

Who Is This Melchisedec? # 26

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Gracious Heavenly Father, we would desire from the bottom of our hearts, Lord, and the very deep within us to know You, whom to know right is life eternal. To know that revelation of You Yourself that You said You would give at the end time and also to understand what the glory of Your inheritance in the saints is. All these things, Lord, we need to know because we know it prefaces the Resurrection and the carrying away in a Rapture, and, Father, that's what we're interested in. And we would ask You to help us, Lord, to receive the truth of that this morning. And yea, Lord, all successive mornings and evenings we come together, even during our waking hours, Lord, to dwell upon that, that we might be nurtured up in the faith which is of You O God, the faith of our Lord Jesus Christ Himself.

We commend ourselves to You therefore this morning and each one of us, Lord, to that end, that we may be Christians, Lord, who are not noble necessarily in the sight of the world but have been ennobled by You Lord and do You service as You so desire. Help us, Lord, to love You by loving others, to serve you by serving others. In all things, Lord, may we be right with You, Lord, because we know You are right with us that we all might be one. In Jesus' Name we pray. Amen. You may be seated.

Now, last week before we began reading in "Who Is This Melchisedec?" we looked at or actually studied the necessity of understanding the meaning of certain words that Bro. Branham used in order to know what Bro. Branham was actually saying in this sermon and also in others. And that is very necessary because if we don't know exactly what he is saying, then we cannot receive the true mechanics of a revelation which God Himself can and will dynamize.

Now we took last Wednesday a little while on the word 'foreknowledge' and associated it with the word 'thought.' Which Bro. Branham used as a title for those sons of God who were in Him. So we want to look again at that word 'thought.' Now the word 'thought' in this instance cannot ever be used apart from an understanding of Logos which means Word. Now that's the first thing to get in your mind. That there is no way that Bro. Branham used this word 'thought' apart from the word 'Logos.'

Now just to take the word 'thought' does not in the English language or in human usage ever, ever, ever turn to that understanding. So this is an understanding that you've got to first of all get mechanically and then you've got to pray to God to help you--and I have to do it maybe even more than you do--to pray to the Lord to quicken it to the extent that it obliterates, actually gets rid of all other connotation or understanding when the particular word 'thought' is used. For instance now I remember a kid played a joke on a friend of mine. This fellow was from Hungary and he was a carpenter. And so this fellow would, he was working for this neighbor. And like for instance he might pick up a hammer,

"What's that?"

Hammer.

So one day, now Sam liked to whistle, so he whistled. And he said,

“What’s that?”

And the kid pulled a joke, he said, “That means to groan.”

So the guy instead of whistling a tune was groaning a tune. Now if he’d of kept that in his mind, the whistling was groaning, how long would it take for him to get rid of that understanding? Well in that case not very long, but if you’ve been using a word all of your lives in a certain way, I’m going to warn you now, you’re going have trouble and you do have trouble--period. And I know you have trouble because I have trouble. Not that I’m smarter than you. Actually I should be simpler to get it. But it’s not that at all, I’m just being honest that’s all.

So when Bro. Branham used the word ‘thought’ we must understand in his usage as he was preaching concerning us as being thoughts. That word cannot ever be used apart from an understanding of Logos with which Bro. Branham was associating it--and Logos means ‘Word’, which is a thought expressed. Which in turn means an expression of a thought and not the mere name of some subject or object. So thought is not in this time of study, simply mean an expression of a name or an object. It is an embodiment and manifestation of the concept, not a description, but a designation of what it actually is.

So when you are using the word ‘thought’ it is literally a noun. It is in apposition with the person, so its really a title and it must have in your mind and my mind the understanding of what it actually is in it’s substance, because it is a substance. You cannot speak of yourself no matter how you use words or titles and not know that you are dealing with a substance--and it’s more than a substance, it’s a personality. So if you say, “We were thoughts” (even of God), you’re going to have to make up your mind whether you are dealing with an actual substance, an actual person or the substance of the person--I don’t care how I put it--or you’re simply dealing with a phrase which is descriptive.

Therefore you have a connotation rather than a concrete reality. But, I have already stated the case, when Bro. Branham uses the word ‘thought’ it cannot be taken apart from ‘Logos’ which is an expression, really of a reality. Which though invisible, it’s still there, it’s not merely a name, it’s not merely a description. No, but it is a designation of what actually is. We find out what that is pretty soon.

Thus when we speak of God being Word, we are actually speaking of an invisible Spirit encyclopedic God who became apprehendable, whereas the Word says, “The Only-Begotten Son who is in the bosom of the Father, has declared Him.”

Now you’ll notice I used the word ‘encyclopedic.’ And you know what an encyclopedia is. It’s a compilation of information on diverse subjects, and God being omniscient is encyclopedic. Especially when it refers to what we are into in this Message. So when we use the word ‘God being the Word,’ and He is the Word, we are speaking of an invisible Spirit, encyclopedic God who became apprehendable. Who could actually take on a form that related to

our forms, speaking with a mind that relates to our mind, speaks and does things that is in harmony with the entire universe so that neither the universe and what's in it--whether it be angels or people or what--has a meaning apart from God. In other words, God as the great encyclopedia put it all out there, and as the great encyclopedia, brings it all together. (Not that way.)

All right, you see what I'm talking about. The Only-Begotten, the Son who is in the bosom of the Father has declared Him. And that Son is a manifestation of God, that's why he's called the Word. And He led him forth by words and by works. You cannot find that exegesis, in my understanding, is a matter of Word only, it won't work because the disciples never understood the Word until it was based upon the acceptance of the works. And the Pharisees never even got near the Word because they could not take the works either as a basis for the words that came forth.

So when you're talking about an exegesis, a declaration, you're going to find that Jesus said, "Show me where I failed in any way." You've got to understand that he's speaking of the very intrinsic essentiality of God.

So God might be illustrated as a book, not only there to be read but produced. So when you're thinking of the Word, God being the Word--Logos, and Bro. Branham telling us that we are also Word we cannot escape being a part of Logos.

So, to declare is to do so by making known. That's what Jesus did, he declared Him. He was from the bosom of the Father. In other words, the essentiality or the heart or...and God, and His meaning came forth in Jesus and was thus manifested--he was a part of God. Thus we see from scripture and what I'm saying here from Bro. Branham's sermons that the Word makes known. God, invisible, unknown started a process whereby He could enter into the known and the known encompasses creation.

So therefore God Himself became a part of His own creation. As Bro. Branham said, *God creating Himself in the form of flesh or God giving Himself birth, or giving birth Himself.* In other words, God beginning to move in an area where He could be fully apprehended as far as He desired to be apprehended on the grounds that he made man with a capacity that could apprehend but only so far and no further until He wanted it. That's why Bro. Branham said, *You bypassed you're spirit body.*

Okay, the Word makes known. So let's go to 1 John and I've read this many times but I want to read it again because it's what we're looking at and we've got to move over and over this like Bro. Branham did. Most of his sermonizing was eighty percent repetition of who he was with his vindication. So therefore, you've got to really listen to repetition. All right 1 Jn 1 first three verses, maybe four.

- (1) That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

Now:

[John 1]

- (1) In the beginning was the Word, and the Word was with God, and the Word was God.
- (4) In him was life;

So now you're noticing right here that this has to do with life, and Zoe is an all encompassing word that takes in everything that's living. And the only reason you know anything's living is because there's a manifestation. Now a lot of you people got...now there's a lot of colds going around, there's a virus. Now we can't see the virus but we certainly know by manifestation who's got a nose that's running and the eyes are red and got a headache and everything else. So you see there's got to be a...there's a manifestation here of a life.

Now watch he said:

- (1) ...which we have looked upon, and our hands have handled, of the Word of life;
- (2) (For the life was manifested,

Now notice it didn't say that God per se was manifested, because, "In the beginning was the Word, the Word was God. And in Him was life. And it was the life that was manifested. In other words, all these terms are different, they're in there for a reason. "No man can see God and live," yet Jesus said, "He who has seen me has seen the Father." And John tells us it was that life that was in God, that came forth and was handled. So that when that was handled, God per se was handled because Word must include the concept and the thing itself, it is not just a description, it is a thing, it is concrete. When this is gone in a fire and this is all ripped up and our bodies dissolve--Zoe! It was manifested, on one grounds, of what? Spirit, Word remains.

And that's...let me read it to you. I think I can find it, I don't know, I'm a very poor Bible student. I know what's here but I don't know where it is. It's like my work shop. It says here is paragraph...I mean in chapter 12 of Hebrews. When the shaking takes place, it tells you here:

- (26) (He's going to shake heaven and earth.)
- (27) (And signifying all those things that are going to be shaken that which are made in contrast to those which may remain.) (Which evidently are not made, they come right from a source that's eternal itself.)
- (28) We receiving a kingdom which cannot be moved, let us...serve God...with reverence and godly fear:
- (29) For our God is a consuming fire.

And also it says in another place, "But thou remainest oh God." That's in the Psalms, "Thou remainest," I don't know just where it is. There's going to be something left.

Okay, he says here:

- (2) For the life was manifested, and we have seen it,

But you can't see, you can't see that God. "No man can see God and live." "No man can see my face." Yet Moses spake face to face. What was face to face with God? Pillar of Fire. See, the manifestation and God was in it.

- (2) we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;

It always was there, always within God to produce.

- (3) That which we have seen and heard declare we unto you, (We explain it, we tell it to you.) that ye also may have fellowship with (On the grounds of simply believing what we say.) us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

That's why Bro. Branham was not a Trinitarian nor Jesus-Only, neither are we. And remember there's no such thing as God the Son. That's a lot of stupidity, it's the Son of God. See, there's a big difference there. Don't ever get that heathen nonsense, the picture of the Madonna, and the baby. It's in every place in the world, and it's a nimrod religion where the child is the husband of the mother. That's paganism, that is not the Word of God but the Catholic people and the Protestants must...they're, they're heathen, because that's what they make it. Jesus-Only is just about as bad.

Can't understand all these things but get your mind in the groove, and the only way is to get your mind in the groove by letting these thoughts be repeated and repeated because you don't break old habits, you build new ones. You've got to have new thought patterns--and the thought pattern is: we are not Trinity, we are not Jesus-Only, we come right between. These crazy ideas that God's sucking up the body or something. Listen, there is a man up there who climbed on his Father's throne, separate and distinct from the Pillar of Fire that came right on down here though essentially somehow it is the same because the life that was in manifested--not that manifesting now but a man, a high priest. Brother/sister let's not get buggy, let's stay with the Word of God.

Now, keep reading.

- (4) And these things write we unto you, that your joy may be full.

Now let's go back to John 17 and see what Jesus himself said. This is one of the scriptures Bro. Branham used so much. Let's take three and six first of all. Three and six.

- (3) And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

See? Sixth verse.

- (6) I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

In other words he said, "I have proved that I am Jesus. I came in my father's name. I'm Jehovah savior." Now whose words were they? Let's read on.

- (7) Now they have known that all things whatsoever thou hast given me are of thee. ("Father in me doing the works, saying the words.")
(8) For I have given unto them the words which thou gavest me; and they have received *them*, (See? I'm quoting from here what I said already.) and have known surely that I came out from thee, (Notice; "I came out from thee,") and they have believed that thou didst send me.

"Came out from and was sent," Bro. Branham taught that. "Let us make man in our image." Christ was The image but man came a step down in the image. So Christ was there somewhere, he had to be. And Bro. Branham said, *That was the Father and son speaking*. Can't change the Word of God, but that doesn't make it God the Son, God the Father, God the Holy Ghost because God the Holy Ghost is God the Father. The Holy Ghost is exactly what it is essentially, the rest are titles. But you can never mix up a Father and son because the son does not give birth to the Father--Father brings out a son, brings forth a son. So you've got to understand scripture. Here.

Now and remember, John 17 follows John 14. He said, "They know." Over here they didn't know. He said:

- (7) If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.
(8) (Philip said, "I haven't seen the Father, produce Him," now he said, "If you can do that I'll be satisfied.")
(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;

Why? Because you can't see the Father. "That which is born of the spirit is spirit." So if Jesus was born of God he has to be spirit somewhere, somehow. I'm not making this up, I'm telling you the Word of God. It's a mystery, but you can see we've got to get our thinking away from the Trinitarian dogma. I'll explain dogma after a while. I haven't come to it yet.

All right, we keep reading.

- (9) ...and how sayest thou *then*, Shew us the Father?
(10) Believest thou not that I am 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.

Now he was in the Father on the very grounds of the baptism with the Holy Ghost. Here was part of Almighty God that had the ability--and we'll talk about this today before it's over--he had this ability to form around that very nucleus of Himself, a physical egg and sperm which would bring forth a human body--human so called because it looked like a man but it wasn't the same as Adam--no way, shape and form. Well I can't say no way, shape, and form, I'm using that terminology only to show you a vast difference; it was shape and form and in a certain mode of operation.

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

See? Now he tells you here. See, he declared or made known the essentiality, character and ways of God by taking a human body. God was in that body because at the river Jordan at the baptism of Jesus Christ, God indwelt Jesus--absolutely indwelt him.

Now the fact of 1 Jn 1:1 or the fact of even Jn 1:1.

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

"That which was in the beginning," as John said over here, well I won't read it, we've read it. The fact of Jn 1:1 being God, who was first of all Spirit and then Word and then becoming flesh where His identity and performance could be transmitted into recognition so that the full concept of what lay in God could be expressed bodily by vindicated works is why Bro. Branham calls us God's thoughts or part of the concept of God that can be expressed and are expressed according to foreknowledge and predestination.

Now that's a long, long, long sentence so I'm going to go over it again. I always get embarrassed with myself, I write these long, long sentences and then I say, "Well I should of broken it up into several sentences." But I'm not a West Brooke praguian to do a good job and neither am I smart like a Dr. Kenyan.

All right listen: the fact of Jn 1:1 (It tells us) being God, who was first of all Spirit (that's right) and then Word (right) and then becoming flesh where His identity and performance could be transmitted into recognition ("He that has seen me has seen the Father") so that the full concept of what lay in God could be expressed bodily (Because Jesus was the full expression of God bodily, the attributes.) and vindicated by works (that he was) is why Bro. Branham calls us God's thoughts or part of the concept of God (that's the actual Spirit of God, the essentiality.) that can be expressed and are expressed according to foreknowledge and predestination. So you hear what I said? Just as God expressed Himself, took upon Himself a full expression of Himself in the person of Jesus Christ, so God is able by the same process and pattern to express His spirit-sons that were in Him.

Now whether you like it or not, that's the truth. Over here in Jn 4:21 [24] it says:

- (24) God is Spirit:

That's exactly what it says. Now, in Jn 1:18, after it says, that "God is Spirit:" over here in Jn 4:24. It tells us no man has seen God at any time--you can't because He's Spirit. Then you go over here to Jn 14:9 and 10, and you see where you can see Him, and you see Him in the form of the Lord Jesus Christ--and though that would not be recognizable because he's only a man; the works and the words--which works proved the words, proved it wasn't a Man that was talking. Jesus said, "Neither the Words nor the works are my own." So therefore exactly as it is in Heb 1:1; God in the prophets/God in Son. That's what you're looking at, be it ever so humble and not too well understood.

Now let's go to Eph 1:3 and 4.

- (3) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places
- (4) According as he hath chosen us in him before the foundation of the world,

All right, now who was before the foundation of the world? God begin to form Himself by bringing forth Son. As Brother Branham said, *Let us just pretend* he said, *we're looking over the balcony of eternity*. And he says, *A light begins to appear and that is the Son*. And remember sons come forth, and he said, *I came forth from my Father*. And if He came forth from His father then that is a rudimentary principle that can never be changed. I don't care where you place it, because you're looking at an unchanging God who does unchanging things--and He saw that Son came forth and it says, "By him God created all things." So I want to ask you a question: where were you at that time? You weren't something God was just thinking about. You understand, we're talking of substance.

Now just go ahead, I got...we may have to take two tapes this morning--I care less. I'm going to have to work this over til we get to where we want to go. Then we'll have lots of food when we're finished out there--I hope.

All right, now look here. It tells you;

- (4) According as (we were chosen) in him before the foundation of the world, (We were there.)

Now look again in Galatians--and it's because of this statement Paul could say in Gal 4:6.

- (6) And because you are sons, God hath sent forth the Spirit of his Son into your hearts, crying, (Father,) Father.

Now I want to ask you one question; this is...is it not true, "This is my beloved Son?" And Brother Branham took the two scriptures and put them together because a prophet can do it. "In whom I am pleased to dwell." That is not one scripture by itself, that's two scriptures. But God was in Paul. God in Paul said the same thing that Jesus would of said had he been there in

his own flesh to say it. So therefore the Spirit of God could say through Brother Branham, "This is my beloved Son in whom I am pleased to dwell." Find that in your Bible, you can't do it. He's taking Colossians with John and putting them together.

So what you're seeing here then, what we're talking about; "because you are sons." And where were you before the foundation of the world? See, you, you weren't something God thought about, or you're going make Jesus something God thought about, and then you're lost--because we're looking at generics and genetics. And we're looking at generics and genetics in the same way you're looking at a virus without a telescope. Its there but you can't see it. But you get a virus and put it in its proper milieu, some kind of a substance that it can feed on--you watch what happens. Then you go trickling in some junk in there and you watch, they'll start to mutate. I get you're picture this morning from nature about God. Could take any form, any size, any shape, any position, any **role**--and be God!

But people don't want to do that. "Well let's see now. Let's get this thing under the microscope and let's dissect it and trisect it and bi...do..." Oh--you're finished, you got to go to the Word. Sit here, you could be just, leave this place glaze eyed this morning, but I'm going to hit this and if I don't get you to see it, I'm going to see it. I'm not mean this morning, I'm just telling I'm determined to know these things all the way through.

Now, what I said here; the fact of Jn 1:1 being God who was first of all Spirit and then Word--taking a form--then becoming flesh. And He did that is a very devious way and a long round about way. It just isn't here plunk, here's flesh--He could of done it. No, kinsman redeemer, priest, identification. See? And through man identifying with nature that gets restored. Keep this in mind.

Okay. Who is Spirit, then Word, then becoming flesh where His identity and performance could be transmitted into recognition. In other words He could prove He was God, and the full concept of what God in a body would do. See? Now that's why we're called thoughts because we're a part of it and that's what God did. "Well I'm not God." Never said you were. Jesus never said he was God either. Said he's the son of God, but only the son of God when he's pushed to the point of an admission. He always called himself Son of man, identifying with man. God identifying with man, Emmanuel is God with us. And notice how God did it. "A virgin shall conceive and bare a child."

God took a devious route and I use the word 'devious'--that's not the right word because it wasn't devious. God was more or less what you might say--a root that was intertwined in the way it must move in parts, in areas so that He could come into full expression. And we now are parts of God in full ex...in, in, in expression wherein Jesus was the full expression of God.

Now, that this is correct is seen by the fact that Brother Branham called us; *sons of God, a part of God, sons of the Spirit, attributes of God, seed of God, sons of faith, sons of Abraham, genes of God and even messiahettes*. How in the name of common sense then can anybody ever hear the prophet call us thoughts? "Well I was just in God's thinking." Well you were there too. How can you think of a whoosle-kaput! Think about it. Think about a whoosle-kaput. Never heard of it, cant think of it--aint no such animal. How can you think of it? How can God have

thoughts of anything outside of Himself? So when you are talking of thoughts, you are not talking of meditation. You're not.

This word "thought" has to do with the same word as Brother Branham used when he used Logos or Word because he said, *A word is a thought expressed*. Now I'm going to tell you something--you go ahead and you express the word for it, go ahead. Come on produce a fork for me. Can't do it. It's not just a word brother/sister as words as we understand words. And yet at the same time God used that word 'Logos' interchangeably with Rema which would mean fork as a word--but Logos would have been producing the fork, Rema would have been simply talking about it. That's why the Jews always use God and Word interchangeably and that's why William Branham did. You see now what we're talking about? Thought expressed is Word, or thought expressed as Word is to embody all of their titles.

So therefore when Brother Branham speaks of thought, the thoughts of God--**we are sons a part of God, sons of the spirit, attributes, seed, genes, messiahettes and identified as sons of Abraham and sons of faith**. What we are considering exactly and emphasizing exactly as the perfect parallel of our genesis and expression to the genesis and expression of our Lord Jesus who is the Christ except we bypassed a spirit body, coming directly to the flesh to be tempted by sin. So the question is; was Adam is a theophanic form? The answer is no. He bypassed it. In other words Hebrews 1, 2 and 3A, we go to 3A.

- (1) God, who (in many parts and many ways) spake in times past unto the fathers (in) the prophets,
- (2) Hath in these last days spoken unto us (in) Son, (God in the form of Sonship--title.) whom he hath appointed heir of all things, by whom also he made the worlds;
- (3) Who being the brightness of his glory, (That's way back in the eternities.) and the express image of his person, and upholding all things by the word of his power, (Now skip the next part.) ...purged (himself by our sins,)

That's the one who had came down and became flesh--he laid that all aside. And we'll talk about that, we've got to talk about it and look at it--because it's a mystery that boggles you. I don't mind being boggled, I don't want to be horn-swaggled. Boggled is nothing but be horn-swaggled, that's a different thing. To be carried away with the vastness of revelation is one thing against being deceived. But if you don't get the vastness of revelation, you're wide open for a deception--Trinitarianism and all of this other junk. Forget it, we've got something better to do than that.

So listen this one spoken of by the son who was appointed heir of all things, He appointed him heir of all things. Now that's a funny expression right there--but it isn't, because you know what he did? He laid that all aside.

- (3) being the brightness of his (own) glory, and the express image of his person, and upholding all things by the word of his power, (Now watch--skip that part there and go down to four.)

- (4) Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

He got his Father's name. He inherited his Father's name. Now listen, he gave up what he was made heir to, but he never gave up the name. He wouldn't give up he...hung on to that name--faced the devil, faced death, came from the dead and still uses that name. Amen.

- (5) For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

Well I thought he was the son--then He had to be a Father. You're looking at words being hurled back and forth here that mean something. I can't explain it this morning, I'll look at it--God tells me I'll tell you. At least I'll hope it's God. There are words here are difficult but they're very great words.

All right, we keep reading.

- (6) And again, when he bringeth in the (firstborn) into the world, he saith, And let all the angels of God worship him.

Now, which emphatically, these verses are emphatically Jn 17:5.

- (5) And now, O Father, glorify thou me with thine own self (and) with the glory which I had with thee before the world was.

Now look at.

- (5) O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Where was he? Absolutely in a part of God, you can't get by the Word of the living God, it won't work out. See?

Now, in other words Hebrews 1, 2, 3, 4, 6 which emphatically is Jn 17:5 does not deny us our origins in God and our expression--that doesn't deny us. Everybody wants to think "Well he was the Only-begotten son," that's true in that particular way, but we also are begotten of God. You're looking at a parallel, identical except a bypassing of the body and we catch ours up later.

Now come on, keep thinking with me. Let your mind...let everything go before your eye balls is glassy. Put everything out of your thinking and start shoveling everything out but the Word of God, start shoveling in.

Now here are we, we talked about Jesus. Let's talk about us. In Eph 1 again, 3rd verse.

- (3) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:
- (4) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:
- (5) Having predestinated us to (the placing of children,)

But in the mean time going through almost hell to get there. Yes suffering--dying a million deaths to yourself, pulling what little hair out we got left trying to figure the Word out. Standing here with puzzlement, with a knife in the back and a knife in the guts and the teeth gritted-- "I believe the Word of God, I don't understand but I believe it. I will believe it! And I will understand it as far as He'll let me understand it." But your hitting things here that are so deep theologians have never touched and never will touch, they're scared to touch them.

Now let's look at Hebrews the second chapter and see us. We saw Jesus in the first chapter, let's look at us in the second chapter. Starting the ninth verse.

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

Over here he was higher than the angels. What would you do if an angel walked in the room? You'd go to pieces. You can't cope with an angel. They're way bigger than us in power and might and things, but wait til after redemption honey, just wait til we get our new bodies. Then you watch angels scatter, they won't have to because we'll love them and they'll love us.

Now,

- (9) he's made lower than the angels for the suffering of death, (We for the suffering...it was temptation and sin.) crowned with glory and honour; that he by the grace of God should taste death for every man. (Not every *man*, it's every son, that should be in italics.)
- (10) For it became him, for whom *are* all things, and by whom *are* all things, (That's God) in bringing many sons unto glory, to make the captain (That's Jesus Christ) of their salvation perfect through sufferings.
- (11) For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

Now over here again in Gal 4:6

- (6) And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, (Identifying you, makes you cry Father, Father.)

How can God be your father unless you were conceived through Him or begotten by Him? None of you can anymore be my kids than hogs wallowing in crud, unless you came out of my loins. I can be a father in the gospel--I cannot be your father any other way. These people here are the children of God who bypassed the theophanic form and were tiny bit of the life of

God that could burst out here in a human body! Now like the eagle screaming--the baby eagle hears the cry, said, "That's what I always wanted." The deep calling to the deep. Get rid of looking at your flesh! I look so much at people's flesh I could vomit. And I've got a terrible... [end of side one]

Over here in Romans. I got a good stomach, if I get poisoned I get dysentery and I vomit--life saver. That's a good mark for a child of God. Creeds and dogmas will poison you, the poisoned food. Communion suggests, yea it tells, that we're eating the true food and the true drink of God. How many take communion and aren't doing it? So Brother Branham said, *You better be in this Message if you're going to take communion.*

All right the twenty eight...Rom 8:28.

- (28) (for whom) And we know that all things work together for good to them that love God, (and they are the ones) who are the called according to *his* purpose.
- (29) For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren. (Not half brothers and adopted kids! Full brethren. God doesn't go for half brothers. No, no way like that.)
- (30) Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Thus we are the thoughts of God or that part of the life of God which is to be expressed in this manner of God's omniscient choosing. Now with that understanding we can see that foreknowledge as relative to the seed of God has to have the power of destiny within itself because as a part of God it is going to bring forth into a predestination exactly like Jesus--God manifest in the flesh not in a pillar of fire. Huh-uh. So we're looking at foreknowledge. See? With the understanding of the thoughts of God. Now you understand what I'm saying--the thoughts of God are literally people. Literally persons, they're sons and daughters. They're called sons on the ground of individuals. See? Because that's what comes out of God is sons, a girl and boy both they're sons of God. See? There...In other words God is a predestinator.

So now with the understanding we can see that foreknowledge as relative to the seed of God has to have the power of destiny within itself because as the thoughts of God (we're part of God, what God thinks about those parts now which is the expression) literally has within it what God has to say about it. Because why? It goes from foreknowledge to election to predestination. So the foreknowledge is basically predestination. That's what you're looking at. That's why Brother Branham said, he said, *Hey you Pentecostals don't like the word predestination, I'll use the word foreknowledge.* That's wonderful than every time he said foreknowledge he's talking about predestination. Now that's what the Bible says in the book of Ephesians. There is a destiny. See?

Now if you know the destiny of Jesus Christ you know your destiny if you are a son of God like Jesus Christ. From eternity to eternity. That's why Brother Branham preached this

message, that's why I'm preaching this message because this is the part I like about it. The other is good and it sets off what we're learning.

So foreknowledge is not just something that God knew without the thing itself having anything to do with what was predestinated for it. The thing itself has a destiny of a certain kind because it is that thing. Why sure. How in the world can you understand dogs having dogs, cows having cows, pigs having pigs, cats having kittens? Knowing there is a life and a specie. See? Genetics and generics, then talk about a son of God, "Oh that's some sort of hit and miss floppidy-floppidy, gooidy-goo thing". You got to be kidding. Brother Branham said, *You can go right back to God by looking at nature*. We are looking at nature--cats have kittens. God has sons. And as kittens are cat-like in the image of cats, God has sons that are God-like in His image. But remember they bypassed the form that you and I would of liked to had so we wouldn't feel messed up and gritty and dirty, and rebellious and constantly misunderstand the things of God until there's almost a hate relationship more than there's a love relationship--because we simply won't take what God said.

That's the truth. That's where every complex comes from in religion, every complex comes in the home--the kids won't take. Now I don't say the parents should abuse the kids. If any parents abuse the kids let the society step in and take the kids away. If the father abuses a small daughter take him out and shoot him. Just that simple. "Well Brother Vayle where's your compassion." I've got a lot of compassion--it's for the little kid and the whole society, not some lousy junk heap out there. Don't talk to me about these things because I've got a real hate principle on those things.

The thing itself has a destiny of a certain kind because it is that thing. Now listen. The seed of God being a seed of God could take on a body of sin and be tested by sin and in the flesh fail but there is no way that the seed could be lost and destroyed. No. Can't do it. Jn 3:6 says, "That which is born of the Spirit is spirit." 1 Jn 3:19 [3:9] says, "That which is born of God cannot sin." Ezek 18:4 says, "The soul that sinneth, it shall die." Brother Branham said, *We came here and it was sin in the flesh not in the soul*, because God can't lose a part of Himself or kill a part of Himself.

Now let's go back to the nitty gritty, to the nub--let's go back to the intrinsic principle of the whole thing. This is exactly why Brother Branham came here as the mouth piece of God and pronounced, *Little bride you didn't even do it. You were tricked into it*. So therefore the sin was perpetrated upon her and upon Adam. So therefore greater is the condemnation but they themselves are spared--having come from God it would have to go back to God and take the same form God took and very soon we will be that form. For soon the Spirit that's in our midst will be incarnated to us at the Rapture and we'll be like Him and crown Him King of Kings and Lord of Lords. Now that's exactly the way it's got to be if you were a part of God. And Brother Branham said, *If you didn't have representation then--in other words, you weren't in Christ back there then--you haven't got a prayer now*.

So therefore we are looking at predestination, election and foreknowledge based upon God Himself--not upon an individual. You understand what I'm saying, it devolves upon Him. Now come on settle down real good and listen. We'll crown Him King of Kings and Lord of

Lords. If God plants oats He gets oats. If God plants wheat He gets wheat, you say, "Where did you get that from?" I'm glad you asked me. It's over here in 1 Cor 15--talking of the Resurrection. What's going to come up? What are we headed for?

- (35) But some *man* will say, How are the dead raised up? and with what body do they come?
(36) *Thou* fool, that which thou sowest is not quickened, except it die:

So all right, you were death doomed in the flesh when you came into this world so therefore a part of you was dead--and you can look in the mirror and say, "I'm born to die." But now you got to die to go back and live. Uh-huh, you got to get rid of it. So when you get rid of what was the problem, you aint got no problem. It doesn't matter if you bypassed your theophanic form, your Word-body, your Spirit-body--doesn't matter at all. Now you're free and there's a house waiting for you. Where the ninety year old grandma was eighteen, ninety...eighteen, nine years old, 19, 16, 17 whatever she was and she could put her arms around Brother Branham and hug him and even kiss him, didn't mean a thing. Try that today and see what happens even with old grandmas. It's over, it's over. No problem.

- (37) And that which thou sowest, thou sowest not that body that shall be,
but bare grain,

God planted a soul to the end it would get a body of perfection. Right. It was there in Adam when he tried to go to the Tree of Life and live forever he couldn't do it. See, he knew that's what God wanted for him. That's what God wants for us. So now what happens? You plant a seed--there's another planting. Jesus was the first begotten, the Only-begotten of God but he was also the first begotten from the dead. Two begettings--two b-e-g-e-t-t-i-n-g-s. Now you got a begetting. There's many begettings. We got a begetting from God as an individual before we ever went anywhere in Christ. We get a begetting down in Adam, we get a begetting from our human instruments, our mother and father. Then we die, we get another begetting.

No problem, let your minds go. Never mind your old corrupt theology. Get with the Word of God based on a prophet's teaching--not Lee Vayle's teaching, a prophet's teaching. It may be, it may be wheat, may be oats--who knows.

- (38) But God giveth it a body as it hath pleased him, and to every seed his own body.
(39) All flesh is not the same flesh: but *there is one kind of* flesh of men, another flesh of beasts, (and this and that and the other thing. And there's a glory out there.)

Now what are we looking for?

- (49) as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now when you die you go right to that image--be waiting for you. Now what about you and me though.

(51) I shew you a mystery; We shall not all sleep, but we shall all be changed,

What do you know--like unto the body of His glory, His own glorious body. That body came from a seed. Now you understand what I'm talking about foreknowledge, election and predestination now? If you weren't there--I don't care what anybody says--you ain't got it.

"Lord I'm going to plant this oat seed but God you know I need wheat Lord let it be wheat when it comes up."

"Oh" He said, "shut up, you make Me sick." God said, "I'm not stupid like you're stupid. That's an oat seed, it's going to bring an oat body. I made it that way, don't try to change it--if there's any changing you adapt yourself to it, or go get a wheat seed."

You had to have a seed to make a human being, you have to have a seed to make a body like unto His. Now if you go down as a born-again person--and the only proof you got is the same the disciples had--now we know you came from God and go back to God and now we know we come with you and go with you. Now we know. You got to believe a vindicated Word, that's all you can possibly rely upon and that's more than good enough.

The seed of God being a seed of God could take on a body of sin and be tested by sin and in the flesh fail but there was no way that that seed could be lost or destroyed. No way, shape and form. Having come from God it would have to go back to God and take the same form God took and very soon we're going to have that form. See? Paul tells us in 1 Cor 15 ...?...so foreknowledge, election and predestination is an unavoidable pattern for seed. How could God do other wise? See? We saw that in Eph 1:3-4, that's what it says about you and me. Let's go to 1 Peter now.

I guess you turned this over didn't you. Must have been--I don't see anything. Have to ring a bell next time--that would be all right. [Refers to tape being turned over]

1 Pet 1 and 2;

(2) Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, (Ha Ha--you think the Spirit of God is going to choose a pig instead of a sheep? You think it's going to come upon a goat? No siree--lamb led by dove.) unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Who's He redeeming? Redeeming means to buy back, He's buying back His sons. And who's the Blood for? Limited atonement--you can say what you want but it is. It's limited.

Now let's go a little further and see something beautiful here. I think it's got the right scripture. Yeah 1 Pet 2:6

- (6) Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious:

"Behold, I lay in Sion a chief corner stone, elect, precious." Who's He talking about? Jesus Christ. Are we any different? No. Follow through. We read Rom 8:29-30 didn't we, so I don't have to read there again but let's go back to Matthew 7. Now we're talking about what's in the beginning has to follow the course all the way through or you can't apply foreknowledge and these things to it. At least not in the sense you apply it to the Bride. You can apply a knowledge to those that are out there in the world--they were written in a book there somewhere. First...in Tim 7:15-23. [Mat 7:15-23]

- (15) Beware of false prophets, (Then it says;)
(16) Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
(17) Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

Now where did you come from? You got to make up your mind. Was I merely part of the human race that God sent in motion by law? Or do I believe the highest philosophy, the highest Word that ever came to anybody--that whether I want to believe it or not--somebody actually came from God. Now that's the stumbler right there. Whether you want to believe your own flesh, your own senses--what other people wrote or what the book wrote.

Now;

- (18) Many will (come) to me in that day, (and say,) Lord, Lord, have we not prophesied in thy name?

Cast out devils? He said, "I never...I never ever knew you." Foreknown of God. Not random thoughts but a part of God, invisible, eternal coming into human form. Just like your own children. The life and the sperm is invisible. Mated up the way it should be mated up under the right conditions it will bring forth a child every single time. Mat 15:13;

- (13) But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

"And it shall leave them neither root nor branch." Every life as we know it today that never came from God--(that's [?not] wise and foolish virgin) will burn in the Lake of Fire and be destroyed which is the second death. You say what you want but this is the truth. Mat 13:36-43 a sower went forth to sow and while--and he slept at night, an evil man came in and sowed seed. And what does the Bible say they are? The good seed are the children of God and the bad seed are the children of the devil and both he and them shall be annihilated. Now you talk about predestination. See? Jn 6:39

- (39) And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

And that's man and that's beast and everything else. Hebrews the twelfth chapter, let's read it, 3-6.

- (3) For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.
(4) Ye have not yet resisted unto blood, striving against sin.
(5) And ye have forgotten the exhortation which speaketh unto you as unto children, My son,

"Be like My Only-Begotten Son who took all the guff, all the rot, all the dirt, all the pain." I'm going to tell you something; if you and I are going to take all of this, we had better be sons of God or who wants it. Who wants it? See? You better be a boxer if someone is going to flatten your nose and bung you around. You better be a wrestler say, "I'm going to take your joints and put them into pretzels. So your feet crossed with your arms, you don't know where your heads coming out if it's going to come out at all." So you had better be a son of God if there's suffering involved. So Jesus was a son of God--we're sons of God.

Now maybe that will strike home with you. If the other doesn't strike home on the grounds of the high plane of God's own understanding of Himself and His Word and telling you and me through a prophet then maybe that will sink in. But all suffering brother/sister is not because God allows that suffering, many times we bring it ourselves because we suffer because of our own rottenness. But Jesus never opened his mouth and said one word to hurt anybody, he was with God all the way and God and him and that Word were one, and he suffered for you and me. So we could go on and on.

Now, what time we got left? Well I promised somebody I'd quit around one hour. So what we'll do next Wednesday I'll read my notes and go on again because I have just finished really what I wanted to talk about but I want to repeat and then I want to go and talk about some more things--not to get...and eventually get back to the sermon because I want us to know the meaning of words to such an extent when those words are said they are no longer obscured by something else. For instance we can still say, "Well I'm thinking about this thing that's before me and my thoughts are this." That's fine, that's exactly find but when Brother Branham says, *You are a thought of God*, and talks about the thoughts--right away the mind will jump, "I'm seed, I'm a part of God--and what I see in thought, I see the whole complete expression, from eternity to eternity."

I know it sounds pretty horrible brother/sister and I know I've told you many times, my ministry is a ministry that's a hard ministry for this reason; I can preach so much Word that you can literally become saturated with a negative attitude because it becomes merely a mechanical thing. But by the grace of God this Word is not mine, It's the prophet's Word and It will become dynamized. And if not here, someplace else because the prophet stood in Jeffersonville and he

said, *If we're not Bride there's a Bride out there somewhere.* You bet your life. And when he said, *If I'm not that one that was called for this job* he said, *I'm laying a foundation, I think I'm laying a foundation*--that brother/sister was a curve he threw you. For no other foundation can be laid than that which is laid which is Jesus Christ. Paul laid the foundation of the cornerstone, William Branham built on the top, to bring in a headstone. The only foundation he laid brother/sister was adjusting the neck for Him to come on down and notice He does it by two pictures.

Say, "Well that's a picture."
Well that's fine it's a picture.

Yeah, that's true just the same, so is that. [Brother Vayle points to the picture] Sons of God, joint heirs with Jesus Christ. When God had a son brother/sister the Only-Begotten (the first born of all) he was not a thought, he was an expression. Let me read again what he was and then I'll close for sure because let's face it let's close with this parting thought here on Hebrews, "Way back there in the beginning, He made the worlds who being the effulgence, the outraying of His glory" and that means the assessment. God wanted to come forth with all God-likeness. Here it come forth. "And the express image of His person." What came forth was a complete icon of God if you could see him. The essentiality. "And upholding all things by the Word of His power."

You and I in our measure have the same thing said about us. Brother Branham said, quoting Einstein, (Because of the power of God in the human race today, the power of God, Jesus Christ here in His own per... the person of the Holy Ghost), we'll put it that way. Brother Branham called It Elohim, call It what you want. We realize that the Word today and the human instrument under God could create worlds. Say, "Well I don't want to create worlds," that's very nice of you nor should you want to, but it can be done because it's the same God. Do you follow me? We in our day--and I'll talk about this next time, I trust--in our hour of expressing. We are expressing the same God that Jesus Christ expressed but he didn't bypass his spirit form so therefore he could be tested and never fall, but you and I fell in the flesh.

Now tell me this, when you die does you soul die? No, your spirit goes back to the God who gave it. Where it goes who knows, who cares that's up to God. What it is that's His business, I'm not interested. But that soul goes to pick up that body that we missed--it doesn't die. And It tells me very succinctly, "our souls do not sin." It is our flesh through means of a spirit that grieves that soul within us that hungers for the living waters, the life. By the grace of God, let God's Spirit come into this building, in the people here until we hunger as we've never hungered before and we're reduced to the tears of longing, because this is what we want.

I can't do anymore than told you what I told you brother/sister. If God be for us nothing will be against us, but if God be not for us--maybe someone get a tape, maybe somebody know something. I'm not being fatalistic though I am--but here's the point, we got to remember this is what the prophet taught and by grace we haven't come this far not to associate ourselves with the reality. Let not one person say, "I'm not a part of that" but by the grace of God be a part of that--stand for it, talk it, live it. Don't try to humbug it, it isn't going to work. But to be serious before Him to know there is a Bride somewhere, someone is getting this. I count myself a part of

it regardless until that day He either says, "Well you're a part of it, but you weren't." And I'll count myself a part of foolish virgin, I got this far. Until He said, "You were just a guest that didn't have a garment on, I got to throw you out." Go every step of the way to open your heart and mind, and to take these words as the prophet preached them not as you and I had preconceived ideas--but as was demonstrated by vindication that this is the truth and it only comes by the opened revealed mind. Let's rise and be dismissed.

Heavenly Father we want to thank You again for Your love and mercy to us, Lord God. To give us a time to come together and look into these things, Lord, which we know that, that really, Father, we should be looking at them constantly. Looking in the mirror of Your Word of this hour and seeing ourselves as Christ, the exact parallel. Not that we are You--no You know our hearts, Lord. We shutter that anybody would associate our names--we're so sorrowful within ourselves and so undone, Lord, and just (you might say) so worried about our condition as we are here in this world that we would never, never ever even want to say that we had anything to do with that great illustrious One. But, Lord, we know now that it's been opened to us that this--in the flesh and all. We're going to look beyond it, Father, and by Your grace, Heavenly Father, take up our association with You through the Lord Jesus Christ and believe O God that we were a part. If we don't think Lord You brought us this far and what we see round about us, I don't believe You brought us this far as though we weren't a part of it all, a part of You.

So help us in these last hours, these closing days, O God, as never before, and I know we got to help ourselves. Maybe you have to come down, Lord, and sort of set us on fire like Samson set the Philistine's barley fields on fire--that would be a good idea to build a fire under us, Lord, to get us red hot, fervent in the spirit, in the truth of these things, O God.

So we commend ourselves to You and every single person again, Lord. We pray for the two girls not having heard yet what it is but, my Father and my God, we would rebuke death and anything that might try to come upon them, O Lord, as knowing it's the hand of the devil, Lord. He cannot do this to us, O God. We take our stand in faith this morning, Lord, that once more, Father, as You were...that the great One, God Himself, was cast out by the people in the form of the Lord Jesus Christ, now in the form of the Pillar of Fire and identified with the Word that has been revealed--You've been cast out again. And, Lord, when You were cast out at that time, You said You'd take Your place with us and we're taking our place with You, Lord. And at that time when You were cast out, Lord, You were crucified and the life went out and came back upon those at Pentecost and then brought the great revelation. And, Father, here we are in this hour, this day we believe the life has come out of the Word now; it's got to and come into the people. And, Lord, that brought forth all the healings and wonders and miracles and the greatness. And, Father, we're praying that very life this morning that has been released--touch the girls, O God, whatever it may be and all those amongst us also, Lord. Rebuke the power of the enemy and bring us into the health of the Resurrection, Lord, which we're waiting for, because we know, Lord, healing is a witness to it.

Now, Father, we commend ourselves during the solemnity of this hour, O God, and thank You for Your mercy and love. Continue to keep us in Your Spirit, O God, let it not depart from us, in earnestness and sobriety and those things which come from it. We ask these mercies in the name of the Lord Jesus Christ. Amen. Take the name of Jesus with you.

