos is on the scene, what's it do? It divides, brother/sister. And those who hope the greatest are usually those who are the wrongest. They that talk the most will be silenced. The little few that God ever shows Himself to ... William Branham will be back. You bet he will be back. Will he show himself to me? I hope so, I hope so. How will he come? Any way God wants him. What will he do? Anything God wants – and better than ever. No problem. But I don't have a revelation. I don't have a Scripture. All I know is that when Jesus came back, he told them the things concerning the Kingdom; he did wonderful things. Will Bro. Branham do it? If it's parallel exactly to Christ, he will do it. I don't know what the score is. Hey, when you come back, you live, breathe, you eat, you drink. "*Jesus ate a fish sandwich*," Bro. Branham said. He ought to know; he's a prophet. Give me a resurrected body. It'll eat a fish sandwich. Why not? If he likes a fish sandwich, great. Why not have two fish sandwiches. See what I mean? Always looking back, always looking forward, trying to figure things out ...

136. What's going on today, brother/sister? See? I hope you don't leave here confused. I'll tell you what's going on. If you are a true, Bride-child of God, the life that's in this Word, that you're piling Word upon Word into yourselves, into your soul, into your spirit, mind, all coming down by the mind, given by William Branham, in spite of yourself, because you can't do it anyway, that life is going to make you immortal. If you are one of His, and that is that hour ... I could die, because I'm old enough to die, but a lot of you kids, you might die quicker, because my genes are tough. You were born in a cesspool of filth upon this earth. When I was born, we had good food, fresh air, good earth and good water. You had nothing but chemicals – poison – literal manure. Bro. Branham said that, "*If the body is mush, then the brain is mush*." I could outlive you. My wife and I are much stronger than our children. God pity our granddaughter and our great-grandkids; there's nothing but mush. So what about it? You got one hope – that's the Word. I will invite you to Christ. He is the Word. I've been preaching an invitation, for what? The last two hours? {}

137. All right, He may be quiescent, but He's coming into strong relief – the role change. God is changing us because of our roles until we reach the very ultimate which is in this hour. Becoming from the original and predestinated thought to the full manifestation of what lay dormant within us. And now here we stand in His Presence. And as it says, so are we "when Christ, Who is our life shall appear, we shall appear with Him in glory." In other words, the full

assessment, complete, nothing lacking. Not everything you thought about God, but everything God thought about Himself and included us, we will appear. Now, I like that a whole lot better. I got a lot of crazy ideas. I wouldn't qualify. "When Christ, our life, shall appear, we shall all appear in glory" – the full assessment of God in this hour we have become, according to the Prophet of God.

138. See, I stuck you right there, didn't I? Can you take the fact that you are, have become? Look at it. If I have a chicken and a rooster, a hen and a rooster, and they're a special breed (completely stabilized, that they'll produce exactly that strain), I have no problem counting my chickens before they're hatched as to what chickens they will be. Then, why do we have any problem with us chickens as far as their hatching is concerned? If the strain is there, if the life is there, the chicken is there. Now, I think you'll like better if I say 'eagles' ... if there's a mama golden eagle and a papa golden eagle. Now she had to come from his life, because that's what God did with man on earth. So we're going to have the same thing, because the life is in the male. But she has the exact complementary substance that he has that's going to produce the \ body from the\ life. Now it's mating time. Do you think there's not going to be little golden eagles? If Christ, the Word, has come to a Word-Bride, aren't there going to be a lot of little immortal eagle Word-Brides taking off? See, what do we want? Will somebody please start a hurricane so I can stop it? What if I stopped the hurricane and I'm a million miles off the Word? And you all fall for me? Question: How much eagle is eagle? How much Bride is Bride? See the picture?

God became ... right down here to flesh. He's coming right down here to our flesh, right now. God becoming; right in this Bride that's going to stand on this earth. God becoming; right to the Wedding Supper, incarnation. God becoming; taking us with Him. Manifestation proves, brother/sister, this is that hour. May God help us to believe It, to get with us, to rip every veil off of our hearts, our minds, to build Word upon Word, knowing that if we are elect, the life will come forth, and we shall be like Him, because we have seen Him as He is. \There we are. It's Eph 1:17-22 becoming Eph 1:23.\

Let's rise. Dismiss. (Announcements?)

Heavenly Father, we want to thank You again for giving us this time, this energy, that we have had to have in order to talk to the people, and where misunderstood by being a little harsh around the corners and things; and I pray You'll forgive me (and I pray they'll forgive me, also), Father. But above all, I believe we've presented, Lord, according to what Bro. Branham said is the truth. If I'm wrong, I cannot help it, knowing that I wasn't meant to have It in the first place. But if I was meant to have It, Lord, I was meant to disseminate It. And I have done what I have done, and do it in Your Name and the Name of the Lord Jesus Christ.

Any discrepancy, Lord, we pray, by Your holy power, that You will help us to understand that we can rectify it, because we know that it's by piling Word upon Word. And maybe we had to leave a gap or two here, because we didn't have the Word to go with it on the grounds that it wasn't revealed to us. But we do see, Lord God, those intimate things that You reveal in the last day, and how You've done it through the ages. Therefore, we are very, very grateful.

And so, Lord, we have seen this coming more and more, the ultimate plan of those things which You have set before us. Help us to receive It in such a way, Lord, that we impress It deep within our hearts and minds and there is no longer any way that It will escape us. For Your prophet, by vindication ... we know he's vindicated, Lord, we know, we're talking to You, the

One Who talked to him and through him. The rest knew that. He called You, Jehovah. We're talking to You today, Lord. And we know what came forth was according to the Word, and we receive it. Therefore, O God, we believe we do have a place in our hearts and our souls for this Word. And because It is, then Your life already is going to bring It forth unto immortality And Lord, furthermore, we do have the beautiful hope and smile within our hearts and minds, it will be to Your glory, O Lord. We don't want to just shine in Your glory. That's good. We appreciate that. But we want it to be something for Your glory. Vessels, Lord. Obedient, sweet, kind. Receive Your Word, live It, love It, everything about It. Don't discredit anything about It.

And now, Father God, because of our stand with the Word (and the prophet said, "*Let this Message be your healing*"), I pray, Lord, not that I'm William Branham ... You know that I never have believed that for one second; never ever tried to take his place, and never will, O God. No way. I tried to serve him because I knew he was Your servant, Father. But I would pray, Lord, as he prayed, "Let there not be one sick, feeble one amongst us." Sweet Spirit of Christ, please come into this building and anoint every heart, every mind, every soul, that some of us can get healed, Father. Do not, Lord, let the devil keep your people captive, Father. There are people here who need healing. They need help. O merciful God in heaven, help them. You've helped me through my trials, sick as I am at times. Lord, You've just given me perfect rest and relief as I preach and try to help people, Father. But this might have to be what I have to be to offset anything. I don't know. I just know the prophet told us these things could be possible. Lord, where there's a possibility for people to be healed, especially today, and I think about myself, also, and my wife and different ones. And Bro. Kash going down the road, and so many people couldn't come, Lord.

There are problems, problems right here today. I pray in the holy Name of Jesus Christ, that somehow, Father, just because of Your love to us, and our reaching out this morning, Lord, to believe, and to consider ourselves a part of that great family, that sweet Spirit of Christ, come upon over each and every one, in-filling us, that the sick among us be healed, O God.

Lift up the hearts that are heavy, O God. Help us, Lord, each one, to make straight paths for people, to work a little harder for each other, and to stand in the place of each other, Lord. And to just go ahead in the way You asked us to go, Father, because we want fruit in our ministry. We want all of these things, but we want them coming out of the Word. So, Father we do not ask anymore. We only rest upon You. And may our faith come back upon us, O God, with what we desire. We ask all these mercies, giving You the glory. In the Name of Jesus Christ, our Savior. Amen.

'Take the Name of Jesus with you.'