

Godhead # 8

'God Is in His Word'

'Key #3: Having the Petition You Desire'

Bro. Lee Vayle - March 5, 2000

Heavenly Father, we thank You for Your Presence, and we pray that our attitude toward You may be one with the Word and right by the revelation the Holy Spirit has given us, believing that it has been the Holy Spirit giving us the revelation. And may we, therefore, approach Your throne of grace in spirit and in truth, worshipping You and petitioning You, Lord, to hear our prayer this morning and to help us to understand, and that we might serve Thee more completely. Give us strength within the inner man, O Lord we pray, renewing us to do Your will as never before, clinging desperately to You, Father, knowing that we must cross over to Your side, we must stand with You. It is not that You do not stand with us. You've always done it, but now by an act of our own volition, we must stand with You. "Who is on the Lord's side?" is still the cry this morning, Lord. And we pray that we will always answer that cry and stand with You on this Word until the Word comes to pass. And that we might be like Joseph standing there until the Word of the Lord came and the Word of the Lord was fulfilled.

May we stand, Lord, therefore this morning knowing that the Word must be fulfilled in the vessels unto whom it was given and revealed, standing there in all faith and understanding, standing there, Lord, though we don't even understand, just blindly standing there, standing with You, Lord, that we might be accepted on that day and given the rewards and those measures of wealth that You have stored up for us or we, by our own volition, have allowed You to store up, O God. Keep us, therefore, in Your will. In Jesus' Name we pray. Amen. You may be seated.

1. Now we have a few questions here this morning, and we'll see what we can do about them. Perhaps some I won't have an answer for, and others we may have.
2. Now, to begin with, I made statements, one statement many, many times, and that is that people are more and more crystallized in the way they are going and the understanding which they have; and that is very, very true. The reason that I say that and can point you to the understanding is that our crystallization depends thoroughly upon the understanding of the Word that we have, or, you might say, the revelation.
3. Now revelation cannot come except in two parts. Number one is the mechanical, and number two is the dynamic. Now in order for the dynamics to fall, there must be the mechanics. And no matter whether you believe mechanically correct, which is the understanding that you receive by way of your

spirit, your brain, and your soul; because that's where its eventually got to go, because that's the real person; you receive it by hearing, by seeing, by the senses. And the senses, of course, are ordained of God, whereby we are able to receive literally anything and everything that God has created and given to us.

4. So there will be two seeds, one of which is the seed of God and one of which is the seed of the serpent. And within the seed of God there are two groups, one of which is the Bride, the wise virgin, and the other, which is the foolish virgin. And the virgin are of the same quality and lump, but Bro. Branham showed us that, as the tailor takes a bolt of cloth and lays the pattern out, and then you cut around the pattern, the cloth that's left, the remnant, is identical to the cloth that is in the pattern, because they're both virgins; but one is cut according to pattern.

And in there you'll find that the virgins that come in late say, "We have no oil in our vessels." That is because they are denominational, organized, and the life of the Word has passed on to the next church age, through the church age messenger and the five-fold ministry, and there's no life left in their word of the previous age.

5. And we saw the life going out of the Word in the first Church Age where problems crept in. And the problems crept in not through a five-fold ministry but through the elders. And the elders and deacons are—they're good people, not saying for one minute they're a problem, but problems arise in that particular area where they desire an office.

6. Now the five-fold ministry does not desire. They're usually the people that don't want to do it, but they know they have to do it, like Paul says, "Woe is me if I preach not the gospel." And Bro. Branham made a very cogent statement when he said, "*If you're called, you will not want to do it,*" but you have to do it.

I know in my own case, long before I met Bro. Branham, I was hardly twenty years of age, and I had this sneaking suspicion that I'd have to preach. So I wrote a little note to God. I was twenty-one. My mother had given me a wristwatch, which I still have, a Bulova, which is now sixty-four years old, or sixty-five, somewhere in that area. And I had the box, a nice little box, and I wrote a note to God, and I said, "Now, Lord, look. I'm not going to go preaching, but, if You like, I'll be happy to be a deacon or an elder and that settles that." And I folded the note and put it in the box, and then, "that takes care of God." Well, it took care of Him all right! Well, of course, the day came when I didn't do battle any longer.

7. But anyway, in there those that desire an office, the ministry, error can come in. But it can't come in a five-fold ministry that's ordained of God, because it is ordained of God. That's right. Anything that's

ordained of God, that is explicit to a certain end, you're not going to find error in it. If there's any error, the Word will correct the error. Now Bro. Branham said that. So you have a five-fold ministry that's a gift to the Bride, a gift from God, ordained to take the place of the Holy Spirit or God Himself. They are especially equipped for these particular offices. And as Bro. Branham said, *"They bring the Bride to perfection along with the Blood."*

8. So the stupidest thing in the world is for people to say there's no such thing as a five-fold ministry. And they're saying it. In fact, that's one of the first things that hit the people in the Branham message was this guy in New England, (I forget his name now.) but he was a bold kind of a, rough kind of a guy, and he had it all figured out, and he was going around bluffing people, "There's no five-fold ministry."

I'll tell you, it even ended up where one fellow said, "Well I'm the pastor, but brother, there's no five-fold ministry. Bro. Branham, he's the prophet, he's the apostle, he's the teacher, he's the evangelist; I'm the pastor."

Hogwash. Then you've got a bunch down around Branham Tabernacle, "Bro. Branham's still the pastor." Hogwash. Now, see, they want to mix the message up.

9. So, the point is that you have both sides of the coin when it comes to religion, and it comes to where we are right today. You've got those who are the true seed of God; you've got those who are not the seed of God.

10. Now, any Church Age message can only come to serpent seed and to the seed of God the same way: it is preached under vindication, demonstrated that this is the Word of God. From that point, it is either truth or error. Now the true virgins, the true seed of God, and that we're talking now about the wise virgin, not the foolish, because they don't have oil in their vessels, which means there's no life in the word which they have.

They have, like, when, as I mentioned, the first Church Age had trouble, a little speck of darkness came, the second age was darker, the third age was darker, and in the fourth age, it was completely gone. Then Luther came in. Now you have some light. Then the light goes on to Wesley; more light. Then you go on to Pentecost; more light. And the baptism with the Holy Ghost gives way to the Holy Ghost Himself, Almighty God, Jehovah-Elohim, coming down and delivering the Word. Now you are back to alpha, which is Ephesus.

11. Now, don't think for one minute we don't have the same problem. You have the foolish virgin, the wise virgin, and the serpent seed. Each one of those can hear the Word. And it's the mechanical Word, though vindicated. The Word that the foolish virgin hears is no different from the Word that you and I, as wise virgins, have heard. No different at all. They hear it. And what the serpent seed get, and believe me, they are around—And you better believe it. We've seen evidence ourselves. There's no two ways about it. I've seen preachers; I know what side of the coin they're on—you know that they're hearing the same Word. And they're quoting it left and right. And they quote it many times even more than the true seed of God does. That's mechanical. That's mechanical.

12. Now, both sides are going to be anointed. The foolish virgin miss it entirely, because there's no oil in the vessels. They're not baptized with the Holy Ghost. The true seed can't miss it, because the Holy Ghost that gave the Word is in the Word. Their brains are baptized with the Holy Ghost. They have no problem.

Now the other group, the serpent seed, they get the very same thing. And they're anointed also. But they're not anointed with the spirit of God; they're anointed with the false spirit.

13. Now, here's what's happening. Everybody is crystallizing—every single person. How ever those three groups receive the Word, that is how it'll go on and on and on, until the revelation is clearer and clearer and clearer, or nothing, nothing, nothing, hazy, in between, who really knows, or the adamant serpent seed that says, "Don't you think for one minute that we haven't got it, and we'll kill you to prove it." They're the Cainites. So crystallization has set in.

14. Now the route that we have been on for all these years that you've heard me minister, which could be thirty years for some of you, you know that—straight-as-an-arrow, we have gone down the road to a state of crystallization where we understand as we've never understood before, and we have learned, positively, whatever was within us to respond to the Word, given to us under vindication, has become clearer and clearer and clearer. And we have learned that, absolutely, the mechanical process is to receive the Word the prophet gave. Number two is to believe it, and then, from the believing, you look at it with the Word of God, because it is the Word of God, and it becomes clearer and clearer and clearer.

15. Now I doubt today if there's any one person sitting here who's sat under my ministry now, especially the last about several years on Godhead, that you have any problem with understanding what I have taught last night starting in the beginning with Holy Spirit, spirit, Holy or unholy, you don't know, but we know it's Holy Spirit. Remember the same ones that, "I create good and evil," which means good times and bad times, the same one told us, absolutely, only God in the beginning would know good and evil, would understand there's something in there we just leave as a great mystery, as it comes down we get it

more and more, but you start right back there with God – period. Then how in the world could you go to Jn 1:1, where It says, “In the beginning was God,” and have it anything but Almighty God, Elohim, to begin with? And when you go to Revelation and you see Elohim above the throne and the Lamb on the throne, and God becomes All and in all, how could you believe anything but what we point you to Genesis 1— which is Jn 1:1?

16. Now, the other people can’t get that. They can’t do it; they can’t separate. And I’ll tell you, after last night, you became more crystallized than you ever were. You became happier understanding Godhead than you have been in all your life. And it’s clearer and better. And even though there are still little questions in there because of Bro. Branham’s language, you don’t need to worry about the language when you understand the framework, which is the doctrine, and the doctrine is: there is one God, period; one Only-begotten Son, period; and many sons, or children, brought unto glory.

17. “As in Adam all die, every one in Christ is made alive.” Those that are made alive at the second resurrection are just like you and me, because Bro. Branham said, *“There’ll come a time when you realize you always were saved.”* It was the body condemned to death. And the Holy Spirit guarantees, not that the soul will live, because the soul is a part of the Holy Ghost, but the baptism with the Holy Ghost, making your body a temple of the Holy Ghost, guarantees your resurrection. Now we become more and more understanding. That’s how the foolish virgin get in, because they are a part of God also. And all foreknown are predestinated exactly as it says in Ephesians 1, which is all the ages epitomized.

18. In the second resurrection remember, the Bible distinctly says, “Every plant that my heavenly Father hath not planted will be plucked up and destroyed in the Lake of Fire;” that’s a literalization of the Scripture. Then how can those people, in the second resurrection come up and go in to the new heavens and the new earth if they are not a planting of God? Now, we’re talking about seed. We’re not talking about creation now. A lot of creation is going to be completely destroyed forever, like angels and seraphim and cherubim, whatever it was that denied God under Satan. But those that stayed, like Michael and Gabriel and different ones, whatever that angel was that came to Bro. Branham, there can be no problem with them. They will be there. The Book of Revelation gives us a good picture.

19. So I want you to understand how it is that you’re going on and going on. And you’ll find yourself more and more crystallized. And you’ll find that little things may come up and you ignore them entirely, because you know the doctrine. And it is not Jesus-Only. Jesus is not God. I’m sorry, but he is not God. And I’m not sorry that he’s not God. I’m only apologizing in the sense that if anyone here feels that Jesus is God, I’m sorry for you, because he is not God. He said he wasn’t God, and he isn’t.

20. He is the Only-begotten, which means 'uniquely begotten' one of a kind. And as the firstborn, according to Scripture, absolutely, he is heir to fifty percent, and that's true. And when he came forth from the dead, he was named by God both Lord and Christ and said, "Sit thou at my right hand till I make thine enemies thy footstool." That's when the Lord said to my Lord, or Jehovah-Elohim said to Jesus, who is our authority, and our headship. And there is an authority: woman, man, Christ, God. Well, if Jesus Christ is God, then why is there a fourth one? It would be: woman, man, and Jesus Christ, who is God. The Bible doesn't say that. The Bible doesn't ever say, 'blessed be the Father and God of our Lord Jesus Christ.' That is a travesty against the Holy Ghost Himself. And they are words which should never be used. It's, "Blessed be the God and Father...," or "Blessed be God Who is the Father of our Lord Jesus Christ." You have two unique things right at that particular time: God is the Father of Jesus Christ, and God is identified by Jesus Christ, and Jesus Christ has been identified by God. That's what you're looking at.

21. Now I'm not using catch phrases. I'm giving you the truth. And you understand that Jesus was a complete reflector of God on the grounds that God was in him. And remember, that Jesus was a prophet, but not merely a prophet; he was THE prophet—the one foretold. And, at the same time, he was Messiah.

22. Now you notice that God had made him both Lord and Christ, which is 'christos' or 'messiah' in the Hebrew, and you can take it many different ways, but if you want to put it right down to the fact that Messiah and Christ is the same person, then the Jews are Christians without even knowing it, using the Greek terminology, and we are those that believe in Messiah, the Hebrew terminology.

But you'll notice the Bible said that God "hath made him." Why? Because God Himself is the Redeemer. God Himself is the Savior. All of those Jehovah elements lie within the Almighty Himself. And when God allowed Jesus, or gave him that great position to be the carrier, where God was in Christ reconciling the world, then all these other features that Bro. Branham brought out, how that now He has raised up this one and made him both Lord and Christ, so that now you're looking at a high priest after the order of Melchisedec without whom you cannot get to God. There is no access to God without Jesus, because God has made it that way; because he only became the high priest unto God when he arose from the dead. The order was changed.

23. So as you put all these things together, you begin to understand what Bro. Branham actually taught, and how we've come to the place of crystallization, which simply means in plain English, you can't change if you tried, and if you tried, or if somebody tried, it would only shatter everything. You'd be completely shattered. In other words there is no way that you could go back to ever believing what the Jesus-Only bunch of people try to teach: that Jesus is his own Father. That is nonsense.

And Jesus is not the Creator. God created by him. The same as I say, if I gave you money to pay my bills. You haven't paid my bills. I have paid my bills. How ridiculous can people get? I'll tell you how ridiculous. As ridiculous as their minds are controlled by Satan. But if your minds—brains, have been baptized with the Holy Ghost and the brains are the carriers of the neurons, the interceptors, and all the oxides and everything in there, to make you a human being with a spirit that can cooperate with your human body, which you have to have, then you will be allowed to be a vessel of God or a non-vessel of God. You're not just allowed, you're predestinated, because it's in the power of Almighty God.

24. So I want you to notice that, because I have no doubt in my mind that you are on the right track, and you are beginning to understand and formulate everything concerning Godhead and what has transpired concerning God Himself being the author or the Father of children, the born ones of Almighty God; and you're beginning to put it in place.

25. Now according to Bro. Branham's teaching and preaching, there are certain things that leave me absolutely confused, in the sense that I cannot place each time what Bro. Branham is talking about, because I've never found the definitive. As I look at the definitive in one place, I find Bro. Branham saying absolutely, "*This is Elohim.*" But your students of all ages still don't understand either. I've never found one student, anybody, that can actually place the understanding of the angel of the covenant, because Bro. Branham said, "*Lord Jesus Christ*". And who is he talking about? Is he talking about God? Is he talking about Jesus? He talks about a light. And yet anybody knows in Scripture that God Himself, Elohim, Jehovah-Elohim, has been the angel of the covenant. And yet Bro. Branham will say, "*What is that light? What was the rock?*" He said, "*That is our Lord, Jesus Christ.*" In an interview, he said, "*It is the Lord Jesus Christ.*"

26. All right, let's take something else that has been said. Let's take another look at the fact that he said, "*The Lord Jesus returned in the form of the Holy Spirit.*" Now you tell me about that one. If he's returned in the form of the Holy Spirit, is there a body? Well, answer me. If there is a body, as Bob Brown says, he's in a comatose condition? If he is, you don't have an advocate for he's asleep.

Just the other day, there was a murder trial came on from Texas, and in there they claim the attorney for the defendant was asleep. Well that'd be great justice system, wouldn't it? God has an attorney that's asleep? He's appointed an attorney for me and you that's asleep? Well then God has to be our attorney. Then let's throw Jesus out. We don't need him, because my Bible said, "The God of Israel neither slumbers nor sleeps." And if He's got some of His kids that slumber and sleep, there's something wrong somewhere, especially if it's the Only-begotten one. I never heard of an immortal person sleeping.

27. Bro. Branham also said, as I mentioned the other night, that face in the cloud is the Supreme Deity. Well 'Supreme Deity' means Godhead, which is Elohim; then it's not Jesus. Then if he said, "*Supreme Deity*

of our Lord Jesus Christ,” who is he talking about? You’re going to have to make up your mind. Well I’ll tell you frankly, he’s not talking about Jesus the man. He can’t be, because he’s on the throne. The One that came down here came off the throne and the Son stepped on the throne, and he’s on the throne while the Father is down here having brought down the Word.

28. Remember, it was Elohim that Moses talked to. Right? Then Bro. Branham said, the same Pillar of Fire, and God identified Himself as the I AM – that can’t be Jesus – the I AM has to be Elohim, the Self-existent One, and he said... and Bro. Branham ranked himself right with Moses and with Paul, facing Elohim.

And Bro. Branham, at the same time said, *“When the voice in the fire said to him, ‘I’m Jesus’,”* he said, *“that Jew would not have called him ‘Lord’,”* now we’re talking about Deity, because he was a Jew, *“except it was the same one that was in the pillar of fire with Moses.”* Then who was it?

29. You know, you’ve got to know the doctrine to know language, and even then, language can be very, very confusing unless you understand what I have been teaching all along – beginning God – period, at the end – God – period, with what God wanted. One God, one only begotten Son, many children, two categories: one Bride and one not, one around the throne with the 144,000, the cherubim, the twenty-four elders, the four beasts, you name it, whatever, the tree of life in the midst thereof, right down the line, going on, on, on, and the nations bringing their glory in. And remember, all of them have to have eternal life, and they’d have glorified bodies. They’d have bodies commensurate.

In other words, never mind the word ‘glorified’ so much, we’ll put the word ‘commensurate’ with their position, even as Bro. Branham said, those wicked ones coming forth in the general resurrection, the resurrection, the white throne judgment, they will have bodies that are commensurate with what they must go through in the lake of fire. I’m using my own language, but Bro. Branham taught it. So these are things you have to look at and know very, very thoroughly.

30. Now last night, we talked a great deal about the Word, that He was the Word. In other words this one up here that’s omniscient, omnipotent, right there He is telling you that if you want to know exactly concerning Him and you want a definition or an appellation, you won’t get anything better than God being the Word, because when it comes right down to it, as I mentioned last night, there is no word that is sufficient of itself. No word. A word, absolutely, has to describe, or be meaningful, on account of the fact there is something behind it.

When I say the word ‘black’, and I pick up... I hope... (I trust this is a black pen here... if I... that’s not that’s a brown, got a wrong color... whoops... no wonder... my eyesight’s not too good up here.) All right,

that's black, that's brown. [Bro. Vayle marks on the white board with the markers.] Why? Why is that brown and why is that black? Because there's a substance that is this color and a substance that is that color. And there wouldn't be anything that is called brown unless there was something here that was real to give it a name.

31. And so, therefore, when you talk about God and His names, there's a reality behind it. And the names are only descriptive measurements whereby you place the reality. Now you're into a cognitive, mechanical situation where you are apprehending through mechanical processes what is out there. Much of what is out there is physical. But when you come to the spiritual, you're stuck, because you haven't got spiritual eyes to see it. You can't even see an atom. And within the atom there's universes.

32. What are you going to do then when it comes to God? "Eye hath not seen nor ear heard neither entered into the heart of man." What are you going to do when you say no man can see God and live? And no man has seen God. What are you going to do? You have to accept words and those words must be conveyed to you in a manner which God uses those words and they will be suitable to you if you are a part of God and ordained to receive. Otherwise, you're not going to understand it.

33. So here we have the inscrutable, invisible God, and He gives His names as El, Elah, El-elah, ending in Elohim, the self-existent One Who is spirit within Whom is omnipotence and omniscience. So that there is no thought that can ever occur, but what is based upon has already occurred and been in God.

Now that thought can be perverted. But there is no thought, either in the past, the present, or the future; there is nothing that has been made in the past, the present, or the future; there is nothing that has been done in the past, the present, or the future that hasn't been bound up in Him. So, therefore, when you want to talk about anything, then God becomes the Word, because that is the only way you can understand, apprehend, or have anything concerning God. Even when there is a Pillar of Fire, that doesn't mean one thing except you know that it is a Pillar of Fire. If the voice does not speak out of the pillar of fire, which describes and tells you why the Pillar of Fire is there, what it is doing, what it expects to do, and what it will do, and how you are involved, you will know nothing.

34. So, therefore, we find that Almighty God; omnipotent, omniscient, spirit, entirely apart from man and inscrutable as far as the senses are concerned, yet knowing we are bound to him by the umbilical chord of God, each one of us; we will have a pipeline to God whereby God will reveal to us, not only His Godhood but His Fatherhood. That brings in the personal relationship. Now you tell me how you get it outside of this, you go ahead. That is why God is the Word, which means, simply, God will reveal Himself and be in the revelation whereby He is totally apprehended and real, in the terms of existence and function.

Now I'm weighing my words but you better hear the tape again, because we have to come to the place where we understand God is the Word.

35. Now that's in the finality, that's because it's in the original. And origin and finality is one and the same thing, because what is at the beginning must be at the end, the Alpha and the Omega principle and don't ever forget it.

36. So therefore, we can look at the memra. And I don't like to use the word 'menorah'. You've got m-e-m-r-a, that's fine, that's good. You've got 'm-e-m', and then you have 'r-a-h'; you come to six, okay: grace revealing to man. Then you have 'menorah', a seven. So there you've got a completion. You can use any term, but I like just the simple old-fashioned, which is the 'memra', which is your nine-stemmed candle revealing the three-fold compound names of Jehovah, which actually reveal and deal with God and His people which we are in fallable flesh. And the negative, then, will go plumb against serpent seed, and the passive qualities, where the foolish virgin are not born again, (See, they're not full of the Holy Ghost.) they then receive all the benefits except that which is allocated in the higher level. And the higher level is the Bride. And they're around the Groom, which is Jesus Christ, and the Pillar of Fire above the throne and so on and so on.

37. But you notice, there's something that you want to look at in the New Jerusalem, and that is the Tree of Life with the roots on both sides of the river of life flowing by, and it says the leaves are for the healing of the nation. And Bro. Branham said, "*That's to keep peace.*" Now I want to ask you a question: why do you need to keep peace with the prince of peace there, and there's no sin or anything that defiles? Now when you answer that one, I'll answer some questions you might have to ask me. I'd like you to just find me one place Bro. Branham said anything, except he did say, "*for the healing of the nations.*"

Well, I can actually give you a little thought on it, and that is the nations would be those on the outside. Where are you keeping peace on the outside? What is going on? I don't know, but I really believe what it's all about is this: there's never a time when the children of God ever come to the place where they can even begin to approximate anything that God Himself is and ever do without Him and His plan, what He has through the ages and the ages to come, and you're forever learning more and more of the grace and wonder of Almighty God as you enter more into more of what lies in Him as we call upon Him, and even before we call He is pouring it out. That doesn't fully answer the question, but it's as far as I can go. Maybe I shouldn't have gone that far, but I think I can go that far without impunity—without being fearful.

38. So all right. We have here God, then, is the Word. Now, if we want to go into this a little further here, because I don't have too many question. It looks like some are going to get answered in a hurry. We'll go into Proverbs. I don't really want to go into Proverbs on the grounds of reading the chapters here, but if you go into the book of Proverbs on the chapters on wisdom, and you find here, oh, even starting in Chapter 4, where It says here [Prov 3:19], "The Lord, by wisdom hath founded the earth; by understanding hath He established the heavens." Well, the Lord, It says "by wisdom." Well, wisdom itself doesn't do anything. Saying a word doesn't do anything. Saying 'brown' doesn't mean anything unless there's something there. 'Black' doesn't mean anything. 'Green' doesn't mean anything 'Hokey-oh-pokey-oh'. What's a 'hokey-oh-pokey-oh?' There's no such thing as a 'hokey-oh-pokey-oh'. It's jargon—stupidity. It's not a word.

39. For a word, there's got to be substance, because the word is a verbal definition of what is there. So if the Scripture says here, God by wisdom established the earth, wisdom isn't going to do it. There's got to be something behind it and that would be omnipotence. So if God is wisdom, God is reality, God is the way, God is the truth, God is the Amen; then God is the Word. Now that's how I understand it, because I can't understand it any other way. "In the beginning was the Word, the Word was with God, and the Word was God." So therefore, the definition is the substance. So when you say 'Logos' that's going to be it. And so when you talk about Jn 1:1, that's it. That's Genesis 1. That's the whole of it.

40. All right, without going too far, because I would want to get a series of quotes like I had a while ago, but go into many more, the question comes up then: How is Jesus the Logos? Why wouldn't he be Logos? If 'brown' is the verbal that brings to your attention what you have seen in the substance, then that quality and quantity of materiality is actually a Logos and the word that describes it is, what you might say, the description. So, when you come to Jn 1:1, and you're talking about that, you are going beyond anything which I describe as a brown pigment and a black pigment and a green pigment, or whatever. I'm going now to the highest, where Logos is now God Himself, and we're using a measurement (and words are measurements, plain and simple, that's even been proven by philosophers).

I was amazed the other day to find one of the most brilliant philosophers ever lived said, "Everything is measurement." I've been saying that for many, many years, and I'm not brilliant. But you show me something that isn't a measure. You say what about the amorphous mass? Well that's easy. I'll just go ahead and drop the chunk of coal into a bucket of water, and before the water rises, I'll have a little place where it drains out; and then, when I've dropped a coal in, I'll have this jar down here with measurement, and I'll say, "Well, this coal is many ounces and so big." You can measure anything.

Measurement is so correct that you can take a board that's a flat board—like if this was a flat board here—and I can put a fulcrum on it right here. I can measure the density of that board. I can know

how big it is. I can put a rock here, and I say how big a rock do I put here to keep that in balance. I've done it. Well, haven't you?

Russ [Evans], you know all about that. That's physics. Yeah, Peter [Gatchell], you know all about that. You studied that in school. That's just plain physics you take in grade ten. Maybe they don't here in the states; we did in Canada. You can figure all these things out. Measurement.

So when you talk about God, God is measured. Where do you go to find measurement? In the Word.

41. So all right, you show me where Jesus wouldn't be a Logos. So, if God had in His mind, (and God is concrete, spiritual materiality, which is far greater than physical materiality, because physical materiality comes merely forth from spiritual materiality by a Word of power—God just speaking it.) and at the time He speaks It, that's as good as done, whether it's at that time or two billion years down the road. Why? Because God's It. God said It. So, you can't separate God from His Word.

42. So if God said, "I'm going to have a Son," what comes forth? Well, if a donkey came forth, that wouldn't be Logos. God knows what it would be. I'm saying stupid things, because I want to make my point. When Abraham said, "God, I need a son." Well, God said, "Abraham, you know, you're confused, dear boy. I'm going to give you a pack of camels." Come on! He said a son is what you want; a son is what you get. Logos. So when God said, "I want to have a Son," what came forth? A light formed, and it formed from God Himself, because nothing else was there to form from. And to 'form' means there must be something there, and it's molded. Doesn't the Bible say about how a baby is formed in the womb? Look up in Scripture. That's one of the things that Solomon couldn't understand. Nobody understands it.

Doctors pretend they do, but they're a bunch of, well, you know, you know how it is. Dr. Buckman once said you get poorer by degrees, and he also said you get colder by degrees. And that's the epitomization of the word 'degree'—colder. And the more the doctors know the less they know.

I walked in the ophthalmologist's office, and I said, "It's too bad you doctors don't have hyperbaric oxygen here, and you could cure my macular degeneration."

And he looked at me, and he said, "If that were the case, they'd be standing in line."

I said, "Like hogwash they would, the FDA just closed down two doctors I know, because they could do it."

He never said another word.

Last month the article came out in the *Lancet* or some paper, "Oxygen really will help your eyeballs."

43. All right, back to Jesus. God had a Son. That's Logos, because sonship was in that spirit—the light that came out. And sonship was in that body that was born. And born ones are in the bodies that come forth through a male and female, and the male carrying the life, as Levi was in his great-great-grandfather. Yes he was. He was in his great-great-grandfather, and Levi was the person that was in God. That's exactly why, when people dishonor sexual contacts, especially outside of marriage, and practice the wrong type of birth control, that's the greatest condemnation there is on earth. And it's the greatest temptation about the greatest sin, and it's driving the whole world to hell.

I'd like to take, sometime, all the young people, young and old, the young women, the young girls and young boys, and just lay it all on the line, because people are not laying it on the line. And you know what's happening? Death and destruction is in its path where life and reality and glory and beauty could be ours instead of filth, ugly, degradation, and death. I've never stepped outside the line of chastity as a man, but let me tell you, I have regrets as you cannot, believe because I was not taught right and I was not helped. Yeah.

So he said, "All right, I'll have a Son." That's Logos.

44. Now, let's just do something here, and I want to show you something. I was kind of afraid your questions weren't going to be too good or too many. I don't know how good or how bad they are, so I'd just go ahead and talk anyway. All right, Bro. Branham, everybody recognized, and there's a big talk on somehow Jesus is the Word of Jn 1:1. Let's just go find what Bro. Branham said. Bro. Branham said, the prophets... What did he say about them? [Bro. Vayle writes on the white board.] (All right, the silence on the audio and video tapes has to do with what I wrote on the board.) What did he say about the prophets? "All had a part of the Word, all were a part of the Word, but Jesus was the whole Word, or all of the Word." What was he talking about? Well, what are the prophets? Moses, all right. Not Joshua, not Judges, not Esther, not Ruth; you got to go on now. There's a fellow named Samuel, and he is in there, but he is not like Moses. The Word came to Moses. It never came to Samuel. The revelation came to Samuel even as the

Word came to Paul. Bro. Branham always likened himself to Samuel, and Samuel's right in the Book of Acts where Elijah comes on the scene to the Gentiles to give us the revealed Word.

All right, then you go on to there and you have David, the prophet king, and from there on, Solomon was a wise man, but forget him. Now you go on there, and you got Isaiah, you got Jeremiah, you got Ezekiel, you go right on down here to Malachi. Now, they were all a part, but Jesus was all. Then what all Word was Jesus? All of this. Logos and Logos. Follow me? Well, come on, did Bro. Branham say it, or didn't he? Then why don't they listen and believe it?

45. He didn't turn around and say, "Well I got news for you. I made a mistake on Jesus being the Logos. I finally found out myself that Jn 1:1, God's the Logos. Jesus is Logos." Jesus himself said, concerning his own 'logos-ability', being the Logos, he said, "Search the Scriptures and see, for in them you think you have eternal life, and they are they that testify of me." So he was the whole Word testimony of the Bible.

So much for your Jesus-Only faith. Now, a little sarcasm there, but I am a little fed up. Not trying to be smart. Not trying to be arrogant or anything else. But I want to tell you something. These people that quote Bro. Branham, quote, quote, quote. Don't you know the devil quotes the Scripture. Don't you know he's still leading in worship. Don't you know he's still perverting the Scripture? What do you think serpent seed is doing then?

46. Satan doesn't care about the Hindus and the rest of them. The only thing he cares about is Christianity, because Christianity is the mustard seed that was planted, that goes throughout the whole earth, becomes a giant tree, and all the fowls of the air lodge in it, showing Christianity becomes a dirty, filthy religion of the devil. And it's still Christianity. It is still Logos. It is still Jehovah-Elohim. It is still the crucified one. It is still the risen one. And it's Satan doing it all by perverting the Scripture.

Therefore, he is leading in the worship of God, and leading in the worship of God is so-called worship unto God. And one day he's going to take it all to himself, and the Catholic Church is the main element. The Protestants are no different. In fact, if I had to believe anything, I think I'd become a Catholic on the grounds it's simplified: kiss the pope's toe, and you've got it made. The rest of them, "Do this, do that, do this, do that, come here, go there, do that."

You know something? I don't understand people. The more complex it is, the better they seem to want it. God is found in simplicity, and the simplicity lies in the Father and the Son and the children. Then you go from there: how did it come about? What does it involve? Are there any consequences or

dividends? How are they gotten? Where do you get them? When are they at your disposal? When do we enjoy them? Simple as a-b-c. Isn't that what life is all about anyway? Then that's the way it should be.

47. So we look at the fact, then, that when Bro. Branham said the prophets were a part of it, but he is all of it, then you take all the prophets, and you find him as the sum total. So he's the Logos. And you and I, as I understand it, have to be such in our way.

So, all right, I don't think I have any further notes here I want to look at. I looked at them last night. I did a lot of combining.

48. Now, referring to the Logos from Jn 1:1, I want to go to 1 John, way back in the back of your Bible. [Bro. Vayle speaks to Bro. Bill Graham who delivers some written questions to Bro. Vayle.] (Well thank you, I don't know if I'll even get to them this morning. I read some of them and I... They're all right, but... We'll get this anyway.)

1 Jn 1:1-3

- (1) That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life;
- (2) For the life was manifested, (now, there, that's Logos) and we have seen it, and bare witness, and show unto you that life which was with the Father, (Now notice again, he's using the same thing again.) and was manifested unto us.
- (3) That which we have seen and heard declare we unto you, that you also may have fellowship with us: and truly our fellowship was with the Father, and with His Son.

49. So you got the two Logoses right there. And Jesus explained it. He said, "You're looking at me, and I'm a flesh and Blood person. Yes I was born of the virgin. I am that one that was to come in the prophet. Search the Scripture, and see if I am not that Word, because the prophet is the living Word of God made manifest. Now a vindicated prophet said that.

"So, well, Bro. Vayle, I just can't believe that."

Why would you not believe? I'm standing with vindication. The prophet is the living Word of God made manifest. God revealed in human flesh, period.

"Oh, I can't take that."

But you've got the Holy Ghost? Can't be. You don't have any Holy Ghost.

"Oh, Bro. Vayle, I've got the Holy Ghost, but God couldn't be in that man."

But that's vindicated truth.

50. (4) And these things we write unto you that your joy may be full.
- (5) And then this is the message (Now notice, the message. There's got to be a message about this great Logos.) that we have heard of him and declare unto you that God is light and in him is no darkness at all.
- (6) And if we say we have fellowship with him and walk in darkness we lie and do not the truth.
- (7) But if we walk in the light as he is in the light, we have fellowship one with another, and the Blood of Jesus Christ his Son, cleanses us from all sin.

Now there you've got it. The fellowship of God depends on what Jesus did and what he is doing. And the Blood depends upon it. In other words the Blood is not efficacious without the Word, because it's the Blood of the covenant. If there is no covenant, Blood is not necessary. If there is a covenant, Blood is necessary to put the covenant into effect. Now your Lord's Supper stands here. See? Got to understand these things.

51. Now we find in Genesis 1, which must also be called the Logos according to Gen 1:14. And over here It says, and God said, "Let there be light in the firmament of the heavens and divide the day from the night, and let them be for a sign and seasons for days and years." Well, actually, the fact is, that's Logos. That's God saying it and the Word actually doing it. It's a Word of power, because God is in His Word. Now there's where you find Bro. Branham said, "*The conduit of the Holy Ghost is the Word.*" Then how in the world can you and I be full of the Holy Ghost—which means step upon step, piling word upon word, word upon word, step by step, inch by inch, or ounce by ounce, gram by gram, however it comes, because It is "precept upon precept, line upon line, word upon word, here a little and there a little." Without the Holy Ghost being in us and the Word being the conduit, there is no way that we can come to the full stature,

because the full stature is in the Word, and therefore, the Word must be efficacious in the behalf of itself to get us where we're supposed to go; because there's no use God saying, "Be ye perfect as your Father in heaven is perfect," unless that Word can do it. Why would He say it? "Oh, I'm just letting you people know that I'm so high and mighty, and I'm so high above you that no matter how hard you try, or you do this or that, you'll never get there." Well that's nonsense. We're going to be around the throne and the Pillar of Fire above the throne.

52. Bro. Branham said, *"If God said it and made a commandment, God's got to make a way for it."* Hallelujah, that's the kind of preaching I like. So He said, "Let there be light," and there was. And Bro. Branham said, *"God might have said, 'Let there be light', and it was a million years from there but,"* he said, *"it had to be, because God said it."* First of all, It's in the mind of God, then It's written, and then God says It. And when He says It, you better believe It. And when It's said right there, you better believe It. And when you do, you're going to find yourself reduced to just one thing: that's believing the Word. You won't believe anymore in signs and wonders.

Like the guy phoned me the other day talking away, and he mentioned how certain things had to happen phenomenally; and I thought, "Oh, boy, I've got to just write that guy off my list unless he changes." And yet there's things I don't understand. Bro. Branham said Ernie Fandler sat in the seat, and Ernie Fandler was just a guy making mock, sort of, something out of... I don't know how he was in that meeting up there north of Grand Prairie, I think it was. And he said the spirit took him out over the heads of people and set him in the aisle. You know what? I don't care two bits about that.

You say, "Bro. Vaile, if God did in the prophecy, then you ought to care two bits."

Why should I care two bits about it? If Bro. Branham didn't go by experiences, why should I go by Ernie Fandler's?

Why should I go by mine? I told you, I've been picked up—I thought by the Holy Spirit—God knows (I don't know), thrown down on the cement floor, which would've smacked me like it would a rotten egg, which I was. A mother couldn't lay her baby gentler down on the cement floor, my head hit a great big plank. I don't care two bits about that. All it does is confuse me; all it does is confuse me. This Word, revealed, gives me the help I want. You do what you want. Don't talk to me about experience; don't talk to me about it. Give me Deuteronomy 18, and I'll know reality from Deuteronomy 18, not from anything Lee Vaile or anybody else has, but a vindicated prophet. Jn 1:1 is God.

53. So God said many things that came to pass. And in Rev 3:14, “the beginning of the creation God,” God creating Himself in the form of human flesh, God started way back there, when that light came forth, right on down the line. Let’s go to Exodus 33, and beginning at verse 18.

(18) And I said, I beseech thee, Lord, show me thy glory.

(19) And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and—and will be gracious to thee, I will be gracious to whom I will be gracious, and will show mercy upon whom I will show mercy.

Now listen. He said, “I will make all my goodness pass before thee.” He said, “You’re going to see something.” He said, “There’s going to be something out there that I’m going to make you to see and to know.” And He said, “I will proclaim my name, I will let you know if it is I doing it or something else.” So when Bro. Branham came with great phenomenon, God had to make known it was God doing it. Huh? Well, then does he class himself with Moses unjustly? Or is he right?

See, I love Bro. Branham. You can say what you want; but I’m not just fully intrigued and one hundred percent sold on it. That’s my life; and it’s not my life, because it’s the man. It’s who was behind the man. I’m one of those who saw God, and I was looking at God though I had to look at a man.

God made him pass before me and proclaim His Name. And he said, “I’ll be gracious to whom I’ll be gracious,” and the first thing God preached was sovereignty, election, and predestination.

“Oh, I hate that, I can’t believe in a God who’d take one and leave another.”

Well, well, well; you certainly showed who you were, little Cain boy, little Cain girl.

54. (20) And he said, Thou canst not see my face: for there shall no man see me, and live. (Plain enough, eh?)

(21) And the Lord said, Behold, there is a place by me, and thou shall stand upon a rock:

(22) And it shall come to pass, while my glory passes by, that I will put in the cleft of the rock, and will cover thee with my hand while I pass by:

(23) And I will take away my hand, and thou shall see my back parts: but my face shall not be seen.

And Bro. Branham said, “*It was a bleeding back,*” because God manifested Himself through a man whose back bled with stripes and, that was the one who said, “When you see me, you see the Father.”

55. 2 Cor 4:3-6.

- (3) But if our gospel is hid, it is hid from them that are lost:
- (4) In whom the God of this world hath blinded the minds of... (blinded the minds, blinded the minds, blinded the minds, blinded the minds, physical, physical, physical, physical, physical; through the sense processes that are here in our physical frame by the life within us) of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God should shine unto them. (Thou shalt make no image unto me which is graven, God birthed His Own image, which Christ is the image of God.)
- (5) For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servant for Jesus' sake.
- (6) For God, who commanded the light to shine out of darkness, (Who did the shining of light out of darkness? God did, not Jesus.) hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus. (No man can see my face and live, but they can see the face of Jesus and live. That's why, when Bro. Branham saw the face of Jesus, he fainted dead away.)

So there is Logos. There is your picture. There is your perfection. You don't need anything else.
See?

56. Now, John said over here in 1 John 1, and he said, [verse 5] "This is the message which we have heard of him, declare we unto you, that God is light, and in Him is no darkness at all." You can't add one word; you can't take one word. No way. One word off makes the light go out. One word off makes the light fizzle out, short circuit—not enough power to carry the light. Too much power blows it. You're putting an interference in there. You know, you can't do that.

Electricity must have a free flow. And to do it's job exactly right, the flow has to be exactly right, or you'll burn it out, or it won't go on. You keep trying to go on, pretty soon you'll cause a short circuit somewhere, and you'll ruin the whole thing. Have you ever taken a copper penny and put it in an old fuse box to keep the lights on, and then turn all the juice on. What happens? Something begins to fry. Huh-uh, you can't do it. You can't add; you can't take away. You've got to leave it exactly as it is.

57. Now, [verse 7] "If we walk in that light," in the light of the true revelation of God, saying the same thing, believing the same thing, walking in it; "we have fellowship one with another and the Blood of Jesus Christ cleanses." In other words we go right over here to John 3. We've read It many, many times.

- (16b) Unto you, it says here, that he that believes in the Lord shall have everlasting life.
- (17) For God sent not His Son in the world to condemn the world; but the world through him might be saved.
- (18) (Verse 18) he that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.
- (19) And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

So without the revelation, the Blood doesn't help you. And the minute you are truly under the Blood, you will receive the Holy Ghost. Then you pile word upon word. Then where is all this tarrying at Pentecost? Where is all this false teaching? See what's happened? What are the Pentecostals? Chaff. I don't relish the fact they're chaff. I acknowledge the fact that they are chaff. And in my acknowledgment, I stand with the Word of the living God, and I will not be moved.

58. Now with this, you get the thought, Bro. Branham said, *"I'd sooner have my heart right and my doctrine wrong than my doctrine right and my heart wrong."*

And so they try to palm that off on me and say, "Well, you see, Bro. Vayle, your heart isn't right."

Well my heart is right. Why? Because my doctrine is right. I want to show you something over here in 1 Corinthians that Bro. Branham is talking about. Bro. Branham said in 1 Corinthians 13 that love was the Holy Ghost. So let's just get to Chapter 13 and read a little bit about it. And It says right here [1 Cor 13:2]: "And though I have the gift of prophecy, and understand all mysteries, and have all knowledge; and have all faith, and I could remove mountains, and I don't have the Holy Ghost, I am nothing." That's what he's talking about.

Are you trying to tell me that Bro. Branham says, I can have a hard, lovey-lovey, pig, goody-goody, sweet-sweet—have this beautiful little heart and my doctrine wrong, and it's okay? Then, tell me, why did Bro. Branham talk about the kind old priest and that mean old Jesus? Why did he say the Christian Scientists can put us to shame—a hundred times more love than we got? Oh, you can twist anything Bro. Branham said to make it suit you. Listen, I'm crummy and I can be mean. I can be despicable. I can think vulgar thoughts and anything else. But let me tell you this: this Word stands and Lee Vayle can fall, and I'm not going to defend myself against this Word.

59. I've learned one thing, and I've told you I've learned it: I've heard Bro. Branham preach. I've read his sermons, and I've said, "Oh, God, I can't take it," because I'm nothing. This condemns me to hell. I'm out of it. Then I said, "Look here boy; you better look at it, because you've got no choice." And when I read it, I found he wasn't saying what I thought he was saying. You stand with that Word.

60. If David was a man after God's own heart, there's only one reason he was: because he was a part of the Word. He was a part of God. And he wasn't a child that God didn't want, like you and I get into sex and don't want a bunch of kids. We just want the sex. God wanted every child that He bore Himself and through mankind and made explicit, perfect provision for every one to put them in the place of where the Father could look down upon a blessed group of children who loved their Father but knew that He was God. Oh yes, Bro. Branham preached on that, and I took a whole series on that one.

61. So, all right, now we go here again [1 Jn 1:7], "If we walk in the light, as he is in the light, we have fellowship one with another, and the Blood of Jesus Christ, God's Son, cleanses us from all sin." Now the Scripture says, and I'm going to get a little thought here. I want to throw it in, because it's part of what I have in my mind and been thinking about the last little while. Jesus said, "If you ask anything in my name I will do it." John said, "If we ask anything concerning His will we know that He hears us, and if we know that He hear us, we know we have the petition we desired of Him." Now, this is part of the great complex of where Bro. Branham said, "*If you only knew who I am, you'd all be healed. If you understood the virgin birth, you'd all be healed, cancers would go.*" I've looked for the third one, there could three, four, five, and six for all I know. But it has now come to my attention where the Scripture says, "If we know that he hears us, we know that we have the petition we desired of him."

62. Now every single one of you knows that God even knows the thoughts of your heart. As the angel of God said to Bro. Branham, "Your thoughts in heaven speak louder than your words on earth." He knows every little dirty thought we have, every little mean thing that we have in our hearts. He knows every time we turn down doing good when we could've done good. When we sneaked away from your word when you said you'd do something, and we didn't do it. Well, He knows all about us. We're crude. We backslide a thousand times a day; we sin a thousand times a day. We murmur, yeah. I know we do poorly, because I do the same thing. He hears us. Then why doesn't He hear us when we pray?

63. I'm going to tell you something, the Bible has a very important verse in It that says, "He that turneth away his ear from hearing my Word, I will turn away my ear from hearing his prayer." This is identical to this verse right here: "If we hear His Word, vindicated, we have access; He has got to hear our prayers." Now the thing is: do we believe it? Do we believe based on a vindicated Word that we accept? Now it's vindicated, the promise of the atonement comes into effect. Now that's key number three.

Whether that's the whole thing, I don't know. But I'm telling you, I know what I'm talking about, because when Bro. Branham talked about the virgin birth, he wanted you to know the sacrifice was

absolutely perfect—God Himself thoroughly involved with His Own life, God the provider, God the great redeemer; now the man involved in order to have the high priest bringing forth that perfect one, shedding the Blood, bringing forth the life, now bringing forth the total redemption, looking to the soul, to the spirit, looking future to the body, now with that same one in place, knowing, therefore, we have received the Word, have not turned away our ear from hearing. And hearing is to understand. He said, “You will have the petition you desire.”

64. Is it, therefore, in the Word: do I believe the message of the hour? Have I understood the virgin birth and what it implies? Do I understand Who was here doing this? Is this now in my complete realm. Is there anything, therefore, I lack that would bring me the answer to my healing? If there is, I’m going to tell you one thing, it’ll be in the Scripture. God will have to explain it to you.

So we’re getting right down, brother/sister, to reality. And I’m going to be honest, I have never felt the reality that I feel today, and that reality lies in the revelation of the Word that I know that God is the Word.

65. Now you can go with me if you want. We can take a study. I don’t have the concordance here, because that’s the only way to do it. If you want to go to Peter, you want to go to James, you want to go to Paul; you won’t find fifty, to my knowledge, fifty places where the Scripture or the Word is referred to as Rhema which is just like ‘word’, like black-greens, browns, pink; just a word, something written down. It always is the word ‘Logos’, showing, that as Bro. Branham said, “*The carrier of the Holy Spirit is the Word. The life is in the Word.*” And he used the text, “The words which I speak unto you, they are spirit, and they are life.”

In other words the Word of God is spiritual life from which comes physical life, or there isn’t any physical, because, believe me, what is in the sperm, uniting with the egg is like electricity. It’s life. In itself it is not a substance. It is something in there that we call life that is able to attract chemicals and bring forth from the chemicals what lies within that life. And it can take from the male and the female both, when it comes to the body, because she was taken from Adam, a rib, where the cells multiply and grow, perhaps the only bone that can reproduce itself (I don’t know all about that, because I’m not into that much biology.) but if we understand that, we can see that the promise of God is here now open to us, and it’s up to us to believe the things that are written therein.

66. Now I don’t really have time to go into more questions here. There’s one question here, it says, concerning Rom 9:1, which Paul speaks of... [Bro. Vayle questions the amount of time left.] Now, you just remember, you’re free to ask questions. It says here, [Question #1] “I say the truth in Christ, I lie not, my conscience also bearing witness in the Holy Spirit.” Bro. Branham said, “*Science would prove this message.*”

Bro. Branham's sub-conscience and conscience lay together as the Mayo Brother told Bro. Branham. "Is this Scripture of Paul?"

No, this has nothing to do with that. This word 'conscience' in here has to do with moral judgment, with your ability to decide what is wrong and to act upon it, to make a decision concerning what is right and what is wrong. When you come to that which is conscience, is that which is cognizant, you're aware of, and you can make a decision according to your awareness. And the sub-conscience is where you're not aware. There's a motivating factor of force going below it, like you have motor functions, and you have automatic movements, and you have reflexes. Well, your movements that you enjoy that you make, "I'll reach this. I'll take that. I'll do the other thing." That would be like your conscience, your conscious act. But your unconscious is where you put your hand on a hot stove, and you just pull back. Now it goes to the brain, then it goes back, but that's an un-conscience act. No, this is something entirely different.

But science has proven that Bro. Branham had that ability where there were two layers, it seems, physiologically laid together that interacted so that Bro. Branham could blip in and blip out. In other words he could just simply go out of his consciousness into the unconscious, and then God would move in there and use...and he would say, "*Now what did I say?*" Now it wasn't like a spirit taking over like in spiritism. It was something entirely different from that.

67. [Question #2] "You said, 'if it was not for the Word, you would not have God.' I see what you're saying, but is there more of an expansion on this phrase?" Well, I think I've said that in a thousand different ways that there's no way that you can have a consciousness of God whatsoever, unless God begins to reveal it to you by the process of words, because if God comes on the scene, and He came in a whirlwind, you'd say, "What was that? What was that? What was that? What was that? What was that? What was that?" And then Moses stood there, "What's that? What's that? What's that? A fire in the bush, a fire in the bush, what's that?" ...?... And a voice said, "Moses, stop, get your shoes off. You're on Holy Ground." So he takes his shoes off ...?... and he looks at it and the bush said, "I am. I am the God of Abraham, Isaac, and Jacob, and I've got a job for you." Now if he'd a just stood there and watched that bush burning, "Hmhm, isn't that nice." "Yeah," God said, "That is nice, ha, ha, ha, ha. I'm going to fool you though."

You know, I'm trying get something across to you: there is no levity in this. There is no stupidity. It is clear cut who God is, what He is doing, how He does it, where you are, where I am, how we receive it, what about it? Now, when the prophet comes on the scene, God vindicates Himself to the prophet proving it is God. Then He takes the man down and proves that this is my man, God's man, that god I am going to use. Now, then God begins to use the man and the prophet explains it. And if it weren't for the information, the words, there is no God available. The Bible distinctly says that, "The only-begotten of the

Father, the only-begotten who is in the bosom of the Father, hath declared Him,” which means to fully bring Him forth by words.

68. Now the quote I got on Bro. Branham in 1962, “*My ministry is to declare that He is here,*” according to Brian Kocourek and according, I think, to Bro. Hall, which I have not looked up. Brian says that actually, the original was not copied down right. What Bro. Branham said, “*I am here to declare Him, that He is here.*” In other words, ‘to lead Him forth by words’. No Word, no God. That’s why Bro. Branham said, “*This Bible is God in print.*” He’s not the only one that said it. So I could say that a thousand different ways; it doesn’t matter too much, but that’s what it would be.

69. [Question #3] “People want to use Jn 1:14 to say Jn 1:1 is the Son,” and I’ve gone through that. If you want to go through it again, we’ll go through it again and show you. Now let’s read what It says [Jn 1:14]. “And the Word” (That’s God in Jn 1:1.) “became flesh” (Not ‘was made’; the word is ‘became’ flesh.) “and dwelt among us, and we beheld God’s glory, the glory as,” (‘as’ – ‘as’ – ‘as’), “of the only begotten of the Father, full of grace and truth.” So It tells you how you beheld the glory. It came through the Son: the glory of God in the face of Jesus Christ. “He that’s seen me has seen the Father.” “I don’t do these works, I don’t say these things, God does the work.” Nicodemus says no man can do these works save God. God must be with him. Show us the Father—It’ll make me happy. You’re looking at him!

Now you talk about phenomenon. I was preaching in Don Ruddell’s church, preaching away about Bro. Branham and bemoaning the fact he was gone, because I missed him desperately at that time (I still do.) but then I heard myself suddenly say, “You weren’t looking at a man. You were looking at God.” And Bro. Neville sitting there, he said to...?... he said later on, “I didn’t know that Lee Vayle was deity.” And I should’ve said to him, subsequently, “Okay, voice that’s using my tongue, go on, keep talking.” I was so shocked, the next thing I said, “What was it? It was God in the man.” A hundred percent the truth.

70. If you’re a seed of God, you won’t be off the Word. You say, “Well, Bro. Vayle, that’s an experience.” It sure is. Was it of God? It sure was, because it was of the Word. But being picked up and hurled down, I don’t know that was of God. The vision that followed, I think was of God. I can’t prove it, because in the vision, I wanted to see God, know God, and I saw as a man, one person standing there. Couldn’t say he was a man. The earth he stood on was like the size of an apple, a man standing on maybe a small football, rugby ball. Was that God? I don’t know. I don’t know Scripture for it. I’ve got Scripture for Deuteronomy 18, Numbers 12, John 14, Mal 4:5-6; take it where you want to take it, right down the line.

71. [Question #4] “Last night, you mentioned the Son of God being birthed by God in the form of a light.” Well, that’s what Bro. Branham said, “*A light formed.*” “Could you explain to the people the difference between the light that the Son of God was veiled in and the Pillar of Fire in which the glory attendant upon the personal presence of God, Elohim.”

Well, now that's a good question. The fact is the way Bro. Branham talked, I can't tell you explicitly, all I know is this: when that light formed, that was a Logos, the Son of God. When Bro. Branham talked about it being the Logos, and he talks about a light being the anointing that went forth from God and standing over Israel, and talks about the Son of God and this and that, I can't tell you. All I know is, to keep my doctrine straight, I have got to know explicit language concerning explicit things; and it was not the Son of God that appeared to Moses, as far as I know, because he called Himself 'Elohim', and Elohim is not the Son of God. He is the Father of Jesus Christ.

72. So all I know is about that light, and when Bro. Branham says, concerning that one that was made, he said, "*He went back to being a light,*" he talked about Jehovah, he talked about, in the New Testament, he said, "*He went back to being a light.*" I don't know any Scripture for Elohim being simply a light. I don't know.

What was Bro. Branham talking about? Was he trying to tell me that Jesus, the man, went back to a light? Then what good is he, if he's got to be a man, like you and me, in that form to be a high priest? Look, I'm not a light; you're not a light. What did Bro. Branham see in a vision if the vision was true, a light? He saw one, he said, turned and looked at him, and his eyes could've destroyed or made universes. And he faded away.

73. Now I can't give you all the answers. All I know is that the one that was in flesh that went back to a light or a Pillar of Fire or whatever, was Elohim Himself when He took the body of Jesus in the River Jordan, left him in Gethsemane, and Jesus said on the cross, "Into thy hands, O God, I commend my spirit." So the spirit left, then the soul left him. That's when the body died, went down into Hades. And the body went to the ground and did not deteriorate. Then the soul came back to the body. And I don't know one thing about the spirit coming back to the body, because the spirit was not Jesus. The soul was Jesus, had to be. You're going to follow right down the line. I can't tell you anything else; I can't give you all the answers.

74. These things that I call the crossover I deliberately leave alone, because they are in a language all its own from my viewpoint. If somebody asks the question, "Why did Bro. Branham always use the Jesus-Only language?" Don't ask me, I don't know. Was he incapable of using exact language? I don't know. I can't describe it. All I know is: when you come down to the definitive, and you really understand what Bro. Branham is saying, taking it back to the Scripture, Bro. Branham categorically said, "*People call me Jesus-Only. I am not Oneness.*" He said, "*Jesus was not his own father,*" he couldn't be. If he was, then, the idol, the icon of the slant-eyed virgin and the slant-eyed baby with the inscription 'The child is the husband of the mother.' is correct.

Then this Bible's a farce. Then that's a farce. [Bro. Vayle points to the picture of the Pillar of Fire and Bro. Branham.] And if that's a farce, are we even existing? Am I up here preaching, and are you down there listening? I bit my finger. Did I bite my finger? Oh, did I really put this on the board? Who would know, especially if there is no one to know?

No. You, listen. You have to know the doctrine, and the doctrine is as expressed. And Bro. Branham said, when they said, "What did Jesus mean when he said, 'he that sees me has seen the Father'?" He said, "*You're looking at me aren't you? Same thing. It's not William Branham that tells these things that come to pass so perfectly, or does these mighty works. It is God.*"

75. So we have God; we have the Son; we have the Father making a body. The Son said, "Lo a body hast thou prepared me." And I believe that was that virgin-born body according to what Bro. Branham said; not a body of the Bride. You can bring the two in there. Perhaps there's a double meaning in both. I'm not going to worry about it. And then, we find that that body was raised from the dead, and placed on the right hand of the majesty on high, and he's the one that we go through. And he said, "Ask anything in my Name;" and he's there as our advocate to help us, to plead for us as a high priest, having presented the Blood and so on and so forth. You have those two in there.

76. Now, [Question #5] "Where you talk about the rock that followed them was Christ, who are you talking about, because the Bible distinctly says it was after Jesus' resurrection that God make him Christ and Lord?" Well he had to be incipiently that, or predestinated to be that, to become that. But when? See? These things I can't tell you, but I have my doctrine correct, and if I learn more, I'll learn more. But I will not confuse the Son with wisdom in the Book of Proverbs the way the Trinitarians do. I will not confuse the Son in Jn 1:1 as the Trinitarians do. I will not confuse it in Jn 1:14. I will not confuse it in 1 John 1. I won't confuse it anywhere.

77. But let me tell you factually, the Son was placed upon the mercy seat behind the throne, and when the book was called to be opened from the hand of the One that sat upon the throne, which was Almighty God Himself with a rainbow over His head, it was the Lamb that came and took the book out of the hand of the One that was sitting on the throne, (Two people are there.) and he opened the Book, opened the Seals, and handed it back to the One on the throne. And the prophet told us by revelation the One on the throne got off and came down here, and the Son got on the throne.

78. So get your doctrine straight. That's all. And the things in between don't matter. Remember, if the board is a solid plank with pure oak on one end and pure oak on the other end, it's oak in the middle. And Bro. Branham said, "*Watch the two ends. What's in the middle is what you don't worry about.*" Alpha and omega, Genesis and Revelation, the Ephesian Church and the end time Church, right back to Ephesus.

Ephesus require a prophet to bring us the true Word of the living God and the Holy Ghost Himself just come down revealing it and to seal the Bride in and take her away. That's it. I've taught you principles. Stick with them.

78. But the Jesus-Only language and the thought of Bro. Branham using the light and going back and forth on Logos this and that, you... Listen, I refuse to set my heart to know anything, because it proves folly. Years and years ago, a guy worked on me long enough till I began to preach on the adoption from all the tapes that Bro. Branham preached, and I knew something was wrong, wrong, wrong. And knowing in my heart I was saying what Bro. Branham said, but my understanding was not one with his, I did something, which I really had no right to do. I went to God, and I said, "Lord, I don't understand. I cannot talk to you as a person; Bro. Branham is not here. But if you'd let me have a dream in which Bro. Branham would come to me, and we'd talk about this, I'd be happy." And that night, Bro. Branham came in a dream to me, and I said, "Bro. Branham, am I preaching this right?" And he turned his head, and he said, "Yes, you are preaching it right." And I knew right then, I was quoting him word for word, but that my understanding was all wrong. From that time on, I never, ever, ever, set my heart to say, "God, I'm going to take this, study this, so many years," like I know a certain guy whose doing a big testimony about him, "Oh, I'm going to know this and that."

79. When the appearing came, which is the 'parousia', the presence of Almighty God, God appearing amongst us, which is what it's all about. Bro. Branham said, "*The two words are different—appearing and coming.*" I went to the Greek many times, and I couldn't see what he's talking about, because I can look the words up, and it doesn't make sense. So I went to God one time, and I said, "Lord, I'm going to go through these words one more time, and if nothing comes, I'm not going to press the issue, because I've learned my lesson. I'll never look at it again. If You show me then, then it's fine." And that's when I saw the word 'parousia'. He is here; they didn't even know it. He has come; they didn't even know it. God in the midst of His people; the Presence leading into the Millennium.

80. And Bro. Branham said, "*Appearing is now.*" How can He appear if He isn't here? And he said, "*When God sent Moses down to Egypt to deliver Israel, He not only appeared in the mighty signs and wonders, but He Himself appeared upon Mt. Sinai in the Pillar of Fire, and so today; and we have His picture.*" And I knew I understood the appearing. It's the Presence. And I understand why He is here: to lead us in the Millennium. Bro. Branham said the New Testament's full of it. Every time you see 'Presence', remember one thing: Millennium, Millennium, Millennium. It's here; it's here; it's here. That's why He's here: to lead us in.

81. And you can't go in without that Word, because that's the testimony: "Oh, what Word these people have." And you know something? All the ones below us never had the Word that we have, and when we appear on the scene, they'll say, "Ahh, oh what a Word these people have." Without us, they

couldn't be made perfect, but now, they're made perfect. Perfection has come. We're also perfect. Now, if you want to run around and scream, you got something to scream about.

82. People are looking all around and say, "Oh, have you had any miracles in your church?" One church is saying, "You know a certain fellow got killed in front of our church, and God raised him. Now he's going to testify." How do you know he was dead? Who said he was dead? a doctor?

All right, who's here this morning that belongs to Joe White's family? Trish [Fimiani], do you remember the story your dad tells about his brother-in-law who went to a conference of, you know, undertakers? And this one young fellow said, "Boy, did I have a strange experience." He said, "This fellow was laying dead on the table here, and I plunged this knife in, and the blood went up to the ceiling."

They said, "My God, you killed the man."

He wasn't dead. Right Trish? Yeah, you killed the man. I'm not saying the man wasn't dead, but how do you know? Everybody wants to raise the dead; everybody wants something.

I was in a meeting one time, the man certainly could've been dead. It didn't bother me anymore than when a guy took an epileptic fit. It didn't bother us.

"It's all right. He'll be all right. I'll come pray."

Never had one more fit. Years later, the same man went to the hospital, his brother was worried.

I said, "He ain't going to die. Nope, he's going to be fine." "Oh, stop it." I said, "Charlie, cut it out. He's going to live. He'll be out of there fine."

He was out of there, lived fine. Couple years or so he got sick; I said, "Charlie, he's going to die." He died. What are you looking for? Do you want all these experiences and that's all?" Do you want this kind of thing? What told me? I don't know.

I saw the great Myras down in Florida, thirty years ago; used to love to watch him. He'd have a big fish bowl up there. You put your questions in on a paper. He'd just reach in and hold it like this, tell you all about it. There it was; tell you the future. And it came to pass. Jannes and Jambres stuff. The spiritist imitating the prophet. Come on, have your experiences. Go ahead; raise the dead. They say people can't even begin to approximate what I went through. I think that fellow could've died that day when he was laid out in the floor. Didn't bother me. I just prayed for him. He got better.

Just like when Brother Way fell dead at my feet—Sister Way sitting there—and she was going screaming and stars flying around.

Oh, I said, "Hold it, hold it, hold it. Bro. Branham will take care of it." Bro. Branham came down; raised him from the dead.

In Hartford, Connecticut, in a big meeting there, a sister called Mary somebody, sitting in the front seat; she slumps down. She's gone. Everybody got excited.

I said, "Hold it. Don't worry. I told you Bro. Branham's here. Bro. Branham, hey; Bro. Branham, hey please come down here."

"Mary, come back; she was going out the door."

Came back to her body. Never had one more sick day, until she died several years later.

83. Look, that can be God. That's fine. I'm for it, because they're gifts. That's okay. But the devil can impersonate everything, which means he can use all these things. And you can raise fifty from the dead. Deuteronomy 18 is the only thing that stands, because raising the dead, healing the sick, follows the Word. But what goes before the Word to prove it is the Word? That! Deuteronomy 18. Yeah, you understand why I get steamed up? My blood pressure went up twenty points that time.

84. Why did Bro. Branham sound Oneness? [This question Bro. Vayle raise himself back in paragraph 74.] Because that was the language, I guess, that he used. But if you follow closely, you will find that Bro. Branham's language was not really Oneness, but it sounded that way because of the atmosphere, perhaps, and the background in which we were.

85. [Question #6] “The statement ‘God in sundry times revealing Himself to the church’, was this all down through the ages and even now, and was this only when God was in His Son?—God in Son.”

Well now, when you talk about ‘God in Son’, you could be talking about the Son of man ministry. And the Son of man ministry came in the flesh of Jesus Christ and then came here in the flesh of the prophet. But there’s always been the Holy Spirit moving, but not as in this age.

The age of Alpha, which was the first age, and the age of Omega, which was the Ephesian and Laodicean, this is when that God really revealed Himself to the Church. But, actually, all through seven ages God revealed Himself. He revealed It through the reformers, when the Word started to come back. And then, He had to bring a prophet on the scene to give us the real revelation.

86. Your answer here is partly right, partly true. All down through the ages, God has always had a message, and a messenger and God was in the Word, and that Word was acceptable, but it could not make them perfect. There was no way that immortality could come on the scene until the total Bride was in. And so there was a Word for every age, and as the Word ‘died out’ under the dark ages—almost completely die—It begins to come back. And Bro. Branham preached that in the dying down, the church buried like Christ, coming forth in resurrection, justification, sanctification, baptism, the Holy Ghost Himself—God Himself in a resurrection.

87. But you’re right on the fact of Son of man, which means God moving in a prophet, or, actually then, you could take a step down from that, God moving through the Church, the Bride, or through, whatever, the ministries in the Church, that was what we saw when Christ was here, and we saw a certain amount of it through the ages, because it’s always been there, decreasing and then increasing until the end, when God Himself appears in human flesh. And Bro. Branham said, “*God was obligated to do for the Gentiles what He did for the Jews,*” and that is Matthew 4 and Matthew 12. And God was obligated, He did it through the prophet, William Branham, who was the Elijah for this hour, who followed in the steps of Samuel and identified himself with Samuel and the Pillar of Fire and with Paul, even as the Scripture said, which was a very monumental thing.

But yes, there is the statement God in Son revealing Himself in the Church; God has always done that, which proves that He’s the same yesterday, today, and forever, but not as we saw it in the beginning and now. It’s something in the middle.

88. [Question #7] “Relate to the oath of the strong One.” Well I talked about that, so that would be pretty well covered in that particular area.

89. [Question #8] “Would you please expound on your statement in “The Greatest Battle Ever Fought,” that ‘A Christian cannot truly love God until they have suffered?’”

Well, you see, when you talk about suffering, you find where God said, “I create good and evil,” which means, “I create good times and bad times.” And, you know, in the actual Greek, there is a statement maintaining that teaching can only be taught through suffering. And, of course, that’s talking of the highest form of teaching that there is, which, of course, is that which you are looking forward to when it comes to the molding of a person, of a pupil, or somebody being molded into, what should be there before God, that God wants. And I think we got, maybe something over here in 2 Timothy 2, It says [2 Tim 2:12], “If we suffer, we shall also reign with him, and if we deny him, he will deny us.” And in 2 Tim 3:12 it says here, “Yea, all that live godly in Christ Jesus shall suffer persecution.” So if you put the two together, you’re going to find that: he that is ashamed of me, I’ll be ashamed of him. And he that stands with me, I will stand with him. And he that doesn’t stand with me, I will not stand with him. And so the suffering here is actually obedience to the Word of God, which is the will of God, wherein we deprive ourselves of what we would do as convenient and likeable, and do it in order to please God.

90. I was very confused about loving God, and so, when I asked Bro. Branham to be with me and have a vision for me for which he was very gracious, and we went to the place where he said the vision never fails to come. And I was very puzzled about love being the evidence of the baptism with the Holy Ghost, because I felt I was very bereft of love, because I’m a very critical type of person and very bombastic many times and explosive—which I know I shouldn’t be; very impatient. In fact, I almost think I have Turrets Syndrome at times the way I can blast off without, you know, without even people knowing it, just blast within myself. And so, I was very, very anxious to know, because he had said I actually had received the Holy Spirit. So we went out there to Charlestown, which you can’t go to anymore, that field out there, and the vision broke right away, and a pyramid came, and he said, “Lee,” he said, “*You have an inquiring mind,*” and he said, “*you’re looking right now at British Israel.*” He said, “*Leave it alone. It’s not of God.*” And I, [Bro. Vayle chuckles.] holy mackerel, what has that got to do with what I want? I said, “Yike.”

Maybe that’s like, when Bro. Branham pressed God too hard about Bro. Hall and so as he went down the little hallway in his house, a piece of string come down showing God was dangling Bro. Branham on a piece of string, because He wasn’t going to answer, because Bro. Branham was trying to press God for an answer. You see; you don’t do that. You don’t try to press God and twist His arm. You ask God to twist your arm, to make you humble, to make you lowly, to be in the place where God can deal with you. So I thought, “Oh, brother, here... this is terrible.” I didn’t realize at that time, you see, the evidence of being baptized with the Holy Ghost was being one with the Word of the hour. That only came out later on.

So I said to Bro. Branham, one day, "Bro. Branham, I just am terribly disappointed. I don't know that I love God." "Well," he said, "*Lee, have you ever done anything for God that you wouldn't do otherwise for His sake?*" I said, "Yes." He said, "*That's love.*"

91. So you see what we're talking about here: if you don't suffer, you don't really love God. In other words, if you're not humbled under the authority, as the Bible says, "Humble yourselves under the hand of God," there is no way that you can say that you love Him. No way you can say you're full of the Holy Ghost. There's no way, because the Word is supreme, because He is the Word. See? Those are terms which are like clichés. There are terms like, well, you know, 'I will liken your experience to stepping into a tub of warm water'. I'll liken your experience to suddenly you fall into an ice bath. Well, that's 'likening'. That isn't reality. When you talk about God being the Word, you are not likening. You are not comparing. You are saying. You are identifying. He is that expression, and that expression can only be understood through Word. He is the Word.

92. When He sent His Word and healed them, and the Bible tells you, "He sent His Word, and He healed them." And God is in His Word. And when you really believe God is in His Word, and He is the Word, this Word then, is that life and that is God to you, period, because It is, because that's Him communicating to you. And that's what it is. That's what we got from Bro. Branham. That was God communicating to you and me. That was God. When I saw him, I saw God. Every time in his presence, it was so like a hallowed hush, as before God. I honored the man, and the Bible said you give honor where honor is due. And you stand in that course of life.

Like Bro. Branham told one preacher, he said, "*Lee's got one bad fault: he always defends me.*" Well see, Bro. Branham didn't need to be defended. But I was really not defending him. I was his zealous witness and his friend, and that's the way it is, you see.

93. I think maybe we've got just about everything answered here. Yes. I've answered, maybe not as well as I could've, but I've answered it. And I think I've taken care of about everything.

All right, thank you very much for your attendance and your attention, whatever, what I have in mind to say. And I trust now that you have a very clear understanding of what we're talking about now, when we talk about God and His family.

94. And I want to tell you again, as I've told you different times, in my life: books have run across my path, just exactly what I needed, and when books came across my path, and I didn't need them, I knew instinctively, intuitively, and that's where conscience comes in—the conscience exercised by the Holy

Ghost to be able to discern correctly. And two books came across my pathway: one by the late Dr. Kenyon, who, in my estimation, is the greatest teacher of the twentieth century. Not that he had all the truth, but no man taught like that man. The other was by Dr. Price, who epitomized the Pentecostal movement, and was, perhaps, one of the most rational and fine men of God that ever trod this earth. A forerunner to Bro. Branham. And just as Brother Price died at age 62, Bro. Branham came on the scene and his ministry then was given to the world.

Those two men wrote books on the Father and His family, and I knew that both were wrong. How? And I'm not a prophet. I'm not a Bible student. I've got a little gift of teaching, very little. Bro. Branham said a little gift, and certainly, it's very, very little, and I understand that. No problem. But I knew that they didn't know it. And I'm teaching you the truth, because I do know it. And where did I get it? I got it from Bro. Branham, who got it from God, coinciding one hundred percent with this Word, and without the knowledge of this message that Bro. Branham brought, that God Himself brought down using Bro. Branham's voice, God being present even now with us in the Pillar of Fire somewhere, don't know where— He could be right in this building today, I wouldn't know it, you wouldn't know it, unless a holy hush came upon us; and that would only be because He wanted it that way.

95. But let me tell you, Jehovah-Elohim came down, and He took over the tabernacle of the prophet, and God was manifested in human flesh, and the prophet was the living Word of God revealed unto us and manifested to us. And this Word came forth, absolutely. And in the coming forth of this Word, we have the exact and perfect revelation of this hour:

We know God.

We know Who He is.

We know He's not only God, we know He's our Father.

We know He's our progenitor.

We know that He is our source.

We know that we are of His specie; we are of His kind, because we are a part of Him due to part of His life being in us. We are identified. We understand how it came by human generation which God allowed.

We understand and know serpent seed.

We understand the purpose and plan of Almighty God and how it was perpetrated—everything that was done.

We know exactly why Satan was here and is here, and we know why serpent seed is here, and We understand perfectly that Bro. Branham epitomized the whole thing in the words of

Iraaneus: "God being a savior, it was necessary for God to predestinate a man who'd require salvation and give Himself reason and purpose of being," and that's exactly Ephesians 1, which I took about forty-eight sermons on.

So we understand, and we know, the Father and His family.

96. And when it's all over you will find that God becomes All and in all concerning His family and All and in all concerning His creations, because He wants them there for His family and for His glory and the eternal great good, because He is a good God. And you will see there His love. And you will see as the inner man is arising and blossoming and becoming brighter and greater inside, coming up in the true image and the outer man perishing, you will find that those things which we looked upon in this hour have been really nothing at all, nothing at all. I look back on my life and the things that I thought back there that were so tough, things that my wife went through, and I don't even think about them anymore. They're gone. They're gone. Just the same as when we go to the Millennium, it'll all be gone. After the Wedding Supper, we won't know. Like I mentioned, family, you can recognize, perhaps, some loved ones there, and if your loved ones aren't there, your parents aren't there, your aunts and uncles; you won't miss them. Why? Your memory's gone. It's all gone. The Bible says so. Every tear wiped away, no questions, no problems. Anything you need, it's all there.

97. So that's how we look at it this morning. The Lord bless you. Let's rise and be dismissed.

Gracious God and Father, we thank You again for the time we've come together here and looked at Your Word, Lord, and the things that the prophet said. Knowing, Father, that we understand the truth as given forth in Your Word from the beginning, Alpha, to the ending, Omega, which we believe will then start whatever You want which has been contingent upon this. And we leave all these things in Your hands knowing that we are in Your hands, and You will reveal to us those things which are necessary for us to know for our own good we trust for Your eternal glory.

May Your Name be glorified, Lord, in our hearts, minds and lives, and may You be set up in the throne of our hearts in a way which has never been before, because we will give our minds over to You. God, be merciful to us for not having given our minds completely over to You for the truth wherein our minds are the receptacle. And by the spirit You've given us, all those various functions within us, take it down deep within our soul for the soul feeding upon the Word can then come forth giving a nature which is the nature of Christ. That is what we desire.

Lord, let us be so full of that Word and the life of that Word, that we truly will be living epistles read and known of all men. We know we are living epistles, we know that because You've said that, that is

the truth, no way out of it, but are we known of all that we truly are. Help us to have that testimony even if it means they are so angry that they kill us and maybe, if looks could kill, that would do it too, how they look upon us doesn't matter, it's how You look upon us Lord, that's what counts and how we look back upon You. May it be, Lord, to Your satisfaction. That's all we ask, in the Name of Jesus Christ.

Heal the sick amongst us, Lord, as we've talked about these things. Give us all the strength we have need of, but only to do Your will, Lord. If it's to squander a life, cut it off, Father. We don't want to be obligated as the King Hezekiah was. We don't want to have the things take place, Lord, outside Your will. We want Your perfect will. May it be done, even as Jesus Himself said, "Thy kingdom come, thy will be done on earth as it is in heaven." And unto Thee we give the glory, in the Name of Jesus Christ. Amen.

'Take the Name of Jesus With You.'