

Why He is Here # 5 (Presence)

'The Judge'

Bro. Lee Vayle - October 17, 1982

Father we thank you that You're here in our midst this afternoon. You're here Lord in Your great purpose of Christ is the mystery of God revealed, bringing a revelation, bringing Yourself pre-eminence, and bringing us back to Eden. And we're very grateful for this, we just praise You for It. Cannot thank You enough, Lord, and here we stand just as we are without one plea. But that Thy Blood was shed for us. We do not come, Lord, with any pretense or any cover up. We do not come, Lord, with any presentation because we have none. We believe that which was necessary to be presented, had been presented. And we stand in that which has been presented the Christ Who died for us. Shed His Blood.

Now, bound back by the Holy Spirit, Lord, showing Your approbation. We know that we're only here, we're here because of Your approbation. Your way that You've made, you have interposed Yourself for us. We accept that which...this morning, Lord, as it has been so clearly stated, grace is God plus nothing. And certainly, Lord, that is where we are. For nothing in our hands we bring simply to the Cross we cling today. We look, Lord, because of Your great mercy in all things being possible that You reveal Yourself by Your Word today, that we may know Him Who alone is righteousness, and Who alone is Eternal Life and our glory might be in Him. We're satisfied we with that. And we praise You for it, in Jesus' Name. Amen. You may be seated.

1. It's certainly nice to be with you this afternoon, and you know in these services that we sort of take our time, and not just sort of take our time, that's an understatement, we do take our time. And that all the time we want it's like Bro. Branham, to me the Message is refreshing, and I like to (you know) sort of linger over It. Like Bro. Branham did when he talked about going to the fair and he had a nickel or something, he'd buy a hamburger with onions on it. And he would (you know) at the end lick his fingers, even the licking felt good. It tasted good. Then he told how that his father given him a piece of candy the odd time. And he'd lick it and wrap it up and put it away.

Well, you know, that's what I feel about these Messages now. That's why I take my time. Now, many people think other than that, but the truth of the matter is, you can't hurry through a good meal. You can't do it. You got to...first of all, you've got to look at it. Like the Bible said, "The tree was good to look at." And I think the Word is beautiful to look at, it's fantastic, especially since It's been revealed. And then It's good to eat, and It's certainly is good to eat. And It's the kind of food that immortalizes you.

2. See, Israel had a sort of immortalization when they ate the Manna. Their clothes never wore out, and they didn't even get b.o. [laughter] And tell you what, this Word takes away the denominational b.o. And I'm happy that we don't smell spiritually like goats. Not saying too much for the sheep at times, this is true. We're going pretty quickly back to where we came from. (See?)

So, kind of feel like the Bible said about the householder, "He bringeth forth treasures both old and new." [Mat. 13:52] And that's what we do with these Messages. We try to take our time,

so that it's not boring to you and you don't get saying, "Well, hey I wish he would (you know) come right to the point, and we have these big Roman candle flashes," he talks about. That's Pentecostal. That's not this Message. And you're in the wrong place if you want those big flashes, and you want that sudden great fruit.

Look, what it is: "It's precept upon precept, line upon line, here a little, there a little." [Isa. 28:10] The Great precepts have come forth through the prophet. Now, it's the teaching ministry to the point where everything is coming together. And we're going to take our time in the things we're looking at from this point on. I'm not hurried, because there's nobody over me but God. And you might not believe this, but He's big enough to shut my mouth. [laughter]

I tell you frankly, I don't think God just opens people's mouths, I think He can shut them. And goodie, that's alright, I like that myself.

3. All right, we're talking about 'Why He is Present', and we're talking today about 'The Judge'. And this will be a slow moving, message, every point will be carefully viewed in the light of what we'll bring next Sunday. In the mean time we'll review it Tuesday. And if you stay home because you think that I repeat myself, you're wrong. I do repeat myself, but you'd never recognized it when I revise my notes.

Last Tuesday...last Wednesday...I always want to call it Tuesday, maybe we ought to go to Tuesday night meeting, I don't know. Wouldn't bother me any. We'll change this afternoon.

But last Wednesday this is the first time maybe ever, that so many people came to me and said they could follow me right through the message. I particular like what Bro. Lloyd said, and I watch him very carefully, because we're pretty close in this together when it comes to just certain things that we look at in the Word here. And he said, "You know, (he said) I sat there for fifty minutes and I said, 'Wow'." He said, "You know I understood in the first fifty minutes." He said, "This is fantastic." Now he said, "I wonder if it'll keep on."

4. Well, I think it kept on, didn't it Lloyd? See, it's coming together, and it comes together only, because you must gaze at it and behold it. Behold is not looking at firecrackers and spectacular. Beholding is to literally look at. Now, don't ever forget what I am saying, because here is where people miss it. There is only one thing that will change you. Nothing else will get you ready for immortality outside of looking at Him Who is the Word. You're gazing at Him, and your knowledge of Him. And remember, this knowledge has an effect upon us. And that effect is to transfigure us. This is why I fly the coop when people try to stop me. There's nothing there to be transfigured.

You say, "Bro. Vayle, you're mean." Look it, I am not mean. I want you to get this in one time in your lives, if never again. I am telling you God's Truth as I know It, from the Word, from the prophet, from my heart, from my meetings, everything of God.

You will get nowhere, unless you gaze at Him Who is that One revealed in this Word, and He will change you by your looking. Because it is that knowledge that has the effect. Now, if you don't want an effect... Now, you say, "Bro. Vayle, there's not one here that doesn't really believe that. Ah, ha, but Satan may want you to forget it, and to make a slip. (See?)

Ephraim could not stand still for the first born, which is the First Resurrection. That's America. Yet they'll circumnavigate the globe to make one convert who's twice-fold the child of hell than them. Now, that's serious. Wrong spirit, wrong word, wrong Jesus. If we have a

vindicated prophet, we have the right Jesus, the right spirit, the right Word. Now, if that's not sufficient to make you virgin and get you there, forget it.

5. 'Why He is Present'. This is the study of the Judge, or the beginning of the study of the Judge. And we go to Revelation 1:12-18, where the prophet took us.

- (12) And I turned to see the voice that spake with me. And being turned,
I saw seven golden candlesticks;
- (13) And in the midst of the seven candlesticks one like unto the Son of
man, clothed with a garment down to the foot, and girt about the paps
with a golden girdle.
- (14) His head and his (hair) were white like wool, white as snow; his eyes
as a flame of fire;
- (15) ...his feet like unto fine brass, as if they burned in a furnace; and his
voice as the sound of many waters.
- (16) And he had in his right hand seven stars: and out of his mouth went
a sharp two edged sword: his countenance was as the sun shineth in
his strength.
- (17) And when I saw him, I fell at his feet as dead...

You know, we still got that experience, that revelation. Where you will see Him in the awesomeness that you never had before.

- (17) ...And he laid his right hand upon me, saying unto me, Fear not; I
am the first and the last:
- (18) I am he that liveth, and was dead; behold, I am alive for evermore,
Amen; and have the keys of hell and death.

6. All right, we're going to read in 'The Revelation of Jesus Christ', and evidently, I begin at paragraph 165, page 102. [Patmos Vision 60-12-04]

[57] *And being turned, I saw seven golden candlesticks; ...*

[64] *...in the midst of seven golden candlesticks, one like the Son of man. My.
Did you notice? Stars, candlesticks, lamps, what does it mean? What does
this mean? That the dispensation that we're living in is nighttime; and
candles and lights and stars mean night. But what does a star do?
It reflects the light of the sun until the sun returns. Blessed be the
Name of the Lord. And a true minister of God doesn't reflect some
flashlight, some match stem, some shuck a-burning; he reflects the
golden rays of Christ to the church, (what would a prophet do?) "He's the
same, and He's alive, and He shine on me." Amen. That's the
Light he reflects. The star reflects the light of the sun (See?), so we're
reflecting the Light of the Son of God, doing the same thing He did, giving Light.
What kind of light? Gospel light to those...*

[65] *Now, watch Him just a little further, as we take the rest of this 13th verse.*

7. *And in the midst... (That's the middle.) ... of the golden candlesticks one like...
the Son of man, clothed with a garment down to the foot, and girded about
the paps with a golden girdle.*

*Now, here's more proof that this doctrine is right about being the Lord's day.
Did you notice Him? He was not a priest during this time; neither was He king;
He was Judge. Notice, a priest, a high priest, when he went into the
sanctuary, went in to minister, to service, he tied himself around the
waist. Tying his girdle around the waist, meant that he was serving:
never tied it over his shoulder. But here He comes out, walking out with
the girdle tied around the top, with a sash over His shoulder, girded
about the paps, the breast, with a golden girdle, girded up
high. What is it? An attorney, a judge. The judge with his sash over
his shoulder, girded up here, (and he points to his shoulder) not down as a priest.
(That's the waist.) See, that shows He wasn't in His priesthood now. John went
all the way over into the Lord's day and saw Him coming as the Judge.
You believe He's a Judge?*

[66] *Let's read Saint John 5:22, right quick, we'll see whether He's a Judge or not.*

*For the Father judges no man, but has committed all judgment unto the Son:
That right? He is the Judge, the Supreme Judge. And John shows that He wasn't
in the day of His prophecy, as a prophet, neither was He plumb out into
the days of His kingship, but He was in the day of the Lord as a Judge.*

Now notice, there's a progression, Prophet, Judge, King. (See?) Now, you say, "Prophet, Priest, King." I'll not argue with that. But it's also Prophet, Judge, King. Now you, your turnings already started turn around. Now how many knew that before 1974? How many eyes were on it? I didn't know it myself until just now. Because I haven't read this thoroughly. Prophet, Priest, King, sure. Prophet, Judge, King. But where does the Judge come in? You were talking about Israel. Prophet, Priest, King. Lineage. We're talking about Gentiles. Prophet, Judge, King. And that serious rush. see?

8. All right:

*Now, how many knows that the priest having his girdle, his string around
his waistline meant he was in service? Anyone who reads the Testament,
who knows the Old Testament, knows that. When a priest is girded around
here, (that's the waist) he's in service; he's a servant. But He was girded
up here: (shoulders) a Judge. (All right) read a little farther.*

... a golden girdle was about the paps.

*That's right, up around here, He was the Judge. Now, we're going to read
the sevenfold glory of His Person. Oh, my. This makes me shout before I
get to it. Notice. It's is just wonderful...*

Well, I'm not going to read any further than that, because this will do us in the book, I got a lot more to read in 'The Unveiling of the Mighty God'.

9. All right, there is no doubt about it, that this One in Revelation 1, even though you can't comprehend It, even though your thoughts are whirling to the White Throne, stop it! Settle down.

Get rid of every thought. This is the toughest part of not having been a good old atheist, a dumb dodo of a nothing-ness who doesn't even go to church, or hasn't from a kid, they beat us hands down. They can listen to this, got it! Because they had nothing before.

Empty bottles can get a whole lot more poured in than bottles that have rocks in them. [laughter] It's tough to get them rocks out. Those rascals don't float. (Yep) I could take...Bro. Branham, not me, could take one thousand undedicated raw Roman Catholic's see them turn to Christ and produce a pure theology. Poof, you and I have problems. Methodist, Baptist, Pentecostal's, oh brother. Judge. Judge.

10. Now, for two weeks we've been stressing He's a Prophet. Now, how do we reconcile Prophet and Judge? [The Unveiling of God 64-06-14] starting with page 6. And we take our time, because that's what we have is time.

[17] ...*Now, my subject this morning is to reveal or unveil that God. God has always, in every age, hidden behind a veil: all ages. But He's been God all the time. See?*

Let you minds go, veiled, masks, hidden behind something, all ages. Hidden behind this, hidden behind that, hidden behind over here. He means the same One? Yep, same God. You got your minds at rest? You get that? Oh, we only got maybe one good old Roman Catholic here, Joe. Is that right? Only got only one Roman Catholic, knew nothing too much? He's a smart guy, he wants the whole bunch of us now. [laughter] He can let his mind go, you and I got trouble. Willy, is an old Methodist. Too bad Willy, Methodist don't count. They had their day. [laughter] Your Baptist went down the drain. Russell, too bad. Same God.

You see why he said that? Because people got along to three gods. See, just about everybody took it to three gods. But those that weren't serious with religion don't have much trouble. It's those that were serious that have the trouble. See?

But He's kept Himself hid from the world, and reveals Himself to His elected, like the apostles at that day.

11. Now, right here if you're elected you're not going to miss this. Now, I don't care what your background is therefore, what you're learning or anything else, you will come to the place where I came years ago, that Bro. Branham was not speaking in mine understanding of theology. He has his own theology. And I had to change mine. And I see what he says. I'm looking at the same God he looked at. "*The elect will receive the revelation.*" That's what he tells us.

*Now, that was God speaking in Christ. (That was God speaking in Christ.)
Now, man has always; it's been the nature of man; he sought to see physically
that God. He's always wanted to see It. Man has made creatures that look like
Him, they think of a...(well) The Indians worship the sun. And we find in
Africa different forms of animals and so forth. And up at the totem poles
in Alaska and different forms that they think this God is in.*

Now notice, the think this God is in to the extent where they form an image, and then God comes into that image. He doesn't, but that's their theory.

*As Paul was spoke there at Athens that time on Mars' hill and told them that
they were superstitious concerning this unknown God, that they knowed He
was there but yet they didn't know Him. (See, they knew something was
there, but they couldn't really tell you.)*

12. You know something, the minute that you really know something, you know what happens? You're identified to that. Did you catch what I said? Then why don't you start running and screaming? They didn't. They never knew, they guessed. They were not identified, they wanted to be. True knowledge identifies. Now, how much more are you identified with God this minute I spoke those words then you were a minute ago? Just let yourselves go. That's what we're here about. Let yourselves go. Look, be at rest and peace, I'm not going to bother anybody, you are not going to bother God. God is not going to bother you. And the devil doesn't count. I just told him this morning to stop bugging me, because after God gives him a trillion, trillion years of punishment for what he's done, He'll turn to us in the Throne, "And what do you say?" And I'll say, "Well, just how about a trillion, trillion more years for my benefit." [laughter] So, he doesn't count.

You know something, how could he count today in the mind when the mind has already sealed up by the Holy Spirit, the revealed Word? No, it's too late. I don't care what he does. There's nothing can stop him from me telling you that by knowledge you identify.

13. All right:

[18] *And so we find even back as far as Job. Job knew that there was a God. He knew it. And there's not a--a human being in their right mind but what knows there's got to be Something somewhere. And now, Job wanted to talk to Him. And I want you to notice the form that God chose to talk to Job in. God was veiled when He talked to Job. He was veiled in a whirlwind, came down in a whirlwind. You believe that God still comes in a whirlwind to unveil Himself?*

Now, let your mind go on that one. Well, let me see now, 'whirlwind'. Hmm. Why whirlwind? Why not a whirlwind? It does make you think, doesn't it? Okay, [Bro. Vayle chuckles] let's go a little further.

[25] *Notice, Jehovah of the Old Testament is Jesus of the New Testament. See? He's the same God, just changing His form. (Whirlwind to a man.) Now, someone said the other day, a Baptist minister out in Tucson, "How can you say that--that Jesus and God would be the same Person?" I said, "Well, it's very easy if you just let your own thinking get away and think the Bible terms of it. They are the selfsame Being. God is a Spirit; Jesus is the body that He was veiled in." See?*

I was called a false teacher, because of the Jesus-Only doctrine. I'm not preaching two gods. The prophet's preaching two gods. Would you like to stand here this afternoon and accuse a prophet of preaching two gods? Oh, come on, be my guest. Step up! There'll be a place hot enough for you, if you don't repent. I'm not your judge, but He's here.

Remember Wednesday night about the Roman candle? If you haven't got the tapes, you get the tape, Bro. Evans will run a bunch off this afternoon, you see you get them. You'll find why some of this Word becomes so clear, and why yet It's so foggy.

14. Well?

I said, "Like in my home, to my wife I am her husband. And I have a young daughter, Rebekah; and I am her father. And I have a grandson, and his name

is Paul; I am his grandfather. I am husband, father, and grandfather. And my wife has no claims on me as father or grandfather, she has claims on me alone as husband. And my daughter has no claims on me as husband nor grandfather; she is my child. (See?) But yet all these three persons is the same person. (See?) That's God: Father, Son, and Holy Ghost is just the dispensation claim. God is same, the same God. God changed Himself, changes His form."

Now, that's what he really meant when he said, "Changes Himself." What he was really saying... look he takes the portion of the attributes that are collective as is necessary for a certain fulfillment, and he puts them 'wham' in one per thing, and over here another series of attributes. Oh, that's what he says, but It's the same Person containing all the attributes. But into manifestation at a certain time for a certain reason.

[26] *If you notice here in Philippians he said, "Not thinking it robbery, He took the form of man..." Now, the Greek word there for that form, I've been looking at it all day yesterday, trying to think out what it was, I find, come with this word of "en morphe." It's spelled e-n m-o-r-p-h-e. Looking at the Greek to find out what "en morphe" was... I may pronounce that wrong, but reason I spell it, when if the tape is released, the people will know what I mean by it. When the "en morphe"... That means that "He changed Himself." He come down. Now, the Greek word there means (now listen) that "something could not be seen, yet it's there, then it's changed, and the eye can catch it."*

15. That's not Greek, that's the Holy Ghost in a prophet telling you exactly what the Holy Ghost had in mind when that was written in the Greek and the Aramaic. (See?) It's there and the eye can't catch it. So, he puts it where the I eye can catch that which is invisible. (See?)

Bro. Branham was way beyond the Greek. They fought about the Greek in the First Century, just about wiped themselves out. Bro. Branham didn't fight with the Greek, he just got with God, now He wipes us all back.

[27] *Like Elijah was at Dothan. See, the servant couldn't see all those Angels around there, and God just changed, not brought the Angels down, but He changed the seeing of the servant. And there was the mountains full of Angels, and fire, and horses of fire, and chariots of fire, all around His prophet... He just changed the seeing. The thing is already there. So that what I'm trying to say, that God that always was is here. And the only thing He done when He become man, He changed His mask. See? This en morphe, He changed Himself to what He was, to what He is, or His mask, (see, changing the mask) another act.*

[28] *Like in a great drama... As I was speaking this morning, kind of catching up on this of Shakespeare. It's been a long time...when Shakespeare wrote the drama, for King James of England... The character Macbeth, Shakespeare did not believe in witches, but for the play...while the king did believe in witches, so he had to include witches. And now, in order to do this, they changed the cast. Becky here, in Carmen they acted that in the school where she just graduated a few weeks ago. Now, maybe one person played three or four parts. In order to do that he changed his mask. Sometimes he comes out*

*he's this character, and the next time he comes out he's another character.
But it is the same person all the time.*

16. [Now,]

[29] *...that's God. He changed Himself (that's the mask) from a Pillar of Fire to a Man; (from a whirlwind to a man. From a cloud to a man. From an angel to a man. From a theophony to a man.) then changed Himself from that back in the Spirit again... (see, He changed from Pillar of Fire to man.) Then He changed Himself from that back to the Spirit again that He might dwell in a man.*

All right, He came down as a...He was in a Cloud of Fire, put Himself in a man, went back to the Fire, came down at Pentecost, indwelling men. Okay,

Then He changed Himself back to the Spirit again that He might dwell in man. God acting in man what He really was. Jesus Christ was God acting in Man, in a Man, in a Man. That's what He was. He changed from the Pillar of Fire, and then had come in, which was a veil in the wilderness that hid God from Israel. Moses seen the shape of His body, but really, He was hid all the time behind this Pillar of Fire, which was the Logos that went from God.

17. In other words...look it, where would God get His Own covering, except in Himself? Wasn't out there somewhere. So, it came up.

Now, we find...at Pentecost God is not acting in man, or acting--now He's acting through man. See? He was acting in a Man then: Jesus. Now, He's acting through men that He has chosen for this purpose. God in the form of man, He changed Himself from the form of God to a form of man.

[30] *He came in three names, three sons' names. He came in the Son of man, the Son of David, and the Son of God: three sons' names. Now, He came first in the Son of man, because He was a Prophet. Now, Jehovah called Ezekiel the prophet, "Son of man, what seest thou?" Jesus never referred to Himself as Son of God;...*

Well He did, but He's not talking of the fact that Jesus said, I'm a Son of God. He's talking about the fact of the referred, the reference in this particular mask. (See?) Because He wasn't the Son of God according to the mask. That is Holy Spirit alone. (See?) But the mask Son of man.

He referred Himself as Son of man, because the Scriptures cannot be broken. There can be nothing broken in Scriptures. Every Word must be so. That's the way that I believe it. That's the way It's got to be; not because I believe it, because It's the Word of God.

18. Notice now how He came. He had to come as Son of man, because the Holy Spirit said that He would. God would raise up a Prophet to them. So, He could not come calling Himself the Son of God, because it wasn't that dispensation. He was the Son of man prophesying to fulfill and revealing to them all the things that had been done and typed what He was. Then He was on earth as Son of man.

- [35] *Look at that Syrophenician woman run to Him and said, "Thou Son of David, have mercy on me." He never as much as raised His head. She had no claims on Him as Son of David; she was a Gentile. No more than my daughter has claims on me as husband, or my wife as daughter. Yet, she is my daughter and my wife; she's my daughter in the Gospel. (That's his wife) But earthly she has no rights to call me a father. See? Now, notice, this Gentile woman had no claims on Him as Son of David. But blind Bartimaeus did, he was a Jew. Now, He came as Son of man. You have to know these words and these things...*

Okay, now just stop and start thinking there.

"What if you don't know?"

"Oh, I'll get my excitement from some great big flash."

Go ahead. Go ahead. I can take my coat off when I want to, don't think I can't. I'll get you running around here like a bunch of ding-bats. Is that what you want?

19. He said, [blank spot on tape]

... words and these things. Look at Hattie Wright that time when this third pull... You remember it. Of all the everything, that woman said the right thing. (Of all the everything that could have been said, she said the right thing.) You've got to say that right word, the right thing to God.

Then if you have to say the right thing to God, you had better get it from God. How are you going to get it? Except through a prophet, or listen to a prophet. Notice now, he came first. I repeat, this is not William Branham repeating, this is me repeating, what William Branham said.

- [36] *Notice. Now, He came first as the Prophet, and they crucified Him. His own crucified Him. He came as the Son of man. Then after the Holy Spirit came, He was then the Son of God. God is Spirit. He was the Holy Spirit: Son of God. He lived through the church ages as Son of God. Now, in the millennium He'll be Son of David setting upon the throne of His father David. He is the Son of David. Now, you notice between the Son of God... In the Laodicea church age they put Him out. And in Luke He said that He would be revealed again as Son of man, the prophet, fulfilling the rest of it.*

20. The rest of what? You'll desire to see the days of the Son of man again. Won't see It afterward. (See?)

The Scriptures tie (together perfectly). Son of man, Son of God, Son of David, what was it? It's the same God all the time, just changing His form, en morphe. He just changed it. It's a great drama... He's acting it out.

- [37] *He came as Son of man, the Prophet, done exactly... Even that little woman in all of her sin there at the well, she recognized Him. (Shacked up with five men, and now had a sixth. "Oh, God wouldn't revealed nothing to that harlot, she's a 'hoo-hoo'.")*

But He did it. I told you the other night, he takes the beggar off the dung heap, and makes him a prince. If you don't smell like manure, you ain't getting it. Jesus smelled like manure. And they put him in a manger, in a barn.

21. *She said, "We know the Messiah's coming, which is called the Christ, that's what He'll do." See, she recognized it, because she was a predestinated seed. Where the rest of them didn't recognize It, they had nothing to recognize with. They were in sin to begin with.*

[38] *For His acts (His role, His drama) He changes His form. Then He came the form of Son of man. For the reformers' age, Wesley, Luther, and all down through...Then we find out that they got it so bundled up, (I guess, bungled up he meant) just like the Israelites did, till when He does appear in the last days in the Pentecostal age as the Holy Spirit, (and he's talking about now about the Son of man. Right? Talking about the Son of man. So therefore, It's in the form of the Spirit,) they rejected It. They did the same thing Israel did. (Now, he said they already done rejected It.) ...what does He do now? Return as Son of man. And then from that, Son of David.*

22. All right, came as the Son of man, went back, came as Son of God. Comes as Son of man. Next the Son of David.

See how close we are? Son of man, Son of David, Son of God. He's revealed (He's to be revealed, see) in the last days as the Son of man according to Malachi 4:, all the rest of the prophecies pertaining to this hour. No more dealing with the church after...they put Him out; on the outside, knocking at the door. Some predestinated seed in there yet, He must get to them.

[39] *And God, in man, has emptied Himself. Joel 2:28, we find out He said, "I will pour out in the last days My Spirit." Now, if you notice the word there, the Greek word... I may have this wrong, but the one I could find... You have to watch the words. The English sometimes have double meanings. Just like... we say the word, "god." God created the heavens and earth, Genesis 1:.. But now, in the Bible It said, "In the beginning Elohim." Now, Elohim, the English calls "god," but it really wasn't Elohim. Anything could be god to--the word "god"; you could make an idol a god; you could make that piano a god; you could make anything a god. But it isn't so in the word "Elohim"; (You see, that's not God at all, that's Elohim.) It means "the self-existing One." See? That piano cannot be self-existent; nothing can be self-existing. So, the Word "Elohim" means "He that always existed." "God" can mean anything.*

23. And you look it up in the book, and you're going to find the word, "God, Lord", it's in magistrate, judge, sir, Mister, man of repute, until you go to the books on theology. And you will find they trace it through heathenism and everything and cannot come up with a definitive answer. I know, I've got the books. Page after page, I look at and say, "Yi, yi, yoy, yoy, yoy, thank God for Bro. Branham." God could mean anything.

"Elohim" means "He that always existed." "God" can mean anything. See the difference in the word?

Now, see now, he said, *"Listen, you got to watch those words"*. You got to know what they mean to watch the word. This is not alphabet soup. And if He's Alpha, and Omega the whole alphabet, it still doesn't mean that you and I fish around to take the letters to make Him something. It's in there what is. You better get a revelation.

[40] *Now, when It said here that He emptied Himself or poured out, now, we'd think like this, that He "vomit up," the English word of "emptied or poured out from Him... (like something gushing forth, see?) (See?), something went out of Him that was different from Him." But the word "Kenos," (that's kenosis) in the Greek, does not mean that He "vomit up," His arm went off, or His eye went out another person. And that is, He changed Himself; He "poured Himself into," another mask, into another form; not another person (now listen, listen, not another person) went out of Him called the Holy Spirit, but It was He Himself. (Huh? You with me?)*

24. Get your thinking cap on, this is life and death. People think we're kidding. We're not kidding here. You think I preach this way if I didn't believe what I'm talking about? Yet my own life wasn't touched. Either I'd preached some razzle-dazzle, or some stupid thing. Listen, this is exactly what Servetus said, and Calvin had him burned at the stake for saying it. Not another person went out of Him called the Holy Spirit, He was, and is the Holy Spirit. He poured Himself into a mask.

He Himself poured Himself into the people: Christ in you.

All that stuff about God sending a Son. He was the Son. He interposed Himself in a human body.

How beautiful, how wonderful to think, God pouring Himself into the human being, into the believer: pour out. It was a part of His drama to do so. God, all the Fullness, all the Godhead bodily in this Person Jesus Christ. He was God and God alone, not a third person, or a second person, or a first person; but the Person, God veiled in human flesh.

[41] *I Timothy 3:16: "Without controversy great is the mystery of godliness; G-O-D, Elohim..." God in the Bible referred it back, anyone, anybody, it refers to in the original, It said, "Elohim. In the beginning Elohim... (See?) And Elohim... Without controversy great is the mystery of Elohim; for Elohim was made flesh, and we handled Him." Elohim veiled in human flesh, the great Jehovah (same Elohim) that covered all space, time, and everywhere, was made man. We handled Him: Elohim. "In the beginning Elohim... And Elohim was made flesh, dwelled among us."*

[42] *What? This is His way, the parts of His drama. That's the way He's to act it out, His way of revealing Himself to us as some different person. We are mortal, and He knows that. And we only understand as mortals. We only know as*

mortals.
have to believe

*We only know as our senses will let us know, and the rest of it we
by faith.*

25. What are you going to do with that one? Faith comes by hearing, and hearing by the Word of God.

*We have to say there is a God, whether we see Him or not; we believe it anyhow.
See? Whether there is or not, we still believe it because God said so.*

[Bro. Vayle omits paragraph 43]

[44] *Who is this great unseen Person? Who is This that Abraham seen visions?*

*Right at last, though He was manifested in flesh, before the son came, God
Himself came to Abraham in the form of a man, at the end time,
manifested. He saw Him in a little Light one time; he saw Him in
visions; he heard His voice, many revelations; but just before the
promised son, He saw Him in the form of a man, and talked to Him,
and fed Him meat and drink. See? Notice, God Himself veiled in human
flesh. (And He acted as human flesh does. I have said that, not
Bro. Branham.)*

[45] *That was a part of His way. This is the way He manifests Himself to us,*

*manifests the eternal Word, God, Jehovah made flesh. Like in St. John 1:
"In the beginning was the Word, and the Word was with God, and the
Word was God... And the Word was made Elohim." See? It's the same
thing, just unfolding. Like the attribute (See?), it is in God. An
attribute is your thought. God in the beginning, the Eternal, He wasn't
even a God. He was the Eternal. He wasn't even God; God's an object
of worship, or something. See? So, He wasn't even that. He was
Elohim, the Eternal. But in Him was thoughts;*

26. I'm reading this fast, but I hope you're getting it, because you've got to know about God. You say, "Bro. Vayle, I want a sensation." Well, alright, anybody got a knife? We'll give you a sensation. [laughter] God a match? One of the good ones is to put matches under the toe nails, and we light the match and you have a little fun. It's called the hot foot. [laughter] Well, maybe you like to feel good. Well, I've got a doctor friend I'm sure I got enough money to buy you an operation. Just one of you, not more than one. And we'll have him put little cathodes, (or what you call these things) the mind here, we'll hook you up to a battery. You'll laugh all day long and have a ball. [laughter] Now, you don't do it that way. Don't do it that way. No sir. All right:

*He was Elohim, the Eternal. But in Him was thoughts; He wanted to become
material. What did He do? Then He spoke a Word, and the Word was
materialized. That's the whole picture from Genesis to Revelation. There's
nothing wrong. It's Elohim materializing so He can be touched,
and felt. And in the millennium there's Elohim setting on the throne see.
(That's right.) with all of His subjects around Him that He
predestinated before the foundation of the world.*

27. And who is Elohim in? Jesus! The Christ! The man!

[46] *Like a man building chimes or making chimes, the molder of chimes. Each*

bell has got to ring different from the other one. The same material, but so much iron, so much steel, so much brass to give it the ting. That's the way God did.

Now listen,

He bred this one to that one, to this one to that one...

Are you listening? No, you're not, you're batting your eyes. No eye batting in this building at all you listen.

God, bred this one to that one, to this one to that one, to this one to that one, till He got exactly what He wanted. That's how He came down.

Abraham and Sarah, Isaac, Rebecca, Jacob, Rachel, and Leah, ...?... coming on the scene with Israel right down the line, till He got to a virgin called Mary. (Yeah) God did that. What do you think of that? That's what He did. Natural election of Jesus. It was election. (You getting bored?) Oh, that's funny, some people get bored. I can eat good food all day long. I'm like the preverbal goose. When he gets too stuffed, just take a stick and shove some more down, because it's still good. [laughter]

He bred this one to that one, to this one to that one, to this one to that one, till He got exactly what He wanted. That's how He come down. God unveiled Himself in a Pillar of Fire down through the prophets, then into the Son of God, which, He was God. See, He's the same God bringing out exactly perfection to perfection, from glory unto glory. That's the way the church goes.

28. It means that there is a progressive revelation of God, until God stands fully unveiled before us. You hear what I'm saying? I'm looking for it. I don't know about you. Now listen, come on, let's be in this together. Get your faith up. That's what this is all about. Next Sunday we really build your faith. Today we're laying a basis for it. All right, now through the ages.

[47] *Notice, through the ages, the same way, by His prophets He has revealed Himself. Them wasn't exactly prophets; they were gods. He said so. For what they spoke was God's Word. They were the flesh that God was veiled in.*
They were gods. Jesus said, Himself, said if, "How can you condemn Me when I say I'm the Son of God, and your own law says them who the Word of the Lord came to was gods?" And it was God formed in a man called a prophet.
See?

Now think, let that sink in, but that's a tough one. Because right away the Word comes back. "Have no other gods."

"Oh my, I'm scared, I'm scared, I'm scared, I'm scared."

For Pete sake who said that? Huh, Moses did.

"Oh yeah, oh yeah, maybe I can relax after all."

I'm not up here trying to be a ham actor, I'm just getting you to know what goes on in your mind, because I know what goes on in your mind. Because you've got a mind like mine, it's corrupt. It'll be the devil's lie every single time unless God does something about it. And people

just don't believe what said. "God was in the prophets." What are you going to do about it?
"Well, let me try to figure it." Shut up!

"What are you trying to figure, I'm up here in the same clothes ain't I?"

What's to figure? I got a little hair on my head, not too much. Just a figure. People try to figure. What's to figure? Stop figuring. You believe it.

29. So,

*God was formed in a man called a prophet. See? And the Word of the Lord
came to this man, so it wasn't the prophet; the prophet was the veil, but the
Word was God...man's word won't act like that.*

I'm not...he didn't say God, he said, Word now. So, God's in His Word. The Word's in the prophet. Now, of course people... that gets me a little out. It gets me out of the picture, so therefore the prophet is not sown to it. Oh, for Pete sake listen, there is a little spring, (because this is not one of those battery, (quart watches) this is a spring watch. There's a hair spring in there. And the hair spring in encased in (what do you call those things now that you put casings in?) well, it doesn't matter anyway, and then it's put in a natural case. See, first of all there's a little hair spring in there, but it's set into a frame. (I'll remember, but it's too late in the day) A housing, that's what it is, it a housing. Then the housing is set into this case.

You say, "Whoopee, that's sort of a nice way explains it away the spring in the watch." Don't be ridiculous. No spring, no watch. Do you follow me? Is that helping you?

30. Word comes out of the prophet, God's in the Word. You say, "How?" What's it to you? Spring in the housing, is in the case. See, let your mind go. Relax, rejoice. Have fun. This is jubilee.

You say, "With a nut like you up there?" Sure, all the more jubilee. You'll get rid of me one of these days. The world's going to be glad to get shucked of me. I'm going to be glad to get shucked of the world. The devil don't like me, I don't like devil. That makes it mutual. That's you call mutual fun. F-u-n, not f-u-n-d. [laughter] Man's word won't act that like that. (See?)

A man can only say and perform what he is able to and limited to. Now, you've got a Word coming through that man. And that Word outdoes anything anywhere beyond the man. That's got to be Somebody else's Word. Now, what's doing it? God! Then Who's in the man with the Word that doesn't act like a man's word? God! Just like Jesus said. God's in me, and He's speaking through me."

31. Now,

*See what I mean? It cannot act in that manner. But potentially it was God.
See, He was the Word of God (he's talking about the prophet) in the form
of a man, called "a man."
Notice, He never changed His nature, only His form. Hebrews 13:8...*

That's why I told you the other day, Hebrews 13:8 could not refer to the body, because the body has changed. If he hasn't got a changed body, ha! forget it. His Blood's shed. It fell on the earth. He never took it back. He couldn't have taken it all back, because the earth...right here, that Blood falling on the earth is redeeming the earth, so the bodies can come up. That's why we're going to have a New Heaven and a New Earth. Whole thing's is all under the Blood. (See?) All right.

He's the same yesterday, today, and forever. So, He did not change His nature when He came. He is always the Prophet, all down through the age, same thing, the Word, the Word, the Word, the Word. See? He cannot change His nature, He only changed His form. He's the same yesterday, today, and forever. (Hebrews 13:8) He just changed His mask.

[48] *Like I change from husband when my child is born, then I'm father. When my grandchild is born, I'm grandfather. See? But I don't change. It's still me. And that's the way it is with God. It's just I change my...it's just you change your form. See? Now, and nature changes it down from a young man to a middle-aged, to an old man. And there you are (see?), you just change your form. (You know, that's exactly true.)*

32. You know, I'm going to tell you something. Now look, this is no secret, I'm sixty-eight years old. my wife's sixty-eight years old, here we are. We're not dead, but sometime we wish we were. But I'm going to tell you, my wife and I still think we can run just as far and just as fast and just as hard as when we were twenty years old, but it doesn't work. Because the form has changed. But I'm going to tell you something, we haven't changed. No. The only changed we ever got was the fact we're born again. And that was two spirits uniting. We're the same people.

That's why I keep telling you, I have no problem getting out of here. The only problem is, is getting out of here. [laughter] Because I'm going to be me. And it's going to be a glorious me, because that's all I want to be is me. I don't want to be Jesus. I don't want to be you. I don't want to be William Branham. I don't want to be Paul. Thank God, I'm not! And thank God, he wasn't me. Lucky old fellow Paul. [laughter] The song that says, "I just want to be me," is right. But I want to be the real me that's strapped down by this body. Who will deliver me? Christ! Same me, just going to change my form. Hallelujah.

Just think of that this afternoon, just think of it. Wonderful, there's not one person here who doesn't have some kind of complex. Why? Because you associate that rotten part of your nature in the body to the real you.

33. Now, let me ask you a question: if you would have been born different so that you had power over that, would you not have laid that down and never be the you that you think you are? So therefore, you are the you that you don't think you are. The real you never did it to begin with. Now, you're going to be free. Thank God for the change of the form. You just...(sheee) that's all I want change going on, and get a new credit card.

Now, you couldn't say a little fellow stand up here, sixteen years old boy, say he was grandfather. He couldn't be; (that's exactly right) his form has to be changed. A few years changes it, then he becomes grandpa. See what I mean? But it's the same Person all the time, the same Person, God all the time. In this way He reveals Himself to His people in doing this. Notice, through the age of the Pillar of Fire He revealed Himself to His people. In the age of the Holy Spirit, Son of God, Son of David... And He always reveals Himself in that manner to His people, making the people to know Him. He's veiled behind something, notice, in the same way or same nature, every time.

34. In other words, He doesn't pull series of things to confuse you, He lets you know by the pattern, that that's the same God that's doing it now, was doing it then. Sure.

[49] *God veiled in Jesus to do the work of redemption at the cross...*

Now, what good would it have been for God to be veiled in a Pillar of Fire for redemption? There's no blood in the Pillar of Fire.

*God could not die as a Spirit; He's Eternal. But He had to put on a mask
and act the part of death. He did die, but He couldn't do it in the God form.
He had to do it in Son form, as Son of man on earth. See? He had to be in
the Son form. Then when He returned on Pentecost, He was Son of
God again. See what I mean? Get the idea?*

35. Okay, from what we read here and what you saw, the changing of the form. The validity of the prophets, we can now go to Exodus 3:1-6, that is God was veiled, masked, and yet made visible by the 'en morphe' process, and it is the same as Matthew 16:13.

So, let's go back to Exodus 3:1-6.

- (1) Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.
- (2) And the (messenger) of the LORD appeared unto him in a flame of fire out of the midst of (the) bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

Now, this One Who had no visibility to this man, because of this man's condition being mortal had to do something. So, He takes on the form of Fire.

- (3) And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.
- (4) And the LORD saw that he turned aside to see, God...

I thought it was a messenger. God's His Own Messenger. You know what? I ain't going to settle for nothing less than God. If God says, send somebody send somebody else for me, I ain't going. If God sends somebody else to talk for me instead of Himself, I'm not listening. If God would dare to do one thing through somebody else and not Himself, I am not interested, because there's one Redeemer, and one Savior. And if He doesn't do it, I don't want it done. And where's your churches? Your creeds, your dogmas? Your morality, your immorality and anything else you name it. God's His Own Messenger. God's His Own Prophet. He always was. God called... why has He done this? In the form of a visibility He takes titles and names, but It's the same God. The Messenger of the Covenant. The Messenger in a Pillar of Fire. His angels, His messengers, our spirits of fire.

- (4) God called...Moses, Moses...Here am I.
- (5) Draw not nigh hither: put off (your) shoes (now) off (your) feet, the place (where you stand) is holy ground.
- (6) More over he said, I am the God of thy father, (Who was his father, I don't know, forget, it's interesting, I'm) the God of Abraham, (that's

getting good. I'm) the God of Isaac, (I'm) the God of Jacob. Moses hid his face; he was afraid to look upon God.

Thought he saw fire. He saw God. What God is identified with. "You must call God." That strikes the key doesn't it, huh?

36. All right, let's go to Matthew 16: beginning at verse 13.

- (13) When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?
- (14) ...Some (said, you're) John the Baptist: Elias, (Jeremiah), one of the prophets.
- (15) ...But whom (do you) say that I am?
- (16) And Peter said, Thou art the Christ, the Son of the living God.
- (17) ...Jesus answered and said...Blessed art thou, Simon Barjona: flesh and blood hath not revealed unto thee, but my Father which is in heaven.
- (18) And (I'm building) ...my church; (upon the rock of revelation...and Jesus said, If you believe not that I Am, you'll die in your sins. Before Abraham was, I Am! Who was He? Elohim Who changed His

mask.)

Notice Exodus 19:16-19.

- (16) ...it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the (mountain), and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.
- (17) ...Moses brought forth the people out of the camp to meet with God; and they stood at the nether part (that's the lower part of the mountain).
- (18) And mount Sinai was altogether on smoke, because the LORD (had) descended upon it in (a) fire: and the smoke thereof ascended as the smoke of a furnace, ...

Hey, that's the same one Abraham dealt with when he put the covenant beast there, the turtle doves and everything else. And like a smoking furnace came down. God came down! Say, God came down like a smoking furnace? Caiaphas said, "Oh now, that was God, (he said) He'd come down with a red carpet and give us the treatment." What's your idea of God today?

- (18) ...Sinai (smoked)...the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace and the mount quaked greatly.
- (19) And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

God's got a Voice. What language does He talk? Hebrew? English? Pidgin-English? Kentucky-ese? Now, He would talk just like people around here in Bellfountaine, De Graff, Lima. That sounds kind of skinny, but it's right. Yeah, talks any language. Columbus. Where're

you from? Dayton? Toledo? I might surprise you Toledo folk. He talks like folk in Toledo. If He ever talked, He'd talk your language.

37. Exodus 24:16.

- (16) And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.
- (17) And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.
- (18) And Moses went into the midst of the cloud, (right face to face with God) and gat him up into the mount: and Moses was in the mount forty days and forty nights.

Exodus 33:18, beginning:

- (18) And he said, I beseech thee, show me thy glory.
- (19) And he said, I will make all my goodness pass before thee, ...

Now notice, listen this is for this hour, a prophet like unto Moses raised up Elijah the prophet.

- (19) ... I will make all my goodness pass before thee, (this is Horeb) and I will proclaim the name of the LORD before thee; (God's going to proclaim His Own Name) and (I'll) be gracious to whom I will be gracious, and show mercy on whom I will show mercy.
- (20) And he said, (You can't) see my face: for no man see me, and live.
- (21) ...the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: (of revelation.)
- (22) And (it'll) come to pass, while my glory (passes) by, (from the revelation, I'll) put thee in a cleft of the rock, (I'll hide you in the revelation, you'll become a part of the revelation) and (I'll) cover (you) with my hand while I pass by:
- (23) (While I'm here amongst you, I've got you in) mine hand, and... (no man can pluck you out. Then the time comes, I'll take away my hand.)

He'll leave us, that's right and go up ahead of us and incarnate Himself.

Now, we won't see a bleeding back this time, because the blood won't be there. We'll see the nail prints and all. But we'll see the glory of God and the face of Jesus Christ.

38. Notice 1 Kings 19:8-14.

- (8) And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.
- "Remember my servant Moses in Horeb." This is Elijah. Remember Elijah now in Horeb.
- (9) And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him... (William Branham lodged in a

cave. He said, "What do you do here William Branham?" Elijah just...)

(10) And he said, I have been very jealous for the LORD of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I...am left (alone. And here I am in Chicago this big convention, and I'm being challenged by all the preachers.) [Bro. Vayles chuckles]

(11) ...he said, Go forth, and stand upon the mount before the LORD....

He said, "I'm going to tell you something, (he said) they're not going to meet in that hotel, but you'll meet down here. I'll tell you how they're going to sit, I'm with you, don't you go worry, you go on down there, and the first one that stands before you, (he's got the guts to) they'll carry him out feet first."

I've been vindictive, but I think I've been scared that time myself. I talk heavy...as though I'm very vindictive, but I was there when he had the power of life and death. And...(shoo) don't let me go through that again. Nah, I'm chicken.

(11) ... stand upon the mount before the LORD. And, behold...

Listen, I'm going to tell you something, it's no more just a word, It is the pyramid of God's Word that that man stood on. We're at the top brother/sister. Oh, this is the hour to live in. I never could believe why Bro. Branham would say that, I'm with him a hundred percent now. Oh, I get feeling better and better about it. You don't know why, but that's my business, not yours. It's not what you think it is. Don't put some big emphasis on it. I got my problems, you got yours, and God's solving my problems. Hallelujah. Isn't that nice? (Hee, hee, hee, hee.)

(11) ...And, behold the LORD passed by, and a great and strong wind rent the mountains, and brake in rocks before the LORD; the LORD was not in the wind: after the wind, an earthquake; but the LORD was in the earthquake:

(12) And after the earthquake a fire; the LORD was not in the fire: and after the fire a still small voice.

39. Notice, to Moses hid, He showed His back, a bleeding back. But to Elijah the Word! My, remember my servant Moses, he sought to smite the Rock twice. Don't make that mistake. But when he speaks, listen. Because when that One speaks from Heaven once more, Hebrews 12, everything comes rocking down, but the Rock of revelation Itself.

Those that are in the cleft of the Rock are part of the revelation. You know that you are Bride when you realize you are part of this revelation, and that's all you live and breathe for. Don't betray yourself, my brother and my sister. You think the devil can betray you. I'm going to you, you betray yourself.

40. I'll never forget when I was in Edmonton, I stood before the people, (I'm a Canadian by birth) and I said, "I want you to know one thing, don't believe me because you say, 'Bro. Vayle is a Canadian by birth'." And I was hitting at the fact they're believing a man from Germany, but they listen anyway. Where are they today? (Yeah)

Let me tell you something, the flesh and blood doesn't mean anything. I say this, and I say it again, I have no wife, I have no father, I have no mother, I have no children, I have no friends when it comes to this Message. [Raps on pulpit]

I told my wife years ago, years and years ago, "let me tell you something kid, if I ever turn from God, don't you dare turn from God." You leave me. I'm serious as much as I can be. You're only in Him because you're a part of that revelation. You have to be a part of that Word, the same as... that Word, and that Word became flesh. And we're right back to Logos becoming flesh. Because we as a collective thoughts as individually come forth, so He was the great collective thought of all in one body.

41. Now:

(12) ...after the fire a still small voice.

(13) And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out... (that's right, hide your face. He don't need to look anymore, just hear, because hearing is seeing. Whatever you doing) got just wrap your face in it, and listen.) ...What (are you here, Elijah?

(14) (I've) been very jealous for the LORD of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, slain thy prophets with the sword; and I, ...am left (alone); and they seek my life, to take it away.

I'm going to tell you something: you know what? This isn't pride. There's no pride in that old boy. He really thought there was nobody left. I'm not Elijah, but I have been stabbed in the back by so many preachers, I don't even want them around me anymore. I hate to say this, I'm not pointing any one person, because God knows there's a bunch out there. You say, "Bro. Vayle, you think you're standing alone?" Not by a shotgun full, I'm not standing alone. I just don't have brains at the time to realize it. Elijah had his seven thousand. There's a lot of preachers out there that stand a hundred percent with the Word. It's my lot that I'm going to be hit hard, because of this gift, the prophet said so. Elijah's hit, because of his gift. Bro. Branham hit, because of his gift. If you've got a gift...

I'm going to tell you something: there's not one person that's born again doesn't have a gift. And if you're not hit for that gift, you better start looking and find what's wrong with you. The more the gift is in sight, the more it's going to get thrown rotten eggs at. That's okay though. Now, eggs come from chickens. [laughter] Eagles don't have enough eggs to get thrown at anybody. Praise...[laughter] Love it.

(15) ...the LORD said...Go, (your) way to the wilderness of Damascus: (there you're going to) anoint Hazeal...

42. All right, listen, now let it be known that the mask, or the veil was never God per se. But the veil contained and manifested Elohim with the specific purpose of the manifestation being the Word. Understand? The veil never was God. The veil manifested that God was there, and the veil was for the specific purpose of the Word.

All right, it is exactly as Bro. Branham said, "*God playing out His Own drama, and that drama involves us.*" Repeat, repeat! God is not on a stage strutting. He is not displaying His Majesty in a panoply of fireworks. On the contrary, everything that God does is brought down to

the level of the chickens. (Yeah) So every mouth is closed in judgment day. Everything God does it is an involvement with us. Just stop and think. We got that right.

(Oh, it's only two thirty, an hour and a half. The quickest hour and a half we've had for what...twenty minutes?) [laughter]

43. *"God playing out His Own drama, and that drama involves us."* (See?) It's not God showing how smart He is. A lot of people like to stand back, see, "Oh, how great He is." How this, how that. As though if were put in a demean position, (see?) talked down to, made to feel inferior, then God says, "Huh, look at Me." Hogwash! That's not God, that's the devil. Not God, that's the devil. That's the devil all the way through his religion, his everything, his spirit...(phfft!) It's not God. Understand, you're involved with God, not the devil.

For, it is more than a drama, It is Life! (Uh?) It is God living out and manifesting His Life Himself, as He is by His Own Life involved with us. Now, you thought I was redundant when I said that. Read it again: It is more than a drama, It is Life. Not a passing fancy, not an interlude, not a display.

44. Hey, Bro. Branham stood there and he said so calmly and sweetly, he said, *"Now, this is for those who have prayer cards, we'll have a little vote."* Now, he said, *"Would you like to see twenty-four miracles guaranteed tonight, or would you all like to come through the prayer line?"*

Now, he said, *"Sixty percent get healed in the prayer line."* But he said, *"You with the prayer cards, you make the vote, would you like to see twenty-four guaranteed miracles?"*

Oh my, my head was spinning. And say, "Oh boy, twenty-four guaranteed miracles, wow, wow, wow, wow!"

But he said, *"You that hold the cards you vote. How many want to see the miracles?"* Nobody. I don't think one hand went up. "Well, (he said) *who wants a prayer line?"* Humbly, simply said it. God...

"Watch me the great prophet. Watch that great God go into action." [said with a rich voice]

Do you see why God came down that time and said to Bro. Branham, "You made a side show. You made a circus." How would you like to go to a circus where the guy says, [Bro. Vayle now says in a weak voice] "People, we have the greatest attraction in the world. Here he is, a dog faced lady, and Ripley's Believe It or Not." He's a yuk.

"Hurry, hurry, [said in a loud voice] get you tickets from over here."

A still small voice. No big deal. That's why I say, "relax." There's no side show. This is no act. This is no little drama. This is life. It's more than a drama, it's Life.

45. Now listen: It is God living out, it is God living out and manifesting His Life Himself. You say, "Bro. Vayle, wasn't it really that God wants to manifest His Life in us?" Now you see, there's where everybody puts the emphasis. Forget it! We're not dealing with that anymore. See, here's where people constantly misunderstands me, and misunderstand the prophet. It is not character! Though at this hour character means anything, this is the greatest hour for character, and cause a distinction of the junk that's out there. It's not fruit, though there is fruit. It's not God in you doing anything. It is God Himself doing something for you. Because the God in you has transpired, though He's still in us...always through the ages and even now. It is God living out and manifesting His Life, Himself. As He is by His Own Life involved with us. Now, He's been involved as Son of God filling us with the Holy Ghost. It's Son of man now.

46. I will now show how clever I am. You know this is a bluff of course. [laughter] Ha, ha, ha, page 53 of [The Unveiling of God 64-06-14] "Oh Bro. Vayle, you are so clever." Yes, because somebody told me where it was.

[183] ...*Do you believe that in this day that we're living in all this chaos and scientific age like it was in the days of Noah, in the days of Moses, the days of Christ, that God, the great Father of all of us who are born into Him, stands among us today?*

That's not Pentecost, it's after Pentecost. And He's involved with us. Getting us out of the church. [raps on the pulpit]

47. Romans 11:33-36. (Sure, glad you had dinner, now you can really eat. I'm eating just fine myself. I enjoy this Word as I never enjoyed It. Today It is Life, It is no longer...It's just not what It was. You know, before God this is not what It was. This is not Pentecost, or anything like it. This is the rest of the Seven Seal.

(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?

Now listen:

(36) For of him, and through him, and to him, are all things: to whom be
glory for ever... (And it's all related to us the beneficiaries we are.)

48. So, with this fact in mind we go back to Revelation 1:12-18. The great Changer of the mask, the same yesterday, today and forever. And we view Him.

(12) And I turned to see the voice that spake with me. (Conversational
by the way, like God and Moses, Paul and God, William Branham
and God.) ...being turned, I saw seven golden candlesticks;

(13) ...in the midst of the seven candlesticks one like unto the Son of
man, clothed with a garment down to the foot, girt about the paps
with a golden girdle.

(14) ...head and (hair) white like wool, as white as snow; eyes were
as a flame of fire;

(15) ...feet like unto fine brass, as if they burned in a furnace; (that's
judgment you see, "trodden the winepress alone") [Isa 63:3] his voice
as the sound of many waters.

(16) ...he had in his right hand seven stars: out of his mouth went a sharp
twoedged sword: countenance was as the sun shineth in his strength.

(17) And when I saw him, I fell at his feet as dead...laid his right hand upon
me, saying unto me, ... (now, he's at the right hand of God, and who's
it is right hand? Us! Guest of honor. Power, strength.)

- (18) I am he that liveth, and was dead; and, behold, I am alive for evermore,
Amen; and have the keys of hell and of death.

49. Now notice. Here again is Elohim veiled in a man-like creation. Repeat, and hear the Word veiled in a man-like creation. It does not say that He is the Son of man. It does not even say like It says in the King James. Like "Unto the Son of man." It does say, "One like a Son of man," and that's what Bro. Branham said. He didn't even know he said in The Unveiling of God.

So, here He is, Elohim in the midst of the Seven Churches using seven messengers, and He Who is the source of Life and Light to the Seven Churches for ages, now identifies Himself again with His Own. And He is doing it in the Lord's Day through the role of His Own drama, and that role is one of a Judge. And judges are roles played by people, and nobody else.

So, He's got to appear as a people. Pardon the vulgarity, but I use these sayings so you get the whole picture. He is a people, He is a one of us. It is the same One, and He is not the prophet per se. Though He is Prophet. He is Judge. (Right?)

50. Now, be careful to get this: In the beginning God, that's all. Then, He begins to express Himself by a substantial creation. That is a creation of substance that envelopes Him, from that time of that creation, all else flows from it concerning creation and revelation. And from all else that flows beginning at the Logos of John 1:1, to the New Jerusalem is Ephesians 1:1-23. (Are you with me?) I made a statement, from John 1:1 "In the beginning was the Word, and the Word was with God, and the Word became flesh and dwelt amongst us." At the beginning of the Logos. From there until the New Jerusalem, everything that flows, is found in Ephesians 1: Epitomized, nut-shelled, call it what you want.

Let's go to Ephesians 1: See, we're going to take all the time we want. Just nobody's in a hurry. (Yep) All except me, I'm not going anywhere, so, okay:

- (1) Paul, an apostle of Jesus Christ by the will of God, ... (how else?)
to the saints which are at Ephesus, and to the faithful in Christ
Jesus: (To whom else?)
- (2) Grace be to you, and peace, from God our Father, and from the Lord
Jesus Christ. (That's His supremacy.)
- (3) Blessed be the God and Father of our Lord Jesus Christ, who hath
blessed us with all spiritual blessings in (the) heavenly places in
Christ:
- (4) According as he hath chosen us in him before the foundation of the
world, (before a speck of star dust, way back before a beginning) that
we should be holy and without blame before him, (period. That's how
we are before Him.)

That should call some sighs of relief. That's what he said. I didn't say it. This is His wisdom doing this. I didn't ask Him to.

51. Now notice, He's involved with us:

- (5) (In love) Having predestinated us unto the adoption of children by
Jesus Christ himself, according to the good pleasure of his will,

What if that according to the good pleasure of His will involves experiences of sorrow and darkness, tragedy? "I didn't want to be born anyway. I got fuss with God, why did He make me for anyway?" [said in a gruffly voice] Oh, you'll get over that. [laughter] I'm getting to where I find this is no problem with God. I got problems with myself and not with God. He's great. He's wonderful, He's beautiful.

I tell you...listen, you don't know what I'm saying, because you've never been there. But when you spit in God's face like I've done it and made Him a liar for people. And taken His place, you get pretty tazed at times, you say, "Hey, I'm not going through that anymore." Not the suffering I've gone through, but to realize His grace and His mercy to me as He took me through it, spit in His face, make Him a liar. Get in His way. That's love brother/sister, you can say what you want. Beings of the glory of His grace. And I want to tell you, I say,

- (6) (Amen, and amen, and amen, to that One,) ...wherein he hath made us accepted in the beloved.
- (7) In whom we have redemption through his blood, the forgiveness of sins, according to...his grace;
- (8) Wherein he hath abounded toward us in all wisdom and prudence;
- (9) Having made known unto us the mystery of his will, according to his good pleasure which he purposed in himself:

52. Here's what it is:

- (10) ...in the dispensation of the fulness of times he might gather together in one all things in Christ, (that's way over here, put all things under His feet, made them till the whole body, no more dispensations) on earth... (see?)
- (11) In whom we have (also) obtained an inheritance, (Jesus Christ paid a big price, and we just inherit it. Doesn't cost us nothing, except we're children of God through grace.) being predestinated according to the purpose of him (that) worketh all things after the counsel of his own will:
- (12) That we should be to the praise of his glory, who first trusted in (Him.)
- (13) In whom (you) also (hoped, in whom you also hoped) after (you) heard the word of truth, the gospel of your salvation: (now It tells you how he got it. You got to come by the Word,) ...after (you) believed, (you're) sealed with holy Spirit of promise,
- (14) Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of glory (of His grace).
- (15) Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,
- (16) Cease not to give thanks for you, making mention of you in my prayers;

53. Now listen:

- (17) That the God of our Lord Jesus Christ, the Father of glory, may... (Appear in a form again that gives a revelation.)

You say, "Bro. Vayle, you read that in there." Like fun I read that in there. I'm telling what It means. I read nothing in there. I'm telling exactly what It says. Because how are you going to get it? What's going to be the form? Simple. How did it come? Pillar of Fire! How do we get It? Prophet! What Prophet? Elijah! (You bored? You can be if you like.) I never cease to marvel. I told you, I'm not kidding you, I can feel sick, come up here and feel just like a million dollars. I can feel tired and come up here, my brain like a piece of mush. That's the way it was Wednesday night, but you wouldn't know it, would you when I got up here? Why shouldn't I when I like to preach? I thank you for coming. [laughter] Be my guest.

(17) ...the spirit of wisdom and revelation in the knowledge of him:

A form! How did He speak? In the prophets. Oh, you say, "He done quit that."

See, that's the fundamental mind that has been corrupted. When Jesus came, they say, "It's finished." That's a lie from the pit of hell, because Paul received a further revelation. John was a prophet! Let your anger, righteousness indignation rise, at this corruption until you throw off the devil's chains, which are creeds and dogmas and lies concerning the Word of God.

54. (18) The eyes of your understanding being enlightened; that (you) may know what is the hope of his calling... (the eyes of your heart is.)

May get right down in here, till you're part of the revelation. Until you're part of the beat of the Holy Temple, until you throb with the life of the drama.

(19) And what is the exceeding greatness...

Notice, the richness of coming at the end time. "You know, your eyes, the heart being enlightened. You know the hope of His calling. The riches of the glory of His inheritance in the saints."

(19) (And then the thunders of what is the extreme) greatness of his power to us-ward who believe, according to the working of his mighty power,

(20) Which he wrought in Christ, when he raised him...

Charred back. Charred back to youth. Sixty-eight years of age and charred back to youth. See William Branham laying in his coffin. God, how disfigured the man was from what he was. And see him come back with his curly hair, slim trim body, sharp features. Eyes of a young eagle, and feel that surge. Samson never felt it. Nobody but Christ and His Own can feel it, the resurrection power. (Yeah) It comes from this revelation. [raps on the pulpit] Do you hear me? [raps again] Do you understand? Oh, I'm wicked at this point, because I tell you, NO ONE WILL HOLD ME BACK, unless God kills me! I'm tell you this truth and pounding it, [raps on the pulpit] and pounding it, it is this revelation. The Lord will do It. It is Christ in this Word! The same God changed His mask for this hour. Hallelujah! It's about time we split the rafters, and let Him know that we love Him.

(20) ...when He raised him from the dead and set Him at His Own right hand. Set Him at His right hand... (authority.)

(21) Far above all principality, and power, and might, and dominion, every name that is named, (that's right in the Throne, my brother, my sister) not only in this world...

We're going to own it, but we're going to have that one too. When will it cease? Never! The River of Life is God's Own Life. Never runs dry.

(22) ...put all things under his feet, and gave him to be the head over all things to the church,

(23) Which is his body, the fulness of him that (fills) all (things, that's God Himself moving through the Son into the Bride.)

And we're one. "I and my Father are one." Yeah, I've got the nerve to say it. Years ago, I couldn't. In myself I still can't, but that's a different story.

55. Now, do you get the connecting link? (Why I read this) "In the beginning God." [John 1:1] That's all, it's God. Then He begins to express Himself by a substantial creation, or creation of substance around Himself and develops it. And from that time of that creation, all else flows from it, then has to flow back to It. So, all else that flowed is chapter 1 of Ephesians. The whole drama, and we know the drama is God revealing Himself, because It says here! Well, doesn't it? Well, does it? Then we better know the revelation. We better know this One! Because in the first century there was another Jesus, another spirit, and another word. Hell, over flows, but not the keys. We better know it. Don't fool with me. Not that I'm anybody, but I'm like a man possessed when I speak of these things, because it's real.

You say, "Hey, Vayle, I look at you." Take a good look. Should I take my clothes off, you see everything about me? They did it to Jesus. What did they see? Nothing. The vulgar looked at him and said, "Ha!" (Phfft!) What did they see? Nothing. Masked. "He that hearth my Words, and believeth on Him has everlasting Life." [John 5:24] They looked at him. (Phfft!) Nothing that they could love Him. Nothing beholding. Don't get fooled. Revelation. [raps on the pulpit] How does he do it? Masked. How does he do it? Getting involved with us. (Huh?) Prophet.

56. That is what God is all about in the eternity of what God is all about. Philadelphia lawyer? No! I repeat: From this what I've been saying, is what God is all about in the eternity of what God is all about. And that is simply put as God and mankind. God and His sons, the eternal drama. God pre-eminent amongst sons who know Him, part of the revelation.

The eternal drama with God pre-eminent. So, every role that is necessary in the respect of the carrying out of His purpose through the ages, demands the involvement of God in a relationship to man. As man is in his attributes and the influence from those attributes. (Now, I've lost you, because I've lost myself.) I have got to go over this. Look, I write this under inspiration. Hopefully it's the inspiration of God. I can't prove anything. But I write this. So, every role that is necessary in the respect of carrying out of His purpose which I read to you in Ephesians.

57. The changing of the mask, everything God is doing through the ages, demands the involvement of God in a relationship to man. Now listen: not a rebuilt man. Not a worked over man. Man! As man is in His attributes and the influence from those attributes God justifies the ungodly. Not those that have all dressed up and made themselves pretty and got their robes of righteousness.

He deals with bums like you and me. With the beggars on the dung heap that smell like the dung, and to the rest of the world we're so thoroughly identified with the dung, the out scourings, they can't tell us from the dung. Because Bro. Branham said, "*Elohim born over a manure pile.*" (I wish I could find just where he said that.) The most beautiful words that I've ever read in my life.

There's nothing in Scripture anymore wonderful and holy. And he ends up by saying, "*Some of you so proud, that if you held your nose up and a rain storm came you'd drown to death.*"

58. Elohim as a baby. Elohim born in a manger over a manure pile. Elohim crying. God involves Himself with man, as man is according to the attributes within Him. And God looked down, He said, "Here's what you are from where I stand aloft." He held the heights of Sinai up here and the Pillar of Fire, and He said, "I look down and I say, 'Look, thou shalt not commit adultery'."

You say, "Now hold it, (he said) you're perfectly capable, that's why you become adulterers, you are adulterers." "Thou shalt not lie, because you're perfectly capable, because intrinsically by your attributes you are liars." I'm talking about all of us. And God involves Himself with man is, how man is, according to the attributes that lie in man. So, when man needs a Redeemer, He is the Redeemer. When man needs a change in his body, God will be the great Changer. When man needs to be taken up, God will take him up. He misses nothing.

59. And since this all came originally from God, and in the plan and purpose of God there is never a mis-casting of a role, or purpose. Never a failure. Never a dissenter going down, but an All in all, and onward march to the very ultimate of God Himself. The Perfect Model is the Eternal City, the Pyramid. And It starts and It goes to where God is at the top.

You say, "Well, just a minute now, have we got an evolution?" Don't be silly. The goodies come from the top. Everything that God is, trickles down to every layer. So, you are complete in Him and lack nothing.

Now, listen carefully to get your connections: and the reason in Scripture to see why He is in the role of a Judge in the church at this time. So, follow me carefully, God being a Judge in Himself. God can't change, so He always was a Judge.

60. God being a Judge in Himself by reason of His Own innate attribute, He must create and have from that creation those, and that which can be judged by reason, that they are so made as to require your judging. How else could it be? If God's a Judge and He's going to involve Himself with us. and He's got to involve Himself as a Judge, then you and I must have within us those things that require a judging.

You say, "That's going to make me feel bad." Hogwash. Why should it make you feel bad? That shows you say, "God's not to be trusted. God made a boo-boo. I'm smarter than He is. I'm nicer than He is." How beautiful. Kind old priest, my foot.

Listen, He must create...let's go through it...God being a Judge in Himself by reason of His Own innate attributes, because He can't be anything else than what He is. Even God can't. "I will suddenly Myself...not a... I'm tired of being a deliver. I shall no longer deliver, I shall destroy." Hogwash! God can't do it! Do you understand that? He can't change. That's why you and I can't get lost if we're born again.

61. Why, you've got some flim-flam floppy God that recreates Himself every now and then through some whim? Oh, this is a stor... that's a fairy story. A Puss-in-Boots. You people got a god as stupid as Puss-in-Boots.

There's a wicked old ogre who lived down in the big mill. And this Puss had a nice pair of boots and she was a lovely cat. And the ogre was destroying people, everything else. And so, Puss goes down to the mill and she said to the ogre, she said, "Now hold it, hold it, before you attack me, (she said) I want to say this, I think you're the greatest."

He said, "Well, I am."

And she said, "Furthermore, I heard and believe that you could do everything."

He said, "Possibly I can."

"But," she said, "You're such a huge thing."

"What's that got to do with it?"

"Well," she said, "You couldn't possibly get down to the size of a mouse."

He said, "Sure!"

He became a mouse. She grabbed him, killed the ogre. [laughter] Fairy tales. Is this God? He makes Himself a mouse? And the devil eats Him? We get on His nerves, because we overdo redemption? I thought He saved the uttermost? God's tired of it. Now, we're tired of ourselves, and we're not God. "He never slumbers nor sleeps that watches Israel." [Psa. 121:4]

Puss-in-Boots does not belong in the Bible, and the Bible does not belong in Puss-in-Boots. That's real paganism we've got into. Paganism, the real paganist in not a little bit of Catholicism. Real paganism is denying the Christ, the attributes that are His, and substituting others.

61. God being a Judge in Himself by reason of His Own innate attributes, He must create and have from that creation those and that which can be judged by reason that they are so made as to require judgment. God being a Judge it was necessary He makes a creation requiring judging. To what for? For the good if it. For the good of it.

Now, at this point you and I might not see it, and might not know. Forget it! You will. Make no mistake about it, God Himself is a Judge. Actually, He is The Judge. This is a title of Jehovah in a role. This is the title of Jehovah in the drama. His role in the drama of life.

Psalms 50:6

- (6) ...the heavens shall declare his righteousness: for God is judge himself.

God is Judge. Psalms 75:7

- (7) But God is the judge: ...

62. Okay, Romans 3:6

- (6) ...how (then) shall God judge the world?

2 Timothy 4:8

- (8) Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his (epiphanea, His shining Light.)

Hebrews 4:12-13

- (12) For the word of God is quick, and powerful, (that's the Logos) sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, (even) the joints and marrow, (even) a discerner of the thoughts and intents of the heart.
- (13) Neither is there any creature that is not manifest in his sight: ...

Discern means to 'judge between'.

Now, the word 'judge' as a verb will give the definition to judge as a noun. Judge in the Hebrew is 'to balance out'. That is why justice is portrayed as a woman with scales in her hand. The balancing out. In the Greek, it means 'distinguished', 'to' decide'. Judging is the act of weighing the evidence, and then making a decision according to the standard that gave the act of judging any merit, or basis, or foundation, or reason whereby the act of judging could proceed.

63. Repeat: Judging is the act of weighing the evidence, and then making a decision according to the standard. Because there has to be a standard. There has to be something that gave the act of judging any merit, or basis, or foundation, or reason for that decision. (Do you understand?) To balance out anything there has to be a fulcrum somewhere, so you can bring it together.

How can there be a case if there is no validity for a case, or a reason to be a case? You go to the judge, and you say, "I'm going to have a...I'm going to get into a lawsuit."

And the judge says, "You lawyers better come behind the doors of my chamber, because I'm not so sure I'm going to listen to you." And he's got to decide if there is a case. "Right? That's right. I know the law."

64. All right, there has got to be something as some kind of a standard. Something must be there, or there isn't any judgment. How do you judge if there is no standard? You don't. How can you praise if there is no rule of merit? How can you condemn if there is no law that prohibits? How therefore, how can there be a judge, or a judgment whatsoever; unless there be first a certain knowledge that not only makes the act of judging possible, but mandatory? And the judge has to be knowledgeable in that certain realm not only as to what the letter says, but what the spirit behind the letter is.

All right, differentiation has to have a root. The surface is not the root. Judging is like discerning, to judge between differentiation, there is a difference or there could not be judging. If all things were the same, there'd be no judging. There has to be a standard. So, therefore differentiation has to have a root. Differentiation is the tree, or the leaves, or the manifestation above the root. Now, are you going to follow me if I read this to you?

65. Matthew 7: and of course, you're on your toes, because I'm going to read verse 15.

- (15) Beware of false prophets, which come to you in sheep's clothing,
but inwardly they are ravening wolves.

Every single thing on the outside looks commendable. Every single thing looks wonderful. How can you judge? You do not judge by appearances, but you judge by what lies below, that God says you judge by. Listen,

- (17) ...every good tree bringeth forth good fruit; a corrupt tree bringeth
forth evil fruit. (Now, that's it.)
- (18) A good tree cannot bring forth evil fruit, a corrupt tree bringeth forth
good fruit.
- (19) Every tree that bringeth not forth good fruit is hewn down, and cast (in)
the fire.

Why did they cut down that good tree? In order to bring back the good fruit of God.

- (20) Wherefore by their fruits (you) know them.

- (21) Not everyone that saith...Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father...

Now, it comes down to Word. Men speaking. The judge turned around and he said to this person, "Well, (he said) that looks wonderful, I don't care what the law says it looks wonderful, so we'll let you go free." They still do it.

66. That's why Bro. Branham had to turn on capital punishment. Never does the rich man's son ever pay the price. It's the poor man. Now, Bro. Branham was not the Word of God, against the Word of God, he was against the administrators of the Word of God. Because listen, you got to be one with that Word, before you can even say a thing.

Now, here's these false prophets, they are there with every manifestation of grace and goodness, they look a hundred percent right, but what the criteria was not the manifestation, it was the Word. So, we see our standard.

67. Thus, we read in Isaiah 33:22a, (just need the first part)

- (22) For the LORD is our judge, the LORD is our lawgiver...

What made Him the Judge? Because He is the Word! (See?) That's Hebrews 4:12-13 again. Which brings us to Deuteronomy 18:15-19,

- (15) The LORD thy God will raise up...a Prophet from the midst of thee, of thy brethren, like unto me; unto him (you) shall hearken;
- (16) According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, (less) I die not.
- (17) ...the LORD said unto me, They have well spoken that which they have spoken.
- (18) I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.
- (19) And it shall come to pass, that whosoever will not hearken unto my words (that) he shall speak (not his own words, My Words) ...I will require it... (What makes a man a judge? The Word.)

68. That makes us remember also Exodus 18:13-27,

- (13) And it came to pass on the morrow, that Moses sat to judge the people: the people stood by Moses from the morning (to) evening.
- (14) ...Moses' father in law (that's Jethro) saw all that he did to the people, he said, What is this thing that (you do) to the people? why (do you sit by yourself) alone, and all the people stand by thee from morning (till night? Too long a day for you and the people.)
- (15) ...Moses said...Because the people come unto me to inquire of God:

- (16) When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.
- (17) ...Moses' father in law said unto him, ...that thou doest is not good.
- (18) (You're going to) wear (yourself out, (you) and (the) people that is with (you): (the) thing is too heavy... (you can't do it) alone.
- (19) (Listen to) my voice, I will give (you) counsel, and God (will) be with (you): Be thou for the people to God-ward, that (you may) bring the causes unto God:
- (20) And (you'll) teach them ordinances and laws, and show them the way wherein they must walk, and the work that they must do.
- (21) Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and of hundreds, (and) rulers of fifties, and tens:
- (22) ...let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter (they're) judge: (it'll) be easier for (you), and (they'll) bear the burden...
- (23) (And) If (you'll) do this thing, and God command thee so, (he said, if it's good advice, and God agrees) then (you'll) be able to endure, and all this people go to their place in peace.
- (24) ...Moses (listened) to his father in law, and (he) did (as he) said.
- (25) And Moses chose able men out of Israel, and made them heads over the people, rulers of thousands, of hundreds, rulers of fifties...
- (26) And they judged the people at all seasons: the hard causes they brought (to) Moses, (Now, there you are.)

69. Okay, that brings us to 1 Corinthians 14:36-40. We all know this one, quoted It lots of time.

- (36) What? came the word of God out from you? or came it unto you only?
- (37) If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.
- (38) But if any man be ignorant, let him be ignorant. (Forget it. You're finished right there.)

That brings us now to the place where we have a solid platform for the next message on the same subject.

70. And that verse is over here in Romans 10: 17,

- (17) So, then faith cometh by hearing, and hearing by the word of God.

Now, what am I telling you? I'm telling you this: that no man can be a judge, Christ cannot be the Judge until first He's a Prophet. The same God has now changed, now changing. I don't even

like the word 'changing'. I'll put it this way flat: the same God that is Prophet, is Judge, because of the Word. Because Moses being a prophet judged. Samuel being a prophet judged. Even Deborah, (a woman, prophetess) judged.

The Word of God did not come to her except in the cases like of "what is this, and what is that?" Which is fine. But you'll notice here, He Who is the Word would of necessity be the prophet. And of necessity be the judge, so that nobody could be a judge with any integrity unless he was the prophet to whom the revelation came.

71. Now, the words I just read to you, "Faith cometh by hearing, and hearing by the Word of God," was said to you specifically for this reason. When we go into the Judge next Sunday, will raise your faith and change your thinking entirely. By the grace of God, yours and mine, from the negative to the positive. From the reducer of immortality to mortality, to the builder-up of mortality to immortality. We have got a God amongst us by false tradition who kills instead of making alive. A God Who condemns instead of exonerates.

The Judge with His judgments is solely one of the Word, and with the Word. The Judge becomes the Word of the revelation. This Word that we have, is revealed. And revelation is the Life and the dynamics of the Word. Today we have both mechanics and dynamics.

72. Revelation back again 1:12-18

(12) And I turned to see the voice that spake with me. (As in Samuel) ... being turned, I saw seven golden candlesticks; (Seven Church Ages, seven churches.)

(13) ...in the midst... (was this Son giving Life, giving Light.)

And this is the day of the Lord which is the period where we're into now, which precedes the tribulation. Because this is literally Luke 17: and Matthew 24: Both the Presence and the revealing. Christ veiled in the Word is the Prophet, is the Judge. And He's here at this hour. He's the same One that came down, Revelation 10:1, there's no difference.

(13) ...(his) garment down to the foot, girt about the (breast) with a golden girdle.

(14) ...head... (hair like) white (as) wool, white as snow... (that's the wig, framed in by the angels that Bro. Branham showed in the picture.)

(15) ...feet like unto fine brass, as if they burned in a furnace; his voice as the sound of many waters.

(16) ...had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun (shines) in strength.

(17) ...when I saw him, I fell at his feet as dead...

That's right, except for grace as He said, I'll just wipe it all out, except for Elijah coming. I'm going to do what I said to Moses. "I'll wipe them all out and I'll just start the Millennium with the one's I've raised. Because when He left the grave, a lot of people left with Him. God can't do that. There's no way He can do it. What's He do? He makes a remedy. If the gorge is too deep and too wide, He builds a bridge. And if that doesn't work, He does better, He lets down a rope and we just go up. Chariots of fire.

Oh listen, there's nothing wrong with God, there's nothing wrong with us. Not anymore. Not anymore.

73. All right, so that One in Revelation 1:12-18, hopefully, believingly, will be illuminated to us in the next message to lift our faith spiraling us into the Rapture, because we are looking at the truth of God's Word for the first time in the Light of a Resurrection and a Rapture. They couldn't do it back in the Church Age of number one, we can only do it today. Every error has been eliminated. Every discrepancy left out has been brought out. There's nothing left but going home. That's right. That's what we say. (See?) Why? Because He's here.

Now, do you know why He's here? He's the Judge, but we haven't told you about that yet. That's for next Sunday. Now, I've laid the basis. Now never forget what I told you. I've bridged every point, every point, I've left nothing out, by the grace of God I believe I have done the job that God Himself wanted done in this message today; to lay this foundation for you.

Now, let me tell you something: you're on your own. You're on your own in this respect, you're off of my hands. I've delivered this Word to you as delivered by the prophet. I read It, I showed you the Word, He is that Judge, because He is that Prophet.

74. As It says, "God will judge the world by One Christ Jesus." Will He judge them by the Catholic church? Will He judge them by the Protestant churches? No! He'll judge them by Him Who is the Word, and it's got to be that way, because He must be revealed in terms whereby the standard is obvious and proven. (See?) That's why we don't have a false Jesus, a false Spirit, or a false Word. Virgins. Makes you feel good, doesn't it?

You don't have to worry about not been here to breathe anymore. Just start getting ready to breathe the heavenly, the most heavenly, the heavenly breezes. Right now, you're just sitting in heavenly places in revelation. But one of these days you're going to be changed as sitting in 'the heavenly places', in 'the immortality' of 'the great God'.

And to know that the One Who changed His mask, is that same One Who stands right here today, in the form of a Prophet, a Judge. Right? You understand what I am saying? Okay, foundation next week. Let's rise for a few minutes.

Gracious God, heavenly Father we're so grateful that You've given us the help that we had need of for this hour. And we are happy not within ourselves, but because we believe that this is the Word of the hour taught by the prophet, and this is the elucidation thereof as he said to break It down, and feed the people. That this is that what we are to have at this hour, which is seeing You in that mask and revealing Yourself as that great Prophet, that great Judge. Oh, how wonderful to know that we have that today.

Lord, we just pray Your people's minds will be enlivened as they've never been enlivened before. And I know that's the way it's going to be anyway, because we're not preaching dead manna. We're not preaching something left over, or hashed over. We're preaching the truth of the hour, the Living Word of God which is enlivened by God Himself. And, Lord, we therefore have no trouble, we just give Thee thanks, O Lord, and our only trouble is in ourselves, O God. If You've got to do...well, Lord, (look) we're not going to tell You anything. We just know, Lord, that in the right way in the right time, You will rustle those eagle wings over us with that scream to make us pay attention and fall right in line.

We're not going to fuss anymore by anything, Lord, we're just saying thank You, Lord, that everything is working exactly right. And You know how to take care of us. You've been in business for many thousands of years doing it. And I know, Lord, that Your very, very Person is involved in this very thing that God be true, and You are true. And we give Thee praise and honor in and through the wonderful Name of our Lord and Savior, that risen Christ, even in His Name. Amen. The Lord bless you.