

Ephesians #2

The Parousia - A Manifestation of Grace

May 17, 1981

Shall we pray, Heavenly Father, we thank You for Your love to us that You've given us health and strength to come here, and above that we thank You for the privilege we have yet in this land that we can come in and worship together knowing, Lord, that someday that either will cease for us, or those that follow us. For Your Word must be fulfilled, then when we realize that that part which must be fulfilled which comes in judgment, then how much more which is in grace will be fulfilled for us who believe?

So, here we are this morning coveting, not only coveting but believing for Your blessing, and honoring You, in faith receiving it. We thank You therefore for Your mercies and grace and love abounding this morning in Jesus' Name. Amen.

You may be seated. [Bro. Vayle goes through local announcements]

1. Now, we're going to do a little recapping from the two messages we taught on Ephesians 1:15-23. And we have a little preamble here to begin with, and to start within our little view and reviewing of Ephesians 1:15-23. And I think we'd better read It in order to get ourselves settled as to what this Scripture is saying.

- (15) Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,
- (16) Cease not to give thanks for you, making mention of you in my prayers;
- (17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and (the) revelation in the knowledge of him:
- (18) The eyes of your understanding being enlightened; that (you) may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,
- (19) And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
- (20) Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,
- (21) Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:
- (22) And hath put all things under his feet, and gave him to be the head over all things to the church,
- (23) Which is his body, the fulness of him that filleth all (things with all things.)

2. Now, the first message we identified, the Spirit, that is to come into the midst of the Church. For Paul says here, he prays:

- (17) That the God of our Lord Jesus Christ, the Father of glory, may give
unto you the spirit of wisdom and revelation in the knowledge of him:

Now, that is the Holy Spirit Himself. And there can be no doubt of this, because It is said to be the God of our Lord Jesus Christ. And in several places in the epistles, you'll notice It says, "The God and Father of our Lord Jesus Christ." So that the God and Father is the one Person. Now, the question arises, Who is the Father of the Lord Jesus Christ? Why, "The Holy Spirit shall come upon thee, overshadow thee, and the holy thing born of thee shall be called the Son of God. [Lk 1:35] So the Father of Jesus, the One that died for us is the Holy Spirit. So you can see, when he says here, "The God of our Lord Jesus Christ," is the same as the Father of the Lord Jesus Christ, It is the Holy Spirit.

Now, it's hard to comprehend how Jesus has a God over him. Now that's where the Trinitarians would lead me completely confused. Which God is the big God if there's three of them? Which God looks up to what God? You know, I'm terribly sarcastic, nothing ever gets by me if I can't make a joke of it. And I don't want to be sarcastic and make jokes of things, but when I talk about the Godhead in light of Trinitarianism, and I hear people telling how that God made man and man got out of control; and the Son said to the Father, "Oh Father, let me help." Oh come on! What kind of stupid nonsense is that? Based in light of Twentieth Century son said, "Hey dad, you botched it, you hop to it."

You mean all sufficient Almighty God let things get out of control? We've got some who does it, who done it up there? Listen, if that's what the history of God is, forget it! I don't need Him. Oh such stupidity. There aren't three gods. There's one God. One God, Holy Spirit, and He had a plan.

3. Now when you talk about the God of the Lord Jesus Christ, let's go to the Scripture and we'll show you that Trinitairanism is not only idolatry, it is blasphemy. See? Now that's all there is to it.

1 Corinthians 11:3, It tells you distinctly here. He said, "The Head of Christ is God." Christ has a Head, the last part of verse 3.

- (3) ...the head of Chris is God. (There's a Headship over Him.)

Now, the very Names and Titles of Jesus seem to say that God is talking to Himself rather than to a Son, or about a Son if you believe there's only one God, which there is only one God. Sounds just like He's talking to Himself at times. Instead of talking about a Son or to a Son.

4. Now, let's go and begin to analyze this and solve this. And remember I ain't preaching, I'm just talking. Hebrews 1:1.

- (1) God, who at sundry times and in divers manners spake in time past
unto the fathers (in) the prophets,
- (2) Hath in these last days spoken unto us (in) Son, whom he hath
appointed heir of all things, by whom also he made the worlds;
- (3) (That son) being the brightness of his glory, and the express image
of his person, and upholding all things by the word of his power,
when he (sat down)by himself, purged our sins, sat down) on the
right hand of the Majesty on high:

Now, do you know what? It sounds from this that you couldn't tell the two apart, but they're not the same. It's not the same person.

Now, go over here to verse 8,

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

Now, it sounds like one God is saying to the other God, "God said to God," and I'm not denying It.

5. But I want you to know something: but before we get into It, we want to go over to Psalms 45:6-7 to see where this man is quoting, because everything has got to be in the Old Testament if It's going to be in the New Testament, otherwise there's a misfit somewhere.

- (6) Thy throne, O God, is for ever and ever: the sceptre of thy kingdom
is a right sceptre.
- (7) Thou lovest righteousness, and hatest wickedness: therefore God,
thy God, (Now listen, he's talking to God whose got a God.) hath
anointed thee with the oil of gladness above thy fellows.

Now, if you can't perceive the truth of this Scripture you become a Trinitarian of sorts. Now let's face it, there are two Beings here that are called God. Now that's all there is to it. Don't try to get God talking to Himself, or being Oneness that says, "When God got through with the body, He sucked it up inside of Himself, or disintegrated." That's a lot of hogwash, the Body was raised and put on the Mercy Seat behind the Throne as a memorial to the Resurrection. That's what the prophet said and that's 'Thus saith the Lord'. Not because Lee Vayle said it, because God's Word said, and the prophet vindicated it as being the correct understanding.

6. All right listen, Hebrews 1:8.

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

Now, Who is talking? Hebrews 1:

- (1) God, who at sundry times and in divers manners spake in time past
unto the fathers (in) the prophets,
- (2) Hath in these last days spoken unto us (in) his Son, whom he hath
appointed heir of all things, by whom also he made the worlds;
- (3) Who being the brightness of his glory, the express image of his person,
(Now he's telling about a Son, and he's talking about a Father.)
upholding all things by the word of his power, when he had by
himself purged our sins, sat down on the right hand of the Majesty
on high:

In verse 5,

- (5) 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?

Father and Son. Now you can't deny it. See? "Thou art my Son." And He is the first begotten with the promise of worship even as God is worshipped. The Son has the promise of worship, even as God the Father has.

Now, 8 and 9, here's your key:

- (8) 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.
- (9) Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, (the Father of the Lord Jesus Christ. See?

That's the One has made the Lord Jesus Christ by anointing him, made him what He is anointing Him) with the oil of gladness above (his) fellows.

7. Now, let's just look at the word 'God'. The word 'God' in the Greek is 'theos' of uncertain affinity and means. In other words, it's a peculiar word you can almost stretch all over the place, and if you don't understand by context, or by doctrine, you'll cut your throat. That's what It's telling you. That's what I've been saying all along, the Name of the Father, the Name of the Son is identical, and unless you know which is being talked about you'll cut your throat; and you'll end up a Trinitarian, a blasphemer.

Now, 'theos', of uncertain affinity and means. 'Deity', it means 'deity'. It can also mean 'magistrate', or 'judge'. Then, what if God, very God, is talking about His Son the Judge. He'll still say God. Yeah! It can also mean 'very' as to a degree. The great God says to the lesser great, Who is the greatest of anybody under the Great One. Now where you going? You're going right strictly home to God and glory, because you're getting the truth of this thing.

It can mean 'exceeding, magnificent in outreach and grasp and in grandeur'. It can mean 'God.' Capital G-O-D, which is God, or g-o-d, which is like there be many gods in the universe.

8. Okay, Hebrews 1:1, now hold it right there, we're talking about gods, and we're talking about Theos.

- (1) God, at sundry times and in divers manners spake in time past unto the fathers (in) the prophets, (God was in the prophets. The Logos was in the prophets.)

Now, we go over here in measure. Over here we go to what Jesus says in John 10:34-35 . (And if I ain't preaching it, I'm going to be all worn out before I'm half through.)

- (34) Jesus answered (said,) Is it not written in your law, I said, (You) are gods? (Theos.)
- (35) If he called them (theos, the same as Almighty Theos, calls Himself Theos) unto whom the word of God came... (and that's originally to the prophets...)

Then when their word came in us we are gods under them. How we're getting back to the original, "In the beginning was the Word, the Word is with God," [Jn 1:1] and we were in His thoughts. Follow me?

Now, you can have a whole plethora of gods, with Mighty God, the complete Originator. Under Him then comes the Son, Who is that great Almighty One and co-equal by virtue of God bestowing upon Him honor for what He did to bring forth a Bride, who now stands as lesser gods, and yet equal with Him as He shines His glory upon her. And the whole thing is God in a complete evolution in a beauty. Now where's your Trinity? Bunch of hogwash.

9. Okay, let's prove it to you. Acts 2:32-36.

- (32) This Jesus hath God raised up, whereof we all are witnesses.
- (33) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which (you) now see and hear.
- (34) For (it was not) David (that) ascended into the heavens: but he himself (said), The Lord said unto my Lord, Sit thou on my right hand,
- (35) Until I make thy foes thy footstool.
- (36) Therefore let all the house of Israel know assuredly, (and every single Gentile that ought to know better,) that God hath made (this) same Jesus, whom (you) have crucified, both Lord and Christ.

Now, the word Lord is 'Kurios', means 'supreme in authority'. Means 'controller'. As a respected title means 'God, Lord, Master, Sir'. There you are. So you can go the whole gamut again. "The Lord said unto my lord," [Ps 110:1] which is Almighty God Himself said to that Great One Who is directly beneath Him, as to station and status and yet one with Him in a completeness, because there's nothing God will do that isn't towards Jesus Christ, and through Jesus Christ there's nothing we can do that isn't towards Jesus Christ, and through Jesus Christ, and the whole thing once more is a beautiful circle of evolution. See? No problem.

Then the word 'Christ' means 'anointed', or 'consecrated' or Messiah.' So this One Who shed His Blood, Who was the Anointed, Who was the Logos in human flesh, Who was God manifested, absolutely is unique in His rights as God Almighty is unique in His rights. That's why at the end-time Bro. Branham correctly said, *"Jesus would be upon the Throne in Mt Zion, the Lamb, and the Pillar of Fire over the Throne."* But he quickly said, *"They'll be One and that's the hour before they call He answers."* See? There's no two gods brother/sister. There is one God. We'll get more and more on the Logos later on, but I just wanted to let you know that.

10. Okay, in Philippians 2:5. This is what Bro. Branham used that time.

- (5) Let this mind be in you, which was also in Christ...
- (6) Who, being in the form of God, thought it not robbery (that's not it at all, who thought it not a prize) to be (grasped and retained to stay in that form. Notice:) equal with God:

How could He be not equal and He was the Logos, which was the full attributes of God? It was God.

- (7) (Now he) took upon him(self) the form of a servant, (that One veiled in a Pillar of Fire formerly.)
- (8) ...found in fashion as a man, humbled himself, became obedient unto death, death of the cross.
- (9) Wherefore God also hath highly exalted him, and given him a name which is above every name:
- (10) That at the name of Jesus every knee should bow, of things in heaven, things in earth, and under the earth;

- (11) And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

In other words, God Almighty receives honor and glory, because what He has done through the Person of Jesus Christ, Who was basically a man, but He became the Temple of the Holy Ghost. There in the Garden of Eden God left Him, and there is that man which was not as human beings, not even as Adam, because it was the Logos Himself that transformed Himself into the sperm and egg, and attached Himself in the womb of a woman and through the chemical industry of the woman brought forth a man. And that One was not ordinary flesh and blood as you and I are today, though He was flesh and blood, He was the Blood of Almighty God, because It was the Logos. God forming Himself in a human flesh, that the same God could form us into human flesh, bringing us out of the rut up through the Resurrection and standing here as sons of God, joint heirs with Jesus Christ. Now, I'm not giving you double talk, I'm telling you the truth. See?

11. Now listen, again we go to 1 Corinthians 11:3, and we see the divine order.

- (3) (How) I would have you know, that the head of every man is Christ; and the head of the woman is man; and the head of Christ is God.

He's telling you here, there's a divine order. There is God, Christ and humanity. There is God, Christ and a Bride. See?

Now, next we see that this Spirit also, this One that is the Holy Spirit, the Almighty God, call Him what you want, call Him Logos which is alright. Word.

We next see that He is called the Father of Glory, which means the Source or progenitor of glory. Now, glory is actually defined to be that which is primarily an opinion or estimate, hence, the honor resulting from a good opinion.

Now, that sounds like a double, a lot of mish-mash. I know, it doesn't seem to make sense at all, because it's much easier to think of glory being a beautiful light out there. It said, we think of glory where God raises the dead, and people stand back and gasp and wonder and say, "Look it, dead four days and came out of the ground in a Resurrection." That's glory.

12. Now listen, all that is glory, but the basic word 'glory' doesn't say that. It really means 'primary an opinion,' or 'estimate', hence the honor resulting from a good opinion. Now, that's very vague and inconclusive in the light of the modern use of the word 'opinion'. But we must get the true picture, and that is this God is the Father, the Sire, the Source of the opinion and estimate, hence the honor due Him. Come again. Okay, open your ears wide.

Get the picture to understand, we are not talking in terms of modern English opinion. Give me your opinion. What do I care about your opinion? (Pffft! Fap!) Unless you're a very honored person, and you have something to compare with, then you really know your onions and you're some kind of authority.

Opinion doesn't mean much in the human mind. In other words, how much would I honor your opinion? I might not honor it at all. Now you'd never honor my opinion if you came to me and talked to me about carburetors, or electric currents. Forget it. I haven't even got enough glib intelligence to snow you. I know nothing about mechanics and I care less.

Now, you might ask me something else, and I wouldn't have to snow you, I could positively tell you something worthwhile and you'd value that. You would honor it. In other words, there would be that source which is inductive to a glory.

13. Now let's put that back on God. Thus God is the Father, the Sire, the Source of the opinion and estimate. Now, you're dealing with One Who is able to give the opinion or the estimate. You're dealing with One Who is able to tell you what-for, why-for, when-for, and all about it. You're dealing with an Absolute. You're dealing with the One Who can tell you and do something about it. You're dealing with the Producer. You're dealing with the Author. You're dealing with the Total-Knowledge, the Total-Conception, the Total everything.

So, therefore now when you're talking about the Father of Glory, you are talking of Him Who is so able to bring Himself across in revelation in a knowledge which is true, that you stand back and say, "Amen, hallelujah that's wonderful!" You get what I'm talking about now? Little bit different from the other angle.

14. All right, that Spirit is the Father revealing Himself from His Own understanding and knowledge of Himself, and His Own character and thereby evokes honor from the hearer. Ha! When He did in flesh they spit in His face, they plucked out His hair, kicked His ribs in, crucified Him and consign Him to hell. And when He does it today, they laugh in His face and crucify Him afresh as the Son of God. That's what the world thinks of His opinion. But the Bride stands back and she said, "I believe it, and I love it, you're beautiful."

Oh, there's a difference. Oh, glory to God! I wish we had a brass band and some drums, I feel like being shouting this morning. Don't be dead on me. Get up this morning and live. Christ is here! Not some dead institution.

All right, that brings in the Logos of John 1. No wonder Bro. Branham screamed. He said, *"I'm not running through the streets at mid-night crying, 'He's coming.' He's done already come."*

- (1) In the beginning was the Word, and the Word was with God, and the Word was God.
- (2) The same was in the beginning with God.
- (3) All things were made by him; and without him was not any thing made that was made.

And verse 14.

- (14) ...the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, the full (expression) of grace and truth. (And they said, "Kill him, kill him, kill him.")

How many are doing that this morning? You take to yourselves the right to live any way you want, live any old way at all. Never mind attending a church or praying...and you say you believe this Message? You haven't seen Him, I'll have an altar call this morning to bring you to repentance. I'm not old Lee Vayle up here stamping around, I'll be gone one of these days. The bells will be ringing for the other side. "There's a land beyond the river." I'm not steamed up. I'm just this way for many months now.

Listen, "Kill him." What did the Father of Glory mean to exegete Himself? Full of grace and truth, the revelation, the Father of it. God of creation the Logos, and that means that part of God where God Himself stands forth to be seen. It's the one God, but you can see Him.

15. Now verse 18. [John 1:]

- (18) No man hath seen God at any time, (But It says right here, "You are.")
the only begotten Son, which is in the bosom of the Father, he hath
declared him. (Or exegeted Him.)

And that same One now is here to lead out into full manifestation, and in full color, in full reality, and in full truth, all of It, concerning Him Who is God. Well it's got to be, if He's the God of our Lord Jesus Christ. Full revelation.

Hence God is staking the honor, that's the Bride, or bestows upon His Own revelation of Himself to her. And the Word comes as with Eleazar, "Will you go to be this one's wife?" Based upon the manifestation that Eleazar held forth at that time, and the word of description of the one that she was to love.

And she said, "I'll go, I can't wait to go."

Her father, and brother, and mother said, "Daughter, sister, why don't you stay awhile?"

She said, "There's nothing to stay for." When she saw him in the flesh that was more than enough.

So we are saying, that the phrase 'the Father of Glory' is the name, or title that forces Paul to say, "the eyes of your heart being enlightened in the knowledge of him." [Eph 1:17-18] Not just something coming by Word, but there's a depth in there that calls out.

When I first saw and heard that man William Branham, and saw that ministry, something in me cried and I said, "Oh God, that's where reality lies." I don't care where anybody else puts it. Why? Because the Word was in the prophet, and the Word's God. There's a difference.

16. Now, did you fall in love with Him, honor and glorify Him Who presented Himself to you by revelation? Or is it just a ho-hum hum-drum? I won't say what I was going to say. Said it before, maybe God will bring it back to your minds. Is He all together lovely and full of beauty? Once God is fully revealed Himself and fully exegeted Himself, He has fulfilled part of His great purpose in coming as in 1 Corinthians 13:9.

- (9) For we know in part, and we prophesy in part.

- (10) But when that which is perfect is come, then that which is in part
shall be done away.

You don't need to worry anymore brother/sister about even this Bible anymore, because it's over for you, it's all fulfilled in that Lovely One Himself is here to take you in wings of glory. Ho, we say pictures of Sis. Branham passing away. I've seen her over the years agitated as it were, her heart was how... what a little bit upset with the things going on. But the last time we saw her, we saw that Spirit Bro. Branham said would be in the Bride before the Resurrection. And she could talk about her own daughter turning on her, and her son-in-law rending her heart, and she died a thousand deaths. But she talked so sweetly and so calmly. It wasn't like it used to be. God hasten that day when we see Him not in part any longer, but see Him Who is this Living Word before us. There won't be a Paul anymore it's over. There won't be a John anymore. We won't worry about Timothy and Titus, the rest. It'll all be fulfilled here, and we're going to be a part of that. Because we are a part Living Word. "That which in part," sure.

The Bible came in sixteen hundred years by forty different authors or so, I don't doubt that for one minute. Stood the test of time, but now the Author Himself is here fulfilling His Own Word, that which in part is here. There's no more room for prophecy, it's over, the Bible's finished! There won't be another record, the record's completed.

17. That's where these guys missed the truth, Gene. They say, "That which is not perfect is come." Because prophecy was said about the West Coast, that's not the prophecy! It's this Book, there'll be no more written, It has been written. There'll be no more expounded, because It's been expounded. There will be no more to be revealed, because It's been revealed. It's over for the Gentiles. Oh, there's a difference.

Let the anointing of God strike home, you'll understand Scripture. Without It, you'll be just like the rest of them. Now: [1 Corinthians 13:]

- (11) When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.
- (12) For now we see through a glass, darkly; but then face to face: now I know in part; then shall I know as I am known.
- (13) ...now (abides) faith, hope, (and that word 'hope' means 'earnest expectation', love,) these three; but the greatest of these is (love).

Why? Because it's the end-time. God Himself Capstones in love. They say, "The Capstone hasn't come down," they're crazy, because God has come down.

Bro. Branham says, *"How It says, 'that He shall appear', in the last days to bring the people back to the Word, so the Bride will know her Husband, the Mate, the revealed Word."*

Now, (we got time) we note that Paul desires something of God as he prays over here in my third message, which is the Parousia, another manifestation of grace. This message is entitled: 'The Parousia a Manifestation of Grace'. And in it you'll understand why Bro. Branham always loved that song, "Amazing Grace, how sweet the sound."

18. In Ephesians 1, again we just read the one verse. It says, our text, we've read the context:

- (17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: (To a certain end which we won't discuss at this time.)

We notice immediately that Paul desires of God a certain thing as he prays. He is praying and he is asking (for God) from God for something very, very definite. He is asking for a specified visitation of God Himself to the Church for a certain reason. And that reason is, that he may bring wisdom and revelation concerning Himself into the Church. And his prayer does not suggest that the answer will be definitely forth coming to them of that age, because he said that God may. Now, he doesn't say that God will, or that God must, he prays that God may.

The same as in Hebrews 6:3, when he said, "We'll go on to perfection if God permit." But God did not permit. Because He couldn't permit. 1 Corinthians 13:9-12 could not be fulfilled in that hour, It had to be left to this hour. The false anointing had to be left to this hour. All of those things had to lie there until the seed came up into its fully effective force as of that hour. So it couldn't happen. And Paul is praying, "Lord, if it can happen, I wish it would happen." But he knows that it might not happen. But his prayer does set forth the reality of that visit and its consequences.

Now, because he's praying that it might happen, and that it may not happen in his day, doesn't mean that this is an idle prayer, that Paul wishes might happen, but it might not happen, but it will happen. It's going to take place sometime. See? He wants it with this consequence, with the consequences of the visitation.

19. Now, this must happen to some people some day, if not at that time. In short, here is one mystery of the gospel which he is privy to that will be manifested in its season, whenever that season is as to the exact time in God's chronology. But it's got to happen, and he knows about it, it is going to happen. When it happens he does not know. Now he knows about it, and he knows the consequences, but he does not know the time. He hopes this is the time, but it was not the time.

It is therefore a prophetic revelation, and seeing it is so, it will slide somewhere into the revelation of John in due time. Now remember, it's in the mouth of two or three witnesses that God speaks. The Parousia has to be mentioned if this is indeed the Parousia. And this is indeed a specific thing which must happen. It positively must happen according to other places in Scriptures by other authors. So, because John is the revelator per se, as above Paul it will be in the Book of Revelation which we will find in due course.

Now, except for verse 19 which speaks of the Resurrection, we would only be guessing as to the chronology of this revelation of the descent of God amongst the people. Because that is the revelation that God will descend amongst the people. And it will have as its consequence a certain dynamic event, which is the Resurrection.

So therefore, chronologically not knowing the years or the hour, we know that just before the Resurrection there must be a visitation from God in revelation of Himself. The God of our Lord Jesus Christ identifying this One on the scene, that we are a part with Him who is the Lamb seated upon the Throne at this particular time, and that He Who is Jesus God is our God, and That God is doing for us what He promised to do to bring that Bride to Jesus which is bring them out of the ground.

20. Now verse 19 places the time as does 1 Thessalonians 4:14-17. Now, we've read that many times so that we have a good understanding.

(14) For if we believe that Jesus died and rose again, even so them also
which sleep in Jesus will God (lead forth) with him.

(15) For this we say unto you by the word of the Lord, that we which
are alive and remain unto the (presence) of the Lord shall not (go
before) them which are asleep.

Now, It tells you right here that the living people are going to be living at the time when God descends to this earth and the dead are raised. That's exactly what It says over here in the Book of Ephesians, there is no difference.

21. In 2 Thessalonians 1:7-10. It also tells us:

(7) And you who are troubled rest with us, when the Lord Jesus (Christ)
shall be revealed from heaven with his mighty angels, (that's
Apokalupsis.)

(8) In (flames) of fire taking vengeance, (that's the Judge, the One who
says, this one I'll take, and that one I won't take. This one's righteous
that one's unrighteous and so on.) (because they know) not the
gospel of our Lord Jesus Christ. (And that's true.)

(9) Who (later on) shall be punished with everlasting destruction (in) the
presence of the Lord, and the (glorious) power;

In other words, they're going to see all of this. They'll be privy to it in a mechanical sense, but they will never partake of what He came to do. See, because they did not come into the Word.

22. Then he goes on, he says in 2 Thessalonians 2:1.

- (1) Now we beseech you, brethren, by the (presence) of our Lord Jesus Christ, (even) by our gathering together unto him,

Now, this shows the chronology as revealed in Ephesians is the same as is revealed over here in Thessalonians in the two places. We must also note that Paul was like John. He was so deep in the Spirit on this subject that even in the first age it seemed that great event could transpire, as John was caught up to see those things in the Book of Revelation. And he came back according to Rev 10:4. He heard things and saw things which he could not talk about. So the apostle Paul was caught up in 2 Corinthians 12:1-4, and he could not talk about those things which he heard, and also saw.

So, this revelation that we're talking about is the same, and this is exactly why Revelation 10:1-7 is the Seventh Seal of silence in the Parousia. I'll be here they won't know it. It's all over, and they don't know it. And the God of Glory crossed over the land, divided the Red Sea, said, "My children come over." And they said, "Ha, who is this one?" [End of side one of tape one]?... going on. They couldn't come clear, not knowing the Presence of God was there, and the Blood of Jesus Christ stood there, and a man could stand in God's presence and ripen in the Son. But they turned their back on it. Shook their heads and walked off like the Pharisees.

23. Now, we are already aware that this visitation of God, Holy Spirit Logos, there's a Parousia, the Presence the Appearing. It is God Present with the Bride, but not by indwelling the individual members. That took place in Ephesians 1:13-14. He is here on earth templing Himself with the Seven Church Age portion of the Bride that is living, expecting the Resurrection which He will perform. Then the entire Bride will be the New Testament temple of God on earth, and then He'll take them all home. Now I'm talking about Holy Spirit.

This is Revelation 10:1, the mighty Messenger that comes down to earth. This is the same One seated on the Throne of Revelation 4:2-3 that was as an 'amber light' with a rainbow over His head. This is also at the same time that the Father leaves the Throne to come down to earth, that the Son climbs upon the Father's Throne, and inherits the Throne, not only as High Priest, but King High Priest, Melchisedec. See, it's all fulfilled.

24. So, we know Who this Spirit is, and we know what is to be done. And not only so, but we are informed concerning the condition of His arrival. It is specified as to what brings Him down. This information is in Ephesians 1:17.

- (17) ...the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom...

Now notice, he says here: "May give unto you the spirit of wisdom." That is what I'm dwelling upon. "May give unto you." It is God giving again, and that giving is as ever the same all of grace, for It is the same word in John 3:16.

- (16) (That) God so loved the world, that he gave his only begotten Son...

That is the same word used over here in Ephesians 1. It is the same word used in Luke 11:13.

- (13) If (you) then, being evil, know how to **give** good gifts unto your children: how much more shall your heavenly Father **give** the Holy Spirit to them that ask him?

It is the same as found over in John 14:16, which we read so many times.

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

It is the same giving, it is given by grace. So therefore, the Parousia is the Presence of grace of God.

25. Now, let's just go over this and expand the ministry of grace, which I contend to be the last grace administered by God Himself to the Seven Church Age Gentile church, because we are in the Seventh Age.

All right, here is the start of grace: In Revelation 10:1-7.

- (1) And I saw another mighty (messenger) come down from heaven, clothed with a cloud: and a rainbow was upon his head, (the Covenant to the people of God. The Covenant of promise.) and his face was as it were the sun, and his feet as pillars of fire:
- (2) And he had in his hand a little book open: (the Book of Redemption, which is of grace,) he set his right foot upon the sea, his left foot on the earth, (I believe one signifies America, the rest, the rest of the world.)
- (3) And cried with a loud voice, as when a lion roareth: and when he cried, seven thunders uttered their voices.
- (4) And... I was about to write: and a voice (said,) Seal up those things which the seven thunders uttered, and write them not.
- (5) And the angel (that's the mighty Messenger, with the rainbow, the Logos, and) I saw stand upon the sea and upon the earth (lift) up his hand to heaven,
- (6) And swore by him... who created heaven, the things that there are, and the earth, and the things that there are, and the sea, and the things which are there, that time (should be) no longer:

Now look, time has run out. Now you know when the Resurrection takes place, time runs out. And no way you're going to bring time back in the way they know time today, because the Millennium sets in, which is the Kingdom of God on earth. You've got a different picture entirely what you used to have. All right:

- (7) But in the days of the voice of the seventh (messenger), when he shall begin to sound, the mystery of God should be (perfected,) finished, (rounded off, nothing added to it, nothing taken from it, ready for delivery as God has) declared (the good news of the gospel by) his servants the prophets.

Now, verse 1, this is Christ, Holy Spirit Logos.

Verse 7, this is the Seventh Church Age messenger and he is here when that Spirit comes into the Church. In fact, He is that One standing there. And It is with that Seventh messenger on earth. That's the gospel of grace runs out to the Gentiles. And at the time of verse 1, and verse 7, there are Seven Thunders which are sealed that have to run out in verse 7, because It says in verse 6, "Every mystery's finished."

So there's no way that you can have the Seven Thunders existent after number seven messenger, William Branham has gone. It's over. The prophet said, *"Everything we needed was here to put us in a Rapture."* Now, a lot of people don't like a strong statement like that, but I do.

26. Now, let us go to Revelation 22:8-14. Now we will see this conclusively where we are.

- (8) And I John heard (these things.) And (was going to fall) down worship (him.)
- (9) (And he said, don't do it.) (Now watch:)
- (10) And he (said) Seal not the sayings of the prophecy of this book: for the time is at hand.

Between Revelation 10:4, and Revelation 10 and 22:10, the Book becomes unsealed, the Seven Thunders uttered. There are no more Seals. There are no more Thunders, this is it. Because you cannot feel it. And if the Thunders ever get loose, who's going to drag Them back to seal Them up.

Now, the devil can pervert Them, but the devil can never do anything to the original as we have received It by Bro. Branham in March (I believe) 19 to 24, 1963 and he never, ever did repeat those Messages. There was no need. They were given correctly as the Word of Almighty God.

Now, at that time:

- (11) He that is unjust, (is) unjust still: he (that's) filthy, (is) filthy still: he is holy, (is) holy still.

That means, there's not one more person can come into the Gentile church. That means there's not one more foolish virgin can be saved. That's exactly as it is. The Bride will have to preach to the total lost, because the Holy Spirit baptizing force will be gone.

- (11) (The righteous is) righteous still, (the) holy, holy still.
- (12) And, behold, I come quickly; (right in the offing there to catch a Bride away,) my reward is with me, (the bema,) to give every man according (to) his work(s) shall be.
- (13) I am Alpha and Omega, the beginning and the end, the first the last.

In other words, I'm the One that sealed the Book. I'm the One that's opening the Book. I'm the One that gave the Book. I'm the One revealing the Book. I gave the Word, I interpret the Word. Same One, no different. Blessed and holy is He.

- (14) Blessed are they that do his commandments, (No sir. Who wash their robes. What? By the washing of water according to Ephesians 5.) they may have right to the tree of life...

Now, we go there to Revelation 3:14-20, and here we read the most horrible indictment of all the ages.

- (14) ...unto the (messengers) of the church of the Laodiceans write; These things saith the Amen, the (Finisher-offer. The Alpha now becomes

Omega; the) faithful and true witness, the beginning of the creation of God;

- (15) I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. (Now this is that Judge talking at this hour.)
- (16) So because (you're...) lukewarm, neither (hot or cold, but lukewarm,) I will spue (you) out of my mouth. (You make me vomit.)
- (17) Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not (you're) wretched, (you're) miserable, (you're) poor, (you're) blind, (you're) naked:

27. You're loused up, and if you were my wife, I'd spit on you. Dump you in the street. Shut the door, and I'd get me somebody else. You ain't worth having around. You're not only immoral, you're stupid. You're not only stupid, you're sickening, you make me puke, make me vomit. Ever eat soup like dish-water? Ever see women like dish-water? Don't answer that. You women know what I'm talking about and you men know what I'm talking about. You missed out. I've seen men like dish water. I'm talking about the church. Women look more like dish-water than men any day of the week. Not running you down, just making a simple statement on type. Typology. A man can look drunk and be drunk, but a woman, my God, how she looks. She's ten times worse than a man. Men smoke cigarettes like men, women would be out smoking like men too, but years ago they'd stand out, they'd look like the most pukified thing under God's eye smoking these stupid cigarettes and they still look like it. A dish of warmed over vomit. Mixing up batter, the junk falling in there. Merciful God, how man could go to bed with a woman with hair smells like smoke and crap like that is more than I know. Church, said, "You make me sick." And He said, "All the while you think you're some grand lady. You talk as though you've got it. You talk as though you're something. You ain't fit for nothing. You've got a bunch of words that don't mean a thing. Can't back one up. Every time you try, you fall flat on your face." That's that woman at that time. That's in the hour of 'Amazing Grace', that God says, "I'm going to come down and do something for you.

28. The condition of Adam and Eve, when you consider their pristine purity, was so depraved that she took an animal. And when she took an animal, and then he followed the animal. He took her already pregnant, 'pshew', brother. Some people can stomach anything, but don't lay it on God. And yet God's got a tougher stomach than any of us, because He comes right down in the whole stinking mess and He says, "I'm going to take this one, I have to leave that one. I'll take this Elect, take this one up."

He said, [Revelation 22:]

- (18) I counsel (you what to do...)

And He's coming down with a revelation, counseling. He says, "Come, come on come, come over here."

You're going to the wrong place, you're going to church. You're going to the Charismatic, you're going here, going there. You're staying home. You're taking health pills and diet pills, and this and that and the other thing. I've nothing against trying to live right physically, morally. Ain't going to work though, because there are bigger stakes at hand.

"Oh," He said... "Oh." He said, "You can."

"You can come to Me if you want. Come on to Me. Come to me for My counsel, I'm a God of revelation, I'm going to give you wisdom and understanding. I'm going to reveal Myself to you."

(18) (And then you can) buy me gold tried in the fire, (and you'll have plenty, you'll be really rich. You can get the) white raiment, (you'll really) be clothed, and you won't be ashamed ever again.) and the shame of nakedness (is actually being caught in a sexual act you shouldn't be caught in it, because it doesn't belong to you. somebody else's it's not yours.)

when
It's

There's no such thing as sexual sin if you're properly married, and there's no such thing as nakedness if you're properly married. It's legal, it's blessed by God. There's not one thing that you can say against it if properly done. It is a blessing. Outside it's fierce. He said,

(18) ...the shame of thy nakedness do not appear; (that's your wanderings, your messing, your filthiness.) anoint (your) eyes with eyesalve (The eyesalve you think you've got, you don't got, you better come to Me and get it,) that (you may) see.

And He looks down at that filthy mess and He said, "I still love the bunch of you. I got to clean you up, and I got to start with your minds. Because that's where you went off."

He said, "Behold I stand at the door and knock, come on out." [Rev 3:20]

29. I want to ask you a question: Have you come out this morning? If you have, I want to ask you another question: Has what you come out of, come out of you? Because you are what you were, unless what you were has gone from you. I regret to say too many people right today are still right back in Pentecost. I don't want to be rough on people, but I almost shoot a guy's head off yesterday at dinner table. He tried to talk about a little picture that's supposed to represent the cloud, you know, what they thought twenty six miles above the earth, and thirty one miles across, you know, over ...?... Tabernacle out in Tulsa.

And I hit him hard, "Well are you still back in Pentecost?"

"Oh," he said, "I don't put much in it, but (he said,) it could encourage the people."

"Encourage the people to what? What does it mean, tell me? People getting encouraged. What does it mean, tell me? Give me a sign, tell me about it."

Some stupid camera take a picture with a little bit of funny light. Well, maybe the devil did it. Don't tell me the devil can't do things. And don't tell me God can't if He wants to fool you. Don't tell me Baal and that phony-baloney, that died fighting Israel didn't have a genuine prophecy. He did. Now, he wants encouragement. Encourage to the folk what?

"Uh, we are the ones." Are you? You don't know, only by faith you believe you are.

By faith you stand, "I am one."

"But the foundation of God standeth (sure in this day,) the Lord knows them that are His." [2 Tim 2:19]

I can stand here before you and say, If any man stands before a prophet who told him things he told me, bring them before me" And I can say, "Lee Vayle is one person who knows that he is absolutely one of them." And Lee Vayle is still one person who can prove nothing and absolutely know nothing is one of them. Only by grace hoping, hoping by faith to be one of them. See, don't ever get carried away, but

don't ever be negative either. By grace, this is the gospel of grace. The last message of grace. The last time grace appears.

30. Let's go over to Revelation 17:1. Let's take a look at the church. This is the church Bro. Branham, father and mother. They were ...?... to him father and mother. The man with the Trinitarian club and the woman staggering in her own blood.

- (1) And there came one of the seven angels which had the seven vials,
and talked with me, saying unto me, Come hither; I will (show you)
the judgment of the great whore that (sits) upon many waters:

The seducer of multitudes, filth. She loves her numbers. "We got seven million. We got sixty million." That's what Bro. Branham said "*A million more in '54.*" That's why he couldn't stand the Baptist bunch of baloney. "A million more in '44, a million more in '54." What does it matter? "Many more are the children of the whore." [Isa 54:1] And the woman's the wife. Drunk, boasting, rich. It takes the spirit to show you a few things. Woman scarlet colored beast sitting upon that beast. Full of names of blasphemy: Baptist, Methodist, Presbyterian, Trinity, Oneness, Twoness, you name it. "One arrayed in purple and scarlet, decked in gold and precious stones and pearls, a cup of abomination in her hand, filthiness of her fornication upon her forehead." [Rev 17:4] Notice the forehead. Mystery Babylon, number 666 in the forehead, the number of man. In her hand holding a cup of filth, that's the mark of the beast. The creeds the dogmas, and the manipulation of the creeds and dogmas was in people's lives.

Abomination of the earth, "and I saw one drunken with the blood of the saints, and with the blood of the martyrs and of Jesus: and I wondered with great admiration." [Rev 17:6]

"And the angel said, 'Why do you wonder?' I'm going to tell you the mystery of the woman." [Rev 17:7] She's absolutely a great empire.

31. Matthew 23:23-36. Let's go back and hear what Jesus said about the same bunch in His day under Babylon, Ariel, Jerusalem.

- (32) Fill (you) up then the measure of your fathers.
- (33) (You) serpents, (you) generation of vipers, how can (you) escape
the damnation of hell?
- (34) ...behold, I send unto you prophets, wise men, and scribes: and some
of them (you'll) kill and crucify; and some of them (you'll) scourge
in your synagogues, persecute them from city to city:
- (35) That upon you may come all the righteous blood shed upon the earth,
from the blood of righteous Abel unto the blood of Zacharias son of
Barachias, whom (you) slew between the temple and the altar.
- (36) Verily I say unto you, All these things shall come upon this generation.

That's the condition. Not very pretty is it? I know you like to look back on your day. "Well, Bro. Vayle, I was in such a sweet Pentecostal." Look, I used that kind of baloney for years myself. "Why you see folk, I was Pentecostal, but you see... I-I..." I'm telling you the truth now. I may be smiling at your laughing, but I'm going to tell you the truth that my testimony is right. We were not a bunch of flakey fly-off's. And if anybody put hands on us, and said, "Faster, faster, faster. We said, "Hold it, hold it, hold it, hold it."

We were told don't you dare try to talk with tongues. But remember just one thing, if you do receive the Holy Ghost you will. So we sought the Holy Spirit. We sought It by faith. There were many received the Holy Spirit, and they that spoke in tongues sure did. No problem there, but that wasn't the evidence. That was a gift. Anybody can get a gift. That's where Pentecost got entirely fooled. They say, "Well, if it takes the Holy Ghost to speak in tongues, genuine tongues, and I speak in tongues, then I must have the genuine Holy Ghost."

And I said, "No, you've got a genuine gift honey." Because I can genuinely hypnotize you if I had the power, I could get somebody who would, and regress you, and you could talk in ancient languages, that resides somewhere within your cellular structure. Because in each cells are thousands of memories that go back generations and generations and they come out at the right point. You don't even need the devil to do it. I could forgo saying we are already of the kingdom of the devil, but I'm not going to forgo it, I'm going to say it. We've got enough of the devil in us by the very virtue of the fact that we were in his kingdom before the grace of God, and that has not all left us, because we are still human. In the Resurrection is another story. That's when all memory goes, in the mean time memory can be recalled. "But He'll wipe away the tears," won't he? [Rev 17:7] Now listen, grace, what a mess the church was in.

32. Let's go back to Malachi 4, and let's find out what God says about this mess .

- (1) For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

That's the whole bunch are gone. Every tribe, every kindred, every nation.

- (2) But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and (you) shall go forth, and grow up as calves of the stall.
- (3) And (you) shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD...
- (4) Remember the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.
- (5) Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:
- (6) And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Now he said, "I'm coming, I'm going to smite, I'm going to do you a favor. Grace, I'm going to send Elijah."

Remember, verse 1, "Behold, the day cometh, that shall burn whole thing up," is the same as 5 and 6, "The great day of the Lord coming." But before that comes Elijah. And remember verse 2, shows there's two groups of people, those that burn up and those that walk upon those that did burn up. Just like Revelation 22, "righteous, unrighteous, filthy, holy, blameless, blameable."

Remember verse 1 proclaims the day of His Coming. Verse 5 proclaims the day of His Coming. Verses 6 proclaims the day of His Coming with a curse. But verse 2 proclaims the day of the Son of Man, God Coming and does not destroy, because Elijah's there, grace, wonderful grace.

33. Let's go back to Genesis 18:1-8.

- (1) ...the LORD appeared unto him (Abraham) in the plains of Mamre:
sat in the tent door in the heat of the day;
- (2) And he lift up his eyes and looked, and, lo, three men stood by him:
and he saw them, he ran to meet them from the tent door, and bowed
himself toward the ground,
- (3) And said, My LORD, (not my Lords, my LORD,) if now I have found
favor (which is grace) in thy sight, pass not away, I pray thee, from
thy servant:
- (4) Let a little water, I pray you, (to) be fetched, wash your feet, and rest
yourselves under the tree:
- (5) And I will fetch a morsel of bread, and comfort ye your hearts; after
that (you'll) pass on: for therefore are ye come to your servants. (To
do what? To bring grace and communicate and have communion and
fellowship.) And they said, So do...
- (6) And Abraham hastened into the tent unto Sarah, and said, Make ready
quickly three measures of fine meal, knead it, and make cakes upon
the hearth.
- (7) And Abraham ran unto the herd, and fetched a calf tender and good...
young man; dress it.
- (8) ...took butter, and milk, and the calf which he had dressed, and set it
before them; and he stood by them under the tree, and they did eat.

You know, that's just the same as Elijah comes, Spirit of God to the Seven Church Age, under the Church Age messenger as grace runs out. Because, grace runs out in the Seventh Church Age.

34. Let's look at what Peter says. 1 Peter 1:1-13.

- (2) Elect according to the foreknowledge of God the Father, through
sanctification of the Spirit, unto obedience and sprinkling of the
blood of Jesus Christ: Grace unto you, and peace, be multiplied.
- (3) Blessed be the God and Father of our Lord Jesus Christ, which
according to his abundant mercy hath begotten us again unto a
lively hope by the resurrection of Jesus Christ from the dead,
- (4) To an inheritance incorruptible, and undefiled, and that fadeth not
away, reserved in heaven for you,
- (5) Who are kept by the power of God through faith unto salvation
ready to be revealed in the last time.

Now, that's the last time. It's all going to be manifested with what the great God had planned. What the great God had done, and what the great God is doing, and what He's going to do.

- (6) Wherein (you) greatly rejoice, now for a season, if need be, (you're) in heaviness through manifold temptations:
- (7) That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the (apokalupsis) of (the Lord) Jesus Christ:
- (8) Whom having not seen, (you) love; in whom, though now (you) see him not, yet believing, (you) rejoice with joy unspeakable and full of glory:
- (9) Receiving the end of your faith, even the salvation of your souls.
- (10) Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:
- (11) Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.
- (12) Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.
- (13) Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; (That's in the Parousia, the grace. God bringing grace the final time.)

I hope this answers still further why Elijah must first come, and how he comes at the end of the Gentile age. Let's face it, 2 Corinthians 11:2-4 has been fulfilled. That's where Paul says, "I'm worried about you. I have espoused you as a chaste virgin to Almighty God. But," he said, "I think you've allowed yourselves to be seduced by the process of Satan's seducing your mind the same as he seduced Eve." Now, and that's exactly what happened.

35. That took the church over here to Revelation 17:5-6, mystery Babylon the mother of harlots is written upon her forehead, and she's drunk with the blood of the saints. And when you get into fornication, and adultery, and murder you are stoned and you are fired according to the Bible, and that's what falls upon them in the Great Tribulation.

And the Bride is amongst that church for she has fallen. Revelation 18:1-8.

- (1) ...another angel come down (with) great power; the (light of the) earth with his glory. (That happened already.)
- (2) And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, the hold of every foul spirit, a cage of every unclean and hateful bird.
- (3) ...all nations have drunk of the wine of the wrath of her fornication, (that's your ecumenical movement taking over,) kings committed

fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

- (4) And I heard another voice from heaven, saying, Come out of her, my people...

That's the vision of Bro. Branham. The Trinitarian club with the denominational head striking down the woman, the church, so she could not believe the one God message, the truth of Almighty God. She was struck down by the denominations, husband's to the creeds and dogmas, and the voice said, "Come out of here, my people," or I'm going to brand you with her. Why? Because she's tarred with the same brush. Only the washing of the water of the Word, by the mentality can that Bride step away from those things, because this is the age of the mind.

- (4) ...Come out of her... (you) receive not her plagues.
- (5) For her sins have reached unto heaven..., (in other words, time to judge.)
- (6) Reward her even as she rewarded you, (that she killed the saints,) double unto her double according to her works: in the cup which she hath filled fill to her double.
- (7) How she (lived gloriously,) deliciously, (and said,) I sit a queen, (I'm) no widow, (just give it all back on her.)
- (8) ...her plagues (will) come in one day, death, and mourning, famine; shall be utterly burned with fire:

That's exactly what the Book of Malachi [4:1] says, "In that great day neither root nor branch."

36. Over also, in Matthew 25:1-13 which we won't read. The story of the five virgins, the foolish and the wise. Those that went in and those that didn't.

And 2 Thessalonians 2:3-13, It tells you exactly why the antichrist is able to take the people over, is because they have not the love of the truth. They could not receive the revelation. Now, let me tell you, those who did receive the revelation are in 2 Thessalonians 2:13 for Paul says:

- (13) But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Where?
- (14) ...unto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

In other words, there's a gospel revealed God at that time. The same God comes back and makes clear Who He is and reveals Himself once more. That separates the two people, and one comes out purified, the other goes into her iniquity.

Now, where did they get it? Where did they get this thing? They got it because God said it was going to happen way back in Acts 3:19. He said:

- (19) ...when the times of refreshing (should) come from the presence of the Lord.

That's the time that He would send Jesus Christ back to earth. That's the time He would send Elijah. That's the time that He would restore. And that's exactly what He did in Rev 10:1-7. He came down, He raised up a prophet. He communicated Himself, and He brought the Bride to Himself. He gave Her the revelation, the eyes of her heart, were enlightened and she saw Him, whom to know right is life eternal.

The same One that came to Paul in Act 9:1-17, of Whom he spake in Galatians 1:11-12. "I did not get this message, this gospel from anybody but Almighty God."

So it was that William Branham himself went before God and time after time that man would say, "*It is in the Word as God said,*" and never once tell you where It was." He never once looked It up, but the angel that spoke to him said, "That's what It was." And I've had great joy in finding place after place where those very things occurred in the Scripture. God gave grace brother/sister, amazing grace at this hour.

37. I want to show you this grace of Almighty God over here again in Romans 4:1-6.

- (1) What shall we say then that Abraham our father, as pertaining to the flesh, hath found?
- (2) For if Abraham were justified by works, he hath whereof to glory; but not before God.
- (3) For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Now listen, at the end-time what were their works? "Oh, we're wonderful. We're rich, we're increased in goods, we don't lack a thing, look at us."

And He said, you're full of vomit." He said, "You're miserable, and you're rotten." He said, "You're not worth looking upon." He said, "You're messed up with adultery, idolatry and every filthy thing under high heaven." He said, "You're not in the Kingdom of God, you're in the kingdom of politics."

That's why I can't stand politics amongst us I get so fed up. Men playing politics, footsies. Back to Pentecost, why don't they just get out. Oh, they're not going to please me. If they did the other they wouldn't please God. That takes care of that.

- (4) Now to him that worketh is the reward not reckoned of grace, but of debt.
- (5) But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.
- (6) Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,
- (7) Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.
- (8) Blessed is the man to whom the Lord will not impute sin. (And Bro. Branham brought that out so clearly, "*the Bride is justified, She never did it.*")

38. There's your marvelous grace. [Romans 4:]13-25.

- (13) For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.
- (14) For if they which are of the law be heirs, faith is made void, and the promise made of none effect:
- (15) Because the law worketh wrath: for where no law is, there is no transgression.
- (16) Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

It tells you right there, it's a faith that it might be by grace, and that's what we're talking about today. The grace of Almighty God is what we have faith in and nothing else at all. No way can you and I do this thing, it's got to be God doing it for us. Did we ask Him to come down? No. Did we know He's going to come down? No! When He did come down nobody knows. No we didn't know! But He came down and we didn't know it, and He drew us to Himself; the only way we knew it. See?

- (17) As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.
- (18) Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.
- (19) And being not weak in faith, he considered not his own body now dead, when he was (a) hundred years old... (and so on.)

Right on down the line you can see there that this is a matter of faith for the end-time, because this speaks of the Promised Land. This speaks of the Resurrection. This speaks of bringing back the Son. There is no way it can be done outside of the grace of Almighty God. No way.

39. What are they like back here in Hebrews 6... because I think you understand what the Message is all about. How that this mass Message is a Message of Grace at the end-time. It is all of grace and nothing but grace.

Look at what William Branham said, *"I was just a voice of one standing there and that against my better judgment. The best I would have asked of myself that there be some little old trapper out there messing around in grease pants and greasy old things, and do some little miserable stupid thing. That's the best I thought of myself, and God came down and said, 'Here I've called you higher.'"*

We sitting in this filthy church full of its sins and its murders, its adultery, its rottenness, and God said, "Come on out, got something better for you." See? That's what it's all about. It's most wonderful grace brother/sister.

40. Over here in Hebrews 6:13,

- (13) For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

(14) Saying, Surely blessing I will bless thee, and multiplying I will multiply (you).

(15) And after he had patiently endured, he obtained the promise.

That's that mighty One Who came down and swore by Himself again and said, "Time's run out. It's time for the blessing of Abraham. It's time to come in brother/sister to the Millennium, you're on your way to Holy Jerusalem. You're on your way, you'll be there within a thousand years. Yes sir. A thousand years give or take a few days, we'll be there. That's right. That's right that's the way it's going. Yes sir.

40. Revelation 10:5-6.

(5) ...the angel I saw stand upon the sea and upon the earth lifted up his hand to heaven,

(6) And swore by him that liveth for ever and ever... (Said, "Time's run out.")

What are you going to do about it brother/sister? Nothing. It's all of grace, you got to believe. Just what I'm talking about, trying to get across to people's hearts. It's not something that you and I can particularly do, because we can't do a thing to make it come to pass.

But we can consecrate ourselves to it and say, "This is it, by the grace of God I'm a part of it. This is what I look at. This is what I long for. This is all I look at. This is all I long for. I ain't looking forward. I ain't looking back. I'm looking at this. He's here and He's going to take me through."

Oh yeah, I know that is not a popular stand. I'd be much more popular running around the country screaming like a 'whirling dervish', promising people, great big thing, hallelujah. Forget it, hallelujah. The 'Big Thing' is here when God is here, everything is here. When He is here, the Kingdom is here, and if He's with me, then He is everything, and I am everything. That's what the Bible teaches.

41. Thus we see the last manifestation of the grace of God. And even as we recall the first manifestation of grace, God Himself in Eden delivered Adam and Eve, so at the final ending of Redemption, He Himself comes down to deliver us. The Book natural and spiritual that started with Adam is closing off. Redemption is all but over. And if we glory in God's original manifestation of grace, how much more at the end-time when it is perfected?

Grace can only get us to the 'Tree of Life'. Only grace can take us by the 'Flaming Sword' of the cherubim. Only grace can lock us into that land of immortality, because the Bible says, "It is appointed unto man once to die, and after that the judgment." [Heb 9:27] But His judgment is bypassed, because God is here and the Blood stands there.

You know, poor old Sarah, she laughed when the promise of God came. She said, "Oh, that can't be." And she laughed. She reduced the promise to simple sexual pleasure, but God said, "Look, you're going to have a son. Doesn't look like you can bring the son on earth. Doesn't look like it, but you're going to do it."

I'm going to tell you something: That this Bride looked at herself, She'd say, "No way, where we would bring that Son." But I want to tell you, God gave a promise. And God swore by Himself, and that promise is of grace, because it's by faith and it's got to be by faith, because it is grace. That makes it simple. You don't even really have to believe, it's going to be anyway, so you might as well accept it. Sure.

"Well," you say, "How do I know that." Because it's already been done.

42. It's exactly as the prophet said in 1958, [The Called Out 01-09-58]

[21] *The Son of man has already come from glory and is revealing Himself for the past few years to His Church in mercy, showing them His great Presence, doing the same things that He did when He was here on earth, revealing Himself like He did to Abraham. Before the destruction, He has come now in mercy, (that's grace,) revealing Himself to the Church. The next time He reveals Himself, it'll be in judgment on the world and the nations that's forgot God... (And they'll start to say, 'Hey, wasn't this supposed to happen. Wasn't he supposed to Appear?' He's already done Appeared and you laughed in His face.)*

Oh, the devil hates the grace of God, certainly, for there is none for him. I'd hate it too, if there's none for me. He is against this truth, has nothing else that grace is here through the Presence of God. What's the gates of hell against? It's the spiritual revelation of Christ being here now, "the same yesterday, today and forever." That's what it's against. "The gates of hell shall be against it, but it shall not prevail." [Mt 16:18] And what's He here for? Grace and mercy.

43. Never forget Malachi 4:4. That's what It says in that last chapter of the time that Elijah comes just before the gates finally close, and those who are all left without are nothing but the whore mongers and the dogs, and all the rest except for that little 144,000 is going to make it under grace when the Lord appears unto them.

Then It says,

- (4) Remember the law of Moses my servant, which I commanded in Horeb... (That has to do with Deuteronomy the second time the Word was given which was of grace, all of grace.)

This is what we find over here in Joel 2:21-22, the grace of God.

- (21) Fear not, O land; be glad and rejoice: for the LORD will do great things.
- (22) Be not afraid, (the) beasts of the field: the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

That has to do with Romans where all nature is under the curse, but just waiting now for the sons of God to be manifested and the curse lifted. (23-26)

- (23) Be glad ye children of Zion, (that's the Bride) and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first... (Now they got month in there, that's not so, to cause is in the first. Right? Cause is in the first.)

Remember, the Word of God came under mighty manifestation and power. We've had mighty manifestation and power since 1906, and the former rain is to fall during the time of the latter rain. That's Zechariah 10:1. According to James 5:7, the Husband which is Jesus waits for the precious fruit of the earth till He receives the early and latter rain.

All right, what is the rain? The rain, the former rain is the 'mora' which is the teaching. So therefore, the Word of God manifested in power is already taken place. As Bro. Branham said, "*We've already seen the Word of God in manifested power, but not in its revelation.*" That's coming. Its revelation is: The

mighty God stands here, and He is here, and we've seen Him in His revelation to this point. And the next part after He reveals Himself is to bring on the Resurrection and immediately we'll be heading for the Rapture. All right:

- (24) ...the floors shall be full of wheat, and the vats shall overflow(ing)...
(and so on. And It says here:)
- (25) ...I (am going to) restore (those) years (destroyed)...
- (26) And (you'll) eat in plenty, and be satisfied, and praise the name of
the LORD your God, that dealt wondrously with you: and my people
shall never be ashamed.
- (27) And (you'll) know that I am in the midst of Israel...

44. Now listen, that promise right there was given by James to the Resurrection, not to the Jews. Not to the Jews, no sir, that's goes to the Gentiles. So the promise of the Presence of God at the end-time is one of 'grace and mercy' to bring about the things of God which must be finally ended. Which must finally come to the pass of Redemption, where the last one's in. The last one's child trained, and God raises the dead and takes them away in the Rapture. And then takes them in to the Wedding Supper. Then brings them back to the honeymoon upon a renovated land for one thousand years. And sets them on a Throne with Him to judge all nations in all the world. And takes them to a place in Glory where's there's New Jerusalem, where she becomes a pulsating life of the City as It pours down from God through Jesus Christ, and out through the whole universe and all men bring their glory in.

45. Yeah brother/sister, that's amazing grace. This is the gospel of grace that the prophet brought us. This is the Word of Almighty God. No wonder Bro. Branham sang, "Amazing Grace' how sweet the sound that saved a wretch like me." Saved me from what? Saved me from end-time destruction. Saved me from being a part of the harlot. Saved me from the Great Tribulation. Saved me from foolish virgin catastrophe. Saved me, completely saved me. "Amazing grace how sweet the sound, I once was blind, but now I see. Once was lost, but now I'm found. It was grace that taught my heart to fear. Grace my fears relieve."

Amazing grace brother/sister, that's what this Message is all about, the grace of Almighty God. But people don't understand grace hardly for nothing. They still think it's something maybe that I'm going to perform. Something maybe I'm going to do. Something maybe I'm going to be worthy of. Ain't no way. No way, because grace is the unmerited favor of Almighty God. God meeting His promise in a time especially of crisis, when man would hardly dare to look. As the Scripture says, "For righteous man maybe some would even dare to die."

But how in the world would somebody look around and say, "Why would I die for this stuff?" And God looked down after two thousand years as Bro. Branham looked at the American church and he said, "Oh God, is this what we've produced, that 'rock and roll' harlot?" And just about when he was about to give up hope, that even grace should come upon him. He heard the sweetest music in the distance. And a beautiful Bride just slightly out of step coming up over the hill. Yeah, he saw the grace of Almighty God. Brother/sister it's time this morning to see grace not our grace. Nothing to do with us, but to do with Him.

Our Heavenly Father, we thank You again for mercy and grace which we have received through Jesus Christ our Lord, and manifested in this end-time at the Appearing of our great God and Savior. That we might know Him as we've never known Him, and, Lord, even as You showed that You know us, we know that we are fast coming to that place where we know You. And it is going to be such a wonderful thing to come to that place of the union that Jesus spoke of in that end-time when we would be

one as You and the Son are one. It's going to be wonderful, and it is wonderful, even now to this point, because the union is coming more and more as You're coming more and more into Your Church. And the Word becoming more and more flesh, and the flesh becoming more and more Word. How we praise You for it, O God. And we bless Your Holy Name, Lord Jesus Christ, that You're here to help us today. And now, Lord, since we know it's of grace that we can allay all of our fears, and we know, Lord, there's just one thing outside of grace, and that is 'election', and nobody knows but You. And You told us, Lord, that by faith we are the children of God.

So by faith and grace today, Lord, each one of us here count ourselves absolutely as one with You. Never again, Lord, help us now God as we look to You, because we'll never do this of ourselves. We can't do it, because of our miserable ways of living, our inner conflicts, our emotions and our complexes, Lord. Of ourselves we will never say, "By grace in faith, we turn our backs on the past and never again ever count ourselves outside the pale of safety. But Lord, You helping us in this being the hour of grace we can do it. To never again deny faith and grace, but herein we stand in Your Presence to ripen in the sun and be changed in our bodies now, if indeed we do bypass the grave. Which, Lord, we do not consider anymore too much of anything, Thy will be done whichever way it goes. But to stand with You, Lord, on this earth at this time, that's what we want to recognize as never before, the privilege and sanctity of amazing grace.

Now unto the King eternal, immortal, invisible, the Only Wise God be all power in honor and glory through Jesus Christ of Lord. Amen.

The Lord bless you, now, we're going to sing 'Amazing Grace.'