



Godhead

1 Heavenly Father, many years ago a great servant of Yours, once preaching on the fact that Jesus was not with his parents, and they thought that he was with them, until they found out he wasn't, asked the congregation which is worse, that you think that He is with you when He is not, or when He is with you and you do not believe it?

And Lord, we know today the answer. It is that You, Father God, Elohim, Jehovah-Elohim are here Yourself, and people do not believe it. They do not want to accept it. They'll take every other way out, but they will not accept it; and many of those that do, will not listen to Your Word, even as when they would not listen two thousand years ago.

2 But we Lord, we are those who stand here knowing that You are here, and if You're not here then Lord, we are mistaken; we're wrong. But we cannot believe that You are not here, because it was proven You're here. Your very glory was taken by a camera, the glory that surrounds You, and we know that we have heard Your voice, Lord.

You've spoken to our hearts, and we know You are here. And we know that You are here to glorify Your Son, that You are here to put all things under his feet, and that You're here to get a Bride ready. You came down with a message, to put the church in order, which is being in order. You're here to raise the dead. You're here to bring a rapture. We know that, that You are here.

3 We know Your Name. We know who You are. We know who we are. We know the truth; we know the lie. We understand these things, even though they're mysteries which were not known before the foundation of the world. We are privy to them. We are not in ignorance any longer. We are those, Lord, who are clothed in the garments of light, because the Bride is glorious within and glorious without; and she has been washed in the waters of separation, adorned with the Word of the Living God.

We believe this is the truth, Lord. We believe this is what has been taught us. We know it is the truth, because it's been vindicated. May we further learn of Your truth tonight, know Your Presence and know You personally. In Jesus' name we pray. Amen. You may be seated.

4 Now, I'm kind of at odds and ends, a little mixture here. I've got one set of notes, a second set of notes, and I don't know that I can put them together, but we'll see if we can work on them. I think I better work on the idea of what I can see the best, as I mentioned that my eyesight is very bad at this particular point, and I'm not quite sure what all can be done about it. And another thing I didn't mention: we'll not be having an Easter service, at least as far as I know. I will not be taking an Easter service, Good Friday, Saturday and Sunday. But I think Bro. John has plans for that. And we have our regular services coming up on April 29 and 30, whereas the Easter service would be about on April 23. So we'd have two communions in April to give us the Memorial Day in May. So we have that thought in mind. Things are subject to change just a little bit.

5 We're going to start on the understanding of the Godhead. And, I'm going to try to draw it out in a way here that we'll be able to understand it from Jn 1:1. Now the Bible distinctly says here: "In the beginning was the Word, and the Word was with God and Word was God." Now, if you're a Trinitarian that's very easy to link that to Jesus, very easy to put that in Jn 1:14, and right on down the line which would make you a heretic and a heathen, because the actual fact of the matter is: it's

not Jesus. Anybody that knows English at all understands that Word and God are in apposition, which means they are literally the same. And the little trick, in there, as I showed you was where John puts in, and Paul puts in, and the Scripture is full of little interpolations which are meant to elucidate and to help you; and many times they don't help you at all unless you take out the interpolation. So It says, "In the beginning was the Word, and the Word was with God, and the Word was God." Now why doesn't John simply say 'in the beginning was the Word and the Word was God,' because that's what he's saying? That's exactly what he's saying; he's not saying something different. So the Word is God.

6 Now you might want to connect this with Jesus and say a lot of things about it. That's fine by me. I have no problem. The big thing is: is this God, or is it not God? Now William Branham categorically said, "If you make Jesus the Word, you've got three gods." Well, actually, you could have two gods or three gods. You might have a dozen gods. The fact of the matter is: there is one God, Jehovah-Elohim, and this is what is being talked about by John: "In the beginning was the Word."

Now when he says, "in the beginning was" he's telling you that something was there before there was a beginning. That's what he's telling you. So before there was a beginning, a history, a record, of what we're going to go into; something was there or there would not have been a product. Now history is a product. Who produces it? So there's a producer before there's a product. So therefore, God is there. And the Word, of course, being a manifestation, containing the substance of the reality that is supposed to be presented, then the reality presented was God Himself being there and then coming into some type of tangibility which would be necessary if there was somebody there to be tangible to it. In other words, if I've got a drink of water for somebody, there'd better somebody to get my drink of water. Right? So I'm making it very simple. All right. Remember, I'm not at odds with at anybody. It's just a matter of wanting to get this point across. [Bro. Vayle begins to draw a diagram on a dry erase board.]

7 Someone should come up here and write [Bro. Vayle refers to having to reach the top of the dry erase board]. I can't reach very well up here, but I want to draw a circle. Well it's not a circle. It's an ellipse. And I want to put in here, Holy Spirit. Now, what we have here in the very beginning, that is before there was a beginning, there was somebody there to have a beginning and an ending, because He says, "I'm Alpha and Omega. I'm the starter. I'm the ender. So you better understand this is all about me and what I'm doing."

8 So all right then, this then, is God and His eternal purpose. Now remember, the Book of Ephesians, Chapter 1; that's my favorite. I never could understand why... Well I did understand. Everybody that ever was a preacher always took the Book of Ephesians. But I've outdone them all. You know how? Because I listened to a prophet. Because I found out what Eph 1:15-17 was when the rest of them don't have a clue. And I wouldn't have known except for Bro. Branham. Now It says here concerning **[Eph 1:3-6]:**

(3) Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ:

(4) According as he-as God, has chosen us in God Himself before the foundation of the world. That we should be holy and without blame before Him

(5) In love having predestinated us to the adoption of children by Jesus Christ to Himself according to the good pleasure of His will.

(6) To the praise of the glory of His grace He hath made us accepted in the beloved. (And so on.)

So It tells you there that God has made a purpose, and this beginning here has everything to do with God's purpose, the start and the finish of it. So He's Alpha and Omega, and It's all in the Bible. And It starts way back, we get clued in, in the garden of Genesis, and on down, down in history, until John writes a Revelation where we end up in the New Jerusalem, where as I've talked to you many, many times how that God becomes All and in all.

So, in the beginning here, God is All and in all. He sees all there is. You understand that. So now, this God here definitely is a God of Love because God is Love. Now, over here He is omniscient (you can't see that) and over here is omnipotence. Now... So we're looking at God, Who is Spirit.

9 Now the word 'Holy Spirit' is-really shouldn't be there at that time, because how can we talk of a holy without evil known? But we put it there, because we know that when the evil spirit came along, which was spirit created, perfect in all his ways, beautiful, and full of wisdom-the most beautiful creation that God had, which was Lucifer, the son of the morning.

How art thou fallen? He did it by perverting the Word.

And so therefore, we understand, if there's a spirit of holiness and a spirit of unholiness, the actual fact of the matter is that the unholy spirit was a good spirit that perverted the Word, because he was perfect in all his ways until the perversion of the Word came in. So there really shouldn't be anything about Holy Spirit, but because that's used all through the Scripture, and we like it that way, we leave it there. It should be just 'loving' spirit, spirit of love-that's God; and He's omniscient, and He is omnipotent. But we have both holy and evil or righteous and unrighteous.

10 All right now, we want to just remember though, at this particular time when God was all by Himself, there was nobody around-not one person, no way shape and form, or not even a breath of air. You remember, Bro. Branham got that a bit backwards. He said there wasn't a breath of air, and then he says, "an atom," and that's exactly right. You got, well, even the atom; there's something way beyond the atom. Scientists just tell us if you look at the atom, the inside is a universe of just trillions of miles of space almost. And yet, they talk about nanoseconds, which is a billionth of a second. Oh Lord, my, that just makes me go out of my mind. But the idea is, get the reality of the vastness of God, His universe, even in the minute. Never mind the inexplicable vastness of it. So, before there was an atom, and the atom is broken up into-What?-ions and particles and... What are there? Quarks and not so quark. I don't know.

11 All right, before there was anything, out of there, Bro. Branham said, "Formed a light," and this now, is the Son of God. Now, up here, (You've got to just kind of work with me.) I'll write Deity. Deity is Godhead. One. Down here, NOT Deity. [These words written on dry erase board.] Huh? See? You always remember that. See? We're talking Jn 1:1. Bro. Branham said, "Jesus is not Deity." And he gave us the revelation of how that one came here.

12 Okay, let's go down here a little further. This really is kind of number two here, and we go over here to three, and we draw another ellipse, and we got Holy Spirit. Well, I better just do like this here. And, we got omniscience, we got omnipotence and we've got love. See? It comes like this here. Now, that's very good, but we want to do something else here now, to get this shaped up... (I got enough colors; maybe, maybe not.)

13 So now, we've got here the fact of God. Now that's the first time we have God for the simple reason God is an object of worship, and He's not an object of worship until the Son comes on the scene, and through the Son we have creation. Now, at that particular time, even before, I believe, there was anything to do with the land masses and all, it is quite possible that we had in here all these spirit beings, of which Lucifer was one without a doubt, and all the archangels and cherubims and the whole bunch were in there.

14 Now, at the same time, we've got to bring this on down here to where we see the Son again, because the Son is here and leading in worship, and, of course, here is Michael. Now he's taken the form of an archangel, and over here there is Satan with him, and all these other persons in there.

15 So now we have absolutely God. And there's only one God. There is none beside Him. There is no other in any way, shape or form. And so, we could have here, this could come like, this group here coming under there. In other words we're looking at the starting at the chronology; one, two, three. I don't think I'll bother making that number four. I'll just make that the idea that all of this now, goes toward God.

So now we have here Almighty God who is Holy Spirit, God of Love, omniscient, omnipotent. He has this Son. The Son, in turn makes all this creation here, and he puts the form in order in the worship in Heaven, which, of course, is the plan of the government of God on Earth: "Thy Kingdom come, thy will be done on earth as it is in Heaven." And remember, God said to Moses, "See thou make all things according to the pattern I showed thee in the mount."

16 And, so, there is up here, there is certainly that great area of worship, and you must understand too, that when you go to the Book of Revelation, you see the four and twenty elders, you see the four beasts, you see the archangels, the cherubim, and all these things, you see them worshipping God, day and night, casting their crowns down on all these various things; you see in the Book of Revelation. So, all right, we have the institution of worship up here.

17 Now the next thing we have, we come a little lower, and we make another, that we're coming down here now, and we find God here, and we find the Son of God.

And at this time, God says, "Let us make man in our image." So, all right, we're going to have Adam and Eve in here, and in Adam and Eve, we find, now, we're getting into another order. And this order is an order of the children of God, who now will begin to recognize Him as Father, even as He became the Father when the Son came forth. See? So we could put it down here, actually, Father. He is a Father. And so He is God and Father.

18 And, remember, Paul says, "Blessed be the God and Father of our Lord Jesus Christ." And there is a great emphasis, and you will find at no time did Paul ever call Him, 'Blessed be the Father and God.' There is no way, no way, no way, that God ever gave up His Godhood in order to be a Father. As Bro. Branham said, and I know others have truthfully said, "God is no great old dory grandfather that you can impose upon Him." His will and His Word is for His children, and that Word is just as inflexible as God Himself. So remember, it's always "God and Father."

And God is the object of worship. And being, therefore, the object of worship, there is no father, there is no mother, there is no brother, there is no sister, there is no priest, there is no preacher, there is no teacher, there is no anything-absolutely nobody anywhere that takes the place of God. That's why He said; don't call any man on earth your father, because you've got one in Heaven. That's God Himself. And He's telling you right there, because it's God the Father, or God Who is the Father, and only God can be worshipped. You must be careful that your allegiance is given to God. And, like the man said, "I want to stay and bury my father." He said, "Let the dead bury the dead." That took care of that. The allegiance is positively to God first.

19 Now over here in Eden we find that God came down, and there was fellowship. Now in the cool of the evening, God came down. In one of those times God said, "Let us make man in our image," and we have Adam and Eve, and now we have a fellowship started on Earth, where Eden was the government of God. Down here, that is, the head office, you might say; God's government on Earth.

20 So, now at this point then, we are viewing what was up here in Heaven, which is like a hierarchy, a government, a people who have as their head Almighty God. Now down here, we are actually starting the very same thing, which should give us a government on Earth, which was God's Own Government. Now we know, of course, that that fell through.

So now we might come down here now to number five, and we have our ellipse again, and we have Almighty God. Now here, we're not worried about the Son of God. We're just getting back here to God Himself, how that God is moving down through the races, or the people on Earth to set up His government.

21 Now, at this particular time, we know that something happened in the Garden of Eden, where the Bible tells us, Ezek 28:13, where the Bible speaks of the serpent, "Thou was in Eden, the Garden of God." And he was in the holy mountain. He was many places. He was there and allowed to have his freedom. And at this particular time, because Satan comes on the scene, we now begin to have a line coming from God and through Adam and Eve in here. It wasn't through Adam, it was through Eve, because Eve that was the one that allowed herself to be defiled, which is the human race, so-called, and it would be the human race. Actually, it was to be the race of God, the children of God, in that particular area.

22 Now, we're going to put this... coming one down here is the Adamic line. Now remember, Eve was the mother of all living. One mother, Eve, in here. All the children of Adam and over here, we have the serpent race.

Now finally, after a period of time we come into one lump. Now that's your picture of how everything has come into existence. And now, though previously, before you come to Genesis 6 and you realize the complete deterioration, where the sons of God looked upon the daughters of men, because they were fair, and they intermingled, and thereby, there became one lump. And shortly after that, you find the story of Abraham, "Of thee of all nations have I chosen, that the seed may be blessed in thee."

23 Now remember, the male is the carrier of the seed. And this is something, which we have taught here from Bro. Branham and people just simply don't want to believe. Bro. Branham said, "We were in God." That's absolutely the Scripture, one hundred percent. "We were in Jesus Christ," that's a hundred percent scriptural, one hundred percent, God coming down through the Son.

24 And now forming Adam, God breathed into Adam the breath of lives and Bro. Branham categorically said, "That was not just a breath, that was the Holy Ghost." And at that time, He breathed into Adam the breath of lives, and Adam became the author of the lives. He breathed into him the breath of lives, and the life is the soul that came from God; and therefore, the male is the human carrier of that which came from God, because that is the seed of God.

Now I realize that people do not want to believe that. And yet, if you don't believe it, you can't believe the Bible because that is the Bible. And seed is the question. Paul said, "Because you are seed, God sends forth the Holy Spirit into your heart." He didn't say, "You become seed, and then God says, 'I'm going to give you the Holy Ghost.'" It's because you are seed. It's the sheep that hear the voice; it's those that were in Him.

25 Now how can you be in anybody unless you were in Him? Now listen, Bro. Branham said, "You were in your father and he wanted to have fellowship with you but he could not..." and he gave the case of Levi being in the loins of Abraham, the great-great-grandfather, which he was. Now, if you were in God, and yet in your father, then the male has to be the carrier of the life of God exactly, whether you want to believe it or not.

Now you can do what you want about it. But I'm going to tell you one thing: look at that picture on the wall, where the picture of the Shekinah glory was caught on a camera, answering back to everything that Bro. Branham taught. Now you find somebody else that can do that. See, this is why I believe Deuteronomy 18 and nothing but Deuteronomy 18. And I go one step beyond it. I go to Numbers 12, where God said, "When I deal with a prophet, I'll deal in visions and in dreams, but my

prophet Moses is not so. I'll speak to him even apparently." Which means face-to-face, "I will see him and he will see Me. And we will conduct business." And Bro. Branham placed himself with Moses and with Paul. See? That's why I was willing to die for the man. Why wouldn't I? I could die for Jesus. Because we're looking at truth; we're not looking at 'guess so'. That's why we're sticklers with the Word.

26 So now, I'm showing you here that this took place way back in Genesis, even though in Genesis 1 we find the fact of God bringing forth His Name in the record. "In the beginning, God," and Bro. Branham says that's Elohim, the self-existent One, the only One at that particular time. So what we're doing, though, is bringing you this far, and then we're going to take you back and introduce you to the true revelation of God that He gave to the people.

27 Now the revelation started here, because He talked to Adam and Eve. But it's a progressive revelation as is required, because when you deal with Elohim, even though it's Jehovah-Elohim, He's not known by the various Jehovah-complex titles, of which there are nine, until it is necessary at the time, so that the people will know that He is dealing with them on the level that is specified by the condition that they are in. The condition Adam and Eve were in, they didn't need to go beyond Elohim, the self-existent One, the Great One with great power, the Creator. They never did go beyond that. See? Down here later, we find more.

28 But now I'm going to take you back to this era right here. And this era, where God revealed Himself, is the word 'El', and you can see that... why the airplanes of Israel and different companies like to go to the El-complex. We have El, we have Elah, and we have El-Elah, and we have Elohim. Now, all of those are actually names. The name that Bro. Branham preferred, and it's through Scripture itself, as you get in a way, is Elohim-because Elohim embraces all of this.

29 Now, as we look at this, we find that God is defined. So here He is, right here. God is defined, basically. That is your absolute original. We don't care anything about anything that follows at this particular point. All we want to know is what is the original name of God, or God defined for the people that they may have something to stand on.

So, all right, it is El, Elah, El-Elah, or Elohim; and it comes down to this as the favorite one, Elohim. Now what does this all mean? The actual, basic meaning, as we've gone over time after time, is that this One up here, Holy Spirit, God, omniscient, omnipotent, One of Love, literally translated to the people so that you might know Him in a way which you are supposed to know Him, because, after all, God gave these people, Adam and Eve, language. He's the One that confounded them at the tower of Babel; didn't say the devil did. God gave them the languages. God is the author of language, because He is the author of all knowledge. He's omniscient. He could speak a million languages or create five trillion languages or more, and it wouldn't be a bother. God deals with everything on earth.

So therefore, as we're looking at this great Loving Spirit Who is omniscient and omnipotent, we find that's very good. What is He telling us about Himself? Well, in Elohim He's the self-existent One. That's very good, but what else is there about it? Well, there about it is: He is the strong One. That's omnipotence, the strong One, (Now notice: it's one, not several) the strong One bound-bound by an oath.

30 Now, if you really want to know about God, you've got to go back to the beginning. Why? Because out of the beginning will come every single thing else that you are going to need to know, or will know or ever will know. You must start with this. This is so necessary, because, "I am the Lord, I change not; else you sons of Jacob would be consumed." Now, do you want to get consumed, or do you want to be able to stand?

It's getting warm in here, but I want you to stay wide awake, because I don't intend to go over Godhead too many more times. I want to finish it off, and tomorrow you can bring your questions providing I'm here, because I've changed my notes around to try to get this thing worked out, because I wanted to use the board tonight, because there'll be more people here tonight than will be tomorrow. Of that I'm always very certain.

31 So all right, we're looking at the strong One that is omnipotent or omnipotence itself. And you know, the Bible is full of it. And you know that even Jesus himself said, "All power on heaven and earth is given unto me." He never said he had it. He said it's "GIVEN to me." So if it's GIVEN to him, it means somebody's standing behind him. And that's all through Scripture. I mean that. I can quote you and go into a whole sermon on that one.

32 All right, the next thing is: He's bound by an oath. Now the question comes: to whomsoever He speaks and what He presents or declares, would absolutely be involved in this. Because when you deal with an oath, you are swearing to something. And swearing to something means that there's no way out. That it is absolutely the truth; absolutely what's going to happen; absolutely what did happen; absolutely what will happen; to whom it'll happen; under what conditions it happens. In other words you see a complete picture here of sovereignty. The One Who is able to do all things according to His Own intrinsicality, which means omnipotence is balanced by omniscience, which not only includes knowledge but includes wisdom. Not only what, but how; not only when, but where; not only why, but what the results are going to be. From whence does it spring?

33 So when you begin to talk about this great Spirit of love, and you see that He's omnipotent, and He's omniscient, you can't just say, "Well, I'll believe in the power of God, hallelujah. That's God." You're wrong. And you say, "Well I believe in the Word of God, hallelujah." You're still wrong, because you've got to believe in them both. And you've got to believe in the nature of the One that is exerting the power and setting the stage and producing the product and that's the God of love.

34 So therefore, we find that God is bound by His Own Godhood, that, though He has all power, He cannot do just anything. And He will not do just anything. That everything that God does is absolutely perfect, and no matter what anybody does with what God does or has done or will do, will come out a hundred percent perfect. That is, this Word will not return unto Him void, but will come back a hundred percent the way He gave It, and even multiplied, if He wants It multiplied.

35 So now, you see here, you have perfect love, this loving spirit, and you have the two strong arms of omniscience and omnipotence and He's bound in an oath. Now the question comes: to whom is God swearing? Why is He swearing? We don't have to answer all those questions, but it begins to make your mind percolate and realize that God is swearing about something to somebody concerning Himself and what He is doing.

36 So now we see here then that this Strong One Bound by an Oath is the self-existent One, Elohim, and we have now a better understanding and a revelation of God, because we're now putting together exactly who Elohim is. He is El; He is Elah; He is El-Elah; He is Elohim; the self-existent One, a spirit of love, a fountain of love, omnipotent and omniscient. And the omnipotence and the omniscience go a hundred percent together.

37 So you can't go to God and ask God, and say, "Lord, according to Your Word, I want this," if it's not in it. Now you say, "How could I do that brother?" The same way Satan did it. He perverted it! You think you couldn't pervert the Word? Don't be ridiculous. You do it every time-a thousand times a day like everybody else does. That's why the doctrine has to be perfect. You cannot worship God apart from doctrine. Jesus himself said, "In vain do they worship me, having for doctrine the traditions of men." You've got to have the revealed Word of God; you've got to know exactly what God says, and how He does it and why He does it. And Bro. Branham categorically said,

"Everybody doesn't pray for the sick, and everybody doesn't get healed." There are mysteries in here that I do not pretend to understand, but I'm just telling you this, that we have got to come to the place, first of all, of realizing that whatever God does, God does It according to His Own Godhood, which is what? Omniscience.

38 Now, "The Strong One that is Bound by an Oath." That means that God Himself is limited; God Himself is defined. People think God is not limited. I know the Scripture says, "What can contain thee, O Lord. Can this temple contain you? Why the heavens cannot contain you." What does that mean, that God's out there like a great big chunk of something? Not so. He's just saying, "Lord, thou art omnipotent." In other words everything is present to God. There is nothing that is not. He deals with every single thing. He knows our tears; he knows the number of hairs we have. There isn't one thing He doesn't know about us. He knows our heart altogether. See?

39 So here's what we're looking at then: the strong One, omnipotent (That's Scriptural.) bound by an oath. What's an oath? It's a group of words signifying an intention. Yet this Bible, actually, is a whole book of intentions. This Bible is the Oath of God. God is bound by this Bible. What isn't in this Bible, God is not bound by it. Then where does that leave the Catholics with their purgatory? Where does it leave them with electing a pope-Vicar of Christ?

Have you been listening to politics recently? I hope you haven't. They're trying to make it religious now. Bob Jones you know...big bigot. I felt sick in my stomach after he went back on what's the Word of God. He really never had the Word of God in the first place. When the Protestants call the Catholics 'black', you know, spiritually speaking, the Protestant better look into their hearts and find out that the Catholics are a whole lot steadier in their unbelief than what the Protestants are, because they're in a million directions. Where the Catholics have two or three branches, the Protestants got about eleven hundred or two thousand of them. I'd sooner have a good Catholic come in than almost any Protestant. I can tell you that for a fact.

40 Bound by an oath, omniscience. He'd have to know everything, if he'd bind Himself by an oath. If He didn't know the past, the present, the future, all knowledge, how'd you like to have a knowledge of the present and the future and go down and buy some stock? Hoo, hoo, hoo! Be billionaires sitting here.

41 All right, so we have Elohim here. Now, if we don't understand this, then we can only understand God according to nature. And if you understand God according to nature, you can end up worshipping creatures. Now the Indians will tell you they don't worship the cow, but they say it's such a marvelous animal, the cow gives milk, and the cow gives (you know) pies to dry and make your fire with, and the cow gives urine for this and that and milk and all these goodies and cheese and stuff. So they touch the cow and that's... Come on, that's creature worship. You've got to know God through the revelation.

42 Now, what I'm talking about, and what I'm trying to show you is here is the original definition of Godhead. Right? Then if God doesn't change, why are the people changing it? I say I want to know. Why can they not see Jn 1:1 is God, Jehovah-Elohim Himself? Okay, are you with me?

43 All right, let's go further. The self-existent, strong one, is bound by His Own Word. This is what was there when a beginning took place. This is number one, God and God alone; therefore, in no way can Jn 1:1 be anything but number one on our chart [the sketch on the dry erase board]. The Strong One Bound by an Oath, because He can't change. Bro. Branham said, "He can't have another thought." He can't change His mind. No way. He's immutable. The strong one is bound by an oath. Omnipotence bound by directing word. If He's bound by an oath, the Word is directed. Do you understand what I'm saying? It's directed; It's to a certain definite end that cannot be changed, because It's bound.

44 Omnipotent Word, then, is God. Boil it right down: omnipotent Word is God. Look at it. The Word has to be omnipotent. You don't just have a word and say, "Okay, that's bound by an oath." That word's got to be backed up so the omnipotence and the oath go together. The omnipotence and the Word go together, they cannot be separated, so the definition of God, to you and to me in the intellectual, which is mechanical, is Omnipotent Word. He becomes Omnipotent Word. That's simplifying it, but it's right down with the meaning of Logos. Therefore, God is the Word.

45 Now, we're taking this right from the Hebrew from Genesis 1 all the way through. So you tell me that John, full of the Holy Ghost, could say that Logos was Jesus? You can't do it; can't do it. Now the Jesus-Only people are all messed up on their wheel, and I was part of it. [The wheel is a diagram or figure of a 'wheel' (reminiscent of a roulette wheel design) representing qualities (attributes) that could be attributed to God and His Son, all with Scripture references.] I looked at it and thought, "Oh, this is great," for a while; but I still couldn't figure it out, but I thought if they said so, and Bro. Branham's the one who seemed to say so, well it maybe couldn't be too bad. And they put down there "God as creator-Jesus creator." That is a lie; Jesus is not creator.

My Bible tells me God created by Christ Jesus! He was the agent of creation. And there's a big difference. If I give you the money to pay my bills you are not paying my bills. I am paying my bills. Now pardon the inflection, but I want you to know what I'm talking about.

46 So this is direct Old Testament. But Logos, in the Greek, New Testament, is just the same. God, Who is Word, becomes living or manifested God, according to exactly how and what God said He was. In the beginning was the Logos, the God who said exactly what He was and is exactly what He is, which is the Strong One Bound by an Oath, this Word, this One, is God, and He is the Logos. So He's a Logos or a God-Word. He's Omnipotent Word. Absolutely He is.

So God, Who is Word, becomes living or manifested God according to exactly how and what He said He was. So Logos is the expression of reality. "I am the reality, the truth, the light." Logos is the expression of God. The substance containing the life or reality, and that's what Logos is. It has to contain the substance-what's behind it. Now listen, let's get this: God is not only behind His Word, this is God the Word coming forth. In other words God doing It, God backing It, but only those words are there to let you know. So this is a very convenient expression, to let you know, if I'm going to know one thing about God, I'm going to have to have Word. And if I'm going to believe that Word, I've got to have power behind that Word. **THUS SAITH THE LORD** right there-Deuteronomy 18. And if that isn't God, then I don't know what I'm talking about. You see where the prophet was coming from? Just where John was coming from-the substance containing the life of reality.

47 So Elohim, omnipotent Word God, was there waiting to bring Himself and all His purposes into manifestation. A true declaration of Himself, and It was done. And the focal point is the Son of God and a progression from Him and through all His children. Because, just a minute, how can you have the New Jerusalem with the Lamb on the throne and the Pillar of Fire above the throne, Jehovah-Elohim, and the 144,000 with the Bride, and all of the other sons of Adam outside of there, and God becoming All and in all, if this isn't true? What I just read: God coming down through the Son progressing down through every one of His children until every one are in. Even as in Adam all die, even so in Christ all are made alive: every single wise virgin; every single foolish virgin; not one lost. And they come according, not as people think, because they're going to come up in the Resurrection, Second Resurrection, and they're going to come in not knowing the things of God. Not having been born again, only the Bride gets born again, the part of the cloth Bro. Branham spoke about.

48 All right now, as we get to the Old Testament, It clearly makes God the Word, or the living Word. Now, let's just take a little stop here and see why the Israelites and the Jews made Him the Word, and so that is Jn 1:1. Now I'm going to tell you, I'm not telling you tonight all of these things

I've found out by myself, but I told you I have a little gift. And that gift is I don't have to read every book under high sun, read every news relief, anything at all. I just somehow get a hold of it. And so I began looking at myself when I said, "Now just a minute, if this is Elohim right here, I'm not satisfied with the students that talk about the Greek. I'm not satisfied with Scofield and all the rest." So I began looking around and I picked up a book out of my library, and I found in there the students that really knew what they were talking about knew that Elohim was the Word. And, at the same time, they were Trinitarians. It wasn't their day. Too bad, but it wasn't. So I read a little bit there, and I picked up a couple verses, and so I bring you those verses. I wouldn't want you think one minute I'm a smart guy. It happens I know quite a bit about the Bible, but I don't know everything, and I never will know everything either.

49 So here in Ps 33:6 you read: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." Now listen to it: "By the word of the Lord were the heavens made." Now put that 'and' there into a conjunction, not a conjunction but a preposition, "even all the host of them by the breath of his mouth." It's the same thing. Now listen again: "By the word of the Lord the heavens were made; and all the hosts of them by the breath of his mouth." So he's saying the Word did it, but the breath of his mouth did it. Right? What comes out of his mouth? Holy Spirit. He doesn't breath like you and me. So all right, let's go to verse 9. "For He spake, and it was done; he commanded, and it stood fast."

50 So let's jump over here to Psalm 107, and let's just begin to look at these things with reality, where the real students began to look; not this stuff out here. Verse 20: "He sent His word and healed them, and delivered them from their destructions." Now listen, "He sent His word, and He healed them, and He delivered them." So you can't get God apart from His Word. If you want God, you'd better have His Word. And if you haven't got His Word, you haven't got God. If you've got God; you've got His Word. And if you've got His Word, you've got God. Got a picture of the glory [Bro. Vayle points to the picture of the Pillar of Fire-with Bro. Branham.] bringing us what? Word! The message.

And remember, you can't get into the promised land without the Word, because Moses took the children of Isreal as far as he could, and at the end of the giving of the whole Word, he said, "When you go in there, the inhabitants of the land will say, 'Oh, what a great word these people bring with them.'" You say, Bro. Vayle, "I don't understand." Who asked you to understand? Who asked you? I'm not asking you, I'm telling you. Do you think I'm some smart one up here that knows everything and tell you everything? I'm telling you what the Bible said. They couldn't get in without that Word. They couldn't get in without the Presence, and the Presence was there for the Word, and the Presence and the Word are one thing.

51 Now, "In the beginning was the Word and the Word was with God and the Word was God." Now Bro. Branham said, "I feel real religious." That mean he felt like shouting and jumping, but said, "I'll settle down for the good of the people, they wouldn't understand anyway." Well, you would, but the rest wouldn't.

All right, [Psalms] 147:15. Are you beginning to understand what I'm saying now? Its going to take a while to sink in. Don't worry. I know. He command... "He sendeth forth His commandment upon the earth: His word runneth very swiftly." Ps 147:15: "He sent forth His commandment upon the earth: His word runneth very swiftly." That's good.

52 Let's go over here to Jeremiah now, way back here in the beginning somewhere. I want to go to **Jer 1:4.**

(4) Then the word of the Lord came unto me, saying... ("Oh God wasn't there, of course, it's just the Word came running in." Do you believe that? Would you have my words tonight if I weren't here? Well that's good thought, isn't it? Let's try it some time.)

(11) Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. (And that's nice too. So the Word just came there. Who knows? Nobody spoke. Oh, no.)

(13) And the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north. (Okay, that's nice.)

What I'm trying to show you here is that Bible students that really are Bible students understood God is the Word. And it's another name for God, period. He is the Word.

53 Okay, Isaiah 55, and that's a good one, over here in verse 11, and I've read It many times. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

So therefore, you're not talking about God as though He's simply blasting something forth. But I want to tell you something: Word in itself can't do anything. I can tell you, "Look, I can reach in my pocket and pull out a \$50 bill twenty times in a row." I don't have twenty \$50 bills in my pocket; I don't think I've even got one. No, I don't think so, maybe a twenty. Talk is cheap by cheapskates. But God's no cheapskate. God is His Word. As Bro. Branham said, "The message and the messenger is one."

54 Now you tell me any word that can heal, and I will use that word as long as I live to make sure I'm healed. You can't do it. When He sent His Word, It was telling them, and He did It. And remember, He's bound by His Word. So therefore, God and His Word are actually one and the same in the intrinsicality thereof, the nature, the application, and all of It.

So therefore if you were applying God to your life, it is going to have to be by the Word. If you're going to be born again, it's going to be born again by the incorruptible Word of the living God, or you're not born again. And if you're born again of Word, you had to be Word in the first place. Now man's mind is so stupid and corrupt he thinks he could have his little puppy dog born-again, maybe be born-again as a cat this time, because the dog bit.

Don't be stupid. If you had a born-again cat, it would be a cat. If you have a born-again Christian, he had to be a part of Christ to begin with. People get so ridiculous. But I want you to understand what I'm talking about.

Word in itself won't work. Neither can you separate Word from omnipotence; it is omnipotent Word, which is God Himself, and Word means that made flesh. So this Elohim became flesh and dwelt amongst us.

55 Now, let's go to Hebrews, and in Hebrews... Oh, we're getting along famously, I'm going to be able to close out tonight. [End of the first side of the audio tape.]

56 All right, we're going to go to Hebrews. We're going to see about the living God, the living Word God, not just the living God of the Word, but the living Word God. Because living Word is God. In other words Word with power. And it can't be Word without power that brings It to pass, that makes It steadfast as to what it is, otherwise it's not an oath. Huh? An oath is a guarantee. All right, **Hebrews 5.** Let's start reading. I've got a lot to read. Verse 1:

(1) For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sin:

(2) Who can have compassion on the ignorant and on them that are out of the way; for he that himself is also compassed with infirmity.

(3) And by reason thereof he ought, for the people, so also for himself, offer for sins.

(4) And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

57 Now Jesus didn't have any sins, so he didn't have to offer for himself. So he could go in and offer for anybody. So when he offered for you and me, himself being sinless, he got out of the picture and gave it all to you and me. You talk about a gift of love and grace.

(4) No man take this honour unto himself, but he that is called of God, as was Aaron. And,

(5) So also Christ glorified not himself to be made an high priest; but he that said unto him, thou art my Son, to day have I begotten thee.

(6) As he saith also in another place, thou art a priest after the order of Melchisedec,

(7) Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him was able to save him from death, and was heard in that he feared;

(8) Though he were a son, yet he learned obedience by the things that he suffered;

(9) And being made perfect, he became the author of eternal salvation unto all them that obey him;

(10) Called of God an high priest after the order of Melchisedec.

Now it doesn't say he's Melchisedec, he said he's a priest after the order. Now who's Melchisedec? He was God. And what does this tell you? It said, Jesus was ordered by God to be the high priest. So I don't know how you can make Melchisedec Jesus, He's God.

58 You know, people don't understand about two lords. Well I'm going to tell you about two lords. Two Lords is actually a fallacy. It shouldn't be in the Bible; but it's there, so we use it. You see, the English people took the translation according to the English with the lords and the ladies and the high mucky-mucks and the brass and the so on. The actual translation of Ps 110:1 is "Elohim" (or Jehovah) "said to my lord," (or the one in authority over me) "sit on my right hand." And it should be translated as Jehovah. It should not be called lord. It could be called God. "God said to the beloved servant," "God said to our Jesus, the elder brother." That's why It says in Ephesians, "one lord." But people, they can't think for themselves. They just don't know, when the word... "Oh, Vayle's preaching two Gods." You know, Paul said, "Stupidity only requires one answer-stay stupid." That's Lee Vayle. Paul said "ignorant."

59 Jesus wasn't Melchisedec. He's a priest after the order... There's a new order comes into existence. See? Now watch, he talks about Melchisedec. [Hebrews 5 continued:]

(11) Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

(12) For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; (like I'm doing right tonight, taking it right back to the beginning) and are become such as have need of milk and not of strong meat.

(13) For every one that useth milk is unskillful in the word of righteousness: for he is a baby.

(14) But strong meat belongeth to them that are of full age, (That's you and me.) even those who by reason of use have their senses

60 Hah, hah. Senses? Mechanical? Can reason righteously? Duh-not a bunch of dumbbells, spiritually speaking. Come on; come on. You've got brains, baptized by the Holy Ghost. You can take it. Most of them can't. Branhamites are like all the rest of them. They got to have five billion, six billion people. 5,999,999,992 are in the ark; eight outside. No. Bro. Branham said, "I hear ten thousand believe this message; got to shake 'em off. Too many." Now they preach in ten thousand at one time "hallelujah." You know, I'm glad for one thing, they're hearing this message, part of it anyway. They're hearing about an end time prophet. But they've been hearing about Jesus for two thousand years, and they're still going to hell.

61 [Bro. Vayle begins reading in **Hebrews 6.**]

(1) Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

(2) Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

- (3) And we'll do this if God permits.
- (4) For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, (that's once for all, that's the end time message)
- (5) Tasted the good word of God, (Tasted the good Word of God, which they ate it.) and the powers of the world to come, (Do you know the powers of the world to come are right here now, in this end time message?)
- (6) Having fallen away they cannot be renewed to repentance seeing they crucify to themselves the Son of God afresh and put him to an open shame.
- (7) For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: (That's what I talked about you tonight before the message, when I greeted you.)
- (8) But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.
- (9) But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.
- (10) For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. (Come on, that takes in your foolish virgin right down the line. There's your elect in there, the foolish virgin, the whole bunch of them.)
- (11) And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:
- (12) That ye be not slothful, but followers of them who through faith and patience inherit the promise. (Now watch.)
- (13) For when God made promise to Abraham, because he could swear by no greater, he swore by himself. (The Strong One Bound by an Oath.)

62 Now, who's he talking about? Melchisedec. And he said, since you people are infants, he said, you can't take what I'm telling you. It only gets revealed at the end time. And the end time at the final message, at the last sowing, where, if you leave it, you can never repent again, Melchisedec comes in. Why? Because God Himself comes down and swears by Himself, and Bro. Branham said, "Who is this Melchisedec?" One fellow preached, "Who is THIS Melchisedec?" It's, "Who IS Melchisedec?" God. God, coming down in a human form; coming down in a prophet. God revealed in human flesh once again.

- (14) Saying, surely blessing I will bless thee, and multiplying I will multiply thee.
- (15) And so, after he had patiently endured, he obtained the promise.
- (16) For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

Now he says here that God swore by Himself. That actually means that God intervened or interposed Himself. God Himself came down to Abraham, which He did. In the end time, it's the same thing.

- (16) For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

You know the ancient law, if you cut salt or blood; you're bound forever. That's how Lawrence of Arabia tricked the Arabians. They put their hands on salt; he tricked them, and they had to abide by it. They couldn't take it back. Do you know God can't take His Word back? The heathens seem to know more about this than we do. Isn't that strange?

- (17) Wherefore God, the more willing to abundantly to shew unto the heirs of promise the immutability of his counsel,

God, willing to show he cannot fail in His Oath, His Word, interposed Himself, came down, said this is it, **THUS SAITH THE LORD.**

63 Who is this Melchisedec? God, one God, Jehovah-Elohim, Jn 1:1, period! The Jehovah of the Old; the Jesus of the New. Who is the Jesus of the New? Elohim. Elohim showing Himself in His full covenant, powers, testimony, and what He's doing for His people. And He said, "Little Bride, you didn't even do it. You were tricked into it." It all falls back upon the devil, and you are the pure, righteous, seed and Bride of the Lord Jesus Christ. As the Scripture said all glorious within and without; confirmed.

"Confirmed?" you say, "I don't dare to believe it."

You don't dare not to believe it. Oh yeah, strong meat.

"Well you see, Bro. Vayle, You see..."

64 No, I don't see anything. If I don't go by my experiences that prove or show that it certainly was God in my life, then how can I go by the negative? As Bro. Branham said, "Bro. Vayle, we don't go by experiences, we go by the Word of God." And that's a prophet.

Oh, people don't believe that.

"Oh, Bro. Vayle, you're just a liar."

Sure I'm a liar. Let's wait, just wait till the White Throne. If I even go to hell, just wait till the White Throne; we'll see whose lying. I don't mind. I'll raise my hand anytime, the Bible open before me, like the prophet of God did. I don't mind. See? When you tell the truth, you're not afraid. When you don't know the truth, you're wobbly. Sit on the old fence, never learn to ride a bicycle with two wheels. You've got to have the tricycle with the three wheels.

65 (18) That by two immutable things in which it was impossible for God to lie (-the immutable God, Word, strength).

What more do want out of God? Tell me. What more do you want? You say, "Well, Bro. Vayle, I'd like this Word changed." Then you still want Word out of God don't you? Oh, you didn't think that did you? It's still Word isn't it? "Well, if He'd do so and so." Well find out. That's all. See? It takes a child-like faith.

66 I believed my mother when she told me the bedtime stories, you know. She came from Europe and she crossed over in a raging sea at times they had to throw furniture overboard and almost lost the passengers, and she told me about mermaids. So I believed there were mermaids. I went to school and I said, "There were mermaids. My mother told me so." Who cares about the simple teacher and the textbooks? My mother told me! I didn't know it was a bedtime story. It's child-like faith.

But if a child can believe a lie, it can believe the truth too. That makes a difference between a child of God and a child of the devil. Cain couldn't believe the truth, but Abel did, and he died for it. We can die for it. We may. What's the big deal? Suddenly, you're gone. Maybe not so quick, but gone.

67 He said, it's an end to all strife, **THUS SAITH THE LORD**, God Himself come down, Melchisedec at the end time, here. God Himself in the flesh of a prophet confirmed His Word. That's it.

I had a fellow phone me the other day, talked quite a while and he mentioned to another fellow, "Well, I don't believe everything Bro. Branham taught."

Well, then why does he want my tapes? Forget it! We've got nothing to talk about. It's over. There is nothing to tell the man, his wife, his kids, or anybody else; forget it. I've only got one thing in mind. That's the Word of God delivered by the prophet.

68 (18) That by two immutable things, impossible for God to lie... (Now, did two immutable things make up God, and when you've got power to back your word, how can you lie? Why would you lie? The devil can't back up his word. That's why he lies. The Catholic Church is full of lies; the Pope, the Vicar? Ho! Come on; give me a break. All right;)

(18) By two immutable things, in which it is impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us:

(19) Which hope we have as an anchor of the soul, both sure and steadfast, which entereth into that which is within the veil;

(20) Whither the forerunner is for us entered, even Christ, even Jesus, made an high priest forever after the order of Melchisedec. (After... He doesn't say he's Melchisedec, he says after the order. After the order of Melchisedec, in other words, in the lineage of God.)

69 [Bro. Vayle continues reading into **Hebrews 7.**]

(1) For this Melchisedec, king of Salem, priest of the most high God, who met Abraham (I'm going to show you something here that's really cute, but I'm not going to say it's **THUS SAITH THE LORD.**) who met Abraham returning from the slaughter of the kings, and blessed him;

(2) To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, after that also King of Salem, which is, King of peace;

(3) Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abides a priest continually. (Now made like unto its only... the idea is that there is a role coming down where Jesus would take over.)

(4) Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

70 Now, Melchisedec is here. Now watch carefully what I'm talking about. I'm talking about the tithe. And I'm informing you now that people who used to tithe are no longer tithing left and right. Now I don't want their money. They better give it somewhere, because that's God's. See? Listen people, don't think for one minute I'm fooling with you, because I'm not fooling. I know what's going on. The old guard is dying off, getting ready for the new guard to take over, and I'll give you a little note on it here pretty soon. But the tithe is important, because if you don't do that, you aren't going to do anything, because you're a thief right now. And remember, God came down, and He's still here. Now people don't believe that. It's like that bunch over there that said Bro. Branham was Jesus Christ.

71 And Banks Woods said, "Yeah," he said, "and ain't nothing rubbed off on you guys." Now listen:

(5) And verily, they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

(6) But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

(7) And without all contradiction the less is blessed of the better.

(8) And (Now watch.) here men that die receive tithes; (It says right now, they receive tithes.) but there he receiveth them, of whom it is witnessed that he liveth. (So when you pay tithes, you don't pay tithes to a preacher or a man, you're paying tithes to Jesus as the high priest. Because, you see, that's what happened in the days of Abraham and Melchisedec. Now, listen:)

(9) And I may say so (Now this is Paul speaking by permission. Now, I don't think so. I'm just telling the truth. Now watch; he's typing it.) Levi also, who receiveth tithes, payed tithes in Abraham. (That would be preachers ought to be out there doing it too. Not just the ten percent, they should do

way more if they've got that much money coming in, and that's the way it should be. Not saying it always is though; it's even hard to find places to give money these days. Now watch again:)

(10) For he was yet in the loins of his father when Melchisedec met him.

72 Back in 1933, Billy Paul Branham was in the loins of his father, huh? Absolutely, wasn't born until about 1937 or 1938. And his son David was in his grandfather's loins, and David's son. Three: William/Abraham, Billy Paul or Joseph, it doesn't matter, David/Joseph/Isaac. He's likely a father by now, if he's a Branham. Abraham, Isaac, Jacob, Levi. Bro. Branham, Billy Paul, David, his son. How many days have we got left? I'm just typing. And I've typed before and brought you to that fourth generation every time. How, how, how far do we have to go? We don't have very far to go. Now, this will take us to perfection. We go to verse 11.

(11) If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

Now we're going to go into typing again. Justification gave way to sanctification, sanctification gave way to the baptism of the Holy Ghost, and the baptism of the Holy Ghost gives way to the Baptizer Himself. We're at the Holy Ghost now? Where are we at? Melchisedec. Jehovah-Elohim, Almighty God, perfection. Four is deliverance. We're back to four again.

73 Okay, let's go now to 1 Corinthians. We don't have to read It. It tells you when that which is perfect is come, that which in part is done away. Seven parts is perfection, the seventh Church Age messenger has come and gone, we have the seventh Church Age message, there is no further repentance, because there is no message coming whereby people's minds are changed, because now the minds have been changed for the last time, the womb of the mind has been sealed by the Holy Ghost, the seal Himself. God Himself is down here getting a bride ready.

74 Now, with that we go to Hebrews 11. And It says way over here in verse 40; "God having provided some better thing for us, that they without us should not be made perfect." In other words, faith, hope, love; faith has run out. Right? No more repentance. Hope; that which a man seeth doth he yet hope for? We saw it. Love, perfect. Perfection. Nothing left.

How can you make the Bride anything but perfect when Bro. Branham categorically said, "The blood of Jesus Christ scatters sin till there be no evidence." How can you make a man a sinner? And again, "The Word perfects the Bride." He called it a five-fold ministry. People don't believe in a five-fold ministry so where's their perfection? Listen. I'm trying to just keep to the Word of God. If I believe for one time I'm telling you something Lee Vayle figured out and I always tell you and say, "This is Lee Vayle talking, this is what I see or I think." And I'm typing; I'm drawing conclusions. I always tell you that. Otherwise it's always straight Bro. Branham teaching the Word of God. As long as I stick to the truth of the doctrine, I have every right to illustrate as long as it doesn't take away from that doctrine. Bro. Branham warned us. I know what the prophet said and why he said it. That's why I consider my brains are baptized with the Holy Ghost. That the reason.

So, when perfection comes-and it has come-that means it's all over, there's only one thing left; and that is the seventh hour church age message does it. Now let's go now to the Book of Revelation, Chapter 10, and we're going to look at that for a second, then we're going to finish the service tonight.

75 All right, now after the seventh church age messenger is on earth, and we go to verse 8 where we find the prophet in the Seventh Seal has been opened, that's the Seventh Seal, Rev 10:1-7. Most people don't even know the Seventh Seal was opened. Bro. Branham said it was open, but there's silence. But he said, "It's open, but not open to the public." And then he sneaks one in; "Rev 10:1-7 is the Seventh Seal." People, are writing me letters saying, "Oh, it's not open. It's not open."

Well it is open! Rev 10:1-7 is the Seventh Seal! It's an interpolation; it opens the whole book. Now verse 8.

(8) And the voice which I heard from heaven spake unto me again, and said Go and take the little book which is open in the hand of the angel which standeth upon the sea and the earth.

(9) And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. (Boy, if that isn't this message, I tell you, I don't know what he's talking about.)

(10) And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

(11) And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. (I said, "Bro. Branham is that you?" "No," he said, "It's the Word.")

76 And this Word has just about gone over the whole world, and that's why I don't care how people take this message out. I do feel sorry about it, like Paul said, when he said whether Christ be preached for contention or love, thank God He's being preached. And thank God, though this message is preached by people who make it strictly Pentecostal, or in some way change it, thank God they're talking about Bro. Branham, and they're talking about the Presence.

At one time a Canadian said, "Well, those people that preach the Presence, they're ninety percent right."

So he's the ten percent?

"Oh, I don't think that's very nice."

Listen, I know these guys. So I'm ten percent wrong, which makes me the biggest liar of all, like this guy up north said. He goes to his trailer to pray for God to help him to sin.

They pulled that on me when I was in my early thirties. And I said, "Ted, you don't ask God to help you to sin. You ask Him to help you keep out of sin."

77 But thank God, even though they're preaching "We want tongues, interpretation, everything else, we want Pentecost in this message," thank God they're still talking about God coming down to earth; that is, as long as they don't say it's the Lamb, like someone was saying. "Where's the Lamb, the nail prints?" Something's wrong somewhere.

But thank God this message is going out. I don't care how wrong it's going out, because the point is, if somebody pricks his ears up, and some do, and they're still phoning me and saying, after twenty and thirty years, "Bro. Vayle, since I got your tapes, this is the first time my eyes were opened, and I begin to understand," I got hopes there's sheep out there, and we can help them somehow. I'm not trying very hard, don't think I am, no, no, no, no, no. I'm very, very lazy, very everything else. But I still know there are sheep out there, and those sheep will get this Word. And I'm going to tell you something: I believe they're going to believe the way I teach it. Actually, I have no choice to believe otherwise, or I need to change.

I believe that, and I believe I've told you the truth, one hundred percent; and I've taken you back past the Logos of the Greek to show you don't you get your eyes off anything but the root, because the root bears the trunk, and the trunk bears the branches, and the branches bear the fruit. And if you've got your roots wrong, you're finished.

78 So let's go right back to the beginning. That's your Jn 1:1. You say, "But Bro. Vayle, I see Jesus in there, because It says definitely in Jn 1:14; "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the Only-begotten of the Father,) full of grace and truth."

And It tells you right there that Jesus, the image of God, reflected Almighty God." And I want to tell you, find me one place where God reflected Jesus. Go ahead; go ahead. God reflected Himself.

When you look in the mirror of the Word, you're going to see God; you're going to see the Lamb of God; you're going to see God's purpose; you're going to see God; you're going to see Jehovah-Elohim.

79 Now something's happening tonight. You're beginning to get it. I know. I can feel a few things. I don't go by feelings, but when I know I know.

They like to sing, "Look to the Lamb of God." What are you looking to the Lamb of God for? Hmmh? You look to God. It's Elohim Who came down. Look to the Lamb as your High Priest and all that he is.

80 Don't look to Jesus to raise the dead; he couldn't even raise himself. God raises the dead. Let me tell you something else. My Bible tells me this: that Jesus, whom you crucified; God hath raised from the dead, this Jesus, and made him both Lord and Christ. He wasn't Lord and Christ until God raised him. How you going to put him back there as part of the Godhead? Oh, brother/sister. Well, well, well, well, "To God be the glory great things He hath done," and He's still doing great things, and He started with His Only-begotten Son, the uniquely begotten, one-of-a-kind. He made in the image and we in his image.

We've come a long way, and the outer man is perishing, but the inner man is being renewed. And one day, when this old flesh falls away and comes back renewed, we'll look alike. We'll look the same. Don't worry. We're not going to be beauty pageant queens and princes and all that junk, but we're going to be real people. Real people. No counterfeit anymore. Nothing out of line, but everything uniquely like the unique Son, because that's our inheritance.

81 Let's pray. Heavenly Father, we thank you for the time we've had together in Your Word. We know, Lord, that You've helped us and only with Your help, Father, can we survive. We know, Lord, our minds are going in a crucible of change but, Lord, they've got to go through that seeing You've baptized us with the Holy Ghost and we will understand as never before the reality that You are the Logos, that You are that Word, that You are Jehovah-Elohim, You are God and One God alone, and You are that One, and You are that One who is called the Word. And we see that so conclusively right down there in the Book of Proverbs where Your servant knew positively that reality, now we know it tonight too, and we know it positively, Lord, as even Paul knew it, so many places calling the Word simply the Logos which may make us to know that Bro. Branham kept saying, "He is the Word, He is the Word, He is the Word," which indeed, He is the Word. So thank You for Your help tonight, Lord, and may we go on our way rejoicing in Jesus Christ our Saviour. We give You the glory in Jesus' Name. Amen.

[Bro. Vayle continues with the Communion service.]