

Who Is This Melchisedec? # 3

"Rhema and Logos"

Bro. Lee Vayle - August 7, 1988

Gracious Heavenly Father, we're again grateful and appreciative of the fact that You've allowed us to assemble ourselves here in Your name Lord, and we are seeing why a prophet could come in Your name, and in Your name Lord declare those things which would come to pass, and they came to pass. So we understand in this hour a little more than we ever understood concerning what it is to come in that Name and to that Name, Lord, and we appreciated that. We only desire that we might come to a fuller revelation and a fuller manifestation and benefit in our lives concerning it.

Help us in our study this morning, Lord, that we may imbibe freely the Word of Almighty God. How You've given it, Lord, to us. May it be given to our understanding Lord, by the revelation You've already passed on to us which has been vindicated. And may our lives grow thereby, O God, may we become actually sheep of Your pasture Lord, beside the still waters, in the green grass that You gave for us Lord, that lovely area that is designated as ours Father, and that we might grow rich and fat and strength in Thee. In Jesus' Name we pray. Amen. You may be seated. Now, Mike will you give me those sheets there please? I don't need it this minute but I'm going to have to use a few statements out of them. Thank you.

1. Now, this is the third message on Bro. Branham's sermon, "Who Is This Melchisedec?" And you'll remember that introducing the subject, the sermon, before we even got into reading a bit last night, we noted two things:

Number one, we found that Bro. Branham was very, very right according to Scripture, and he placed the subject matter of Melchisedec as an end time revelation under the Seventh Seal. Now you can get that tape and it sets it forth very clearly according to our understanding.

2. And then number two, which we took last night, we have seen that the name Melchisedec originally, it actually means King of righteousness; but it was given another and illuminating meaning when Paul called Him also by the name of His Kingdom Shalom, or peace. And we noted this particular sequence and saw that peace can only be established upon righteousness. Only a righteous King and a righteous Kingdom can produce peace and we are looking for the totality of both righteousness and peace as we are just twenty-four hours, and perhaps three minutes, short of when we will enter into the New Jerusalem where we see the consummation or the totality of it.

And from having seen these two truths we moved on with Bro. Branham in his sermon where he declared that, "*Melchisedec was indeed God En morphe,*" or God becoming visible to us through some manifestation, which in this case was the form of a man.

Then from this principle, the En morphe principle, he showed how God became flesh so that He could give His life for us. Always God became En morphe, or revealed in a mask, and by

the mask revealed Himself in order to initiate, and perpetuate the worship of Himself, and Himself only. Now that's something you might not have caught last night but this is the truth. Always God became En morphe or veiled in a mask, by the mask revealed Himself in order to initiate and perpetuate true worship, the worship of Himself, and Himself only. No longer would there be a hybridization.

And at this very hour He has appeared again to open the door of communion and restore a fallen Bride through the true worship and companionship of Himself. Even as Bro. Branham said, *"He came and He curried favor with us by manifesting Himself in signs and wonders."*

Even as we saw that the servant of Abraham came and brought gifts to Rebecca that she might give favor to Isaac.

3. Now we're going to look then on page 10 and 45, which we read last night. And Bro. Branham is speaking on the En morphe principle. And he said, and after having brought us to the place of 2 Corinthians, where, "God was in Christ reconciling the world to Himself," he brings us up to date two thousand years later.

[45] *And notice now, He made man, and man fell. So He came down and redeemed man, because God loves to be worshipped! The very word god means "object of worship." And this that comes among us as a Pillar of Fire, You see the picture on the wall, this that comes among us, or amongst us, as a Pillar of Fire, as something that changes our hearts,*

That's not rebirth. That's changing the hearts back to the faith of the fathers. Changing lives that we constantly get a recognition from the messages going out of here, and in here, where you can see the people are literally changing from the inside out. The out doesn't mean too much, it's the inside, the inner garment. And this...And He that comes among us, is a Pillar of Fire. The One that changes our hearts, that is the same God who became man and redeemed man. Final stage of redemption.

[45] *...The same God that said, "Let there be light," and there was light! The light traveling from the east to the west. He's the same yesterday, today, and forever.*

4. Now continue paragraph 46.

[46] *Now, in the beginning God dwelled alone with His attributes as I spoke of this morning. That's something that Bro. Branham continually brought to us, to reveal Godhead and His plan and our part in all. You have to remember God dwelling alone with His attributes. That's His thoughts. There was nothing, just God alone. But He had thoughts. Just like a great architect can set down, in his mind, and draw out what he thinks, what he's going to build, to create. Now an architect cannot create; he can take something that's been created and make it in a different form, because God's the only One that can create. But he gets in his mind what he's going to do, that's the architect, that's his thoughts, that's his desires.*

[47] *Now, it's a thought, Now talking of God. now it's a thought then he speaks it, it's a word then. A thought when it is expressed is a word. A thought expressed, he repeats, is a word.*

But it has to be a thought first. So it's God's attributes; then it becomes a thought, then a word.

5. Now you notice what he says. So it's God in His attributes. He hasn't even thought at this point. So therefore what He thinks and what He does will depend entirely upon the attributes. Could you think of dog playing the violin when he heard one? Well he says, "Bow, bow, bow." He wants you to stop playing the violin. But if you sit and hear a most beautiful violin concertos, or solo, or anything at all, you say, "I want that." Why? Because you have attributes within you that could respond to that. Dog doesn't have it. Dog will sniff the breeze and he'll tell you, "If there's a bone lying out there somewhere," you know, and he can chew on the bone. He can smell a cat and woe betide the poor cat. Get a coon dog, he can smell the coon, and woe betide the poor coon if he can't get into the tree in a hurry. We don't do that. Our thinking and what we do depends upon attributes. So therefore we have a God who has attributes.

6. Now, the word 'attribute' is a noun and it really means, "that which attributes." Now, I could say that I'm going to attribute those flowers to Mary, or Becca, because I saw Bruce bring them in. Now I attribute to them an action, or to one of them. Now I'm attributing to them, see? But that's not when you speak of attributes from God. That's a different thing entirely. When you're speaking of the attribute and what attributes, you are talking about that which causes what ever is to be will be, and what ever form it will be in at any certain time. So an attribute is what attributes, or causes, and many times a manifestation, most of the time, of what lies within the seed and the genes. And the great seed of life source is God. He attributes according to His attributes, or what lies in His life and brings it into manifestation, or whatever He wants to do with it. That then is an expression, and there you see the attributes of God.

7. Attributes in themselves are invisible, like thoughts are invisible. But spoken, or speak a thought, or give body to an attribute, and you have an expression. So that's why Bro. Branham says that, "Everything that has to do intrinsically with what God wishes to bring forth out of Himself is an attribute." That's why you and I are called attributes. And the attributes He places with the thinking, which though correct, is not correct. Now I'm not trying to correct the prophet, I'm just trying to tell you how it lines up because you have to have something beyond and previous to the thought. That's Spirit. And whatever lies in the Spirit brings the thought. But we couldn't begin to have attributes that meant anything, or did anything until there were thoughts. That lies in omniscience and then in omnipotence to bring it forth.

You see I'm not critical of Bro. Branham, I'm just trying to bring the thing down to a very definitive and fine stage where you can see what we are looking at, so that you are not merely a thought in Him because if you always had eternal life you couldn't be just a thought. You'd have to be a part of God Himself and Bro. Branham said you were. So I'm trying to be definitive here to give you an understanding of what I'll be shortly going into right at this time here.

8. So something was lying within God that could be expressed and thereby describe or make known God Himself. That's why that you talk about things in nature; plants, animals and so on. And we talk of their characteristics. We talk of their nature. We talk of their attributes so that you're recognizing that before there is any of these things we can actually talk about, there has to be something previous even to it. You're going right back to God. You can't get away from it.

Now if you want to be very foolish, very unwise, you could say, "I'm an atheist and I believe in evolution." That's fine, it just proves that you were evolved but not from God. You're serpent seed and that's very nice of you to declare yourself. I'm happy for you because you're happy for you, why shouldn't I be happy with you? It's nice when people really manifest themselves. The stinker is when you get the make believers buzzing around you. So I'd sooner have a good old fashion serpent seed who declares himself, than the other, although we've got them all and we're stuck with them.

9. So let's look this over again little bit to see what we're talking about. Bro. Branham said, *"So it's God's attribute."* He's speaking of God's attribute in the sense of the expression. His thought becomes expressed by word and there was something before that. He says, "When God sat all alone, as I put it, with His thoughts. And that's all He had." Actually He had His omniscience with Him. So something out of God began to produce.

And so, an attribute is what attributes or causes what everything that you are looking at, or not looking at, that is there, something from within a source which is called a seed, chromosomes, and genes and so on. Behind it all is the great seed which is God Himself as the great source of all things. And He attributes according to His attributes. In other words He gives substance. He makes everything out here according to what it is, according to what's in Him. Now it can't be out there unless it was in accordance with what was accordingly in Him because there's nothing made in this earth that He didn't make. Now the Devil can take and mess it up but he can't create; Devil cannot create. See? He can't do it. That's why so many people are off the Scripture because they don't even know that little thing.

10. Okay, attributes in themselves are literally invisible, like thoughts. But speak a thought, you give it a body. So therefore you put, somehow you give this which God has in mind an ability to have upon it a cloak or a coating, a substance, and all things come in just the way they are now. So this earth and everything actually is a manifestation, though at this point a run down manifestation of God, and it's showing forth the attributes and they are the attributes though they've come into deterioration and God is going to burn it all out and bring it all back. That's exactly the way you and I get all burned out by the Holy Ghost. Then furthermore we die and get corrupted--go back to gases and ashes, even, just more or less gases. Then God brings it all back again recreated.

11. All right, so what we're going to look at here then, based upon Bro. Branham dealing with thoughts and word coming into a literal manifestation. I thought I might stop here and take this morning a little pastoral subject then get back to the big subject of Bro. Branham's based on this statement he made here of thought and word, for this pastoral application. And you'll notice Bro. Branham, as I said, was speaking of the Word as a thought expressed an attribute of God, to be made manifest in definite and principle to us.

12. Now, in speaking of Word, there are two basic words in the Greek that are actually translated as word in the English and the first one is called Rhema and the second one is called Logos. Now we want to look at those both because we're talking about the thoughts of God coming into expression and keep that in mind as we go down the road.

So first of all there's the word 'Rhema,' and it comes from the basic thought of "to pour forth," or "to utter." That is to speak, or to say, or in plain English to break silence. So we have then the thought; to pour forth, to utter, to speak, to say, to break a silence.

13. Now the word Logos is not simply to utter, or to pour forth because you can pour forth unintelligible things to people, they wouldn't know what you were talking about. You get some people they get as far as algebra and they get to the first degree, or learn a little bit about roots, and then you get to the fourth, and then you start getting the logarithms, and they're completely lost. I would be completely lost after fifty years myself. I just gave up--can't remember anything I learned about it hardly. So when you use the word Rhema it is definitely from the word Logos as to the intensity of what lies within it.

Now Logos is, "to lay forth," or, "relate in words by discourse," so that you are actually getting an expression, or knowledge of the thought or the idea as Bro. Branham spoke of the architect constructing from materials what he had in his mind but before he did that he drew a blue print. So he came from the mind as a thought, to a blue print, which he began to work on and set it forth. So that's what you're looking at. Logos; simply written word, uttered word, breaking of silence. But when you come to Logos you are literally dealing with what becomes a revelation because you are setting it forth with the understanding of what was in the mind of the person, not just simply the use of words.

14. Now, because John used the word Logos concerning the Divine expression. Now the Divine expression is Jesus. Now we go to book of Hebrews so that you know that this is not just theological terminology--it's a very true expression. It says here,

- (3) (That Jesus) who being the brightness of his glory, and the express image of his person,

That's the Logos. The Word becoming flesh. So all right, we see here John uses the word 'Logos', in order to set forth the Divine expression which is Jesus Christ, which is 'Mashiyach,' which is Messiah.

15. Now most students try to make two separate definitions or understandings of Rhema and Logos. Now we have a man that's from around Chicago, I simply won't mention his name, I've mentioned it many times and he will embarrass himself at the White Throne because he tries to make it different. And he tries to tell us when Bro. Branham meant Rhema, and when he meant Logos, he's going to tell us. I've got news for him. Now these men like him, they hope that Rhema is simply written characters, or spoken sounds. Whereas Logos must be an expression that conveys far more than that even to the extent that it's a manifestation and revelation and expression of God.

Now that's partly true but it's not really true. Now let's go to the Bible and find out. We're going to go first of all to see the interchange of these words. And you'll find you cannot come up with a concordant version, that means people who try to make every word in the Bible say the same thing every single time when there's such a thing in the Bible in the Greek and the Hebrew, where one word could mean as many as seventeen to thirty times difference according to what you're talking about. Now if that doesn't take a Divine revelation, you tell me what does.

16. Okay, Eph 3:1-4.

- (1) For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,
- (2) If you have heard of the dispensation of the grace of God which is given me to you-ward:
- (3) How that by revelation he made known unto me the mystery; (as I wrote afore in few words,) (Now that is Rhema. I wrote in a few words, I broke silence, I communicated, I put my thoughts, he put it down he said in words.)

Now let's go back to the gospel of Jn 3:34.

- (34) For he whom God hath sent speaketh the words (The Rhema) of God: for God giveth not the Spirit by measure unto Him.

That word is Rhema, there's no doubt about it. That's breaking silence, simply pouring forth. Okay, yet notice in Jn 14:23.

- (23) Jesus answered and said unto him, If a man love me, he will keep my words: (That's Logos.)

What's the difference then between John 3 and this one? Say, "Well I believe in one place there might be a revelation." That's merely a guess. Is that what God says? Let's go to Matthew chapter twelve, and we'll run through some words. Now we could take hundreds, and hundreds of words here. We're not going to do it.

17. Mt 12:32.

- (32) And whosoever speaketh a word against the Son of man, it shall be forgiven him: (That word is Logos.)

You would think, that word's got to be Rhema. Well you could say, "Well this fellow should know better but he doesn't anyway. He's got some insight but he goes back on it. He knows the Word therefore it's Logos." You could say that but you can't prove it. Let's go to verse 36.

- (36) But I say unto you, That every idle word that men shall speak, they shall give account on the day of judgment.

Then why isn't that Logos? Because that let's you know you should have kept your mouth shut, and you better then to keep your mouth shut, but you opened your mouth anyway.

18. Let's go to Mt 13:19.

- (19) When any one heareth the word of the kingdom, and understands it not, then cometh the wicked one, (That's Logos.)

Now that to me would have to be Rhema and yet on the other hand you say, "Well it's Logos because there's no understanding." 20th verse.

- (20) But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

Well, he might have got a bit of insight but he threw it overboard. And it can't be a true revelation. You say, "That should be Rhema." It's Logos.

- (21) Yet hath he not root in himself, when tribulation comes because of the word, by and by he is offended. (That's Logos.)

- (22) He also that received seed among the thorns is he that heareth the word: and the cares of this world, (Beat it off; that's Logos) they choked the word (That's Logos)

- (23) But he that received seed into the good ground is he that heareth the word, and understands and brings forth fruit. (Now that's Logos.)

You say, "Well that all depends on what the background is."--and you could be true, but you can't prove it. In other words, I'm trying to show you here there is no such thing as anybody setting up a hard and fast rule like people try to tell you, and come behind you and try to interpret Bro. Branham to you. Because you can't do that with the Bible.

19. Let's go to Jn 1:1. Now there's dozens of them, I'm just--just ram through a few of these. There's thirty some in the books of Acts alone. Thirty-five times it's Logos and you think it should be Rhema. Jn 1:1.

- (1) In the beginning was the Word, and the Word was with God and the Word was God. (Logos)

- (14) And the Word was made flesh, and dwelt among us, (Logos)

[John 2:]

- (22) When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture and the word which Jesus had said. (Logos)

[John 4:]

- (41) And many more believed because of his word; (Logos)

Now the point is, just talking, breaking silence. The 50th verse.

(50) Jesus said, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken.(Logos. You think it should be Rhema.)

[John 5:]

(24) Verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, (That's also Logos.)

The 38th verse is also Logos.

(38) Ye have not his word abiding in you: for whom he hath sent, (You believe him not.) him ye believe not.

14:24...That was Logos. These are all Logos. Not all of John is Logos however.

(24) He that loveth me keepeth not my sayings: and the word which you hear is not mine but the Father which sent me. (That's Logos. Again, that could be absolutely Rhema.)

20. Let's go to Acts the 4th chapter.

(4) Howbeit many of them which heard the word believed; (Again you've got Logos.)

(31) They spoke the Word of God with boldness. (Same.)

6:2. You'd think that would be Rhema.

(2) It is not reason that we should leave the word of God, and serve tables.

That could be either one you'd think. Thirty-five times it's Logos in the book of Acts and two times it's Rhema. We see that we just can't form a rule but are faced with the fact that Rhema is far more than written characters, or audible and intelligible sounds. That's right. You've got to put it on a higher and basic level. One verse alone confirms that to be a hundred percent true.

21. We go to Jn 6:63 and we read.

(63) It is the spirit that quickeneth; the flesh profits nothing; the words (Rhema) that I speak unto you, they are spirit and they are life. (The words, the Rhema, that I speak are spirit and life.)

Jesus said the Rhema, or meaningful sound. Not just sound now, but it has to be discursive. It has to go beyond a breaking of silence--it is called Rhema. He said this subsequent to and in necessity of the first half of verse sixty-three. It is the spirit that quickeneth, flesh profits nothing. The Rhema that I speak. Now you take 63a, it is the spirit that quickeneth and the flesh

profits nothing, and you go right back to Mt 16:13-18.

- (13) When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?
- (14) And they said, Some say that thou art John the Baptist: some, Elijah; some Jeremiah, one of the prophets.
- (15) And he said, But whom do you say that I am?
- (16) Simon Peter answered and said, Thou art the Christ, the Son of the living God.
- (17) And Jesus answered and said to him, Blessed art thou, Simon Barjona: (Your flesh and your blood don't mean one thing.)

“They don't profit one little bit, they don't have a thing to do with it because it didn't reveal a single thing to you, not my life, not my actions, not one single solitary thing I ever said even, although I did, and I do, and I say, that would all go by the board if there wasn't something that gave you the ability to apprehend this.”

22. Now remember He's telling Peter that Peter has nothing in himself that will do this. So therefore there has to be something in the Word that is doing it, because that's all Peter got, was Rhema. Now he had nothing in there that would do anything. So there was something in what he got that did do something. Do you follow me? You don't? How many don't? He said, “Peter, flesh and blood,” He said, “You never got this on your own.” How did he get it? You say, “Well God gave him something.” Well I don't believe that at this point because you can get a person that's anointed falsely, he'll have a genuine anointing he'll see a lot of things--but he can't see everything.

What I contend is here, that Jesus said, “The Word I speak unto you, they are Spirit and they are life,”--is the word Rhema, and it means something. And that Word has within it the ability, because you're seed to give you a revelation and which, though you are seed, without that Word you don't get a revelation. Now that's what I'm looking at here, I'm putting the two together and I don't think I'm coming up with zilch.

23. Now He said here.

- (17) My Father revealed it.

What way did He have in revealing it? By the Spirit within the Word. Now that should be doing something. See? Understanding.

- (17) But my Father which is in heaven.
- (18) I say unto you, thou art Peter (and so on)

Now, we get somewhere understanding this. Maybe you don't but I do. So you can see that Rhema and Logos are literally interchangeable in the Word of God. They are! And from this understand that Bro. Branham, and he did, he equated Word with both Logos and Rhema. Now you go over your tapes and you're going to find it because it's confusing. Your mind will say, "Well that should be Logos. How come the fellow is taking Rhema right here, spoken word, and equating it to the person?" Because we use to know Jesus after the flesh--we don't know Him after the flesh anymore, it's only after the Spirit! And it's the Word that's got the Spirit--that's got the life.

24. Now just stay with me. See, I'm not worried about these birds that run around the country telling you Bro. Branham made a mistake and there's some great big guy to listen to. You don't listen to those bird brains. They're not eagle brains, they're sparrow brains or something--down in the horse manure. Remember, crows and vultures can eat down there in the pit. The dove doesn't do it. Don't listen to these guys that want to pull you off the prophet and got some of their own ideas. You stick right with the Word of God and I'm trying to show you how Bro. Branham literally took Rhema and Logos interchangeably the same as the prophets. Because he was a prophet and is a prophet and he'll never change. He'll come right back here and if William Branham could stand right here, he would have to stand here and agree that what I'm telling you is the truth on the basis; you go to every one of his sermons and he uses them interchangeably.

25. Listen brother/sister, the Word of God is the Word of God. Dress it up any way you want and put any meaning you want to, it'll still say the same. Bro. Branham used them interchangeably. Man was never loath, to make Rhema, Jesus the Christ, even as he did the Logos. In other words, he said, "Rhema, the Bible is the printed form." He would take Jesus, make Him the physical body form. Just like the Pillar a Fire--take the Rhema and throw it right into a Logos. Exactly what he did. He was exactly correct and we must stand correct with him.

It is evident that both Rhema and Logos are parts of the same Omniscience and Omnipotence. Or do you think God would ever break silence with anything but was within Him? Why you say, "Now just a minute. God spoke of those reprobates down the road." That's right He spoke of them in the context of what He said concerning Himself and His great plan for His Bride. But He never spoke them like He spoke to you and me. Right, they're here.

26. Let's go back to Jn 6:63B again. I'm going to have to move pretty fast if I'm going to get this done. Well you just pray about it. It says;

(63) The words that I speak unto you, (the words that I speak,) they are spirit and they are life.

Here Jesus said that His Rhema was Numa and Zoe. Spirit is Numa, and Zoe is life literally since Numa means Spirit, or force, or power; and Zoe embraces all forms of manifested life. Jesus is categorically saying, "My words contain the power to create and make manifest, or recreate, or form and reform, and make manifest, and progressively so when indicated what the intent was before I spoke them, and in speaking them they cannot help but bring forth that intent." Now that's not a Philadelphia lawyer. You listen again. These are...this is the words I wrote down. Jesus is saying, "My words contain the power to create and make manifest, or recreate, or

reform, and make manifest, what the intent was before I spoke them, and in speaking them they cannot help but bring forth that intent.”

27. Now if you don't believe that we're going to go the book of Isa 55:8-11. We're going to see it's exactly true.

- (9) For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.
- (10) For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and make it bring forth and bud, that it may give seed to the sower, and bread to the eater:
- (11) So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.

Now He said, “My words have within them the absolute power that as soon as I speak them, there is no way they cannot come forth.” That's Rhema, absolutely. Rhema going to Logos. Now let's just stop and think

28. **1.** Since these words Rhema are full of spirit and power, we ask, “Who's spirit is in those words?” I ask you. Is it some spirit that God created or is it God's own Spirit? Well it's not hard to understand God's Spirit's His own Word if you want to let your thinking go and believe God.

Because it takes a little bit to let your thinking go and believe that as cruddy as you and I are, and we looked in many three way mirrors, both externally and internally and we've come up very, very, lacking. But remember, even Jesus was nothing to look at. He had no form they wanted either. Can you then set to God's record that you were in God? That you, you evil thinkers, that thought adultery and practiced it, and thought covetously and practiced it, and thought thoughts that were vulgar and did them, and thought of lies and said them, thought mean things and did them, thought to steal and did it, for one minute do you think that you could be a part of God? Well if you weren't, you ain't never going to get there because remember the sons fell, fell, and were without God and without hope. The children separate from the fathers...Father for six thousand years, without Him.

29. Now, since those words, Rhema, are full of spirit or power we ask, “Whose spirit was in it?” God's Spirit. The same as you and I have a little teensy weensy, not even a pin head, but a pin point of the life of God. That was the star dust for our soul that brought us forth into the genes and the chromosomes of God to bring forth a glorified body in His own time, in His own purpose which would show forth the glory and splendor of God as nothing else can, could, or will.

Now it's beyond your reasoning. It's beyond your thinking. So don't bother thinking--ask for a revelation. Then you can understand what I'm talking about. Can the Spirit of God be in His Words? A literal Spirit be in those Words? I know you go, “Bla, bla, bla, how can God be in a piece of paper? Bla, bla, bla.” I know it makes you... Just shut-up, say, “Yes Lord, that's the way it is.” Because you are not going to get to first base until you do it.

30. Remember I told you time after time when Bro. Branham said, "*The shout is the message.*" I said, "Bro. Branham, no way." Then I said, "When was he ever wrong?" Turned me around for the twenty some years that Bro. Branham is gone from us. Twenty-five years since the opening of the seals. Twenty-three years shortly from the time of his death. December fourth, Yuma Arizona, preached the conditions of the "Rapture." Who could believe? Who could understand? Today it's duck soup--pardon I shouldn't use the expression but I use vulgar terms to make you understand easier. It's just crystal clear and a million times more beautiful than the flashing diamonds of this world.

Of necessity the Spirit is God's own Spirit. Words therefore are the conduit of God in the form of the Holy Ghost. Words, even though Rhema, actually is Logos.

31. **2A.** God has some purpose in His mind that He sets forth in Words that convey that purpose.

B. The expressing of them initiates and brings to pass that purpose. In other words God tells you; Rhema, word by word what He wants and in that Rhema, according to whether you are of God or not, with the Logos, I mean the Life will begin to work and bring forth the promise which it's got to bring forth in mankind.

32. **3.** Of course we understand that God's words are only out worked upon those to whom they are given--which are sheep not non-sheep. You can't hear those words as Jesus said to the Pharisees, "You can't hear them because you've got no room in your heart for them."

33. **4.** The first three principles now put us in position to see that Rhema, or the Rhema of God, can become the true Logos of God in the believer who alone can receive that Word of what ever promise is given. Now we're talking of, not of debt now because many people will latch on by faith to Words of God in a promise, it becomes only a debt to them, we will show you that. He or she will receive that Word in the Spirit, now watch, he or she will receive that Word in the Spirit of which it is given, understand it, and see it, bring forth in his or her life.

34. Now that's a very strong statement I made that I want you to stay with me upon. Now I could lose you pretty quick here and I don't want to lose you. I'm talking about a certain spirit and you can call it atmosphere if you want to tide you over. A certain something that is innate within it, that is causative in this particular condition, or area promise which could not be causative in another area. It's what I'm trying to tell you. If you're stuffed to the gills already with your blanche mange and all the good goodies you pile up, after you can't eat one more bite, and somebody brings in an ice cream cone, you aren't in any spirit to eat that ice cream cone. So it's with the promises of God. See? Now just watch, we'll go into that even a little more fully.

35. **5.** Thus we see again, Bro. Branham's injunction, "*Get in the spirit,*" of whatever spirit is bringing forth, what ever promise for the hour, or whatever promise that is good for any hour and we are presented with it. Now let me read that again. Thus we see, it's principle number five, Bro. Branham's injunction, "*Get in the spirit,*" of whatever spirit would be contingent upon the promise. Now you can't have a promise, a promise given to you, "I'm going to give you an ice cream cone now that you're so full to the gills that you'd pop if you had one more lick." But I

could say, “Now that you’re over stuffed, you know, like you shouldn’t be and you can hardly waddle, heh, I’ve got a promise of a car to take you home.” “I can take that,” that’s an entirely different spirit. Do you follow what I’m saying? Just keep with me, we’re going to try to get somewhere.

All right now, remember the four beasts. The four different spirits. One was the lion spirit, one was the ox spirit, one was the man spirit and now it’s the eagle spirit. Okay. So we got these five principles we laid down here that we talked about. See, stop and think of these five major things that I said.

36. **1.** The Rhema of God is full of God’s Spirit--just leave it there. Won’t do one thing if it hits the wrong person. Just leave it there.

37. **2.** God has some purpose in mind when He set the thing forth in writing or speaking it to us. He had to initiate what He wants brought to pass.

38. **3.** We understand that God’s Word as we’re talking about, should only be, we’re talking to believers though unbelievers could get a part of it.

39. The third thing [4.?] we looked at was that we are now in position because of that Spirit within the Word and we being the right kind of ground that the Lord has planted the seed in, and He’s watering that, that Word’s got to come back to Him. And that would then depend upon whether we can now translate the Rhema into a Logos. In other words, bring it into our lives.

40. **5.** Thus we see again Bro. Branham’s injunction to get in the Spirit. Now we’ve got to get in the Spirit because you see there’s a Spirit in the Word. What is the Word? What is the spirit or the atmosphere contingent to the Word? Is it a promise of the hour? If it’s a promise of the hour then we better get in the Spirit of the New Jerusalem. Get in the spirit of Elijah--not to be Elijah, but get in the Spirit of Elijah. To get in the spirit of the eagle. To start moving into it. And from there, we’re talking pastorally now, not academically but strictly pastorally which is fundamentally a literal proposition that can be worked out. We can now apply this to every promise that God has for us which is given to us, and has been through the ages.

41. So, in these five, now that’s the number of grace--just fell that way. In these five statements I want to bring us to an entering in to the spirit of what God had in His mind, or the purpose in His mind when He gave us various promises. In other words, God was like in a mood when He gave us a certain promise over here, it was in the mood to supply something in this area. Then He was in a mood to supply something in this area. Then He was in the mood so to speak, to supply something in this area. Actually He was in the spirit and out of His Spirit came the Words which would initiate and start what you and I could have from God’s own intent in our lives. See? And a spirit was behind it--God’s intent. Did you catch it? God’s intent. Spirit of a dog is the intention to bring a dog. A spirit of a man is the intention to bring a man. A spirit of a cow, they’ve all got spirits, intention to bring a cow. Okay.

42. So, these five statements, I want to bring us to an entering into the spirit of what God had in mind or the purpose in His mind when He gave us various promises. What I’m saying is, that

there is a special spirit that directs our faith, which faith we've already got from God. A measure of faith is right in 2 Thessalonians. We can use that faith of God in the measure He gave us so that with His allotted faith, and His Word, and the spirit of direction, that's His own motivation, what He has intent, what He had in mind, we can receive the promise. Now let's go to Romans the 12th chapter and we'll kind of see that.

- (1) I beseech you therefore, brethren, by the mercies of God, that you present your bodies (and so on and so forth.)

Now he says down in verse 3.

- (3) For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

Now every man has a measure of faith. And on top of the measure of faith you have a specific faith for gifts because it tells you here;

- (6) ...(You) prophesy according to your faith.

And I'm going to tell you it takes a whole lot more faith to prophesy than to speak in tongues. Anybody can speak in tongues but you get up and positively know that you're going to speak forth events which must come to pass. Pphst! Boy you talk about faith? You're on the spot they said to Bro. Branham, "You put us on the spot Bro. Branham." He said, "*Ain't I on the spot all the time myself?*" Let me tell you something, you never get off of the hot seat with God. So don't think you're going to do it. Now, we must get in the spirit of the promise and receive it. All promises differ.

43. Now let's look at it so you get the picture. In 1 Cor 12:4.

- (4) Now there are diversities of gifts, but the same Spirit.
- (5) And there are differences of administrations, but the same Lord. (Same Spirit.)
- (6) And there are different operations, (Same Spirit.)
- (7) Different manifestations, (Same Spirit.)
- (8) By the same Spirit you get a word of wisdom, you get a word of knowledge.
- (9) And you get also a faith, healing,
- (10) Miracles, (Same Spirit.)

By the same Spirit you get various promises, but their manifestation, or the intent for what they're given differs within each one though they all work together. In other words, as the church is to come together and have a working relationship with God through gifts and what have you, as God has laid down so every single believer should be integrated by the same Spirit of God, so he can enter into the Spirit of the promise of what that promise gives him. Now you see, I haven't touched any promise yet I'm just holding you over the fire. I'm doing it on purpose. See?

44. Now if I can know His Word of promise and what He intended it for, the Spirit in which God gave it, do you understand what I'm saying now? The intended Spirit, the same thing, I can enter into that Spirit and the Word will then be Spiritual to me and living and bring forth in my life what is promised. In other words, that Word can do something in me and for me. To try to get us off the ground. Let me as usual become very physical in my approach, and I've got to be physical. And to do that I'm going to go right to what we're talking about now, getting in the Spirit of the promise of the Word of God and I'm taking a specific promise. It is first...it is 3 John that's the epistle John and it's the 2nd verse.

- (2) Beloved, I wish above all things that you may prosper and be in health, even as your soul prospers.

That's what he said. And with it we're right back here to Isa 55:11.

- (11) So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it will accomplish that which I please, and it shall prosper whereto I sent it.

Now the Word of God, the Spirit of God, is in this Rhema right here. Here's a Rhema. Here's a Rhema that is no different from Logos because God's intent is set forth here and in the vessel responding to the promise, the intent, the Spirit of God in this instance will bring this forth.

45. All right, now, here is a life that is to be prosperous. It can only prosper as it is the Word of Life according to Isa 55:11, only way it will do it, but it will do it. The person who tries to make this promise a process of Living Word, in a sanctified vessel must know the true intent of God and in his spirit desire it's fulfillment, and bank on it's fulfillment with the true intent, and ever desire it's fulfillment without the intent. Okay. What do you say I hand you a gun. You're my twelve year old boy and I say, "Now son I'm going to give you this gun to make you a wonderful marksman. I've watched you and you will become very proficient, you'll become a great marksman." And I don't know the little skunk is on drugs already. And he says, "Hm, hm, hm, when I get that gun from pop I'm going to blow his head off." And he gets the gun from pop and he blows his head off

46. You thinking? You really thinking now? We're talking spiritual matters now? Now I'm illustrating very carnally because it's the only way we're ever going to see it. The person who tries to make this promise a process of Living Word in a sanctified vessel must know the true intent of God and fulfill it. Starting in his spirit or he could simply prove he is false seed with an anointing. This is not necessarily so but we must watch out lest we try to receive a promise without the intent of God as it says in Matthew 7, "I never knew you, you bunch of filthy crooks, workers of iniquity." "But Lord, the woman was demon possessed and I cast the devil out of her

and look at her healthy family now.” He said, “Get out of my sight.” There had to be something wrong with that man’s intent. It wasn’t the intent of God or God could not have said that. There’s something wrong somewhere. See? He says, “I never knew you.”

47. Now, to begin in 3 John 2, where we read.

(2) I wish above all else you might prosper and be in health as your soul prospers.

And over there in Isa 55:11, and he says here.

(11) So shall my word be that goes out of my mouth: it will not return unto me void, it will accomplish that which I please.

Now God doesn’t send forth His Word and then talk about pleasing. He is already talking about pleasing before He sends His Word. Then He sends His Word under condition of we entering into the pleasure of our God. Say, “Lord I want to enter into Your pleasure.” Well He said, “My pleasure is My Word the way I wanted It given and under the conditions of what I had in mind.” And what does God have in mind? And we’re talking numerical things.

48. So now we go back to Luke the 12th chapter. Okay. And we read verses 16-34, it’s a pity to read all that much but then we got to.

(16) And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

(17) And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

(18) And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

(19) And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

(20) But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

(21) So is he that layeth up treasure for himself, and is not rich toward God.

That tells you right here, that there’s something about finances, there’s something about materiality that you can be rich toward God in spite of the fact that it’s all going to blow and be burned--but it’s all going to come back! Did you hear that? Perish with the using but it’s all going to come back. What do you do with material things? What am I doing? Makes you think, doesn’t it? Makes you wonder. Well, I don’t think we mean to wonder all that much.

49. Let's keep reading.

(22) And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what you shall eat; neither for the body, what you shall put on.

But you've still got to do it. But He's talking now of higher principles.

(23) (He said,) The life is more than meat, and the body is more than raiment.

(24) Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feeds them: how much better are you than fowls?

(25) And which of you with taking thought can add to his stature one cubit?

(26) If you then be not able to do that thing which is least, why do you take thought for the rest?

(27) Consider the lilies of the field: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

(28) If God then so clothe the grass, which is to day in the field, and tomorrow is cast into the oven; how much more will he clothe you, O you of little faith?

(29) And seek not what you shall eat, or what you'll drink, neither be of doubtful mind.

(30) For all the these things do the nations of the world seek after: (The Gentiles.) and your Father knows what you have need of.

(31) But rather seek ye the kingdom of God; and all these things shall be added unto you.

(32) Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

(33) Sell what you have, give alms; provide yourselves bags which wax not old,

Why in the name of common sense do you need bags which don't wax old if you're going to give it all away? He's telling you, you can use these things the right way and lay up treasure, and give God glory. Develop real character and show you're a real child of God. It says, "For where your treasure is, there your heart is going to be also." So if my heart is going to use these for a treasure, I've got to know why God gave them in the first place and how I'm to handle it.

Then I seek to receive and to handle, I've got treasure. This lesson teaches us exactly what is wrong. That man right there.

50. Now let's find the truth. Now where should we go first of all for the truth? Well, who's our father? Abraham. Ah, we're right back to Melchisedec. How could we possibly do such a thing as that? How could we always find a Scripture that Bro. Branham talks about? Always, always, we never make a mistake. Do we? Gen 14:14-24.

- (14) And when Abram heard his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.
- (15) He divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.
- (16) And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.
- (17) And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.
- (18) And Melchizedek king of salem brought forth bread and wine: and he was the priest of the most high God.

And Abraham right in the presence of God, En morphe, was blessed by this great high priest, God Himself in a human form and He had the emblems of the wine, He had wine and bread signifying the emblem of the broken body and shed blood. And this great high priest blessed him and said.

- (19) Blessed be Abram of the most high God, possessor of heaven and earth.

51. Now listen, he brought God right into the picture here when this man came back with all of these goods, and "*He was triumphant after the heat of the battle,*" Bro. Branham said.

- (20) (And he blessed Abraham.) And blessed be the most high God, which hath delivered thine enemies into thine hand. And Abraham gave Him tithes of all.

Now, I'm stopping...you thought I was going to stop there but I didn't stop there. I'm reading.

- (21) And the king of Sodom said unto Abraham, Give me the persons, and take the goods to thyself.

- (22) And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,
- (23) That I will not take from a thread even to a shoe latchet, and that I will not take any thing that is thine, lest thou should say, I have made Abram rich:

He said, "Look, I'm going to tell you one thing. No gimmicks, no hard plays, no hard and fast sell; if God doesn't do it, it ain't going to be done. If God doesn't provide according to God's Word, according to the standards, the way that God set up, that I enter into, I'm raising my hand right now and saying, 'I'm going to tell you something. I'm making my stand right here, I'm going your way' because I've already raised my hand to God and said, 'God I understand your Word, I know what materiality is all about.'" And that man was perhaps the richest man in his hour. Now don't get greedy--you've just lost it right there. You blew it, just blew it. Dedication to trust God is number one. Take none other than God supplies though we work hard for it, as did Abraham, no gimmicks. Get in the spirit of it. Get out of the spirit of that. You've got to work hard.

52. Next we read Gen 15:1-4.

- (1) After these things the word of the LORD came unto Abraham in a vision, saying, Fear not, Abraham: I am thy shield, and thy exceeding great reward.
- (2) And he said, Lord GOD, what will thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?
- (3) And Abraham said, Behold, to me thou hast given no seed: and lo, one born in my house is mine heir.
- (4) And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

All right? Don't stop there. Go to Galatians because you've got to put the two together. You've got to put Gal 6:6-10.

- (6) Let him that is taught in the word communicate unto him that teacheth in all good things.
- (7) Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
- (8) For he that soweth to his flesh shall of the flesh reap corruption;(Just like that fellow did in Luke.) but he that soweth to the Spirit shall of the Spirit reap life everlasting.

And he said, "Lay up treasures for God in the same way, with the same things that that man failed to do." See, he failed the right way. He got the wrong way, but he had the same things. See?

- (9) And let us not be weary in well doing: for in due season we shall reap, if we faint not.
- (10) As we have therefore opportunity, let us do good to all, especially unto them who are of the household of faith.

And Abraham said, "I am not going to give anything outside of my own household and Eliezer is a part of it and I don't want to give it to him. I want to give it to my son." All right, examine yourselves. What have you people ever done for the Bride of Jesus Christ? I'm looking at myself too but you've got to look at yourself. I'm going to look at myself, you better look at yourself. What have your thoughts been concerning your wages, what you earn and everything else in this life? What have you ever thought about the church? Some of you spend money on your kids, lickety split and all they can do is split coke and everything else and go plum to hell and you wouldn't think of doing very much for a child of God. I'm going to tell you right to your faces, I know you.

53. This church here brother is more than your flesh and blood. Let me tell you, your greatest strengths are always your greatest weaknesses and some people here have the greatest strength of being good parents and it's going to destroy you. You didn't think I'd preach this way, did you? I've had my eyes on you. I'm not kidding you, I'm not kidding myself. I'll look you right in the eye. I'm not afraid of anybody, no way, shape, or form. I've been through it. I can leave this scene today and actually demand, that my children be left...[Blank spot on tape]I've put this church and the children of God ahead of my kids. So if necessity came by the grace of God we'd pay off the entire debt of this church that you might be free.

54. Now I'm not here boasting of anything. Get this flat, if you think I'm holding up Lee Vayle and not simply making an illustration I will shake your hand this morning and we'll just call it quits because I'm finished. I'm just telling you the truth. You don't live for yourself materially, or you die. How do you open your homes up? How hospitable? Now you've learned good lessons here. Lloyd's house has been like my house, thirteen deep, wall to wall people. Norman had five girls, wall to wall hair. Where is poor Ruthy? Dave, wall to wall hair. Right? Pretty soon, coming up. Nice! Lord Bless you. We need those girls, got too many men. Now woman, are you raising your daughters to love husbands, or are you letting them go out in the world and live in sin? Do you pat them on the back and say it's okay? Come on, I'm talking to you this morning. This is White Throne and you sit there like I'm kidding you. I'm not kidding you.

55. Let's go to Eph 4:28.

- (28) Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, (so he can pile up money and have a great time with his family and have need of nothing. No.) to give to him that has need.

You say, “Bro. Vayle, Jesus said, ‘You have the poor always, they’ll always be there.’” Yes, but my brother, my sister, when the people of God begin to apply the laws of God exactly right, something begins to happen where the needs will be met under duress, like as in famine; but when there is no famine everybody ought to work and he ought to work in order to have something to give to somebody. In other words, generosity is one of the ear marks of Christianity. And you can learn to be generous and when you practice a while I’ll phone my sister and say, “Would you mind reading thirty or forty people’s handwriting to see if they practiced right, to see if they got generosity in their systems.” I may smile at you but I’m telling you the truth honey, I’m not pulling my punches and kidding you.

You can come to the day where it’s just your spirit the way it was God’s Spirit because there’s a Spirit in that Word, and the Spirit is literally intent. Even brother/sister, you can get off for murdering if you can prove you didn’t have the intention of doing it. How do you like them apples? You think for one minute God has any trouble with a man that’s got the right intent? No, he’ll have a problem or two but not much.

56. Listen, if you want to get to the whole root of the whole thing, let’s go to 2 Corinthians the 9th chapter --if this is one of those long sermons I promise you on...come on Wednesday night, we’ll cut it down to forty-five minutes. I’ll let somebody else preach. See, I’m not going to stand here and lie to you. Okay?

- (1) For as touching the ministering to the saints, it is superfluous for me to write to you:
- (2) For I know the forwardness of your mind, (See? Got the right spirit.) for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath got many (people excited to do the very same thing you’re doing.)
- (3) Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that as I said, you may be ready:
- (4) Lest happily if they of Macedonia come with me, and find you unprepared, we, (that is we say not, ye) should be ashamed in this same confident boasting.

57. In other words, Paul, he said, “Look, I’ve got faith in you but I begin to wonder at times.” Paul preaching like a pastor. I’ve been doing a bit of it myself. I’ve done a lot of years pastoring kid. Don’t think I was all those years on the road and I haven’t pastored. I’ve pastored many years.

- (5) Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof you had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

Greedy spirit giving like the Pentecostals, “Give and get, give and get, give and get, give and get. Git-a-get merchandise, git-a-get.” The golden calf scheme. Sell God for a billion dollars and go to hell for twenty trillion years. How do you like that one? Fool with God? You don’t fool with God brother/sister, try it.

- (6) But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap bountifully.
- (7) Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity:

What’s the purpose of the heart? It’s got to be God’s purpose. The spirit behind your spirit has got to be God’s Spirit. Identical, the same desires, then the Word cannot return void. Don’t be grabby, grabby, give me, give me. Say, “Here, here, here, here.” You can come to the place where you can walk away and leave it all if you had to and you don’t know what you’d do but you say, “I’ll lie in the ditch and die.” Let me tell you something brother/sister, it’s a funny spirit comes over you. It’s the Spirit of God and It’s so different from the human spirit you can’t understand it. When men are laughing and quibbling you might be standing back and crying.

58. Get in the spirit of which the Word was given. The Word was not given to make you prosperous per se. It was to make you have sufficiency for all things. You could stand right there and say, “See the grace of God in my life.” And stand like God and with God. That’s what we’re talking about. We’re hitting the mundane here but that’s all I can do is hit the mundane because this is something I can refer to and relate to on the grounds I can get a hold like this and know what I’m talking about. See?

- (8) And God is able to make all grace abound toward you; that you, always having all sufficiency in all things, may abound to every good work:

59. It doesn’t mean you’re going to foot the whole bill. But it means, no matter what comes by, you can be a happy subscriber. I’ve learned over the years, you give and you forget. I’ve given thousands, and thousands, and thousands of dollars only to have people turn on me and go down the road like a skunk. Who gives a rip? In my heart was to do right but I didn’t go all the way with God to find out who you do right to and who you do it with. Don’t dance without anybody outside your own wife. Make sure it’s the household of faith. Why do you think we’ve got money stacked up in the treasury of this church? Because I wouldn’t know where to give it. Be honest with you. You say, “Well Bro. Vayle, I’ll tell you somebody.” You shut your mouth and find what you can give. You mind your business and I’ll mind mine. “I won’t be giving way down the road.” Charity begins right at home. You bet your sweet life.

- (10) Now he that ministers seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;

60. Even getting in the spirit of this, brother/sister, puts you on the realm of a higher spirit, which my Bible tells me correctly because it is the Word of God; that if you and I don’t do this

right there is nothing else we'll do right. Little old ladies gave their ten percent out of their egg money. Little old ladies brought Bro. Branham little jar of currants, currant jelly. He said, "*To sacrelly, I couldn't just almost couldn't eat it.*" The widows might. Their right Spirit, brother, sister, meant more than a billion dollars. They were curtailed, they were hindered, but they had the understanding of God and their little jar of currant jelly meant more than many people's thousand dollar bills handed to Bro. Branham with great pride. "Hear Bro. Branham is my tithes, two thousand dollars." Fap! I've had people send six thousand dollars and better than that at one crack. Put it in the church and see what God will do. Give.

- (11) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.
- (12) For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgiving unto God.
- (13) Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ,

61. Notice what he is saying. What is the subjection? The subjection unto the Spirit of God that is in the Word. The Spirit of subjection entering in to the purpose and intents of God, what was flowing out of His heart. See? What God wanted, and he had it. And then it says;

- (14) And by their prayer for you, which long after you for the exceeding grace of God in you.

Then people look around and they say, "Heh, that's a people that got something." You know people could come into this church just on the basis of you and me learning this one principle and say, "Heh listen, there's not a church in the world like them." They say that all the time anyway. And some of you haven't got that far yet. Don't you understand what I'm saying brother/sister? You are stuck with yourselves unless you get in the Spirit of the Word. The Word is Spirit and It's Life. What Spirit's in it? To bring forth what? We're not talking healing now, that's a different subject. And I'm not going to take an offering.

Look, you do what you want with your money. If you think I'm preaching for money you have missed this, this morning. I am preaching this Word of God and I'm preaching and knowing I've got to get in the Spirit, not on what I'm talking about this morning so much, but as in the Spirit of healing and those other things that lie there and I haven't touched them yet. See? Something behind this message we're talking about and Bro. Branham opens the door and I want to put my foot in by the grace of God.

62. We notice that 2 Corinthians nine, really bring out the intent of God and that this is His Spirit is easily seen because of what we know Jn 3:16,

- (3) God so loved the world that He gave His own material, His one material, His own Son.

And then the Bible says over there in Romans 8

- (32) God spared not His own Son but freely delivered him up for us all,
how shall he not also with him freely give us all things

But the giving of Jesus depends on who you are and the conditions and so does the other. You can't say, "Well bless God, I'm born again." The rest just falls in line. That's true but it's also a lie. "*The greatest lie is ninety-nine percent truth,*" Bro. Branham said so. Now listen carefully.

Just hearing me agree, will not make this work. You must come to God with your own spirit humbled under His Spirit and a consecration to walk in that Spirit and not just live in it. There's such a thing as living in the spirit and not walking in It. It's to know the truth and not do it. Atmosphere is required but so is perseverance.

63. Look where Abraham started back in Genesis 14, tithing. In rich Laodicea, according to Malachi they don't even tithe--they care less. Where's stewardship to God when one does that? Where is faith in the understanding of Melchisedec as we know it today, of Heb 7:4.

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

And over here in verse 7,

- (7) And without all contradiction the less is blessed of the better.
(8) And here men that die receive tithes; but there (Who's he talking about? Melchisedec.) he receives of whom it is witnessed that he liveth.

We are not witnessed that we live, it is Jesus, the one right there that's witnessed and they won't even pay tithes to Him. You didn't think this was a serious subject, did you? "Well my money, much money, much money. You're not getting my dough. Well, bless God, I'm spiritual minded. Hallelujah. I think of those high heavenly thoughts." You're a liar and you know it. I'll tell you right to your faces. Come on, there's no way you're going to get off the ground in heavenly places unless you can handle this. I can't and you can't. I've hammered for years. We've come together on this Word--we do; but now we've got to go beyond the Word into the Spirit of the Word. That simply means getting out of the way so God's Spirit that's in the Word can do something and not buck it, and buck it, and buck it. And say, "Well I just can't do that because, bless God."

64. Remember years ago back when I was in Pentecostal, some Nazarene people came by years ago, name was Neelson. He had one of the best jobs in the country, work down there where my wife worked. Tried to show him tithing. I tithed off every cotton picking nickel I had. Right off the top. Last years have been twenty percent off the top. All the time, many, many times more, and more than that. "Well," he said, "you see we just can't afford to tithe." I said, "My God man you can't afford not to tithe." Born again? He was a born again Nazarene but not a

born again Christian. You might be a born again Branhamite, what does that do for you?

If ever we needed to be right it's now under Heb 7:7. Melchisedec on the scene, the Pillar of Fire and He's Heb 13:8. Now, I hope you're getting the right understanding. I can teach you but I can not give it as a revelation. All I know is, if one is honest and will remain faithful, the Spirit of God in this promise will finally take over our spirit's and bring God's Spirit forth in His Word the way God exactly wanted it and the Kingdom of God is coming and established in that measure. Now perhaps many who hear this sermon will not care to move with it. That is entirely up to you. As for me, I know only too well the Word is true and we must enter into the Spirit of it. It is not for the sake of wealth but it is for the sake of the Word to be fulfilled in us according to the promise and the intent of God in that promise.

65. Just let me ask a question. Is the intent of God, as we saw it in the "Future Home" any different from His intent for us in the rest of the Word? The answer is no. The Sovereign intent that God will bring to pass is just...it's the same intent. It's the same God giving the same intent to everyone of us to line up. And I'm not trying to make this church give money. Please understand that. I am only using this as a basic illustration because I know how to handle it. I've got to trust God for what ever else I bring you because I don't know that I can handle it. The same as I've taken my step of faith in Melchisedec. I've stuck my neck out--I don't know what lies in this sermon. I've read it, I've read it but by the grace of God there'll be something in there. You bet there will because we set out hearts on it. I'm not proud and all but just believing what God said. No, there is no difference. One is completely sovereign and the other is an intent where we can glorify Him while we are here in this flesh. Even as it says in 1 Cor 6:24.

(20) You are bought with a price: therefore glorify God in your body,
and in your spirits (Which is God.)

66. No Word of God is void of power, no Word. It's all powerful. Rhema and Logos. Don't try to be high faluting, some great scholar, try to make some separation--know you got something. Stick with the prophet. He made Rhema and Logos interchangeable right with the Person of Christ. Can we do otherwise? The answer is no. But you see what I'm trying to say here? There is a Spirit in the Word and it's not just saying, "His blessed Holy Spirit." It's understanding what's in that Spirit as to intent. What did God intend when He first said, "Let there be light?" What did God intend, "Let us make man in our image?" What did God intend? We begin to understand intent. Bro. Branham tried to show us.

Oh listen again to the tapes. You'll find he pleaded. He dealt richly in this. I'm not William Branham, I can understand, you wish I were but I'm glad I'm not because the prophet's got a tougher road than I've got. You say, "Well Bro. Vayle if you're a prophet not a teacher you wouldn't have it so tough." Don't kid me. The higher you are the tougher it is. It's tough enough just to teach a little bit. Lord bless you now. Let's bow our heads in prayer.

Gracious Heavenly Father, we want to thank You again for giving us the time this morning, just the right length of time to cover what we wanted to say. Not to hurt anybody, or score anybody, but to encourage, to literally provoke, to get them excited Lord. That's what Paul said, "Get the people excited." Father in Heaven, Bro. Branham tried to get them excited in the

right excitement which was, “Listen to the Word of God, the Spirit within It and just follow in the Divine flow and watch the rivers of God move like a creating God, which He is more than that.” Not just a creating God, that’s fine and dandy, but He’s a sustaining God and that’s the beautiful thing Lord, that we know You are sustaining. And if it takes another creation on top of creation to sustain, You’re going to do it which is proving You’ve done it. Hallelujah Lord.

Help us now to enter into the Spirit of what we talk about this day and the Spirit Lord as we try to talk down the road about other things, O God, not harming anybody, not holding anybody to ridicule Lord--that’s beyond the point. But knowing Lord there is a place we can start and move. Do start, and do move becoming thoroughly honest O God. I can’t say that I am because I don’t know Lord what to do many times with what You send into this place by way of money I’m responsible. I don’t know. Hanging fire right now Lord, I don’t know. But You know Lord, in my heart, and I could be entirely wrong, I’ve got to know what Your heart says and see what’s in the Word. And I want You to help me Lord. I’m just saying that with one eye open Lord, as it were because I don’t know that I want that all the way. But if I’m not some kind of a fool, Lord, I will want it all the way because only in that is there going to be that Life, O God. Perverted Word cannot bring forth anything but perversion. True Life will bring forth the life of God.

Father, help us to that end today. Now grant Lord every exercise we have of this service now that if it continues it may be Your honor and glory Lord. Your name be upheld in the glory of Almighty God. We give Thee praise in Jesus’ Name. Amen