

Godhead – Q&A #6

'True to Himself–His Word'

Bro. Lee Vayle - February 3, 2001

Let us pray. Heavenly Father, we thank You for Your Presence and Your grace and Your mercy to us. We ask You, Lord, that You keep us, help us to be ever mindful of Your Presence and walk in the light as You are in the light, having fellowship one with another, with the Blood of Jesus Christ cleansing us. We pray, Lord, You'll help us in our studies to the end that we may grow up in Christ, piling Word upon Word, until our lives are truly full of the Holy Spirit, and also led by the Holy Spirit. Whatever way we need to be led, we pray You'll lead us, and we give You the glory. In Jesus' Name we pray. Amen. You may be seated.

1. I want to talk a little bit about 'Godhead' tonight again, because it seems that the only way to teach people what I see from where I'm coming from concerning God is to understand to the nth degree, that is, to the place where you don't have any questions or thoughts that would come up in your mind concerning the sovereignty of God, and exactly Who God is, and how He actually conducts Himself and brings forth the things that we need to know. This, of course, is a desire and a cry for revelation as set forth in Ephesians 1.

I have my own language that I hope you're getting used to. You won't find it in text books. You'll only find it in the way I teach it, because it's the only way I know how to teach 'sovereignty'. I was not brought up under the teaching of 'sovereignty', but I did get into it...oh, a long time ago, and when Bro. Branham taught 'sovereignty' it was not difficult for me to understand much of what he said. He said it better than anyone.

2. Now first of all, we can read in 1 Tim 1:17, which I've used before:

(17) Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever.

And so we find someone who is a person, and He is king, which is sovereign—that means he is an absolute ruler—and he's eternal, but he's also immortal. Now when you use the term 'immortal' you are automatically using a prefix to the word 'mortal', which comes from the Latin word 'mortuse', which has to do with death. And so this is a Person Who does not have the capability of dying. So if anybody were to say that God actually died, and then rose again, you are actually in a serious way because God has not been created—He's eternal—which means He has no end and no beginning, and that, in itself, is so far beyond human comprehension, that the minute you try to figure it out or work on it, you become lost in a sea of gnosticism or agnosticism or actually atheism. You simply cannot cope with it. It's like saying, "Well, where did God come from?"

"Well, He always was."

"What does that mean?"

Well, the next thing, you say, “Well, am I really here?”

Well, I don't know. I'm looking at some people, and I don't know if they're here or not. In fact I wonder if I'm here myself half the time. You get lost in a fog of inescapable confusion. It's like the rabbit and the tar baby: the more he tried to get away, the more he got ensnared. You have to come to the place where Paul came when he said that anyone that's going to believe in God, anyone that has any hope of knowing anything about God, or he that cometh to God, believing there is a God, must believe that He is, and that He is a rewarder of those that diligently seek him. [Heb 11:16]

Well the “diligently seeking” part is thrown in there, but the other part “he must believe that He is,” and of course when you touch that you go to the Jehovah-complex where the Jehovah is the ‘Self-Existent One’—the Great ‘I Am’.

3. So when you begin to toss around in your mind, trying to figure things out, you actually only destroy yourself, and you find that is said in 1 Corinthians. We might as well go and look at it, because we're on the subject. We'll just take our time. And It says here in 1 Corinthians 2:2:

(2) I determined to know nothing among you, save Jesus Christ, and him crucified.

Now he's talking to them on the basis of salvation so he's got to talk, first of all, about the sacrifice. And you'll know that what he's doing right here is coming against everything that Cain stood for as serpent seed, because Cain rejected the sacrifice. He said, “I don't need blood. I'm a son of God. I have everything I have need of.”

And you will find modern preachers, more specifically of the ilk of the Methodists...and this is one reason I feel sorry for Mr. Bush, being a Methodist...they are perhaps the most hopeless, spiritually-led people I've ever known. Their thesis is: “We're all good. Just stay away from booze,” at least part of the time. They have a little moral concept, but they are bankrupt when it comes to any knowledge, because they say, “Well, how dare you teach a child or anybody that he needs a Savior, that he's sinful?”

In other words everything is positive, positive, positive. There's no negative. Well, Paul here is refuting the serpent seed, and everything that is based upon the serpent seed knowledge, which is sensual. And remember, James condemned that as being from below. And ‘sensual’ isn't simply talking in terms of sexual things. ‘Sensual’ means ‘sensate’, you're ‘feeling’, which is a part of your senses. People going by sense perception, not spiritually revealed perception.

4. And so Paul is instantly crying out against the serpent seed, and not just a serpent seed, but you have to remember that when Adam and Eve stepped away from behind the Word, leaving the Tree of Life for the tree of the knowledge of good and evil, they immediately came into the realm of sense knowledge where now they are reliant upon themselves, because that's what they wanted. They have to depend upon not just living in the flesh, but be governed by it, because you get everything you have by five senses. And you build upon what you gain by your five senses.

You don't think that's true? Remember when you were a child and you poked your finger at the dog, and he bit your finger? You learn by experience. That's your senses. And the senses

are good. God gave them. There are people that don't have a sense of pain, and that's very, very dangerous. The appendix could burst. They could die.

5. What I was going to say, because the serpent seed came into existence, and Cain was fifty percent serpent from his father's side, and the life of course was totally from the father's side, because the female does not have life; and then he, bearing seed, had a great race of people who finally intermarried with the sons and daughters of light. The sons and daughters of darkness intermarried, as It says in Genesis 6, and we end up with Noah, before the flood, as the last genetically perfect human being,

And you find then God accosting Abraham and leading him out and saying, "In thee only is the Seed." So he was the only man that could pass on in the admixture, and the admixture was there, a race of people that were pleasing to God on the grounds that God was now dealing with them according to foreknowledge, election and predestination. And as I've told you before—and I believe it's true from what Bro. Branham taught—that when God was leading Israel out of Egypt into the promised land, I believe that God was willing to breed them back to a human race, which would at least count for a tremendous lot that they were true human beings, because He said, "Kill all the inhabitants. Get rid of them lock, stock, and barrel. We don't want any marriages. We don't want anything there. And you men, be sure you don't have many wives."

They turned right around and just messed everything up. So now Bro. Branham said, "*And God will create again, but not by sex, but through the resurrection.*" Going to bring back all the bodies in a glorified form—all God's seed.

6. So here Paul is setting the stage for the Resurrection now that he has been loosed by God to turn from the Hebrews, Israelites, Jews...whatever you want to call them...to the Gentiles. And remember that Paul speaks of the fact that God had promised in Abraham that he would have seed from amongst the Gentiles. And, of course, you see that starting back at the time of the Book of Ruth and...well, before that, the Judges, Joshua...where we have Rehab, the harlot, becomes one of the progenitors of the flesh into the tribe of Judah...going down, and then Ruth coming in, down the line. And we have others coming in until we see that God is beginning to move on the Gentiles, but as Paul said, "We knew that the Gentiles would be heir, but not as we know it now." You will notice that the revelation was manifested.

7. So here we find Paul telling them this: [1 Cor 2:2]

(2) I determined not to know any thing among you, save Jesus Christ, and him crucified.

Bang! There goes the door shut. Why do we need a sacrifice? What's wrong with us? Well, isn't everybody alike? See, the minute that you introduce a sacrifice, it does two things, as Paul says: it alienates the Jews a hundred percent, and it makes the intelligent, the Gentiles, scoff. See? One is gross, and the other is stupidity. So okay.

(3) And I was with you in weakness, and fear, and much trembling.

(4) And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

Now right there Paul says, “I came to you as a vindicated apostle.” Now this is a strange thing that students of the Bible admit that the Bible was written by vindicated prophets, that the Bible is vindicated. But the strangest thing in the world is they can’t recognize a prophet when they see one.

Now, as I told you years ago when I was a kid, I saw a cardinal in a bird book. Now we don’t have cardinals in Canada, as any Canadian sitting here knows that, unless there might be some, a few, in Ontario...I don’t think they’re even that far up...but when I saw a cardinal, believe me, I knew one. When I saw a prophet, I knew one. It’s not given for everybody to see. “Having eyes, they see not, and having ears, they hear not.” [Mk 8:18] But having mouths, they blab a lot, they blab too much. Remember: “Out of the heart, the mouth speaketh.” [Mt 12:34]

8. (5) That your faith should not stand in the wisdom of men, but in the power of God. (That’s vindication.)

(6) Howbeit we speak wisdom among them that are perfect:

Now that’s a language right there that is dangerous because you could draw wrong conclusion from the word ‘perfect’. It doesn’t have to do with perfection, as people think it has perfection in there, but it has to do actually with the understanding of the ancient formula, or the way they live, that when you belong to a certain society, and you are initiated into it, you knew the mysteries. And unless you’re an initiate, you’d never get the mysteries. And unless you are initiated by the baptism with the Holy Ghost in the body of the Lord Jesus Christ, you’ll never, never, never, never understand the mysteries. You can’t do it and I’ll prove it to you.

9. We’re going to read along:

(6) Howbeit we speak wisdom among them that are perfect:

In other words Paul says, “The Seed of God is going to know this.” Now back there he said, “I’m just preaching only the cross. I’m preaching what Cain rejected, and what serpent seed has to reject.” And remember: rejecting the cross or Christ crucified goes a whole lot deeper than merely the historical death of Jesus, because Bro. Branham explained the virgin birth and exactly who Jesus was. As I said, Jesus was never worshipped and can’t be worshipped for who he is, but for what he did, and he never would have done but for Who He was. Do you follow me?

Now that’s not double talk. That’s a hundred percent Scripture—a hundred percent the truth. And Bro. Branham explained that when he brought in genetics—God wrapping Himself in the sperm and the egg, which God created. See? Now remember: God has a body. He wrapped Himself in there. What for? Because this was going to give the material, the genetic material and the circuitry and whatever was required for God to be able to inhabit that body, for He is holy. Do you think He could actually reside in a body that wasn’t holy? Now we’re talking about the fullness of the Godhead bodily, not God just being nice to us because we’re His children. We’re talking about the fullness of the Godhead bodily, at this point.

10. So we find here:

- (6) ...Them which are perfect: yet not the wisdom of the world, nor the princes of this world, that come to nothing.

Now who is it that called themselves ‘princes’? What pope in the recent last two weeks ordained...what? thirty-seven princes...princes...of the world? Where can you put God’s finger on that one?

... “That come to nought.” Come to nothing. What’s he doing? He is stacking the deck of cards so that the next pope will be a good pope, and not a bad pope, which he knows is coming. And I’ve got the quote here from Rabbi Burns: “The best plan of mice and men gang aft...”

- (7) But we speak the wisdom of God in a mystery.

In plain English, he’s telling you: the wisdom of God will come forth and nobody but a certain people will understand it when it comes forth, period. And there’ll be no question marks. Hallelujah! Just exclamation marks and surprises that make them rejoice and shout the praises of God.

- (7) ...Even the hidden wisdom, which God ordained before the world unto our glory.

So what does the saint glory in? He glories in the revelation. Yeah, how many people do that? I’m going to ask a question: is that where you stand tonight? That’s all I’ve got left. I’m eighty-six years old...how much feeling have I got left, outside of “Ooh! Agh! What happened to my back?” But inside I am at peace as never before, love the Lord as never before, know Him as never before. And if I die, fine!

You say, “Bro. Vayle, what if you don’t get there?”

That’s fine, too, because He’s God! I’m not going to cry out against God this late in the day. If I’ve learned one thing, it’s sovereignty.

11. (8) Which none of the princes of this world knew: and had they known it, they would not have crucified the Lord of glory. (See? Now even the people that are Seed were blinded and they didn’t know. Why? Because they had that lump in there from the serpent.)
- (9) But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for him that love him.
- (10) But God hath revealed them unto us by his Spirit: for the Spirit searches all things, yea, the deep things of God.
- (11) For what man knoweth the things of man, save the spirit of man which is in him? (Now right there I want you to listen.) For what man knoweth the things of man, save the spirit of man which is in him?

That's the spirit that Bro. Branham said, *"Is standing there, to catch you and me, individually, as we come out of the womb, and until that time the baby breathes, that spirit having come in, that's a body of twitching muscles and nerves."*

Now what gives him the twitching muscles and nerves? The soul does, as far as I know, because that body now is the body of the soul, because we left our bodies up there. I've explained that, and I'll go into it another time if you need to know more answers. And we have this body now, and that spirit has to come in to link up our bodies, our minds, our brains and everything to the soul. And the "spirit of man becomes a candle to the Lord, searching the inward parts of the belly." [Prov 20:27] And without that spirit, the soul and the body and the body is not alive.

12. People think, "Well, Bro. Branham believed in abortion." Ha! A woman wrote that in a book. I'd like to tangle with her. I made a mistake by not getting her name and writing her or phoning her, and saying, "Listen, woman, you better shut your mouth. William Branham didn't even believe in birth control outside of the natural way that God has ordained." You know, people think a lot of things, because Bro. Branham would say one thing, and they'd think, "Oh, I've got the answers!"

That's because they don't know from where that answer comes on the absolute from what that's derived. And this is where I want my ministry to be: where I know what is vindicated and what is not just indicated but absolutely **THUS SAITH THE LORD** and the doctrine. Because without the doctrine you think you can worship God; I'm going to tell you right now: the Bible says you can't. So that bunch in Canada that left the doctrine outside the door and kicked out Bro. Branham, so the woman said, "I won't let my grandkids hear the name of William Branham!"

Well, I've got news for her: she'll hear it for a long, long time, and I'll feel mighty sorry for her, but she's condemned herself by her mouth: "For by your words you're justified, and by your words you're condemned," [Mt 12:37] for out of the mouth proceedeth what's in the heart. [Mt 12:34] And out of the heart proceeds every wicked, filthy thing in the world. [Lk 6:45] That's why Bro. Branham said, *"I'd sooner have my heart right and my doctrine wrong, than my doctrine right and my heart wrong,"* because then you have what Paul said, "All knowledge, and you haven't been full of the Holy Ghost."

Well, I'd sooner have my heart right, too, because out of it proceeds murders, adulteries, insults, everything under God's high heaven, because it's a garbage can. So what good is your doctrine? God can't pour the Holy Spirit upon the doctrine that's in a garbage can. The garbage can has got to get cleaned up. Then when the doctrine is correct in there, God pours the dynamics upon it. Now I hope you're getting what I'm talking about because this is just plain language. Some of you had thirty years of it...you should be able to keep up with me, just what I'm saying as I'm trying to show you the things that Bro. Branham said here and the Word of God to back it up. See?

13. (11) (What no man knows, that spirit within you. Now It says:) and even so the things of God knoweth no man, but the Spirit of God.

So now you have got to have the Spirit of God anoint the life of God within you and your own spirit, right down there in your soul, so that you positively can connect up everything that's in this life with the Kingdom of Almighty God wherein resides your Father, God Himself, and your elder brother, Jesus Christ. And you'll never have it unless you're baptized with the Holy Ghost. See?

(12) Now we have received, not the spirit of the world.

Now that's another one. Now you've got the spirit of man on the outside, you've got the soul on the inside, and the body covering the two of them. Now you've got something else to contend with: this is the spirit of the world. Now what is the spirit of the world? Well, that's the cosmos spirit wherein man learns everything by the sense knowledge and his so-called scientific bent where he doesn't care two hoots about God, and when God is proven to Him, he still doesn't care two hoots, because he's serpent seed. And remember, the prince of the power of the air and the prince of this world—that Jesus had nothing to do with—is Satan. So Satan is governing everything outside of those filled with the Holy Ghost. That's why Bro. Branham said, "*Nothing outside this Word, this Message, will come to life.*"

(12) ...That we might know the things of God that are freely given to us of God.

And remember, Paul said, "If God spared not his only begotten son, but freely delivered him up for us all, how shall he not also with him, freely give us all things." [Rom 8:32] So you've got to find what the 'all things' are, which sometimes in the Greek is the word 'rhema' which has to do with simply the restoration of the mechanical, and then things have to do with logos, which is the true revelation of God. I looked it up in my concordance, so I know what I'm talking about there. 'Rhema' is simply a word—mechanical. 'Logos' is revelation and spiritual.

14. Now watch what he says:

(12) ...The things that are freely given to us of God.

(13) Which things also we speak, not in man's words which man's wisdom teaches, but which the Holy Ghost teaches; comparing spiritual things with spiritual.

In other words there's a vast gulf between the natural and the spiritual, between the wisdom of Satan and this world and the princes of this world, and of God's Spirit, and the Holy Spirit's teaching. And you can only get it on the spiritual level, which means you have to be born again with the Spirit of God teaching you, and revealing to you the Word of God so that you can filter out by experience and teaching that goes with it, those things which are not of God. And so, as Bro. Branham said, "*There's a smoking man's filter and there's God's filter,*" and God's filter is the revealed Word of God, which is by the Spirit. And only the Spirit of God can teach it to you.

15. Now watch:

(14) But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

In other words there's a judging process there. Now, what's of God and what's not of God? Let's get down to the very gross, horrible case, which is a gutter case. Here's a Pentecostal preacher, down there in West Palm Beach, when Bro. Branham was down with me there in 1953, and he was very angry with Bro. Branham. And he said, "I'll tell you, don't you push me," he said, "or I'll let you know what kind of spirit Bro. Branham has. He's got a familiar spirit."

That guy's dead now, and he knows too late that he's serpent seed.

"Now," you say, "Bro. Vayle, you're judging."

Don't you tell me I'm judging. I've got a right to judge, because that means 'discerning', which means 'judging between', and I'm judging between God's servant and serpent seed. And that man is serpent seed, because he can't tell who's of God.

Now if you can't tell a prophet, and you claim you believe the Bible was written by prophets, and the Bible is vindicated through prophets, and the only hope you've got of salvation...not one of you is born again, not one of you got one thing from God outside of prophets! Then you smart off to me, you've got trouble, because I'll meet you down the road, because I'm going to be there. I can't help but be there. I've got to be there! So I'm going to be judged, and I'm not ashamed of this Word. I'll tell you right now, because without this living Word there's nothing to rely upon—nothing. Your Pentecostal experience of talking in tongues—you can have it! I'm not against speaking in tongues, and I'm not against experiences. But you better not put them in the place where they don't belong.

16. I've got it right here in my Book I'm reading:

(15) But he that is spiritual judges all things...

Now you say, "But, Bro. Vayle, who's spiritual? I don't think you are."

Well, I don't think you are either. In fact I would be a whole lot more spiritual than you are, because I know what's in the Bible. The Bible says right here: "So then they that are in the flesh cannot please God, but you are not in the flesh but in the spirit, if so be the spirit of God dwell in you." [Rom 8:8-9] And He dwells in me; so I'm spiritual. Correct?

You say, "Now you're boasting."

I'm boasting in Christ. I'm boasting in my position as Seed. I'm boasting in Him Who foreknew me. You tell me that Voice that said to me, "If you ever listen to any man, that's the man you'll listen to"... What Voice was it I heard myself speak through my own lips, "You're not looking at man, you're looking at God"?

You say, "That's experience."

But it lines up to the Bible. What about yours? I don't care what man will write books, and what preacher does this, and what preacher does that. I won't give you a nickel for them. What counts is this:

- (16) For who hath known the mind of the Lord, that he should instruct him? (Who will then tell God anything?) But we have the mind of Christ.

...Which means we are in possession of that mind which God could speak to and use: the perfect mind, which never turned down the Word of God. And I keep telling you: why would David, a man after God's own heart covet another man's wife, commit adultery, kill the husband, take the woman? He never, ever denied the Word, and he never dodged It. He didn't live It, because there's only one person who ever lived the Word, and he was the 'Word', and he was the Only-begotten of the great 'The Word' of Jn 1:1, which I'm sorry some people still can't see that that's God. They just don't understand. All right.

17. We got over here, and I was going to 1 Tim 1:17, and I'm now going to go to 1 Tim 6:13-16.

- (13) I give thee charge in the sight of God who quickens all things, before Jesus Christ, who before Pontius Pilate witnessed a good confession;
- (14) That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:
- (15) Which in his times shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords;
- (16) Who alone hath immortality, dwelling in the light which no man can approach unto, whom no man has seen, nor can see: to whom be honour and power everlasting.

Notice the word 'immortality' again. Now what's that based upon? Well you might say, "There you are: Jesus is God."

No, no, no, no. Come on, give me some kind of a break.

18. Let's go over here to John 1, and let's read it. Jn 1:18.

- (18) No man hath seen God at any time; the only begotten (the uniquely begotten) Son of God, which is in the bosom of the Father, he hath led him forth by words (Or He hath made him known.)

And It says right here at the end time, even at the time, I would say, at the Wedding Supper and all these great things that are going to transpire, we will know God through our Lord Jesus Christ.

So here we're talking now, also we're talking about 'Godhead', and I said in my own language, which is what I prefer to use concerning God or Godhead, because 'Deity', 'God', and 'Godhead' are one and the same. You can't say, like the Trinitarians, "Godhead: that's three in one. They make one God."

You can't say like the Jesus-Only: "Jesus is God. He is his own father: God, simply in three offices." That's not Godhead.

Godhead is indisputably one, entire, unique, unfathomable, mysterious, omnipotent, omniscient Person—absolutely alone, period. That's God. And He, to me, when you talk of God, you're talking of substance, or substantially: that which actually is foundational—whatever you want to say. I use the terms 'intrinsic' and 'essential'. They are almost identical. You could really use one almost as a synonym, but I don't. 'Intrinsic' means 'belonging to the real'. In other words it's not diluted; it is not adulterated; it is not changed, because indeed it cannot be in the sense that no matter how you try, how you may divert it to a use that it should not be used for, whatever you do can in no way change it—can't do it. As the Bible says, "Nothing can be done against the truth or for it."

19. So therefore, when I use the word 'intrinsic', I'm talking about reality, the actual nature of the thing, and notice: not dependent on external circumstances: lift it up, throw it down, overheat it, freeze it, deny it, laugh at it, criticize it. It doesn't matter. You can't do one thing about it. It is not affected by anything external, period. It's inherent. That means it's existing in someone or something as a natural, inseparable quality, characteristic, or right. It's innate, meaning it's basic, inborn, not necessarily inherited but can be.

So when you talk about the intrinsicity of a thing, you're talking about a singular, uniqueness that absolutely remains true, no matter the conditions, the crucible, or whatever you may apply. It is like we talk in terms of elements: iron. You talk in terms of oxygen, sulphur... There's a lot of elements. When I was taking chemistry, I think they said there were seventy-eight. Now there's way over a hundred. [Presently there are 118.] And now they're even trying to make them. So, who knows?

But an element is mostly uniquely a unit, which is all alone in its peculiar make up, and you can blend it with other things and then separate it, like H₂O. I've seen it done. We did it in lab. Well, not much of a lab; it was on the teacher's desk, and we watched it being done: taking two parts of hydrogen, one of oxygen, run it through electrolysis. Pretty soon water forms. Then reverse the process. Pretty soon this part we've got hydrogen; this part we've got oxygen. How do you know? Light a match, put in on one side; light a match, put in on the other side. Then you take pure oxygen, put in a wire. It burns the wire. It's an element.

See what I'm trying to tell you? It's something that absolutely runs true to form, and that's why Bro. Branham said, "*You can see God in nature through continuity.*" So I use the terms concerning God, and I talk of His intrinsicity and His essentiality.

20. Now 'essential'. We're right now again to what is almost identical to 'intrinsic', but yet it is not really so. Where one talks about remaining a hundred percent true, inviolate, the other tells you really what it is. So I could say, "Well, I've got four elements, and there's no way they'll ever change. Straight as an arrow. Forget it. That's all the elements will ever be. And then I'll turn around, and I'd say what they are.

So 'essentiality' is a little more; like content. So 'essential' or 'essentiality' comes from the word 'essence', and we use the word 'essence' many times as essential oil: boiled completely

down, what it really is. Also we use the word ‘essential’: ‘necessary’. And ‘essential’ is necessary to be what it is. So we use the word ‘essential’, something that ‘is’ or ‘exists’: ‘an entity’. Now watch: that which makes something what it is: the fundamental nature of something. ‘Essential’: of or constituting the intrinsic. Now see what we’re talking about: it’s the ‘essential’ is ‘what it is’. The ‘intrinsic’ is ‘how it is’.

So ‘essential’ of or constituting the intrinsic, fundamental nature of something, absolute, complete, perfect and pure. Now so therefore ‘essential’ actually contains ‘intrinsic’ except for the fact ‘intrinsic’ goes further, because it shows it maintains its perfection of exactly what it is.

21. So if we talk about the essential, intrinsic God, what comes to my mind so perfectly is Ephesians 1, so we’ll read it, because if God is essentially and intrinsically what He is, He absolutely can’t change, under any consideration. And He’s not affected by anything or anybody, no matter if you think He is. We have an absolute God, period. And if you want to think He is a stern disciplinarian, Who looks over His glasses, down His nose, and He hasn’t got a smile for anybody, very rigid... You can’t change Him.

But if you’ve got a God Who loves you, and He does, and He’s happy, and He rejoices and joys in you... You can’t change Him, because that’s what He is.

You say, “Well, I don’t believe that, because, oh, I’ve got such a hard life! Oh, things have been so difficult. That can’t be.”

That is God. See? So shut up and sit down. When the Bible says, “Let every tongue be silent”—shut up! And when It says, “Every tongue confess”—confess! And that’s not some stupid preacher... “Can you say, ‘Amen’? Can you say, ‘Amen’?”

I told one guy, “Look, please don’t tell them to say, ‘Amen’. They don’t even know what you’re saying.”

No, they don’t. They’re condemning themselves. I don’t tell you people to say “Amen”...once in a while I do, because I think by now you have enough brains to say either say, “Yes,” or shut up. Yeah, because you know my method up here. I don’t tell you to say, “Amen” if you don’t know something. But if we go over and over and over it, well, I still don’t do very much of that, and I’m not going to.

22. What does Paul say? Ephesians 1:

- (1) Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:
- (2) Grace to you, and peace, from God our Father, and from the Lord Jesus Christ. (Now this is a message from two people: God and the Only-begotten Son. Right? Well, that’s what it is.)
- (3) Blessed be the God and Father of our Lord Jesus Christ, (That’s two of them.) who has blessed us (Who has? God has.) blessed us with all spiritual blessings in the heavenlies in Christ:

Now It tells you right there that God is working through Christ, but He's not Christ. God is working through Christ. So if God wants to use somebody, that's His business. And if He doesn't want to use somebody, that's His business. Do you agree? Why, certainly. This is His business. Now He wants to do this. See? That's why Paul said, "You Gentiles, I want to tell you something: all of you have serpent flesh in you, and even if you're a child of God, you've gone astray—you're disobedient. Your eyes have been blinded by the prince of this world. You're listening to the wrong sources. I'm going to tell you something, but what I tell you is vindicated. You listen."

Some listened, some didn't. The listeners were Bride. The half-hearted that couldn't go all the way, they just got to justification—foolish virgin. But they'll make it. How? As Bro. Branham said, "*If a little baby dies, a little child, before the age of responsibility, the Blood covers.*" So they get in by the Blood. Why? Because they weren't ordained to be part of the Bride, but because they are children of God, through Adam... "As in Adam all die..." Remember, they were all in Jesus to begin with... Why in the world would those in Christ come back... In other words the Bible says, "Even in identical manner, as they had died in Adam, even so in Christ they are made alive." [1 Cor 15:22] They would have to be in Christ, yet Bro. Branham said, "*If you didn't have representation back there, you don't have it now.*"

Huh? Well, that's good, yes.

23. Okay:

(3) ...Hath blessed us with all spiritual blessings in the heavenlies:

(4) According as he (Nobody else, not even Jesus.)

"I think Jesus and the Father got together, and they decided..."

Oh, no, they didn't. Jesus said, "All that the Father giveth me will come, and nobody else."

The Father had to do the giving, not Jesus. Jesus gave his life. Yeah. The Life came back upon us, but whose Life was it? The Life of the Father. What other Life was there?

(4) According as God hath chosen us in God before the foundation of the world...

That's why Bro. Branham said, "*The choosing wasn't: I'll take this, and I'll leave that; I'll take this, and I'll leave that.*" That wasn't it at all—"I'll take these that are mine. You can have those; those are yours."

Cain was of that wicked one. Oh, the Pentecostals want to change that to some kind of a dative in the Greek, and "it really doesn't mean that."

Well, it really does! Why? Because right above it he's talking to the seed of God, those that are born of God. Then they want to mix in the interpolation about love. Ho! Those interpolations! They will drive you plumb down to hell, if you don't read the Word the way It's

written. Do you know the most dangerous thing a preacher can do is leave his notes and wander away interpolating over here, and forget what he was talking about.

Well, I've done over fifty years of preaching, and I haven't done that even six times in my life, so that's not bad for the old noggin, though it ain't so good any more. You can't fool around. See?

24. (4) ...That we should be holy and without blame. (Period. That's the Greek. What's the rest of the Greek?)
- (5) In love, having predestinated us unto the adoption of children by Jesus Christ to himself (To God Himself), according to the good pleasure of God's own will.

Now there's only God and Jesus there. I want to ask you again: how much say did Jesus have? Do you know what he said? "Yes, yes, yes, yes. I'll do it. I'll do it. I'll do it."

He didn't say, "Now, Father, that's very good, but you know I've got some brains too, because You gave them to me, and we ought to get together and figure this thing out."

Trinitarians just love that. That's not sovereignty. That's something that came out of the pit. That's not God.

- (6) To the praise of the glory of God's grace, wherein God hath made us accepted in the beloved.
- (7) In whom we have redemption through his blood (And remember, God's Own Blood, according to Acts 20:28 is Jesus, which is what Bro. Branham brought to our attention. You see, everything that Bro. Branham said is Scriptural.), the forgiveness of sins, according to the riches of God's grace;
- (8) Wherein God hath abounded toward us in all wisdom and prudence;
- (9) God, having made known to us the mystery of God's will, according to God's good pleasure which God hath purposed in himself.

Doesn't the Scripture say, "With whom took he counsel?" [Isa 40:14] Nobody! Now I'm talking about God, I'm talking about Deity, I'm talking about Godhead, and I'm talking about the Father and the Son of the duo: one is God and one is the Son of God. And remember, the God Who is the Father is the God of the Son, and Paul always said, "Blessed be the God and Father of the Lord Jesus Christ."

Go back to Cain again and think that one over.

25. (10) That in the dispensation of the fulness of times he (God) might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him:
- (11) In whom also we have obtained an inheritance, being predestinated according to the purpose of God who works all things out after the counsel of his own will: (With whom took he counsel? With Himself.)
- (12) That we should be to the praise of God's glory, who first hoped in Christ.

Now you see, He tells you what He's doing on His Own, which is everything and how He channels His purposes, which many times come through the Son—and through us also. It does, you know. That's why you get a five-fold ministry and a lovely Bride—God channeling by His Spirit.

Now:

- (12) That we should be to the praise of his glory, who first hoped in Christ.
- (13) In whom also after ye hoped (Because that word is 'hoped'.) after you heard the word of truth, the gospel of your salvation: in whom also after you believed, you were sealed with that holy Spirit of promise,
- (14) Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of God's glory.

Now you see, that's what I'm talking about: that's God, and you, under no consideration, can make Jesus 'God', because he isn't God. And I'm not trying to pull him down and debase him. I only want the truth, because if he's God, I want to know it. And if he's not God, I want to know it. Then where does it fit in? What's going on? He tells you: the uniquely-begotten Son, the only one born this way, never again to happen under any consideration, as far as we know the Bible. This is that one, and then, when He talked to the Son: "Let us make man in our image"... And that doesn't have to say 'images'. Why? Because Christ is the image of God. Doesn't the Bible say so? The Bible says so. So God has an image. He made His Son in an image—the very image. Then Jesus with the Father made Adam in their image—a single image.

26. Now remember, Bro. Branham said, "*God has a body*," and anybody knows that. Well, It tells you: "In the beginning was the Word, the Word was with God, and the Word was God." And you know that every single person is identified by his body. If there's no body, there's no person. I'm sorry, but that's the way it is... and I'm not sorry. Why should I be sorry? Bro. Branham even called It a 'Word-Body', and the only way you can know that Body is through the Word—God gives you the description.

And so we're talking about a God Who cannot be changed, cannot be improved—nothing outside. Everything with God is inside, and God did not create Himself. God did not develop. That's the way He was.

Now listen, I want to be honest: in nature anything created and replicated, either by births, like mammals or like birds with eggs or ants with eggs and trees with seeds and plants and all... I want to ask you a question: can that thing ever be anything other than it is? No, it can't. Now you can pervert it, but you can't change the original; and if you leave it go, it'll go back to the original.

27. So we see here that God does not change. There's nothing outside of Him. He can't. How could anything God created ever change Him? It can't even diminish Him. There's no way He can be diminished, and He stands alone. So there's no way you have anything but a God Who is essentially and intrinsically, which means 'whatever substance He is... He, like us—and I'm careful when I say this, because I'm treading on ground that I guess I'd have to have Bro. Branham here to back me up, being a prophet—but I don't believe that even God can change Himself, because He said, "I am the Lord; I change not." And I don't even believe that that's an act of God's Own Will, as God per se wants a certain thing. I believe that God Himself, being exactly what He was, has not developed, has not learned. He's the great "I Am," and exactly what He is, He always was, and there can be no change whatsoever in Him.

So therefore, as Bro. Branham said, "*Can God ever change His mind about His Word?*" And the answer is, "Absolutely not, because He is the Word."

The Bible tells you that. And that Word 'Logos' means that absolutely the outer is merely the expression of the inner, and there wouldn't be expression of the outer except the inner is there to express it itself. So how are you going to make God, Who is a loving Person, anything but intrinsically and essentially God, Godhood Being, because that means when you talk about 'Godhood' it's the office and the qualities the state of being. And I want you to find one Scripture that shows where God ever did anything to Himself. But my Bible tells me God did everything by Himself. And when He wanted to use somebody, He used them. If He wanted to send an angel, He could do it. If he used Jesus to create everything, He worked through Jesus to create: "God was in Christ reconciling the world." [2 Corinthians 5:19] But you see God did it. And He did it after His Own counsel. He did it because what He was inside and true to the inside.

28. So let's find out what God really is, and start to believe Him. Never mind what you see in nature. Never mind what you think you know as by experience. Never mind that. That's the killer. Do you think Bro. Branham got where he was by anything outside of revelation and accepting it? When God revealed to Bro. Branham, after He stopped that great, big storm up there in Colorado, he said, "*It's not on a tape; you won't get it. No man living knows what I know except I tell them.*" And he said, "*Bro. Vayle, from that time I have no feeling of guilt.*" [End of the first side of the audio tape.]

Remember God said, "How'd you like to take a walk with me?" He said, "*I'd like that.*"

Just before he died, I knew, I saw, I could tell by his face, I'm telling you; I'm not lying. But... When I was up there in the New York with him and... up there in—in New York, we were

in the room together, I looked at him and I knew something had happened, I could tell by looking at him.

29. Now I'm not mystical, and "Lee Vayle's a great guy who knows." Put that out of your heads. I am telling you what I know and you can do what you want with it. But I'm telling, because I'm witnessing to you. So he told me.

When I met him the Sunday before he was injured, because he wanted to see me, I could see on his face another change. And he said, "*Yes, Lee, I have been to the mountain.*" He told me he had no fear. And it's perfect love that casts out fear. He must have known he was on his way to death.

So I wanted to prove it, whether I saw something. I said to Meda, "Did you see it?" I asked Billy Paul the same thing. They say they saw nothing. What was it? A revelation. Like Bro. Branham said, "*When it's revealed to you that you are healed, you are healed.*" You won't get this outside of the spirit of God dealing with you. You can't beg; you can't borrow; you can't buy.

30. Everything that God does is because of His own intrinsicity and essentiality, which means, "I am the Lord, I change not. Let my Son, Jesus, lead me forth by Word, and you will know exactly Who and what I am." That's why it's important to go through the Gospels. That's why it's important to know what Paul said. That's why on that great day...

Remember, they hadn't seen Jesus. Up there with Bro. Branham, up there behind the curtain of time with them, they said, "Well, you can't see him." "You can't see him. You cannot go to him. He'll come to you."

And then he said when the questions came about, he said, "*I preached what Paul preached.*" And everyone echoed back, "We're resting on that." No I'm going to tell you something, Bro. Branham preached Paul one hundred percent. What he preached in Revelation was just the whipped cream and the cherry on top of it. Because, why? The spirit not only came to reveal the deep mysteries but to let us know the hour in which we live. You'll find that quote in "Daniel Seventieth Week" and it's Eph 1:15-17; and it ends up where Bro. Branham said, "*You have everything now to put you in a rapture.*" And that's that spirit that's in our midst now, changing us and giving us what Jesus had.

31. Now, and at that time, Bro. Branham said, "*That spirit now, that's in our midst, will become incarnate to us, we'll crown him King of Kings and Lord of Lords.*" That will be the Father, Son, and Holy Ghost, the Son of David, the Son of God, the Son of man, Lily of the Valley, altogether lovely. And that's exactly what Timothy says right here. He said: [1 Tim 6:14]

- (14) That thou keep this commandment without spot, unto—
unrebukeable, until the appearing of the Lord Jesus Christ:
- (15) Which in his time shall shew, who is the blessed and only
Potentate, King of king and Lord of lords;

There isn't anybody outside of Jesus, that Son, that can actually give us the knowledge, the revelation, the truth, because that's why God gave it to him. And Jesus said, "I'm the way, the truth, and the life. I'm the reality. No man comes to the Father but by me," ... Right down the line you see this, and here is where we see Godhead.

32. So I was going to write on the board up here, the room here. But I simply read to you, and I won't copy this down, though I want to... We'll just go here a little bit, and we'll do a little diagram here. We're going to put God here, and He is the head. [Bro. Vayle begins on white board. His completed diagram is provided as Figure QA6-1 on page 21]

Now remember, that God is the head of it all. But when you come to the Church, there's the subhead, which is the Only-begotten Son, but we'll talk about that.

So, okay, God is the head, He's sovereign—sovereign God—total. See, 'total' actually means 'all of it'. So we're looking at the totality. Okay, absolute dominion. Why? Because He owns it all and is God. Absolute dominion. Absolute jurisdiction—same thing. What He says goes. Absolute authority. Why? Because nobody can do anything but Him. And what they knew, they got from Him. They're still getting it.

33. Okay, now what is He? He's the ultimate. There's nobody above Him. An infinite, complete... And you can't use the word 'completed'. That's as though God did something. He is complete within Himself, and nothing external or separate from Him.

I could use a pronoun there like 'it', but I don't do it. Or separate from Him can qualify as Godhead.

Now I want to ask you a question: does birth designate separation or not? Why, sure it does, and then you cut the umbilical cord, right? So Jesus is separate, right? Then he's not God. No way.

That are qualified as Godhead. And that's because there are no other gods beside Him. I'm going to put 'none other'—'none other beside'.

34. Now, what do you think would happen if somebody rose up and sat beside Him? Death! He can't tolerate it. Not that He's a bigot, "Well, I'm God, I did it. I control things." That's not it at all. It's not... It just can't be done. It can't be done. What happened to the king who tried to interfere with the sacrifice? He got paid a big price for that.

He resides alone as God. That's His Godhood, yet surrounded. Not by thick darkness now, but by creation and sons and so on.

35. Okay, now here we come down here and here's where the big problem comes in, because we have Christ. Actually, we don't have Christ; we have Jesus, who is the Christ. See, when you say, "Lord Jesus Christ," you're saying 'Lord Jesus, who is the Christ'. And 'Christ' is the strange part of that 'name' that's a killer, because 'Christ' can mean 'the anointer', 'the anointing', or 'the anointed'. Now you've got to figure that one out. That's right. I don't try to figure.

36. Here's what I'm doing: I'm keeping my record straight with what I'm trying to show you. I've described God all I can, and now I'm bringing it on down because, remember, before there was any speck of creation, not even an atom, a light formed. So there was nothing but God, so the light must've been a part of God and the light merely was, what you might call, the evidence that there was a parting of the Son from the Father—God giving birth to the Son.

You know that's why birth is such a peculiar thing: flesh and blood cannot inherit the kingdom of God. People got a little things mixed up in here, but it's all right.

37. Okay, Jesus, who is the Christ. Jesus, I'll put that down, who is the Christ. Here we go right here. Here he is. All right, now, his beginning was... Before he came to earth he is the uniquely begotten Son. He's the uniquely begotten one.

38. Now here's the essentiality and the intrinsicity, because we're looking at God as God, who is Spirit, who is: He is the great I AM, and nothing can be done about it. Now, if life departs from Him, will this Son be anything other than a part of the life of God? The answer is no, and Bro. Branham confirmed it by saying when the question came: what is the difference between God and Jesus, he said, "*No difference except sons have beginnings.*"

So now he's talking about the difference, nothing between God and the Son as to essentiality and intrinsicity. So therefore, he's got to run true and, not being God, he can never be God, but the Son of God. That's why Jesus can qualify for Heb 13:8, the same yesterday and forever, with the Pentecostals with Mark 16, his office, what he's doing. The same as God Himself is Heb 13:8 according to this hour of Genesis 18, God the judge coming down before the fire and before the Son coming in flesh. And that's what you have in the appearing right today.

39. Okay, essentially a part, or a portion, of the life of God, or simply, of God... God, like I said before. Okay.

Now, separated from God. Now it makes two beings of God-life. Now in there, you've got to understand that the Bible calls Him the living God, and John says, "In Him was life. And the life was the light of men." So you're dealing with what lay within God, within His own intrinsicity that God could take of Himself and put into His sons and into His born ones and be not diminished nor in any way lose any part of the Godhead.

40. So we're looking at children who now have the innateness from God within them inherited from birth. And, at no time does it lie within them that God has ever given them of His Godhood. He allows dominion, He allows many things, but if every single child of God were to rise up, and they were counted as the sands of the seashore innumerable and all the stars in the heaven and everything was ever created by Almighty God, the whole compilation would never amount to God, period. Because we're dealing with something here that is vastly beyond our knowledge, but we receive it by faith, "He that cometh to God," you think there's a God, you come, you got to come by faith and you know that He is. That is Jehovah element, the self-existent one.

And in no place do we find, like Dershowitz, who wants to say, "God was learning Himself," God wasn't educating Himself, God's God. You have to go the absolute, which is the sovereignty of Almighty God, two beings with God-life, God the Father and God has a Son.

41. Now, notice that this one is subject, subject. Now he can't be God if he's subject. Then God's not subject. So he's subject, he is subject to God. And God is his father. So, therefore, not Deity. So we understand that. Because God is subject to no one, though it is true that God's actions are subject to who He is.

Now there, see, that's why I talk intrinsicity and essentiality. God is true to Himself, because He is truth—eternal life. Whatever He does is only because of what He is. So therefore, what He is dictates what He does. That's why it's so important to know God.

42. And now, remember, the end time says, "We see Him face to face." Let's get that fast, that is 1 Corinthians 13. That's when your gifts are gone; let's look at it. Yeah, well, we're not going to have time to do much more tonight, because we'll soon be finished. Well, we'll try to get these definitions finished up here anyway. Now in 1 Cor 13:8-13,

- (8) Love never fails: whether there be prophecies, they shall fail; whether there be tongues, they shall cease; knowledge vanish away.
- (9) For we know in part, and prophesy in part.
- (10) But when that which is perfect is come, that which is in part shall be done away.
- (11) When I was a child, I spoke as a child, I understood as a child, thought as a child: but when I became a man, I put away childish things.
- (12) For now we see through a glass darkly; but then face to face: now I know in part: then shall I know even as I am also known.
- (13) For now abideth faith, hope, and char—love, these three; but the greatest of these is love.

Now that's at the end time when perfection comes, that means all seven parts of the seven church ages is over. And we are now in the process of the face-to-face because God is present and the parousia—we'll talk about it another time—means presence; and presence from the Old Testament is face, f-a-c-e. And when It says God was present in Moses, and Moses was present to God, it was face-to-face. Now you say, "Well, I don't think I saw God face-to-face." If you saw Bro. Branham, you saw God, because that's all you're going to see of it. And when he was face-to-face with God and told you, then you have a proxy; you're absolved, and you saw face-to-face.

43. Now let me tell you something: this is not as rough as you think, what I'm saying. When I was in Macon, Georgia some time ago, visiting Don Van Hoosier, it was a long time ago, I was introduced to a very handsome, really, what you could say, vital, charming, young preacher. Sharp as a sword blade.

And he said, “Bro. Vayle, when I was coming here this morning, I was listening to my radio, and I heard three preachers.” And he said, “From two of those preachers I only heard man’s word, but from the third preacher, I heard God.”

And that man was William Branham. He didn’t even know him.

So what am I talking about? Let it sink in. Here is a preacher who knew nothing about William Branham—never followed him or anything. But he said, “I only heard three people: two, I heard men; but one, I heard God.” And if he heard God, I saw God. And I heard God. What a testimony.

44. So therefore, he’s subject to God, therefore, not Deity, though God is subject to Himself by reason of what we would call His sovereignty, of His essentiality and His intrinsicity. And He’s the Strong One Bound by His Own Word.

So therefore, if you want to put God in a human figure, body and soul, God is governed by Who He is and His manifestation or body to us is His Word. So God’s bound by Himself.

And that’s Scripture, because It says when God could swear by no greater, He swore to Abraham Himself, He interposed Himself. That’s not in your King James version. That’s a literal translation: He interposed Himself. God’s His Own oath. Oh, that’s good. I love that. I could shout hallelujah right now, but nobody will shout with me.

45. Next is man. Okay. Now, ‘man’ takes the meaning of two separate things: number one is ‘genetic’, almost ‘generic’, but ‘genetics’. We’re talking about neither male nor female. We’re talking about race. And at the same time, we’re talking about the man in the race. The man is the human in contradistinction to the female, because we’re typing. See?

So okay, here we have the head. God is the head of Christ. Now, Christ is the head of man. That’s Bible isn’t it? It’s okay. This here, subjection to God, comes through Jesus, that’s it. So, he’s the head; he’s got to be. Now, subject to God, and he comes—and comes through Christ.

Now over here then, Jesus Christ. Okay, he is mediator and he is intercessor. That covers it. You see why? Because the saving work is already done, the Blood’s been shed for it. So now he’s here to get us in and to keep us in. No man can come except by me: mediator. And then, he prays to keep us in. He stands before God; he’s our high priest, he’s our advocate right away.

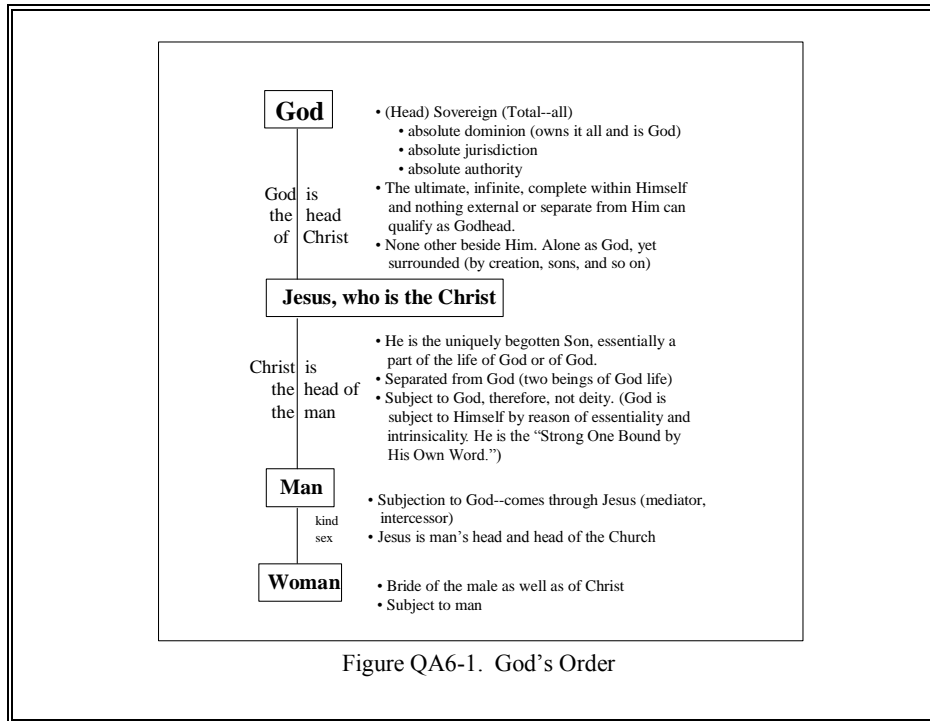
46. So the Son, he’s mediator and intercessor. And Jesus is man’s head... Now there again, that’s—we’re talking about children of God, and it’s man. Remember, God made all the animals, He made the fish, He made the birds and everything; and then He said, “I’m going to make man.” Now that’s not a male. That’s race. Understand what I’m saying? When you talk to ‘man’, you can call it ‘male’, and you call ‘woman’ ‘female’. But ‘male and female’ are ‘mankind’. See? You can tell that by when God let Adam name the animals. There was no female for him, and the Bible said, “No help meet.” And ‘help meet’ doesn’t mean she was there to help him. That’s an erroneous translation or interpretation. It means there was not one of his kind. See, we got sheep kind, dog kind, pig kind, horse kind, and now, mankind. Right? And what are they there for? Multiplication—bring forth the species. Okay, we understand that.

So, Jesus is man's head, and head of the Church. There we are.

47. Now, within that, we come down to man as a male, so we have a kind; and we have sex involved here, that is, the male sex, separating him from the woman. So down here we have woman. And man is the head of the woman.

So, what you're looking at now, the head of the race, the Bride people, the Church, is Jesus; and he's a man, became a man, took upon him flesh, seed of Abraham, right on down the line. And now you got women under man and this is Bride. And the woman is a bride of a male, she's of male as well as Christ.

So, now, the woman's authority has to come only through the constituted way that God has set in the Church. Now the man does the same thing. We're looking at types here as well as the physical, which is in our little old universe here. So, woman is subject to man. So, that's okay; don't fret it.



48. And here we're going to get the gist of this so that we understand we're not getting into some kind of a deal that the Baptists put their neck into a noose on. Now you know, Carter left the Baptist Church because, he's got a sister that was a Pentecostal preacher, woman, and prayed for the sick, everything else; she died now. And I'm not saying that in a mean way. But poor old Jimmy Carter, just because he was president doesn't mean he knows anything spiritual. He hasn't got a clue. And, I think Bush is very good man, but Bush doesn't have a clue. You'll notice what Bush is doing now, and I'm going to digress, and we're going to come back to it. Okay.

49. For some time now I've been sort of beating the press to what they've been talking about.

I came up with attrition, and you heard all about attrition. I told you about the CEOs milking everything; they began talking about CEOs. I showed you how that AIDS are covering up AIDS, and the first thing they talk about AIDS again. But I missed one. I missed a real dilly, and I didn't know that Mr. Bush, being converted to Methodist Christianity and an absolute do-gooder, is now suggesting, with a lot of backing, that the government now, with federal taxes, endow the charitable institutions, especially of the church, and let them hand out the help.

The church and the state is coming together, and you won't be able to buy and sell without them in pretty short order. I missed that one, sorry. I don't get all the light. But I had part of the light, and I laughed about that, well I said, "Lee, you sure missed that one."

Okay. Let's get back. That's the church out of order, see, not subject to Christ.

50. Now I'm going to get into Ephesians here, and we're going to talk about the woman. And we're going to talk about the man, which, actually, constitutes the Church. So here it is. In Eph 5:18-23 It says:

- (18) And be not drunk with wine, wherein is excess; but be filled with the Spirit;
- (19) Speaking to yourselves in spiritual psalms and hymns and spiritual songs, singing and making melody in your hearts unto the Lord;
- (20) Giving thanks always for all things unto God and the Father in the name of the Lord Jesus Christ; (Now that tells you right there, God in the Father—God the Father is different from the Son, but you're subject to the Son because he's the one that brings you to the Father.)
- (21) Submitting yourselves to one another in the fear of the Lord. (Now It tells you, submitting yourselves one to another, as you're giving thanks unto God, in the Name of the Lord Jesus Christ,)
- (22) Wives, submit yourselves unto your own husbands, as unto the Lord.
- (23) For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.
- (24) Therefore as the church is subject unto Christ, let the wives be subject to their own husbands in every thing. (Now watch, here's the husband's side.)
- (25) Husbands, love your wives, even as Christ also loved the church, and gave himself for it;
- (26) That he might sanctify and cleanse it with the washing of water by the word,

Now you show me the men that are doing that, and I'll show you why the women are disobedient. The men are no more acting like Jesus Christ than a 'God knows what'. Bro. Branham said, "*Your wife is your queen.*" That means you're supposed to treat her like a queen, but then, she obligated to treat you like a king, or there's no good marriage. Now watch:

- (27) That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; that it should be holy and without blemish. (Now that's what a marriage can do. A marriage can bring such spiritual life into it that it glorifies God inside and out.)
- (28) So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.
- (29) For no man ever yet hated his own flesh; but nourish and cherish it, even as the Lord the church: (Now there's a big lesson in there. I could go into a lot of things related to Scripture, but I'm not going to do it. We haven't got time tonight.)
- (30) For we are members of his body, of his flesh, and of his bones. (You are, absolutely. Now with the Holy Spirit, in the Bride, in each individual, it becomes the body of the Lord Jesus Christ.)
- (31) For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.
- (32) This is a great mystery: but I speak concerning Christ and the church.

51. Well it's no great mystery when you realize that the man's joined to the woman by a vow, and Christ is joined to us by a vow. Even Paul said, "I live by the faith of the Son of God." He didn't say he even lived by his own faith. And by the way, if you want to know why Bro. Branham said that when you're born again or baptized with the Holy Ghost, having bypassed that body is not the big deal people think it is because now, with the Holy Ghost, it's commensurate. You can live that life. Remember, Paul said, "I have been crucified with Christ, nevertheless, I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me."

So Bro. Branham was one hundred percent correct in what he said. The secret is... And Bro. Branham said he had it but he didn't tell you and me we could have it; and we better have it. And I can prove it to you in the Book of Ephesians: learn to get out of the way, learn to get out of the way. And how do you get out of the way? No mystery—just go to the Word of God.

52. Now women like to be... Let's read this over here about the woman. We're going to read over here now, first of all... Well, we'll get to 1 Tim 2:11-12. All right.

- (11) Let the woman—let the woman learn in silence with all subjection.

- (12) But I suffer not a woman to teach, nor usurp authority over the man, but to be in silence.
- (13) For Adam was first formed, then Eve.
- (14) And Adam was not deceived, but the woman being deceived was in the transgression.
- (15) Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

I've spoken on this many times, so I'll leave that. But the point is this: the woman is not supposed to take authority over the man, she's not... And now, watch, the authority of the male would be in instruction, because he said, "I suffer not a woman teach, nor to usurp authority over the man, but to be in silence." So this has to do with the woman and the Word. That's why a woman cannot preach. And that's over here again in 1 Corinthians 14, see, there's where Carter left the church. And it shows where he is. Too bad for him. And I've got nothing against leaving the church. He had pretty good taste to leave it, but too many people come out, but they don't go in.

53. 1 Cor 14:34.

- (34) Let your women keep silence in the churches: for it is not permitted unto them to speak; but to be under obedience, as also saith the law.
- (35) And if they will learn any thing, let them ask their husbands at home: for it's a shame for women to speak in the church.
- (36) What? came the word of God out from you? or came it unto you only?
- (37) If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

Now women are determined to preach. You're not going to stop them. There's one fellow, remember [Bro. Telgenoff]. He said, "Eve was the first flaming evangelist. She came running—telling her husband."

So, here we find many women say that they can preach, and they'll tell you, "Well, I dedicated my life to God." No they didn't. They dedicated their lives against God. The only dedication that you and I can possibly have is going to the Word and seeing what God requires of us by the Word and then doing the Word. That is dedication. Anything else is a bunch of hogwash. All you mean is, "Oh, God, I'm here to get something wonderful, and You're wonderful with me." Forget it.

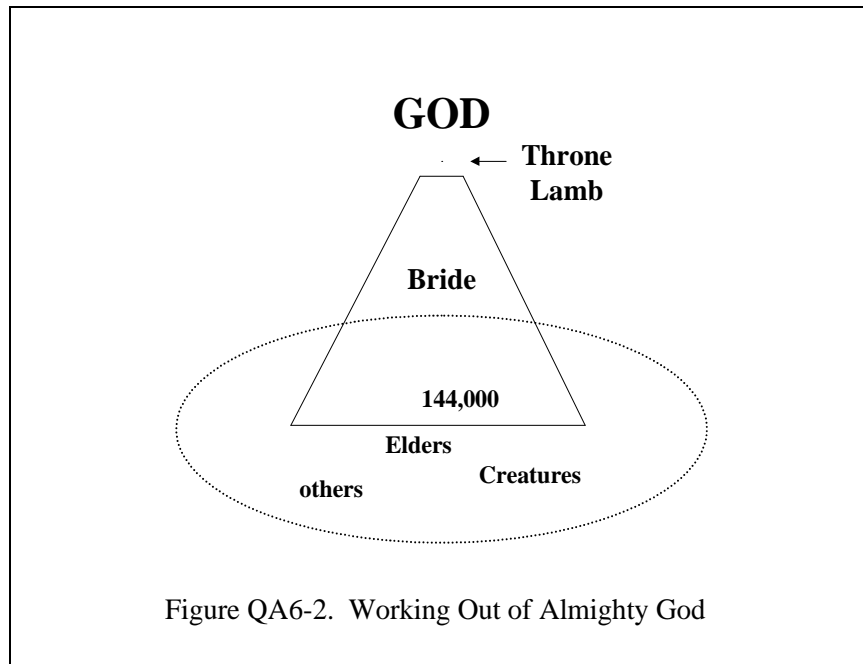
Dedication, first of all means 'dead', d-e-a-d. And then the next part means 'eradicated'. Everything goes, just get it out of you. So you're dead to everything within you and go to the

Word of God. That's dedication, if you really want to know what it's all about. So anybody talks to you about dedication, "I dedicated my life..." The full gospel said, "I dedicated my life to make money." Well that's true. You gave yourself to the devil. That's what you wanted from God—money.

54. Okay, so all right, here we have a picture here and we come to this, we're right down here now. And here is the whole picture up here in this light, emanation of rays, is God. And right below here is the throne, and here is the Lamb. And through here we have Bride, we have one hundred and forty-four thousand, we have the elders, and we have the creatures, and we have creation—whatever God made—whatever He wanted. And then out here, we have the rest of them. This is Bride. The rest of them, that would be the others, and they bring their glory in. And there's no need of a light, because the Lamb is the light. [See Figure QA6-2.]

55. So here's what you're looking at: God, period. The way to God through the Lamb, the Son. God acting through the Lamb to get what He wanted. The same life down through here in a Bride—God getting what He wanted. The hundred and forty-four thousand—God's children, God getting what He wanted. All through here, again, these come up. They're virgins, Bro. Branham said, "*Same material cut out of the same cloth, but they're remnants.*" They have the same life "as in Adam all died, and identical manner, all remain alive in Christ."

56. So all of this here is the working out of Almighty God, and God wants the Lamb, who hands everything back to the Father. Now remember, the Father's down here already putting all things under the feet of Jesus, and the Bible teaches, and I've proved to you from the root word 'klousma', which is 'the Lord descends with a shout'. That word in the Greek actually means 'making subject', which is a command.



57. So God is down here now, the Father, making everything subject to Jesus, putting everything under his feet. So there will come a time when the Son hands everything back to the

Father, and the Father becomes All and in all. Now that's a picture of God in you. You aren't God, and the Bride isn't God, and there's nobody God but God. See?

And it's "God was in Christ" reconciling the children of whom the life of God was in, and even down here. And the only ones that don't have the life of God in them, as far as I know by Scripture, because there's no Scripture telling you, are the four creatures, the cherubim, the seraphim, and the angels, and they exist because God wants them to exist. But they could be actually destroyed. Why? Because they are not eternal with the eternal life of God in them, and that's why Bro. Branham said, "*There'll come a time when you realize you always were saved.*"

58. The only way people can understand this is to see what It says in 1 Jn 3:7, where John is speaking and says...

- (7) Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.
- (8) He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. (That's just an interpolation. It shouldn't even be in there. He could've put that someplace else. He already said it. Now he said here, "For the devil sinned from the beginning...")
- (9) Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. (He's telling you the spring of his existence is God: seed! And remember, every seed will bear fruit, so that seed will bring forth a body that God ordained from what's in God that He gave you to be a son or a daughter. It tells you right there.)
- (10) In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, (And then he puts in, "neither he that love his brother." Forget those interpolations, go down to verse 12.)
- (12) Not as Cain, who was of that wicked one, and slew his brother.

He's talking about two seeds. So who cares what they do. I don't care what they do. I want to know who the seed are. So give her the Word test. Cain flunked the Word test, and he did his best to kill the seed. Abel never flunked the Word test. Then you tell me what the evidence of the baptism with the Holy Ghost is. Even forget that; what's the evidence of being a born one of God? Amen to every Word, and the Holy Ghost enlightens It to It if you're got the Holy Spirit. If you don't, you're like a foolish virgin. You don't know what to say.

You might say, "Well I don't fight it. I don't know. I just leave it. I just plod along, and..." Kind of like a make-believer, but it's not there.

- (12) Not as Cain, who was of that wicked one, and slew his brother Abel. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

And what was the righteous work of Abel? He took the blood of a lamb and shed lamb's blood. And Cain refused to do the will of God.

But he said, "I've got it right here in the Bible. I know, I can offer the firstfruit. Oh, I love the firstfruit. I'm not serpent seed. I'm goody-goody boy. I'm just fine. Here you are, God."

What does the Septuagint say? "Thou has rightly offered, but if thou has not rightly divided, hast thou not sinned?" and Paul said, "Rightly dividing the Word of Truth." There you are.

So there's your picture, right down the line, you can't get away from it, no way, shape or form. All right. Jesus is absolutely not Deity.

59. Now, I'm going to close with a couple of Scriptures, and we're going to go home. Well, you have communion service first. We go to Acts 2:22, and Peter says on the day of Pentecost,

- (22) Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, ye yourselves also know: (What about that one? You could read on too, 23-24.)
- (23) Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: (Answer the question: Who killed Jesus, the Jews or the Romans? Well, go ahead, answer the question.)
- (24) Whom God hath raised up, having loosed the pains of death: because it was not possible to hold him.

60. Okay, we go to 1 Timothy, and we all know this one of course, because this is the bruiser that I used up in Canada when they were trying to make Jesus God. And I said, "Okay, let me just read you Scripture people that know so much." So I took them over here to 1 Timothy 2.

- (5) For there is one God, and one mediator between God and man—men, the man Christ Jesus;

I said, "Why do you read it, 'There's one God. There's one God and one mediator between God and men, the God Christ Jesus?' Come on, why did you change the Bible?" See, the devil did it. That is iniquity. That is iniquity. When you change the Word of God, when you pervert it, you are full of iniquity. Then how can you make Jesus God? Give me this nonsense of 'God the Son.' It won't work, because it isn't there. Okay?

61. Let's go to Heb 5:1-5.

- (1) For every high priest taken from amongst men is ordained for men in things pertaining to God, that he (a man) may offer both gifts and sacrifices for men's sins:
- (2) Who can have compassion (This man can have compassion.) on the ignorant, and on them that are out of—out of the way; for that (man) he himself also is compassed with infirmity. (You show me where Jesus wasn't tested with every trial, and Paul said he had every trial, yet without sinning.)
- (3) And by reason hereof he ought, as for the people, so also for himself, to offer for sin. (Now that's an ordinary human being.)
- (4) And no man taketh this honour unto himself, but he that is called of God, as was Aaron.
- (5) So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.
- (6) He also said in another place, Thou art a priest for ever after the order of Melchisedec.
- (7) Who in the days of his flesh, when he had offered up prayer and supplication with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;
- (8) Though he were a Son, yet he learned obedience by the things that he suffered;

You tell me how God can learn obedience. "Oh," you say, "Well he's just God the Son." Well make up your mind. Give me a definition of God. "Well, in this case the Father is such and such; this case the Son is such and such..." Aha! That's not essential. That's not intrinsic. I defy them. Now do you see why I use those words 'intrinsic' and 'essential'? Because they're right. The only words I can use. Oh I could use other words. Maybe I want to be impressive. No way!

- (9) And being made perfect, he became the author of eternal salvation unto all them that obey him;
- (10) Called of God an high priest after the order of Melchisedec.

See? There was no order of Melchisedec. The order was Aaronic. But he had to be a man. There was no way he wasn't a man, tested in all points like as we are.

62. So now let's prove it. You say, "Well, I don't think that proves it." Okay, let's go a little further, Heb 2:9,

- (9) But we see Jesus, who was made a little lower than the anges for the suffering of death, crowned with glory and honour; that he may

by the grace of God should taste death for every... (The word 'man' shouldn't be there. It's every 'son'—every 'child'.)

- (10) For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

That tells you right there, God did everything through Jesus Christ. God did it. God did it; God did it! I don't care if it was a copper pipe or a plastic pipe that brought the liquid fertilizer, the liquid fertilizer made the plants live. So whatever God put in Jesus, Jesus was the conduit. God did it. God was in Christ reconciling the world. God was in Jesus when He created. God did it.

63. Now I'm not degrading Jesus, because if you attempt to exalt him in the position of Deity, when God said, "There was none beside me," I would say that Jesus, he can't be. But let's just give an example.

A woman fell at Bro. Branham's feet and said, "My Lord and my God." And I saw him in his nervous breakdown, rolling and tossing like a wounded wild animal. Now if William Branham, a man, would suffer that keenly, I have an idea that Jesus would not be very happy with anybody that tried to make him take the Father's place. Why would he when God glorified him to the place that he is in?

Listen, don't make Jesus what he isn't, and I could say more things there, but I won't do it. To me, it is just doesn't do it, because Jesus is not the absolute as God is the absolute. Now he can be the absolute to what he is appointed to be the absolute. That's fine. We can be the absolute to what we can appoint. But you'll never be God. You can't be, because God is God. Just leave Him be. And if He cloaks Himself and clothes Himself with thick darkness, let Him be until He wants to shine through, because He'll do it in His Own good time.

64. All right, [verse 11a] "For both he that sanctifieth" (That's Jesus.) "and they that are sanctified" (That's us.) "are simply all of one source." We're all of one. [11b] "For which cause he is not ashamed to call them brethren."

So where does that put us now? We're God? "Oh, well God was a great tumbler of water, and here's an empty tumbler and another tumbler. This one is God full of water. This is Jesus now without water, and this is the Bride without water. So God pours Himself in, and He pours Himself in Jesus. We've got no God. We've got a new Jesus—in the Bride." Bro. Branham didn't say that. He said, "*The kinosis is not as though God poured Himself by vomiting up or tore off an arm or a leg, but it was a mask.*" It was a mask.

In other words Jesus fully represented Him, and now whether you and I want it or not, we are to fully represent Jesus and our Father. How many have been doing it? The first thing you've got to get back to is the Word, brother or sister. You've got to get back to the Word as there's no other recourse.

65. So that is what we're looking at, believe me. And there's nothing else you can look at, because, as I've said, there is nothing else that you can look at. So Jesus is not God. He is not Deity, but absolutely, he is completely head over all of this, but only in so far as God appointed

him. And we also are over everything down below us only in so far as God hath appointed it, decreed it, allowed it, and wants it. Oh, yeah, yeah. “Blessed is the man whom thou chooseth and causeth to approach unto thy throne.”

66. So therefore, we have a sovereign God, and I’ve been talking about this for some time, and now, tonight, I think I’m finished. I don’t have time to answer questions, which makes me very happy, because I’m tired. And I’ll be more tired tomorrow, which we all know. So all right, let’s bow our heads in prayer.

Heavenly Father, we come to You tonight in Jesus’ Name, thanking You for what time we’ve spent together here in Your Word. And, Lord, if I’ve said one thing that is degrading and is not complementary to Your greatness, Your power and honor, I ask You to forgive me and instruct me in the way of righteousness so I may speak truth, Lord, because I want to be in the truth. And I only want to know truth because it is the truth; not that I might use it in a way that would be anything other than for the purpose for which the truth is given, and that is all, Father.

And I know if we learn to get out of the way of the truth, and we walk in the light, which is the truth, we’ll have fellowship with You. The Blood will be cleansing us, we’ll be loving each other, grace and mercy will abound, and no matter what happens, we will go through, because the waters are here tonight to carry us over. And I know that that may sound as though it’s a very wonderful, glamorous thing, and in a way, Lord, it is. But I know, Father, the deep waters, the silent deep waters, though not treacherous...and they are prevailing, they will take us over.

But we know sometimes it’s going to be a dark passage. It might be that which won’t be pleasant, perhaps, in many ways to us while we’re enduring until the day our days are over. But there will be those who are carried out of here, the waters to carry us over. Most of us will go by death without a doubt, but they are the older ones. But there’ll be the younger ones, Lord, that will be standing here, five hundred, five thousand, seven... I don’t know, Lord, but they’ll be standing here as the dead come out of the ground, out of the graves, having fellowship with them, and they’ll be changed. And that Spirit then, Your Own Spirit, Lord, You Yourself, Heavenly Father, blessed Holy Spirit, will take us up to that reincarnation, and there we will see him and crown him King of Kings and Lord of Lords.

So help us tonight to be ready and waiting and not give up hope and not deviate, to be any way, Lord, to come away from this Word but to stand with It, stand behind It, and to believe It and to build upon It until we are Word people through the blessed Holy Spirit bringing us this far. Thank You for Your help tonight, Lord. Then all the days to come, may we show forth Your grace as we abide here and fellowship with our brothers and sisters. In Jesus’ Name we pray. Amen.

[Bro. Vayle continues with the Communion and Foot-washing part of the service.]