

# RAPTURE #10

*The Rapture Prophet; Ushering In  
Making Your Calling and Election Sure*  
November 16, 1983

Let us pray. Heavenly Father, we're again very appreciative of the fact that we come together, being in Your Presence, Lord, and studying Your Word. And we pray now that You'll help us thereunto, that it might indeed be life unto us, because it is life to somebody, and Lord, we find it more and more life unto us, and we are grateful for that. It gives us something to rest upon—a revealed Word, a hope that has become a material possession as never before, going from the negative to the positive. So, we commend ourselves to You with joy in the Holy Spirit. In Jesus' Name we pray. Amen.

1. Now we're still in "The Rapture", and I'm going to start moving into that to get this done by the first of the year. And I think by now that you pretty well recognize or have recognized what I said awhile ago: that everything we study takes on greater momentum, greater force and a greater magnitude. We went into water baptism and found so many things we didn't notice before. We went into the Table of the Lord and found many things also. We got to Columbus and preached fifteen points, one of which was conduct, and fourteen on discerning. And now we're to the Rapture. And that's just better and bigger than anything.

"Well, what about next year?" Who cares about next year? If we have a next year and this peters out, there will be something bigger. But I've got news for you: it's not going to be that way, as far as I know, because this is the great thing. It just amazes me to realize that so many things Bro. Branham said begin to gel; like he said, "*Everything*," he said, "*was heading up into a Rapture*."

And everybody said, "Yeah, yeah! That's so. That's so." And they forget they're in it. You know? It's too bad, isn't it?

2. Well, all right. As long as we know. Look, we're not responsible for the other man's revelation. We're just responsible to tell him, but you can't give a person a revelation. It would be nice if we could. It would be nice if we could give everybody eternal Life, but we don't have it to give. Because you see, "All we like sheep were gone astray," and it took the quickening of the Holy Spirit to bring us back and to put us where we should be. Now, let's face it, we were sons—seed, that was way out there; and God could only bring the Holy Spirit in union with seed. He can't do it with anything else, and that's God's job. So, even if we wanted to, there would be no use trying, because we wouldn't know what to do or where to start or where to go. But everything is in the hands of God, and all we're supposed to do is be faithful witnesses; and then, He'll take care of everything else.

3. Now, what we're going to do, as we usually do, is instead of making any strides forward, this little church goes steadily forward by going backward—which means that we retrace our steps and confirm ourselves better than ever in the way we're going. So, now look: so many things have to be said, so it doesn't matter where we go to do our saying. So, we'll go back again to page 14, paragraphs 64-65, because this is what is so terribly important.

[64] *Did you know that the Protestant and Catholic church is predicted in the last days to be blind, the same thing through the Scriptures, with Christ on the outside trying to get in? "Because thou sayest I'm rich and in need of nothing, and know not that you're miserable, poor, wretched, blind, naked and don't know it." Revelation 3. There you are, back to the blindness again, trampling over the things of God as if they*

*—didn't mean nothing to them scoffing and making fun of it; that's what the Bible said.*

4. Now, what is the subject? The Rapture. So, what is it? He's telling you it's at this time, when the Message, which is the first part of the Rapture (That's the Shout.) is to come on the scene, the church is wretched, miserable, blind, naked and doesn't know it. Now, when the revelation breaks, the church that's in that condition still is not going to know it. See? They won't know it. And, notice; he says here, *"They didn't mean nothing to them, scoffing and making fun of it."* Now, what Scripture was that? That was in Peter and used about the doctrine of the revelation of the Rapture. So, he's telling them here they're blind to what is going on, and they're not going to see it. There is no way.

5. Now, notice:

[65] *But to the Church, the Bride, the rapture is a revelation to her. It's revealed to her. The revelation, the true Bride of Christ will be waiting for that revelation of the rapture.*

Now it tells you that the Bride has to wait. Now you'll notice in Scripture that Bro. Branham categorically said, *"Find a woman of such virtue or such character as to stand still to listen to the Message, to stand in the waters of separation until she is dressed."* And I showed you concerning the Resurrection, the First Resurrection, that Ephraim could not stand still for the First Resurrection. People simply cannot stand still. They can't do it. Now the Bride can stand still. That's the temperance that's in the Bride. That's the patience she has.

6. A lot of people in my understanding (And I guess I'm biased in this.) misunderstand temperance. They think temperance is: "Oh, let everything go. Isn't it nice, nice, nice?" Well, I have news for you: everything isn't so nice. Why didn't Noah come on the scene and say, "All you people, I've got a message from the Lord? You're going to get destroyed, but, you know, just be nice, nice, nice, and everything is going to be all right."

Why didn't Moses come on the scene and say, "Now just be nice"? "Just be nice."

And, why didn't Jesus say, "Just be nice"?

Oh, come on! It isn't going to be "just nice."

Now the Bride, waiting for the revelation, it's not "just be nice." It's literally waiting for what is going to get her out of here. And part of the Rapture is the Shout, which is the Message. It's like the train. Now you can do what you want with the train; but, if you can't get that engine going, the car and the caboose are not going to get anywhere. And what we're looking at, then, is this Rapture revelation that Bro. Branham is talking about.

7. Now he says:

[66] *Now, it (the Rapture, which is the subject ) is a revelation. For the revelation is faith.*

Now he's telling you here: you're not going to get out of this world in the Rapture except on the grounds of faith. Now, what is faith? Now faith is where you go back to the Book of Romans, and let's find out about these nice guys that do nice things. Now I'm not against nice guys doing nice things. I'm only against nice guys that claim they're nice doing their so-called nice things, which aren't nice. Why? Because I've caught them—emasculating the grace of God. Now Romans 4 says:

- (1) What shall we say then that Abraham our father, as pertaining to the flesh, hath found?
- (2) For if Abraham were justified by works, he hath whereof to glory; but not before God.

Now everybody says, "Well, I've been knowing He's here for two thousand years. I've been knowing He's here."

And I say, "Well, now, if He really wasn't here, the point is: there's nothing hid from the eyes of God."

8. Now, let's just take a little peek at that over here in Heb 4:12. It says:

- (12) For the Word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.
- (13) Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

Now that was demonstrated to us that positively there is nothing hidden from God, there is nothing. Now that's fine in the realm of the omniscience of God. But now you're dealing with the very Personal Presence of God. "For the Lord Himself shall descend from heaven with a Message." And Bro. Branham said, "*When you see God come down from the heavens*"—it's right in the Rapture tape here, "*stand before groups of men and declare Himself as ever He did,*" you've got to say, "When in the world did God come down and stand before groups of men and do it as a principle in continuity?" You can't find it outside of a prophet! And people stand back and say, "God wasn't in William Branham." Hebrews 1 declares God was in the prophets.

You say, "How much?"

What do you care how much? Quit your arguing. I get sick and tired of them blaspheming the Holy Ghost, smarting off, and then, thinking they can get away with murder. What do you care? What do I care? I like what my sister-in-law said: "I don't care who owns it, as long as I can use it!"

That woman had more sense than ninety-nine percent of the theologians or Christians put together. What do you care how much Holy Ghost Bro. Branham had? **God** was in the prophets! Go ask God about it! And when you come back with an answer, I'll say, "You miserable, rotten, stinking liar. You didn't hear from God."

You know why? There is no Scripture here for it.

You say, "Well, the prophet said 'a part'." Fine. Let it go. What part of God was in William Branham? What measure of Spirit? What measure of the Word?

9. "*When you see God descend from the heavens.*" When was that outside the Apostle Paul? Bro. Branham said, "*Just think, the same Pillar of Fire that was here giving the Word to Paul—that Same One is here revealing the Word.*" And he said, "*That Same One that was a man went back to Pillar of Fire came at Pentecost. And He divided Himself amongst men.*" Then he said, "*That Same One appeared to Saul on the Damascus Road and is said to appear again in the last days as He did before Sodom and Gomorrah.*"

Paul wasn't even full of the Holy Ghost. Now, figure that out! Predestination. Just like John the Baptist born from his mother's womb with the Holy Ghost. I used to always marvel at that, until I just thought, "Now...well, Paul got a revelation from God without the Holy Ghost. Hallelujah! That just makes them both the same and makes us all alike. It is **predestination** by foreknowledge! See?

10. I don't care what people say. Let them say what they want. It's enough to get excited about. If you can't get excited about this, you might as well forget it. Stick around here, and let's get excited with the Word of God. It ain't going to hurt you.

*"It's a revelation, and that is faith."* Now he said over here, "Abraham's got whereof to boast but not before God." In other words I don't care what a man does, how good he is—even with God in him—that man can take no credit before God.

He said, *"It is by faith."* But, what does the Scripture say? "Abraham believed God, and it was counted to him for righteousness;" and at the end time, "He that is righteous is righteous still, and he that's filthy is filthy still." So, somebody doesn't believe something!

You say, "What 'something'?"

The thing that God laid down in that hour to believe.

"Oh," they say, "I don't believe that."

Then, you don't believe the Bible, because the Bible said, "The blood of Jesus Christ does not cover, unless you're in the Light." What are you going to do with it?

I'm not yelling to bolster my own faith up. This is my faith. I can write it down or go home and shut up and never preach again. That's just my way of doing it. Raucous, noisy, mean—rough. I can't help it. I was born that way.

11. [66] *Faith is a revelation, because something is revealed to you. Faith is a revelation. (Notice the repetition.) Faith is something that has been revealed to you like it was to Abraham, that you could call anything contrary to what had been revealed to him as though it wasn't so.*

And I'm telling you there is nothing outside of this revelation of the Rapture as far as I'm concerned. Every single thing that people say doesn't exist. It doesn't matter. The same group that talks against it is waiting for something to happen. I say, "It's already happened."

You say, "What about it?"

What about nothing. I'm like the apostles. He said to Peter, "Why don't you leave me, too?" He said, "The rest are running away. Why don't you go back to Pentecost."

I said, "Forget it." Ha! I was never so glad to get out of anything in my life like Pentecost.

12. [66] *...Faith is something that has been revealed to you. And whatever is against it you will call as though it is not so. Now that is that faith. That's what faith is, is the revelation of God. Now the church is built upon a revelation, the whole entire body.*

And the whole entire body has not been here at one time. It's taken two thousand years to build it. So, every single age and every single generation has had a revelation. There has been a major revelation in every age, and God has had to bring out something in every generation. Bro. Branham said so.

13. [67] *Now here a few weeks ago talking to a fine Baptist minister...*

Now, in this here on the Rapture, he's talking about the revelation. Then, we are to notice something here very carefully, and that is: There's an attitude that goes with the doctrine of the Rapture, and that spirit or that attitude is this: that anything contrary to what Bro. Branham said is not only wrong, but no matter how good they make it look, no matter how much they try to say, "That's not what he said," no matter how they try to get around it, you just don't even look at it. You don't consider it. It's as though it doesn't exist, because it soon won't exist anyway.

In other words the only doctrine that is in your mind now is 'Shout, Voice, Trumpet'. And the Shout is the Message. God came down—the Son of man (We showed you on the board.)--Son of man in the form of the Spirit, operating through a prophet. *"I was just a voice of the One That appeared. I was not the One that appeared down there on the river. I was only standing there when He appeared."* You see? Now there is William Branham and the Pillar of Fire, and that Spirit of God moves right into William Branham.

You say, "The Pillar of Fire moved into him?"

I suppose it did. Why not? Give me one reason why it didn't.

"Oh," you say, "Well, I just don't understand."

Well, I do—because the Blood is there! And the Blood scatters sin, until there will be no evidence of sin, and the man becomes righteous--the Bride perfected by the Blood. And the prophet could stand right there, and God could simply invade that man, and take that man over. And God declared Himself on the principle of that's how God declares. God was in the prophets.

14. Let's go back to Hebrews 1. It tells you exactly what we're talking about.

- (1) God, who at many times and many ways spake in time past unto the fathers in the prophets...

God came down and declared Himself. He let the fathers know that would inform the children. And that's exactly what Paul tells you took place back there in the old day under him. God came in the apostle Paul, stood there and declared Himself before a ministry. And the minister, then, took the Word of God around. The people could do the same thing. It isn't required to be a five-fold minister just to do that. No.

15. *"Faith is something--...this revelation..."* Anything that is not with what Bro. Branham taught us, you just say, "Well, that's not so." And the entire body is built on a revelation. Now, what is the entire body built on the revelation of this hour? 1 Thessalonians 4. Paul tells you, taking right to the very end of time, because that is the very end we are in. He said:

- (13) Concerning those which are asleep (you living), I would not have you ignorant, (because he says,)
- (14) The Lord is going to bring them out of the ground.
- (15) (He said, "This is the Word of the Lord on that subject.") ...That we which are alive and remain unto the presence (the personal Presence) of the Lord shall not take any precedence (or pre-eminence or nothing in anyway, gives you any authority or aggrandizement, any privilege...nor will you be able to hinder. You can neither help nor hinder. You're just neutral right there because:)

- (16) The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ are going to be taken up first.

16. Now, let's take a look at paragraph 67-69, and he says in here:

[67] ...*A few weeks ago, talking to a Baptist minister. And he said, "Bro. Branham, you're mixed up."*

*"Well," he said, "You help me get straightened out."*

*"Well," he said, "What it is, is the Scripture." He said, "Bro. Branham, we will never get things together until we get every word, word upon word exactly with the Greek, and so forth."*

[68] *And I said, "Oh, sir, you know better than that." Which is true. The man ought to know better than that, but he didn't know any better than that. The Nicean council... and so on. They could not agree. And he said, "I can't accept a revelation."*

*"Well," he said, "How in the world then are you going to believe the Bible? How are you going to receive Christ?"*

*Because... "Well," he said, "I can accept Him, because He just says, 'Believe.'"*

[69] *Well, he said, "That is true," but Bro. Branham said, "Only by the Spirit of God can you actually call Jesus 'Lord.'"*

17. Now, what you're looking at here is in paragraph 67 and 69, which he illustrates. He illustrates the significance of the revealed Word by inspiration in contrast to the study of the Bible apart from a revelation. Now that's what man has always done.

He said, "Well look. I tell you what...he said, "I can go here, and I can look in the Bible for myself." Now the Pentecostals were the biggest offenders, because they said, "I've got the Holy Ghost. I don't need a teacher."

The Bible says, "There are teachers."

Now these fellows here say, "Well, look; we have teachers. We're not going to deny the Holy Ghost can teach. But, you see, the Holy Ghost is in me and you and everybody. So, we'll get together, and we'll begin to pool our knowledge."

Well, that's not how it works. It takes a revelation, and that revelation is by the Holy Spirit. And there is no such thing as anybody understanding the Rapture. Now, listen carefully to what I'm saying: There is no such thing as anybody understanding the doctrine of the Rapture apart from a prophet bringing the revelation.

Now I know you said, "Amen," but let's prove it. Because you've got faith, I'm going to be able to prove it. "That is why you say, "Amen." And also you know that is the truth, because otherwise William Branham is up a tree like a mess. That's not the truth. Okay?

18. We're going to go right back, then, to 2 Pet 1:2:

- (2) Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

- (3) According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:
- (4) Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.
- (5) And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;
- (6) And to knowledge temperance; and to temperance patience; and to patience godliness;
- (7) And to godliness brotherly kindness; and to brotherly kindness love.
- (8) For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.
- (9) But he that lacketh these things is blind. (All right. This is the age we're living in. It's a blind age.) And he can't see afar off...

In other words he cannot see those things which were afar off. Now a blind man can't see anything. Now this was a spiritually blind person who cannot see the things that were afar off. And I don't care how smart you are and all the vision you have, you can't see afar off, unless you've got a telescope. So, what he's saying right here is: the people at the end time that are blind at the time when Love should be here, when the Presence should be here, they're going to be blinded that they cannot see what was afar off and is no longer afar off. I'm going to prove to you what I saying to you. I'm not just telling you a bunch of junk here out of my head. You wait until I get there.

- (9) ...And hath forgotten that he was purged from his old sins.
- (10) Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things, ye shall never fall: (Now he's telling you: at this time when everybody is blind, you can know you're Elect. See? Now, watch:)
- (11) For so an entrance shall be ministered unto you abundantly unto the everlasting kingdom of our Lord and Saviour Jesus Christ. (The ushering in of the Millennium—entrance. You follow what I'm saying? Just keep your thinking caps on, because we're getting places.)
- (12) Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

And that means the truth, which is now present, which is presently under consideration.

19. Now the truth presently under consideration is: he's telling you how you come to the place that Bro. Branham said, through Seven Church Ages to God Himself, which puts you in the Millennium, and he tells you how you get into it. He tells you how you don't need to be blind. He tells you that you can know that your election is sure when everybody else is blind.

- (13) Yea, I think it meet, (I think it is the right thing) as long as I am in this tabernacle, to stir you up by putting you in remembrance;

Now, remember; Peter says, "I want you stirred up." Now, let's go back to Heb 10:24 and see what Paul said.

- (24) And let us consider one another to provoke unto love and to good works:
- (25) Not forsaking the assembling of ourselves together as the manner of some is; and exhorting one another: and so much the more, as ye see the day approaching.
- (26) (And at that day) For if we sin willfully, (You're finished.)

20. Now the word 'provoke' means 'to excite to paroxysms'. All right. He tells you...stir you up, get excited, "so much the more as you see the day approach." An excitement is filling the air—the excitement of the Spirit, of the Day of Lord, of the Rapture beginning to take place and formed to get us out of here. And It says, "At that time you will come to church more and more."

Listen, I'm going to tell you something. You have heard me say it before, "When Bro. Branham was here on earth amongst us, and he said, *"You shouldn't be able to wait for the church doors to open,"* I would say, "Well, boy, there is something wrong with this old kid, because I'm not too interested in getting there." Now, listen; I don't like to necessarily preach, but I can tell you things begin forming in my mind. I'm so excited to get here and start preaching, and I'm excited to preach. Why? Because there is an excitement in this. There is a movement, an upbuilding, in this.

21. Now he says here, "To stir you up by putting you in remembrance." In other words that's by repetition, because that's the law of remembrance. It's to bring these things before the people and constantly stir it up and make to know. See? That's why the people don't like us talking about Presence. That's why a man that thoroughly misunderstood the Presence said, "Presence, Presence—sick and tired of it." Not anymore. Our understanding of it just changed the picture. They can't stand it, but the minute they realize it, they can't get away from it. See? There is no way. Why? Because the soul craves it.

22. Now: 2 Peter 1

- (13) I'm going to put you in remembrance.
- (14) Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ shewed me.
- (15) Moreover I will endeavour that you may be able after my decease to have these things always in remembrance.
- (16) For we have not followed cunningly devised fables, when he made known unto you the power (That's the dunamis.) and the presence of our Lord Jesus Christ, but were eyewitnesses of his majesty
- (17) For ye have received from God the Father honor and glory, when there came such a voice to him the excellent glory, This is my beloved Son in whom I'm well pleased.
- (18) And this voice which came from heaven we heard, when we were with him in the Holy Mount



- (19) (But we have, not a more sure word of prophecy,) we have a word of prophecy made more sure.

Now Peter had a word that was certain—only a vision. But he said, “There’s something way more certain which has a prophetic promise concerning it, which is far greater than what we have.”

- (19) ...Whereunto you may do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Now It’s telling you that, at that particular time that Peter was on earth, this had not happened. This revelation was not extant. Now he said, “Listen, you’re to look at what truth is before you, and with that truth you stir each other up, and you keep in the Spirit of the hour by doing that.” That’s why I said that you people have your little meetings and talk the Word of the Lord. That’s what Malachi said, you see. That’s what Peter said. The Word always comes together.

- (20) Knowing this first, that no prophecy of the scripture is of any private interpretation.

- (21) For prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

Now, what I want you to look at is the fact that this is the background that Bro. Branham was into for the Rapture, because you will not be in the Millennium, you will not be anywhere in the Kingdom of God until the glorification of the human body. And we are going to be just like Him. We’re going to get there.

23. Now this refers to, as Bro. Branham brought out, over here in 2 Peter 3, the scoffing that people are going to bring because of the doctrine of the Rapture. Now this is the doctrine of the Rapture set forth here. Now I’ll get this back in a minute stronger still. But that’s what I want to do—just lay it there for a second. Now we go to 2 Peter 3, and I’ll come back to it. Now he said here:

- (1) This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:
- (2) That ye may be mindful of the words which were spoken before by the holy prophets, and by the commandment of us the apostles of the Lord and Saviour:
- (3) Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,
- (4) And saying, Where is the promise of his presence? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.
- (5) For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water:
- (6) Whereby the world that then was, being overflowed with water, perished.

24. All right. Now the emphasis Bro. Branham brought out was “scoffers walking after their own lusts,” letting us know that the scoffers who scoff at the revelation of the Rapture. Now, let’s take this—the

scoffing—and take it back to 1 Pet 19-21. Now, remember; Peter says, and he’s talking about coming right up to the abundant entrance, getting into the Millennium, showing that you can get there, showing that you will not be one of the non-elect, proving that you know that you know—that you’re a part of it. See?

Now he tells you, “I already have been introduced to what lies ahead.” But he said, “I have only been introduced to it. And you’ve got something a million times greater, which is: you are going to be a part of it standing on earth. The same as I was standing on earth and saw a vision, you will be standing on earth and not even die. You’ll walk right into it.” Now that’s what he said.

25. Now, let’s look at this thing very carefully, paragraphs 19-21:

- (19) For we have the word of prophesy made more sure; whereunto ye do well that ye take heed...

Now, listen; “That you do well that you take heed” shows that there are going to be a lot of people that are not taking any heed. They don’t give a rip; they’re not going to be looking; they’re not going to be aware of it; they don’t want to get involved. In other words, brother/sister, it absolutely is a calculated blindness, or as it says over here in the fifth verse, “They are willingly ignorant.” Now it’s something that they’re willingly ignorant. Now:

- (19) We have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place...

Now he tells you flat here that at the time of the doctrine of the Rapture, the Word of God is going to be so messed up on this doctrine. That’s right. It’s going to be completely messed up, completely dark. The world, the church, the Bride will be in absolute ignorance of this doctrine, because when it comes, it is going to be a light in a dark place. Now Paul the apostle said, “You were sometimes darkness.” The Bride is entirely without Light at the end time, unless God does something. There is nothing there for her. What she has is a complete blackout. And Bro. Branham said, “*The blackout signified it,*” and he took it to the Rapture. Remember the brownout he talked about in New York and Texas? It had to do with spiritual blindness at the end time.

Now he said, “You better take heed. It is going to be light that shines in a dark place.” And he said, “That light shining will be there until the day dawn.” In plain English this Word will not fail. It’s going to do something. It’s going to cause the day to dawn, which we’re looking for, and the day star to rise in the heart, which is the light spoken of in Eph 1:17.

26. Now, watch: “Knowing this **first**...” Now he said, “Look at it. I don’t care this is going to happen. Somebody is going to get it. The Elect can know they’re elect. There is going to be a blindness, but there is going to be light, and you can have it, and you can know that you have it. “But,” he said, “You have to know this first:”

- (20) ...That no prophecy of scripture is of any private interpretation. (Then where does it come from?)

- (21) For prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

It tells you flat, even as Jesus Christ stood there, the great prophet, and said, “I want you to know some of you aren’t going to die until you see the kingdom of the Son of man come in power”—which was in a figure. He said, “There’s going to be a prophet at the end time. And that prophet is going to

stand there, and you're going to know through vindication, 'This is it!'" Then, He said, "They're blind willfully, if they turn it down."

27. Now you tell me, brother/sister, we are off the Word of God. So much for Western Canada, Eastern Canada, North America, the whole lousy continents--the world. I'll stand here with the Word of God that says what He says, backed by a vindicated prophet.

Now you say, "You make a lot of noise."

Sure, I make a lot of noise. And it's not because I only have thunder; I have lightning too. I know what I'm talking about. Yes, sir! I don't care what the other man knows; it's what I know. I know what I'm talking about.

28. Now, listen; they're going to be absolute scoffers. And they're willfully ignorant! Now Bro. Branham used that phrase time after time after time. He said, "*They're willful.*" He said, "*They're full of iniquity.*" He said, "*They know better than to do it and they do it.*" And he turned around and said, "*They know better! And they'll turn around,*" he said, "*and not even do it, when they know they should do it.*"

How many men did William Branham warn? How many people? He warned the whole world. And what he did was not done in the corner. He was absolutely vindicated, and that vindication shows that he was the one that had the right to bring the truth of the Rapture doctrine, which would be the ushering in of the Millennium. You can say what you want.

I don't know who else believes what I believe, and I'm not putting any stars on Lee Vayle's crown, but it was in 1977, almost exactly 14 years to the date, I began looking at Scripture to find out what did Bro. Branham mean when he said, "*The Coming is not what they think it is, and neither is the Appearing.*"

29. Read what you have in that book there. We'll stop right now. I want Lloyd [Lusk] to read you something. I'll just read the whole paragraph. I've read this heaven knows how many times and passed right over it, until Lloyd brought it to my attention. He said here on page 439, paragraph 125, in the "Questions and Answers" in "Conduct and Order"—"COD:"

[125] *We've had two things in this revival so far. Watch what each one of them was—perfect, right on the dot. See? Moved in. One man raised up and spoke in tongues, and gave the interpretation, and swung right back around, and vindicated that that message that just went forth. Now he said, "I preached a message and it was vindicated right here in tongues and interpretation. The other one raised up the other night. That was one time; here's another time. The other one raised up the other night, and said in the—under the inspiration of prophecy, and said something, not knowing what he was saying; and then at the end he spoke out, "Blessed is he that cometh in the name of the Lord." Quickly something caught me right quick and said, "Otherwise blessed is he who believes that this is the Lord has come."*

[Congregation says, "Hallelujah! Praise God!"] Thank you. There it is. See? We are right on line. Even brothers witness back and forth of what they find out.

30. Now, listen: It's a willing ignorance, an absolute willing ignorance, because a vindicated prophet comes on the scene. Now, look: Bro. Branham preached "The Stature of a Perfect Man." And he showed in the first age there was faith; and then, there was virtue; and then, there was knowledge; and then, there was temperance. And temperance was bringing patience, and patience godliness...godliness..."brotherly kindness"—which we are—which he said "*is very sticky,*" but he said—and he never put God or love as

a virtue—*“Then God himself comes down when we’ve got all this and seals it in.”* And the church has gone through this stage, and God has come down and sealed it in, and God has descended from the heavens. He stood before groups of men in a prophet.

31. Now Bro. Branham didn’t say, “Look, I’m God.” He said, *“I’m God to the people”*—a prophet, which is true. But, remember; Bro. Branham stood there and the Pillar of Fire hung there. There it is right there. Now he said, *“The Son of man is not the Pillar of Fire.”* He said, *“I’m not the Son of man, and the Pillar of Fire is not the Son of man.”* He said, *“It is in the form of the Spirit.”* What was it? The Spirit of God moving through the prophet. So therefore, the Son of man stood there—the Son of man in human flesh again. Now people don’t want that. But, what is the Son of man? It’s the prophet.

Now he says at the end time... We read it here: “Now, look;” he said, “you don’t have to be blind.” Now Bro. Branham quoted here, and I read it to you. It’s at the end time they’re blind. Now Peter says, “You don’t have to be blind!” But he said, “I’m going to tell you how you will be blind: “If you forget what I have said here in the Seven Church Ages and in the people as individuals, how the sealing comes when a man is totally sealed into God and how the church is...” Now he says here, “If you listen to what I’m saying, you make your calling and your election sure.”

Now, what is he saying? There is going to be a vindicated prophet proving the hour of the promise of the Rapture. Then, what’s going to happen? I’ll tell you what’s going to happen: 2 Peter 2:

- (1) There were false prophets also among the people, even as there shall be false teachers among you

32. Let’s go to page 7, paragraph 34 of “The Rapture”. Now he’s talking about Moses being impersonated by Jannes and Jambres. And, remember; they are a couple of heathen. That’s all. And he typed the whole thing to the world church—Pastor Pharaoh and his stooges. And so, the stooges throw down the cane, and they get surprised, because the same thing happens. Now he says:

[34] *“As Jannes and Jambres withstood Moses, so will these men of reprobate minds.”*

Now the moving eye is the last thing that moves in the body and, then, comes the mind. Now they reject the moving eye of God through the prophet. So, what happens? They go, and they say, “Well, what is this stuff about the Shout?”

“Oh,” he said, “the Shout”...come... That’s no more Message than nothing!”

Do you think you’re going to convince these bunch of hoodoos out here that the Shout is the Message? They’re going to say, “Anybody knows it is a military command. God marshals the forces of heaven. God marshals this force, and He stands there as a mighty Warrior and the mighty Leader, and He marshals His forces, and He says this, and He says that, and He comes down with a ‘shout’ to take over.”

That’s what they say. Well, then go ahead and say what they want to say. That’s the mind of man that says a thing like that.

33. We can’t believe that thing, because the prophet already said, *“It’s a Message come on down.”* God has come down in the prophet. The prophet is vindicated; and so, at the end time here, we’ve got an absolute vindication that leaves us... Well, let’s come and see where it leaves us. Now he says here: [2 Pet 1:10]

- (10) Wherefore brethren, give diligence to make your calling and election sure: for if you do these things, you shall never fall:

- (11) For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

And, remember; he saw that kingdom in a vision. Now he tells you, "How come I saw that in a vision?" Because through vindication. Now he said, "You people are going to get the real thing. You're not going to just be like me, go down in the grave. You're going to be standing there seeing the real thing come into view."

34. Now he said, "How are you going to get it?" And he tells you how you're going to get it. It is going to be the Voice of God: the same Voice that said, "This is my Son." The same Voice, through a prophet, is going to set the Godhead in order and the Bride in order and bring her out of Babylon and take her right into the Rapture under a vindicated ministry. Now there is the thing right here now. He said, "It is going to rise in your heart."

Now, what's going to rise in your heart? Let's find out what will rise in your heart. We go to Rom 10:6.

- (6) But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (That is, to bring Christ down from above:)
- (7) Or who shall descend into the deep? (That is, to bring up Christ again from the dead.)
- (8) But what saith it? The Word is nigh thee, even in thy mouth and in thy heart: that is, the Word of faith, which we preach;
- (9) That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.
- (10) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Now he tells you right here what it's all about. You see? Right at this point where this revelation strikes men and women, it will begin to do something by way of an illumination, which will put your faith in order. That's going to put you right into the Rapture. There is where it is. Now people don't want this.

They say, "Well, it has to be this way and that way."

And then, of course, I'm being fought on that. But it's all right. I will let them fight all they want, because I know I'm right anyway. They're wasting their time and energy, because I'm not going to be changed, because I've got the Word.

35. They can't handle the Word. I don't care what anybody says, because the prophet said I could handle the Word. They don't like things like that being said. The prophet one day said to them, "*Well, hey, now Johnny, wouldn't you like to have a drink down at the brook?*"

"That would be great."

But the prophet said, "*There's a Flame of Fire over your head, and it's called the Spirit of Prophecy.*" And he said, "*You've got a gift of teaching.*" Now they can do what they want.

“Well, William Branham was a liar.”

Not to me he wasn't. He can be a liar to anybody else they want. And I found the same guys liars too.

36. I'm so sincere in what I say, I'm ready to stand right here like Ananias and Sapphira, whether the prophet told me or not. Let them stand there. I have nothing to fear. I'm not pulling a bluff.

You say, “Well, God is not going to do it.”

I'm going to tell you something: if God doesn't do it today, He will do it tomorrow. I'm not vindictive. I'm just telling you the truth. I believe this Word. If I'm wrong, no matter how smart I try to be or how humble I try to be, or how anything I try to be, if I'm adding, I'm going to get the plagues. If I'm taking away, my name goes off.

Now, let's face it. “Oh, I don't believe that, Bro. Vayle.”

Then, you don't believe the Bible. Go on home and stay there. You're blind. Either you're deliberately, willfully blind... You're too nice. You're just too nice.

37. I want to read you something. I'm not a very nice character, but the Bible makes me this way to a degree. Now, listen brothers, I deceive you not. Here is Psalm 2:

- (1) Why do the heathen rage, and the people imagine a vain thing? (Now this took place already and it is taking place again now because I can prove it to you.)
- (2) The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying,
- (3) Let us break their bands asunder, and cast away their cords from us.
- (4) He that sitteth in the heavens shall laugh: the Lord shall have them in derision.
- (5) Then shall he speak unto them in his wrath, and vex them in his sore displeasure.
- (6) Yet have I set my king upon my holy hill of Zion.
- (7) I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten me.
- (8) Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.
- (9) Thou shalt break them with a rod of iron.

Where's He bringing the heathen into salvation? You show me a rod of iron salvation. This, brother/sister, is at the end of the great tribulation, when He comes down with a rod of iron and smashes the heathen. He's going to inherit them that way. Now, am I vindictive? I never wrote the Book. I never wrote this Book. He wrote It. He vindicated It. He sent a prophet, and this is the day of the Lord, and there's judgment right around the corner.

And men say, “Well, you can say...”

We can't say what we want. I stand here knowing I'm going to be guilty before God, if I add. I'm going to get the plagues added; sure as I stand here. And, if they have taken away, the same Word of God says, "The name goes off the Book." If there's something I misunderstand, I don't understand what I misunderstand; that's all. Play around all they want. Let's see where the missionary programs go and all their lies and everything else goes. Just ask one question, "Where did William Branham have his?"

38. Now in person... Now in this page 7, Jannes and Jambres withstood him—reprobate minds, and he said, "*Impersonations*"...no, "*reprobate minds concerning truth. Impersonations all kinds of things to upset people.*" In other words he tells you here: when the truth of the Rapture goes out, everything is going to rise against it. And I'm going to tell you something: I understand my Bible to say that Herod and Pilate became friends when they crucified Jesus? Yeah, became friends. I've never seen people flock together as they flock together against this Message, against how I preach. Let them watch. Let them flock together. Let them flock. That's their business not mine. All right, 2 Pet 3:3-4:

- (3) Knowing this first, that there shall come in the last days scoffers,  
walking after their own lusts, (their own pleasures).

That means this: they're going to preach what they want to preach to satisfy themselves. They're going to preach their own ideas and doctrines. "Knowing this first," scoffers going to come saying, "Where is the promise of His Presence?" They're going to scoff right at the Presence. Well, come on! "The Lord Himself shall descend from heaven with a Shout."

39. Now: there's William Branham, he said, "*That's the Pillar of Fire.*" Where are William Branham's feet? On earth. Then, where is the Pillar of Fire? It is on earth. Bro. Branham categorically said, "*It comes down to earth.*" I read it to you when I went through "The Rapture" the first time. Categorically, he said, "*It comes down to earth.*" Where is It? Where? How? Well, where else could it be? Where is the first half of the First Resurrection? Right on earth. See? You can't get away from it, brother/sister. There's no way.

40. Let's keep reading here, then.

- (4) Saying where is the promise of his presence? for since the fathers fell  
asleep, all things continue as they were from the beginning of the  
creation.

Now, what does that tell you?

"Well, who needs a prophet?"

Don't you understand what he's saying here? He's saying, "Look, this thing is going to break; I'm telling you."

And you say, "Can I have a part? Will I be going in?"

He said, "Yes, there's a way you can know." Now he said, "A vindicated prophet is going to come on the scene. And, when he comes on the scene and sets you, and makes you privy to this great event"—because this is what it is going to take, is a vindicated prophet—he said, "All right, that's when the day star rises in your heart." All right.

41. Let's take a look at it over here in Ephesians 1. It tells you:

- (15) Wherefore I also, after I heard of your faith in the Lord Jesus, and love  
unto all the saints,

- (16) Cease not to give thanks for you, making mention of you in my prayers;
- (17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:
- (18) The eyes of your (heart) being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

Not the heathen He crushes! We're going to get delivered. That's what Psalm 27 is all about, the first five verses: trouble is coming, but I'm going to get you out of here. Your enemies are going to come around you. They're going to sit there when you're gone—God moving by His Spirit.

- (19) And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power,
- (20) Which he wrought in Christ, when he raised Him from the dead.

How in the world are you going to be in the Kingdom? You can't get in there if you're flesh and blood. You've got to be glorified. "Flesh and blood cannot inherit the Kingdom of God."

42. Let's go to page 16, paragraph 74. And it says:

[74] *The Book of the Revelation is the last Book of the Bible. It is sealed to unbelievers.*

Why in the world is the Rapture in the Book of Revelation? "Oh, John was caught up. That types it for the whole church." Fine. Now, if a prophet didn't tell us that, we would look and say, "Well, just a minute now. That's just a man's guess." But you can't do it. The prophet said so. So, that took care of it.

[74] *...In there the Bible says in the 22nd chapter, "Whosoever shall take one word from It or add a word to It, I'll take his part from the Book of Life." Now he's talking about the Rapture. He's talking about the subject of the Rapture, the revelation. That is what he said. I didn't say it; he said it. And it opens the Book of Revelation and reveals Who the author of the entire Book is (He shall look upon as Alpha and Omega, from Genesis to Revelation, Christ Jesus the same right through), and reveals His complete mystery of Himself, His plans for His church ages that's to come, and was sealed in there by the Seven Seals. Now he said, "The whole thing was in there." And so, this is in there, because that's part of His plan, and it's at the Laodicean age. Bro. Branham said, "It's at the Laodicean age." Now:*

[75] *Now, the Book was written, but then remember, It was sealed with Seven Seals. And the Seven Seals was not to be opened, Revelation 10, until the sounding of the last angel to the earth, Revelation 10:7. "And in the days of the sounding of the last angels Message, seventh angel, the mystery of God should be finished in that particular age."*

He is talking about Rev 22:18-19, "You can't add or take from it." And he's talking about the Rapture. So, he's saying, "Leave it alone exactly as it was preached. I don't care what you used to believe or what you think you're going to believe, just say what I'm saying." So therefore, the Shout is the Lord come down with a Message. William Branham stood there. He was a voice. He said so. That was already taken care of.



43. Now this paragraph 74 that I read on page 16, Rev 22:18-19, is based on Rev 22:10, which is when you open the Book, you can't close it. And Rev 10:7, in the days of the voice of the seventh messenger, the entire Book is going to be open. Now paragraph 77:

[77] *See, God don't need no interpreter. He's His own Interpreter. He does His own interpretation by bringing to pass the things that He said would happen. Like in the beginning He said, "Let there be light!" and there was light. That don't need any interpretation. It's vindicated.*

All right. He's telling us something here. Bro. Branham, in the same Spirit that Peter was in, when Peter said, "No Scripture is of private interpretation, but God sends a vindicated prophet," he's saying the same thing right here. It's the same Spirit. See? God vindicating It—that there would be a vindicated prophet at the end time whose Word we could trust. For the Scripture says, "If a prophet comes in the name of the Lord, and things come to pass, you're to listen to him." And that is exactly what took place here.

So, 2 Pet 1:20-21: That's that prophet. Bro. Branham is identified as the prophet to the Rapture. William Branham is the Rapture prophet.

You say, "Well, that means Resurrection prophet."

It sure does, because there has to be a Resurrection. William Branham is the prophet to the mystery, "I show you a mystery: we shall not all sleep; we'll all be changed." Now through indisputable vindication the Word of prophecy of this hour is made sure. And it's this hour.

44. Let's go to 2 Thessalonians. Now my mind works awful fast at these times, and I hope you're sort of catching up with me. I know it's pretty hard, and I'm sorry about that. But, when I see a thing, all I can do is just slam it out fast as I can. It is just too bad, but that is the way I operate. Get some preacher come behind me, and he'll take the same thing and break it down even further. That's good. Or you can do it for yourself. Now in 2 Th 1:7, It says:

- (7) Those who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, (That has taken place already in 1963.)
- (8) In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: (He's here with it, and it ends up with the complete destruction.)
- (9) Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power;

45. And at the same time remember, the woman cried out, "Lord, avenge me of mine enemies." So, the Bride is being avenged, and God is being revenged, and it's going on now, and it'll end up when the enemy becomes his foot stool, when the heathen are his inheritance. He knocks them with a rod of iron, crushes, rules them—brings them right down. In other words He can do what He wants with them. You say, "Well, will He do that?"

Come on. Let's go back to 2 Corinthians. These thoughts come to me too fast. It's pitiful; but, listen. 2 Corinthians 2:15:

- (15) For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

- (16) To the one we are the savor of death unto death: and to the other the savor of life unto life...

Now It tells you right there: Christ right now is the savor of life unto life and death unto death. You do what you want with it. People don't want judgment preached! They shy away from it. And Peter says, "Listen, every single time that God Almighty turns that corner, and you are dealing with the righteous group that God is going to take up by vindication, destruction falls."

46. Now I'm supposed to stand back and say, "Dear Lord God, I'm better than anybody. Way back there in Noah's day, you shut him in. You let them all drown. Now Lord...no... You can't let these people die. I'm better than Moses. Moses could have come down and prayed for Pharaoh and said, 'Pharaoh boy, listen. There is a God in Israel, and I think you better repent and be saved. Come out with us to Palestine.' So, I'm better than Moses now."

And then, Jesus Christ stood there, and he said, "All right," he said, "you are all going to die under Titus."

Now in the last day I stand up here, and I say, "Hey, listen...come on, come on...listen. Don't tell me about judgment coming. Don't tell me about God going to take a people out of here and the rest are going to drown like rats or burn up in fire. Don't tell me that stuff. Oh, Lord, that's not like You! Hallelujah! Hallelujah!"

He says, "Shut up and get out of here, you stinking reprobate!"

Why? Because I'm blaspheming God; I'm blaspheming the Word. I'm nicer than God; I'm smarter than God; I have better answers than God. How in the world do you take God, a God of love, and then twist Him around your finger? How do you take God and, then, use Him to your own purpose? How do you take your filthy mind and put it over the mind of God? I don't like to see people burn to a crisp either. Don't worry; I'm not inhuman. I'm not insensible to things that go on here.

47. I was up in Buffalo the other day. I wanted to illustrate, so I had some matches. I don't have any now. So, I lit a match. I said, "Would anybody like to come put your finger in the match?" I said, "Come on, put your finger in the match." You're going to give me some matches? You don't need to. [Laughs] You want to try? Go ahead. Nobody wants a finger in the match. Nobody wants to burn. Well, what about the end time? There's an infallible Word by an infallible vindicated prophet, but they turn it down. They don't need to. They could make their calling and election sure. All right.

48. Now we're reading over here in 2 Th 2:1. Now he says here:

- (1) We beseech you, brethren, by the presence of our Lord Jesus Christ, and by our gathering together unto him,
- (2) That ye 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 Christ is at hand.

Now Peter said the same thing. He said, "What I'm telling you, at a future period, when the sealing is being sealed in, and it's all over, when men are blind, the Kingdom is going to be ushered in, and every single thing about it has been set before us with a vindicated prophet proving that this is that hour." Now, remember; other people have tried to prove it was the hour—Jehovah Witness, Seven Day Adventist, all kinds of people try all kinds of thing. But it won't work. It wasn't meant to work, no way, shape and form. It can't work. They're wrong. It wouldn't work. But this is the hour it does work.

49. Now, let's go a little further, and we are going to go to page 17, paragraph 79-80. I just skipped these things.

[79] *Well, in Wesley's age and the works that he did testified who he was. Luther's age on the reformation, why, sure it testified who he was. In the days of the Pentecostals, the restoring of gifts, the restoration of gifts, speaking in tongues, and casting out devils, and gifts, why it testified. There was no joke about it.*

[80] *People said when it raised up...I read the books."It can't last; It'll burn down." It's still burning. Why? It's because you'll never put it out. God said it will be there. It's that portion of the Word, and no more could you put it out... And then when the Bride is being called out (And that's the Shout, the first part of the Rapture.) how are you going to put it out?*

Now that's what they're trying to do. See? "All the while the Lord delayeth His coming. Where is this anyway? Oh, what's going to happen?"

He said, "*Already did happen.*" He said, "*...Brought it right around about.*" The Lord has already come." Not come in flesh. Listen, that coming in flesh is down to earth here. What's going on now is getting us ready to meet Him in the air. That's a different thing entirely.

50. Now, listen. He said:

[80] *It's the revelation of the manifestation of the Word made true.* Now listen, watch it. *It's the revelation of the manifestation of the Word made true.*

What is coming to pass now, that is manifested, that is in itself the revelation of this thing—tells you right here—the Kingdom is at hand, the ushering in of the Millennium, the Rapture going on. You see where Bro. Branham was so excited all the time?

And you priestly... "What's the excitement?"

"Where are you? I hear the Home Box Office is going to have a triple-rated X show tonight.

"Oh my um-um-m-m-m-!"

Excitement. Yeah. Or a big free dinner somewhere...

51. I'm ashamed of the old people. They're the ones that voted for a bunch of things they shouldn't be voting for, and it brought a big tax upon Ohio. They'll wipe us all out. Why don't you learn to trust God? Just because I trust God doesn't mean everybody is going to trust God. But, why don't people smarten up? But you give them a free hand...they "Oh-oh-oh-h-h..." They're all running. But you talk about this... "Uh... Did somebody say the Lord was... I didn't hear that right, did I?"

"Nobody said the Lord was here."

"Oh, yes. He's been here for two thousand... Ha, ha, ha... Now I get it... Hee, hee, hee."

What's going on? I'm going to tell you something, brother/sister. Let's get this flat: if you are not excited and want to be in this building more than you ever were before in your life, and you make sure you're going to get here and you really... Something is going on about this, I'm going to tell you, you are missing... It's gone right over your heads. It's gone by. You're listening to the wrong authorities, because I have preached the Word of God here. And this prophet of God said right here, "*What is going on is the interpretation of this Message!*" A vindicated prophet. That's right. You do what you want with it.

"Oh," they say, "Well, Lee, what it is with you, Lee? You are interpreting."

I am telling you what I understand. Yeah. And you do what you want. They will do what they want too.

52. [81] *Remember the Bible said, "And the rest of the dead lived not for a thousand years." This great rapture...If there is not a rapture, friends, where are we at? What are we going to do? What age are we living in? What promise do we have?*

That's it. What promise is there for this hour? Ask the people that turn down the Rapture.

"Oh," they say, "Well, I believe in a Rapture."

You say, "What do you believe about it? Tell me what the Shout is. Tell me what the Voice is."

Don't you know I have taken Scripture after Scripture and proved the prophet one hundred percent right? Without the key I couldn't have done it. But 1 Thessalonians 4 is Eph 1:15-23. The Shout is the revelation—revealing Him. Oh, bless... I don't understand. I don't have to understand. Who cares? Turn it down; turn it down.

53. Now he said here:

[80] *We're living in the last day. Praise be to God! The revelation of the mystery Himself.*

What's the mystery? He came down. The great One, the Pillar of Fire, that broke Himself over a people, and, if He has broken Himself into people, if He's here, they ought to recognize Him! Any man that can't recognize his pappy is a jackass. Oh, my good buddies aren't going to like that, but that's from Pappy Branham himself. Oh, yeah, he said, *"The horse knows his father, but the jackass doesn't know."* So, maybe some of those words aren't clichés.

54. [81] *Now the rapture is only, this rapture that we're talking about is only for the Bride. Remember the Bible said, "The rest of the dead lived not for a thousand years." This great rapture... If there is not a rapture, friends, where are we at? Now he said, The Bible said there will be; it'll only be for the Elected, and the elected Lady, the Bride in this day is pulled out.*

And Peter says, "Make your calling and election sure, and I'll tell you how it's done: there's going to be a vindication!" People just won't stand up and say, "This is how it's going to be! Hallelujah. This is what it is all about: a prophet is going to stand there and say, "THUS SAITH THE LORD, THUS SAITH THE LORD, THUS SAITH THE LORD."

Now, if you can't believe the prophet, go ahead and do what you want.

You say, "I don't believe in your way."

That's your business. I believe in my way, or I wouldn't be preaching it. And you know something? I'm not a fool exactly. I know Bro. Branham said, *"Once you see this Message, that's all you will see in the Bible."* Look, if I'm fooled by the devil, like the Seven Day Adventist are in a cult, all I will see is I should worship on the last day of the week. And, if somebody messed up my calendar, and they have the first day for the last day, how will I know which day I'm going to worship on? Because seven is seven. You better go back to the original sevens. Who knows what the calendar...

"Oh," they say, "That's not so!"

They're going to put they're own interpretation. I can't buy their unadulterated nonsense. Talk about Satan's lie.

55. [82] *Now the word 'church' means "called out." As Moses called out a nation, out of a nation, the Holy Spirit is calling a Bride out of a church. A Church out of a church, members from every denomination make up a Bride, a Bride Tree.*

See? A Bride called out. Now, listen: you know, when you talk about a tree, brother/sister, you're supposed to offer unto God the first fruit. Now the first fruit is the fruit that's on the top of the tree that gets the sun. What is our fruit? First fruit—Christ. So, if the Bride Tree is finished completely, then we're back to first fruit. Right? The Son shining, Christ manifested among us and a Bride to be just like Him. What more do people want?

56. Now I know I don't preach sweet and nice. I wish I did. I wish I wasn't so nervous and so jittery. I get up here, and I flay around. But believe me, brother/sister, I'm not trying to palm off thunder for lightning, because this is lightning to me. I don't give a rip what anybody says. I'm not just thunder. I can get up here and shout and gesticulate and get mad and everything else, so to speak, or look like it, but this is not a thunder lesson. This is the truth, as I understand this, what the prophet said. I'm reading word for word, and I'm not trying to make my own interpretation. This is my understanding, and I have a right to my understanding. And I don't have to discuss with anybody, and I can quit preaching tomorrow and not even tell you one word about it. That's my business. But, of course, you know, that is not going to happen. The first part will, but not the next.

57. [82] *That's the one, the Bride tree, she's the one that's going to be in the rapture, that alone, nothing but the Bride, the elected one foreknown by God from the beginning, the Father's spiritual gene.*

Now that's exactly what Peter said, and he said, "You can be sure that you're one of them." How can you be sure? He tells you, "You're one with the prophet."

You say, "What do you mean by that?"

Well, you're one with the prophet, the word of the prophet, because the prophet and his word are one with God. The prophet cannot say but what God says. People don't believe that; they believe that Bro. Branham could say anything. Now Bro. Branham could, as a man, just talk. But, when he came up before you on doctrine, you better believe he was right. Sure. People don't want to believe that.

58. Now paragraphs 78-80. Well, I've got that read. Okay. Now here is a blockbuster over here in paragraph 81, which I read to you, about the Rapture. It is only for a Bride and only for the Elected Ones. And those Elected Ones we know positively are the Predestinated Ones. They are the genes of the Father, and we believe that.

Now we go to page 19, then we go to paragraph 91:

- [91] *And when a germ, he says here, comes into the womb of female, it don't take on...you don't become a human germ from your father, the next thing a germ of a dog, the next thing a cat, the next thing a chicken; it's all human germ. The Body of Jesus Christ, the Bride, will be part of His Body which will. He was the Word. The Word, the Bride will have to be the Word. Word added to Word, Word added to Word. Now, Luther's Justification, Wesley's Sanctification, Pentecostal's Baptism with the Holy Ghost and restored gifts...*

Where did he go next? The Rapture doctrine—the completion of the Word that brings us into the Rapture. Why? Because that’s what it’s all about, is to get there to the Rapture. That’s what the prophet said. It’s got to be Word on top of Word, germ on top of germ, life on top of life, to bring out the full stature of the bride of the Lord Jesus Christ. Now, what is the last one? Brotherly kindness, which is sticky, is crowned by God, which is Love, at the time of the prophet.

Now you’re right in the presence of God; you’re believing the prophet; the light is shone into your heart; your calling and election is made sure; you’re going to get out of here.

59. [92] *Now remember, you were an attribute. That’s a distinguishing mark that admits to a source. And now the thing of it is, after we find these things, is Christ is coming for His Bride, now how do you get into the Bride? That’s the question. “Join a congregation.” ...A certain type of baptism. One says this, one says that, speak in tongues and this or that. Get a sensation. No. It’s all right, but it’s all wrong. How could a man, or a woman, or a child of God that is born of the Spirit, or deny the Word of God when God Himself interpreted and say, “That’s it. I have promised it; here it is,” showing it just as plain. See? Why, you’re bound to see it. See? How can Christ deny His own Word? If Christ is in you, He can’t deny His Word.*

Now he’s telling you right now: if you’re a gene of God, you had a representation. You’re born again. Would the Holy Spirit give way to a sensation? No. He’ll look right at what is going on: a vindicated prophet, proving he’s vindicated, proving this is the hour, and you say, “Amen. That’s it. I see it.” Listen, this is the same Holy Ghost that wrote Peter. You can say what you want, and it’s the same Holy Ghost in us.

60. Now the men will challenge that, but I don’t care if they challenge it. What are you going to do? Beat it out of me, burn it out of me, blow my brains out? That would be better. Better still, blow my brains out; then, maybe I’d have His brains. Just for God’s sake, don’t give me yours. You know about the fact the fellow... What did he want? He wanted some brains, so they gave him a transplant, and they got mixed up, and they gave him monkey brains. And he woke up, and he said, “Mama mia.”

So, I might be saying, “Well, I’ve been knowing He’s here for 29 years,” or, “He’s here. So what?”

Sure, that’s sarcasm. They ask for it. What am I supposed to be? What am I supposed to be? See? You can’t buy it. Don’t you be that way, or I’ll smack you.

61. [92] *If Christ is in you, He can’t deny His own Word.*

Now, what Word is that, my brother/sister? Let’s try to find it. What was that... where? Funniest thing, I have an awful job finding the things I read to you here, but they’re here now, somewhere.

[80] *Now, It’s the revelation of the manifestation of the Word made true. We’re living in that day. Praise be to God!*

See? And over here on this page, I was reading, [92] “How could Christ deny His own Word?” What’s His Word? It tells you: “It’s the revelation,” because it has to be revealed, “of the manifestation of the Word made true.” What is going on? The prophet stands there and tells you all about it. You say, “Hey! That’s it!” And, if first of all you don’t quite see, Something will say, “Now, hold it, look again,” because the Word always corrects it. Now there you are. Now, see, there it is. “How can Christ deny His own Word? If Christ is in you, He can’t deny His own Word.”

Now the subject is the Rapture, and you can know you're a part of it on the grounds that you're filled, on the grounds of the proof of your filling—you can see what God is doing. Now, what's God doing today? Revealing His Word as never before.

62. [93] *How do you get into this body? "By one Spirit we are baptized into one Body," one Holy Spirit baptism. If you want to put that down, it's 1 Cor 12:13: "For by one Spirit are we all baptized..." And the Spirit is the Life of Christ ( is that right?), the Life of Christ. And the life of any seed—which He was the Word Seed—brings the seed to life.*

What he's telling you here is: if that seed is going to live... It's not if you blow on it; it's not if you water it, and you put the sunshine on it, and you put the electric wave through it, and you put a prayer over it, and you put incantations, and you do a million things. If there is no life, there is no seed.

So, he's telling you: there has to be a life for that seed to come out. And, if there is not a Life there in the first place, the Holy Ghost can pass right over you, in you, and through you, and upside down you, and you're still going to miss it. There will be no way you're going to be a part of it.

63. [93] *If that—if that life is laying in the seed and this baptism of the Holy Ghost comes upon it, it's bound to bring that seed to life, because there is a life there.*

Now, you know, Bro. Branham said... What he said, I'm telling you, is the truth. He said, *"Why, one day these people in the 4-H clubs," he said, "they got together, some smart professors, and they made a corn. And that corn was so smart they could fool the crows and everybody else, it looked so good. And they said, 'How are we going to know if it is not a real corn? The layers are there, the shape is there, the color is there.'*

*'Oh,' the fellow said, 'Easy. Just throw it on the ground and pour water.'*

It didn't grow. It had no life. Well, that's the same what he's talking about here. The Rapture message comes by, strikes, and you say, "That's it!" Why, listen; I'm going to tell you something: even if it wasn't right, this is better than anything I ever knew was right. I don't give a rip. This is great.

64. [94] *Like I told them down there in Phoenix there, this fellow, John Sharriat, you see, had this tree and they begin grafting into it. And Sharriat said, "Well," he said to Bro. Sharriat, he said, "Look," he said, "he has oranges, and tangelos and grapefruit and lemons on this tree, particular tree here."*

*"Well," he said, "how come?"*

*"Well," he said, "they're all citrus."*

Well, they're all Christians. That's why Catholics can venerate the pope and kiss his toe and say, "Hail Mary," and say he forgives sins, and he's Christ to the world and speak in tongues and have wonderful things from the Holy Ghost. Wait until judgment day. You try to and get out of here in a Rapture with that kind of stuff—have a pope and turn down a vindicated prophet, and they want to just... These guys took Bro. Branham to the pope.

"And Bro. Branham... You're supposed to kind of walk in this way and back away and curtsy and tootle-li-doo and daddle-le-da before the great 'popey dopey,' you know."

Shew! Something like a Mutt and Jeff, or what do you call it? a Punch and Judy show...and supposed to take his hand and curtsy and sort of kiss, and Bro. Branham said, *"I'll shake hands and call a man 'my brother', but I don't kneel to nobody but God."*

Oh, come on... Merciful God! And then, say that's the Holy Ghost.

Then, the Holy Ghost come here!

And say, "Well, that's the devil."

65. Now, listen brothers. Let's get this flat: if what Bro. Branham said is true, and I have said the truth tonight of what Bro. Branham said, there has got to be a judgment, or God does not have integrity, He does not have honor, and He isn't God.

How would you like to be in even the presence of good Queen Elisabeth, and just say, "Pbbbt"? Why listen, they'd throw your face in the mud so fast you wouldn't know what hit you. Even those smart aleck kids of hers get away with bloody murder and sex like hardly anybody gets away because, "Oh, they're the princes." And the girls line up like a bunch of jackasses. And they're nothing but junk compared to what we're looking at today. Look at God, and then, they sneer at God and make Him into everything else.

Say, "You shouldn't speak so rough."

Well, I'm just a rough kind of a guy, but I'm nice enough outside of that. I don't know. My wife thinks I am anyway, and what you think doesn't matter. After all she has to live with me, and I have to live with her.

66. Now we finished page 19 so that we're pretty well getting to where I want to go. Now he says here, "*They pruned the limbs off but,*" he said, "*if there ever comes another limb it is going to be original.*" Now, look; you can take that different ways. Luther in many respects was original limb, but you see it got messed up, and so they cut it off. Wesley, Pentecost.... But now we're talking about the **original**. Therefore, you're going back to Christ Himself. It is something God is going to do. It is something that the Holy Spirit is going to do.

"*And it will not be denomination.*" What he's telling you here is: he said, "*Jesus Christ wants fruit of Himself,*" and he has already told you that "*it is Word upon Word upon Word.*" And we are at the end time. So therefore, it is going to have to be a pure Word at the end time.

67. Now, let's prove it.

[99] *Jesus wants fruit of Himself. His wife must bring forth the kind of children that He is. She's Word. See? Then if they don't bring forth children, Bride children, Word children, see? There is 'Word children.' If they don't bring forth Word children, Bride children, then it's a denominational child. Then her first love for the Word and denomination, she has gone back to that and they can't bring forth a real, genuine, borned again Christian, because there's nothing there to bring it forth.*

He said, "*It's the same thing—if the life is not there in you in the first place, the Holy Ghost just goes all around you, through you, under you and just passes right on by.*" And the power of God will strike in this last time and show you the vindicated prophet, and you will say, "Well...so?"

68. And I say, "What do you mean, 'So?'" I read the history books. I've gone through those books to a degree. I want to find one history book... I want to find all the history put together in the last fifteen hundred years, eighteen hundred years, actually nineteen hundred years, and show me that they'll come to one day in William Branham's life. Can't do it. They can't do it. See? No. We're looking for a new limb. We're looking for an original, and what it is going to be. What is it? The pure Word of God is going to bring forth a Rapture.



69. Now he said, *“Back in the days of Mrs. McPherson,”* he said, *“when she came on the scene, everybody tried to impersonate her, to make out like they were like her.”* He said, *“God is looking for the original,”* and, of course, we’ve got the original right today. He said, *“The Word is original. It’s the Word, It has to bring forth Its own kind; It’s in season; It’s elected; It is predestinated by the Father. You can’t miss it.”* You can’t do it. So, there is a Word in this hour. It’s a pure Word in this hour. It’s the Word of the Rapture, which nobody had since the first century—even Paul himself. He wasn’t allowed to take a part in it. All he could do was say, *“It’s down the road.”* And Peter said, *“Look, I’m going to tell you something: when the great Kingdom is coming, know this flat;”* he said, *“nobody has the interpretation of that hour, but there will be a vindicated prophet with the right interpretation.”* And he said, *“The Bride has waited for it.”*

Now, if we’ve waited for it, brother/sister, we are going to have it. If we have been stuck in something, and we saw the light, we’re going to get out of it. There is no problem there whatsoever.

70. Now he said:

[104] *Now notice whether we are in the last age or not. Now, we go back to Genesis 5—or turn to Luke—we find Enoch was the seventh from Noah. He was the seventh from Adam—he missed that one. Just slip of the tongue. Serpent seed, it catches it right there. If Cain was Abel’s son, then he was the eighth. Nowhere in the Bible does it say Cain was Adam’s son, because the Bible said he was of that evil one and Adam was not the evil one. See? Cain was of the evil one. Now that means that he was not there by alliance. He was there by actual birth.*

[105] *Now we find that Enoch was the seventh from Noah, from Adam, he really means. It was a type of the church ages. Now, all the rest are the six men before him died, but Enoch was translated, Enoch was raptured, the seventh, showing that the seventh church age that takes the Rapture. Now there’s no doubt we’re in the Seventh Church age. We know it.*

Now he tells you right there, it is time to go. And he said, *“I brought the Message.”* And Peter said, *“When you see a vindicated prophet, and the Holy Spirit says, ‘Yes, amen, that is exactly true...’ ‘What is happening under my nose I see. I identify;’ and you’re a part of it right there. You’re on your way.”* Now there you are.

You say, *“Well, Lee Vayle said so.”*

Lee Vayle didn’t say so. I didn’t say so. I could say tonight, if that’s the case, *“Well, oh, tomorrow morning I will wake up a billionaire.”* I’m just trying to show you something.

71. Your word and my word does not make any difference, brother/sister; no way, shape and form. What you and I do has not made any difference. It is what this Word said. And, if we are in the election, we will see the Word brought to pass under our noses. Now, remember; that does not go to base number one, and it does not go to base number two, and it does not go to base number three. It goes all the way home to base number four.

What I’m trying to tell you is this: You don’t say, *“I believe there is a prophet. Bless God!”* and then deny what He says here in this message, *“The Rapture”*. You don’t say, *“Well, I saw that happen. I know He’s real,”* and then turn around and say, *“Well, He didn’t really come on down. Well, you see what it was, Bro. Vayle, the Word came by the Spirit—by the prophet’s spirit—and therefore, we’re talking about a descended Word, and we’re talking about this and that.”*

Now, hold it! He said, "*The Pillar of Fire stood there.*" He said, "*That was Elohim.*" So, I'm going to tell you something: he said, "*God was with the Elected.*" It was the two fellows that used the cross to blind the people and one of them (You know as well as I do.) was false anointed. What are people talking about?

72. Let's get with the Message all the way through. God, help us. I'm not with It all the way as far as I know. My attitudes and everything about me is a million miles off what I know in my own heart, in the heart of God, God would want me to be, and by the grace of God one day I sure will be. And, if it isn't on this side, it's going to be the other side. You bet your life. That much is the assurance. But here is the thing about it: there are too many people still wrapped up in their misunderstanding of what it's all about. They get mixed with the baptism of the Holy Ghost. Bro. Branham tells you categorically, "*If you do have the baptism of the Holy Ghost, you will see this.*"

73. Now the question comes up, "What do you see?"

Now you say, "Well, we are getting pretty close to what is pretty rough."

Well, I can just see poor old Noah. He said, "Now brethren, listen." He said, "I know you're smart men, and I know that you realize that there is oxygen and hydrogen up there. And I know that you, in your laboratories, you have turned hydrogen and oxygen into water. But," he said, "I also know that you did it by electrolysis, and we also know that there has been no lightning up there like that. There is no evidence of that great lightning moving through there." And he said, "Of course." Then, he said, "It is quite possible you people are thinking there won't be water made up there in heaven to drop on the earth." And he said, "I hope that you're right."

No. I'm not saying he's vindictive and raunchy. I'm just telling you, brother/sister, look, you cannot look at the Word of God with a jaundice eye. Have compassion? Yes. Have pity? Yes. But to realize we are not going to get out of here, and judgment not fall—It's impossible. You're looking at exactly what's bringing it. And the Scripture says, "They are willfully ignorant." They want to be.

74. Now, look. In the days of John the Baptist we had a messenger come: John the Baptist. "And he shall turn the hearts of the father to the children even the disobedient to the wisdom of the just." And the word 'disobedient' means they were 'ignorant'. They didn't know. So, God took and made the Elect to know. And Peter says the same thing, "At the end time, a vindicated man, Elijah, is going to come." And he's going to stand right there and point you to what is going on. And, when you see it and say, "Amen. I can understand God interprets His Scripture through vindicating It, manifesting It, revealing It..." and you stand there, witnessed by the Holy Ghost, you're one of His. You have what it takes to get you over. Do what you want.

Let's rise.

Heavenly Father, we come to You again in the name of the Lord Jesus Christ, thanking You for grace and glory, for the love of God shed abroad in our hearts. And, Lord, we don't want to be of ourselves and be sort of fussing at things and have any spirit of condescension, or like we are people in any authority, Lord, like the very Word comes against it said; but You're standing there in that end time, and there is not one gets any pre-eminence; only You. Now, Lord, I want that way—towards You and whatever I've got toward myself that would get in the way of people or get in the way of You, Lord—tonight, take it plumb away—lock, stock, and barrel—so that the whole light shines on You. And in whatever way can be improved upon to manifest Your honor and glory, that is what we want, Lord.

And You have to help us in this last day of such peculiar ways and such peculiar things going on—where the devil would try to trip every single person up, even with the truth, trying to make it look grotesque or something, like people did saying naughty things about the prophet.

And, Lord, we don't want to be caught in any way to denigrate Your Word, either by the way we say It, or by the way we live It, whatsoever. But we do know that this here is what comes from what we understand the prophet said. And we know, Lord, just as sure as we have said before, that as other people... That's all they see in the Bible—a seventh day or a this and a that.

Now we know there could be error, and all we see is this. And we know that. Sure, we could have something fool us, but we don't believe it, because we believe with one hundred percent, Lord, we saw what the prophet told us to see, and we see it here in the Word. And so, here we are. And somehow that's the thing that bears witness and does something in us, O God, and just sort of tethers; it ties us down and gives us the tie post.

Now, Father, be with each one as we go. May the grace of God be with each one, journeying mercies, all those things that are requisite—looking forward to it at this moment. Heavenly Father, we just pray that You'll help us now. We are looking to You, Father. We are, and we know we're going to get out of here unscathed. We know that. We know that, and we know there are pressures and things coming yet, Lord, and that's fine; really, it is fine. And we know in ourselves that it isn't fine, as far as we're concerned, because we're just a mess. We couldn't do anything. But, Lord, it is fine, because Your Own Word says, "The enemies camp around about us." But that is all right You're going to get us out of here. You're going to get us out of here, Lord. Hallelujah! You're getting us out of here.

"Lift up your heads, you gates of everlasting doors; at last be lifted up." Lord, we believe that. We believe that. We believe somehow the gates of hell are against the gates of God. That's all right too, Lord. Just help us to stay clear of a fight. Just keep moving up the hill. "*Moving up the hill*," like the prophet said. "*Don't look left or right, just keep moving up the hill*." Father, that is a rough, tough job on a fellow like me, but You are bigger than I am. Your Word is bigger than I am, Lord, and I never saw a Word of Yours that couldn't be fulfilled and isn't going to be fulfilled. And so, I'm just resting in You tonight. The people of God here, the saints of God, are resting in You.

And unto the King eternal, invisible, the only wise God, be all power and honor and glory, through Jesus Christ, our Lord. Amen.

Do you love Him? Let's sing "I Love Him" because He first loved me.

[Congregation begins to sing.]

You know, the Bible speaks so much of the fact that He said, "This day have I begotten thee." In so many places it changes, like Bro. Branham used that phrase, "*In that day you will know that I'm in the Father, you in me and I in you*." He put that at Pentecost...this day—in the Great White Throne. I think he said it in another place also. And you just think of that one we read tonight in Psalm 2, you know, "This day have I begotten thee." In other words the Lord said, "I have begotten thee in the sense of, you know, causing to come into birth in a certain area. When did God ever cause His Son—because that's what we're looking at—to be like Him, to be brought into birth in a group of people into immortality in this hour? "This day have I begotten thee" amongst us for this cause...**this day**. And I can just see the constant lifting up of God toward the Son, which faithfully lived and died for us... [Audio tape ends.]