

## Thoughts on the Godhead # 2

*'There is One God'*

Bro. Lee Vayle - May 3, 1986

Shall we pray. Heavenly Father, we've been singing that "All things are possible, now that You're here." It is true, but we also realize that our thinking of ourselves would not at all begin to place the "all things are possible," categorize them with the Word, we wouldn't of done that. We would not have understood that You descended with a Shout, which is a Message. We could believe, that You would come down to raise the dead. We could also believe that You would take us in a Rapture, but the world has stumbled and fallen over the fact the Shout was a Message, vindicated to be so. Your Own Message, you Own revelation through a ministry that's designated by a vindicated prophet to be the return of the days, the Son of Man. And we know that that has not set well with the people, but it certainly has set with the Bride.

We appreciate the fact that you've given us understanding in this hour concerning this great thing that You've done. World might discount, its discredit it, Lord, but It is our life. It is our meat. It's everything. We appreciate it so much. We just ask You now, Lord, to help us in this Message that You Yourself brought down and gave to us through a prophet proving it. Absolutely vindicating It. We might say the things that are right, Lord, understand the things that are true. And that Living Word, Lord, just take over these lives until the Life of Christ comes through, and the change appears, and we go to the great Wedding Supper. You do this, Lord, and we'll give You all the glory and all the honor for You're worthy, worthy, worthy in Jesus' Name we pray. Amen. You may be seated.

1. Certainly nice to be with you again tonight, and to have very good friends with us. Bro. Harold Marconda coming in from Tucson. I say this with a not really tongue and cheek, but because it isn't, but the first part kind of is. Harold and I are a lot alike, because we get a certain amount of persecution. One, I get mine because of my doctrine, and he gets his because of his life. See? Harold is a tough guy to be around, because he lives the life.

You know, the Bible says that if you have the doctrine down pat and you don't have love, which is living the life, you know, it doesn't do you a whale of a lot of good. I appreciate Harold, because he's... well, he's like a sore thumb that way, but I like a man like that. It kind of shows you up. [some chuckling] It's not bad you know really, kinds of spurs you on to be a little more gentle, little more kind, a little more loving yourself. So we appreciate him very much. He's been a very good friend and I know you folk love him too. And of course some of you had the privilege of being with him. I guess Bro. White perhaps the only one and Joe Raskaby also. I've been out to his place and the been able to partake of his hospitality. He's a very hospitable man, I think he went through a fortune with his hospitality, but the Lord will all make it up to him. You don't give in vine, you don't do in vain. Sometime it feels that way.

It's like the fellow that said, "God never failed to answer my prayers but He came within five minutes of doing it." And that's kind of like it is in this life here. You kind of think you're on the spot, and is God going to reward? Well, the Bible says, "He's not unrighteous to forget our labor of love." So, we live that life and give the witness which is awfully important to witness to the

Word of God, and preach the sermon by living it. That's what Bro. Branham did, and the closer we can walk in his footsteps the better off it's going to be for ourselves, and it's going to be better for everybody else that's around us. That's for truth, and God gets more glory.

[Bro. Vayle continues to address other people in the congregation]

2. We're going to continue "Thoughts on the Godhead," we started that last Sunday, and so we'll continue from that point. And we wish to consider the identifying or the identity of Elohim as the one True God, Who is the one and Only Creator. And of course you understand what we're talking about. We're talking about the fact there is one God. And we identify Elohim as Creator, and so if there is a Creator that is Elohim.

Now, the reason we do this is because that though the Old Testament leads no doubt that there is only one Creator, the New Testament when it's not properly understood seems to indicate that not one, but two persons are involved in creation. Now bluntly put, the Old Testament declares emphatically that one God Who is Spirit, and is known as Elohim, and is called Father created all things. Absolutely everything from the 'pachyderm', [large elephant size animal] how many ages gone by, what all He's done, it's God Who has done it, and to the lowest uni-cellular creature, perhaps just lives in darkness, never sees light and to the little old mayfly. They tell me the mayfly doesn't even eat, except in the larva stage. And when they get adults they simply bear the seed and they die. The seed develops, little eggs develop into larva and they do the eating, and I think what is it a four hour life span that little fly has. Well, from the greatest most complex to the most minute.

3. So, bluntly put, the Old Testament declares emphatically then that one God Who is Spirit and is known as Elohim, and He's called Father created every single thing. While the New Testament appears to make not one person, but more than one Person responsible for this creation.

Now, a convenient explanation is the doctrine of the Trinity wherein three persons comprise one Godhead forming a 'triumvirate', [a group of three men] coequal and one in essence in power and in purpose. Now that of course is what a Trinity is supposed to be. And that makes one God. Three persons make one God, because they have one substance and they have one purpose, and so on, and so on, and so on.

Thus, when it is said God created, it is understood by the Trinitarians and most people actually, that a God of three persons is meant, and all three are involved. For at all times nothing is done apart from one another in anything whatsoever. That's why they're so cohesive so called, and every...that makes them one God see, according to their reasoning. This means then that the New Testament description is the same as the Old Testament, (see?) they don't say the same thing. Really they do by revelation, but you get people saying, "Well, the Old Testament says one thing over here, and the New Testament over here and so now we really know what it really means."

And they don't really know what it means. They're confused you see, but they say, "Alright." But the New Testament description is the same as the Old Testament, except that is more intimate in dealing with the accounts. So, they go back and they talk about the Elohim of God which actually in the Hebrew can be counted as a plural.

And they say, "Now you see, there it is, it was intrinsically in there that there were three, but when you come to the New Testament, which is God giving further revelation we find that He actually hid that truth and now we know that there are three there."

See, that's what they tell you, and they make no bones about it. So what they do is they explain away the one God of the Old Testament, and the Jews and the Gentiles are still in a very ferocious fight over that understanding. The Jew will never... the man told Bro. Branham, "You cannot cut a God up in three pieces and sell them to us Jews." See, that's very true.

4. Now, the majority of Christians endorse this doctrine (of the Trinity) with various denominational additions, and embellishments, but they maintain that Trinitarian concept. Now all Trinitarian's don't view God identically the same. They got their little ideas, but they say that there are three God's and that makes one great God.

And then there are those who declare that Elohim created Jesus Christ. Now, that's mostly in the Jehovah Witnesses, but there's a lot of people outside of them who actually take Scripture, (and which we'll read,) and they believe that Elohim created, or they say Yahweh created Jesus the Christ, making Him the beginning or original creation of God; then He, Jesus Christ created everything else. So then, He'd be an agent of creation used by God.

It is as if One evolved the plan, and then created someone Who implemented the plan. But you notice, each time they leave out the Holy Spirit. Inadvertently they come between the two, but they can never weave that third in there too emphatically.

5. Now, the verse that they use, the last mentioned group is over here in Ephesians 3:9. So, let's take a look at It. It says:

- (9) And to make all see what is the fellowship of the mystery, which  
from the beginning of the world hath been hid in God, who  
created all things by Jesus Christ:

Now you see, they say, "See, it was hidden way back there, but now it's come to light." See that, say, there's got to be two God's involved right here. But as I say, the third one always seems to be left hanging somewhere.

6. Now, this seems to tie in this Scripture here, in this theory, this doctrine, seems to tie in very well with John 1:1-3. And so we go back there, and you all know that of course.

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

So, we've got two separates in there. We got a Word and we got God. We got Logos and we got a God. See? Then now It said, "And the Word was with God, and the Word was God." So now we've got two Gods. We got an identical One on each side.

- (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.

7. Okay, let's go to Colossians 1:12, and we see the very same thinking there that they have.

- (12) Giving thanks unto the Father, which hath made us meet (or fit) to  
be partakers of the inheritance of the saints in light:  
(13) Who hath delivered us from the power of darkness, and translated  
us into the kingdom of his dear Son:  
(14) In whom we have redemption through his blood, even the forgiveness  
of sins:

- (15) Who is the image of the invisible God, the firstborn of every creature:
- (16) For by him were all things created, that are in heaven, that are (on) 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, and by him all things (are maintained, and He's the Head of the Church, and so on.)

Of course the verses that are important ones there, It says, "Where by Him were all things created, which are in heaven that are on earth, visible and invisible, whether they be thrones, dominions, principalities, or powers: all things created by Him and for Him. And He is before all things, and by Him all things consist."

Now, that's a pretty good premise right there for those who say, "You see, in the beginning Elohim." But He veiled this understanding that there was One there that was a real agent of creation. Now you can go that way, or they say, "He was veiled." And the fact now there's not one person in the Godhead, there's literally three and this was veiled but now it is revealed to us. Now you see, there's your Trinitarian dogma as it goes along.

8. Now, the feasibility of this meaning of correct understanding of both Old and New Testament is buttressed by a single verse in the Old Testament. Now there is one verse in the Old Testament that the Trinitarians use very, very strongly. So let's go back to what that is and that's Proverbs 30:4, but we'll read the context of It. We'll take the six verses. Start at verse 3.

- (3) I neither learned wisdom, nor have the knowledge of the holy.
- (4) Who hath ascended up into heaven, or descended? (Now that sounds like that New Testament quote over there you know, in Ephesians.) who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? (and) what is his name, and what is his son's name, if thou canst

tell?

Now, you see right there you have a doctrine in what is called 'the doctrine of eternal sonship'. See, Father and Son. So they use these. This is the one I said, they buttress their arguments with, because they say, "Here this one knew that God had a Son. And so therefore, was God the Father, and God the Son."

Again I say, "Where did God the Holy Ghost disappear to?" See, this is the question, there's not a continuity, and there's got to be a continuity, you must account for all things or you throw the whole thing out. See, when Eve would not account for that one word, just, well there it was you see.

9. Thus we see from the stand point of creation the Christian may choose such verses as these to bolster his Trinitarian doctrine, his dogma, and hurriedly bypass other New Testament Scripture such as one found in Romans, (we'll go to It in a little while) where the One Father, God's Spirit is recognized in the same description as given to the Son in Colossians 1:12-19, and we read Romans 11:26-36, Mark 13:18-20 and 1 Timothy 4:3. So, now there's a description used in both cases literally identical as to the Creator, now which way are we going to go? Is It the Father, or is It the Son? See, your Trinitarian doctrine.

Okay, let's go back to first of all then to the one we read in Colossians which was 1:12-19, (if we just care to read the whole thing, we might not want to. We won't have to read the...we'll let's read It up here.)

- (12) Giving thanks unto the Father, which made us meet to be partakers  
the inheritance of the saints in light:
- (13) (Having) delivered us from the power of darkness, translated us into  
the kingdom of his dear Son:

Now, what does It say?

- (14) In whom we have redemption through his blood, (the Blood of God,  
see?) even the forgiveness of sins:
- (15) Who is the image of the invisible God, (that's what Hebrews says) the  
firstborn of every creature: (See, watch that one. See, that's true, what  
he's saying is very true here. But people just don't understand it.)
- (16) For by him were all things created, that are in heaven, (things) in  
earth, visible and invisible, throne, principalities: (and so on.)
- (17) ...he is before all things, (created) all things (by him and for him, and  
so on. We read that one.)

10. Okay, let's go to Romans 11:26-36.

- (26) And so all Israel shall be saved: as it is written, There shall come  
out of Sion the Deliverer, and turn away ungodliness from Jacob:
- (27) For this is my covenant unto them, when I shall take away their sins.
- (28) As concerning the gospel, they are enemies for your sakes: but as  
touching the election, they are beloved for the father's sakes.
- (29) For the gifts and calling of God are without repentance.
- (30) For as (you) in times past have not believed God, (or obeyed Him  
is really what it is) yet have now obtained mercy through their  
unbelief: (or disobedience.)
- (31) Even so have these also now (not obeying,) that through your mercy  
they also may obtain mercy.
- (32) For God hath concluded them all in unbelief, (that's the great sin)  
that he might have mercy upon all.
- (33) O the depth of the riches both of the wisdom and knowledge of  
God! how unsearchable are his judgments, and his ways past  
finding out!
- (34) For who hath known the mind of the Lord? or who hath been his  
counsellor?
- (35) Or who hath first given to him, and it shall be recompensed unto  
him again?

- (36) For of him, and through him, and to him, are all things: to whom  
be glory for ever.

You notice that last phrase, identical, but It says concerning what they say the Lord Jesus Christ second person of the Godhead. You notice it's the same Scripture. Okay.

11. Let's go to Mark 13:18, (just a simple verse in here. Now these are simple Scriptures.)

- (18) And pray that your flight be not in the winter.  
(19) For in those days shall be affliction, such as was not from the  
beginning of the creation which God created unto this time, neither  
shall be.

Now, we're speaking right there in terms of Elohim. And we are not speaking in terms literally of what people are going to term as the Son. But they can term that if they want too, but it would not be a correct terminology.

- (20) And except that the Lord had shortened those days, no flesh should  
be saved: but for the elect's sake, whom he hath chosen, he hath  
shortened the days.

Now who in Romans were we considering when the Elect were spoken of? Way back there at the time of Jacob. See, way back. No knowledge, no thought of God having a Son. Or no thought of the Son being a second person of the Godhead. Nothing like that was...was nothing like that was recognized.

12. Let's go over to 1 Timothy 4:3. See this is what made people start to think. They just...there was no way they could reconcile a Trinitarian doctrine.

- (3) Forbidding to marry, commanding to abstain from meats, which  
God hath created to be received with thanksgiving of them which  
believe and know the truth.  
(4) For every creature of God is good, and nothing to be refused, if it  
be received with thanksgiving:  
(5) For sanctified by the word of God and prayer.

Now, what is Jesus supposed to be doing? Mediator, Intercessor, see? So how would you get a second person. You would be speaking here of a first person. And notice, attributing creation to that One.

We will now review many Scriptures that refer to God, (which is Elohim,) as Creator, and we will see that neither the Old or New Testament declare a Godhead of three, Who are of one essence, one mind and one power, so that they are in perfect unity and thereby, and therefore, constitute one God.

13. As beginners, we'll just take a look at James 2:19, It says:

- (19) Thou believest that there is one God; (and It didn't say in three parts  
either) thou doest well: the devils also believe, and tremble.

14. Okay, we'll just quickly go back to Matthew 19:16-17, and we're going to find something that Jesus Himself said here.

(16) And, behold, one came and said unto him, (that's Jesus) Good Master,  
what shall I do, that I may have eternal life?

(17) And he said unto him, Why callest thou me good? there is none good  
but one, that is, God:...

Now, right there He's saying, "There's is only One good, but God. Are you recognizing Me as God since you're calling me good, because there aren't two of us?" See? He said, "See what there is there?"

(17) ...but if (you'll) enter into (eternal) life, (then) keep (His) commandments.  
(You see?)

15. All right, now let's look at the Old Testament. Now logically to look at the Creator and see that there is one God by reason that one God created. We go to Genesis 1:1-2 spell It out.

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

Then It says:

(2) And the earth was without form, and void; and darkness was upon  
the face of the deep...

Now, many people, most students interpret this to mean that there was something cataclysmic happened on earth. So that perhaps the devil came down as they believed he did. And he despoiled everything as he always does. And so God had the whole thing in the form or chaos, just blotted it out into a literal, (you know) mess you might say. Chaotic condition.

16. Now then, the Spirit of God wishing to build anew comes down upon it and begins to mold it as we have it today, although in a very deteriorated form. Now, I don't know that Bro. Branham held to that, because it would appear in 'Conduct and Church Order', where it was placed, and the questions on Genesis that he said that this was the geologic ages that transpired while God allowed the ice, the glaciers and all these things to form, and then come over the earth as scientist and geologist said, and make the earth in the form that it is today.

Now, I don't know that he stood upon that to be 'Thus saith the Lord', but I would believe, because he said it that that is the stand that we would take also, that there may be certain truths to other things that people said. Because Bro. Branham didn't try to go into science and very various stats, but he did believe that those ages that scientist's indicate came from the very beginning. God moving until He got what He actually wanted. Now you can read those in paragraph 26-43 in the first volume.

17. Now, nothing is said about more than one person here. Nor is anything said to indicate that the creative Word was anyone's word, but Elohim's Word. Or El Elah, which means 'the Strong One bound by an oath'. And all through Genesis, if you read the account which we won't take time tonight, because look It said, "Let there be light. There was light. God saw that was good."

All the way through Genesis you're going to find that God said and God did. Either one, God said, or God did. Thus, Genesis 2:1-3 sums It up.

(1) Thus the heavens and the earth were finished, and all the host of  
them.

(2) And on the seventh day God ended his work which he had made; and  
he rested on the seventh day from all his work which he had made.

- (3) And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Now, It tells you right there very satisfactorily I don't believe that anyone in his right mind would want to argue that, except those off on a wrong revelation. But that's the truth. Elohim, one God. Call Him 'El', call Him 'El Elah', call Him 'Elohim'. One God did it. He was the author of creation. And was what Moses under inspiration said in the Genesis account; (now Moses said this under inspiration as a great prophet, a historian and God brought all the history to him;) Isaiah under the same inspiration thirty three hundred years later absolutely concurs.

18. Now look at what the Holy Spirit said thirty three hundred years later and that's over here in Isaiah 40:25-26, and then 28.

- (25) To whom then will (you) liken me, or shall I be equal? saith the Holy One. (Not holy ones now. Holy One.)

Now you see, if there isn't but one person, God could not speak of Himself in the terminology of the Scripture. He would have to use a plural to show His hand of the great mystery of the Elohim of God comprising more than one person. See? Just your language wouldn't do it.

- (26) Lift up your eyes on high, and behold who hath created these things,  
(and) bringeth out their host by number: he calleth them all by names  
by the greatness of his might, for that he is strong in power; not  
one faileth.

- (28) Hast thou not known? hast thou not heard, that the everlasting God,  
the LORD, the Creator of the ends of the earth, fainteth not, neither  
is weary? there is no searching of his (doesn't say their)  
understanding. (It says his.)

Now, I know that people can quibble over that. Because you see, they're going to...they're so bound in their illegitimate thinking of three comprising one. It doesn't even make sense. You cannot cut God into three pieces, or two pieces, or four pieces. You see, that's all there is to it. See?

You ever noticed, "the everlasting God the Lord, Creator." [verse 28]

"Oh," they say, "there's three right there: God, Lord, Creator."

Oh where did Creator come from? I thought God and Lord had to be involved as Creator. That just tells what He's doing. Doesn't say Who He is. Just tells what He's doing. Many a man that's not a carpenter is carpentry. I do and you can tell it. I'm not a shoemaker either, I don't try that. But I might (you know) try to sew up something. See?

19. Okay, Isaiah 45:18. Let's look at this one over here. (Isaiah is full of it.)

- (18) For thus saith the LORD that created the heavens; God himself  
(not God themselves or something) that formed the earth and made  
it; he hath established it, he created it not in vain, he formed it to  
be inhabited: I am the LORD; and there is none else. (See?)



Now, this is speaking of Creator. It is very evident that Elohim, (which is the Self Existant One, very true) is responsible for all past creation and that same One will be responsible for any future creation.

Where do you get that?

20. Isaiah 65:17. Now let's find out. Same person speaking.

- (17) For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.
- (18) (They said,) be glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.
- (19) And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

Now, when is it going to be? When He creates again. So the One that created, that's maintaining everything now is going to create again. It's going to be the same One, because the same One Speaketh. See, you don't get any problem there.

21. Let's find out. Let's go to the Book of Revelation 21:1-2, where the New Testament eight hundred years later by John refers to the same thing.

- (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, how did He do it?

22. Let's go to 2 Peter 3:10 and find out. Very simple.

- (10) But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.
- (11) Seeing then that all these things shall be dissolved, (dissolved. It doesn't say that they are going to be destroyed, annihilated, dissolved.) what manner of persons ought ye to be in all holy (behavior) and godliness.
- (12) Looking for and hasting unto the coming of the day of God, wherein (now listen, that's the day of God we're in this takes place, when) the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Now, that's not at the end of the tribulation. There will be a lot of melting and this and that. But that's not this. This is different. This is what Bro. Branham brought out in "The Future Home of the Earthly Bride".

- (13) Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

The fire that takes place at the end, the atomic bomb and these things, God either recreates in the sense He refurbishes Bro. Branham said privately on this, "*either a portion or all of it for the Millennium reign.*" But this is a new one. And the same One He's got a day of the Lord down there.

It's just like Bro. Branham brought out the Judge, it always confused me, just drove me really, almost to despondency. When he would jump one thousand years on the Judge from the beginning of the Millennium to the end. And I'd say, where's his chronology. Where's his... He just drove me out of my skull. Until one day I said, "Hey, what he's simply saying is: that One is the same One a thousand years, one God." What are you looking for? See? Understanding and draw him a role in these things. Right here you see what we're looking at. Now, you got to take all of this in consideration, because this is the Word of Almighty God, and there isn't (you know) we can't change God's Word.

23. Now notice: the very recognition that God demands of all mankind, (see?) the recognition of His existence and His sovereignty that God demands of all mankind, is based on the fact that He is the Creator and men therefore seeing creation recognize God in His sovereignty. You understand what I'm saying? The very recognition that God demands of mankind toward Himself, is based upon creation. See? There's got to be some kind of a Creator, both Old and New Testament set this forth. Isaiah 40:25-28.

(Sometime we got to go back and forth in some of these Scriptures. I like them. I could use others I know no doubt, but I like these, because they're so good. And when you get real good Scriptures just use them back and forth. That's my understanding. Maybe I'm lazy, maybe I'm not.)

24. Okay: [Isaiah 40:]

(25) To whom then will (you) liken me, or shall I be equal? saith the Holy One.

(26) Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: (calls) them all by names by the greatness of his might, for that he is strong in power; not one faileth.

Yeah, there are stars up there all of them in the zodiac, everyone of those named by Him.

(27) Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

See now, watch here:

(28) Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

Right there, He lets you know that because of creation you know there's got to be something out there somewhere and He's telling them Who It is that's out there somewhere. See? Creation is very, very important to God, and on the basis of creation alone, there is a demand like the Scripture says, "The fool has said in his heart, (his understanding,) there is no God." [Ps 14:1] You can tell what kind of understanding he's got. It isn't anything. It's worse than anything. It's like a blasphemous ridiculous thing, which it certainly is.

25. Okay. Let's go to Romans 1:18-20. And you see It right there, God demands recognition of His Godhead on the grounds of creation of Him being Creator. Alright, it says here:

(18) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold (down) the truth in unrighteousness; (So you better not be in organization, because you're condemned right there. Because they'll hold it down every single time.)

(19) Because that which may be known of God is manifest in them; (is literally showed them) for God hath shewed it unto them.

(20) For the invisible things of (God) from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

So when we saw what we saw in Bro. Branham in the days of the Son of man, there is no excuse, period. See? Because creation itself lets you know there's something out there that you're dealing with, then you better find out if you can what's it's all about. See? And it's just so simple, God says, "I'm going to judge you on the basis of creation." Then Who is the Creator? We had better know Who He is, and not be mislead as to Who He is not. See? Very, very important.

Like Bro. Branham said, "*The devil does not create, and the devil cannot heal.*" But you go out and you check with people and they'll tell you different. Now where's their theology? Well, they've got a theology, but it's certainly in error.

26. Creation demands nothing less than the supreme ability and authority concentrated in somebody somewhere. Now we saw that over here in Colossians 1:16-17, notice what It said:

(16) For by him were all things created, that are in heaven, in earth, visible, invisible, (that's what Romans said,) whether they be thrones, dominions, principalities, powers: things were created by him, and for him:

(17) (For) he is before all things, and by him all things (are maintained.)

You know some people do have a theory and I guess they're scientific I don't know, I'm not much of a theorist comes to science, but I don't know. But there is a theory even that the oil in the ground is self renewing. There's theories on that... Well, I say who knows? Of course they've always said there's not much oil. There's billions and trillions of gallons of oil and drums of it. The thing is to get it out of the soil. Get it out of the ground where it is. Like the very same oil, tar-sands and the whole bit that's over there in Venezuela, is over in Trinidad. Same stuff, identical.

How much is under the ocean? Whew, who knows? Is it self renewing? Who's to say that God wouldn't renew something if He so desired? If we really believe that the Exodus account of Moses, and the word of Moses on creation, and we believe Bro. Branham. When you say, "Well, tell me that God couldn't create, and does if He so desires? See, people get on very, very...makes me nervous. Get on that quick-sand off the rock. We don't want that. See?

27. But notice what It said about this in the Bible, what the Bible says about this in Isaiah 44:6,8. So we go to...I don't think we read this in Isaiah 44, so we'll go back take a look at It.

- (6) Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God. (Alpha and Omega, and nothing in between. See, one Person.

Okay, verse 8.

- (8) Fear ye not, neither be afraid: have not I told thee from that time, and declared it? even (ye are) my witnesses. Is there a God beside me? yea, there is no God; I know not any.

Now, you've really got to do despite to the Word of God to change that one. See, now right away the Trinitarian's say, "Well, you see, He's just saying in terms of well there's three of us."

Well, if you can stretch your imagination to that degree, and not come back and say, "Hey, there's a mystery here, and I better know it." I say, there's something wrong with that person's thinking.

28. Isaiah 45:5-6.

- (5) I am the LORD, and there is none else, there is no God beside me:  
I girded thee, though thou hast not known me:  
(6) That they may know from the rising of the sun, and from the west,  
that there is none beside me. I am the LORD, and there is none else.

And remember, the sun sets in the west. So what's the Message of this hour? One God, and His Name is Jesus. See, when you baptize the Name of the Lord Jesus Christ. Okay, let's take verse 21, same chapter.

- (21) Tell ye, and bring them near; yea, let them take counsel together:  
who hath declared this from ancient time? who hath told it from  
that time? have not I the LORD? and there is no God else beside  
me; a just God and a Saviour;...

Now, it doesn't say there's a just God, then there's a Savior, because God is Savior. See? Of course they'll stretch that one too. Then you get to where you become an agnostic. You know the most Trinitarian's are agnostic's and don't even know it. The female voice out of heaven says, "Shut up you down there, you just think you're alone, I made you and the rest of this." I'm telling you the truth. I have read the books my brother/sister. Got the book right home now, translated from the ancient manuscripts. The Gnostics, we know something. They read between the lines. They get three out of one. But there it doesn't see... it won't cut. You got to wade back and see, what is this anyway? What is he talking about? See?

29. It is very evident that no prophet ever has, or ever will disagree with Moses in Deuteronomy 6:4 when he said:

- (4) Hear, O Israel: The LORD our God is one (God):  
That the apostles believed this is evident as we saw in James [2:] For he said,  
(19) Thou believest that there is one God; thou doest well: the devils also  
believe, and tremble.

30. And look what Paul said over here in Galatians 2:1. Now remember, James said this. Right? Okay, said that, "You believe there's one God." Paul said:

- (1) ...fourteen years after I went up again to Jerusalem with Barnabas,  
and took Titus with me also.
- (2) And I went up by revelation, (God told me to go) and (I talked  
with) them (about the) gospel which I preach among the Gentiles,  
but privately to them which were of reputation, (they knew  
something) lest by any means I should run, or had run, in vain.
- (3) But neither Titus, who was with me, being a Greek, was compelled to  
be circumcised:
- (4) And that because of false brethren unawares brought in, who came in  
privily to spy out our liberty which we have in Christ Jesus, that they  
might bring us into bondage:
- (5) To whom we gave place by subjection, no, not for an hour; that the  
truth of the gospel might continue with you.
- (6) But of these who seemed to be somewhat, (whatsoever they were, it  
maketh no matter to me: God accepteth no man's person:) for they  
who seemed to be somewhat in conference added nothing to me:
- (7) But contrariwise, when they saw that the gospel of the uncircumcision  
was committed unto me, as the gospel of the circumcision was unto  
Peter;
- (8) (For he that wrought effectually in Peter to the apostleship of the  
circumcision, the same was mighty in me toward the Gentiles:)
- (9) And when James, Cephas, and John,...

Now, James wrote a Book, right? He said, "One God." Now Paul went and conferred with James. You think Paul then believed in three Gods? There's no way. Because he said, "We didn't differ one bit."

- (9) ....they gave to me and Barnabas the right hands of fellowship; (and  
said, you) go (to) the heathen, (I will go to) the circumcision.

[Skips verse 10]

- (11) ...when Peter was come to Antioch, I withstood him to the face,  
because he was to be blamed.
- (12) For before that certain came from James, he did eat with the Gentiles:  
but when they were come, he withdrew and separated himself,...

Now, he fussed, Paul fussed with those people over his revelation which he stuck with perfectly while they deviated from theirs, but he didn't fuss over one God. He fussed over conduct, what they were doing. So, Paul believed in one God. Okay?

31. Now, at this point we're going to go to John 1:1-3, because this is interesting.

- (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. (Now, that's what It says there very distinctly.)

Okay. Since the Scripture irrefutably states there is only one Creator and that Creator's Elohim, then John 1:1-3 cannot be making a statement that differs from the rest of the Scripture. Can't do it.

According to Genesis 2:1-3, and Psalm 102:25, and Isaiah 45:18 and verse 12, and also 5 and 6 of the same chapter, it is very evident that that which is called 'the Word' in English, and 'Logos' in the Greek of Whom It is said, "Who made all things and without Him was not anything made that was made," [Jn 1:3] simply has to be a description of Elohim Himself, the great Creator God and is not introducing another God into the picture.

32. So let's go look at It again. (I said, alright, now right here.) John 1:1-3, cannot differ from the other Scripture. Now let's go back to Genesis 2:1-3, because It says over here in John, "there is absolutely nothing made that wasn't made by this One."

Okay, what does It say over here in Genesis. [2:1-3]

- (1) Thus the heavens and the earth were finished, and all the host of them. (Everything was done. Lock, stock, barrel. See? Finished.)
- (2) ...seventh day God ended his work, rested on the seventh day from all his work he had made.
- (3) And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Created and made, formed this, that. It's over, that's it. Not that He couldn't do anything else He wanted, (any time he wanted,) but we're talking now of original creation. See? Now, It said, "God did it." Over there in John It said, "Elohim did it." Right here: El, El Elah, where It says either, El, Elah, El Elah, Elohim, all same, all same. The Strong One bound by an oath. In other words, His Word held. And It sure did, and It sure does. See? Now, that One did this.

Now, over here you're going to tell me somebody else did that over in John? Because It says in John everything was made, was made by. There's nothing that's made that wasn't made by. Says over here nothing was made, for it's made by. Over here It's called Elohim, over here It says Logos. See? Well, in the beginning then It was Elohim. "In the beginning was the Word, and the Word was with Elohim, the Word was Elohim." [Jn 1:1]

33. Okay, let's go to Psalms 102:25. (We just look at these but we keep them in mind, we don't just look. We look at them, and we keep them in mind.)

- (25) Of old thou (hast) laid the foundation of the earth: and the heavens are the work of thy hands.

Who? I said, "Oh my God, take me not away in the midst of my days." [Ps 102:24] Who is he talking to? David only knew one God. They didn't know anything about eternal sons. Only knew Holy Spirit as God.

34. Now, let's read in Isaiah again. Isaiah 45:18.

- (18) For thus saith the LORD that created the heavens; God himself that formed the earth and made it; established it, created it not in vain, formed it to be inhabited: I am the LORD; and there (isn't

anybody)  
I'm the One

else. (I'm the only Creator. The only One that did it.  
that did it.)

Verse 12.

- (12) I have made the earth, and created man upon it: even my hands,  
have stretched out the heavens, and all their host have I commanded.  
(Takes care of them.)

Verse 5-6.

- (5) I am the LORD, and there is none else, there is no God beside me:  
I girded thee, though thou hast not known me: (Ah ha, see, it takes  
revelation.)
- (6) That they may know from the rising of the sun, and from the west,  
that there is none beside me. I am the LORD, and there is none else.  
(The revelation, one God.)

Whatever David knew, that's the God we know, and never mind anything else. See, they always bring in that which describes, embellishes, and would give true depth, and they just run with it. See, that's the way it's been in the Garden. Right from the beginning. See? She had to add to it, embellish it. Had to make something out of it. The minute she did, just ruined the whole thing.

35. See, so therefore these verses shows very evident that what is called 'the Word' in English, 'Logos' in the Greek of Whom It is said, "Who made all things and without Him was not anything made that was made." [Jn 1:3] simply has to be a description (in the New Testament, giving us a greater revelation,) of the One Who did it in the very beginning, because there's only one of them. There's no more. One Creator.

That is exactly what John [1:1] said:

- (1) In the beginning was the Word, and the Word was with God, and  
the Word was God. (Just tells you flat. The Word was Elohim.)

36. Now, I want to draw something to your attention and that's this: So much emphasis is placed on John 1:1-3, that two very important verses actually 4 and 5 that follow have been isolated from 1 to 3, and are thereby lost a tremendous depth of meaning. These verses have not been utilized (4 and 5) have not been utilized to help understand what John is speaking of in God's relationship to man in terms of God being man's Creator.

So let's go back to John and look at It again. And we'll read on, 1-3.

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

Now:

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

- (5) And the light shineth in darkness; and the darkness comprehended it not.

Now, so we see all that whatever it takes to make God truly God, and whatever He has done or will do was and is in harmony with His purpose which is God using Himself, to reveal Himself to mankind. As Bro. Branham said, *"He's His Own revealer."* And that's exactly what this verse down here said.

37. So, when you just major on that top part you knock out what's below and you miss everything, because those verses are telling you the secret of God revealing Himself which is through Logos. See? You understand what I'm saying? See, you just can't do what Eve did. You've got to leave everything in Scripture in the frame work, as Bro. Branham so characterized. You cannot wrest the Scripture. And you can't change It so the meaning isn't there. And instead of all the fuss about Godhead, the fuss is there's no revelation of God apart from God. And whatever way God has to take to bring a revelation, He lays it out here and people run with it.

So, I'm going to tell you something brother/sister: I don't care too much how light works as long as I can throw that switch. And if I was in better health and eat like I used to, I wouldn't care who made the macaroons, just keep bringing them in kid, because I'll eat them. I don't care who brews the coffee, just brew an awful good cup and I'll drink twelve just like I used to.

38. You say, "Lee Vaye, you got to the pig stage?" I never was anything but a pig stage [laughter] when it comes to food. For I just can't do it anymore. Sis. Branham where are you? We could sit together [Bro. Vayles chuckles] and have twelve cups of coffee, from nine in the morning until about eleven o'clock and then do something else. See what I'm trying to tell you? You see?

Don't get carried away taking Scripture out of context. Don't get carried away with a wrong meaning, get it in there where you see the picture, and the picture is what he's talking about of God Who played a drama and a certain roll. I'm kind of getting ahead of myself, but you know, I can't help it.

39. Now listen, thus to me the thrust of John 1:1-3 is not all together a doctrinal exposition of God Himself. In my opinion it is an unveiling of God as taught by Bro. Branham in 'Christ the Mystery of God Revealed'.

Number one: revelation.

Number two: preeminence.

Number three: back to Eden.

And that's where Bro. Branham got what he said, right here. And this is where I get my joy out of studying Bro. Branham and going to the Word. Because when I see why he said certain things, I say, "Hey, where was I all this time?" He's been gone twenty years on us, and we're just beginning to see some of these things. But that's alright. Don't let that bother you. You just thank God we can see them. See?

40. So, notice the wording of verses 4-5.

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

Now, who has Life? Who is known as Life? God is. Spirit, the Source of All. It said, Paul just blew it all up, and he said, "Look, let me just put it this way, "In Him we live and move and have our being." [Acts 17:28] Everything is of Him, and by Him, and for Him and to Him. God,



God, God. God everywhere. See? Not pantheism, but the manifestation of a Living God. Read your Old Testament, it was a Living God.

Now, he's talking then of bringing then of bringing a light out into the open. See?

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

Creation points to a Living Creator. God is! He is the great I Am. The Life manifested is the Light to men. See? The Life manifested. He's got to do something about, about Himself. To reveal Himself. Then It becomes Life. This is the meaning of Light. The word 'fouse' (?) [phaneroo] in the Greek means to 'make manifest. Especially by out-ricing. So God is going to out-ray His Spirit. See? And when He does it, man is going to get something, a revelation from God. Immediately that throws God into preeminence. See? Immediately man starts on his journey back to Eden. I'm not telling you a lie. I'm giving you the truth brother/sister, just as quick, simply as I can. That is the meaning of light. To make manifest, especially by out-ricing.

41. This Logos was God out-ricing Himself as It says in Hebrews 1:3, so let's take a look at It. See, look it, just look how the Scriptures just comes together beautifully. Nobody could do it but God.

(3) Who being the brightness of his glory, the express image of his person,... (that's the expression of His substance.)

The Holy Spirit which cannot be seen was out-riced in this Logos. See? Now, we're talking about Son. We'll get that a little later, a little clearer yet.

(3) ...upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

(4) Being made so much better than the angels, (and so on.)

Now, and this Life was for men, It wasn't for the cherubim. It wasn't for the angels. It wasn't for the animals. It wasn't for the grass and the flowers, and the birds and the bees, and the trees, or anything else. It was for men. See?

Now, that truth is seen from the beginning in the Garden of Eden. See? That Life that was there. It was given to Adam, instructing him, teaching him. It was given to Abel, giving the proper sacrifice. It was given to Seth. It's given to all of God's human offspring's. God has a Light that lights every true son that comes into this world. And that Light also lightens everyone that's not a son. That's why man's obligated, because, you can tell by creation. There's got to be a Creator. What does that do for me? He said, "I'll bring myself into observation. I'll begin to manifest and show you something there." See?

Now, *"Only God can reveal God,"* Bro. Branham said. That's what Paul said over in 1 Corinthians 2, we've read It so many times, I won't use It again.

42. Now, the word Logos means (literally speaking from a root meaning,) 'something that is said'. And that something that is said includes the thought. So therefore whatever God out-riced by reason of a Logos must contain God Himself. Even the body of Jesus did. See? Now just keep that in mind, it's not all that hard. Thus it has to be an intelligible expression. A means of communication. Actually, the original root word for Logos, is 'to lay forth', or 'to relate'. So now God is in the process of relating Himself to man and laying Himself forth. And that's what Logos is all about. Not God doing something, He could just say, "Let there be flies." That's...look, that's

His creation. There's not a revelation there, but there's got to be something whereby God lays Himself out which is Light.

If you say, "Let there be flies," and flies came, that brings you confusion. All the light you've got is a dismal light. Say, "Here's of God." What about Him? Where do I stand? Where does He stand? What's it all about? Why He'd do this anyway? There's got to be something more than that. You see? So It's God laying forth and relating. Well, if you're going to relate, there's got to be something to relate to. That's why we were seed from the beginning, for the ...?... relation.

Right? Amen! If you didn't have representation up there, you don't it now. Say, that's good seed. All lines up just right across the board. Back and forth because It's eternal.

43. So here we have an explicit understanding that this God of creation deliberately did something through His power of creation to lay Himself forth, or express Himself and thereby relate Himself to mankind. Now He did it. And in this God process of so doing some men would receive It, and others would not. In short, God in revealing Himself to mankind would not receive an unanimous reception, even though It would be God Himself currying favor with His creation across the board.

Why sure, He said to Cain, "If you don't do well...well (he said,) everything will work out. Now here's the way, go ahead."

And Cain said, "I won't do it."

So, you see you can't sell God short. The vessels of wrath fitted themselves to destruction." [Rom 9:22] But, aw, "The vessels of mercy are fitted by God." [Rom 9:23]

See, now there's no slip up on this one. There'd be a slip on that one. We don't deal with slip ups.

44. Now watch: John 1:14. Now let's go a look at It. Then you begin to see greater and greater connection there. Okay:

(14) And the Word... (the Logos, this laying forth of God, whatever it was, doesn't matter.)

Whatever it was, ...?... that, [makes blowing sound] there's a man. Step into it. What's the matter? Bro. Branham said that. This laying forth:

(14) ...was made (or 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.

Tells you right there. The Logos now comes into a human body. God takes on a human form. See? They say, "Way, starting way back there." And Bro. Branham called It, "*a little Light*." Come right down here now. Now here It's in flesh. You follow? Okay. It says here distinctly, this is what God did.

45. Now, did Creator, Revealer, Elohim created and formed a body of flesh as a means of expressing Himself and revealing Himself to mankind in His plan of redemption especially to His Own. That's redemption to His Own. He did it.

You say, "All the works ...?... " All the works are coming right together. You won't get one Word out of place.

Okay, Hebrews 1:3 says that Jesus was the actual Shekinah of God. Shekinah is not in the Bible. It's used by prophets, it is used by students. It means 'the glory, the life' the glory that is attendant upon the Personally Present God. God's got to be there Personally Present. It's not like a...

46. Now, if He was the glory, then He was that out-raying. He's the Shekinah God, the very expression, the very substance of God. See? God manifest in the form of human flesh making Him Isaiah 9:6-7. Here's this great God, Creator God. Here's this great One. Took the egg and the sperm and created then formed the body.

- (6) For unto us a child is born, unto us a son is given: the government shall be upon his shoulders: his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Well, how in the world can He be called that when He's not that? What is wrapped up in a body? Part God and part human. Sure... that's what Hebrews tells us. He took upon Him...(well I'll get to it a little later on.) Let me read the rest.

- (7) Of the increase of his government and peace there shall be no end, upon the throne of David, and his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will (do) this.

Okay, now, I said I was going to show you that that just took part. I think I can find It over here in Hebrews 2:14

- (14) Forasmuch then as the children are (also) partakers of flesh and blood, he also himself likewise took part of the same;...

Didn't say He took part in it, He took a part of it. He was human and flesh, and blood. But He was the Lord from Heaven, and He wasn't made like Adam. And His Blood never came as a human blood comes in the sense of the chemistry, because it came from the egg and the sperm. And the woman was merely a nourisher, she was incubator, a factory. She didn't contribute one thing to Him for body in the sense of her doing anything, or a man doing anything. But she contributed through her channel of the womb which she is the one who is able to produce birth. Like the Scripture says, "The woman isn't of the man, but man is of the woman." You know, she's the one that ...?... the birth chamber. Okay.

47. God came to us in the form of the Son and this Man was the only begotten Son of God and described over here in 1 Timothy 3:16.

- (16) And without controversy great is the mystery of godliness: God was manifest in the flesh, (there's your Logos. See? Understand.) justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. (Certainly, the angel host was there to receive Him. God back in His Kingdom.)

Okay, now notice: this One in Isaiah 9:6-7 is John 1:1-3, and is spoken of in Philippians 2:5-8. Now that's the unveiling of the mighty God that Bro. Branham brought us.

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

- (6) Who, being in the form of God, thought it not a prize to be (grasped and retained) to be equal with God.
- (7) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
- (8) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
- (9) Wherefore God also hath highly exalted him, (and so on.)

Now, Philippians 2:5-8 is actually God creating Himself in the form of human flesh. That's what Bro. Branham taught us. This is not Hebrews 1:1, that's the prophet a part of the Word, where God used somebody else's body. But this is Hebrews 1:1-3 where God desired and through the processes of creating and forming brought His Own body that He could step in to with His Own Life. Hebrews 1:1 is part upon part until they come to Hebrews 1:3 which is the all of it.

48. Now, as we consider that Elohim was made flesh, let us recall Exodus 6:2-3. Let's go back to Exodus.

- (2) ...God spake unto Moses, and said unto him, I am the LORD:
- (3) And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

Now, let's understand that they called this body of flesh Jesus. And Jesus is the Greek word, or the Hebrew word, 'Joshua', which means 'Jehovah Savior'. So therefore God took upon Himself a body that He could bring forth righteous blood which was Jesus became the Blood of God. See? And He could fill that desired category. So Jesus (the body) was Jehovah Savior.

49. Now, that brings us to Hebrews 2:9-10.

- (9) But we see Jesus, who was (Jehovah Savior, who was) made a little lower than the angels for the suffering of death, crowned with glory and honour; (Now remember, the same God came forth in an Angel announcing the birth of Samson. See? So we don't get alarmed there.) that he by the grace of God should taste death for every...(doesn't say man.)

That word should be in italics, it is not in the original. It's every son, because the subject there falling a son.

- (10) For it became him, for whom are all things, and by whom are all things, (that's Elohim. See? The original concept of the one God. The first words written El, Elah, El Elah, Elohim, the self existant One. See? Eternal, never had a beginning or end.) by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

God found a way to relate Himself to mankind by becoming a man. But a different man. "The first man in us are the earth earthy." [1 Cor 15:47] That One is the Lord from Heaven. See? We're just little tiny specks, He the great Ocean.

50. Now, this in turn brings us to 2 Corinthians 5:16. Now, we're talking about the Logos that was flesh. Not the Logos lights that went out in the beginning when creation started. Not the angel. Not the cherubim. Not the whirlwind. Not the clouds. Not the fire. Not the water. Not the dove, flesh, we're talking about.

Now, let's go to 2 Corinthians 5:16 to see this one. (And we've used this before, but we've just got to help you out all we can.)

- (16) Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more (after the flesh.)

"I came from God [Jn 8:42] and I go back to God." Now then, what is He? He's Acts 9:3-6. Let's go back to Acts 9. See, Bro. Branham brought this so perfectly. My I just teach it, because it's easy to say what he said.

- (3) And as he journeyed, he came near Damascus: suddenly there shined round about him a light from heaven:
- (4) And he fell to the earth, and heard a voice saying, Saul, Saul, why (do you persecute) me?
- (5) And he said, Who art thou, Lord? And the Lord said, I am Jesus... (I'm Jehovah Savior. He had gone back to a Pillar of Fire.)

You can't know Him after the flesh. There's no way. You will only know Him after the flesh when He re-incarnates Himself. So when Bro. Branham used the word 'Jesus' all the time, He was Hebrews 13:8 identical as Paul. We all missed it. I missed it for almost twenty solid years. Suddenly, thank God I found out. You know, it's kind of not so nice when you realize that (you know,) maybe you had somebody...well...

51. I was told a certain man in Louisiana, his father died and left him I think seventy thousand dollars and the sister knew about it and she was too mean to tell him. Said he was too old to spend it, just about. I think his wife's got it I guess. And then no doubt she gave some even to me. In fact that's the truth as I understand it.

Well look, it's better late than never, but it's better never late. So, my revelation maybe a little slow, but thank God I found it. Because it certainly meant a lot for me, and I hope it's done as much for you.

52. Now, from 2 Corinthians 5:16, which is Acts 9:3-6, which is Hebrews 13:8. See? And in this last Church Age, this last hour we have a thrilling Message from Jehovah Elohim in Revelation 3:14.

Now this is the Laodicean Church Age, and here's what He says to you and me in this revelation. [Revelation 3:]

- (14) ...unto the (messenger) of the church (which is in Laodicea) write;  
These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

The One from the very beginning, the Logos, see, which is what? God laying Himself out, and He began as a Light. Came on down, a Pillar of Fire. Came on down, to a human body. See? And this human body means more than any of it. Because here is the real laying out of God to

the human race and bringing us to Redemption. Now, a lot of things I can't explain, and if I ever get that way that I can't explain I'll let you know.

53. Now, Revelation 3:14. Thus saith Hebrews 13:8 in the Omega Message, and God did it, "The same yesterday, today and forever," He says in the Omega Message, "Even the God Who creates Himself in the form of human flesh."

Now, that's what it says. Because that's Bro. Branham the prophet said, *"The beginning of the creation of God is where God formed Himself, began way back and formed Himself in human flesh."*

And He said, "I'm the One telling you, that I'm the One that came that came down and bled and died for you. I'm the same yesterday, today and forever. I'm Elohim. (See?) I'm the great actor, in the great drama. All these roles, star roles, and sub roles. The One that wrote It." See? He said, "I'm all of It." See, we'll begin to see these things.

That's why Bro. Branham said, *"The Seals were Jesus Christ."*

54. Now then, see Him, as He started as the Light in the very beginning. Then as a Pillar of Fire. As an Angel. As a whirlwind. As a man. As a dove. See, all those. One God with three offices. Many names. Many titles. Many roles. But all one great God in one great drama. See Him manifest Himself amongst us in this hour, in vindicating signs and wonders through a prophet, and even His picture taken. He created squirrels, proving that it is the end-time, or the time for the Resurrection and immortality and the Rapture. The sign of the Resurrection is gone forth brother/sister. The sign of Messiah has gone forth. Everything is in order.

The Son of man, Son of God has risen with healing in His wings. That's true. We're waiting for the Rapture. The Bride has all it needs for the Resurrection and the change of the living to put them both in a Rapture. The Promised Word of the hour is taking place in human flesh right now.

First of all, God used a prophet. As is His plan, He took over the prophet's body whereas Moses and these men with the Word became God to the people. Now He didn't come back in His Own body. Can't do it. No way. He uses a prophet for the end-time.

55. That's why Bro. Branham could say when they said, "Are you the Son of man? I thought the Pillar of Fire was the Son of man."

He said, *"No, I am not the Son of man, and the Pillar of Fire is not the Son of man, It's in the form of the Holy Spirit."* The Pillar of Fire stood there, and that Spirit moving down whirling into Bro. Branham brought forth these manifestations. There you saw the Son of Man. And the prophet revealed Him.

55. Now, men don't want to go that way, but that's God's way. That's Logos again. Say what they want. Say what they want. There's Logos right there. There's It is right there. [points to the two pictures on the wall] Now, we're Logos' a little tiny bit.

Now, that same Word brother/sister has got to come forth in you and me. Bro. Branham said, *"We're pretty green."* I agree, I was just too green entirely. He was ...?..., but we're ripening. We're ripening in knowledge, and I've got faith in that knowledge as that Word comes.

56. When God said, "Let there be light," Who knew what light was? Boy, it sure came. And when God gave a Word of this hour for immortality, and for the Resurrection and the Rapture, "Thus It's spoken, thus it be." I believe that Word resides in human body and that body taking on that Word which is...and that life in there becomes a manifestation of God. Living epistles read

and known of all men, goes many directions. But the direction I look at as a teacher on these subjects is, I'm looking for the true mechanics, and when they come into us we by the grace of God walk in the Light, the Blood cleansing us, we're going to get out of here. We're that living Word somehow brother/sister. It may not live at all, I agree that right down the line. I won't even make an apology. Except I say, I apologize for being what I am in the sense that I should be a whole lot better. But I tell you what: God is going to see us through. See?

57. Yes, as the prophet said on this very subject: "*We cannot explain It all.*" You notice I just took the ...?... to the light and down the road. I didn't tell you and I can't, because I haven't got the words. Well, I got words that God will give me understanding. I can find the words.

Bro. Branham said, "*Look,*" he said, "*you can't understand this, but, (he said,) we believe It.*" I can't go any further than what I can take you tonight under this subject. But that One that started back there ...?... that little bit of Light, he said, "*Like a child playing around the Father's door.*" Don't ask me what that means, because I'm not able to tell you.

"*Let us make man in Our image.*" [Gen 1:26] He said, "*That was the two speaking.*" I understand, that doesn't constitute two gods. That constitutes the fact God in the role of Father bringing forth to manifest that Son right down to where He's in the age of the Son. And brother, right today It is still in the Age of the Son. As Bro. Branham said, "*God has given the gift of His Son today, in the form of the Holy Ghost.*" You do what you want with this those expressions. I don't understand It, but I believe It, I know they're true.

58. And so I see once more, I see there's one God. There's one Creator brother/sister. They're not two, and three, four, half a dozen of them. How He did It, what means He took and all, that was His business. But people get all mixed up with the means that God took, and they try to bring in several people. Forget it! Put it back where there's one God Who is Spirit, Eternal Spirit, and begin to see what Logos is. It's an out-raiding of Almighty God, so He can relate to mankind. Exactly. Lay Himself out. And there you're right back to the revelation. Revelation, preeminence, and right back to Eden.

How far are we away? Oh, brother/sister, it's not even a hair breath anymore. Why? Because He's here. We're just waiting for the thing to work itself out. What else can you do? This is where relaxing time comes in. This is where poor old Ruth you know, she...oh, you talk about being all head-up.

"How's it going to go?"

"Well my daughter, just sit still."

And she said, "You'll know which way the matter is going to fall, because you're part of It. Just sit still."

Oh, Ruth had to get quieted down. Had to wait. There's a lot of that going on today, you know. We get pretty impatient waiting. What can you do? Just wait some more. There's ...?... in there. Something out there brother/sister. That much we know. And I believe that the Deep has called to the deep, and that greater is from the rising of the sun to the going down, His Name shall be great. That's one thing Jesus is His Name, one God from the east to the west.

59. What is the great Word today? There is one God, His Name is Jesus, and you get baptized in the Name of the Lord Jesus Christ.

What's He here for? To bring us the Word.

What's that Word for? Bring us in line so the dead can come out of the ground.

What's next? The summoning to the Rapture, and to the Wedding Supper.

Who did it? ...?... Logos, God in some way, some form, some shape.

Bringing us to the truth. That's Hebrews 13:8. Not a peripheral of Mark 16, which is wonderful. But right to Himself. See, I love that, don't you? Let's bow our heads in prayer.

Heavenly Father, we thank You again for Your love and mercy to us, the grace You gave us to be able to be with the people, Lord, who love Your Word, and love You, Lord, and see these things unfold. Knowing, Lord, You never fail us. There's no way Father. I can't understand a lot of things, I confess my ignorance, Lord. I do, but like the prophet said, *"We can believe It."* And I believe It. I believe It, Lord, Your Word. And Your Word tonight is going to be fulfilled in lives, and I say with the prophet, *"If we're not Bride, there's a Bride out there somewhere."* Just like there's a God out there somewhere. You're out there, Lord, and You've got a Bride. And if we're not Bride You are out there somewhere. And by Your grace, Lord, we will not stand in the way, but we'll be there cheering as friends of the Bride and friends of the Bridegroom.

Somehow, Lord, down the line we know that this is truth. But by thoughts of grace, Father, we believe everyone for himself tonight and herself, they were a part of it. If we knew...You did this from ...?... eternal time, You brought her right up to date. Now, we're looking at It, handling It, and right a part of It, Lord.

Help us, Father, to appreciate as never before the truth of this, all of God. To really appreciate ...?... I know we don't as we ought to, Father, this...too much of an non appreciation amongst us. We confess it tonight. If You gather around the table, Lord, which we're going to gather around shortly, we bringing ourselves together, examining our souls and knowing it. We believe that, but we don't believe enough. We just simply don't come to the place, Lord, that at this moment where that whole life suffers, and we become the written epistles in the way that what we think, we could be wrong, but I don't think we're wrong there, that You would like us to manifest Your Life. And You're really controlling us as the prophet said, *"Paul a prisoner, a bond slave of Jesus Christ."*

Lord God in Heaven, that would be so nice to realize once and for all. Your yoke is easy, Your burden is light, and sit still, because the matter has already followed, and it's fallen into pleasant places. We are going to be taken back to Eden.

Lord, may we realize that, and that's not too great a price, because Paul himself said, "If I could just have that, that's all I want." That's the great thing. And, Lord, here we are right now in the opening of the great Thing. The Book taken, the Book opened, and Life coming forth to carry us right over. The Life Himself. And that's so beautiful, Lord, to realize Your Scripture.

And I just want to thank You personally, Lord, as I know everybody here tonight personally from their hearts. And I also thank You for Your kindness in letting us study together Your Word, Lord, and see how beautiful the prophet said it, and here It was right here in Your Word so wonderful. And we're a part of It. That's the most beautiful thing in the world. We cannot praise You enough, or appreciate You enough. We just love You, Lord. I love Your people, and may grace abound. May grace abound and love control in Jesus' mighty Name we pray. Amen.

"The Lord bless you." [Communion service follows]