

Who Is This Melchisedec #18

A Person Who Is The Son Of God

October 16, 1988

#6688

Brother Lee Vayle



Shall we pray

Heavenly Father we trust that our singing shall not be forced singing Lord, something we believe in a mechanical way although we certainly subscribe to it that that is correct, Lord. We know all things are possible by Your Presence, Your personal Presence, Lord, and we realize those all things are only according to Your will and as we come into Your will, Lord, we know that that's all we would desire, to be all pleasing unto You and... but to first receive from You what we have need of to be all pleasing, O God; to work out our own salvation with fear and trembling.

So give us our daily meat this hour as we come together to be corrected, Lord, because we know Your Word will correct. It'll confirm our faith, O God, It'll strengthen us in You. So we're happy to commend ourselves at this time for the reading of Your Word, the study of that Word which has been given to us in a vindicated manner.

In Jesus' Name we pray. Amen.

You may be seated.

01

Now I believe this is about number eighteen as we're looking at Brother Branham's message, "Who Is This Melchisedec?" and going back to last Sunday, and Brother Branham's statement which we brought to you, that: "*We are neither Trinitarians nor Jesus Only but we stand in between,*" brings us squarely to the question: Then if this is so, who and what is Jesus Christ if He is not God?

For Jesus Himself said, "I and my Father are one. I am in the Father and the Father in me. I came out from God, I came forth from the Father and I go to the Father." Now those are literal statements that Jesus made concerning Himself as to His relationship to God or to Godhead.

So we wonder who and what is Jesus Christ if He is not literally God as the Trinitarians try to teach us that God is like a fountain and from that one fountain, which is essentially one in thought and in fiber, we have three personalities come forth doing what naturally they would do being of one mind and one substance, and of course that is not Scripture. Yet Jesus said, "I and my Father are one. I am in the Father, the Father is in me. I came out from God. I came forth from the Father I go to the Father." That's actual Scripture.

02

Now, in treating the question of Godhead there is really not much of a problem in proving the Trinity concept is wrong for God is Holy Spirit and that is exactly what the Father is, as shown in the conception of Jesus the human being in the Book of Luke, we'll go there first, the 1st chapter 30 to 37.



Luke 1:30-37

(30) And the angel said unto Mary, Fear not, Mary: for thou hast found favour with God.

(31) And, behold, thou shall conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

(32) He shall be great, and called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

(33) And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

(34) Then said Mary unto the angel, How shall this be, seeing I know not a man?

(35) And the angel said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

And of course, I'm not going to read in Matthew 1:18-20, it's the same thing there, and in John 10: 34-36 you'll find that Jesus actually admits to the fact that he is called the Son of God in a greater measure than even the prophets because they were also called sons of God. And from what we have read it is evident that we are saying, that as one man can have two sons it is absolutely evident that no son can have two fathers.

And you notice of course what we read was, God was His Father and the Holy Ghost was His Father, so that leaves no room for three gods, it cuts it down to at least two gods at the very most and there are those who do believe in two gods

which we do not. But Jesus never said that he was God. He never did say that and there is no Scripture at all for it. But there is Scripture to have us understand that Jesus is the Only-Begotten Son of God and the Scripture clearly tells us that Jesus and the Father are one.

03

So let's go and take a little look at that again, and we come to John 14 which is a very tremendous Scripture, or passage of Scripture, where Jesus really pulls out all the stops and begins to get the disciples to understand and believe what they agreed to in the sense that this One could be the Son of God. There is something here that is very, very unique. So then reading in John 14:10.



John 14:10

(10) Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Now, it is plainly John 14:10 which we have just read here wherein Jesus is speaking of the Only-Begotten Son being one with the Father and the trouble with John 14:10 is that the devil distorts this Scripture through the human mind, not grasping the fact that John 14:10 A, is explained by John 14:10 B. Now listen.



John 14:10

(10A) Believest thou not that I am in the Father, and the Father in me?

04

Now, this is the mystery that the Trinitarians want to foist upon us and make some great big trala-dee-do, as it were, and I know I was taught this and we groped at it and we fussed at it, we looked at it, and the idea was that God was a great circle.

And so now here is the Son down here and by some divine alchemy you've got the thing moving around in here and we moving around in there which is a lot of hogwash; because the Bible plainly tells you what to be in the Father and the Father in Him is simply this,



John 14:10

(10b) The Father dwelleth in me and doeth the works.

Now you say, "Well now, I'm not satisfied with that." That's exactly right, you're not because you're stupid. You're not interested in revelation, if so be you sit here or hear these tapes and go that line. You want your own mystery.

You want your own revelation. You want your own satisfaction. Why cannot it just simply be taken the way the Bible says it. "I am in the Father and the Father in me," absolutely is the fact that God was in Him, period. We'll look at that. Now that's your explanation. See? All... and that is all there is to it.

05

Now, John 14:10b, which is,



John 14:10

(10) The Father that dwelleth in me, he doeth the works.

Is absolutely John 1:32-34, so let's take a look at it.



John 1:32

(32) And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

Now who is this Spirit? The Spirit is God. Who is the Spirit? The Spirit is the Father; because that's what it says. You can't have two sets now. If there were two sets running in Scripture it would come out but there is only one God, period. Whether you make Him Trinitarian, whether you make Him a duet, whether you make Him singular. No matter how you cut it you're looking at God.

And so now it says, "The Spirit is descending." And I say, "What Spirit?" "Well," you say, "there's a spirit distinct from God. Like a sort of a derivative." That's not what the Bible teaches. The Bible has taught that the Son of God was sired by the Holy Ghost, so therefore the Holy Ghost is the Father. So the Father is the Holy Ghost.

The question then is: What came down out of Heaven? God came down out of Heaven. Call Him Father, call Him Holy Spirit, call Him what you want He came down out of Heaven because it's a Spirit; tells what it is.



John 1:32-34

(32) ...descending like a dove, and it abode upon him.

(33) [And I saw this] and I knew him not: [I didn't know this was Messiah.] but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

I want to ask you a question: Who baptizes with the Holy Ghost? See? There you see, it's not complex.

06

Now let's go ahead and look at Colossians, the 1st chapter, we go to verses 15 to 19.



Colossians 1:15-19

(15) Who is the image of the invisible God, [That's what tells you what this one is, this Son.] the firstborn of every creature.

(16) For by him were all things created, that are in heaven, that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

(17) For he is before all things, and by him all things consist.

(18) Who is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

(19) For it pleased the Father that in him should all fullness dwell;

And the literal translation, "For in him all the fullness of the Godhead was pleased to dwell." You don't have one single change. It's the same understanding as it is in 2 Corinthians 5:19, "That God was in Christ." It's the same Scripture, Hebrews 13:8, "The same yesterday, today and forever," there is no change.

So what you're seeing here is the fact that God was in Christ saying, "I and my Father are one. I am in Him and He is in Me," and you can do what you want

with the mystery. You can sit here till you grow a beard; you can sit here till you die in your seats. You're not going to change the Word of God or the mystery that simply tells you whether you want it or not, this is the truth.

And this is why the theologians and the churches are so full of corruption, and so full of problems because they will not take the simplistic Word. They want to try to figure it. Why try to figure it when you're already told it? "I and my Father are one. I am in Him and He is in Me." How? By the baptism with the Holy Ghost, period. In this case it is God Himself, the fullness moving into the fullness of a human form.

Whatever fullness God could have in a human form was born. Then God Himself moved into it. That's why you get, "God was in Christ reconciling the world." That's why you get God was in Christ creating. God was in Christ spilling His own blood. God was in Christ, doing all of these things. It's what God has ordained it should be.

07

It is most evident from Scripture that there is no such person, in any kind of a godhead who is God the son. No way. It is equally evident that there is a person who is the Son of God as clearly seen in Colossians 1:12-19, and we read part of it.



Colossians 1:12-19

(12) Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: [In other words, Paul says, "I'm a part of it."]

(13) Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

(14) In whom we have redemption through his blood, even the forgiveness of sins:

And then it tells you who this person is and you get a great mystery right there in the understanding that this person was, but He wasn't God, the Son of God, not God the son. The terminology is completely wrong. 12 and 13 gives us the clue.



Colossians 1:12-13

(12) Giving thanks unto the Father, which hath made us meet to be partakers [See?] of the inheritance of the saints in light:

(13) ...And hath translated us into the kingdom of his dear Son:

Here is a Father and a Son and here is a kingdom which is understandably the truth. You're looking at the Millennium, and you're looking beyond it because this is the One on the throne we're talking about.

All right, now although this is perfectly clear, that God has a Son, there's no such thing as God the son. There is God and the Son of God. Now that's one thing you simply accept. You don't try to mull it over, you don't try to figure it, you simply accept it and say, "This is the truth, this is the Word of God."

Then you begin simply watching the Scripture that refers to the Father, and refers to the Son when there is the disparity of them not being one in the other in an incarnation. So you're looking at what Brother Branham taught us.

08 Now, there is another hurdle and that hurdle is what I've already spoken about and it's in John 17:5, and we've looked at this many, many times; we keep looking at it.



John 17:5

(05) And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Now He's talking about a time, a pre-existence, not that He ceased to exist. We're talking about a geography. We're not talking about the person, we're talking about geography.

And the person says, "Now O Father, glorify thou me with thine own self with the glory which I had with thee before the world was," before there was one speck of stardust, before there was an atom, as Brother Branham said, *"Before there was a breeze that blew, a wind or anything else, there was this."*

Now, we go here to Revelation, the 13th chapter. Now remember He calls Him Father and He's not saying, "Now God the Father, listen to God the Son and get God the Holy Ghost to do something about it." He didn't say that, so why should we think it? Give me one reason why we should think it. You can't.

You have no right to but the Trinitarians have drilled it into us, that there were three persons in the Godhead. And one was God the Father, one was God the son, and one was God the Holy Ghost. And they had a merging of the minds. They had one mind. But I'm going to tell you something, that's not what the Bible says.

Let's see what the Bible says, 13:8.



Revelation 13:8

(08) And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

So here you have something already purposed and planned by Almighty God, as Brother Branham brings out and we'll read it, concerning the foreknowledge and predestination. Okay, with that we go back to the passage of Scripture in Philippians and Brother Branham used this; 2nd chapter, 5th verse.



Philippians 2:5-6

(05) Let this mind be in you, which was also in Christ Jesus:

(06) Who, being in the form of God, thought it not robbery [prize to be grasped and retained] to be equal with God:

In other words, being in a specific form wherein God could manifest Himself, this One now became of no reputation and took upon Him another form that could meet the eye, wherein God could manifest Himself. That's what He's telling you.



Philippians 2:8-9

(08) And being found in fashion as a man, [He was now fashioned, formed and fashioned.] he humbled himself, and became obedient unto death, even the death of the cross.

(09) Wherefore God hath highly exalted him,

Now again the Trinitarians want to take that and say, "Well all right then the Conclave... it was discovered" they don't even understand predestination and the attributes of Almighty God, and they say, "therefore when man fell the Son said, 'I'll go and I'll die.'" You never heard such hodge-podge.

Now I know it can sound very good and very reasonable because the best that man's mind can do is to produce this, but we can't go by man's product of the mind. You've got to go by the Scripture that says, "This One here, being in a form became another form that God indwelt in. And I and my Father are one. The Father in Me and I in Him," was completed on the grounds of the River Jordan when God came into Him.

Now you can put any meaning you want to it. And you can have the ethereal concept of this great eternal circles and circles moving and looking at Ezekiel's vision of the cherubims or the cherubims, the wheels turning, something like the cloud here with Christ in the middle. You can have any visions and ideas you want but the Word of God stands true in Its simplicity this is what it's all about, don't try to figure it.

I don't have to figure the atomic bomb but bless God if I'm near one and it goes off I'll know all I'll ever need to know about it. And that's what this is all about today if you want to take it.

10 All right, now this hurdle confronting us is that Jesus Christ lived in another form and was not God the son even back there before there was a speck of stardust, or one atom, as Brother Branham said, but exactly as stated, "The Son of God." God who was once all alone, and when He created as yet nothing, nothing was there, gave Himself birth to this One called the Son of God.

Now the reason we use the terminology is because it's Brother Branham's and the fact is there was nothing to produce the Son from, so the Son came distinctly from God. Now that's a corker right there. You say, "Well just a minute, that would make Him God." No, it'd make Him the Son of God.

I had two sons and neither one is old Lee Vayle. Spiritually speaking it wouldn't be bad if they'd got something of it. Physically speaking, better off the way they were, intelligent and other wise. But no way can you say, "Those two Vayle boys are Lee Vayle." No way, shape and form can you say that, that would be a stupid lie. But without me, and I take myself back to Adam, there would be no existence; because the woman was a step down from man as a bedding ground for children and she was in the man and so therefore everything is of the man.

11 Now you try to put the woman in a place she doesn't belong and you destroy Godhead. I hope you caught that: maybe too deep for some of you but it's not deep at all, because God was in Christ and so were you and I; and there was nothing there but God and that's exactly the way it was with Adam.

Now I know she was in Adam but she was a part of Adam. She was a unique complexity and that's the way we are and so I'm looking at the picture, actually

Adam brought forth Eve and by that the rest of the creation came. That's exactly what God did. And through... Jehovah Witness have a better understanding than most of them.

They say, through the agency of Jesus Christ, God created all things. But I don't go for agencies, God Himself created. So you've got what you're looking at here then is what you might call the pre-incarnation. We call it pre-existence and not really a hundred percent right.

Now, be back before there was a speck of star dust there was a Son of God. God who was once all alone and where He had created as yet nothing at that particular time gave Himself birth in this One called the Son of God. Now that is the real Scriptural mystery, the tough one we're looking at. The Son of God not God the Son. We look at this as we've been looking previously.

Now, before we go on, we see that the Son of God, we see that this Son of God in Scripture; we ought to know from the same Scripture why God had a Son but before we look into it I want to mention, if you go to your New Testament concordance you'll find that the word Son of God is used about forty different times. Jesus referred to Himself as the Son of man because He was the prophet, but He actually was the Son of God also because He was the Only-Begotten Son of the Father.

12

Now, so we know there was a Son of God. Now the question is: Why did God need this particular Son, this peculiar and particular Son? What was it all about? Well let's start back with the Book of Matthew, the 11th chapter and verse 27.



Matthew 11:27

(27) All things are delivered unto me of my Father:

He's the fullness of the Godhead bodily. He's the fullness of the attributes. In other words, when God positively wanted to manifest Himself in Fatherhood and producing a Son, and this the Only-Begotten Son, He invested in Him above any other son, the fullness of His attributes.

So you could say not, "Here is another God, but here is indeed the Son of God," even as a dumb heathen centurion knew, when all the smart Pharisees and theologians couldn't see a thing. The thief on the cross saw something that the high priest could not see. So let's just look at the pictures... very simple.



Matthew 11:27

(27) All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

13 So, if Hebrews 13:8 is true, then the Son... never mind what you and I think because, we're so smart, bless God, we could figure the whole thing out a better way and a cheaper way because we're Americans.

We're the Henry Fords, bless God, that can put a chicken in every pot and two cars in every garage. We're going to make the tin Lizzy so any man can afford it. We're the Hitler's who makes the Volkswagen for the Germans Oh we're smart. Read what it says, Hebrews 13:8.



Matthew 11:27

(27) All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal.

You say, "You trying to tell me then that this is the concept of revelation?" That's exactly what I'm saying. Christ is the mystery of God revealed.

If you want to know the mystery of God get to know the Son. Get to know what it's about. I can't change the Scripture brother/sister and I'm not even going to try. I believe it. Hebrews 13:8.

14 Let's go to John; we go to John 1:18 and it tells you the absolute truth.



John 1:18

(18) No man has seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

So the very heart of Almighty God intrinsically, emotionally, spiritually, mentally, everything which God stands for, speaking of the heart there's only one way for God to project Himself and that's the way He did it. And it says, "The only begotten who is in the bosom of the Father, He hath exegesized Him."

In other words, He has brought Him forth, declared Him, perfectly revealed Him on the principle of Word, because when He did perform they didn't know the performance unless He explained it. And those that were fortunate enough to be there at the demonstration and who could listen to the explanation were categorically the sons of God. Now you say what you want but I've told you the truth.

15

John 14, see this is fabulous, Brother Branham always took us here, 7 to 11.



John 14:7-8

(07) If ye had known me, ye should have known my Father also: and from henceforth you know him, and have seen him.

(08) And Philip said,

"Well pull back the curtains, Lord. Separate yourself from Him. Take Him out of your hip pocket or something. I don't get You. I still want to see what You're talking about because I can't see Him. Show us, then I'll believe. Give me something beyond this.

Let me tell You what I want and You produce it. Let me tell You how to get this, the Father in me and me in the Father and the son in this great big ethereal bombast up here." While you sit back and spiritually pick your spiritual noses and you know what you get for that. If you've got half an ounce of brains, that's what you'll get.

16

I'm hitting you hard this morning because I need to hit hard for myself too to get my mind defogged once and for all of all the denominational veils that hang upon my mind. This is it. "Ah sweet mystery that I thought was so great, and I'd become a part to it and exalt my spiritual understanding, has now fallen down." That's pitiful isn't it? Dummkopfs remain dummkopfs, no smart boys amongst us.

No great messengers from God, no great theologians, no great Sanhedrin, no

general assembly, no synods, no cardinals, no bishops, no popes, no general superintendents to tell us the simple Word of God that says, "I am in the Father and the Father in Me."

That's all, back and forth and we saw how the Father got in Him, and we understand the principle of conception and that's all there is to it. As Brother Branham said, "*We don't know how He does it*, and we may never know, *we only know He does.*" So how are you going to figure it?

17

Well we'll keep reading.



John 14:9

(09) And Jesus said, Have I been so long with you, [this long time] and you have not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

And John had already set to our records so we'd understand this, "The only begotten from the bosom of the Father, was the only One who can reveal Him." So if by sheer providence, we should come across Him, He would give us a perfect revelation. Now they've come across Him.

Now,



John 14:10

(10) Believest thou not that I am in the Father? [Say, how do you say, "Show us the Father?" Now listen, He said;] [Don't you believe that I am in the Father] and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He doeth the works.

Now what's He telling you?



John 14:11

(11) Believe me that I am in the Father and the Father in me: or else believe me for the very works' sake. [He said, I have manifested to you that I am in the Father and the Father in me.]

Now he said, "Now I don't think I like that principle you're trying to tell me. I don't think I can take that."

Well He said, "Then drop dead."

Come on, I know that sounds harsh. Many will come in that day and say;

"Lord didn't we cast out devils, didn't we prophesy, come on, come on, come on, it's on record."

"Get away! I never knew you."

Paul said, "Who are thou, O man, to reply against God?"

We don't have a thought coming. Brother Branham said, *You ain't got a thought coming*. No, people don't want this. Philip didn't want it. And Jesus said, "I am showing you now the concept. I am showing you the concept of God in the prophet. God in the prophet and the prophet in God."

Because God was in the prophets giving a message to the people. That constituted William Branham in God and God in William Branham. And you can say what you want about it because that's exactly what there is to it.

18

Now, let's keep reading.



John 14:12

(12) Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

And that's all we need to do there. With this we're going to go to 16 to 20. Now listen:



John 14:16-20

(16) I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

(17) Even the Spirit of truth; whom the world cannot receive, because it seeth

him not, neither knoweth him: but you know him; for he dwelleth with you, and shall be in you.

(18) I will not leave you comfortless: I will come to you.

(19) Yet a little while, and the world seeth me no more; but you see me: because I live, you shall live also.

(20) And that day [When you are full of the Holy Ghost.] you will know that I am in the Father, and you in me, and I in you.

Now figure that out! "Well Brother Vayle, this great ethereal thing here, we've got it all set up like Paul says, 'In him we live, and move, and have our being,' and that's the whole world and we're all in here somehow in this going round and round." You're goofier than I thought you were and four times as stupid. He just told you.

19 Now what about it? I'm going to tell you something, I can read you just like I read myself, our hearts are heavy, we're trying to get it. Sigh. You know what? We're dull in hearing this morning. We're dull in our hearts. We still haven't got circumcised. We still won't let go. We still don't believe we're a race of gods, that we came from the very loins of God just like Jesus Christ did but different in status.

We can't let go, can we? We'd better let go, because no faith can be perfected outside of a perfect revelation and the Bible distinctly says, at Pentecost, and the day that you are born again, full of the Holy Ghost, that's the time you should know what happened. What kind of a baptism do we have anyway? Is it just an anointing?

That we can't get through to this understanding that the simple rebirth makes us know that we are in the Father and the Father in us and Christ in us and the whole thing one. You know what's wrong? Pentecost; Manifest, manifest, manifest, manifest, manifest, manifest, manifest! And if you manifest, it doesn't matter what you have, you have manifested. Shut-up and die this morning and wake up in Christ! Many will come in that day and prophesy.

20 Oh I've had vision like I'm looking at you. I've prophesied time after time after time, never one lick out. But whatever I got said to me, "If there's ever a man you listen to you listen to that man." Where'd the rest of them go? They ran running across the world, the big shots. "Oh this is the Bible, you can do it." So they started to do it and they left the Word. Everybody wants gifts, everyone wants this. Why don't you want revelation?

I'm not hitting as though you don't want it, I'm trying to clear our hearts this morning. Somehow by the grace of God if we've got to start crying or screaming or running or taking up clubs and just beating each other's heads and brains out so something rich and real can come in, let's... but you can't get it that way. Can't get it that way. You've got to let the veils be torn away by the prophet's message and say;

"Boy was I wrong there. Sheew. You mean to tell me there's nothing more to this thing; God in me and I in God and Christ and the whole thing, this great big mysterious esoterical, essential whatever thing it is, that by the baptism with the Holy Ghost, that's it?"

Yes, that's it.

"You mean I got it?" Yes.

"And you mean I don't have to tear my brains out or get a feeling or this or that?"

That's exactly right, just say what the prophet said and he said the Word of God.

"So what about all these feelings?"

They betray you.

21 Come on, go back to the Garden of Eden, who got Eve all excited? Believe me it wasn't the Word of God it was departure from the Word of God for sensation. She already had what it took to have a sensation but it wasn't right.

You and I being sensate beings bypassed our theophonies and therefore we are tested by sin and every time we want to give way to emotion, "Ah, I feel good about this, and I don't feel good about that." Well listen, there's nobody can feel good about what I'm saying this morning from the Scripture because it's just too down to earth Scripture and too simple.

We've had too many cups of Pentecostal, Baptist, Methodist, cayenne pepper. And the spiritual food in due season. Now there's no taste left. All you're getting is a hot shot of cayenne pepper. Now my stew is not that bad but it could have been. You know why? Because I'm not an East Indian. I don't relish eating red hot rivets. The Mexicans call it jalapenos, jalapenos, they are nothing compared to the East Indian. That's the way the doctrine is too, it's all messed up.

22 Now look, look at verse 20.



John 14:20

(20) At that day you shall know that I am in my Father, and you in me, and I in you.

That explains the mystery of John 17:21.



John 17:21

(21) That they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that thou hast sent me.

Now look-it, He's telling them absolutely, positively, about what? The Father in Him doing the works. Now the Father is doing the works but the revelation can only come by the Holy Spirit telling you what those works are all about.

And Brother Branham categorically told us, *"There is no such thing as a true healing revival unless there's a fresh message because God doesn't give a healing revival to back up an old dying and worm eaten message."* It's the Word coming forth. So we're looking at the picture here.

23

Now, 21b,



John 17:21

(21b) that the world may believe that thou hast sent me.

Notice, "That the world may believe that thou hast sent me." Okay? Go back to John 14 and you can get the picture of it. And He said here.



John 14:10-12

(10) Believest thou not that I am in the Father, and the Father in me? the words I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

(11) Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

(12) Verily, verily, I say unto you, He that believeth on me, the works that I do shall [And so on.] greater works.

And what I'm looking at here positively is the fact that the Father dwelling in Jesus Christ, the Father dwelling in the prophets, God dwelling in His anointed and Elect for the occasion to bring forth the Word gives the manifested works to prove that one is vindicated, like Brother Branham was vindicated. You don't listen to non-vindicated people.

The best they can bring you is reformation, they can't bring you restoration. Paul brought the truth, it has to be restored. Through the ages we've had some very good men but that's all you can say about them they were not the anointed one for the end time.

24 So my point is, that whosoever and whatever and however the Son of God that One that was compellingly, that was compellingly sovereign, that's God; and the way I use the word compellingly sovereign is because God can't help Himself. You've got to breathe or you die. You've got to eat or you die.

You've got to drink or you die. Man's got to propagate or the race dies, it's just that simple. It is a compelling factor, so God Himself has compulsions because He's God. And the compelling sovereignty of God demanded that there be a vehicle known as Son whereby God could be made known in His creation and to His creation, whatever He sovereignly, compellingly purposed in Himself.

Now you look at all through here and I'm going to tell you something. Whether you like it or not God being God had to do exactly what is being done and allowing what is being done. You can say what you want. But any other understanding is hodge-podge and mish-mash, for the prophet said, *"God knew how many fleas there would be, and how many would make a yard, how many times it would bat its eyeballs, and how many it would take to make a pound of tallow."* The sovereignty of God.

24 Now, God has to be God you cannot change it. God is captive to His own God-ship. We are captive to the son-ship which is in God because we will hear the eagle scream, whether we want to or not; and you'll have to come to this Message if you are a true son of God, and if you're not a true son of God you will not come near it or you'll walk off and ditch it. That's why a true Baptist will be a Baptist.

A true Nazarene will be a Nazarene. And true Pentecost will be a true Pentecost and you can't change them if you hit them with a four by four or run over them with a Sherman tank. In their flattened condition they'll come up out of the grave screaming, "I'm Pentecostal! Hallelujah. I'm Baptist." Exactly what they are. They can't change themselves because they're compellingly such.

Now God... what I'm trying to show is; God had to take the way that God took in order to reveal Himself and He did it. Now you can't help being a human being and God can't help being God. Now doesn't that help you this morning, know you can be at rest concerning God? Paul was a prisoner. Only Paul could have been that prisoner. What other man would have been William Branham?

What other person would have been John the Baptist? What other persons would be you? Nobody. You are what you are by the grace of Almighty God, you can't change. See? Like Brother Branham said, *"When you leave here you change your geography, you don't change anything about yourself."* It's a topographical question, a geographical one. See? So God did it.

26

So let me look at this again here. So the point is that whoever and whatever and however the Son of God in other words, anything about Him, whatever it is about Him that One was in the compelling sovereignty of God to be the vehicle known as Son, that God could be made known in His creation and to His creation, and was sovereignly and compellingly purposed in God.

That's exactly true. So you know this is all the negative of the positive. And I want to tell you something, this is a pretty wonderful negative; I wish I had it for at least ten thousand years in could health with good people.

You say, "Brother Vayle, what if you had good health and the earth's corrupt?" The earth wouldn't be corrupt if I had good health. Don't give me that nonsense. The earth became corrupt then men became violent. You've got to have a sick world out here before you get sick and everything else.

Now isn't this the truth? Wouldn't you like to live for one thousand years under beautiful conditions, loving everybody, your children, not having anger spells, moody spells, things cutting your hands and bushes and animals, and insects bugging you?

Well honey you've got a thousand years coming, that's the Millennium, then eternity and then on in the meantime you're stuck. If this is the negative, thinking how good it could be, what's the positive? "Eye hath not seen nor ear heard," but we've got an inkling, we've got an inkling absolutely. Sovereignty of God. Now, hold in mind we are talking about a Person who was once in another form according to Philippians 2:5, and that was the Son and the vehicle of God.

Now let's go into Hebrews, and I want to show you, this may not be God

27

teaching me, maybe I'm wrong, but I'm going to tell you what I see here. Let's read Hebrews 1:1, first.



Hebrews 1:1

(01) God who in many parts and many ways, spake in the times past unto the fathers in the prophets.

Now he's laying it down. He's laying down what these people positively know; that God was in the prophets like in Moses and right on down the line, that this was THUS SAITH THE LORD. They positively knew the prophets were gods to them and Paul the apostle is saying, "Listen you Jews, you Israelites, you sons of Abraham, you know positively that God absolutely dealt with you and one way only and that was in the prophets." And they said, "Amen, we take that."

28

Now watch what he says.



Hebrews 1:2-3

(02) Hath in these last days spoken unto us in Son, [Not by Son, in Son. As He was in the prophets He is now in the great prophet.] whom he hath appointed heir of all things, by whom also he made the worlds;

(03) Who being the brightness, [That's the out-raying, the effulgence.] of his glory, and the express image of his person, [That's the absolute substance.] and upholding all things by the word of his power...

Now, stop right there, don't put that in there because he's running a parallel. You know jolly well that Jesus born a man was not that. The flesh wasn't that. Now let's read on.



Hebrews 1:4-5

(04) Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

(05) For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

Now skip the 6th verse, just leave it sit there. Well you can take the last part.



Hebrews 1:5,7-12

(05) ...And let all of the angels of God worship him.

(07) And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

(08) But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

(09) Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

(10) And, Thou, Lord, in the beginning hast laid the foundation of the earth; And the heavens are the works of thine hands:

(11) They shall perish; but thou remainest; and they all shall wax old as doth a garment;

(12) And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall fail not.

That's Hebrews... that's Melchisedec and that's Hebrews 13:8.



Hebrews 1:13-14

(13) But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

(14) Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Now the next 4 verses are interpolated so forget them, read number 5.

Hebrews 2:5-9



(05) For unto the angels hath he not put in subjection the world to come, whereof we speak. [That's new heavens and earth.]

(06) But in one certain place testified, saying, [Now watch.] What is man, that thou art mindful of him? or the son of man, that thou visit him? [Now he's talking about Son of man.]

(07) Thou madest him a little lower than the angels; thou crown him with glory and honour and didst set him over the works of thy hands:

(08) And has put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

(09) But we see Jesus, who was made a little lower than the angels...

Now just a minute, in one place he's above all the angels. He's got a better name. In one place he's the author of creation, down here he's lower than the angels. Now if that's not Philippians, the 2nd chapter I don't even know my Bible. I don't know that Genesis opens the books and Revelation closes them. But you can see he's running a parallel here.

29

Notice what he says here; 3rd verse.



Hebrews 1:3

(03) Who being [the outflowing] the brightness, of his glory, [The complete assessment, Christ is the mystery of God revealed. You get no where without it, without that Son.] and the express image of his person, [The expression of his substance.] and upholding all things by the word of his power, [And then it says,] when he had by himself purged our sins,

How do you purge the sins of man being in that condition? You can't because God can't die and God can't bleed, and neither could Jesus. Jesus couldn't die and He couldn't bleed. How's He going to do it?



Hebrews 1:4

(04) Being made so much better than the angels,

He wasn't, he was inferior to angels. They're running a parallel. Do you follow what I'm saying? You're running the very Scripture in Philippians. Paul is explaining Philippians and he goes on reading.

30

Then he says here in the 2nd chapter, the first 4 verses.



Hebrews 2:1

(01) Therefore we ought to give the more earnest heed...

Because why? God speaking in the Son. Not in a prophet now, but the great prophet. God taking on a human form.



Hebrews 2:2-4

(02) For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

(03) How shall we escape, [and so on.]

(04) God also bearing them witness...

Then it come on down here, it goes past now, where all angels worship Him. Coming down.



Hebrews 2:9-10

(09) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every son.

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

Up here, my brother/sister, you can see where He was the head of every single son that was not yet born. He was the head of the church back there, He's the head of the church now. He never ceased to be the captain of our salvation.

He never ceased to be the elder brother, He always was and He came forth, and remember Brother Branham said, *"You did not come forth as He came forth, identically."* He said, *"Now you come the same way,"* but he explained it, *"We bypassed the theophonic form. For the suffering of sin and temptation."* Then Jesus Christ put His aside and came on down. See? We cut off that and came down here.

31 So you can see what you're looking at. You can see looking here, not at God the Son, you are looking at the Son of God and we'll never understand the fullness of the mystery but we know this thing, that this is not Trinitarianism.

There is one God Spirit and let me tell you, if you understand the Bible right, and you've got to we were right back there and with Him as a single attribute, every single one of us and all of us composed together do not make an Elohim of God, do not make a Godhead, we are sons of the living God, the same as He is the Only-Begotten Son, and God chose to indwell Him and work out His eternal purposes, for what?

Not working out His eternal purposes in us, but working out his eternal purposes for us. That's a different thing entirely and at the same time God completely fulfilling Himself. That's what we're looking at.

32 All right, we see this here. We see the picture we're looking at. God in the prophets. Now God in the Son to deliver sons and you can understand God in the prophets by Moses, God in the burning bush in Exodus, God saying, "I'll speak through the prophets." Now God has... He's never ever changed. God has had to have a mask, a form to reveal Himself and He's done it.

Now then, the whole plan of God lies open to us as we understand it is not God the Son but the Son of God. As the first and Only-Begotten Son who would in turn become head of all the sons of God. That's right. In Genesis 1:26-28, God said, "Let us make man in our image," speaking absolutely to the Son. Not to God the Son but to the Son of God.

And Genesis 2:7, we find Him moulding man out of the earth. In 21 to 25, we find Eve coming out of Adam. Then over yonder we find that Adam knew Eve and she brought forth a son, brought forth Seth and so on.

33 In Romans 5:12 we find that every single one in Adam died, every single one. But in 1 Corinthians 15: we find as every son in Adam died so every single one in

Christ is made alive. So where were they? They were up in Him in the beginning, they came down, God first of all brought His Only-Begotten Son, from that comes down man in a human form, in a physical form, every single one of those bypassed a theophonic form.

Now remember, what came out of God could only constitute God or be constituted of God because that's all there was and Brother Branham never did say, "That the word eternal in the heavens meant everlasting."

34 He said, "*The word eternal always connotated and showed forth the fact that it was God because God alone is eternal. Eternal life being God life only.*" So therefore, if your form that you had prepared in the heavens was a theophonic form that was eternal, it simply means that God Himself allowed every single one of us as seed, the privilege to form from that God Himself seed the body commensurate, which could only be substance of God.

You say what you want but I'll challenge anybody living to prove me wrong on that. I'd bring the prophet right back here and say, "Brother Branham why did you put it that way? You knew what you were doing, why did you say it?"

Now I challenge you, you can't do it because I'm going to tell you, dogs bring forth dogs, pigs bring forth pigs, roses bring forth roses, clover brings forth clover, gnats bring forth gnats, amoeba bring forth amoeba, millions of kinds maybe, and also some have got power to mutate. We transform.

35 So therefore God brings forth of His kind and we are a kind of God. And God in the prophets, made them God to the people. What about you and me then? Sons of God in a human form and we bypassed the theophonic form but when you die you go and pick it up. You see, Brother Branham said, "*We come just like Jesus Christ,*" except at one point you don't come like Jesus Christ. Brings it right down to you and me here, all the way down.

Brings us right down to Hebrews, the 2nd chapter. That One in the beginning, the beginning of the creation of Almighty God, God bringing Himself right down here to flesh, bringing forth sons, manifesting Himself, the way God wanted to do it. He started the whole thing.

Now then He said, "This One here now will take and leave this form here which He is in and the form will then, you might say, mutate and be compressed into an egg and a sperm." Now we've got a human form. God indwelt that human form and I believe positively at that time the fullness of God. We saw God right there and He said, "Philip have I been so long, you don't know what you're talking about?"

Now, that One becomes the head of all the church. Now watch it. Man is the head of the woman, and Christ is the head of man, and God is the head of

Christ. Christ is the head of the church because God raised Him. We see the perfect picture that Brother Branham outlined for us here, it runs in continuity.

36

Now, we notice absolutely that no other son could claim John 17:5.



John 17:5

(05) [Give me the glory that I had with you when you glorified me with your own self.]

We missed it but we get it in 2 Corinthians, the 5th chapter, waiting there for us; but though we miss it, we have a compensation in the baptism with the Holy Ghost. You see, you couldn't be tested in your theophonic body. But under the baptism with the Holy Ghost now watch it the same thing with Jesus Christ, the 4th chapter of the Book of Matthew. Let's go back and look at it. Now here is the One that laid aside His form. Then verse 4.



Matthew 4:1

(04) Jesus was led of the Spirit in the wilderness...

Now that's right after the voice from heaven said, "This is my beloved Son in whom I'm pleased." God filled him, God descended in the form, in the Spirit form, and literally invaded the body of the Lord Jesus Christ, and then at that time:



Matthew 4:1-7

(01) God led him to be tempted of the devil.

(02) Made Him fast for forty days and forty nights until he was so hungry [He would have been happy to turn a rock into a piece of bread and eat it.]

(03) And the devil came by [and started testing him] and said, If you're the Son of God, make these stones bread so you can eat.

(04) He said, Man will not live by bread alone, but every word that proceeds out of the mouth of God.

(05) The devil take him up to a holy city, sits him on a pinnacle.

(06) And said, If you're the Son of God, cast yourself down: it's written concerning you, the angels will bear You up, if you dash your foot against a stone.

(07) It is written, thou shalt not tempt the Lord thy God.

Notice, each time the Word was quoted wrong, interpreted wrong; the interpretation came right from this One. Now he said.



Matthew 4:8-10

(08) He takes him to a high mountain, shows him all the glory of the world:

(09) And says, I'll give you this if you fall down and worship me.

(10) And Jesus said, Get thee hence, Satan: it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

37

Now, the baptism with the Holy Ghost today, and the Token should take every single person away from Rome and organization where you worship the devil. You say what you want, the Bible said they worship him. Say, "Well I can't agree." Then don't agree, be dumb, dead. Go to hell with the rest of them, you'll burn, you'll make good fodder.

That's the price of not believing the Word of God. It's not your conduct we're worried about this morning brother/sister, we worried about your faith. Because I tell you, your conduct could be just like Cain's. Oh beautiful sacrifice, beautiful offering, first-fruits. Yes, he offered the first-fruit, he liked that. The pretty flowers, the pretty fruit. He didn't want the blood of the lamb. But he was unrighteous, a murderer.

You wait till it turns. You think Rome's got all the gold, the Jews have got all the paper, and America sold out. She controlled seventy percent of the world commerce by her money. Already the population has swung toward Rome. I understand there is more Catholics than there are Protestants in America. She is building, she's built the image to the beast and she'll supply a beast don't worry and the 13th chapter of Revelation proves it. America completely sold down the river. See?

38 Seventy percent of the world controlled by American currency so what's going to happen? They can't let the currency go, no, no they won't. That's why the Jews are going to get together with Rome. Everybody's going to get together with Rome because they've got the gold. And they'll soon change American money, it'll be a while but it'll change pretty soon now because it's pretty well run it's course.

Your gold won't do you any good because it's still the statutes on the books under Mister F. D. R., that they can take your gold and your silver at any minute. It has not been taken off the books and it won't be. So now you're stuck. And if we're here which thank God we won't be here very long when this begins to transpire, the foolish virgin will have to die, very sweetly and nicely for a little while.

Because they'll say, "Look-it, just join us, come on, come on." You can have it all if you want because the church will run everything. It's getting there very rapidly now, brother/sister. It's closing out. See?

39 All right, we see this then, what we are looking at here. It's all but over, we're just about finished but the baptism with the Holy Ghost, the token itself gives the power to get out of organization and all the forms of idolatry.

Now, what we brought up today in the last paragraph that I've just brought you concerning the baptism with the Holy Ghost is given us because we bypass our theophany where we cannot be tempted. Down here we can be tempted but with the baptism with the Holy Ghost God cannot be tempted and if a person is thoroughly one with this Word there is no temptation that that person cannot thwart in the Name of the Lord Jesus Christ.

Resist the devil and he flees, just like in Jesus' time. That's what we're looking at; sons of God in every hour of the church and especially at the end time. So Brother Branham is saying here then on page fifteen, paragraph seventy-three. When you get full of the Holy Ghost.

40 [73] *And then when you become subject to that Spirit, [The baptism of the Holy Ghost.] it throws your whole being subject to that Spirit. [That's body, soul and spirit.] And that Spirit is nothing in the world but this Seed Word quickened, made alive. When the Bible says, "Don't do this," that body quickly turns to it; [To the Word.]*

Notice what Jesus did, he bypassed his theophany but full of the Holy Ghost he turned to the Word. That's what's wrong with us. See? We are too much in the old days of the dear old black lady who used to be a pretty soused up old girl, I think she liked her snooze well cured with rum and a couple of nips on top of her rum because she just couldn't get away from the bottle.

Well one day she goes to the altar and gets truly born again, as far as well know, but the old devil, you know, he keeps bothering her. And so she just knew what to do by the grace of God. They said,

“Well sister, are you thoroughly delivered?”

She said, “Praise God, I’m not delivered in myself, but I have the Deliverer?”

They said, “Is that right?”

“Yes, that’s right,” she said, “every time Satan comes to the door and knocks on the door of my habit to take a drink, I say, ‘Satan I’m going to present to you Jesus so you better get out of here while you’ve got a chance.’”

41

Now that’s very sweet and very nice, but you know something? Presenting the Word, and they’re synonymous is the great thing, looking at that Word, and saying, “Look what the Word says,” and that Word is real today, the Spirit and that Word are one.

[73] *...Turning quickly to the Word [Brother Branham says turn quickly;] there’s no question. What is it? It’s the earnest of the resurrection. This body will be raised up again, because it’s already started.*

In other words, obedience to the Holy Ghost is turning to the Word of the living God and standing with It and on It.

Now, if you and I then are truly baptized with the Holy Ghost, and our bodies are already attempting by the grace of God to follow that Word, how much more now in the Presence of the Holy Ghost, the Pillar of Fire, will the dead come out of the ground at the command of God and you and I have our bodies changed? Now that’s what he’s telling you here. Now there it is [indubitable].

42

Now he said,

[73] *...It was once subject to sin, and mire, and corruption, but now it’s got the earnest;*

The down payment of the reality that you and I hunger for, that we missed by bypassing the Spirit or the Word-body where you don’t sin anymore. Where just as a part of God, you live in the complete realm and influence and government of God.

Now we’re getting closer all the time. That’s why this church must be built upon the Word and a direct association with the people where you don’t miss... any old excuses, just, “Well I don’t have to go to church, or I’ve got visitors, or

I've got to visit mom, or I've got this."

43

Listen, you go ahead and do it but I'm going to tell you something, you are the losers. You cannot bypass the Word of God that commands the much more as you see the day approach. Now if it's too far to come for God's sake start a group somewhere for your own sake not for God's sake but for your own, start a group and do something. But you cannot bypass this Word or you end up in folly. I know what I'm talking about. I know only too well what I'm talking about.

It's got to be there. It was once subject, it's got the earnest; it's turned heavenly. It's turning in the direction of its theophany because you've heard from it. How can you hear from it? That's what this seed was all about and you bypassed it. Now you're hearing the eagle scream, the call of God, to be not just reconciled to God but be more and more in God in the sense of the harmony that lies there; because He is the full Word and we are a part of the Word.

And being a part of that Word and literally predestinated and now fulfilling the call of predestination, there has got to be that longing and the unity of the perfection of that walk. There's a cry toward it to be more and more godly in our attitudes and all.

44

Let me look it... let me show you over here. 1 Corinthians, the 15th chapter, we might as well deal with this subject as thoroughly as we can because look, that's what it's all about. So we're going to read in 44th verse.



1 Corinthians 15:44-46

(44) It is sown a natural body; it is raised a spiritual body. There is a natural body, there is a spiritual body. [Don't forget that. You've got two of them.]

(45) And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

(46) Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

See? You missed the spiritual one up here, the theophonic form. But take courage, you're going to get it plus a glorified physical body.

Now you've got the best of two worlds and you've got the down payment for it, and we're so close to the New Jerusalem Peter says, "What manner of people we ought to be," how we ought to walk and how we ought to just revel in this. Now;



1 Corinthians 15:47

(47) The first man is of the earth, earthy: the second man is the Lord from heaven.

45

Now he's talking about Adam and Christ, but he's talking about you and me too. We bypass the Lord from Heaven bit, the theophonic form and the word 'theophany,' Brother Branham had to know that word 'theophany' means God in a form, because he said it, En morphe many, many times.

You're looking at the word 'theo' and 'morphe' God in a form. So he had to know what he was talking about. He said, "*It's eternal.*" You show me where you can lose a part of God or waste a part of God, you show me. Lose a part, you can't do it. Watch.



1 Corinthians 15:48-49

(48) As is the earthy, such are they also that are earthy: and so is the heavenly, such are they also that are heavenly. [Now watch.]

(49) And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now, we're going through the metamorphosis right now by the Word, because the more you feed the Christ within you and you feed the food in season; because Christ will not take worm eaten slop, He won't take corruption.

You get a pure Word food for a God race, you've got to form an image because that's what happened when God, Son, the attributes of God formed themselves into sperm and egg and took on nourishment from a woman's body, brought forth that one. Now what do you think is coming forth now? Brother/sister, we've got to believe this Word. We've got to believe this Word.

46

I've told you, Brother Branham giving us Ephesians, the 1st chapter, the Spirit of revelation and the wisdom and knowledge of Him is going to bring forth a Resurrection and a Rapture. Now what... it couldn't do it before because it didn't have the life in the food. And you know today what they're doing with every bit of food in the market? They're denaturalizing it and they're irradiating it. So now you're getting nothing.

We better get some food from God, brother/sister, because the physical is