

“And why don't YOU judge for yourselves what is right?”—Jesus (Luke 12:57)

William Branham or Lee Vayle - Col. 1:16 & Rev. 3:14

COLOSSIANS 1:15 Who [the Son of His (God's) love, v.13] is the image of the invisible God, **the firstborn** of every creature:

COLOSSIANS 1:16 **For by him** were all things created, that are in heaven, and 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:

COLOSSIANS 1:17 And he is before all things, and by him all things consist.

REVELATION 3:14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, **the beginning of the creation of God;**

While the context of Col. 1:15-17 shows that **God (by) “in [EN] him”** (the firstborn Son), created all things, William Branham in discussing “God,” abandons the context by leaving out v.15, and begins with v.16 indicating the **“by him”** in Col. 1:16 **is in fact the Creator; Sovereign God** who, in correspondence with Rev. 3:14 is Jesus Christ, who is not *“the beginning of the creation of God,”* but the AUTHOR OR BEGINNER (“the Creator”) of the creation. Thus making no distinction between God (the Father) and the Son or in effect eliminating the person of the Son.

“God is GOVERNING IN THE AFFAIRS OF MEN RIGHT NOW. **HE IS BOTH CREATOR AND SUSTAINER.** Colossians 1:16-17, **“For by Him** were all things created, that are in heaven, and 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: and He is before all things, and by Him all things consist.” **He is a Sovereign God.”**

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“The Beginning Of The Creation Of God.” **That is Who the Lord Jesus says He is. But those words don't mean exactly as they sound to us.** Just taking them the way they sound has made some people (in fact multitudes of people) **get the idea that Jesus was the first creation of God, making Him lower than Godhead.** Then this first creation created all the rest of the universe and whatsoever it contains. **But that is not right.** You know that doesn't line up with the rest of the Bible. **The words are, “He is the BEGINNER or AUTHOR of the creation of God.” Now we know for a surety that Jesus is God, very God. He is the Creator.** John 1:3, “All things were made by Him; and without Him was not anything made that was made.” **He is the One of Whom it is said, Genesis 1:1, “In the beginning God created the heaven and the earth.”** Also it says in Exodus 20:11, “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day.” See, there is no doubt that He is the Creator. He was the Creator of a FINISHED PHYSICAL CREATION.

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William Branham (supposed “seventh angel” with the power of infallibility) said people get the wrong idea to think that Jesus is lower than the Godhead because he is himself *God, very God, the Creator* of John 1:3; Gen. 1:1; Ex. 20:11. This must mean the SON is the God because people do not get the idea that God (the Father) is lower than the Godhead. You should test this very carefully (1 Thess. 5:21; Luke 12:57). If you believe Jesus is not God because he is the son of God (unlike 99% of devout Message followers), you must realize the above two statements of William Branham are a conglomeration of error. But if William Branham must be right at all cost (to you), you will dismiss them with prejudice.

As you will see below, Lee Vayle said (rightly) the exact opposite of William Branham. But who is he to disagree with what God's prophet has said? The reality is, if “the Message” was sent from God, it would have no need to be corrected. It would be right from start to finish. Jesus and the Apostles never had to modify their doctrine as they went along.

Lee Vayle speaking on Col. 1:15-17, Rev. 3:14 has this to say:

"14 Now, all right. "In Him," that's in Jesus Christ our Lord. Now then, some Trinitarians hold that this reference, "the beginning of the creation of God", actually means that He is the author and beginner. [writer comment: That's what William Branham - the one that claimed to have the power of infallibility to restore all things said in his Doctrinal Treatise.] But that does not stand when [with?] perfect understanding of Scripture over here in Col 1:16, and it says: [writer comment: what???

(16) For by him ... (That's speaking of Jesus, the firstborn of every creature.)

Now, remember, **God is the only begetter of all, and Jesus is the firstborn one;**...

(16) (All things were made by Him, which were created in heaven and earth), visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him:

(17) And he is before all things...

See? **Now, I'm not talking about God.** And yet God is definitely in here and related. Because **God by Him** did all this. And He is before all of this." —Lee Vayle - 1990-1125 THE BECOMING GOD & THE CRUCIFIED WORD

Lee Vayle's comment "And yet God is definitely in here and related".. is his way of meshing it all together as though there is no problem and moving on, but that doesn't work. How does the authorized teacher contradict the vindicated prophet? This is not the power of infallibility at work, but the feebleness of fallible men. This is why all things are to be subjected to examination by the believers as to how they compare to the infallible teaching of Jesus and the Apostles, which is the only standard. No doubt, they both had some insights and contributions to be appreciated, but those are brought to nought by the claim to the power of infallibility and special authorization whose words are not to be tested. Such a claim creates for the adherents an unscriptural and unhealthy environment that suppresses growth and the pursuit of the truth. The touting of vindicated infallibility does not allow for error, and when it is made evident that there are errors (as is above) the entire scheme unravels and those making such claims are exposed.

83-1 EPHESIAN.CHURCH.AGE - CHURCH.AGE.BOOK CPT.3 One of these days there is going to come a prophet to the Laodicean Church Age and you will know if he is the real one sent from God or not. Yes you will, for if he is of God **HE WILL BE IN THAT WORD EXACTLY AS GOD GAVE IT TO PAUL. HE WON'T DEVIATE FROM THAT WORD FOR A MOMENT, NOT BY ONE IOTA.** In that last age, when there will be many false prophets appearing, watch and see how they keep telling you that if you don't believe them and what they say, you will be lost; but when that LAST DAY PROPHET comes on the scene, if he is truly that prophet, he will be crying out, **"Get back to the Word or you are lost." He won't build on a private revelation or interpretation, but on the Word.** Amen, and Amen!

Based on William Branham's own words we can know assuredly that he was not the one that himself and Lee Vayle imagined him to be. On this one point, that is proven. Paul did not make "the God" the subject of Col. 1:15-17, but rather his Son. The context shows that God "en him" (that is, IN the firstborn son of God's love, v.13-17) created all things, contrary to William Branham saying the "by him" was God himself. Lee Vayle recognized and corrected this without bringing attention to this colossal error—nevermind an "iota."

Deut. 13:1-3; Gal. 1:8; Col. 2:8; 1 Tim. 6:3-4; 2 John 7-9