

# Rapture #15

*How, Under What Conditions, and To Whom*

*Elijah First, Then Kingdom*

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Shall we pray. Heavenly Father we're again very, very grateful and appreciative of the fact that You've allowed us to come together, and all the more Lord knowing that You are here and You are nigh unto those that call upon You, especially those in Spirit and in Truth, and we believe, Lord, that we have had revealed to us by Your Spirit, through the Spirit that dwells within us making it one Spirit, that revelation of Yourself, Your Presence, and we're grateful, therefore, that we have a special fellowship with You tonight based upon this kindred understanding. We believe that.

We believe, Lord, that You're here as we have been taught by a prophet, vindicated bountifully. We accept this whole message. We don't understand everything, but we accept it. And we stand here tonight, Lord, in faith in You that You just keep increasing the knowledge of Yourself in our lives and the revelation, especially the understanding of the Presence of Him who came, and how He came, and all that devolve upon it, and we are involved in. All of these things, Lord, we appreciate. We thank You for helping us. We commend ourselves to You through this evening hour. In Jesus' Name we pray. Amen.

You may be seated.

1. Now tonight we're going to study again the doctrine of the catching away of the Bride, which is, of course, the Rapture. And this will be about the fifteenth message, at least, on that subject. And we'll try to recap tonight what I feel we should recap, and then very hopefully, we'll get back to page 22, where we left off November the 20th. That's what I'd like to do, but I'm not going to do it. Just get through the recap, with some more thoughts presented in that special area.

Now, to begin our recap, we're going to go to page 6 of "The Rapture", and there we read what Bro. Branham read, which is Ps 27:1-5.

- (1) The LORD is my light and my salvation; in whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid?
- (2) When the wicked, *even* mine enemies and my foes, (come) upon me to eat up my flesh, they stumble and fell.
- (3) Though the host should encamp (about) me, my heart shall not fear: though war should rise against me, in this I *will be* confident.
- (4) One *thing* have I desired of the LORD, that I will seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in His temple.
- (5) For in the time of trouble he shall hide me in the pavilion: and in the secret of his tabernacle shall he hide me; he shall set me upon a rock.

2. Now, that's what Bro. Branham used for a background, which is identical to what Paul used in 1 Thessalonians 5, where he is continuing his treatise on the time of the resurrection of those that fell asleep, in conjunction with those who are still living and are changed and caught up together in the air. And then he says, concerning that very thing:

- (1) But of the times and the seasons, brethren, ye 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. (Now, that spells trouble.)
- (3) For when they shall say, Peace and safety; (Now he's telling what that thief in the night is all about.) for 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 ye, brethren, are not in darkness, that that day should overtake you as a thief.
- (5) You are the children of light, and the children of the day: we are not of the night, nor of darkness.

Now you notice that the difference between the two is, that one in the light, the other is not in the light, and that is going to make the difference. Evidently your understanding, and your knowledge in that day and hour, is going to make the difference whether you are taken into trouble, or whether you are taken out of trouble.

- (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, we should live together with him.

3. Now, you notice in here that he mentions this salvation that you acquire by being in the light, and your catching away has nothing to do with your salvation in the realm of justification, sanctification, even re-birth, but this has to do with the end-time. It is a significant part of salvation which is continuous, until you're actually either taken in death and come in a resurrection, or you're at this particular point.

So, you can see in Bro. Branham's backgrounding here, that the Bride will not go through the great tribulation. That is what he is saying. But you will notice here, the Scripture let's you know, as did the prophet, that there is a squeeze coming down, and the enemies evidently are not necessarily personal enemies.

Let's face it, there's none of you here, but is very well-accepted, except for what you believe. Jesus was well-accepted, except for what He believed. And don't tell me Paul would not have been accepted. He was a brilliant person. He had wonderful facilities concerning his own personal being. What they couldn't stand was what he believed. And so therefore, they are going to get you because of what you believe. Now, if you're uncomfortable, I would say, "You'd better change your religion," because you will anyway. Because, either you're going to have to be a child of the light and get out of here, or, if you are not a child of light you're going to stay here. Now, that's evident from the Scripture.

4. Now we're going to read on page 6, and we're going to take paragraph 30.

[30] *Now today, speaking on this subject...And now, some of you may differ from the avenues that I take, but how many in here believes the Bible teaches there will be a rapture of the church? A catching away of the church? Whether you're a Methodist, Baptist, Presbyterian, or whoever you are, Pentecostal, there will be a catching away.*

Now Bro. Branham makes here a never-to-be-forgotten statement. And he said, “*My avenues that I take on this subject will be different from yours.*” Now, let’s consider; if I’m going to take an avenue wherein I am going to assure myself of the catching up; what avenue has been taken by everybody that is a fundamentalist? Well, it’s very simple, you’re what they call born again, and if you’re a Baptist you’re born again when you believe, and if you’re Pentecostal you’re born again when you’re full of the Holy Ghost, and you say, “That is going to do it. That is what is going to do it.” Now evidently, according to William Branham, that is not what is going to do it, because the avenues that he takes, means that his approach and understanding of what this doctrine involves, will be radically different from what the others believe.

5. So, when he makes that statement, he continues in paragraph 31, he let’s them know, even before he launches into the subject, that he does not indulge in sensationalism. And he says:

[31] *And I think that in speaking, (Now he’s going to go into these avenues.) I just don’t try to get up here to say something I think would please the people. I’ve never been guilty of that. I want to get up here and say something as I feel led to say, that I think would be a help to you, something that would further your experience with God if you are already a Christian, and if you’re not a Christian, make you so ashamed of yourself that you will become a Christian. And that’s the purpose that I’ve always tried to line up my thoughts as the Lord would lead me.*

6. Now Bro. Branham would say, “*I don’t have leriious, or delirious thoughts.*” He said, “*I’m a rational person.*” And he was not given to sensationalism, but this teaching that he will teach, will be categorically definitely sensational when you think how different it will be from what you have been taught. Now, as the embodiment of Rev 10:7, William Branham affirms the Rapture differs from the rest of the teaching of the scholars, or the interpretation of other scholars, even as did “Marriage and Divorce” and could cause real problems.

In paragraph 32 he said:

[32] *We are warned, as in the doctrine of this in the last days will be scorned...*

And he also says here, which I was thinking of even more to the point than that, where he says that, “*If Satan were to get a hold of this, he would do damage.*” Now he’s letting you know here that this message on the Rapture, is going to cause real problems, and it will actually leave a loophole for the devil to come in and cause havoc in the church by reason of the people, of course, not believing it.

7. Now, he proves that problems are going to rise by going to 2 Peter 3, reading.

- (3) Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,
- (4) Saying, Where is the promise of his (Presence?) (of His Coming. Call it what you will.) Since the fathers fell asleep, all things continue as *they were* from the beginning of 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:

He makes it a point to tell us very, very, assuredly that this Scripture in 2 Peter, regardless of what the scholars may think, absolutely deals with the Rapture, though, of course, others may disagree.

And he says that, in paragraph 33:

[33] *Now, we see that the reason that this subject is so made light of, is because that the prophet here said that in this last days these scoffers would come saying these things. It's predicted. The reason the people are acting today the way they're acting...Why, we're expecting it, because the Bible said that.*

8. And then he goes to 2 Tim 3:1-9. So, that's where we'll go.

- (1) (And) this also know, that in the last days perilous times shall come.  
(Now you notice that perilous times are going to come.)

Now It says:

- (2) For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, (and) unholy.

Now, this is going to be a perilous time. In other words, people will be in great danger, and the Bride would be in danger, because of people of this order.

- (3) Without natural affection, trucebreakers...

You wonder today why a man's word isn't worth anything? Man's word is not worth a thing. Not even worth a good counterfeit.

- (3) ...trucebreakers, false accusers, (Tell lies on you. Doesn't mean a thing. Call themselves Christians. Why we could name some people like that.) incontinent, (No control.) fierce, (Pull a gun on a guy. You know Bro. Branham had a gun pulled on him?) despisers of those that are good,
- (4) Traitors, (Sell you down the river.) heady, highminded, lovers of pleasures more than lovers of God;
- (5) Having a form of godliness, but denying the power thereof: (See, they're away from the Word. They're in that darkened condition. The children of light are not in this condition.) from such turn away.
- (6) For of this sort are they which creep into houses, and lead captive silly women laden with sins, (I think that's denominations as well as personal.) led away with divers lusts,
- (7) Ever learning, and never able to come to the knowledge of the truth.
- (8) Now as Jannes and Jambres withstood Moses, so do these also resist the truth...

Now It tells you something at the end time here. These people that are this way evidently know a lot about gifts and the charismatic things that are involved in the things of God, because it isn't that they resist the miracles and the signs and the wonders. It tells you what they resist: Truth. So, they go along with all the miraculous and all the things that they like to see, but they're reprobate concerning faith.

Now they've got more faith than you'd ever believe possible when it comes to the miracles. Well, they get up there and prophesy, and they'll tell you what your dreams are, and they can do about anything, but they're "reprobate concerning the faith."

(9) But they shall proceed no further...

It tells you, it's this generation that's going to die because there won't be another generation to come behind it, not to pick up the pieces so much, as to get deeper involved. God's going to cut it off because the cup of the Ammorites is going to overflow. It's going to be over.

(9) ...proceed no further; for their folly shall be manifest unto all *men*, as theirs also was.

9. Now, remember; Jannes and Jambres faith was made manifest when the death angel stalked the land. The first born of Egypt died and the overthrow came in the Red Sea, which tells you, the Great Tribulation is going to be the witness against these men. They're going to be right here. And they're going to say, "Just a minute, you had all this great power. There was a fellow down the road called William Branham, yeah, the hillbilly, the Kentuckian, that you said was wrong, who never made one mistake, and he said this was going to happen. Now, where do you guys stand?"

Well, I can tell you right now, the chariots of Pharaoh are going to go down in the Red Sea. I want to tell you, no man can resist my God, the Pillar of Fire. You say what you want, and I challenge any man in this message to prove me wrong. He can't do it. My challenge is a bluff because He'd have to stand here and give me a sign, the sign that I say, "Where's your vindication, son?" And do it my way, because I'm going to tell you something, "The last sign has already been in. There aren't anymore signs. Now it's up to believing the Word of God as the prophet taught It."

10. Now, in the last sentence in paragraph 33, Bro. Branham says:

[33] *Can we look for an impersonation of Truth?*

Now an impersonation is a hypocrite. Can we look for the hypocrites to come with their hypocritical word? Now you might say, "I don't know. I kind of think that that's a pretty rough statement to make that those people are hypocrites, because you see a hypocrite is a man that wears a mask. He knows better."

These people do know better.

The Bible says, "They lie in wait to deceive." I hope by now that you people have heard me all these years that you're not some of those sweet, sweet people.

You say, "Oh, Bro. Vayle, I just can't believe that sweet man would lie in wait to deceive me."

That's what Eve said of the beast. She didn't know what he was doing, seducing her mind. She was more than willing to enter into an act that condemned us all. And people are still just as deceived. A woman sees a man, blandishing something whereby he may assault her, she'll scream and run. "*But if he comes with those cute little feet, as Bro. Branham said, and little black mustache, and he's so handsome and nice because he can dance so pretty. She's only too happy.*" Yeah. You think that fellow doesn't lie awake at night? Listen, you women, are you so stupid that you still don't know young men will talk to each other about you young girls, and tell how they're going to get you? If you don't know that, you're dumb, dumb, dumb, dumb, and you might as well know now, because they were doing it back in my day, and I'm 69.

11. Now you men don't sit here and tell me you're so awfully, awfully, virtuous either, and that you didn't have your pipe dreams and your vulgarity, too, like I had mine. And I'm still, and always have

been, a one woman man. That's how you put it. Yes, a one woman man. My wife's been the same way. We aren't boasting about it; it's just a fact. It isn't going to get us to Heaven above anybody else, either. If I had one thousand woman, she had ten thousand men, which is impossible, that isn't going to put us out or put us in. I'm giving you something on Scripture here that tells you what it's all about.

Now these guys are hypocrites. They know what they're doing, and they are out to destroy any hope that anybody would have in the Rapture, of getting them out of here, and it's on the principle of light. "The Lord is my Light;" He is my instructor and my instruction, for the Message and the messenger is one. "I am the way, the truth, and the life," and He was. [Jn 14:6] Certainly He was, because, way, truth and life signifies one thing, and it signifies the whole thing in action. Now, that's what Bro. Branham is bringing to our attention.

12. So, let's understand this, that when you look for an impersonation of truth, it is not that the doctrine of the Rapture will be repudiated in the sense that there will be a rejection of the 'catching away'. The rejection will be in how, and under what conditions, and to whom it is done. Now, that's going to be what it is, because you see the lines are drawn: light against darkness, truth against error. So, the 'catching away' is not what's repudiated; it's what is taught about it, such that he says, "*The avenues*," or what he teaches concerning it, will be held up to mockery and repudiated by the people. They say, "No that has nothing to do with it." See?

Now, paragraph 35. He says:

[35] *Then, if this rapture which is coming to pass... And anything that God has in line of His Word, there's always something to come out to upset that if they can. It's Satan's purpose to do that.*

13. Now, remember; back in the garden, Eve believed, "You won't surely die." See? Now, what about this Word on a rapture? Well, we go to 2 Peter, where Bro. Branham was talking about it, and he says here, in verses 4-7, about these people walking in their own lusts, impersonating truth: they're hypocrites. They know that they're not vindicated as the prophet was, but they're going to talk anyway—just like a bunch of Seven Day Adventists. The truth is not in them anymore than God knows what, but they'll sure tell you it is. They've never had one ounce of proof; their prophet is a female, which shows they have had no part or lot with God at any time. They're cults. And where God won't acknowledge them, the devil will. Now it says here about them, these people walk in their own lusts, these impersonators of truth.

14. [2 Peter 3]

(4) Where is the promise of his (presence) For since the fathers fell asleep, all things continue as *they were* from the beginning of creation.

Now, notice; we might not understand everything that that entails. We know enough from what the prophet said to understand it, but I want you to know something, It says right here:

(5) ...they willingly are ignorant...

Something has come to their attention that is so proven, that this doctrine of the Rapture is so correct, that they absolutely turn their backs on it, and they care less. Now I'll read a little further.

(5) ... 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:

- (7) But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

Now, let's read the same chapter, verses 14-17.

- (14) Wherefore, beloved, seeing that you look for such things, (You look for the Rapture; you look for a renovated earth.) be diligent that you may be found of him in peace, without spot, and blameless.
- (15) And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;
- (16) And also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood.

15. Now, listen. This is on the Rapture, and Peter says, "Our beloved Paul also teaches on the Rapture." But he said, "Men don't understand what he's saying, and they wrest to their own destruction, and everybody else's destruction, the word of truth that Paul preached, because they couldn't understand it."

Now you tell me if we're any smarter than that bunch back there. Here is one apostle who knows what the other apostle is saying, and he says, "Paul teaches on this subject, and he's teaching right, but they don't know what he's saying, and because they don't know what he's saying, they're destroying themselves." Don't tell me it's any different in this hour than back there.

And people say, "Well, it really doesn't matter if you know or not."

Well, why does he say it? Why does he talk about light? The prophet went up to paradise in his vision, and they said, "Well, you can't see Him. He's going to come to you and judge you by what you taught."

And he said, "*I taught what Paul taught.*"

And they said, "We're resting on that."

16. Now he says:

- (16) As also in all *his* epistles, speaking in them of these things, (What Peter spoke of.) (He's saying) things hard to be understood, which they that are unlearned (Without the light.) and unstable... (Because they don't have light, they go this way, that way.)

At the hour of the Rapture, you better know just where you stand and why you stand, or find out tonight. Too many people are still sitting on the fence. Oh, they think at the next minute they can just fall over and fall in. Well, if He's on this side, fall on this side. I've got new for you: You are stuck on your fence, and the devil will come at the end time and knock you off with a club. But, if you think God's playing some game, you're wrong. You want to play games, go and buy a game of Lotto or Monopoly or something, and have a ball —or a pair of skates and go skating. Do what you like! When it comes to this, this is serious.

17. Now Bro. Branham said, "*I am not a sensational preacher,*" but he's letting you know that what he was going to tell you was the "*THUS SAITH THE LORD*" *on this Word from Almighty God,*" and he was going to let you know what people by themselves took from the apostle Paul and wrested to their own destruction. It means they ripped it out of the context and put in an interpretation which was

spurious. Now we read this tonight here, and I'm going to tell you, since I can read this the way it is written: I'm glad there was a prophet, or somebody I can rely on.

They say, "Well, see, Bro. Vayle, I've got the Holy Ghost, and I can do it."

So, fifteen hundred thousand people that'll prove they've got the Holy Ghost, a million times more than you and I've got. They haven't got the truth because they're arguing back and forth.

Now he goes on to say.

- (16) (...they wrest to their own destruction,) as *they do* also the other scriptures, (to) their own destruction.

...Such as, "Well, you see, Bro. Vayle, the Church Age book is entirely wrong on the sovereignty of God."

I'm going to tell anybody in this building, or any place in the world: You say you believe the prophet and you challenge that Church Age Book, and I say, "You're absolutely wrong because I'll challenge you right now that that book is one hundred percent right, because I went over every word with William Branham, what was said in there.

- (16) (...or) other scripture (too.)
- (17) Ye therefore, beloved, seeing you know *these things* before, beware lest you also, being led away with the error of the wicked, fall from your own steadfastness.
- (18) But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ.

And at the end time, that which is perfect comes. Then they try to tell you, "Well, you see, we got revelation. We have the original revelation."

Rubbish! Three gods: some original revelation that is. I'd a like to know where they got that from—right from the heathen. All right.

18. Now, let's go back and very carefully read and fully grasp two verses that are very easily slipped over, or entirely ignored. We want to read in 2 Peter again. We're going to look at a couple verses that are just so easy to ignore or slip right over because they really don't mean a thing. Or do they? Not one Word of God is without some significance. [2 Peter 3]

- (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 you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour.

All right, now then, there's verse 3.

- (3) Knowing this first, (Now he said, "This is supposed to put some fear in you. And this is supposed to clue you in as to why I am putting the first two verses there, as I'm putting them.") that there shall come scoffers, walking after their lusts.

Listen. Let's read It again.



- (1) This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance.

See? Now, verse 1 says, that epistle number 2 is a repeat of epistle number 1, with a severe warning that goes with it. So, chapter 3 warns of judgments that accompany any disregarding of chapters 1 and 2. And remember; 2 Peter has got to be a repeat of 1 Peter. And this subject is so important that he said, "I'm going to make you remember it. I'm going to bring it to your minds. I'm going to go over it for you, and this time I'm going to show you the great dangers that are involved therein." So, chapter 3 warns of judgments that accompany any disregarding of chapters 1 and 2. All right.

Let's notice 2 Pet 3:1.

- (1) This second epistle, beloved, I now write unto you; in both (Now he's talking about both the epistles. Now, in this one here, he's writing...) which I stir up your pure minds by way of remembrance.

19. Now, let's go to 2 Pet 1:12-13.

- (12) Wherefore I will not be negligent to put you always in remembrance of these things, though you know *them*, and be established in the present truth. (The truth that's under consideration, that's presently before us.)
- (13) Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance.

Now he's telling you categorically that number 2 is a repeat of number 1 so that, therefore, both of those books, according to Bro. Branham, taking chapter 3, have got to be absolutely a part of the Rapture. So, that's what you're going to look for. So, we better understand that. Now then, we must understand that 2 Peter is a continuation, and elaboration of 1 Peter. So, tonight, we look at a recap, go into a recap of 2 Peter 1 and 2.

20. Let's read 2 Pet 1:1-11 to begin with because here's where we're going to look for our keys.

- (1) Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:
- (2) Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. (Now, notice it's the knowledge of God and the Lord Jesus Christ.)
- (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 by glory and virtue: (Not 'to glory', but 'by glory and virtue'.)
- (4) Whereby are given unto us exceeding great and precious promises: that by these you 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 you shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. (Notice the continual emphasis on the knowledge.)
- (9) But he that lacketh these things is blind; he cannot see afar off, (He's near sighted.) 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, 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.

Now, that's what you're going to. That's what it's about; it's about the kingdom of our Lord and Savior Jesus Christ.

21. Now in verse 12:

- (12) Wherefore I will not be negligent to put you always in remembrance of these things, though you know *them*, and be established in the present truth.

Now he said, "There were two things there that have to be considered." That's what we're looking at. Two things you'll notice in verse 12.

- (12) Wherefore I will not be negligent to put you always in remembrance of these things, though you know *them*, and be established in the truth.

Now verse 4:

- (4) Whereby are given unto us exceeding great and precious promises: (Now, that's what you've got to know. You've got to have that knowledge because it is) by these great and precious promises (you become) partakers of the divine (grace) (and so on down the line.)

And then, in verse 11:

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

So, we have great and precious promises that are given to us, whereby we will come into the perfection of the divine nature and go into a Kingdom which has been prepared for our Lord and Savior Jesus Christ.

22. Now, with that, we are going read verses 13-16; and remember; verses 13-16 is verse 11.

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

Now, reading on.

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

- (14) Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath 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 we made known unto you the power and the coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

Now, that's what verse 11 is all about. Now he says there:

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

Now, the emphasis that I'm looking at here is the kingdom of the Lord Jesus Christ, that this man Peter is talking about, and he's telling you how you're going to be in there with an abundant entrance. All right.

Now, what is the kingdom? He said in verse 16:

- (16) For we have not followed cunningly devised fables, when we made known unto you the power and (the) coming (or the presence) of our Lord Jesus Christ, but were eyewitnesses of his majesty.

23. Let's go back to Mt 16:28.

- (28) Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

That's the Lord Jesus Christ.

Now, that's what Peter is talking about. Now he said, "This is what these epistles are all about: that you're going to get there; that you're going to make it." Now he tells you, he says, "What I'm telling you about the kingdom," he said, "absolutely is not a fable. I was there with him on the mount when these things, which I tell you about, transpired."

Now, let's keep reading 2 Pet 1:17.

- (17) For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.
- (18) And this voice which came from heaven we heard, when we were with him in the holy mount. (Very well and good.)

24. Let's go back and find out about it. We've got to go back to Matthew 17 now.

- (1) And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, (He bore them up on top of the mountain.)
- (2) And was transfigured before them: and his (eyes) did shine as the sun, and his raiment was white as light.
- (3) And behold, there appeared unto them Moses and Elias talking with him.

Now, that's what he saw. That's exactly what it was. That's the kingdom which is coming: the kingdom of glorified living people of the First Resurrection.

- (4) Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.
- (5) (And) while he yet spoke, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear you him.

25. Now, notice; they heard at the time of that vision the voice that said, "Hear my Son. Hear my Son in whom I am pleased, well-pleased." Now Peter said, "We heard the voice in the excellent glory." Now, you notice that that voice was heard at that particular time, in that particular vision that he had. But we'll keep on reading;

- (6) And when the disciples heard *it*, they fell on their face(s), and were sore afraid.
- (7) And Jesus came and touched them, and said, Arise, and be not afraid.
- (8) And when they had lifted up their eyes, they saw no man, save Jesus only.
- (9) And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.
- (10) And his disciples asked him, saying, Why then say the scribes that Elias must first come?
- (11) And Jesus answered and said unto them, Elias truly shall first come, and restore all things.
- (12) But I say unto you, That Elias already came, (and you didn't know him.) but they have done to him what they (wanted.) Likewise shall also the Son of man suffer...
- (13) Then the disciples understood that he spoke unto them of John the Baptist.

Now, we are aware that the subject matter of 2 Peter is glorification and kingdom appearing. That's what we're coming into. So, Peter illustrates from personal experience in a vision of the future, the very thing that is the present truth. And the present truth under consideration was, the kingdom that was coming of the resurrected saints, just like Jesus Christ our Lord, which would be Old Testament and New Testament beings, and at that time, of course, there could only be Old Testament because the New Testament hadn't come into existence. All right. There they were, and they were with him.

26. Now, Peter says, "The vision did not bring in the kingdom." Didn't bring it in. "The vision did not make certain the kingdom." Now, let's read over there in Peter, what he does say. Now: [2 Peter 1]

- (19) We have (the word of prophecy made more sure;) whereunto you do well that you take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

- (20) Knowing this first, that no prophecy of the scripture is of any private interpretation.
- (21) For the prophecy came not in old time by the will of man: but holy men of God spoke *as they were* moved by the Holy Ghost.

Now, the vision did not make certain the kingdom because the kingdom had not yet come in, nor has it yet come in. It's not here at this point in the sense that of the dead all are out of the ground, and we glorified and taking over the earth. But Peter is telling us here something that is going to make it sure. Now you can have a lot of visions, you can have a lot of prophecy, you can have a lot of things, but It says here concerning this:

- (19) (That this prophecy is made sure;) whereunto you do well that you take heed, as unto a light that shines in a dark place, until the day dawn, and the day star arise in your hearts.

He's telling you something. That at that time, there is going to be a condition which evidently is total darkness, unless some kind of a light comes in order to help the people. Now, that's what we're looking at here.

27. What does come, to make it sure, will be rejected. Now, that's what he says right here, because he's talking about light. He's talking about scoffers. He's talking about men withstanding men, and the prophet epitomizes it. He brings it right down to a capsule form, and he said, "Like in the days of Jannes and Jambres, men will not take the truth." Now, here's something that we're looking at. Whatever this light is here, it's going to be scoffed at, because you've got to be in a resurrection and be in a Rapture, or you can't have it.

Now he said, "What is under scrutiny I am telling you about, and I'm stirring your minds up that you will understand this, so that you won't miss it." He said, "It is made sure unto you. It's surer than the vision that I had, because," he said, "what I had did not bring it to pass, but what comes will bring it to pass." Now see, that's what you're looking at. "The word of prophecy made sure."

28. Now, remember; Jesus Christ Himself said, "You've voided my Word by your traditions." So, whatever is made sure at this point is going to be the unadulterated truth, however it gets here, and they're not going to like it. They're going to impersonate it according to their traditions, and make the faith of it of none effect. All right.

Now, the word of prophecy is made sure to us. Now, however it is done and whatever is done, you will do well to take heed, and you'll do very badly if you don't. You can't sit on the fence. You can't put a new patch on an old garment. You've got to get with it, or you're against it.

29. (19) ...as unto a light that shines in a dark place.

In other words, this will stop you groping. This will stop you wondering. This will stop you beating your gums in arguments and trying to feel your way and figuring something out. This will be it, because this prophecy is made sure at the end time. Now that's what you've got to understand what he's saying here, because that's what he's saying. "Now," he said, "when it does, it's going to bring a light to a dark place, the day is going to dawn, the day star is going to arise in your heart." But he said, "You've got to know this, before you get what I'm talking about."

Now he's got two this's in there: Number one 'this' is the sure thing. "Oh, hallelujah, we're going to know."

Number two 'this'; is something that brings on the sure thing that is sure. That's right. That's what he says right here. There's two things you've got to consider. Now he said, "Know this first. This is the

big thing to know, and if you know this, you will get the other. No matter how much you want the other, that's under surveillance, that's under the critical eye, that's under the teaching that Peter's talking about."

He said, "Get this flat. You want this, but you aren't going to get it, unless you get this." Now that's what he's saying, or I don't know what I'm talking about.

You say, "You don't know what you're talking about."

That's fine. That's my business, and you've got yours. I'm not trying to build a crowd or win a popularity contest.

Now he said, "Knowing this first," so this is second. Why is it second? Because the first 'this', which he put second, is how the other one gets here.

30. Now, watch. [2 Peter 1]

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

(21) For the 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.

Listen, this is already prophesied. You don't need a prophet to re-prophesy. What you need is a prophet to tell you what it means. That's exactly what it's all about.

Now, my brother/sister, there is not one of us so stupid we can't understand exactly what we're talking about at this point, because we'd have to be terribly, terribly stupid not to go back to Matthew 17.

And here Peter sees Him in his Glory in a vision, and he says, "I thought Elijah had to come before this took place."

And He said, "You're right." He said, "Elijah's got to come. He's got to do some restoring." Right!

Now I want to ask you a question then: What prophet is going to be here telling you what this is all about, except Elijah? There's your answer—simple as ABC. You don't need to be a brilliant scholar, a brilliant logician. Anybody could figure this out, because if I could, anybody could. Because you see, it's the simple things. "Elijah must first come." Now, what's Elijah going to do? He's going to bring light.

And when he brings light, the dark crowd is going to come against it. So, there will be, whether we want it or not, a raging controversy as to what brings on the Rapture. Now I'm preaching this for years, and I've gotten enough sand thrown back on me to start a sand storm in the Sahara desert, make it look like a small shower, to say the least.

And I say to my brethren, "Do you believe that any man will be in the Rapture if he turns down this message?"

And they say, "No."

And I say, "That's what I'm preaching."

But they don't believe it. But they don't believe it, because I'm going to tell you something. I don't care what prophet comes on the scene, if God doesn't tell that prophet what to say, or tell that prophet what it means when He says It, that prophet has nothing to say.

31. Now you tell me where God is all the time the prophet is. There it is right here. You want to know the truth? Come on, take a look at it. You say, "I believe William Branham."

I don't think you do believe William Branham. How many really believe? Don't raise your hands; God knows your hearts. I don't have to. But I make you a challenge tonight: How much do you really believe?

"Oh, that little light."

I showed you last Wednesday: the object, messenger form, how God communicates.

"But, you see, God's not around."

I don't understand what they're talking about. He tells you right here that, "Holy men of God can only speak as the Holy Ghost moves."

And those men... And, listen; let's get this straight now. Peter is talking about Paul, and what Paul preaches, people aren't getting. It was the Pillar of Fire, just like that, [Bro. Vayle points to picture of Pillar of Fire on the wall.] that stood with the apostle Paul and gave him the Word, and it's going to take the same Pillar of Fire to reveal the Word because Peter said, "At the end time..." and even Peter didn't know. That's right. And Paul didn't have all the answers.

Oh, people say, "I believe Paul had all the answers."

He couldn't have had them all, because he was waiting for some of the answers himself. He was waiting for the power to come in that was going to raise him from the dead, that's just coming in at this point.

So, here we find the categorical truth that Elijah has got to come on the scene absolutely ordained of God to bring the light of this hour on the subject of the Rapture, in order that we're going to be in that Kingdom, just as Peter saw it in a vision.

32. Now, you will notice that Peter says here:

(19) (...that this, that we take heed to, is a light)

And remember; the prophet said, the same as Peter says, (We'll read chapter 2 tonight before we get away from here.) "That men impersonate the truth." They're liars; they're hypocrites. They come and say, "We've got the truth," and they know they are liars, because they don't have the truth. They can't prove anything. But the prophet could because he was vindicated. Now:

(19) ...(the) light that shines in a dark place.

Now, the words 'dark place' means 'squalid'. A squalid place is full of filth and misery. Now the lights got to shine in there. Now It says:

(19) ...(The light will shine) until the day dawn, and the day star arises in the hearts.

Whatever comes making the prophecy sure brings the people into a heart condition. He "turns the hearts of the children back to the fathers." Well, doesn't It say so? Well, come on, let's read It again. "The day star rise in your hearts."

Well, how's it going to take place? Through this.

What's Elijah supposed to do? "Turn the hearts of the children back to the fathers."

What are the fathers? Prophets. You're the children of prophets.

Why? Because this is a prophecy. And people can't get to it until Elijah comes. The Elijah ministry is necessary to the Rapture whether anybody wants it or not. So, Elijah takes us right back to the Ephesian revelation.

33. Now you people like to put your money in the bank to get interest. Let's have some fun. I'll challenge any of you to go to any bank and put a deposit in without an IRS number. Now, go ahead. You can't do it. Neither can you make the Rapture without Elijah. "Elijah must first come!" Look, I hope you're catching things.

(20) Knowing this first...

He, first of all, tells you about it. The first thing he tells you is that the Kingdom is under scrutiny; that is the subject. I want you to get there with an abundant entrance. I'm telling you the formalities and those things which are necessary for you, but at the same time, get this understanding: I don't care if you're the most wonderful person God ever had on this earth...you could stand before God and say, "God, listen, and you look at me, and You know that I'm the greatest person outside of Jesus Christ..."

And He said, "That's exactly right; that's exactly right." He said, "I've got news for you: I've got to send Elijah, or even you don't make the Rapture."

"Oh now, come Lord. I couldn't take that."

Certainly you couldn't, because you aren't half the man you thought you were.

Well, I hope you see the point. They want the Kingdom first; that's what's under scrutiny. The subject is getting there, getting there abundantly, but you don't even consider it. Why? Because it's a squalid place. It's so miserable, wretched, miserable, naked, blind. And if Elijah doesn't come, the prophecy of God cannot be made sure.

People say, "Well, Bro. Vayle, look, God is..."

The same God said, Elijah must come! [Bro. Vayle bangs on pulpit.]

34. I get so sick I could vomit, and God gets sicker than I do. Mealy-mouthed hypocrites. Talk about the Word of God and then say, "Elijah isn't going to come, or already has come."

"Oh, nice guy..." And people say, "Well, you see, Bro. Vayle, they've got to be right."

They've got to be what? Tell me what they got to be; tell me what. Impersonators. I don't care what you say, God said different. I get tired of these 'nice' people. Now 'nice people' are different. I mean real, nice people. People that love, that have compassion.

I'm going to tell you something, people. You know what's wrong with this world? They got God mixed up with politics. They're a bunch of Democrats. Now you've got a bunch of Republicans doing the same thing, getting in somebody else's pocket, telling somebody else what to do. Do it yourself.

Brother/sister, let me tell you something: we don't need favors; we need God, and we need God exactly how God comes. If it's a big package or a small package, or if He comes with a sword, we need to get cut down.

35. Now in this age, this is the time He is going to come: squalid, miserable, dirty, vermin infested, wretched, miserable, blind, naked and don't even know it. In other words, He comes when the cup of the Amorites is being filled up. He comes at a judgment time. He tells you... Because, look; don't you



understand? The judgment has already been indicated; it's in a squalid place. There's a light shines. Corruption, filth, as Bro. Branham would say, "*Wiggle tails.*"

(19) ...until the day dawn, the day star arise in your hearts.

Now, verses 20-21, which I've already read, and showing you where it is in Matthew 17. To explain it, let's go back to 1 Thessalonians. All right.

36. Here's what Peter saw, that Paul is talking about. [1 Thessalonians 4]

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

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

(15) For this we say unto you by the word of the Lord, that we which are alive and remain unto the (presence or the) coming of the Lord, shall not (take any precedence, or pre-eminence over) them which are asleep.

(16) For the Lord himself shall descend from heaven with a shout.

Now, what was the shout on the mount? It was a word to a confused people. They said, "Oh, let's build three tabernacles. Hallelujah. One for Moses, one for Elijah, one for Jesus, and bless God, that will put us into the Kingdom. Hallelujah."

And God said, "Hold it boys; I've got news for you. I want to talk about an important subject. This is my Son; you hear Him. Then we're going to hear from Heaven again."

God's going to put us straight. That's exactly what He's saying. The Shout will be God putting us straight. But who puts us straight? Elijah puts us straight. How are you going to be part of the Rapture without Elijah? I want to know. I'd like to know, because the Bible says so.

"Oh," you say, "Bro. Vayle, you're going to take glory from God."

Rubbish, I'm going to give glory for God.

37. God told a prophet to sleep with a whore: "Make her your wife." How'd you like to have a whore in the house as your wife? That was the Word of God. Isn't that right? Sure it's right. More than one prophet. He said to one prophet, He said "I want you to eat human manure with your food."

"Well," he said, "Lord, I've tried to live clean."

"Well," He said, "okay, get some cow dung."

How do you like that? You say you know God's Word? Well, come on, how do you like it? I don't think the people like the Word of God at all; they're just frauds. Well, did He say it, or didn't He say it?

"Well," you say, "you just take the rough stuff."

What stuff do you want? Well, we need the spots knocked off us. It took the prophet to hew us out. Something wrong with people. Something wrong with us; better watch our step.

(16) ...with the voice of the archangel, and with the trump of God.

Those three elements are absolutely necessary in there. And remember; the Bible says, “One more time we hear from Heaven,” and when that time in Hebrews 12 we hear, everything else is knocked down. What does that mean? Everything else we thought we heard, Elijah’s going to do it. You’ve got the Shout, you’ve got the Voice, you’ve got the Trumpet. And then, It tells you that you are going to be caught up to meet the Lord in the air, and so will you ever be with the Lord. Now you run that to 1 Corinthians 15, you can see the Resurrection comes out of that.

38. Now, let’s just go back to Ephesians 1. Now you know I preached on this, and preached on, and preached on, then I got side tracked. That’s okay. Never saw an engine yet that couldn’t be put back on track. Verse 17:

- (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 understanding being enlightened; that you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

And then It says after that:

- (19) And what is the exceeding greatness of his power to us-ward who believe, according to the working of his might power,
- (20) Which he wrought in Christ.

So therefore, whatever comes before verse 19, which is the Resurrection, is something God’s got to do for us. Well, we don’t get resurrected; the dead do. So, what about it? That would tell you right there that the Holy Spirit is going to be responsible for bringing us a revelation at the end time, just before the Resurrection. Now we ain’t going to get resurrected. So, this is for us.

39. Now, how does God talk to us? By a prophet. Now people say, “Well, I believe God’s going to talk to me.”

Well, here’s good old Charlie Fuller; he’s dead now. And here’s Barry Lou Schaffer; he’s dead now. And there’s all the rest of the big moguls, the great big wonderful fellows, and they’re wonderful men of God. And I’ve got nothing against them. But go to Billy Graham, go to Oneness preacher, go somewhere, and you say, “Tell me exactly about the Rapture,” and they will all differ.

You say, “Those men got the Holy Ghost.”

Some Holy Ghost they got if they can’t speak the same mind. Something wrong somewhere. God’s not a man. So, what’s going to happen? There’s got to be somebody come on down here. There’s your picture right there. [Bro. Vayle points to picture of Pillar of Fire on the wall.] There’s Elijah doing his job.

40. Now, let’s go to 2 Peter, because we want to get you out of here before it’s too late tonight. Let’s go to the 2 Peter 2.

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

Now, notice; at this time of this prophet, don’t bother yourself about the prophets, concern yourself with the teachers. Why? Because the prophet is absolutely known to be one hundred percent correct by anybody who looks at the prophet with any understanding at all. He’s vindicated. God speaks back, and you know, whether you understand that prophet or not, whether you got your answers from him or not, it

doesn't make any difference, that man is vindicated. So, there are no more prophets. You couldn't have anybody come by us today and perform a miracle and fool us. We don't even go near those boys. What would we go for? But the teachers, that's a different breed.

(1) ... teachers, among you, who privily...

41. Now, up here It says, "No Scripture is of private interpretation." But a vindicated prophet stands there and tells them what it is, and they, on their own little initiative, come by and they say:

"Well, that's not so."

So, I say to people, "Do you believe that you have got to be in this Message to be in the Rapture?"

"Yes."

Well, that's all I'm teaching, and I take them to C.O.D., page 1019-22, and I say, "Tell me what it is." I want to know their answers. So, they come up with a lot of answers, and pretty soon it's all in here. Well, I've got news for you: the Pillar of Fire is not in here. I'm sorry, and I don't care what any Christian tells me who believes this Message, what you and I have got in here was not that answer, because we were part of the squalid place. We need it to come to repentance. We needed an Elijah. And, let me tell you, Elijah needed God, or Elijah was a failure. Not necessarily a counterfeit, but a failure. Because I'm going to tell you something, if we were of His original seed, none of us were false to begin with, or false now, but were sinners, because the sheep that's astray, though a sheep, is still a sheep that's astray. So, we're failures. You know, we can't fool ourselves.

42. It says here:

(1) ... privily (They don't care what the prophet says. They say they do, but they don't.) shall bring in damnable heresies, (A mode of worship. Spiritual instruction in a way of life that will damn them.) even (saying no, or declining) the Lord that bought them.

Well, how are you going to decline Him? I've got my ideas on that; they don't believe it. I say, "You turn down the One who's here," I say, "you've lost out." I wish you knew the history that I know in this movement here; you'd have a lot more understanding. 'Denying Him' means 'to refuse Him'.

(2) And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

Now, what's he talking about? The Rapture. Basically, the Rapture according to Bro. Branham. Yeah, because it's in three parts.

43. (3) And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their (condemnation) slumbereth not.

Why, this is an old bunch that Jesus spoke of. He said, "You are of your fathers," He said, "the men that murdered the prophets." Now, watch where God takes them back.

(4) For if God spared not the angels that sinned, but cast *them* down to hell, (What are angels? They're false messengers; these angels are messengers.) delivered *them* into chains of darkness, to be reserved unto judgment;

- (5) And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;
- (6) And turning the cities of Sodom and Gomorrah into ashes condemned *them* with an overthrow, making *them* an example unto those that after should live ungodly (hereafter);
- (7) Delivered just Lot, vexed with the filthy conversation (behavior) of the wicked.
- (8) (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds.
- (9) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.

44. Now, how does He deliver the godly out of temptation? It says, "Everybody's in squalor." The Laodicean church: wretched, miserable, naked, blind, and boasting as though they are somebody wonderful. Squalid filth and misery. Now, how are these people going to get out of here? God knows how to get them out. Light through a prophet, a Shout, God speaking again: "This is it. This is my beloved Son." God letting the world know, the very One that was here in human flesh is here now without that human body, doing the same things, proving who He is. The Lord knows how to get us out of here and reserve the unjust to the day of judgment. Notice: unrighteous, unjust.

- 45. (10) But chiefly those that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

Who are they talking about there? Well, let's read a little further.

- (11) Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.
- (12) But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;
- (13) And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. (Now He's turned from nighttime to daytime. The dove and the crow are on the same branch. The man without the wedding garment is sitting there with the Bride.) ...sporting themselves with their own deceivings while they feast with you;
- (14) Having eyes full of adultery, they cannot cease from sin; beguiling unstable souls: and heart they have exercised with covetous practices; cursed children:
- (15) Which have forsaken the right way, and are gone astray, following the way of Balaam *the* son of Bosor, who loved the ways of unrighteousness; (Make money like the organization does.)
- (16) But was rebuked for his iniquity; the dumb ass speaking with man's voice forbad the madness of the prophet.

- (17) These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

I don't know who they are, but they've got to be around us. There's no way you can get away from it because once the light shines... Remember, Bro. Branham said, "*The raven will flock to the dove's food.*" He'll eat it.

46. (19) While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.
- (20) For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end with them is worse than the beginning.

You say, "What does it mean, Bro. Vayle?" Well, I'm glad the old apostle Paul could explain Peter. Peter tries to explain Paul, as Paul explained Peter. [Hebrews 6]

- (1) (Well,) let's go on unto perfection;
- (3) This we'll do, if God permit.
- (4) For *it is* impossible for those who were once for all enlightened, tasted of the heavenly gift, and were made partakers of the Holy Ghost.
- (5) And have tasted the good word of God, and the powers of the world to come.
- (6) (Having fallen) away, (no more) repentance.

That's what he's talking about. They come right to the message, and they come right and say, "Why, that's exactly right. Here's a great prophet, here's this, here's that." Then turn right around, no more one with the prophet's word than nothing. So, what happens? They're worse than ever. There's no place for repentance. They cannot repent again.

47. [2 Peter 2]

- (21) For it is better for them not to have known the way of righteousness, (What way of righteousness? The way that's shone in the squalor.)
- (21) (It would be better if they never had come to it.) (It is) better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

To ever turn back on this Message is a literal blasphemy against the Holy Ghost. It's all over. There is no way you can be forgiven. Bro. Branham said the same thing when they got into the sins of Baal Peor. He said, "*Never were they forgiven; they died.*" And he said, "*God commended the man that got rid of them.*" You think that God's not going to be commendable the day He comes back with His Bride and cleans up the earth?

48. You see, people don't like that. They say, "My, my, my... Vayle's blood thirsty."

I'm not blood thirsty for anybody's blood. But I'm going to tell you one thing: let's be honest, because I don't think any of us is so noble, if we had to lose our shirts tonight, wouldn't you sooner have

somebody else lose his than you lose yours? Oh, come on, don't be babies. I don't want to see anybody get hurt either, but that doesn't mean that I'm going to be a fool and throw my lot with those that disbelieve. You can't pay a price like that, brother/sister, and call yourself a Christian.

- (22) But it happened unto them according to true proverb, The dog (not the sheep) (went back) to his vomit; the sow (not the sheep, went back to the wallow, to squalor. Poor pig, poor dog.)

You know, I'm no farmer, and I don't think I ever saw Bro. Evan's bringing his dog in the house. Of course, Isabelle wouldn't let him. Now I know that Greg wouldn't bring his hogs in the house. Now he'll do it just to keep the hogs warm; that's fine. Keep them in their own house. Sure. Now, look; anybody can understand that. Who wants a dog? Who wants a hog? Hog is hog, and dog is dog. I'm not running anybody down. This is what the Bible says. The Bible says that they couldn't get it in the first place.

49. Now, this chapter we read is what 2 Pet 1:19 refers to.

- (19) ...The light that shines in a (squalid) place.

...which is Revelation 3. Also the scoffers are 2 Pet 2:1-3, which are the teachers. This, in the face of the proven mystery of the Rapture. Now the question comes: How do you know it's proven? Because Bro. Branham categorically said that "*God only reveals His Word by manifesting it. The interpretation of revelation is the manifestation.*" And I ask one question: (You know the answer before I ask the question.) What part of the Rapture has been manifested as the revelation? The Shout. The next is the Resurrection; that's out of our hand entirely. Within seconds, or how long I don't know, comes our change. It is the same as the Resurrection. And the last thing is the 'catching away', and brother/sister, let's understand this, that as soon as you are changed... Are you listening everybody? Are you? Because everybody's worried about this business of Him coming, and I'm not worried, because He's already here, and when He does come to pick me up, I'll be changed.

50. Now, listen; get this clear! Are you listening? Bro. Branham categorically said that, "*When the dead come out of the ground, we are going to be hugging and kissing each other, and loving each other. And it's going to take some time.*" Right? Right? He will not catch us away until then, because He wants us to hug each other, and kiss each other here, and talk it over down here, so we can have a good time and get it out of our system, so when we get up there you won't have to say, "Oh, I forgot to shake hands with cousin Joe. Got to rush over there, bless God and see Aunt Maude."

You'll come there and say, 'Hallelujah Jesus, hallelujah Jesus!'"

Well, come on. Do you get the picture?

If you can't see tonight what I'm talking about, "Coming as a thief in the night," you might miss Him. "What are you talking about?" It's missing Elijah with the Shout, my brother/sister. And He came suddenly to His temple on the river down there, like I understand through Bob Brown that Bro. Branham said, "He came suddenly to Israel, twelve years of age."

I said, "I couldn't see any sudden coming to Israel, but if that's the sudden coming, which I'll accept that very much, let me tell you this: the same prophet said, "*He came. It wasn't supposed to be secret, but, (he said) who knew it? Not a third in Israel.*" He said, "*What about this one?*" This is the secret one.

He did come down unexpectedly. Yes, he did. Did the prophet know it? No, he didn't know it. Did we know it? We didn't know it. Nobody knew it, or what it was all about. But the prophet heard himself say, "*As John the Baptist foreran the first coming, so your message will forerun the second coming.*" And the Lord Himself descended with a Message, because God always was the Messenger of the covenant, which meant He took on a form. I told you that Wednesday night. It's very, very simple.

51. Yes, brother/sister, we have already seen the interpretation and know the revelation of the Shout. It's the light that shines in a dark place. It's a light that we saw over here in the book of Ephesians. We'll go back and look at It again, because we can never look at It too much because these great men of God, Peter and Paul, both said, "I've got to repeat; I've got to repeat; I've got to repeat." And I know some may get sick of the Parousia. Some may get sick of this. As Bro. Branham said, "*I'm eating real good.*" Here is where you come to get the best, because this is the Word of God.

He said: [Ephesians 1]

(17) ...(When that Spirit of revelation comes) in the knowledge of him:

(18) The eyes of your understanding (will) be enlightened (That's the eyes of your understanding, absolutely, that's the eyes of the heart. Exactly what it is. That's what the Scripture says, "We're going to be enlightened. The children's heart will be turned back to the fathers, and at that time)... you'll know the hope of his calling, (Not your hope, and mine, but His. You'll know what His hope is.) and what the riches of the glory of his inheritance in the saints.

And you'll see the dead come out of the ground, and you'll be changed. You'll be caught up to meet Him in clouds of glory up there. You'll be caught up to the Wedding Supper, and you'll find then that it's absolutely true, everything is under His feet and under your feet. And there is nothing that will not give way, and you'll come back in that great day, and you'll be here at that time to take over the world that was sold from under your feet, but is yours, because it was given to you, and now you're getting it back.

52. Well, the Lord bless you. We are going to go to the supper of the Lord tonight, and tomorrow morning I'm simply just going to read from Peter, 1 Peter, because 2 Peter is based on 1 Peter, and you know I haven't covered this epistle. Let's face it, I'd have to go to the stature of a perfect man, and everything else, and I'm not even about to do that at this point. But we'll show you some of the things in 1 Peter that have already transpired through the Shout that we're already in to. The very thing that Bro. Branham said, these men were saying, but they could not put it into effect, or bring it effectually, because the Word of God is interpreted through bringing it to pass.

Let's pray.

Heavenly Father, we come to you now in Jesus' Name, always grateful to be with Your people, to know these things that You've set before us. To know the truth, O God, we are very grateful, and we know Lord that there's no way that we can show our gratitude. How could we do it? If we were the most wonderful people in the world, Lord, fully obedient to You, that would be a good start. That would be the place to start, Lord, but it would only be a start, because we know actually Father God, that... How are we going to just glorify you, Lord? Until the whole thing becomes of You, as it was when the great Elijah, Isaiah, and Ezekiel, those men of God lift up their eyes, and they saw the very pillars of the temple swaying, moving in the glory of God. How could we do it? except You Yourself, Lord, be our full motivation, and not just our motivation, but the very action that comes from motivation. Lord, really that's what we're looking for.

We, we've always had a little, maybe bit of a laziness, Lord, in ourselves especially in this hour at the end time, where we've got generations of people who always want to let George do it, or the government do it. But it's funny when it comes to religion, they want to do it themselves, except people like us, Lord, we want to let You do it. We just want to get out of the way, Lord. Oh God, just help us to get out of the-eee way, Lord, that You can begin to do it.

And then...if we'd only catch a little glimpse Lord, how wonderful it is to just get out of the way and let You do it, that would be a great thing to have tonight dropped into our souls. Maybe that could happen in the communion service, Lord, tonight as we think of the Blood that was shed, and the Word that is now given, the Spirit enlivened Word, feasting on the body Word of the Lord Jesus Christ. Maybe, Lord, tonight You could drop into our souls, this great tremendous freeing thing that so many of us are afraid of, when it is the one thing that we shouldn't be afraid of, is to get out of the way and let You do it. Perhaps tonight, Lord, we could get some help. We'd like to approach you, Lord, in this hour asking for that help, because we already know it's the right thing.

What's wrong with us tonight? Little things here and there help us to get rid of them now. The things the prophet worried about. Little things in there that's making us turn aside, so many things look so big, and what are they compared to You? Nothing, but nothing. The inhabitants of the earth are just like cheese mite in Your sight. Dust upon the earth, just dust of the balance that you've got to bong the shovel real hard to even get the dust to look like something, hardly notice it. What are we? Drop in the bucket. Lord, we recognize that. Help these little drops to get out of the way tonight. We're asking You; we believe You will. You've heard our prayer all along, and we know that we're a part of You. We believe that. We're so happy for that Lord; we're so privileged.

But now we'd like to go a little further, and could we just do that, Lord, some how, that You might get the glory? They might know what it is to have that joy, that beautiful, beautiful joy that we are living temples, as Bro. Branham says, "*Statues, living idols unto God.*" And this is the hour he said, "*It could and would happen.*" Nothing to be afraid of, because when You're called to the Wedding Supper, you supply all the food. You supply all the wedding garments. You supply all the invitations; there is nothing that You don't supply. You said, "Everything's ready; come on." And Father, help us to break loose tonight. I know, Lord, we're not afraid of You, really, and... We look at... We're afraid of ourselves.

We just say, "Could we really break loose Lord?" Look, You break us loose and that's good. We'd ask You to do it, Lord. We're not going to try ourselves because it's just never worked anyway. But we've got confidence that You'll break us loose. Help us to get out of the way, and we thank You that You've heard us.

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

The Lord bless you.