

Presence # 16

'The Great Day of the Lord'

Bro. Lee Vayle - October 3, 1981

Heavenly Father, we thank You again that You have looked upon us in divine favor, the last hour of grace poured out upon us, and what amazing grace it is to know that You have desired and designed to come down amongst us to retrieve us who would be exploited by the enemy cast off in such a horrible way that is impossible to manage. But You have by Your amazing grace come down to help us. And we are grateful, Lord, because we believe, because of Your Presence here at the Head of the Church, the dead will be raised and we'll be changed and we'll get away from it all, we're grateful for that, Lord.

And we thank you, Lord, that Your here all things are possible, the same yesterday, today and forever. Surely, Lord, we cannot depart from the reality that You proved that what You did when You were here incarnated in a man on earth in flesh, You do the same thing even now in Your Spirit, and there is therefore no lack whatsoever.

Help us to conceive that, Lord in our spiritual hearts and minds that we do not lack for, Lord, there's still so many things we lack in. We do not want to lack, Lord, we want to abound rather richly as Your Own Word has said.

Now Father, we commend ourselves to You this night. May the study of Your Word be gracious. May It minister grace, Lord, and may It minister healing to us balm and health we ask it in Jesus' Name. Amen. You may be seated.

[Bro. Vayle makes some local announcements]

1. Now, we're going to continue tonight concerning the Presence of the Lord. This is to be number [16] in this series. I'm not intending to leave this subject until more and more comes together concerning this Word at the end-time.

Now, we're going to read in 2 Thessalonians to begin with, then we'll...actually we're going to go into the two Books, what we'll come up doing, and reading then in 2 Thessalonians 1, and we'll read It all and two verses of chapter 2.

- (1) Paul, and Silvanus, and Timotheus, unto the church of the
Thessalonians in God our Father and the Lord Jesus Christ:
- (2) Grace unto you, and peace, from God our Father and the Lord
Jesus Christ.
- (3) We are bound to thank God always for you, brethren, as it is meet,
because that your faith groweth exceedingly, and the (love) of every
one of you all toward each other aboundeth;
- (4) So that we ourselves glory in you in the churches of God for your
patience and faith in all your persecutions and tribulations that (you)
endure:

- (5) Which is a manifest token of the righteous judgment of God, that (you) may be counted worthy of the kingdom of God, for which (you) also suffer:
- (6) Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;
- (7) And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,
- (8) In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:
- (9) Who shall be punished with everlasting destruction from the presence of the Lord, (that's the face of the Lord. That's not Parousia.) and from the glory of his power;
- (10) When he shall come to be glorified in his saints, and to be admired in all them that believe because our testimony among you was believed in that day.
- (11) Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:
- (12) That the name of our Lord Jesus Christ may be glorified in you, and (you) in him, according to the grace of our God and the Lord Jesus Christ.

[2 Thessalonians 2:]

- (1) Now we beseech you, brethren, by the (presence) of our Lord Jesus Christ, and by our gathering together unto him,
- (2) That (you) be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of (the Lord, Not day of Christ, but that day of the Lord,) is at hand.

2. Now, we're going to look at that 1st chapter in the 7th verse, and then the 2nd chapter in the 1st verse. There are two words we are looking at and we've called your attention to them before. And It says here:

- (7) And to you who are troubled rest with us, when the Lord Jesus shall be revealed (Now, that's the apokalupsis, shall be revealed) from heaven...

And then in the 1st verse of the 2nd chapter:

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

Now, we are well aware that the fundamental viewpoint of this portion of Scripture is that 2 Th 2:1, is without doubt to them the Rapture. They look at the word 'Parousia and Coming' as to be the Rapture where He is coming for His Saints. And there is no doubt in my mind that also, that 2 Th 1:1-10,

- (7) And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,
- (8) In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:
- (9) Who shall be punished with everlasting destruction from the (face) of the Lord, and from the glory of his power;
- (10) When he shall come to be glorified in his saints, and to be admired in all them that believe because our testimony among you was believed in that day.

And that would be 2 Th 2:2.

- (2) That (you) be not soon shaken in mind, or be troubled, neither by spirit, nor by (letter or) word, nor letter as from us, as that the day of (the Lord,) is at hand.

3. And which in turn would be Rev 19:11-21, with which we're familiar.

- (11) And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.
- (12) (And) his eyes were as a flame of fire, and on his head were many crowns; he had a name written, that no man knew, but he himself.
- (13) And he was clothed with a vesture dipped in blood: and his name is called The Word of God.
- (14) And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.
- (15) And out of his mouth goeth a sharp sword, that with it he should smite the nations: and rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.
- (16) And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.
- (17) And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;
- (18) That (you) may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.
- (19) And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.
- (20) And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received

the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

- (21) And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

4. Which in turn would also be Mal 4:1 and 5.

- (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.

- (5) Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

So, you will find here that there are two particular events that we have been taught in the past to be one: the Rapture where He comes with His Saints. And then later where He... rather, He comes in the Rapture for His Saints. And then He comes later with His Saints. And coming with His Saints is always depicted as a day of great judgment, the Day of the Lord when He comes in retributive wrath upon all the nation. And that's what they believe.

And also, we find Scripture that lines with this particular event, which would be Him Coming with His Saints, which they believe is that 1st chapter of 2 Thessalonians which I don't agree. But we'll talk about that in minutes.

In Isa 2:12,

- (12) For the day of the LORD of hosts shall be upon every one that is proud and lofty, upon every one that is lifted up; and he shall be brought low:

And you'll see, that's the same as in the Book of Malachi identically.

5. And then over back to 2 Thessalonians again, we see the same Scripture in 2:8-9.

- (8) And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his (presence:)

- (9) Even him, whose (presence) is after the working of Satan with all power and signs and lying wonders,

And that's what we read over here in chapter 19 of the Book of Revelation, when we saw Him coming with His Saints. And we saw over here and the beast was taken and with him the false prophets that wrought miracles, which had deceived them that had received the mark of the beast, and them that had worshipped his image. These both were cast alive in the Lake of Fire burning with brim-stone and the remnant were slain with the sword that went out of His mouth. Which of course would be the Word of God; but erupting as a great flame of fire.

Now, what I brought then thus far is to your attention that when you deal with the fundamental understanding of the Church in this hour, to thenm 2 Th 2:1, is the gathering of the Saints in the Rapture. And then the 1st chapter of 2 Thessalonians where He is revealed from heaven in flames of fire taking judgment, that is set forth to be those verses that I read which

would be the Great Day of the Lord. Which would be the Great Day of His wrath when He comes in power, and in final judgment and retribution upon the world.

6. Now, the fundamentalist invariably place both Presence and revelation (remember those two words I brought to you) in Rev.1:7, and then over in chapter 2:1, the word 'Presence', and those two words are used invariably by the fundamental scholars and I suppose all theologians to designate the Rapture. Least the majority going that particular way.

Now, my understanding of what Bro. Branham taught is that though we do not discredit the idea of both Presence and Revelation in the actual Rapture, because they'll both be there, we don't discredit that. But what we do believe though they are part of the Rapture, we believe that the Presence and Revelation which is actually the Appearing start here on earth with the living just prior to the Resurrection and are necessary to the living in order for the living to be in the Rapture. That is His Presence and Revelation is the Appearing which literally will put the believers who are living into the Rapture. Because you see, God deals with the dead on the premise of the Seed having been watered by the Holy Spirit, into that everlasting Seed within them, they were predestinated.

And when they're born again, that's the Holy Spirit filling them. That is the earnest of their inheritance that positively they are going to be in a Resurrection. But there is no place that you can find in Scripture of a guarantee of a group of people being changed on earth here. You don't have it. "It's appointed unto men once to die and after that the judgment." [Heb 9:27]

7. But you see, you've got a very distinct theme here. And the theologians have not less room to consider what is necessary for the living. And they say, "Well nothing, God will just do it." Well, I don't buy that. I do not put the Appearing and the Revelation up there somewhere. Now, I'm not saying that it doesn't continue up there, because it certainly will. There's no two ways about it. Because let's face it, how are you going to feel? How would you feel tonight if you would suddenly see the Lord Jesus Christ standing here? Oh you don't know. Hey, it would be terrific. That much I'm convinced, I don't have that fear I use to have.

I'm going to tell you something: It's nothing to what it will be if I'm changed you see. No comparison, because I'm limited. I'm helplessly limited. I am foolishly limited. I'm ignorantly limited. I am carnally limited. But you get a person absolutely changed in his members, fantastic. Because you'll be able then to really apprehend.

So, I'm looking at the Revelation and the Presence, the Presence bringing the Revelation which two combined make the Appearing. And the Appearing proven to be here on earth with the Saints, and I'm looking at this Scripture a little different than the fundamentalist.

8. Now furthermore, we must be very careful... (now, you've got to...don't be too abrupt when you hear me talk like this, because I'm going to say something is going to sort of...you won't agree with for a little bit.) Furthermore, we must be very careful not to equate the Day of the Lord with just one hour of fiery judgment and complete destruction as we might envision in Rev 14:14-20. That's doesn't sound too bad yet. I'll explain this as I go along.

(14) And I looked, and behold a white cloud, and upon the cloud one sat
like unto the Son of man, having on his head a golden crown, and in
his hand a sharp sickle.

- (15) And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.
- (16) And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.
- (17) And another angel came out of the temple which is in heaven, he also having a sharp sickle.
- (18) And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

You see, there's two vines. One vine has been plucked and delivered. No sword. Oh yeah, there's a sword. The Sword of The King, bring on your Holy Vesture with the Holy Word of God standing by. Different sword. Well the sword is not a sickle. There's a sickle here cutting down this ripened vine. It's all over for the earth.

- (19) ...the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.
- (20) And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

Now of course, this is where people which...I don't argue this, but this is where they believe the atomic bomb goes off, bringing on the fullness of Armageddon. And they tell me when the atomic bomb hits you, your blood cannot congeal. It simply oozes out. The blood just runs, runs, runs. I don't know. It's possible. I don't know.

9. For what I'm looking at here is that this 'The Day of the Lord', this would look like that great moment when God incarnated in the Son of man comes in terrible destruction. It is easy to get that limited thought of the 'Great Day of the Lord', being just a little tiny period in there when we read as we have read again in 2 Th 1:7-8, if you believe this is the actual hour which you see I don't. But I'm just going to look at what the fundamentalist look at.

- (7) And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty (messengers,)
- (8) In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus...
- (9) Who shall be punished with everlasting destruction... (and so on.)

And also in 2 Thessalonians 2:

- (1) ...we beseech you, by the (presence) of our Lord Jesus Christ, our gathering... (that's the Rapture to them.)
- (2) That (you don't) be soon shaken in mind, or troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of (the Lord. That Great Day the destruction) is at hand.

Then that Great Day is mentioned again here in the confrontation verses 8-9.

- (8) And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of (God's Own Presence):
- (9) Even him, whose (presence, that's the antichrist) is after the working of Satan with all power and signs and lying wonders, (We saw that in Revelation 19, we've read It, we won't have to read It again. We also read Mal 4:1.)

Now, but His Coming in personal confrontation, an annihilation of cosmos is only the conclusion of the actual period of His wrath. Now that's what I'm trying to get across here, for us to look at this 'Day of the Lord' and isolate It from a period of time, not realizing It is simply a climax is dangerous. You might say, "Well I already believe that." Well, that's all right, you just keep believing and I'll explain some more things as we go along.

10. Rev 6:12-17, that's the Sixth Seal:

- (12) And I beheld (...?...) he opened the sixth seal, and there was a great earthquake; the sun (was) black as sackcloth of hair, the moon became as blood;
- (13) ...the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.
- (14) ...the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.
- (15) And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;
- (16) And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:
- (17) For the great day of his wrath is come; and who shall be able to stand?

Well, now this what we saw here 12-16, and read in conclusion verse 17, how much tougher is verse 17 than 12-16? See?

Now, you're looking at the great day of the wrath, you're looking at the Day of God, the Great Day of the Lord, the great day of vengeance of our God verse 17. But you're looking to a preliminary wrath.

11. Now let's go to Isa 2:8-12.

- (8) Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:
- (9) And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.
- (10) Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

- (11) The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.
- (12) For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: (Now that's of course Mal 4:1.)

Now also, we want to notice that's it's important to sort of follow along what I'm saying here. The time of visitation of the wrath of God is for three and a half years, and it ends with a complete and destructive purge of all life by fire. The final destruction of that three and a half year period is known as 'The Day of the Lord'. And it is not meant to diminish the realization of the actuality of three and a half years that ends in a physical confrontation.

12. Now, that's why I'm talking this way because from 2 Th 2:2, and from other portions of Scripture where you use the isolated phrase concerning the Day of the Lord, (or the great day of wrath, the Day of our God the day ...?... so on, pretty well all synonymous,) there is apt to be a dislocation of It from the three and a half years. And a separation wherein It is simply the finale. Now I'm not saying that there is not a definite Day of the Lord, wherein the Lord Himself will appear in a final twenty four hour period, or even more, or even less than twenty four hours and will flush the earth of all perversion of men and beast, and all and every living thing until the earth is purified even of germs.

Now, that's what you're looking at. And I'm not saying that doesn't take place. And I'm not saying how long it takes. How long that confrontation is, the antichrist and the binding and so on, I'm not prepared. But it's called that Great Day of the Lord, we understand that.

Now, that hour is the great juncture. It concludes cosmos from the deception of Satan and the necessary curse and covenants of God and ushers in the Millennium. Now that's what we're looking at, that Great Day of the Lord. And that's what was mentioned in the Thessalonian church.

13. Now, we see what I'm saying then in Rev 19:11-21 which we read, so we don't have to read It again. But we continue in Rev 20:1-6.

- (1) And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.
- (2) And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,
- (3) And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: after that he must be loosed a little season.
- (4) And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, (now that went through all ages,) neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

- (5) But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.
- (6) Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Now, what we're seeing here is this is the grand finale. This is the end of that three and one half years of tribulation where the earth is purged, the church is purged, and Israel is purged. Then there's this grand finale here where God Himself comes down and concludes it all with a juncture of time which ends cosmos once and for all, and begins to put things back in the hands of God under perfect reconciliation and restoration for a New Government that goes on eternally resting upon Jesus Christ and what He accomplished. The Great Day of Jehovah, any such mention of God, as of that time is definitely then. God finishing. God starting. Or if you will, God taking back what is His and restoring it.

14. Now, you notice I said here, God finishing and God starting. That's exactly right, because that's what you're looking at. There has to be then an utter destruction by God, and then an utter restoration. This is the 'Day' that's being spoken of.

In other words, there is a definite emphasis and a push related to it, because it is this juncture. It's not that it stands alone from the three and a half years. That this wrath stands alone as though there weren't previous wrath. God dealing with the things of earth, but this is that final and it's all over. Why then do I emphasize and ask you your concern about this which is the culmination the Day of the Lord? Because under the Sixth Seal of three and a half year tribulation, as I mention the earth is already...has been purged and desolated of much of life entirely. You'll see one third is blotted out at one time. Whole coast lines fall in. The sun is darkened. The sun goes out of control in areas, until it literally burns and blisters and destroys people, and people are all wrought up.

15. Now, let me read this Scripture to show you how this all fits in exactly as I'm teaching It. All right, we go to Isa 24:16-23. It's not something you're not acquainted with, It's just something I'm reviewing with you. First of all we better read Isa 13:6-11, so we can get back to 24 later.

- (6) Howl ye; for the day of the LORD is at hand; (Now that's the Day of the Lord,) it shall come as a destruction from the Almighty. (That's exactly right.)
- (7) Therefore shall all hands be faint, and every man's heart shall melt:
- (8) And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames.
- (9) Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.
- (10) For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

- (11) And I will punish the world for their evil, and the wicked for their iniquity;
and I will cause the arrogance of the proud to cease, and will lay low the
haughtiness of the terrible.

Now, that's the Great Tribulation, Seal number Six. You've got the same balance there.

16. Okay, let's go to Joel 3:9.

- (9) Proclaim ye this among the Gentiles; Prepare war, wake up the mighty
men, let all the men of war draw near; let them come up:
(10) Beat your plowshares into swords and your pruninghooks into spears:
let the weak say, I am strong.

Now, you'll notice this is already done in Communist countries and was started by Hitler when those devils were loosed. "Guns not butter," is what they said. And the totalitarian governments are doing it, and America is in grave danger of doing the very same thing at this moment. See? Now:

- (11) Assemble yourselves, and come, all ye heathen, and gather yourselves
together round about: thither cause thy mighty ones to come down,
O LORD.
(12) Let the heathen be wakened, and come up to the valley of Jehoshaphat:
for there will I sit to judge all the heathen round about.
(13) Put ye in the sickle, for the harvest is ripe: (now, we read that in
Revelation 14,) come you down; for the press is full, (same thing we
read, for) the fats overflow; for their wickedness is great.
(14) Multitudes, multitudes in the valley of decision: for the day of the
LORD is near in the valley of decision.

Now notice what he says there. It's all leading up to that gigantic day of the total obliteration. But before the total obliteration you've got that three and a half years in there. Now It says:

- (15) The sun and the moon shall be darkened, the stars shall withdraw their
shining.
(16) The LORD also shall roar out of Zion, and utter his voice from Jerusalem;
and the heavens and the earth shall shake: but the LORD will be the hope
of his people, and the strength of the children of Israel.

Now, you notice there's two people mentioned there, Israel and God's people under the covenant of Abraham.

- (17) So shall ye know that I am the LORD your God dwelling in Zion, my
holy mountain: then shall Jerusalem be holy, and there shall no
strangers pass through her any more.
(18) And it shall come to pass in that day, that the mountains shall drop
down new wine, and the hills shall flow with milk, and all the rivers
of Judah shall flow with waters, and a fountain shall come forth
of the house of the LORD, and shall water the valley of

out
Shittim.

- (19) Egypt shall be a desolation, and Edom shall be a desolate wilderness,
for the violence against the children of Judah, because they have shed
innocent blood... (and so on, and so on.)

You noticed what he doing here? He's doing you the thing I've warned you about in Scripture that God showed me sometime back. It's Mt Ebal and Gerizim. On Mt Gerizim is the blessing, and on Mt Ebal is the cursing, and they run in parallel. So you see God coming in wrath then turns right around... Hey, looks like Israel is going to blossom as a rose and there's going to be Egypt stinking over here, and a pile of manure over here. Forget it! It runs in a parallel. So you keep the parallel straight. And the parallel when He comes there's utter destruction in one parallel and your juncture of time closes off, He stops everything and closes cosmos and goes over here into the new realm of the 'Son of Righteousness' and the Millennium. That's why you've got Scripture that almost mixed up, and mixes everybody up, because that's the law that people don't understand. The parallelism of Scripture right there from the beginning, Gerizim and Mt Ebal.

17. Now, also now we go to Isa 24:16-23.

- (16) From the uttermost part of the earth we have heard songs, even (the) glory
the righteous. My leanness, my leanness, woe unto me! the treacherous
dealers have dealt treacherously; yea, the treacherous dealers have
dealt very treacherously.

Who are the dealers? The stock market? Big business men? Reagan is not going to get off the ground. I wish he could. There's no way. Just like...it happened the other day when DuPont bought out Conoco. How many billions was that? Seven billion? Just tell me, where did they get that money from? And what interest are they paying? They got all the money the government didn't get in, right? And now the company has taken seven billion dollars and not created one new job. They dealt treacherously. They cut Reagan's throat. Cut your throat and my throat too. I didn't vote. But if I'd have voted, I'd vote for him.

- (17) Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.
(Of course they haven't done as badly as the church has done, dealing
treacherously.)

- (18) And it shall come to pass, that he who fleeth from the noise of the fear
shall fall into the pit...

This is no time to get scared. This is no time to get scared. What's coming upon earth doesn't mean...you see, I've told you what God told me. And I told you what He told me so that you know. And He said, "You don't look at the signs in the Bible anymore that has anything to do with out there. You're not interested. You're interested in what I'm telling you for yourself."

So you don't have to worry about that. You look out there you'll get scared. I'm even going to quit joking about the pope coming out of America, if fact I have already have. I'm not interested. I don't care if he comes out of the pit, or a sewer, or as down in Venezuela, who gives a rip? He'll come, I'm interested. I'm interested in what he's going to do for me.

- (18) ...for the windows from on high are open, and the foundations of the
earth do shake.

- (19) The earth is utterly broken down, the earth is clean dissolved, the earth
is moved exceedingly.

(20) The earth shall reel to and fro like a drunkard, and shall be removed
like a cottage; (that's like in a cucumber patch. You know, a little
overnight brush arbor deal, see?) the transgression thereof shall be
heavy upon it; and it shall fall, and not rise again.

(21) And it shall come to pass in that day, that the LORD shall punish the host
of the high ones that are on high, and the kings of the earth upon the earth.

(22) And they shall be gathered together, as prisoners are gathered in the pit,
and shall be shut up in the prison, and after many days shall they be
visited.

(23) (And) the moon shall be confounded, and the sun ashamed, the LORD
of hosts shall reign in mount Zion... (see how it runs in parallel. If you
didn't know doctrine you'd be just simply confused. This is the
great day of the juncture following the three and one half
years of tribulation. You see?)

18. All right, now these Scriptures that I read balance's out Acts 2:19-20. Now let's just take a
look at them. See? In other words, what I'm saying tonight is we're not weaving Scriptures back
and forth just to confuse people and say, "Well hey, just take a look at this." We're showing you
the literal truth that lies here in the Word. Now see: [Acts 2:]

(19) And I will shew wonders in heaven above, signs in the earth beneath;
blood, and fire, and vapour of smoke:

(20) The sun shall be turned into darkness, and the moon into blood, before
the great and notable day of the Lord come:

And then you see, why is it that great and notable day? Because it's wrath, wrath, wrath, and
suddenly 'absolute wrath', because it's a juncture. When all these things hit, "lift up your
redemption draweth nigh." [Lk 21:28] If these things weren't going on you would not be near the
Millennium my brother, my sister. Now we're coming into it in the sense of world history, we'll
not be in it. We'll see that as we go along.

19. Now, 2 Th 2:2. Now let's take a look at that one. Here's a great courage and a great comfort
here.

(1) ...we beseech you...

(2) That (you) soon (not be) shaken in mind, or be troubled, neither
by spirit, nor by word, nor by letter as from us, as that the day of
(the Lord, that great day) is at hand.

Now, let's go back to Mt 24:29-30. See all Scripture lines up. It's all the same thing.

(29) Immediately after the tribulation of those days shall the sun be darkened,
the moon shall not give her light, the stars shall fall from heaven, the
powers of the heavens shall be shaken:

Now I don't know if that's an absolute true translation there, "Immediately after the
tribulation of those days." This is the Great Day of Jehovah coming now, you can say if that is
something saying, "the tribulation of these days here, and I'm going to tell you about them." But
I'll tell you what it could really refer to also, if could refer to an actual tribulation that the Bride

goes through, because of the false prophets and what is going on and what must go on which constitutes the squeeze, which I won't get into tonight, but get into a little further down the road.

Now, he says, "After this time the powers of heaven be shaken:"

- (30) ...then shall appear the sign of the Son of man in heaven: and all the tribes of the earth mourn, and (so on, because there He is, you've come to your juncture.)

20. All right, finally we might also read in Rev 1:10.

- (10) I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

Now, I want to ask you, how long did it take John to see that vision? Was that a period of time? I don't know. But I'll tell you one thing: he saw a great period of time. So when you talk about 'The Lord's Day', you are talking about that which is cataclysmic, that which finishes, that which starts, that was a juncture cleans out cosmos, starts in Millennium and is the end of a three and a half year period of great worldwide tribulation. And unless this is balanced out, one can get an erroneous idea that the Saints go into the tribulation of three and a half years which is really therefore not any big deal, but they do escape, though one day and that makes everything right. You see what I'm trying to tell you? See?

You've got to understand that he was not talking in terms of simply one day and the Saints going through the tribulation. Because this is the kind of misunderstanding that causes great numbers of people to believe that the Bride does go through the Great Tribulation, but She will miss this great day. Come on. What's so great about missing the one day when He comes to clean up the remnant of the whole earth when you might of been lying there blistering and cooking and cursing for three years? I would sooner had the blotto [very drunk] and get it over in a hurry. What would be the big deal?

"Oh, (they day,) well God's going to do some great thing for those saints in the Great Tribulation." Sure He is. He's going to do the great thing, they ain't even going to be in it. Now you see why I'm teaching the way I'm teaching. Take step by step to show you, and I showed you in Isaiah the very singularity of 'The Day of the Lord' was a period.

In other words, that final twenty four hours, (or whatever number of hours it is,) is merely the 'coup de grace' of what's been going on for three and one half years. And the Saints miss it all. See?

21. Now, I'm also emphasizing this, because the Thessalonian's though taught by Paul must have failed to catch it, and did not understand that the Great Tribulation was of no concern to them, they feared it.

Go back to 2 Thessalonians 2:

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

Now notice, he puts that right in a smack bang, and he's beseeching them by this revelation that they don't get shaken. You see what I'm trying to tell you I told you a while ago? A lot of fear coming upon people, a lot of misunderstanding. They were looking at the wrong thing. They were looking at the day of wrath instead of the Presence of God.

Now what went with it?

- (2) ...be (not) troubled, neither by spirit... (you think a false spirit couldn't get in?)

22. What Spirit got even on Daddy Bosworth, and men like old Dr. Errington and those guys? And I'm going to tell you, it's a real challenging spirit if it gets on you to make you believe that the Saints go through the Great Tribulation. Because I'm going to tell you, I let that spirit get on me. And I sat with Bro. Branham, finally I said, "Bro. Branham, I'd like to talk about that doctrine. I'd like you to explain it." The more he explained it the more I jumped all over him. I did, yeah. Not me, I couldn't take what he was saying. [End of side one of tape] ...could I ask you?

He said, "*Bro. Vayle just go ahead.*"

I said, "Bro. Branham look, is it 'Thus saith the Lord' that the Saints do not go through the Great Tribulation?"

He said, "*Lee, it is 'Thus saith the Lord.'*"

I said, "Thank you Bro. Branham I believe you, the Saints do not go through. I will find it."

Ten years it took me to get my answer. See? This is a very powerful spirit, starting in the First Age. And they weren't counting on the Presence, see? What Promise have you got any way to get you out of here? When did any Saint ever get out of anything? Really, until you begin to really understand this Message and see It, and I heard the best in my day preached pro and con on this subject, and I'm going to tell you something: they're both messed up or none of them got an answer.

23. I remember old Charlie Fuller got everybody excited, he was going to let us know whether the Saints do or don't. After I don't know how long, and I had my ears was glued every Sunday to old Charlie I was going to get the answer. Pffft! Fap! It's like you promising me prime-ribs or strip-steaks and you give me tube-steaks. Keep your lousy wieners, I've got no use for them. I wouldn't even eat them as far as that goes, because you get a bunch of junk in them. Kill a horse let alone a human being. I hardly qualify as a horse. I need to eat more grass I guess. Naw, he said nothing. Then I read after the rest of them, they said nothing.

It goes back to the first century. They feared it. He said, [2 Thessalonians 2:]

- (3) Let no man deceive you by any means: (as) that day (cannot) come, except there come(s) a (divorce) and the man of sin be revealed...

Now he's telling you this happens after the Presence. This happens after you're gathered to Him. They didn't understand it. "A man of sin... we revealed the son of perdition."

- (4) Who opposeth and exalteth himself above all that is called God, that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. (That wasn't then. We're going to miss that.)

"Why, (he said,) that day cannot come until then." Then comes a confrontation, but you don't have a thing to do with it. Now, they didn't understand it.

24. Evidently, letter number one didn't help. Let's go back to letter number one and see and see [1 Th] 5:9-11.

(9) For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

(10) Who died for us, that, whether we wake or sleep, we should live together with him.

He's talking about the First Resurrection preceding a Rapture that saves you from the wrath to come. They didn't understand it. Now, don't be confused here, but rather be comforted that even under Paul they had problems of chronology and identification, and were all muddled in their thinking. So did the Corinthians.

In 1 Cor 15:12-19, some said the Resurrection was over. Some said there wasn't any Resurrection. Can you imagine sitting under Paul and coming away that blotto and that bluey. No wonder people thought that William Branham was Jesus Christ...the center of the apostle Paul and be so mentally obstructive to hear him teach. Don't feel bad Paul.

25. I said the same thing in a meeting one night, as I said here, I said, "You know, I used to believe that the Saints went through the Great Tribulation." But I said, "Bro. Branham changed my mind and I'll tell you how he did it."

When I got through telling what I told you a woman that night went home, (it had to be a woman. Nothing against women, but thank God it was instead of man. I'm a dirty dog, but you know I was anyway, she phoned the preacher and said, "I don't understand how Bro. Vayle believes the Saints goes through the tribulation."

Paul, dear buddy, I want to see you. We won't cry about it, we might laugh a little. I want to tell you something: nobody understands nothing anyway when it comes down to it. You know what I mean? Look, if it's not a revelation I don't care who you are, you're just going to go over your head, you're going to misinterpret, you're going to misunderstand, you're going to misconnect or disconnect. It's a problem.

Now, Paul had a problem like the Corinthian's here, and I'm glad they had those problems, because when Paul answered their questions he answered our questions. See? Now, let's get back to our study.

26. We are talking concerning Presence and Revelation and Appearing, which Presence and Revelation is the Appearing. But that subject did not come up on its own. That's what we're talking about here in the Scripture here, and that's what Paul is talking about. Now, it did not come up on its own, it was not introduced as fresh material, it was remedial or corrective material, and it came as the balm of solace poured on the nervous who were worried about the wrath to come and The Great Day of the Lord.

Now, somebody must have crept in and got those people upset and excited, just like in this Message. Oh man, you've got people not only ran around and made William Branham Jesus Christ, they said, "The Resurrection's over."

Now, there's a certain guy running around and he's pretty persuasive I guess, I don't know how he could be persuasive, but you know, it's like Barnum said, or was it Lincoln said, "You can fool some of the people some all the time, but you can't fool the all, all the time." But let's find out this is true here that there is a propensity in revelation which is truly from God to stir up more hornet's nests than anything else under high-heaven and I got stirred up right here. See? The people got terribly nervous just somebody had crept in.

27. Now, we will show you that problem goes clean back to the first epistle. So we go to 1 Thessalonians, in other words, Paul had a job with these people. They weren't like the Ephesians. No they were not like the Ephesians. They were better than the Corinthians, but they had trouble.

Okay, 1 Thessalonians 1:

- (1) Paul, and Silvanus, and (and so on.) Grace be unto you, and peace,
from God our Father, and the Lord Jesus Christ.
- (2) We give thanks to God always for you all, making mention of you
in (my) prayers;
- (3) Remembering without ceasing your work of faith, and labour of love,
and patience of hope in our Lord Jesus Christ, in the sight of God and
(even) our Father;
- (4) Knowing, brethren beloved, your election of God. (Now there he
pinned them right there, they relaxed, but they had trouble.)
- (5) For our gospel came not unto you in word only, but also in power, and
in the Holy Ghost, and in much assurance; as (you) know what manner
of men we were among you for your sake.

In other words, he said, "We had the fruit in our lives, but we had a demonstration to prove we were vindicated, this was the Word of God." He's a very nice fellow Paul just leading them right up to it.

- (6) ...(you) became followers of us, and of (even of) the Lord, having
received the word in much affliction, (and) joy of the Holy Ghost.
- (7) (And you) were ensamples to all that believe in Macedonia and Achaia.
- (8) (And) from you sounded out the word of the Lord not only in Macedonia
and Achaia, but also in every place your faith to God-ward is spread
abroad; so that we need not to speak any thing.
- (9) For they themselves (show) of us what manner of entering in we had
unto you, and how (you) turned (from) to God from idols to serve the
living and true God;
- (10) And to wait for his Son from heaven, whom he raised from the dead,
even Jesus, which delivered us from the wrath to come.

Now, he laid it right out there in the first Book and they missed it. He said, "You're delivered from wrath. You're Elect."

You are not going to be there for that one day? Aw come on! If God can't do better than that who cares? It's the whole period. That whole time of wrath the Bride hasn't got a thing to do with it. He never said one day. He's talking about the very Presence, "We're beseeching you by the Presence. Get you out of there." See?

Okay, I read that 9 and 10. That's a special one.

- (9) For they themselves (show) of us what manner of entering in we had unto you, and how (you) turned to God from idols to serve the living and true God;
- (10) And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. (Now, he tells you right there that that sacrifice took care of the wrath period.)

Now, this 9 and 10 goes back (that wrath) to Isa 2:12. We'll run a lot of these.

- (12) For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: (Now, you know positively that Mal 4:1 says, "You're going to miss it.")

28. Okay, let's go to Mt 3:7. Now:

- (7) But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

They weren't warned at all. And even if they were warned it didn't do any good, because they couldn't miss it. In 70AD they were wiped out in a mini great tribulation, which was at that time the greatest horrible event the world saw when Titus took them over in 70AD.

29. Now, let's go here to Rev 18:1-8.

- (1) ...after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.
- (2) And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.
- (3) For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have 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 (you) be not partakers of her sins, (even receiving) not of her plagues.
- (5) For her sins have reached unto heaven, and God hath remembered her iniquities.

Isn't that Old Testament language? "I'll go down and find out now if Sodom is in that bad shape. I'll go down now and see if the Canaanites have filled up the cup." Come on, It's the same God investigating.

- (6) Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

- (7) How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she (says) in her heart, I sit (as) a queen, and am no widow, and shall see no sorrow.
- (8) Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who (judges) her.

Now, what hit her in one day? Fire. What hit her before? Plagues and famine. Plagues and famine don't come in one day. You don't die in one day, starve in one day. You don't get blotted out in the plague in one day. Takes time. Now notice, the church is purged here. And notice It says, "Come out of her, you don't get what I'm going to give her." See? No way.

30. Now, let's go back to 1 Th 2:14-16. Now I'm showing you here that they didn't understand this. Way back there they had a problem. Now watch:

- (14) For (you), brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for (you) also have suffered (now listen, you also have suffered) like things of your own countrymen, even as they have of the Jews:

The Thessalonians were just as rotten to these people who turned from idols as when these Israelites, these Judeans turned from the Talmudic worship to the true God. Neither one escaped. Now watch:

- (15) Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: (Nobody's right but them.)
- (16) Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

Look it:

- (17) But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. (I say I have read more than that.)

Now, what I wanted to show you there was that Israel was purged, because not only for killing the Lord Jesus, but for what they continued to do. It was still there amongst them.

31. Now notice, in 1 Th 2:16.

- (16) Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

Paul predicting it, just the same as Jesus did. Absolutely this is, now listen, he is drawing a reference here to Israel which he is applying to these Gentiles. Now remember, what they did Israel paid for under Titus.

Now, in the end time the Roman church with her daughters, the Protestants is full of the blood of the martyrs of Jesus. Same thing. They are going to pay for it. You don't pay a price if you're part of those that were killed. Because the word 'martyr eon' simply means 'witness'. Why

do you get killed or persecuted whether you sail calmer seas you are a part of that great tremendous glorified throng. See? And you will miss it.

Now, so [1Th] 2:16 is Mal 4:1, uttermost annihilation, cosmos being blotted out. Now remember, Satan has everything to do with cosmos. And if any church could find in this Book under damnation, that church is part of Satan. I don't care how they say they worship God. The Roman Catholic church could begin to understand that it is that harlot and their former scholars and their present scholars do understand. Don't tell me they don't. They know they're coming up against this. They're part of it.

32. Now again, we read here, in [1 Th] 2:19,

- (19) For what is our hope, or joy, or crown of rejoicing? Are not even
(you) in the (sight) of our Lord Jesus Christ at his (presence?)

Now listen, these over here are going into wrath, then these down here are not going into wrath. On what consideration? The Presence! They're not going to be in it.

Now, that's identical to Mal 4:2.

- (2) But unto you that fear my name shall the Sun of righteousness arise
with healing in his wings; and (you'll) go forth, as calves of the stall.
(3) And tread down the wicked; for they shall be ashes under the soles
of your feet...

And how in the world can anybody be in that wrath that's born again? See, no way. Don't people understand that as those righteous ones went down in the grave and are waiting for their resurrection, which is the confirmation of what Abraham looked for to get back here in the Millennium. Then you believe for one minute the Bride would be standing here to go through the consummation of condemnation, while the others are going to go through the consummation of glorification? Hogwash, there's no difference in the Bride. That's what Paul said. There's no preeminence over those that are living here and those that are dead, because of the glorious Presence and the glorious victory, and the glorious ways that God leads us through the squeeze and away from the tribulation. Make anybody think we're somebody special. Ain't nobody special, just part of Him. See? You just put the think together comes out alright.

33. Now, in 1 Th 3:11-13, I'm picking these special, because this refers to these Presences.

- (1) Now God himself and our Father, and our Lord Jesus Christ, direct
our way unto you.
(12) And the Lord make you to increase and abound in love one toward
another, and toward all men, even as we do toward you:
(13) To the end he may stablish your hearts unblameable in holiness
before God, even our Father, at the (presence) of our Lord Jesus
Christ with all his saints.

Now, that tells you the same thing he told the Corinthians. Stablish and notice, speaking in terms of love it shows that Bro. Branham hit it exactly right through his vision when he said, *"I believe that sweet spirit that I saw behind the 'Curtain of Time' is going to be in the Bride before the Resurrection."* Amen and amen, it's right here. You won't find the Bride pulling deals, taking advantage, telling lies. "Glorious church without spot or wrinkle." [Eph 5:27] That's the

thing that wants to keep me alive right now and make me happy, and everything else just (phfft!) blah, compared to that. Oh it's not blah that His Presence is here no. Not blah the guilt's gone, and the fear and things are gone that's wonderful. But I've got something else to look forward to, see, not only blameless, "unblameable in holiness," impossible unless God does it for you. Because no man can approach unto Him. Have a thing to do with Him.

34. Now notice in here, the prayer of Paul, listen: That God and the Son and the messenger, and the people all become one with each other in love and confirmed blameless. And as we saw Bro. Branham and recognize in him those virtues until men thought he was Jesus Christ, the same thing in the Bride. Because It's God, Father, Son, Messenger, Message, and a people all in one.

This is identical to Jn 17:20-26. I hope you're listening tonight, because I've warned you a while ago don't get your eyes out there in the pope in America, and all these things happen and forget all that stuff, get your eyes on this. I got nothing to do with that bunch out there. Oh they hate me, and I don't say I love them too much either.

(20) Neither pray I for these alone, but for them also which shall believe
on me through their word; (Now he was a human messenger. He's
a man.)

(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.

I want to tell you something: how much back in those days did they believe? Only the Elect believe, and the rest got madder and madder. Do you know a Bride is going to preach to the total lost? When the Holy Spirit no longer brings people in, we're going to be right here preaching this Message to the totally lost, because there's only going to be only one more person going to be saved. They'll be having altar calls, won't do them any good, because that Spirit's gone. What Spirit? The Logos dividing Himself. But the Logos standing here in our midst does not leave us, but takes us with Him to incarnated Himself in God. (Of thy God rather.)

35. Okay, keep reading:

(22) And the glory which thou gavest me I have given them; that they
may be one, even as we are one: (In other words, God's highest
assessment and honor falls on them.)

(23) I in them, and thou in me, that they may be made perfect in one;
and that the world may know that thou hast sent me...

"Oh," (I say,) when that happens bless God, going to be really big revival." Hogwash! They're really going to put the thumb screws on you. Why do you think people have labor unions? Why do they have church unions? Why do they have anything? Because they're afraid that something bigger and better can happen, so they want to put strings on you to hold you down and thumb screws to kill you. You tell me this world believes in progress? Ha! American dream is a bunch of hogwash and you know it. You try to get ahead, you'll see how they'll put the thumb screws on you. You prove that you've got something on the ball and you watch politics rise up and business until they barbecue you. "America the great the land of the free." Ha! It might of been at one time when the Indians had it. They weren't too smart either. You think they're going to recognize you because we have this great experience? Oh they will alright, but it ain't going to be for joy. Because Jesus said, "If they couldn't see it in Me, they ain't going

to see it in you." He said, "If they hated me, called me Beelzebub, you look out boy, you've got it coming to you." I'll buy that. Yeah. [John 17:]

(23) I in them, and thou in me, they may be made perfect in one; and that
the world may know that thou hast sent me, and hast loved them,
as thou hast loved me.

(24) Father, I will that they also, whom thou hast given me, be with me
where I am; (that hasn't happened yet,) that they may behold my
glory, which thou hast given me: for thou lovedst me before the
foundation of the world.

(25) O righteous Father, the world hath not known thee: but I have known
thee, and these have known that thou hast sent me. (Now watch:)

(26) And I have declared unto them thy name, and will declare it: (second
time around in the days of the Son of man declares the Name.) that
the love wherewith thou hast loved me may be in them, and I in
them.

Now, he tells you right there your response on there name.

"Aw, what name do you do this?"

"In the Name of the Lord Jesus Christ that God raised."

"Far it be that God's got no son. Get out of here, kill these bunch of bums."

You just tell them the Name of God is the Lord Jesus Christ. You just tell them water baptism is in the Name of the Lord Jesus Christ. You just tell them there's one God, see what happens. And I'll tell you, you've got a headache trying to prove it too, you start getting that Logos. There's no way you're going to stop the absolute truth that the Logos came out of God. And how do you reconcile It? Don't ask me. (Oh I've got twenty four pages of notes and twenty four...maybe four hundred pages of notes to go.) I'm just leaving it, but I believe it.

36. Now, please note carefully and don't let your former fundamental thinking destroy you. Because 3:13 says, "With all Saints." And that It does. Let's go back to 1 Thessalonians, let's look at It. I want to show you something here. And It says:

(13) To the end he may stablish your hearts unblameable in holiness
before God, even our Father, at the (presence) of our Lord Jesus
Christ with all his saints.

And right away we believe It means the resurrected dead, but It does not. It only means those which are alive, because the Resurrection is not dealt with until chapter 4. He is not dealing at this point with the Resurrection. He's dealing with the communication of comfort to those that can't understand how they are going to miss it. That is: wrath, tribulation, those things, (see?) what was loosed among them. The same spirit back there to deny the Presence of the Logos. Started back there in the First Church Age, and He's here today and the gates of hell are against It. And gates got to have foundation or they don't swing. And they got to have pillars or they don't swing. And today we're pillars in the Church of our God, we're right back there and the foundation strong pillars. A gate that God may put His Name in. New Jerusalem's got twelve gates. Hell doesn't want it. Now, this is talking to the living. All the Saints are living. Over here he's talking about the dead and the living in chapter 4, but not here, this is the living. See?

37. Now I want to suggest something: That is 1 Th 4:1-12. Take a look at It. Our interpolation, and actually 4:13 should start where chapter 3 ends.

[1 Th 3:13]

- (13) To the end he may stablish your hearts unblameable in holiness
before God, even our Father, at the (presence) of our Lord Jesus
Christ with all his saints.

[1 Th 4:13]

- (13) But (brethren) I would not have you concerning them which are
asleep, that (you) sorrow not, even as others which have no hope.

This is an interpolation down here. The subject is 'The Presence', the missing of wrath. Now:

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

Now, he's telling you all the Saints are coming in now both living and dead, but not previously. All right, we understand it then. I'll keep reading.

- (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 (take
any preeminence or eminence over) them which are asleep.

- (16) For the Lord himself shall descend with a shout, with the voice of
the archangel, and with the trump of God: and the dead in Christ
shall rise first: (And so on.)

38. Now, I read It this way on purpose and when I do it becomes exactly 1 Corinthians as least to me. 1 Cor 15:23.

- (23) But every man in his own order: Christ the firstfruits; afterward they
that are Christ's at his coming.

Then verse 45,

- (45) (It's) written, The first man Adam was made a living soul; the last
Adam a quickening spirit. (Here He is down here to quicken them.)

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

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

- (48) As is the earthy, such are (the) earthy: heavenly such are they that
are heavenly.

- (49) And as we have borne the image of the earthy, (we'll be able to) bear
the image of the heavenly.

- (50) Now this I say, brethren, that flesh and blood cannot inherit the
kingdom of God; (nor) corruption(tion) inherit incorruption(tion.)

- (51) Behold, I (show) you a mystery; We shall not all sleep, but we
shall all be changed,

It tells you right here 'Parousia', then the dead rising, then the living changed. And over here in Thessalonians it's the same thing, 'Parousia', with the living. The dead coming up all mingling. Doesn't miss a trick, absolutely one and the same gospel.

39. Now, let's go back to 1 Thessalonians 5: continuing now: "Wherefore comfort yourselves with these words."

- (1) But of the times and the seasons, brethren, (you) have no need that I write unto you.
- (2) For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.
- (3) ...when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.
- (4) But (you), brethren, are not in darkness, that that day should overtake you as a thief.
- (5) (You're) children of light, and (you're) not of night, nor (of) darkness.
- (6) Therefore let us not sleep, as do others; but let us watch and be sober.
- (7) For they that sleep sleep in the night; and they that be drunken are drunken in the night.
- (8) But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.
- (9) For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,
- (10) Who died for us, that, whether we wake or sleep, (it doesn't matter you're not going to be a part of that, you see?)
- (11) Wherefore comfort yourselves (one another), and edify (each other with these words that I'm giving you.)...

Now notice: in verses 1 and 2. Did they understand what he was saying?

- (1) But of the times and the seasons, brethren, (I've) no need that I write (to) you.
- (2) For (you) know perfectly (at) the day of the Lord so cometh as a thief in the night.

It's the same thing. It's always said, "The kingdom of heaven cometh without observation." [Lk 17:20] The Son of man comes without observation. He is going to be there. See? He's talking about this thing, and so is this 'Parousia'. The Presence. So is the Resurrection. So is the Rapture. So is everything. They're not going to apprehend It. Who is going to apprehend It? The Elect are going to apprehend It. See?

40. Now did they understand? Very poorly did they understand. Now they couldn't of understood very much, because listen, over here in 2 Thessalonians 2:

- (1) Now we beseech you, brethren, by the (parousia) of our Lord Jesus Christ, (even) by our gathering...

(2) That (you don't) be shaken in mind, or be (soon) troubled, (or anything else) as that the day of Christ is at hand. (That Great Day.)

(3) Let no man deceive you...

Did they understand from Thessalonians 1? No they didn't understand, they were still in confusion. And this is one of the messiest subjects right today in the world. "Do the Saints, of don't the Saints go through the tribulation?"

What is the Presence anyway? What is It supposed to do anyway? It was too much for them back then. You know why? It wasn't the hour for It. Now they've got their hands on something but they couldn't cope with It. No way could they cope with It. It wasn't the hour, see?

Now, maybe Paul had written three epistles, or maybe he had taught previously I don't know. But you can tell from his writing here that he'd done his best to lay something out before them, they couldn't apprehend It.

41. Now, in 1 Th 5:5,

(5) (You) are all the children of light, and the children of the day: we are not of the night, nor of darkness.

Now, John says the same thing. "If any man says he's in God and walks in darkness, he's a liar."

"Oh but, (the guy said,) we've walked in darkness nine years."

I ...?... didn't walk in darkness nine years. Nobody is going to testify for me and say, "Well I've walked in darkness so Lee Vayle did." And that's a lie.

Preacher said, "Nobody's got latter rain."

Well maybe he and I have. I believe it. You do what you want with yourself. You've got to cope with yourself. Brother/sister in the light of what the Word of God tells about you, God will bring you to It if your heart over to Him. See? Now in here, "They weren't apprehending, (as Paul said,) the pure Word of our Lord Jesus Christ." They weren't doing it. They didn't seem to get It.

42. Now, let's go back here to the pure Words of our Lord Jesus Christ in Mt 24:32-44.

(32) Now learn a parable of the fig tree; (Now this is after... he's telling you all about the time of the Parousia of the Son of man.) When his branch is yet tender, and (puts) forth leaves, (you) know that summer is nigh:

In other words, when you see this, you know jolly well that the Great Tribulation and the Great Day of His wrath is coming, when Israel is back in the home land. See, now that tells you right there, and at the same time It tells you that's the hour that He is coming to meet with you. And at the same time he tells you,

(37) ...as it was in the days of Noe...

And nobody even knew what was going on though It was preached and done under their eyes. The ark was built, and it wasn't built in a corner. Jesus was there as a babe in a manger, and in the temple and it wasn't in a corner. William Branham like Paul came on the scene and it wasn't in a corner. But it didn't mean a thing.

(39) And knew not until the flood took them all away...

Now, that's what he telling you here. See? Nothing you can do about it. Right on down.

(40) ...two in the field; one taken, and (one) left.

(41) Two women grinding in a mill; one taken (one) left.

God separating, we'll get into that. I'm taking a little bit of time here. Don't mean to take too much time, but I can't help it. Because I'm laying a foundation in what I'm getting into. This is all foundation, and yet I hope it's a pretty good teacher at the same time.

All right. Now listen, right on down here.

(44) Therefore be ye ready: for in such an hour as (you) think not the Son of man cometh.

Now, He warns them. What's He warning? He's warning, look even though those signs are there, you don't pay any attention. They just go on the way always. What can God do with a people like that? He had to send them Elijah the prophet let's face it, or we'd all gone down the drain. Because nobody was looking. He tells you they won't be looking.

43. Lk 17:20-37, same thing. No way can a person deny It.

(20) And when he was demanded of the Pharisees, when the kingdom of God should come, he said, (It comes but you won't see It. No) observation.

(21) (They'll) say, Lo here! or, lo there! ...

They're guessing, they're stabbing. Do you realize that? They're stabbing at the Millennium, everybody but the Bride. She knows. Everybody is just stabbing at it. "Oh, (they say,) it's this way, it's that way, it's the other way." It's the Elijah way, but they don't want it. Acts 3:19b. It's the end of the chapter, but they don't want it. Malachi 4: but they don't want it. See? No, they know there's no way they want it. See? Now: says,

(22) ...(you'll) desire to see one of the days of the Son of man...

And It tells you the very ministry of Christ returns to this earth to vindicate His Presence, His authority, His Headship in the Church in order to raise the dead. See? By our gathering unto Him. That is not the dead coming out of the ground in a Rapture. That is the living Bride coming to Him Who stands outside of the church. "Come out of her my people. I stand at the door and knock." See? "And if any man hear my voice we'll come down, sit down and have the evening meal, the main meal." What is the main meal? The entire Bible! The Marriage Supper. No way can you miss it. Yep! Listen:

44. 1 Th 5:5. "You are children of (the) light," is nothing more nor less than Mt 24:27. "For as the lightning cometh out of the east," that great Light, the Logos that shone blinding the apostle Paul. The same Light comes to the west, the same way taking a prophet. And that's what Act 3 says, "You are the children of the prophets." And what was William Branham doing? Turning the children all back to the fathers. All back to the prophet see? There it is. Oh it's beautiful. If you want to, just let yourself go.

44. Now, over here in 1 Th 5:10 weaving back and forth.

- (10) Who died for us, whether we wake or sleep, we should live together with him.

That of course is 1 Th 4:13,

- (13) But I would not have you to be ignorant, brethren, concerning them which are asleep... (He's going to be here with us, and then He raises the dead.)

Now, 1 Th 5:23.

- (23) (Pray) the very God of peace sanctify you wholly; pray (your) God your whole spirit and soul be preserved blameless unto the (presence) of our Lord Jesus Christ.

That did not happen. The Bride went down, but it will happen. Now when will it happen? In Eph 1:15-23, and I don't have to read It for you.

45. All right, everything I've said at this point is to take us to 2 Th 1:3-12. And particularly I'm going to work at verse 7.

- (7) And to you who are troubled rest with us, when the Lord Jesus (Christ) shall be revealed from heaven with his mighty angels,
(8) In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:
(9) Who shall be punished with everlasting destruction from the (face) of the Lord, and from the glory of his power;
(10) When he shall come to be glorified in his saints, and to be admired in all them that believe because our testimony among you was believed in that day.
(11) Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness... (in you, and so on.)
(12) (In) the name of our Lord Jesus Christ may be glorified in you... (that's what It says over there in Ephesians also the 1st chapter concerning the inheritance.)

Now, 2 Th 1:7.

- (7) And to you who are troubled rest with us, when (our) Lord Jesus (Christ) shall be revealed from heaven with his mighty (messengers),
(8) In flaming fire... (flaming and so on.)

Now, okay that to me corresponds giving the effect of It to the Bride in [2 Th]2:14.

- (14) Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.
(15) Therefore, brethren, stand fast, and hold the traditions which (you've) been taught, whether by word, or our epistle.

(16) Now our Lord Jesus Christ himself, and God, even our Father, which loved us, and hath given us everlasting consolation and good hope through grace,

(17) Comfort your hearts, and stablish you in every good word and work.

46. Now, Paul is telling the brethren, (also we can read over here) these people who had trouble they're identical. Their troubles were put forth in Thessalonians 1 also.

Now Paul is telling these upon whom their brethren is placing pressure, and pressure has come, that at that time there is going to be a rest. Now you know there can't be any rest given unless there is a word for it. Got to be a promise for it. There's no way. And that promise is given that there is a rest. Now, this word in the Greek is 'relaxation'. And it comes under the Lord Jesus and His revelation from heaven.

Now, Paul likened their pressure from their countrymen what he and others went through being Jews. Now, that pressure was symbolical, or seed-form for the end-time church age, which would receive this rest. Which would receive the Presence. Which would miss the Great Tribulation. See, what I'm telling you? You've got to bring it down to this age now, you can't leave it sit there. But you know the Seed is there. And you know what happened there is going to be magnified at this end of the game.

47. So all right. Let's go see how it's magnified... [end of side two of tape one]

[Revelation 17:]

(6) And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: (that's the witnesses) and when I saw her, I wondered with great admiration.

[Rev 18:] 4-6.

(4) And I heard another voice saying, Come out of her, my people, that (you) be not partakers of her sins, and receive not of her plagues.

(5) ...her sins have reached unto heaven, and God hath remembered her iniquities.

(6) Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

Rev 13:15-17.

(15) And he had power to give life unto the image of the beast, the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

(16) And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, in their foreheads:

(17) And no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

(18) Here is wisdom. Let him that hath understanding count the number of the beast... (and so on.)

All right. What we're looking at here is this: We must not forget that every church has three kinds of believers. Even that inner circle the original thirteen, Jesus and twelve apostles there was one, Judas who literally incarnated Satan within him. Now what we're trying to tell you here flat is that there may be a squeeze from the outside, but there'll be a squeeze on the inside; that you don't think that a brother will not betray brother, you're wrong, he will. There's a squeeze coming down. And in the pressure that's to come and has come, because it's started, already there is a guarantee of a relaxation that will be pertinent to the Bride at that end-time when He is revealed from heaven.

48. Now, this relaxation, or surcease [to cease from some action] is not death or the Rapture, but the result of the Presence of His Presence and His revelation. And it is as we showed you in 1 Cor 1:7-8, and also in 1 Th 3:13, that you are going to find the identification with the Lord Jesus Christ that removes from you every stigma and every guilt so there is no problem as far as you and your relationship with God is concerned. You will not be perfect until the Resurrection. There is no perfection this side of the Resurrection, but you will have your identification, and there will be that sweet spirit of love within the Church that will come to a Bride and operate and manifest in a Bride. It'll be there, but that still is not perfection, because even under those conditions things could be remiss amongst us.

Now notice, how this revelation from heaven is defined. It's defined with angels of His might in flames of fire. And this is not Rev 19:11, because Rev 19:11 is Him coming with the Saints upon horses, so that's not it.

These are exactly as Dr. Vine says, and I don't know why he said it, he was right. These are theophanies. Now how could they be theophanies? They're theophanies because It tells you over here in Rev 5:6 very succinctly.

(6) And I beheld, and, lo, in the midst of the throne and of the four beasts,
and in the midst of the elders, stood a Lamb as it had been slain,
having seven horns and seven eyes, which are the seven Spirits of
God sent forth into all the earth.

What you have here, theophony cannot be more than seven, because only seven spirits were sent forth. In other words, God's Holy Spirit veiled in the Word, empowering the Word, because the Spirit and the Word are not separable. No way! The Word without the Spirit is simply dead letter. God never sent one Word in any age that wasn't able to bring in the Elect. It's because it's by the foolishness of preaching, and remember, preaching is not foolishness with God, it's foolishness with the people. Because God has ordained what men call foolishness is wise with Him. So therefore...

49. Now let's go also to Zech 3:8. When I make my notes, I make them very elaborate on purpose, hoping I can say enough to get at least some points across.

(8) Hear now, O Joshua high priest, thou, and thy fellows that sit before
thee: for they are men wondered at: for, behold, I will bring forth
my servant the BRANCH.

(9) For behold the stone that I have laid before Joshua; upon one stone
shall be seven eyes: behold, I will engrave the graving thereof, saith

the LORD of hosts, and I will remove the iniquity of that land in one day.

- (10) In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree. (And He does. One day cleans the whole thing up and brings it back it back fresh.)

Now, let me read the 10th verse of the next chapter. [Zechariah 4:]

- (10) For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel (scattered amongst the nation. Now you can say that's Israel. I say it's not. Because Israel can't be dealt with, she's back in the homeland and she's not scattered amongst the nation. She's one of them. This is a church.) with those seven; they are the eyes of the LORD, which run to and fro (in) the earth. (This is written to the Seven Church Ages. This is part of the Gentile ministry, the Holy Spirit.)

So, God sent forth seven times the Holy Spirit with seven messengers, seven Messages. So what happened? At the end-time those mighty theophanies, all seven came back to earth to visit the end-time prophet and deal with him.

Now, how does He deal with it? He deals with us as He dealt with Samuel in 1Sam 3:15, It said, "Samuel feared to show Eli the vision." He didn't see a thing. He heard. Then It says, "For the Lord appeared again to Samuel in Shiloh for the Lord revealed Himself to Samuel by the Word of the Lord." The Lord revealed by the Word of Almighty God.

50. Now, let's see exactly how this lines up with Scripture, because it does. Rev 10:1.

- (1) ...I saw another mighty (messenger) come down (and) clothed with a cloud: and a rainbow was upon his head, 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... (that's the Logos coming down. God in the form of a Pillar of Fire, forming Himself.)

And then It says,

- (7) ...in the days of the voice of the seventh (messenger), when (he'll) begin to sound, the mystery of God should be finished... (that's perfectly concluded. Nothing added to It. Nothing taken from It. It's absolutely wrought up to perfection. That which is perfect has come, as God) declared (the good news of the gospel by) his servants the prophets.

That's what we're looking at. This Mighty One revealed from heaven with His theophanies round about Him, coming on down here at the end-time. Bringing forth the Word to a prophet because he would have to be a prophet if the Logos is there.

51. All right. Now, going back to 2 Th 1:8.

- (8) In flaming fire taking vengeance... (it knows not so, that which proceeds out of justice. It's not taking vengeance, it's that which proceeds out of justice.)

What justice? "You that are troubled rest with us." [2 Th 1:7] When? When the squeeze is down, pressure is building. Things are mounting, it's that time, and only that time when He is revealed from heaven. See?

Now listen, It says, "Taking vengeance," which is not the Greek. It is that which proceeds out of justice. Now, I won't take time to read It, but you go back... let's go back to Gen 18:23-25, we've got time for a couple verses, you can see what I'm trying to bring to you. You already know It anyway if you're remember anything at all what Bro. Branham taught, which I'm sure you do.

- (23) And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?
- (24) Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?
- (25) That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? (And He said, "If there's anybody there that's righteous at all, I'll get him out.")

You see look, the just God, now remember, Bro. Branham said, "*It was the Judge*," in Revelation 1.

Now what does a judge do? Everybody thinks, "Oh when the Judge comes He's going to throw a fit. Why God's going to be so mad, He's going to tear things apart."

That's a lie. A judge doesn't tear anything apart, he goes by the rules. Now what are the rules? The time He appears and reveals Himself. The time He's amongst us. It's a time of justice. Separating, dividing, and He will not allow the righteous to pay a penalty that only the wicked deserve. See? Remember Sodom and Gomorrah. See?

52. Now, 2 Thessalonians, on them that obey not God. Actual justice towards them at this time even though wrath will follow. See? He doesn't destroy the first time. "I'm coming and I won't destroy. I'm coming and I won't smite. I'm coming because I can and I can't smite."

Now you say, "Why can't He destroy?"

Because the cup isn't filled. The antichrist isn't here yet. That's what Paul was telling those Thessalonians, "It can't happen." See? No way!

Now, at this particular time he said, "There's a confrontation."

Now watch: [2 Thessalonians 2:]

- (9) Even him, whose coming is after the working of Satan with all power and signs and lying wonders, (Now listen,)
- (10) And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

(11) And for this cause God (sent) strong delusion, that they should believe (the) lie:

(12) That they all might be (judged) who believed not the truth, but had pleasure in unrighteousness.

Now, Bro. Branham preached 'Warnings then Judgment'. How's God going to be just and judge the world if He doesn't give some kind of warning? Not just getting the Bride out of here now, but He's got to be just. And on them that obey not God there is going to come this judgment. And what is the obedience all about? The Word! They **buy**, they're full of idols, They're full of idolatry.

Now notice, It says, "They know not God, as well as they neither to obey not the gospel." You notice what they will say in the Great Tribulation.

53. In Rev 6:15, now let's go back and look at It these same people.

(17) For the great day of his wrath is come; and who shall be able to stand?

(The verse ahead of It is better.)

(15) ...the kings of the earth, and the great men, and the rich men, and the chief captains, mighty men, bondman, and free man, hid themselves in the dens and in the rocks of the mountains;

(16) ...Fall on us, and hide us from the face of him that (sits) on the throne, and from the wrath of the Lamb:

Now they can't call Him by name. They don't know anything about Him. They know not Him. They had their chance here and blew it. Now when you turn down a revelation, let's get this one thing flat, if you've got any light at all and you turn down the Light of the hour, you go entirely black. See? Now, if you've got a lot of black in you, but suddenly light hits you and you say, "Hey, that's right," you turn all white. Because, "He that is righteous is righteous still, and he that is filthy is filthy still. And he that is holy is holy still, and behold I come quickly. [Rev 22:11] And what is his reward? Utter destruction for those on earth, and the Saints go into the Millennium. No problem there at all. See?

54. So, now at this time of the Presence and the revelation from heaven before the Rapture God is stalking the land, and calling the Elect with the result as we showed you in Mt 24:40-41, "I'm taking this one. I'm dividing this one. I'm taking this one. I'm making my selection, because they're the Elect."

And in Rev 22:10, the Book is opened, the Seals are opened, and from that time on you can't stop the clock. Because Mt 24:40-41 is in effect. The division. The next thing comes tribulation. The next thing comes that one day of wrath. The next thing comes the Millennium. See? Now, no one but the Bride knows Her God. Nobody.

55. Now, these in 2 Th 1:9,

(9) Who shall be punished with everlasting destruction from the (face) of the Lord, and the glory of his power;

The word 'punish' has its roots in the word 'day'cay' (?) which is justice. Not punish. But they shall be rewarded according to truth, or they haven't got any. They haven't got any. No way they

can meet the qualification. What happens? They go into strong delusion. They believe 'the lie'. They'll believe anything. See?

56. God perfectly just after the Resurrection and the present revelation, brings in Matthew 25, I've showed you this before in Scripture I want to show It to you again. Now, God's perfectly just. Absolutely just in what He is doing. Now after Matthew 24, here's the Great Tribulation, then It says, [Matthew 25:]

- (1) Then shall the kingdom of heaven be likened unto virgins, (that) took their lamps... (Now, here you've got the Wedding Supper for those that have been part of Him. And then getting on down to the very last, you'll see it ends up at the Great White Throne.)

Now, I'm only bringing this here to show you, that at the Great White Throne God is perfectly just. So, His perfect justice on earth at His Presence allows Him to bring complete ruin and destruction.

57. Now let's go to Mt 23:32.

- (32) Fill ye up then the measure of your fathers.
(33) (You) serpents, (you) generation of vipers, how can ye escape the damnation of hell?

Now, watch what He said to Israel.

- (34) Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them (you'll) kill and crucify; and some of them (you'll) scourge in your synagogues, and 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, All these things shall come upon this generation.
(37) O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, (that's the prophets. Now, listen,) how often would I have gathered (thee)... (How did He gather them? By the prophets! Than can He change? No!)

All right, then that which precedes out of justice is perfect. They turned Him down. They refused His Name. They refused to be married to the One they said they loved. Refused to go to the Wedding Supper, and played the whore. What's God going to do? Stone her and burn her. Now you tell me how God get can away from it? Now you show me where there's not perfect justice here.

Now listen, from His faith everlasting ruin first of all, Mal 4:1, "Leaving neither root nor branch."

From His Presence, His faith, Pharaoh said to Moses, "You'll not see my face again." And what happened, I want to tell you something brother, when Pharaoh saw Moses' face he was looking at the face of God, because the glory of God was on it.

He was looking at the one that God sent. He said, "You're going to be God to the people. Aaron will be your prophet." That's exactly right.

And Pharaoh said, "I don't want to see your face again." And that's the truth.

58. And when they see the face of God in this hour, which they do in Heb 6:4. Let's just read It. Let's just see exactly brother/sister, let's see exactly what happens. The Word of God doesn't lie, and It doesn't fight Itself, It's absolutely concurrent in every respect and perfect. Now listen:

(4) For it is impossible for those who were once enlightened, (that doesn't mean 'once enlightened', it means 'once for all enlightened'. An enlightenment comes from the Presence of God.) and have tasted of the heavenly gift, partakers of the Holy Ghost,

(5) ...tasted the good word of God, (even) the powers of the world to come,

(6) (Having fallen) away, (they can never be renewed to) repentance...

In other words, nothing will ever strike their minds again. They'll never be confronted with anything again from God, they're going down the drain. When Bro. Branham said, "*You've seen your last sign.*" He wasn't kidding. From now on it goes to Israel. No way!

Now, and from the glory of His power...you know, when God Almighty proves Who He was amongst us with 'Thus saith the Lord' in a prophet and every vindication, and proved that Word out there's no place to go. They'll never see the authority of God on their behalf again. Never will they see His power on their behalf. It's going to be against them.

"I'm against thee," He said.

They're going to believe 'the lie'. "Thou shalt not surely die." [Gen 3:4] But she died. So was this.

59. Now, in 2 Th 1:10. You see, this is why I believe this is nothing to do really with the actual coming in destruction. This is right now. It's already gone on and going on.

(10) When he shall come to be glorified in his saints, and be admired in all them that believe because our testimony among you was believed in that day.

Now, that's the results of what every man brings whatever that word is at the end-time. Now it starts right here on earth, and ends over on the other side. But it's got to start here. And the admiration must start on this side, or it doesn't get on that side.

(10) (His when) he shall come to be glorified in his saints, and to be admired in all them that believe because our testimony among you was believed in that day.

In other words, it is this day, it is this hour of this occurrence and these events that are going on that is going to place them plumb over there. Now, what is that? That's Eph 1:17, when that Spirit comes into the Church. See?

60. Now, faith in that Word, actually faith in the Word ministry as Paul tried to show them in 1 Th 2:13, 2 Th 2:13 and 17, and 2 Cor 3:18, and so on. Now, let's go and look at It.

1 Th 2:13.

- (13) For this cause (we) thank God without ceasing, because, when
(you) received the word of God which (you) heard of us, (you)
received it not as the word of men, but as it is in truth, the word of
God, which effectually worketh also in you that believe.

Now look, he said, "You receive that Word," and as Bro. Branham said, "*You become the Word of God in your flesh*," It says right here, "Effectually working."

Now man say, "Well, what's going to happen?"

Everything the prophet said in this Message is going to happen in this Bride. That's why God said, "You get away with what's going on out there, you don't need it. You just take a look of what's going on for you." Now I'm looking pretty sincerely at this thing that coming. I'm not looking at the squeeze right now. When the time comes I'm supposed to look at it, I'm going to talk about it later on, bring the Scripture out again and what's going to happen at that time. Which could be manifested sons of God, things like that. I'm not too interested in it right now, because I don't have anything that spurs me on to it. If something comes up that spurs me, touches me and enlivens me toward it that's wonderful, I'm all for it. But right now I'm looking at this other thing. And I believe there's a possibility that what I'm looking for will come before the literal squeeze comes down. then again, it might not. I don't know, we'll see.

61. Now, with that 2 Th 2:13-17, and I read It for you already:

- (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 Spirit and belief of
the truth:

- (14) Whereunto he called you by our gospel, obtaining of the glory
of our Lord Jesus Christ.

- (15) Therefore, brethren, (stand forth and) stand fast... (and so on.)

Now, with that 2 Cor 3:18, and I read this to you previously many times and It said:

- (18) But we all, with open face beholding as in a glass the glory of the
Lord, are changed into the same image from glory to glory, even
as by the Spirit of the Lord. (Now, that word there means 'to reflect
back'.)

In other words, what you put into the mirror comes back at you. Now, if you throw a wrong revelation into this Word, you're going to miss it honey, just as sure as you're alive.

He said, "You have made void the commandments of God by your traditions."

Now people who talk about the Rapture and the Resurrection and all of these things, and throw into this Word the wrong reflection, that reflection will come back on you, but not the reflected Word. You're out of luck.

When Peter said to Jesus, "Thou art the Christ," [Mt 16:16] it struck fire.

He said, "That's right, that's a divine revelation and you're Peter," [Mt 16:17] you're a part of it. And He put the revelation right back on Peter. Because Peter reflected into that Word the correct revelation, and it came back on him.

Now you get all messed up brother/sister, you ain't going nowhere. I'm sorry, but that's the Word of God.

Now, he says here, "Seeing that we have this ministry..." [2 Cor 4:1] He's saying, "What ministry? To give the correct Word." That's right. To keep a people out of a tribulation. To keep a Bride out, and to put Her into glory.

To see a Bride transformed is a ministry given by God to men, which is a Word. You see what I'm talking about? That reflection is coming back.

62. Now let me show you something: 1 Corinthians 13:

(9) For we know in part, and we prophesy in part. (Sure, that was but it's not anymore.)

(10) But when that which is perfect is come, (completed and concluded, no more part. No more part, it's all here, the mystery, the completion.) then that which is in part (should) be done away.

When the truly revealed word of God, when all that is in here for the consummation that will put a Bride in a Rapture. And Bro. Branham said, *"In those Seals was everything to put a Bride in the Rapture."* You don't look at parts anymore. Completion, it's all over. You're getting all polished yourself ready to go.

Now he said:

(11) When I was a child, I (spoke) as a child, (unto the child,) when I became man, I put away childish things.

Then he said:

(12) For now we see through a glass, darkly...

"Look, (he said, Paul himself admitted it, he said,) I'm praying that this Spirit will come into the Church. I'm praying that this will happen. But (he said,) I don't know."

"Why, (he said...) let us go on to perfection if God permit."

Oh, what if God didn't permit? He didn't permit. But over here, he talked of it. "At what time is perfection?" When you see the Holy Spirit given indiscriminately by the will of God. Anybody and everybody. And there's a true anointing and there's a false anointing, and the only difference is the Word.

New York boo-boomed in '64 and never changed its mind, that's why they're where they're at today. Because the big-honcho said, "The evidence of the Holy Spirit is receiving the Word plus. There isn't any plus, that's it. He blew it.

Now, I'm not here to criticize the guy. I can prove on his tapes. He withstood me on it. But I stood with the prophet. It says right here,

(12) ...face to face...

In this hour we are in a face to face. They will not see His face again from the Presence of God, from the face of God. No more Word. There's nothing more to come forth to them. There's nothing left. Now he said,

(12) (I'm going to) know as (I'm) known.

You're going to know yourself for what you're known to be by Him, as well as know Him. Now he said:

(13) And now abideth faith, hope, (and love)...

The great one is love, that that's Spirit behind the 'Curtain of Time' it's coming. And that's Himself that's here in our midst.

63. Now, back again to 2 Th 1:11.

(11) Wherefore also we pray...that our God would count you worthy of this calling, (this rest, this great period that's coming up to be a part of it.) fulfil all the good pleasure of his goodness, and the work of faith with power: (Sure, what's a work of faith in power?

Bringing in the Resurrection.)

(12) That the name of our Lord Jesus Christ may be glorified in you...

So here's where it starts, right back in that rest. Right back in this time that's on pressure on the earth now we're coming into. It'll come down more and more, but don't worry there's no problem, God's going to see us through.

64. Deuteronomy 16:

(1) Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

(2) Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name...

(3) Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, (Remember that's Seven Church Ages Bro. Branham said.) even the bread of affliction; for thou camest forth out of the land of Egypt in haste: (In seven days God's affliction too.) that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

(4) And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

Now he likened that to the Manna. Fresh food, Seven Church Ages. Fresh food at the end time the eagles gathering.

(5) Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

(6) But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

(7) And thou shalt roast and eat it in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

- (8) Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD thy God: thou shalt do no work therein. (See He's coming into rest. You cease from rest at this last age only.)
- (9) Seven weeks shalt thou number unto thee: (there's going to get you jubilee see.) begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.
- (10) And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath (given) thee:
- (11) And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the LORD thy God hath chosen to place his name...
- (12) And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

All I'm bringing out here is the fact is this: You notice where you eat, where the eagles are gathered. That's where the Name is. And that's where you eat the Passover. There is only one place where the true Word of God is manifested that's going to change and make the difference, and that is in this Message whether you believe it or not. I'm sorry, but it all types in Scripture.

Now listen, there you are the Bride might already be in, all of Her just being dressed, renewed in Her mind. Being made ready by Him Who loves Her. And what is left? Just judgment.

65. And I quote: [The Called Out 58-01-09]

[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, 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... (Brother/sister listen, we're in serious sober time.)*

You know I'm not afraid that many people don't believe that. This Message has become some sort of a game. What can you dig out of It?

I remember years ago my wife and I were down in a place in Texas and they hadn't come into the Message, they just thought they had; there's a lady there, oh my, my, I don't want to talk about her, because just even thinking of her gives you the chills, and she said to my wife, "Sister Vayle, what great things can you tell us, you know, what great experiences?"

My wife didn't have anything to tell them. She hadn't had any great experience, but she's got a great God. It's a great Word. It's a great Message, but they weren't interested. I know some of them claim that they are, but too much of this Message is more or less, you know, like a cult

thing. Well, it's got to be that way. Let's face it, it's got to be way. This Church Age goes out in entire blackness. Let's face it, and in death, because spiritual death is the last plague of this age, the same as death was physical, but it was spiritually oriented in Egypt. And so there's a spiritual orientation of death in this age which ends in the physical, because they all go down. There's nobody left. When the Bride's gone, 144,000 is all that makes it. And they could die, but they'd be part of the First Resurrection. Even the two witnesses die, and they're part of the First Resurrection. See, the First Resurrection is in. Period. We've had one part already, we're coming into one, then there'd be the two witnesses, and there'd be the 144,000.

66. Now, Enoch and Elijah's part of It, which no doubt they are, you can even count part of that. I don't know how you do it, but I know one thing, It's in a series and we've had some of It already. But there's going to be death to everything else.

Now, you've got a big religious ferment going on over there in Iran, all they can do is scream death to America, or death to Americans. Well, they're not going to bring it about. It could be death to the Iranians too. There could be death all over the whole world, but there's life in one place and that is the place where He has placed His Name, is the place where the Food for the journey and everything necessary is going to put us in that Rapture. and that place where that Name is, is in the Bride according to Eph 1:17, because the only inheritance I know that Jesus actually got was the Name of the Father. I know of nothing else. We'll talk about that tomorrow morning, some more about it, see?

67. So, there you are brother/sister. I look at 2 Thessalonians and I see...I don't see what I guess everybody else see. They would be outside of this Message. They see Christ coming with His Saints and destruction. I do not see that. Though in truth, I do see it and understand it. I believe what's in Thessalonians is the revelation for the Bride. The chronology of the transpiration of events due to His Presence and Revelation that's going to get us out of here. And it will, there's no doubt about it.

And you say, "Well, I don't know if I quite agree with it."

I'm going to tell you something, if you don't agree, it doesn't much matter. I can look at that same Scripture and I have no trouble realizing that He says nothing more nor less than Malachi, "Behold I'm coming and I won't smite, and I'm coming and I will smite." It's all the same no matter how you look at It, it always adds up in every entire Scripture, "I am coming for a Bride, I am leaving the rest behind. I am coming, I will not smite. I am coming I will smite. And those that I take will walk on the ashes."

See, that Great and Terrible Day of the Lord brother/sister is a juncture. But the Bride is going to miss it all. She will not be in the Great Tribulation, She will not be in that day. You know what? She's going to be a part of That Day. Do you realize Paul taught that? And the poor Thessalonian's never realized... now that does not make them inferior. That makes you to realize what the prophet said in the Word of God, *"There's a portion of this Word for every Age and a Revelation goes with it."*

And Paul said, "Oh, they knew way back that the Gentiles were going to be made fellow heirs." But they didn't know he said as we know it now, and let me tell you flat, they didn't know it even then and God had to walk right by Israel.

Now, what's... the revelation going on right today that He is here. Is that right? We know it. The world doesn't know it. God walks right by. See? Never fails. Always you line Scripture.

Brother/sister, I'm happy tonight, not to be, not to see anybody destroyed. Look, you and I can get pretty carnal, and I admit I can get pretty vindictive. I realize that. I realize it only too much, and I'm not going to get a complex over it. I'm just going to realize and hopefully trust and do better. But look it, these things are going to happen. And the Scripture said, "Blessed are your eyes for they have seen what others only have dared to hope, they just might possibly see and have not, and you have heard what men wanted to hear."

I'm going to ask you one question: Why? You know why? Because you're ordained. "As many as were ordained believed." [Acts 13:48] The rest couldn't. Then how could anybody believe there's anything in us that would take any preeminence, or have anything of ourselves.

As Paul said, "Look did you have it to yourself? Then why do you act as though you've got it by yourself? Did the Word of God come unto you, or did it come out of you?" Oh, he said, "It came unto me." He put it right down to a place where you can see the sovereign grace of God in every move. I was chosen for this hour. You were chosen in this hour. Elected, predestinated right to the very end. What makes your ears different from somebody else's ears? Only God could have made it.

How do you see these things others don't see? Families are split. Churches divide, "because I'm going to take one, going to leave the other." He goes down the pews, "I'm going to take that one, and leave the other one." He goes out in the field, "I'm going to take that one, and leave the others." He goes to the factory, "I'm going to take that one, I'm going to leave the other." He's dividing down there. Who did it? God did in mercy and in justice. So the Lord bless you. Let's bow our heads in prayer.

Heavenly Father we come to you tonight thanking You Lord for this time of fellowship we've had long time, and we thank You Lord that we have patience, the desire to come around the Word and find ourselves encouraged Lord, and we're so grateful that we're going to miss it all. Miss all the bad and get all the good. And we know Lord that whatever is ahead of us in the realm of any pressure, squeeze and suffering that the grace of God is more than sufficient.

Lord, if you can give the people back there that martyr spirit under the face of the Calf, then Lord, how much more do we have the spirit of the Eagle? Truly Lord God, we know that we might not be taken off as martyrs, but there is such a thing I believe that You can make known to us Your will of what could, perhaps just like prophet knew what was going to happen to him and stand right there and not tell a soul, but go right down the road knowing it will happen.

Lord, there's lots of ways we know that things could work out, where there's pressures, but we know one thing, how marvelous to know that that pressure cannot overcome, but we shall overcome.

We have the assurance right tonight, it may not be in the fullness that we are going to have it yet, but thank you Jesus for the assurance that we have tonight, and the reality of Your Presence that You are here to take us through, and we will go through.

Thank you for what You've done, and what You will do Lord, we are very, very, very grateful and sincerely humbled. May You receive all the praise and all the honor, because Lord, we just can't even begin to heap upon You the glory and the worthiness of which You are surely, obviously the One to have It.

Now Father, tonight I pray there won't be one whose eyes have not been helped in some degree of blessing oh God visited upon Your people and faith and strength build up in the Name of Jesus Christ we pray. Amen

'The Lord bless you.'

[Communion Service]

I've kept you an awful long time, so I'm going to keep you a little while longer.

1. I'm going to read John 13 before communion. All right.

- (1) Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.
- (2) And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;
- (3) Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;
- (4) He riseth from supper, and laid aside his garments; and took a towel, and girded himself.
- (5) After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.
- (6) Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?
- (7) Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.
- (8) Peter saith unto him, Thou shalt never wash my feet. Jesus (said,) If I wash thee not, thou hast no part with me.
- (9) (And) Simon Peter (said,) Lord, not my feet only, my hands and my head.
- (10) (And) Jesus (said,) He that is washed needeth not save to wash his feet, but is clean every whit: and (you) are clean, but not all.
- (11) For he knew who should betray him; therefore said he, Ye are not all clean.
- (12) So after he had washed their feet, and had taken his garments, and set (them) down again, he said unto them, Know ye what I have done to you?
- (13) Ye call me Master and Lord: and ye say well; for so I am.
- (14) If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
- (15) For I have given you an example, that ye should do as I have done...

- (16) Verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
- (17) If ye know these things, happy (to) do them.
- (18) I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.
- (19) Now I tell you before it come, that, when it is come to pass, (you) may believe that I am he.
- (20) Verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

2. Now, what I see here tonight is the very same thing that Paul attempted to get across to the Corinthians, and he attempted to get across to the Thessalonians and right down the line and that is: as the prophet said, *"At the end-time he stood there as a great prophet."* And perhaps we don't know. I just don't know how great a prophet Bro. Branham was. I not here to tell you. [End of side one of tape two] ...finding prophet of the ages, because in the Book of Revelation there's a Song of Moses in the land. I don't know. John the Baptist came on the scene and Jesus said, *"A greater than John is not written."*

What I'm trying to say is this: Bro. Branham as great as he was, and Moses as great as he was, one of those set aside any virtue in preeminence and authority and just levelled it all before God. *"And there isn't any great one," as Bro. Branham said, "amongst us. There's no pope, and no holy man, the Great One is the Holy Ghost Himself. And He's here today as He hasn't been here for two thousand years."*

And so therefore, there isn't one of us who has any preeminence over anybody else. This is why you'll find that you can come together and you don't need to have one preacher wash the other preacher's feet, because you know, it might demean him to simply wash somebody else's feet that isn't on par with him. I'm going to tell you something, everybody is on par with each other.

3. Paul the apostle said, the foot cannot say to the hand, "I've got no need of you. Why, (he said,) some comely parts look to be comely, but (he said,) don't worry, God builds the others up so that, you know, it's just as comely."

A fellow, you know, he figures, "Well you know, I'll tell you man (he said,) I'm sure glad I've got mine ...?... I'm glad I've got mine."

Let me just pull one of your finger nails off and see how happy you are to have a finger nail. See? You know, Bro. Branham used to feel very bad that his hair was going, in fact his hair was gone. Of course he knew, he said to his wife, he said, "I haven't lost a one." He said, *"They're where I've got them from."* Which is true. You'll get them all back and better than ever, because the new ones, and I suppose you'd even need a haircut. I don't know. It's going to be very wonderful.

But you see, when you stand in the presence of God, I don't care, what a person may have as gifts, what he may have as valuable assets within his physical structure, his spiritual, mental, all those things, you know, they look pretty good. And there is a certain truth in that there is a five-fold ministry and elders, and deacons and those men that do things that wouldn't be done in the

economy of God except that it's ordained to it. But when it comes down to it, everybody's just alike. It's what the Scripture says, "There's neither male nor female in Christ." [Gal 3:28] Now, in the church there is. In society there is. But when you get in Christ, there just isn't any difference. Father's no different than sons. Mothers from daughters, sister, brother, husband, wife. The lowest paid person. The highest paid person. The most intelligent, the least intelligent. In fact, the least intelligent sometime has a virtue over the most intelligent, because if there's a problem in the church God never said, "Call the smart boys." He said, "Call the more simple ones that don't maybe have so much as you have people think might ought to have something." He said, "They'll give you the right answer."

4. So, I see in here tonight, I see foot washing. And I see that it's the strict admission. Look, we're all brothers and sisters and there's no big-shot. And there's no difference. There's no goody-goody. There's no baddy, baddies. He just forgets the whole thing. And you remember there's a brother hopefully in Christ, a sister hopefully in Christ, there's no time for judging. It's a matter of a common denominator. And I believe that this is taken after the Lord's Supper. Some people wash feet, and they say it's an idea of starting of getting your life cleaned up, to take it's the Lord's Supper.

Let me tell you something flat: It's truth that you better be careful when you take the emblems. It's truth. But nobody can stop you. The only time the church can ever say "no" is gross immorality. That's what the prophet taught. Because look, what I do is my business and I answer to God. You don't answer for me, you haven't got a thing to do with it. You mind your own business. See, if I'm wrong, I'm condemned, if I take It. But if I don't take It, I'm condemned. I better take It. Either you take It in faith, repenting, or I really repent. that's right, I never mess with that again, and take It see. You're obligated. There's something you've got to do. It's like water baptism. Baptism in the Name of the Lord Jesus Christ. Foot washing, Communion. You can't stop yourself from doing this. You've got to do It.

5. Now one: I say this, it's between you and God. That's the vertical. Foot-washing is in the horizontal. See? You know, many people realize that to a degree. But only to a degree. You know that confused thinking, well, you know, making things right. Then sometimes make you rush to wash somebody's feet, like you've had a little difference. That's very good. There's no problem there. But that isn't really it. What it is to me it just shows that there isn't anybody that's anything amongst us except God. It's a tacit admission, I'm your brother, you're my sister, God's in our midst. We're doing this as a worship unto Him. It's part of worship. See?

So the Lord bless you. That's what I see, understand and Bro. Pete the rest is yours.

[Communion service continues]