

Godhead #1

*John 1:1; Arc; Word "With" God;
Memra and Logos
Bro. Lee Vayle - October 2, 1999*

That we enter thy Presence with thanksgiving and into thy gates with praise, Lord. We certainly do. We praise You for Your greatness, and for being amongst us so that we know in whom we have believed and are finally persuaded to the ultimate that, since You have given the keeping of our souls to You, it is a surety now, whereas before, Lord, there was not that certainty. But now we know as never before in whom we have believed and who has the keeping of our souls.

Teach us tonight, Lord, from Your Word and may we truly understand what has been set forth before us by vindicated Word, because we want no other. Feed us, Lord, from Your Own bread, from Your Own pantry, oh God, that bread of life. And so we surely then shall be wise, not in our own conceits, but in the wisdom of God, in the knowledge which is from above. Your Own Word says all Your children shall be taught of You. So that's what we expect, heavenly Father. Where there is any error, You correct us, because we know that is exactly what You are here to do, to help us in Your Word to the extent that we will be corrected; and then, corrected, we will be perfectly right. And that's how we want to stand, Father, all the way and a hundred percent being of God and not of man, so that it can be said this is truly the doing of the Lord and is great in our eyes. So sanctify us tonight to Your Word and by Your Word. We'll give You the glory. In the Name of Jesus Christ we pray. Amen. You may be seated.

1. Now, before we spend some time on the Godhead, I want to bring you just a couple thoughts from... oh, one here is enough, what's going on. This is from a newsletter written in August 1999 concerning the financial anarchy which is going on in America. "Excess credit means credit growth in excess of available savings," and that's true. "Excess credit," it means there's a credit growth, that's a debit, in excess of what is actually, not a debt but a... is on the plus side or a profit. And so there is an excess credit, an excess debt to what it should be. It's as simple as that. "How does that look in the US case? For good reason, we have continuously chronicled it. Total credit creation in the financial and the non-financial sector amounted to the staggering amount of \$2.1 trillion in 1998, while underlying savings became negative."

So if you figure \$2.1 trillion in debt, and there's no savings to match it, people are really feeling the pressure put on them by the government that the national debt is not being paid off. And every time anybody talks about a surplus, it's really not true, because already there's so many hogs at the trough— they're known as politicians—and Trent Lott is one of the worst of the works. Then look at our side; if the nation's in debt as a whole, and the people themselves can't even meet their own obligations, that means, actually, the government is busted at this point. And things are really at a very definitive standstill, even though people don't want to admit it. And like many articles now are expressed as a euphoria going on in the states here, that is actually ridiculous, because the bubble that was created in the 1990s in Japan that caused them so

many problems...their credit savings were twenty percent, and we don't have any savings. And yet, the Japanese are just barely coming out of that bubble they were in. And that's why you saw they were talking about the yen becoming stronger against the American dollar, or at least, that's what I figure.

“Such a preposterous gulf between credit creation and available savings is absolutely unprecedented in history. In the light of these facts and figures, the US financial boom is definitely more than just another bubble. It is the worst bubble in history by far. It is really financial anarchy. Consider that Japan, in its bubble years of the late 1980's had a net ratio of savings of twenty percent of the GDP” [Gross Domestic Product]. And we are not making any savings whatsoever.

2 Also there's an article out that Vince [Seeley] gave me, that I don't have any doubt at all that's one hundred percent accurate, that the Goldman Sachs and the ones who are very much in the gold market are manipulating the gold market to keep it actually lower than the gold should be. They say the present rate should be at least \$600 an ounce, and it's going below three hundred. Actually, they're selling short. Now that was done in 1929. I remember that very much, because there were two brokers in Calgary, which, of course, was the oil center of Canada—Turner Valley, just outside of Calgary. And these guys' names were Solliway and Mills, and they were selling stock they didn't even own. And of course, the crash came, and people were interested in even trying to recoup a little bit, but there was no way, because the stock wasn't even there. And I think they're going to find before it's over that all this gold is over there in Rome, and there'll be nothing to fall back on.

3. Now remember, we looked at the first, second, third and fourth chapters of the Book of Genesis to chart human history. And in human history, we found that the rivers that went out are actually waterways; and civilization has always traveled the waterways. But you'll notice, it mentioned there gold, silver, precious stones, and bdellium. And you'll find there, what's in the beginning comes back to the end. And that is: it starts with gold; it's going to end with gold. And the systems will have to be backed up by gold, which Rome has, and is being made easier and easier for Rome to take over. And who knows when the big bust will come? I don't. All I know is that I just have one hope: if God be for me, then that's fine. If God's not for me, whatever I'm going to try to do will not be consequential to one degree as to keeping me.

4. I still believe that what I said a couple years ago, that the market was gone; everything was gone. It would be completely in shambles and a bust, if the government didn't do something. And the government did. Our [Alan] Greenspan is literally treated as a god today. He pumped money into the economy. And the last report I read, which I simply don't understand where the man got his report from and how it can be done... But you know, when the banks take your money, they can lend out everything but roughly four to six percent. And now, I understand the banks have actually extended credit twenty percent above the limit, which means, if you're supposed to keep four percent in there, and they've extended twenty, they're now actually in debt another sixteen percent over what the government allows. So you have not just a possibility, but everything today is conspired to be what it was in 1929 and even worse, because actually, there are more people, there is more money, there's more everything. And at the same time, when there's more people, more money; there's always the element of greater sin, greater taking advantage of people.

5. Another thing that I've been talking about for a long time is how that the CEOs (the people that are running these companies) are defrauding both the stockholders and the laborers. And there's such a discrepancy now between wages and actually what the wages should be in order to buy the products.

That's another reason why people are going more and more in debt. So the whole economic system is actually shot. And there's no way that it's going to go, except that Bro. Branham said, the paper will be useless; but America will not call in the paper. I don't see how they can, because still seventy-four percent of the commerce of the world is run by American money. The Eurodollar hasn't gone anywhere. I've always said I don't think it ever will, although people will tell you now it's good to buy Eurodollar against American dollars and yens.

To me, they're just talking. I believe we've hit what the prophet said is the dead end: "*The Jews have the paper; Rome has the gold.*"—and we're at the end of it. And she's going to bust wide open, and then the squeeze comes down.

6. Well, Bro. Branham said, "*Watch the third pull go into effect,*" whatever that means. We'll watch for it. Your hope is in God. Actually, it's just like the day that you die. We're... That's it, right today, it's just like the day we die. And in the day we die we're in the hands of God, period! And what He does with us is His business as predestinated. Because when you die, you're out of the picture. And I believe today we're in that very condition that we're plumb out of the picture. That's everything is in the hands of Almighty God. And, believe me, we've heard nothing from the vindicated Word that gives us any time for sorrow or any disillusionment with the program and things of God. Just keep going the way we're going and trust Him, because He'll see us through.

And remember, in the Bible, Romans 8, Paul said "None of these things can separate us from the love of God." He said, "whether there be trials, tribulations, persecutions, famine, peril, nakedness, sorrow, life, death, height, depth." You know, you can't quote Psalm 91 and say, well, ten thousand are going to fall out there, but it won't come near me. The plague will be there, but you know... We're set up to be tried, to be tested, but God has always seen His people through, even to the extent of the Hebrew children in the fiery furnace and Daniel in the lion's den. And we have a greater promise than any of those. So it's just getting deeper and deeper, and it will continue to do so.

7. Now I want to read you something here, which is absolutely fantastic. I didn't know it, but I got this out of the National Geographic. "Plants can communicate with each other." Now I'd heard that plants even have an aura. The Kirlian photographs of Russia prove that when a plant begins to die, that aura fades, and that's when the bugs attack it. And Bro. Branham also said that healthy plants are not attacked by bugs; remember, he said that.

So all right, now I'm going to read this to you.

"Plants can communicate with each other. Ellia Raskin a botanist at Rutgers University shows me how he and his colleagues demonstrated this in an experiment. Dozens of tobacco plants, chosen because of their strong chemical response to a particular virus, were placed in two airtight chambers. Tubes carried air between the chambers. The scientists injected the plants in one chamber with the virus. Within two days, those infected emitted a volatile

chemical into the air stimulating the plants in the second chamber to produce chemicals in their leaves that protect them against the virus.”

8. Now right away scientists say, “Hah, marvelous, let’s see what we can do with that.” See? Science is nuts. The mad scientists are what are in the world today—the mad scientist. Now listen.

“This experiment followed the model that guides most scientific research today. Develop a hypothesis, run tests, and produce data that other researchers can confirm or challenge by conducting similar experiments.” But that’s the a-priori test, of course, right there.

“Until recently, botanists did not understand chemicals like those produced by the tobacco plants, but now it’s known that plants generate an array of chemicals that protect them against disease and also help them reproduce. Knowledge about such chemicals could lead to the development of hardier plants and to changes in our basic understanding of how they function. But there’s still a huge amount going on in plants we still don’t understand, Raskin tells us. Such vast gaps in our knowledge exist in virtually all branches of science as James Shreve points out in “Secret of the Genes.” Scientists are making extraordinary advances, but nonetheless, the purpose of any or most information coded in human DNA is not known. Likewise, Kathy Sawyers shows in “New Light on the Universe,” that most of the mass that fills the universe has yet to be located. To decipher scientific enigmas, it helps to be willing to challenge conventional wisdom.” Try that with this message and see what happens, conventional doctrine.

“Such wisdom once assumed that the universe was static and unchanging,” and so on.

9. But my point is this: How can science, or man, ever begin to do a better job than nature? I mean just put God out of the picture. If this is by evolution, billions of years in coming to this state, how can man suddenly decide that he can enter the realm of plants, animals, anywhere he wants to go, and he’s sure he’s going to come up with something better. But, you see? Their ignorance and their ego is so monumental that they simply will not bow to the humble precepts of faith. There’s no way they can do it. But imagine this: These plants already know how to take care of themselves. Why don’t they just leave nature alone? No, they can’t do it.

10. Here’s something interesting. It says here, “American Adam left a genetic marker. Sometime after humans came to the Western Hemisphere, fifteen to twenty thousand years ago (that’s what they say) an extraordinarily rare genetic mutation occurred in one man who sired a son. The result was that the son’s Y chromosomes, usually an exact copy, varied ever so slightly from the father’s. Now DNA research shows that the son became a Native American Adam. Some ninety percent of South America’s indigenous people, and fifty percent of those in North America share that genetic marker unknown in other male populations. You can be from the Great Plains or from the Amazonian rain forest and have the marker, says Peter Underhill of Stanford University, whose population defining work has been confirmed recently by the scientific teams. They’re from different ethnic groups from different cultures and speak different languages, but they share the common male ancestor.”

Now my thought on this is: Do you think maybe science will come up that there's actually three markers? You know, that'd be Ham, Shem, and Japheth, because they were the three that populated the Earth. I wonder if they're going to find that there's three markers. And yet, they know there's one mother and two fathers.

11. So, these little things interest me, because they prove, always conclusively, that we have the only Word that is actually scientific. When people think we are not scientific, they're wrong. We have the science that's higher than any physical science in the world, and that is, when you apply the a-priori test to where you can constantly see the same result, we see that William Branham had THUS SAITH THE LORD thousands and thousands of times, and never one failure. Now that proves, absolutely, he was in contact with the Almighty. People can say what they want, "Well, lots of gods, lots of this, lots of that." I don't care what they say, but William Branham was the man in contact. And we know the One within whom he was in contact, was Jehovah-Elohim, the Father of our Lord Jesus Christ, the God of Glory. We know that. So, these things are vitally interesting to me, because we find everywhere we turn, there isn't one boo-boo anywhere. There's not an error. Bro. Branham stands out as that vindicated man who was given to us by Almighty God.

12. Now I want to talk a little bit tonight on the Godhead, and I want to just read you something here in "Christ Is Revealed In His Own Word" [Vol. 4, #10.] where Bro. Branham is talking in terms of Larkin, who made the three great musts that you must never do, like: you must never misinterpret the Word, misplace the Word, or dislocate the Word. And Bro. Branham brought that out very strong, on the day in which you live; you can't apply Luther's message today, Wesley's message, or the other messages, such as Pentecostal. You have to come to where we are today in God's history. If this is the hour of the head, it's not the hour of the feet of the body; it's not the hour of the hand; it's the hour of the head. And so here's what Bro. Branham says, "Christ Is Revealed In His Own Word." [Paragraph 74]

[74] *Notice. To misinterpret... Now watch his words very carefully. To misinterpret Jesus in the form of God in a man, you would make him one out of three, or one out of two. That goes without saying. To misinterpret Jesus being the Word... Now, you say, "I'm interpreting Jesus being the Word." Now he said, To misinterpret Jesus being the Word." So there's a mistake here. You'd make him one god out of three, or at least two. Or you make him the second person of the Godhead. That's correct, you make him the second person. And to do that, you'd mess the whole Scripture up. You'd never get anywhere. So it must not be misinterpreted.*

So Bro. Branham is saying here, if you make Jesus the Word in Jn 1:1, then you've misinterpreted the Bible. You're instantly got three gods. Now the reason he said three is because the two major doctrines on Godhead are Trinity and Oneness. There are people who are "Twoness," that's true, but you never hear of them, and I haven't heard of them in years and years.

[76] *If anybody misinterprets Jesus in the Bible, of not being God Himself, make him the second person, or, one god out of three, this would upset every Word in the entire Bible. It would break the first commandment, "Thou shalt not have any other gods before me." All right. Would make the whole Christian race a*

bunch of pagan worshippers worshipping three different gods. So what kind of a Bible would you have? Then it would make us what the Jews say we are, 'which one of those gods is your God?' See? So, you see, you can't—you mustn't misinterpret the Bible, for Jesus himself is the interpretation of the Bible when he's made manifest in the age that the part of his body is being made manifest. If it's a hand age, it must be a hand; it can't be a head. If it's a voice age that, well then, it can't be a foot age. See? And now we're at the eye age. And now, the next is Himself to come. Seeing, that's prophetic.

The person who put this down now, puts this in italics, and this is what he says. This is his thought: "Now I trust that you agree that Jesus is the Word. The perfect consistency stated this, and nowhere does he say opposite."

He just said opposite. Bro. Branham just said opposite. So this man is very greatly confused; no doubt a very smart man.

But one man, who used to come here, very brilliant, said, "You know, sometimes I think my problem is I am so clever, so brilliant." The same person made the statement to Norm [Lee] one time, "Satan was the Bride of Jesus." Right Norm? Yeah, so... brilliant! PhD.

Now, I'm not mocking this, and I'm trying to tell you: I know where this came from. There's a sharp mind here, but the man never was called to teach, to preach or to look into on his own to settle questions. You say, "Well, do you then believe that a five-fold ministry is the only way?" It is the only way, because that's what God said. And if you find a true five-fold ministry, it's never trying to bulldoze you, buffalo you, get you to believe anything. It's a matter of presenting and walking off, because the sheep will hear the voice, and the voice is not the voice of the presenter; although in Bro. Branham's case that was true. The voice is the voice of God and is from an ordained and vindicated Word.

So, right off the bat, there's a misunderstanding of Jn 1:1. Now, so we can just look at that, I'll open my Bible—I really don't need to. It says: "In the beginning was the Word, and the Word was with God and the Word was God."

13. Now, I've shown you time after time that interpolations are deadly. Interpolations are deadly, because, though the interpolation is there to make it clearer, it can also be...almost ambiguous, circuitous, or take you into some type of convoluting doctrine so that you miss, as the crow flies, dead center. Now let me read you this the way it should be read: In the beginning was the Word, and the Word was God.

What's in between is not necessary. What's in between is not the thought. It's added. It's an augmentation. It's supposed to make something clearer—lead you into a realm of revelation beyond the simple word that It says here.

"In the beginning was the Word, and the Word was God." Or, "In the beginning was the Word Who was God," or "...God, Who was the Word;" or "...the Word, God." So, when it comes to 'with God', you've got some problems here. You could just leave it out, and it wouldn't hurt anything. Because this is what Bro. Branham is saying. And when you use the terminology, and don't understand what 'with' is all about—it's a phrase, preposition with an object, the

accusative case—you can see it in there, and it's not actually that valuable to you, although it will be as we go into it. "In the beginning was the Word."

14. Now, let's just see if we can do some little sketching and some funny little figures on the white board here. I'm not very good. I'm going to put this in here, [1] because in the beginning, we find in Scripture that God dwells in darkness. In other words it's not as though it's dark. That's not so. To me, this is a reference to the inscrutability of God more than a geographical area. You can't see Him; you can't hear Him; you can't feel Him. You may say you can, but let's force you to prove it. That's another big thing. And anybody that can't prove it is a hypocrite and a liar, shouldn't be listened to, and the people who listen to that person are bigger fools than the person telling it. Like Joe Smith and Mrs. Miller, Mary Baker Eddy, and a bunch of Pentecostals, and all the rest. But anyway, just talking about the fact that in the beginning...not 'the' beginning, but right up here [1] we find God.

15. Now let's notice something about God. God does not have a beginning. So this Scripture here is peculiar. As God doesn't have a beginning; He doesn't have an ending. God cannot be born; God cannot die. Yet, you'll find Bro. Branham talking about God dying. See? You better be very, very careful. You find, like I just read here a minute ago, where he says to misinterpret Jesus—Jesus in the form of God in a man—you'd make him one god out of three. See? And down here, if anybody misinterpret Jesus Christ in the Bible of not being God Himself, they make him a second person. Well now, we've got a Jesus-Only picture right there. So you have to be very careful that you understand the doctrine and from whence Bro. Branham was coming. And this will likely be the last time I'll be going into this, because I don't think it's going to be necessary from here on.

16. Okay, up here [1] we have God. He wasn't born. He wasn't created. He was just there. You just accept the fact—God! It boggles your mind. It'll drive you crazy trying to figure it. Acceptance comes by faith. We are way beyond faith at this time. We have even passed hope, because what a man seeth, does he yet hope for? And the answer is "no." So faith, hope and love. We have come to the point of love, for God Himself has brought Himself into full view, and He's eyeballed us, and we've literally eyeballed Him in this hour. He's here, Jehovah-Elohim. We know it. We know our God, period! Whatever comes now, it's predestinated, and may we learn to get out of the way, so God can have His way.

17. By the way, I'll just throw this in: years ago when I was very young, unmarried and... I went to hear a preacher from the Missionary Alliance Church, and I shouldn't have gone, because they blasphemed the Holy Ghost saying Pentecostals were of the devil. And so I heard him say something which Paul himself sort of said about an eager wrestler and a boxer and all, and running in the Olympics. And he said, "I keep under my body." And I told you the same thing here that I thought that was a good thing, like a wrestler; hold your body up. Now that's not true.

As I was, not even meditating one day, it came to my mind that guy's all wrong. You don't listen to people that have come from a devil institution. Let me tell you something: how Abraham offered up his son is how we offer up our bodies—as living sacrifices unto God. That's how you get under your body. You give your body to God, so that the Holy Ghost may have right of way. Never mind this junk that you read in books. See, I get angry, because I've been fooled so many times by reading books. Stick with the prophet! He is the only one up to date.

18. Okay, so all right. Going back here, God has no beginning, He's got no ending. He has no death—no anything; except, now we're going to put this in here as a circle down here, [1E] just leave that right here. This is really God, and this is eternity. So we find the eternal God marked down here.

Now, coming out of here, [1] this is where God is in entire darkness in the sense of inscrutability. Nobody knows anything about Him, because there's nobody there except Him Himself. And God knows all about Himself, and nobody else does. So, all right; Bro. Branham clued us in. He told us that this prophet at the end time would reveal to us the mysteries, which were not known from before the foundation of the world. And the one thing that wasn't really truly known, from the Old Testament and from Paul, though Paul did teach very, very closely from Hebrews, Ephesians, Philippians; that God, by Christ Jesus, the Son, created the worlds. He understood that. But the mystery of how that God said, "Thou art My Son, this day have I begotten thee" was not told to us. And what Paul said about God creating by him, that was not told us. But what Bro. Branham said is before there was any creative act, not a molecule, nothing but God, a light formed.[2]

Now, that light was the Son of God. Also, Bro. Branham called it the 'Logos'. Now here's where we're going to have a lot of trouble, because this is where the problem comes in over that word 'logos'. So Bro. Branham said, "*Like a child playing around the Father's door, he began creating.*" And during the process of creation, he began molding and forming. And he tells how the Earth developed, how the Mississippi River and the Ohio River, the glaciers and various things in America were brought in, no doubt, the rivers down in Brazil and all the other rivers around the world and islands, so on, all of that was done. And when the acts of creation were being manifested, God working through this Son, the Father said, that's fine; that's great; that's good. He looked upon it and called it "good."

19. Now, what I want you to notice here is that when It says "in the beginning" in Genesis, God created the heavens and the earth, you'll find the same thing here in John; "All things were made by him." Who? God, not Jesus. Not Jesus, though Jesus did it in the sense that he was authorized and given the ability to do it, but all of it came from God. Now, "There's nothing made that wasn't made by him."

Now, you'll notice the word 'beginning'. Okay. When you use the term 'beginning', immediately you know that it has to be created; that an element of time is there; that it is not eternal. A beginning has a beginning. That's why, when they asked Bro. Branham, "What's the difference between Jesus and God?" he said, "*There's no difference, except sons have beginnings.*"

20. So all right; in this circle [1A] of eternity, we're going to put an arc. Well, it can't be a very big arc, but like this. [1A] There's an arc—a part of the circle. Now that arc is a segment of eternity. And, no doubt, whatever was done here, [1A] and is being done, will never ever be repeated again, as far as we know; though we don't know, because when you deal with eternity, you're dealing with something that the mind cannot possibly understand. There's no way that you can understand it. If you had a body that could not take pain and give you pain, you'd never know what pain is. If you didn't have eyes to see, you really wouldn't know, except by a sense of touch, a little bit about what's here in the world.

So we, being a part of that arc and having been in God [1] and come out in Christ [2] with that life, we just bypass it for the time being, we have this [1A] segment of time. And one person one time said, "Time is that part of eternity which is measured by the roll of a planet," which, I think, was a pretty good object lesson to us. But anyway, what I'm trying to get you to understand is that we're now looking at beginnings. And when you look at beginnings, you're looking at endings, because you can't have a beginning without an ending. In other words you can't have a sowing without a reaping. And you cannot have a sowing that does not absolutely replicate itself at the time of the reaping.

So you can see right away why I'm against these guys meddling with genetic engineering in plants and all, because they don't know what they're doing. That's why in Europe, they won't buy food from us. It's called "Frankenfood," Frankenstein. Nobody in Europe wants it. America is crazier than a hoot owl. Why must I fuss at the hoot owl? Nothing wrong with the hoot owl; it's the people. See?

21. So, if you have here [1A] a beginning up here, [2] then what are you going to have at the end? If up here, now this is a beginning, you're going to have the Father [1] and the Son, [2] and everything the Father is doing to the glory of God the Father is done through the Son.

Now let's just take a little peek at that so we can understand what we're saying. Well, I'll read right here [Jn 1:3]

- (3) All things were made by him; without him was not anything made that was made.
- (4) In him was life; and the life was the light of men.
- (5) And the light shineth in darkness; and darkness comprehends it not.

And then, down here, there came John the Baptist, and right on further here:

- (14) And the Word became flesh and dwelt among us, (and we beheld his glory, (Now this is the glory of Almighty God Himself, but watch.) the glory as of the only begotten of the Father, full of grace and truth.

Now what was God doing? Manifesting His own glory through the Son, which Son we saw, full of grace and truth, full of glory, (You follow me?) because that's what he is talking about here [1E] in this particular instance.

22. So, all right; in the beginning then, we have God, [Draws box around 1 and 2] and we have this Son; and that's all you have. And, from this beginning now, there is going to be an ending. This [B] is the beginning. And down here, [E] we're going to have an ending. Okay. So this arc here, [1A] whatever's going to take place, must take place in this period [1A] and come on down here [E] to an end period, where the sowing, which is here, [B] comes all the way down here [E] and, whatever God wanted through here,[2] and projecting through there, [B] will now come to full fruition. [E] Now that's not a difficult thing to understand.

23. Now here's what I want you to understand: the alpha and omega precept. The alpha and omega precept is: what it was at the beginning is what it is at the ending.

Now, at the ending, we find in the Book of Revelation, John revealing it, that the New Jerusalem has no light, because the Lamb is the light thereof. It has no need of the sun and the moon. And It tells you about the Lamb who is on the throne, God blessed forever. And you see certain things in there, but you don't see what Bro. Branham taught us. Now remember, he said, if this prophet tells you those things are not in the Bible, you believe him anyway, because it's THUS SAITH THE LORD. So at the end time, I want to show you one more time that what is up here [1] comes down here. [NJ] Okay.

At the end time, you see the new heavens [NH] and the new earth. [NE] The new heavens and the new earth are way up there. [B] They had to be got rid of because of sin, degradation, the whole thing polluted. But all the time, God is now moving through the Son to bring out what was out here [2] to begin with. And you will find here [NH and NE] that Bro. Branham says, that at the new heavens and the new earth, the New Jerusalem, 1500 miles base, 1500 miles high, comes down. And at that time it's a pyramidal city. And the Bride is here [NJ] with the 144,000, all the rest around here; [OS] the other sons bring their glory in. For It says, as in Adam all die, even so in Christ all were made alive. Tit for tat. We had no way to get here; we had nothing to do with it. Neither do we have a thing to do with salvation. Our birth, being in God and from God, and salvation is the same.

24. Now what I'm driving at is this: here [NJ] everything is, and you'll notice now the Lamb is on the throne [LT] and the Pillar of Fire [PF] above the throne—alpha [AL] omega. [OM] Now, the reason I'm showing you this is so you understand that you do not change your concept of the doctrine of one God no matter what you think you hear Bro. Branham saying, and no matter what he does say. This, as far as I know, is the doctrine.

Now there really isn't a great deal more I need to say about this, except to imprint upon you that in this arc here, [1A] at this time, that's all down here [Draws a line from 1A to P] through 6000 years plus, because how many years it took to form the earth, how many years Jesus was up there leading in the worship in the form of Michael along side of Satan? how many years before the fall? how many years reading the heavens? Don't ask me. I don't know. I don't have a clue to it.

But looking from the time where It says thou wast in Eden, [ED] talking of the devil, Satan was in Eden causing the fall of man. We find that all that was in Christ, [2] all the plan of God, everything God wanted in this segment here, [1A] from the alpha to the omega, when it could return back... Now I want to get this in 1 Corinthians 15, so you know that I'm just... We're at the very hour in which we're living that this must be done. 1 Cor 15:20:

- (20) But now is Christ risen from the dead and become the firstfruits of them that slept. (This is the great chapter on the resurrection.)
- (21) For since by man came death, by man came also the resurrection of the dead.
- (22) For as in Adam all die, even so, or in identical manner, in Christ all shall be made alive. (Not one lost, not one. Remember those in

Adam, not in the serpent, not all those that came by Eve, only those that came by Adam.)

- (23) But every man in his own order: Christ the firstfruits; afterward, they that are Christ's at his presence.

And remember, every time you look at this you have to remember we're talking about the Millennium. We're talking about going back to Eden. Remember, they got kicked out of Eden. God never had His seventh day with His children in Eden. They lost it. So now you're looking for Eden. You're looking for Messiah, the greater Son of David, to take the throne. You're looking for that period of further sanctification. You'll find many things that Bro. Branham said about the Millennium, but not as much as we wish he would have said.

25. But now this is time for restoration, time for the resurrection, time for the mystery of immortality in those who are not dead but are living. See?

- (24a) Then cometh the end when he shall have delivered up the kingdom to God, even the Father; ... (Now there's a big jump in space there, but that lets you know, at the time of the resurrection, at the time of the presence, all the way through.)

(24b) When he shall have put down all authority and power.

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

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

(27) For he that hath put all things under his feet, for he hath not ... for he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is left out or excepted (e-x-c-e-p-t) which did put all things under him. (So you're talking about two different people here, far as I understand it, you're talking about the Father and the Son now.)

(28) And when all things shall be subdued unto him, then shall the son also be subject unto him that put all things under him, that God may be All and in all.

Now, that's what I'm looking at: God, All and in all. [Goes over box around **1** and **2**] As to person, here, [1] this beginning now, [2] God operating, God performing; so it's, as Bro. Branham said, "It is all of God." [Adds the underline on board] But this is the time here [**PF** and **E**] that it is manifested, because nothing else is there but what is of God as to the progeny and to the Cherubims, Cherubs, angels, archangels, or whatever else there are, who are there by reason of the fact they did not enter into the fall where Bro. Branham mentioned one-third followed Satan.

26. So what I'm looking at here, that you might understand is, if this is what it was in the beginning, [2] it's got to be that at the end [**NJ**] And there's no way you can change what's in between, because God doesn't mutate. He said, "I am the Lord; I change not, else you sons of

Jacob were consumed.” And again, the Bible distinctly tells them. Bro. Branham used the phraseology without going to the Book of Ecclesiastes. We can go to it, Eccl 3:14, and It says:

- (14) I know that whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him.

Now that definitely speaking of the vindicated prophet right there, because there’s no other place that you have fear except to the prophet, because... How do you know God’s operating except there’s a vindicated prophet? You can’t, because that’s how God set it forth, and there’s no way He can change it.

- (15) That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

Now that was written before Jesus came on earth. And when he came on earth as the prophet, not just a prophet, the God-prophet, Messiah, (but he was a prophet, he’s supposed to be a prophet, he had to be—you can’t get by that) he certainly fulfilled the role. And Jesus said, “If you’d have believed Moses, you’d known me. (God requiring that which is past.)

27. So Bro. Branham preached sermon after sermon, and we’ve given many sermons here, and every one of those sermons, Bro. Branham always went back to Scripture, showing the prophet, showing who he was, so that they might understand that God requires that which is past, so that it’s an example to the people, but they never, ever, listen. They weren’t about to. So they missed the truth. God requires that which is past.

- (16) Moreover, I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. (And that’s again, God doesn’t send a prophet until those conditions are there, the whole thing has gone down the drain.)

- (17) I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work.

And that’s exactly what it says in 2 Thessalonians. He’s talking about the prophet. He’s talking about how God does things. And of course, people read this, and they have their own little ideas, and they don’t want to believe it. Next verse, he says here:

- (18) I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. (Serpent seed right at this very end time.)

- (19) For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as one dieth, the other dies; yea, all have one breath; so man hath no preeminence above a beast: for all is vanity.

- (20) They all go to one place; they go to the dust. (Then it said),

- (21) Who knows the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

He's looking at the end time; we're looking at the end time here too.

28. So all right. We have our picture here then; that One here [NJ] is God. He was All and in all, [Points to box around 1 and 2] including the Son, [2] including all His children.[NJ] Everything that God created lay in His omniscience and His omnipotence,[1] which He passed through Jesus, [2] came on down.[P] And at the end time, you're right back to the Lamb on the throne, [LT]and the Pillar of Fire above the throne. [PF] And you understand that is complete sovereignty. The sovereignty of God demanded, within His Godhoodness, because He's the only Godhead, the fullness of the Godhead bodily dwelt in Jesus when God indwelt him at the River Jordan, period. That's all there is to it.

You can see right there that God indwelt him, and He had to do this [2] in order to come to the place [Points to P to 1A] which He wanted, where He could be all and in all,[1 and 2] just what He was in the beginning. But now in this [1A] arc of time, all the purposes of God that He had... Now whether He has more, I don't know. Whatever He has down the road, don't ask me. Maybe this is all there is to it. It could well be from what I see in Scripture. I don't know if Bro. Branham said a thing, or anybody else. But what I'm looking at here is: here [1A] you have a beginning and you have an ending [Points to top arrow of 1A to lower arrow of 1A] of this particular time represented by the arc, although you understand, when this [P] goes back here, [1A] which it goes back to eternity,[1E] God becoming All and in all, there is no way that any of this [Points to all those in NJ] would be lost.

29. Now, I'll be making a point here for a second. If you have the Lamb [LT]on the throne, and you have God here, [PF] the Pillar of Fire, God becomes all and in all. Now, except for the Word of Almighty God, the covenants, and what God wanted, you could just safely rub this all out. [Bro. Vayle erases everything in BOX C] Here you are, right here, and this [1A] back in the loop.

Now, do you understand what I'm trying to get to you? Godhead. Godhead. Jesus is not a part of the Godhead. Now, when you look at Philippians, speaking of Jesus being equal to God, who being in the form of God, Spirit form, though equal with God, you understand the law of the firstborn, gives the son fifty percent of what the father has. I know no Scripture where Jesus is equal to God in the sense of the equality in Godhead. I know of no Scripture, because Jesus himself was the obedient Son who said, "I only say what the Father tells me to say, and I only do what the Father has me to do." And so that's exactly why he could say, "he that has seen me has seen the Father," for the simple reason, as what John says here, the same one who wrote Jn 14:12, is the same one who wrote over here what I read you, we beheld his glory, even as the glory of the only begotten of the Father. In other words Jesus Christ was the perfect manifestation that God wanted.

30. So when God indwelt him, and moved in and through him, it reflected God's glory completely. [Jn 1:14]

- (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. (So It tells you right there, the one was manifesting through the other.)

- (15) And John bear witness of him saying, this was he of whom I speak, he that cometh after me is preferred before me: for he was before me.
- (16) And of his fullness have all we received, and grace for grace. (In other words, we received of his fullness and grace for grace.)
- (17) For the law was given by Moses, but grace and truth came by Jesus Christ.
- (18) No man has seen God at any time; the only begotten of the Father, who was in... or rather, only begotten Son, who was in the bosom of the Father, (That's the word 'bosom' there, is actually means 'a harbor', 'the safety protection'.) he hath declared him. (That means to bring him into plain view by words and actually shown the truth of Almighty God. And that was the work of a prophet, and that's what Bro. Branham did too.)

31. Now, we want to just take you back here a bit now [Bro. Vayle erases **BOX B – BOX A** remains] and just check out why we're having some difficulty with people. Number one: Bro. Branham said, "*The light that went out from God...*" he said, "*There are two of them now. One was the Father; one was Son.*" He definitely calls that the Logos. So all right. We're dealing with the term 'Logos'. [Bro. Vayle writes in **BOX D**]

So, before we go any further, we've got to realize that the word 'Logos' is a Greek word. The Hebrews had a word, which, I'm not sure it's not in the Bible, and it's the 'Memra.' And it's...[CS] So here we have a lamp; not a much of a lamp, like a candlestick, you've got one, two, three, four, five, six, seven, eight, nine. Now that's a symbol of God—what was used by them.

32. Now you'll notice in here that, when Bro. Branham talked, he said there were seven compound Jehovah titles. Then remember, I found the eighth one, which was Sanctification. And finally came up, years later, finding out, not seven, not eight, but nine. So that gives you three three's. That makes perfect; God in threes. [Adds 3's to CS] Although seven could call completion, and it would be completion. Still it wouldn't be God. It's what God does; He does in a seven. But God's in three's. Like Bro. Branham mentioned that. Titles, I don't like the titles "Father, Son, and Holy Ghost" anymore, because that's really a misnomer. It's in the Scripture, of course, by virtue of being the Holy Ghost came upon Mary and so on.

But as Bro. Branham said, Jesus said God was his Father and no baby could have two fathers, which would be very ridiculous. Today it wouldn't be so ridiculous, because, no doubt, they could combine the genes from two sets of sperms and fertilize an egg and do something ridiculous and horrible. But, you know, naturally speaking, there'd be no such way that that could be done.

33. So, all right. Now here's [CS] what they had back in Israel that signified... But all the students take the viewpoint, and Bro. Branham went along with the Logos that John used from

the Greek, that the Logos was a better word to describe the relationship of God to the people, because if you don't know relationship of the Father to the children, of God to His creation, you're at a dead loss. You've got to know relationship. You've got to know protocol. You've got to know approach. You've got to know a lot of things.

First of all, you have to know about the integrity of the God. You have to know about His qualifying characteristics—His character. You have to know about His temperament and temper, and so on. And this [CS] represented the nine complex titles. I think up here, [Bro. Vayle points to the highest point of CS] perhaps, was Redeemer—the big one at the top, Redeemer. Then, over there, could be Provider, or as Nourisher. There could be, “I am the Lord that healeth thee, I am your sanctifier, and I'm your righteousness,” right on down the line till you get all nine in there. Well that signified that.

34. But that Memra, being an inanimate object, wouldn't do the work that the word 'Logos' in the Greek would do, because that word was far superior to actually showing God, and, as John brought it out here, “In the beginning was the Logos, the Logos was with God, and the Logos was God.” It's much clearer, because you can now relate God to the Only-begotten Son, which was vaguely known in the Old Testament: “Thou art my son, this day have I begotten thee.” and, “The Lord said to my Lord, sit thou on my right hand.” Again, the Book of Proverbs: “Canst thou tell his name and the name of his son?” There are a few Scriptures, but not very many that would do that. So therefore, 'Logos' is a much better word than would be the 'Memra'.

35. Now, according to the scholars, this word 'Logos' comes from the Greek, and was better than the Hebrew 'Memra' to reveal the Godhead and His grace toward mankind. For the 'Memra' was only nine lamp candles from one base, and the figure being very inanimate, could not give a relationship except one which was quite cold, pedantic, or, you know, more mental rather than within the realm of faith and understanding. 'Logos', on the other hand, is more animated and related to us. For God condescends toward man rather than being seemingly aloof.

36. Now God dwelling in darkness presented a complete aloofness, if there's anything to be aloof from. The bringing forth of the Son is where God can now begin to move through all creation and all children or whatever God wishes to manifest. This would give Him the perfect entrée. So here's what Logos really means. Logos signifies both the outward form.... [Bro. Vayle begins drawing in **BOX E**] So, all right, we've got an outward form. [**OF**] So okay; here we are. Logos signifies... Here's an outward form, okay, by which the inward thought is expressed. Okay, by which the inward thought is expressed. [**IT**] See, that's the inward thought, and the inward thought itself. So, all right, it must contain whatever is to remain here [**ITI**] to come out here. [Draws spokes from **ITI** to outer circle.] So that's what you're talking about, Logos. It's the outward form for the expression, of the idea, and containing a part of what is to be expressed. Now that actually is very philosophical and excellent when it comes to defining what Bro. Branham defines here as in the beginning was the Word, and the Word was God.

So, here we find, by our definition, that the outward form, whatever this is here, whatever comes out here, [**OF**] that's an outward form. Now we'll put it this way—outward form of — whatever. [Superimposes a jagged line on the **OF** not shown in drawing] Because I don't know what we're all going to go into. Could be different things. But we're talking about God.

37. Now, in my estimation, I find it very unsettling for people to set upon one thought for the word ‘Logos’, because you’ll notice in here, Bro. Branham said, “*If you make the Logos Jesus, you’ve got three people.*” So, now what he’s saying is this: this outward form. [OF] which is Logos, has to actually come from something which would require or produce that form. In other words the inward has an outward expression.

And I could say something like this: Okay, I have a little seed here, [Draws a **seed**] and that’s a poppy seed. Now this seed has got to go, and it does go, and it comes up here, and we’ve got a nice little flower. [Draws a **flower** coming out above the **seed**] (It’s not much of a nice little flower, but it’s okay by me). Now, you tell me, this, what was in here, [**Seed**] this life, is not the form and doesn’t contain that life, [Points to the **flower**] and you’re crazy. I mean, you’d have to be sick to tell me that that life, [**Seed**] which you can’t see by a microscope, that’s in that shell [**Seed**] —‘boing,’ it’s gone, isn’t up here [**Flower**] in full manifestation, the outward form, and it’s still inside as a part of it.

Now, that’s what Logos is about, whether people want to recognize it or not, or try to hash up something that’s different. You can’t do it. So, when he says here, “In the beginning is Logos,” that’s Jn 1:1, and that is Gen 1:1. There’s no difference. [Writes the underlined on the board]

38. Now, back here, [**Gen 1:1**] we’re not talking Logos, although it’s the same thing as here. [**Jn 1:1**] We’re just talking God, and we’re not talking about the actual manifestation of God Himself, God taking a form and coming on the scene, what Bro. Branham called a mask.

Now, you’ll remember Bro. Branham talking about—I think it’s “The Unveiling Of The Mighty God.” I’m not sure. Anyway, he’s talking about...in going back to Philippians, where he said, [Phil 2:5-7] “Let this mind be in you, which was also in Christ,” who thought it not a prize to grasp and retain and “be equal with God, but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men” and all. And he went to the ‘kenosis’, and according to Scofield in the Greek, which is in the Scofield Bible, it’s ‘an emptying into’. He said not as though he vomited up or took an arm or a leg, but he said, it was a mask. So we’re using the term correctly: a mask in which God hides in order to reveal Himself. Huh? Exactly what the prophet said, and that is exactly Scripture, because I found it in a little translation. There is nothing hidden but what is hidden in order to be revealed.

39. Now, in this little seed [Points to the **seed**] there was something hidden. Now what has the seed done? It has taken on a mask. [Traces over the stem from **seed** to **flower**] And now we know from that mask what that seed is, because that mask [**Flower**] now is the form contained in the reality. Now what happens to that flower? That flower goes into a seed. We’re right back again. It can’t change. God cannot change.

Now, this God here, no mask, no nothing. [Back to the original drawing **1**] Who knows; we don’t know. He takes a mask—Pillar of Fire. He takes a mask—flesh. He takes a mask—cloud. Takes a mask; it could be water (at least it’s symbolical), rock, or wind. [Writes the underlined on the board] It’s just says “as a rushing wind,” doesn’t say it ‘was’; just says ‘as’.

40. So now, you can see what we’re looking at and why Logos is such a good word, where Memra is not a good word. Memra merely says, well our God is one God, and He has three tremendous attributes, in threes, making nine altogether, which we symbolize by lights. And this

is Jehovah-Elohim, as the great God of His people. The flock of His hand, the sheep of His pasture, His sons and His daughters, call it what you want, His great family, the many appellations, all meaning the very same thing. So this is that God. And when we saw Him in the wilderness journey as Memra, and as the cloud, as the Memra standing there, symbolical, of the God of all grace, nine complete beautiful characteristics, all referring to His relationship to mankind as to redeemer, preserver, and the keeper, and the glorifier, all these wonderful things in there; but when He came as the Pillar of Fire to Moses, you will notice, He became their defender, and they saw His grace by...and His judgment, by destroying the Egyptians and bringing out all the children and all the Israelites. He takes them through the Red Sea; He gives them manna; He gives them all these things. And notice, He is there as a Logos, in a cloud (See?) by day, and fire by night. [Writes the underlined on the board] It was God doing It. And when they crossed the Red Sea, or crossing, and the Egyptians tried to prevail, He came as a dark cloud behind them. And as a mighty arm, He swung the waters back and destroyed them.

41. Now, you can see that ‘logos’ would be a far superior word to ‘memra’, because it gives you the understanding that ‘logos’ demands manifestation. And it demands that the manifestation must come from what wants to be manifested. In other words we have this outer shell. Here’s [JM] the physical body of Jesus, and he’s a man, and he’s body, soul, and spirit. “Lo a body hast thou prepared for me.” Now God comes right into this one here. [ITI] Then God is going to manifest through this shell, [JM] through this man. Absolutely, and He’s got every right to, because God created the sperm and the egg, wrapped Himself around it, to give this body the perfect genes of Almighty God in flesh, because remember, God is the first man, Jesus is the second man, and Adam the third man.

Listen, Bro. Branham said that, and I would have believed it anyway without Bro. Branham saying it— well some of it anyway—because I already had my mind made up, that if God Almighty were to take upon Himself a form, the only form He could take upon Himself is exactly human, because He said: “I’ve got eyes; I’ve got ears; I’ve got a mouth; I’ve got nostrils; I’ve got bowels; I’ve got breasts; I’ve got legs; I’ve got feet; I’ve got a back.” He’d have to be a man. No other way. And if Adam was a child of His, and the genes are correct, they’d absolutely have to be a man. And so we find God taking upon Himself this form here. [JM]

42. So God was the Logos. [ITI] In other words now, this God here, [1] right behind all of this—He wants His concepts; He wants Himself manifested—comes right into here. [Draws line from 1 to ITI] And what happens now? This shell [JM] actually is not only going to conform to what God wants (See?). No, that’s true, but God Himself, now I use ‘sese’, Latin. God Himself is in there doing it. So now we have: Jesus said, “I and my Father are one. I do not say anything but what He tells me to say. I do not do anything but He wants me to do.” And that is exactly the God concept. It’s exactly what God wanted; exactly what God is doing.

43. So all right, Logos, then signifies both the outward form (That outward form was Jesus standing right there.) by which the inward thought is expressed and the inward thought itself. So now, the expression [Points to ITI] must come from God Himself. So therefore, you saw God in human flesh, and what you saw is what John said, “And the Word became flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” So therefore, what all of this shone forth, that was God shining forth. And that’s what you’re looking at right today. God revealed in human flesh. The flesh was God’s way of being manifest and tangible to us.

And if you and I can learn to get out of the way, the greatest gift Bro. Branham had... He said, the greatest gift he had was he learned to get out of the way. If you and I could learn to get out of the way, all this talk about all the big things coming down the road, and all the great things that should be; hogwash, in my books, you could have tremendous things going for you right now, and I could. Just learn to get out of the way, and let God have His way. No, we're too stubborn. We're too hard of heart and too messed up.

44. 'Logos' is then rightly used by John, because we find God revealing or expressing Himself in and through His Only-begotten Son, Jesus Christ. And in so doing, all nine aspects of the Memra are in the open. Yes, it's all open; nothing is closed.

God then masks, or hides Himself, in order to be revealed, and that's what He did. And Bro. Branham brought it out; God hides Himself in order to be revealed. In other words there is a mask, and that's why people miss Him and have missed Him. And they did it by their own tongues. They cut their throats, when they said to Moses, you go tell God we don't want to see Him. We don't want to hear Him anymore. Have Him use you, and we'll listen, and you'll be God to us. Moses said, "Okay, I'll talk to God." And God said, "That's exactly good. I like that." Of course, He knew they were going to say it. And from that time on, God used a prophet.

Now you tell people today, like the Jews, "Oh, no, no." They can't believe it. You tell people about a prophet, "Oh, heaven forbid. We've got the whole Bible." Sure, they don't want a prophet, so they can squabble and be somebody and think they're somebody.

45. Now let's just take a look at this word 'with'. Now here's where I looked for some time, and I knew in my heart there had to be a meaning for this word 'with' or it's just going to blow you plumb out of the water, because now we know there's only one God, and we know He is the Logos Bro. Branham was talking about, and, not this Logos, up here,[2] that came out of God, because that's Logos: Bro. Branham called it a Logos. Now he said, you can't make this one, [2] the Son 'Logos', when it's 'the Father' that's the Logos. And that is exactly true. Actually, from my contention, you and I are 'logoses', see?

Now, so we look at the word 'with', because that's peculiar. "In the beginning was the Word, and the Word was with God, and the Word was God." Now, the word 'with' is a preposition. And a preposition always takes the objective or the accusative case.

46. So all right; the phrase "the Word was 'with' God." What could that mean? Now, there's various uses, and so I looked up the best I could from what I'd got from the Greek, the word 'with' when used as in Jn 1:1, now this is my understanding from having looked at the Greek root words, it denotes motion toward, or direction, not merely in the sense of being near or besides, but as a living union implying the act of motion of intercourse. Okay, want to hear it again? Sure, I'll read it again, but listen, and these are tough, because I've got a poor mind, but when I study I know what I'm studying, and when I'm preaching, I know what I'm preaching. Now in five minutes I'll forget it, and I've got to go to my notes again; because I'll just be honest with you, I don't have the facile mind of a smart guy. It takes time.

Now watch. The preposition 'with', and it takes an object. 'With', when used as in Jn 1:1, denotes motion toward or direction. But not merely in the sense of being near or besides, but as a living union, implying the active notion of intercourse. Intercourse is the literal coming together—the literal coming together. So, go over it again, it denotes motion toward or in

direction. In other words, it denotes a motion, and it's got to be toward it. There's a sense of direction, always, with this, the word 'with' gives a sense of direction and motion. And it doesn't mean 'nearby', but it's actually a living union, implying the active notion of intercourse.

47. Now, I will tell you flat what I believe this to mean, and you can take what you mean it to mean. But this is where you get Rhema-Logos, because you can say what you want, Rhema and Logos are interchangeable. And you can never find God not acting His own Word. So, therefore, if the... Logos..."In the beginning was the Logos, and the Logos was with God;" that tells you very flat, that the full manifestation was in living intercourse with God, and It was God. Rhema Logos—Jehovah-Elohim—one God, right in the Greek.

So, somebody tells you something different, and it was said right here: [Bro. Vayle reading from a letter he was sent.] "And I trust that you agree that Jesus Christ is the Word, the prophet consistently states this, and nowhere does he say the opposite." Well he says right here that Jesus isn't the Word. So what are you going to do about it? You're going to come to what I've already told you; here's Logos, [Points to the word **Logos** on the board] here is Logos, [Points to the word **flesh**] here's Logos, [Points to the word **cloud**] here's Logos, [Points to the word **wind**] here's Logos; [Points to the word **fire**] and it's going to be God. You tell me Moses did those works; I'll laugh at you. Moses is given credit because he was the vessel that God used to work through. That's why he could be an actual type of Jesus, and Jesus would be a type of him, a fulfillment. He said, a prophet like unto me, and yet he was like Jesus, full of compassion and grace, "Lord, if you don't save them, don't save me, take them with him." Spirit of Christ, Bro. Branham said.

48. So here's what I'm trying to get across, and that is this: if you can understand what I'm saying, you will simply understand that there is one God! and only one begotten Son, which means uniquely begotten, one-of-a-kind, never has been repeated, never will be repeated. This is the status quo. He's the first one, and he owns fifty percent of everything that God's got, but he's not Godhead. He's not equal in stature and wisdom and understanding, because he's not omniscient, and he is not omnipotent. He's only omniscient and omnipotent as he is actually joined to God, allowed by God to be joined to God, and party to what God wants to give him.

Now, where does that leave people like you and me, and the Latter Rain movement that want to lay hands on people and impart gifts, and everything under high heaven, and say, "Command ye me concerning the works of my hand," twisting God's arm and telling God what to do? They've become nothing but a bunch of irreverent Catholics and Protestants that left the Catholic Church only to find themselves bound back tighter than they ever were before they left; because once you, like old mammy harlot, you'll love her to the end, once you've joined yourself. "He that is joined to the harlot is one flesh," the Bible says. And the church has joined itself to the old harlot, Rome, and they're one flesh, and it's anti-Christ. It's not the flesh of the Lord Jesus Christ. The Bride alone is the body of that Lord Jesus Christ.

49. So, here's what we're looking at then. So one cannot speak of God apart from the Logos concept as put forth by John. And in so doing, we have a perfect Rhema-Logos concept and relationship. God revealing Himself, God His Own Prophet, God manifesting Himself, God vindicating Himself, God being All and in all as much as He can be through the children He's brought to birth from the beginning to now, looking always that there might be someone, at least a little in the stature of Bro. Branham, learning to get out of the way and let God work through

him. Now that's possible. It's possible, because it's God in you willing and doing of His Own good pleasure. That's what He wants. And no man has ever seen what God can accomplish through that man when that man learns to get out of the way, except Jesus. And at the end time, let's put it this way, William Branham had that ability to get away, because God ordained it in him in order that his ministry be the kind of ministry it was, the return of the Son of man to this Earth, that ministry, showing forth God, doing for the Gentiles, revealing to them Himself as He did to Israel. But instead of bringing judgment, He hurls the judgment unto victory. And you see what I read in Ecclesiastes, a perfect picture of this hour.

50. So that's what I wanted to bring to you tonight, and I don't think there's anything else I want to add to this. I pretty well covered it. And just repeating: there is one God in the Godhead; there is only one Only-begotten Son, who is not a part of the Godhead. You might call him the chief administrator, the only beloved, whatever you want to call him: redeemer... There are many titles you can use. And every time you use a title, you find it's God in him willing and doing of His good pleasure and this one learning to step aside and let God do it. Even learned obedience by suffering. That shows that he was a man. He's not God. See? So we have one God, this one, and all things are of Him, and by Him, through Him, and for Him.

51. And at the end time, there's a perfect return to the Father and the Son beginning, because that's where the beginning was because God does not have a beginning. That's the beginning. And beginnings have endings. And the endings go back to eternity. And what you saw is what I put here on the board for you. And Bro. Branham gave it to you. And he said, the lamb is on the throne, here, and the Pillar of Fire above the throne. [Bro. Vayle erases **NJ** and leaves **PF**]

So, therefore, what have you got? You've got God, All and in all, back to original beginnings. Now if you want to get back... Now remember, God All and in all means every single thing is here. [Points to the board. God's in it. But he's got to hand it back; it's got to go back to Him—everything. So God stands right there, and Him all alone. Now if God desired, if He wanted to do it, but He can't do it, because He can't change, all you'd have here[**PF**] is just God.

52. Now that's what I'm trying to get across to you, that if you can understand the progression as I understand it, you shouldn't have one bit of trouble. Now the more you hear Bro. Branham, you're going to hear, "Oh, oh, sounds like Jesus-Only" and he sure does. But he tells you; "*I am not Oneness,*" or organized, because Jesus is not his own father. Tells you that flat, "*I am not Trinitarian.*" Then what is he? What is he? He told us. Now there's two of them. One is not God; one's the Only-begotten. And that one, you call him an agent of grace if you want—that's not a good term, although you could call it that, as long as you know he's the Son of God, born, he wasn't created by God, he was born of God. See? Too many people get that idea.

A fellow down in Texas was preaching that. That's Jehovah Witnesses' doctrine. He's said, "They take the revelation of the beginning of the creation of God and say 'God created Jesus and Jesus created everything else.'" That's not true. God, by Christ Jesus, created everything else. See, there's where your 'logos' comes in. If God alone is creator, and that's the truth, now Jesus is creating, then Jesus has to be a mask. Right? Well certainly he does. The form has got to be there, the shell has got to be there, and what the shell was intended to do and to manifest, there has got to be the Manifester inside of it.

So there's your Logos. You see, your Memra, the Memra couldn't... It's there, that's just as good as Logos in a sense of the word, because, in many ways, it's tremendously revealing but, remember, you don't take the New Testament without taking the Old Testament. Don't do it.

53. So therefore, there's an unfolding, and at the end time we had the great unfolding. So as I say, Bro. Branham said many things concerning this. I could take many Bro. Branham quotes where you could find him saying one thing, and it sounds just exactly like something else. He said, "*then the Logos went out of God which become the theophany. And that was in the form of a man.*" Well, now that's a puzzling thing right there. And you can ponder that all you want, say Logos, theophany, theophany, Logos; and you 'boing, boing'. Go ahead and boing, boing. Be my guest. You want to be confused, just be confused. If you want to get de-confused, then get de-confused.

And remember, it doesn't matter then about the appellation. Although it can matter about who's doing what. Now I can reduce this to simplicity, if I want to do it, that everything that God did, He did through Jesus Christ. I don't find that in the Bible. I find one place, in "My Father worketh hitherto and I work." So, you've got something to look at there. But you could take a shortcut. You say, "Okay, God does everything..." But when you begin to use these terms like 'theophany'.

54. Now, 'theophany', let's look at this term here then. He said, "*and then the Logos went out of God, which became the theophany.*" Well, why would it have to go out of God to become a theophany, when the very fact of the matter is, God only had to put a cloud on Himself, and that becomes a theophany. Because the word 'theophany' means 'theo-phonera', which means 'God is showing Himself forth'. On the other hand, when the Logos did go out, which was the Son, that is a theophany.

55. But you can bat it back and forth, and bat it back and forth, until you come to the place where you wonder, is Bro. Branham really saying that Jesus is God and he is his own father in spite of the fact It says he isn't. And you can go back and forth to quote after quote. But if you know the doctrine, and this is why I'm preaching this, this is where I stand, you'd just say, "Well, doesn't bother to me which did what. I know one thing: if the Son did it, he had the Father's permission. It was manifesting the Father, and the Father did it, and they wanted the Son to one side. That's God's business."

56. But there's one thing I do know. I know the truth; the Only-begotten Son of God, I know the terminology of what 'Logos' really is, and I know when it applies to the Father—in the case of John. I know when it applies to the Son—any other cases down the line. But if there are times when I'm confused, well, I just don't understand yet. And down the road, by the grace of God, I will understand. Or it's something God doesn't want me to know, and I'll just wait till I get there. I can afford it, because eternity's a long time. And time is just about over. So it shouldn't be too long until we get this thing all straightened out, if God wants me to straighten it out.

But you understand tonight this is what I'm coming from, what I'm talking about, and this is what I see. And though there are many sermons being preached here and many sermons being preached there, I refuse to take shortcuts. All I know is what I've taught tonight, and so that's fine. Let's bow our heads in prayer.

Heavenly Father, we thank You for the time we've had together here in Your Word, believing, Father, that we have shown by Your Word what the prophet taught that Thou art God and there is none beside You. We are not in idolatry or any type of mis-worshipping You, Lord, or worshipping You in vain in this respect, because we know there is one God, the Father of our Lord Jesus Christ. And we know the truth about Him, and we know our ancestry, we know what has happened, and now we here are today Lord, part of the truth, because we are part of that Word. And know that even now, at this time, Lord, we have our part to play, and we know that You would like to have Your part to play in us.

And may we not be children who are walking in ignorance or some type of darkness, but walking in the light and doing Your will. And may Your will come through us, Father, not that we're looking for great miracles to do, or great things to happen through us, but we're just looking, Lord, that Your light and Your life may shine through us, whichever way You want it to shine through us. May we be happy, Lord, to do that. May we watch our lives and our actions by Your Word, and then enter into actually fulfilling the Word by making the decisions, which we can and should make in favor of that Word and, therefore, be living epistles read and known of all men.

Whether they read us right or wrong, it doesn't matter. That's beside the point; we know that, because, sure, they would read us wrong, even as they read Jesus wrong and Paul wrong. They would read us wrong too; but, Lord, long as we are Your written epistles, that's all we desire and we know we're supposed to be. Help us to be that tonight as we walk in the light. We know each one of us has grace, each one of us has strength. We're not lacking anything, not one moment. We're not lacking one iota. We have everything we need. Even everything to put us in a rapture. Surely that is more than enough that we can walk in the light. And as Bro. Branham said, "*to live good Christian lives.*" May it be done in the Name of Jesus Christ, we pray. Amen.

[Bro. Vayle continues with the communion service.]