

Rapture #18

God, Standing Before Groups of Men

January 8, 1984

Shall we pray. Heavenly Father, we're glad that You're here in our midst by the Holy Spirit and giving us life to the Word of Life that it may all come into the reality in the end time. And we pray now that Your peace, the very peace of God, shall control our hearts and our minds and release in us the exuberant joy of the end time season in which we are a part, so that we might be as we ought to be before You, not commended in ourselves, but commended because Your Word has taken to manifesting itself in flesh.

We desire, Lord, that You have Your way and what is right for this hour, not our own preconceived ideas or anything we ourselves might wish because we believe we see certain things in Your Word, but rather, Lord, let it be unto us according to Your Word, and that would be exactly right. So, we commend ourselves to You this morning in that respect. In Jesus' Name we pray. Amen.

You may be seated.

1. Now, of course, we're still into the Rapture as Bro. Branham brought it to us in December the 4th, 1965, in Yuma, Arizona. And no matter how often we study it, there is always a great deal of information that we seem to have forgotten or did not look at, as thoroughly as we ought to have looked at and to know the subject as well as we ought to know it. And since the Rapture, of course, is the Word of the hour, I would say that we simply cannot study this too much. We just go over and over and over, and there is never an end to it.

2. So, we're going to do some recapping, and continue with our reading. And the first point we want to bring out is on page 6 in paragraph 30, which I'll read. We find therein that Bro. Branham's understanding by divine revelation of the Rapture is different actually from all previous revelations or all previous teaching on the subject and no doubt will be different from all future understandings.

Now he says:

[30] *...Speaking on this subject... And now, some of you may differ from the avenues that I take...*

And then he tells you here that he is not going to be sensational in his approach. He is not saying something to simply bring up the subject but to bring to the people what they need to know—what lies in that very subject.

3. Secondly, He tells us that this understanding of the doctrine of the Rapture will not be accepted, but rather rejected and scoffed at, and other interpretations, of course, may be acceptable in its stead. And he takes us to 2 Peter 3.

(3) Knowing this first, that there shall come in the last days (That's the time the Rapture takes place because that is the last.)...walking after their own lusts,

- (4) And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.
- (5) For this they are willingly ignorant of, that is 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.

4. Now, there's a little bit in there that Bro. Branham did not continue to read, but I'm going to continue it. It says:

- (7) But the heavens and (the which are now.) the earth, which are now, by the same word are kept in store, (That is they're literally put aside as in a warehouse, and are kept there—preserved.) reserved unto fire against the day of judgment and perdition of ungodly men.

5. Now, what you see here is evidently the reference to Noah's day, because we really don't know what went on that brought about the cataclysm, where it says in Genesis 1: "And the earth was without form, and void; and darkness was upon the face of the (deep.)" In the light of Isaiah saying, "He made it not in vain or made it not void." Something happened there. But we are aware that in the literal recreation, so to speak, or the reforming, that there was possibly something of a cataclysmic nature, and then under Noah.

6. Now, under Noah especially, it was a period of about 120 years, when God began dealing with the prophet. So, what I feel we're looking at here is that, since Bro. Branham came on the scene and said, "*The judgments of God are in the earth*" and literally brought us the understanding that the Rapture was already in existence by reason of the separation through the Message, and we've already gone through eighteen solid years, and who knows how many more that people will be in the same state of mind, they'll say, "Well, where is this judgment?"

And the minute you question anything of God, you have gone too far. I'm sorry; there's where your faith failed it. And there's going to be a lot of people continually doing it. They're not going to be able to be a part of it because, as soon as a question arises, faith goes out the door. Faith is not premised nor does it presuppose a question. Faith takes what is said, period. And anything else against it is gone.

7. Now, that sounds hard, but you've got to face it; I've got to face it. And in this period here, which deals with the Rapture, we will prove it is already in existence, in formation, and forming unto the literal Catching Up (which Rapture means)—the people are going to weary of it. And they're going to literally leave it because they don't understand the fact of God that He holds judgment in abeyance until the cup of the Ammorites is filled, as It says, "the earth's full of iniquity," and all those things take place. And evidently it hasn't yet come to that particular place. The World Council of Churches hasn't been formed to the position of taking over. You hear more and more rumblings, but that's all. So, there's going to be a people that literally reject this, and they'll be the scoffers also.

8. And the third thing we look at is the rejection of Bro. Branham's revealed understanding of the Rapture, which no doubt, the emphatic part is an end-time Message to the Bride to get her ready, will not be accepted by the people. All this is too foreign to their mind-set by former teaching.

Now, beginning on page 8 in paragraph 40:

[40] *What if Moses would've come and brought Noah's message, "We'll build an ark and float down the Nile?"*

Now he's talking about the Rapture. So, I don't care what he's saying about Noah and about Moses. In both cases it's a getting out of here before the damage is done. Okay, so he's talking about the Rapture.

[40] *...“We'll build an ark and float down the Nile?” It would not have worked. And neither would Jesus' message have ever worked by Moses. And neither will Wesley's message ever work in Luther or Luther's message vice versa. And today, we—our last great reformation was Pentecost. And today we're moving from that, and the Pentecostal message won't mix with this...*

What is this? It's] what's going to take place! Rapture!

9. So, you see, he says here, *My doctrine of the rapture will not be popular, nor received*. He says to the Pentecostals, *You're not going to make it*. “Oh, now, listen brother. Don't tell me that, because we've spoken with tongues. We've seen the sick healed. We've seen the dead raised. We've got a missionary outlook. Look, I've seen lives changed.”

Well, wonderful. What do you think the Mohammedans are doing? Dragging their feet? See.

10. Now, remember; Jesus in his day said, “You hypocrites, you can discern the face of the skies. How is it that you can't read the Scripture the same as you've learned nature and know the Scripture runs in continuity?” Now there's got to be something here that's running in continuity, and you'll notice that Bro. Branham went exactly to the flood conditions.

You say, “Where was the flood conditions in the day of Moses?”

I'm glad you asked. In the Red Sea, and they drowned. So, I'm glad you asked; now you know. All right, Noah—flood: the earth a flood. And there's going a flood condition at the end time, except it's going to be fire. Now we're told that. Okay.

11. Now, watch.

[40] *...Pentecost won't mix with this, because it's another day. All right. It's all the Word of God, but it's building. What's it building? It's building to the Rapture of course. Like the feet, arms, coming up, it's forming a Bride for the Rapture.*

Now he tells you, you cannot be a part of the Bride for the Rapture unless you come into a certain understanding, which is called a Message, which has a certain season. And we showed you on Sunday morning and Wednesday night: the epochal season and the strategem of God.

[40] *...See, Now be careful.—It doesn't displace them people back there; they lived to their message. All them will come out that was in the Bride. Just like life going through a stalk of wheat. It leaves the wheat—the hull; the wheat forms itself, like the grain of wheat that fell in the ground.*

We could read maybe, down here, paragraph 43—talking about falling in the ground.

[43] *Just like Jesus had to fall to rise again, so did the church of Pentecost had to fall. It had to go into the ground, the Dark Ages. Now, where was that ever taught? except by Bro. Branham. There is no book of theology that ever taught that. Any*

wheat that—any grain that goes into the ground, it has to lay in that dark time to bring forth. *But it started sprouting in Martin Luther. Come on through Wesley, on out into Pentecost; now—go to the grain, which means resurrection. And now, the denominational systems that they left behind, they're stalks. That's all. It's to be burnt, the denominational system. But the real grain of wheat that come out of each one of those reformations will be caught up in the Bride. It'll altogether will make the Bride.*

But, remember; there's a living group standing here. See, now they have a message which is different. It isn't a different message in the sense that it's a different Word or ever contradicts. It's not that at all. It's the same Word that's coming up, but you can receive its revelation only at a given time in God's order.

12. Now, the fourth thing... We've already looked at this. This means that God allotted or designated a part of His Word to be fulfilled at no other time but this time of this Rapture, and God manifests it to be so. Now scoffers won't take that; they don't like it.

So, we take a look at paragraph 46 on page 10 and we read on, starting just with the last sentence in paragraph 46.

[46] ...*What's the matter with people? (See?) It's just this day we're living in, scoffers, the day to fulfil the prophecy.*

[47] *God allotted people His Word out to each age. And each one of those ages has to manifest that.*

Now, that's true. I mean that's true if it's running according to nature. You plant a seed, a little sprout comes up, and that's the spring time. It starts growing very well into summer time. Then it starts forming toward harvest. So, there's a manifestation all the way through.

13. [47] ...*And also foreordained men for that age to fulfill that Word. They have to manifest for a certain time. Every time He allotted His Word, He allotted a man for it. When He allotted Moses' time, He allotted Moses to it. When He allotted a time for the Son of God to be born, He allotted the son of God to it. Every age He's allotted His men, foreordained, as the Bible said. Now... If God's infinite, almighty, all powerful, omnipresent, omniscient, why, He knewed all things from the beginning. So He knewed...There's nothing out of cater; it's just us that thinks it is...everything is running exactly right.*

[48] *Look back in His Word and see what He's doing, then we'll have an understanding.*

Now, what he's telling here is that the allotting of the Word to every age with God giving this office you might say of bringing the Word to certain men, is always run in continuity through the Bible. What makes people think it still isn't running in continuity? Now they ought to know that by messengers to every age. And every age has a message. So therefore, this age will have a message. This age has to have a messenger. And it's wind up time, at the time of this messenger because they're going out into a rapture.

14. Now we must be real careful and emphatic in our faith. And we can do that by rereading (We don't have to, though.) paragraph 47, which we find that God ordained men for a certain period, and He

ordained the Word for a certain period; and we're in a certain period now where there's a certain man and a certain Word to be brought forth. All right.

Let's go to 2 Peter here, and we're going to read, 2 Peter 1. And Peter is saying 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.

Now you can take your pick on how you want to put the emphasis on this verse of Scripture. You can be legalist and say, "Hey, we are going to have an abundant entrance."

Now you don't have to be a legalist to say that; you can be a grace person, too. But the reason I use the word 'legalist' is because right away somebody thinks, "Well now, an abundant entrance, I might not even make it."

Well, a lot of folk aren't going to make.

Now, if you look at it that way, it's going to cause you to fail because the subsequent thought is not dealing with the abundant entrance. It's dealing with the presenting of the entrance into the kingdom itself: not you, and how you make it, as to whether you are one of the most wonderful Christians that ever lived; one of the most fulfilled people that ever lived. It's going to deal with the subject of the kingdom, how it comes about.

15. Now we're going to see that by reading It.

- (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 truth that is presently before you.

Now this man Peter is saying, "Look, I have already gone over this, and you already know the subject very thoroughly concerning my understanding of the coming kingdom, as to how it comes about. Now, watch.

- (13) Yea, I think it meet, as long as I am in this tabernacle, (I'm here in the flesh.) to stir you up by putting *you* in remembrance (Of what I've already told you, what I am well-acquainted with);
- (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 ye may be able after my death to have these things always in remembrance. (How? Because he's writing a letter. Now:)
- (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. (We saw the literal coming of the kingdom. Now, that's what he's telling us.)

Now the previous scripture and much of 1 Peter deals with you getting there in prime condition: "Making your calling and election sure:" knowing that you have fulfilled the Word of God—what's incumbent upon you; knowing that you are well ready for anything that God in sovereign grace does now—and this is sovereign grace. Tell me one thing that Peter did to get what he's going to talk about now.

16. (17) For he received from God the Father honour and glory...

“Because we we’re just the favored ones of God. Oh, me and James and John, hallelujah; we we’re the ones that the Lord loved the best, because we w e r e the best. Oh, how we loved Him, and how we suffered, and how we believed Him.”

Ah, rubbish. This is the sovereign grace of Almighty God that took a bunch of unwashed sheep and did something for them. Not one was above another—all heirs to the grace of God.

(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. (Now, watch what he’s doing here. He’s standing back as a spectator. This is what you and I stand back as spectators, though by the grace of God, a part of it. See, watch as a spectator.) 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.

17. Now, what in the world is he talking about? He’s talking about 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.

(1) And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

(2) And (Jesus) was transfigured (transformed) before them: and his face did shine as the sun, and his raiment was white as the light.

(3) And, behold, there appeared unto them Moses and Elias talking with him.

(4) Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us take here three tabernacles; one for you, and one for Moses, and one for Elias.

(5) While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son; (The Pillar of Fire became luminescent to them. This is my beloved son) hear him. (All right.)

18. Now Peter tells you of the coming of the kingdom which is in glorified form. It takes the glorification of the Resurrection. He said, “I was there and I saw it.” Now he saw it in a figure. This was not the literal coming. This was only a prefigure of it.

Now, watch; Peter says: [1 Peter 1]

(19) We have (the) word of prophecy made more sure; (What word of prophecy? The prophetic utterance concerning this kingdom, that we’re entering into, that we’re coming to.) whereunto ye do well that ye take heed, (Now, you listen to the prophecy.) as unto a light that shineth in a dark place (a squalid place) until the day dawn, and the day star arise in

your hearts. (Now, It tells you something is going to go on before that takes place, and there's a prophecy concerning it. Now he says concerning the whole thing.)

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

Now this says interpretation; it doesn't say the giving of it. The prophecy was already given. This was the interpretation. Now It tells you that when it's time for this, you better not disregard it, and don't try to solve it, because there's only one person qualified.

19. (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.

It tells you: a prophet brought it; a prophet's got to reveal it. Now, what prophet? After they saw the vision and the vision lifted, Peter said, "I thought Elijah was supposed to come and do something about this." And Jesus said, "That's exactly right; he will." Then, what prophet is he talking about? Elijah.

Now It warns you: Don't have one thought on this subject until Elijah comes, or you'll go into error. And we've had every Tom, Dick and Harry... (And I'm not going to take that back.) every Tom and Dick and Harry—spiritually speaking. And I've been as one of the Tom's and the Dick's and the Harry's, and so have you. You have been worse than I have been, maybe, because you might have less light to look into than I did. And just as wrong as wrong could be. I was certainly wrong, because I got my head screwed on backwards by a bunch of people showing me, infallibly from the Scripture, that the saints go through the Tribulation. Nonsense, the saints do not go through the Tribulation.

Now It tells you, a prophet has got to be on the scene to settle this once and for all. So, it's going to be Elijah.

20. Now we go back. We go to page 16 and paragraph 75. And it says:

[75] *Now, the Book was written, but then remember, It was sealed with Seven Seals. And these Seven Seals was not to be opened, Revelation 10, until the sounding of the last earthly angel on earth, Revelation 10:7. See? "And in the days of the sounding of the last angel's Message, seventh angel, the mystery of God should be finished in that age,"* you know, that we're living in. *And that's the age that we're living in. All right.*

[76] *We all know we're living in the Laodicean age. There will never be another age to it; it can't be. Well, how can it be if the Rapture takes place. So we're living in the Laodicea Age, and these Seven Seals that's held that Book is a mystery to people, should be open at that day. That's what He promised. Now, He won't do anything outside the Word, because you can't add to the Word or take from the Word. It's got to remain always the Word. But the revelation is to reveal the Truth of It, what It is, to make It fit with the rest of the Scripture. And then God vindicates that to be the Truth.*

Now, if that's the case, there's got to be a vindicated prophet to say, "Look, I've got the right to tell you what this is all about. And when I tell you, that's the time you're going to know. And your ideas are going to be different from mine, and from that time on, it's going to separate people from the scoffers and believers."

You say, "What about those that sit on the fence?"

No such creature. No such creature.

21. [77] So, see, *God doesn't need any interpreter. He's His own interpreter.* Well, why not? Who made the holy men of God speak? It says here: [2 Peter 1]

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

(22) For the prophecy came not in old time by the will of man.

Prophecy didn't come by the will of man, but they were windswept by the Holy Ghost. It means they heard themselves talk. It wasn't something their mind conjured up. They heard a voice speaking, like Bro. Branham, face-to-face, or they heard themselves talk, or they had a vision.

[77] Now, ...*He does His own interpretation by bringing to pass the things that He said would happen.* All right.

What does this mean anyway? He's going to bring it to pass, and when He brings it to pass, the person that's involved here will tell you about it. See? And he'll be backed up by God.

[77] *Like in the beginning He said, "Let there be light!" and there was light. That doesn't need any interpretation. It was vindicated.*

22. Now Peter said, "We've got the word of prophecy made sure." And at that time it's going to be a rough, squalid condition, spiritually speaking. That's Rev 3:14; "Increased in goods and don't lack a thing and knoweth not, you're wretched, miserable, poor, naked, and blind. You're a bunch of, you know, messed up people." You talk about squalid. People in the midst of squalor. But he said at that time, "At the evening time, it shall be light."

Now he said, "The day is going to rise, the dawn is going to arise, the day star arise in your hearts." Paul said, "At the end time, after the baptism of the Holy Spirit begins to run out." "the Holy Spirit will begin to give understanding and Light to you heart." Okay, that's, "That's turning the hearts of the children back to the fathers." Now this is going to happen.

He tells you here, all of these things that Peter is saying: it's going to take God through a prophet to bring them to pass. Now, that's plain and simple.

23. [78] *Now, He promised certain things in this last day in the Scripture. Why, there it was. That's how Jesus was the Son of God. God promised to send Him. When He was in his days here on earth...*

Of course, the people didn't even care to look at that.

If you want to make something further on this; "Christ the Mystery of God", page 33, has got some on it there, but I didn't bring that little slip with me.

Now, we have before us a vindicated message by way of a vindicated messenger. That's exactly what we're looking at because that's what It says here. It's going to take God to do it.

24. Now the acceptance or the rejection of this Message puts you in or out of the Rapture according to your choice. Now, let's go back to page 12, 56-59.

[56] *And we find out in this day when this great scoffing and making fun of the Bible and trying to push It out...God's got to judge the church by something.*

Now, people say, “Just a minute, this great day of scoffing. Well, how do you know if they’re scoffing or not?”

How do you know it’s right? There’s got to be some criterion. There’s got to be something to judge by.

[56] *He can’t be just...Now, then he takes an illustration. They can’t go down this street and arrest me and say I’m making thirty miles an hour in a twenty mile zone unless there’s something there to tell me that I’m only allowed to go twenty miles. It has to be there. And God’s going to judge the church—is going to judge the people someday. We know that. There’s a judgment coming. That’s true, see. So, if He’s going to judge it by the Catholic church, which Catholic church? If He’s going to judge it by the Methodist, the Baptist is lost. If He judge it by the oneness, the twoness is lost. See? So, what’s He going to judge it by? He said He would judge it by Christ, and Christ is the Word. So, it’s the Word of God that God will judge—in other words, where you stand with it. “In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelled among us...The same yesterday, today, and forever.” See? So, He’ll judge it by His Word.*

[57] *And now, we find out that in this day when they’re trying to push the Bible out, accept the church doctrine instead. The Bible, they don’t want it. They want the church so they could just make any kind of a creed or anything else, and then they’ll walk by it.*

[58] *Why, as I was speaking the other night at Shreveport in those—the communion when they’d kill that sacrificial lamb, there was to be no leaven among them through the entire seven days. The entire seven ages. No leaven, no leaven bread. Everything had to be unleavened. That represents the Seven Church Ages that we get in the book here. And there’s leaven when it’s—something mixed with it. And we’ve the mixed creed, and dogmas and denomination, and everything else with the Word and still try to call It the Word. No leaven shall be the entire seven days. And even what is eaten today, don’t try to keep it for tomorrow, burn it with fire before the daylight comes, for there’s a new message coming forth and a new thing. Now:*

[59] *See, try to hold it over. But that’s been the attitude of the church. A revival goes forth, and the first thing you know, within about three years they start an organization over it. The denomination starts a organization. But have you noticed, this has been sweeping on for twenty years now, and there’s no organization. And there never will be! This is the end. The wheat’s come back to wheat again. The wheat’s come back to its grain. The shuck has pulled away from it. And the wheat must lay in the presence of the sun to be ripened.*

Now, that’s exactly what It says over here, and Peter says, and that word is ‘sun’. Rather the...”Until the day dawn”—Which is the sun arising.—“and the day star arise in your hearts.” The people have to stay under that condition until they’re thoroughly ripened.

25. Now, he says here, “*He’s going to judge by the Word.*” Okay. Now, what he’s telling you here is, a judgment’s coming and you judge by the Word, which is from Matthew 3. And we’ve gone into that time after time after time: verse 12.

- (12) Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Now, you know, that is just before the Millennium. That's at the time of the Rapture. That's 'the fan in His hand'; that's the Judge. Revelation 18:4, "Come out of her my people," is the same thing.

26. Now, let's go to Mt 24:36-39. Now:

- (36) But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. (Watch.)
- (37) But as the days of Noe *were*, so shall also the (presence) of the Son of man be.
- (38) For as in the days that (they) were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,
- (39) And knew not until the flood came, and took them all away; so shall be the coming of (the presence of) the Son of man be.
- (40) Then shall two be in the field; the one shall be taken, and the other left.
- (41) Two women *shall* be grinding at the mill; the one shall be taken, and the other left.
- (42) Watch therefore: for ye know not what hour your Lord doth come.
- (43) But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.
- (44) Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.
- (45) Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?
- (46) Blessed *is* that servant, whom his lord when he cometh shall find so doing.
- (47) Verily I say unto you, That he shall make him ruler over all his goods.
- (48) But and if that evil servant shall say in his heart, My lord delayeth his coming...

Now, notice, in here, at the top, "So shall it be in the time of the presence of the Son of man." And then, down here in verse 48, "If that evil servant shall say in his heart, My lord delayeth to have come." Now he's talking, therefore, about two different things. He's talking literally about a presence—which we'll go into later—and an actual physical. Because It says:

- (49) And shall begin to smite *his* fellowservants, and to eat and drink with the drunken;

- (50) The lord of that servant will come in a day when he looketh not for *him*, and in an hour that he is not aware of... (and throw him into the Great Tribulation.)

Now, notice that. Be very careful, because you have to watch what comes after those verses that we just read there. And then, we'll go into verse 43 on down. There is a difference. That's why I said that is the separation and that is the Judge who is judging by the Word and the people are being separated as to who are going to make the Rapture and who are not going to.

27. We notice that verses 44-51 take place after verses 33-40, see. Now the first verses: 'at a time there will be the presence of the Son of Man,' at that time, there's going to be separation. Then It says, after that time, there are going to be people who say, "Well, my lord delays His Coming; all things continue."

2 Peter lines perfectly with Matthew, see. "Where is it? Where is the judgment?" See? They get carried away.

Then It says; suddenly the Catching Up takes place, and these are left in the Great Tribulation. But, remember; if the goodman knows the hour of the thief, he's prepared. If the goodman known what is really going on, he doesn't foolishly say about the Rapture message, "Oh, everything is going on." Like, "Always looking back, always looking forward." He knows what is going on. He knows what he's into.

28. And this is the great criticism of this understanding of the Rapture and the great criticism that I get because I say I **do** know what is going on. Now, if I don't know what's going on, I better shut up and sit down. And I would say that to every preacher, every teacher, every man that considers he's got a ministry: If you don't know what's going on, you better shut up and sit down. You'd better be prepared to stick your neck out.

Now, a lot of people don't like preaching like this. They say, "Well, Lee, you stick your neck out."

What do you mean stick your neck out?

Well, didn't the disciples? He said, "Well, are you going to go with the crowd?"

Well, they said, "We've got a persuasion; we're going to stick with you on the grounds that we believe you."

Now the others believed him, too. They knew something was there, but you see, they left. Now, we refuse to leave the presence of God because we know where it's going.

So therefore, you see in these verses here after the revelation of the Son of man, the separation takes place, which is the binding of the tares and the binding of the wheat—the separation of the people.

29. Now we want to listen real good and get the next point. "*The Bride is waiting*," Bro. Branham says "*for the true revelation of the Rapture*;" which Rapture, of course, is not a doctrine of letter only, but a reality of this hour. And we must understand this; that revelation is also the revelation of the Logos. He tells the people, *Look, the Bride is waiting for the revelation of the Rapture*, and at the same time, *she is waiting for the revelation of the Logos*.

30. Now, let's go to page 14, paragraphs 65 and 66. I'll read it to you.

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

And it's already been revealed that she's got to have it. Well, any bride knows, in fact almost anybody knows, that people say one thing and then says another. What is right? Okay, next verse.

[66] *Now, it (the Rapture) is a revelation, for the revelation is faith. You cannot have a revelation without it being faith. Faith is a revelation, because it's something that's revealed to you. Faith is a revelation. Faith is something that has been revealed to you like it was to Abraham, that could call anything contrary to what had been revealed to him as though it wasn't so.*

In other words, everything we ever learned about the Rapture that's contrary to what he taught isn't so. Now, no matter what it is—the waiting period, everything. Now:

[66] *...Now faith...That's what faith is, is the revelation of God. The Church is built upon a revelation, the whole entire body.*

31. Now, going on. Well, we'll just keep reading here. No, I don't want to read all of it because there'

[72] *Peter said, Thou art the Christ, the anointed one, the Son of God."*

[73] *He said, "...Flesh and blood never revealed this to you, but my Father which is in Heaven has revealed this to you. Upon this rock, I'll build my Church (the revelation of the Word in Its season)—I'll build my Church and the gates of hell cannot prevail against it."*

Now, we'll go to paragraph 76 here.

[76] *We all know we're living in the Laodicea age. There will never be another age. It can't be. So we're living in it. This is where the Seven Seals will be open to us. ...It won't be nothing outside the Word, because you can't add to the Word or take from the Word. It's got to remain always the Word. But the revelation is to reveal the Truth of It, what It is, to make It fit with the rest of the Scripture. And then God vindicates that to be the Truth.*

32. Now, right here, when he said to make it "*fit with the rest of the Scripture*," (And he's talking about a revelation.) is where people will go into error. They don't realize that Peter said, "Look, it's going to take a vindicated prophet to bring the understanding of this hour and get the Light, where it's going to do you some good." Now they're not going to take that.

I don't care; I simply don't care. Because, look; I have been to a backwoods seminary, and I believe this fellow was as smart as anybody. In fact he certainly was. I've stayed six weeks, and I went out before they kicked me out. I got out just in the nick of time. I didn't know anybody was there to catch me on the first bounce. So, I got out.

But I'm going to tell you what: they read that entirely different from what the Scripture said. They refused to bring you to the place where a prophet would by the same inspiration, in the same way, tell you what the Scripture meant when the other prophet said it.

33. Now, they always took the part, "Holy men of God were moved by the Holy Ghost," when they gave it. Now they stuck with that, and you will not get the Bible students to change. But you tell them, "A prophet is going to come on the scene and interpret what another prophet said, they'll turn on you. They are not going to take what Peter said.

I read it to you several times. You know what it says. Absolutely he was not referring to the giving of it. He was referring to the interpreting of it. And he said this one and the same; men don't know, from their minds, it's going to take God. And we know the prophet had to be Elijah.

So, people can say what they want. And they're going to say, "Well, I don't need Elijah."

Well, fine. You don't need God. They're not going to get Christ anyway. There's no way they're going to get Him.

34. All right, now. [76] *"Make it fit with the rest."*

Make what fit? Just the Rapture doctrine fit? No, the way the revelation is given. The way the revelation is given. It's right there. Now... And then, of course, it will fit because other scriptures begin to blend.

[78] *Now, He promised certain things in this last day in the Scripture. Why, there it was. That's how Jesus was the Son of God. He promised to send him. When He was in his days here on earth and the people couldn't believe Him, he said, "Search the Scripture, for in them you think you have eternal Life; and they are they that testify of me. If I do not the works of my Father, then believe me not. But if you can't believe me, believe the works that I do; because they testify who I am."*

Now he's telling you right there, something about the fact there's got to be a repeat ministry. He brings it right out. What it was, back there, it's going to be now.

35. [79] *Well then, in Wesley's age the works that he did testified who he was. In Luther's age on the reformation, why, sure it testified who he was. That was Luther. In the days of the Pentecostals, the restoring back of the gifts, speaking in tongues, and casting out devils, and the gifts, why it testified. There was no joke about it.*

[80] *People said when it first raised up... I read the books on the history of Pentecost. Bro. Branham interjects. They said, "It can't last long; it'll burn down." It's still burning. Why? It's because you'll never put it out. God said it would be there. It's that portion of the Word, and no more could you put that out... Now, watch. And then when the Bride is being called out, how you going to put it out? It's the revelation of the manifestation of the Word of God made true.*

Now, notice. It's *"the revelation of the manifestation of the Word made true."* Now the Word is made true by manifesting, and you get the revelation of It.

36. Now, why does he put himself in there? See?

You say, "How can it be a revelation, the Rapture of the mystery of Himself. I thought the Rapture mystery was us being changed."

Don't you understand, the Lord Himself descends from Heaven? So, there's got to be something about Him in there. See.

Now, this is where the people are missing it. The people say, "We believe Bro. Branham." I don't say they don't believe him, but they don't know what he's saying.

Now, look; I read it, [80] *"Praise be to God! The revelation of the mystery Himself."* Look, the Rapture per se is not Himself. Himself is, 'Himself'. You're dealing with a different thing. Now he tells

you then; when you deal with Rapture, you're dealing with a person. Then, why don't they listen to what he says about the person? Now he says, in there, there's a revelation of Him.

[81] *Now, the Rapture is only, this Rapture that we're talking about is only for the Bride. Now, that's true; it's only for the Bride. Remember, the Bible said, "And the rest of the dead lived not for a thousand years."...It'll only be for the elected, the elected Lady, the Bride who is pulled out.*

All right, I'm going to go to page 24. See, I jump back and forth here. And before I do I'm going to read that last sentence again, where it says:

[80] *...And when the Bride is being called out, how you going to put it out? It's the revelation of the manifestation of the Word of God made true. And we're living in that day. That's the day of the Rapture, the day of the Word being manifested and revealed to us. Praise be to God! The revelation of the mystery of Himself.*

It tells you right there, this is the hour He's being revealed. That takes you back to Luke 17.

37. Now with that, paragraph 117.

[117] *Now, it's all to be manifested in the grain of wheat at the end. Now, if you'll take Luke the 17th chapter and the 30th verse, he said, "As it was in the days of Sodom, so shall it be in the coming of the Son of man, when the Son of man shall begin to reveal Himself." That's 17:30 see. What is reveal? Make His revelation of what He is in this day, revealed out to the people, the Word that's made known for the day, revealed to the people by the manifestation of the Holy Spirit, making that Jesus live amongst us.*

Now he tells you right there. He tells you there is going to be, literally, a manifestation of the presence of the Son of man. There's got to be.

[118] *And remember, when He was represented there in a man—a man. He said, "As it was" in the days of Noah, see. Back there in the days of Sodom. Now, He read the same Bible we read... Now go down here.*

[119] *Now, the Bible predicts that it will return again in the last day. What will return? He was represented there in a man. See. Jesus said so. And when you see these things begin to come to pass, just remember, when this starts to taking place, then you know this time is nigh at the door.*

What's nigh at the door? The Rapture. When you see what? When you see Elijah, the prophet; when you see the vindicated proof; when absolutely you know that the Pillar of Fire is there, though you can't see it. That's what Peter said, "Though having not seen, He's precious; and though now you see Him not in this season." You can't see Him but he's here. See, you only see Him in a glorified form, you can't see Him in the form of a spirit. There are a lot of ramifications in this; it takes the whole Bible to cover it. People don't like that, but there's nothing you can do about it.

38. [120] *Now... Look at the world itself. Look at the world, Sodom if there ever was a Sodom. That's the world today, he says. Look at the people, perverted in such a perverting. Their minds are perverted. They don't know common decency...outlaws, homosexuals, and everything else, women on a rampage, indecent. You say, "That's Methodist." That's Pentecostals too. It's the whole thing.*

[121] *Look at our men; they hang... Instead of the Word of God, they hang onto some little tradition of a denomination instead of coming out when they see God make Himself known perfectly.*

Now he tells us, at the time of the Rapture, you don't only get an understanding of what it is all about, but you get an understanding of the Person Who's bringing it about. And it's a revelation spectacular for this hour. And he tells you, it's going to be different from the rest. And he said, "*Men are going to stumble at it and scoff at it.*"

Then there's going to be a bunch that say, "Well, so what." They get carried away with the fact that the thing is being delayed. "Where's the judgment? Didn't he say, 'Judgment was in the earth.' Then where's the judgment? Why doesn't the hammer fall?" See. "Why hasn't the trap sprung?"

He said, "Look, can't you understand that every single time something like this takes place, it's down the road that judgment hits."

39. Now, what He's doing is holding back the judgment, but He's not holding back the processes of the Rapture. They've got it backwards. They're looking for judgment instead of the processes of the Rapture. And you get just what you set your eyes on. Why do you think the Holy Spirit told me to get my eyes off of everything but what's for the Bride. Because that's where your faith goes, so dwell on it.

If Abraham would have looked at his own body and the body of his wife, he would have said, "Look, what kind of a revelation did that thing called a Pillar of Fire give me anyway? Merciful heaven, if there is a heaven. I'm a hundred years old and she's ninety. There's no way, no way that we're going to have a baby." Why, he said, "Everything about my body is contrary to the Word of God. Her body is contrary to the Word of God. Hallelujah for the Word of God!" He turned his back on it. What did he do? He got the son.

40. Now, that's what's wrong today. There is no way there's going to be a rapture for anybody, unless you begin to understand this and put yourself in the position. Now, the Bride will. But, remember; there's such a thing as getting slothful. Just because you're Bride doesn't mean that, you know, "Hey, we got this thumbs down without you even raising an eye." You know, some people need to put toothpicks in their eyelids to keep their eyes open for this last hour.

41. Now, we read this through here. Where am I at right here now? Page 116, okay, down to a hundred and... Okay, I want to get all of this right.

[115] *Now, the Life that come up through Luther...*

Let's see...Well, here we read down; better just stick down here. Oh yeah, we'll just read this last little bit of paragraph 121.

[121] *...When they see God make Himself known perfectly.* Which is perfection at the end time. "That which is perfect has come."

42. Now I want to go back and take that last sentence again on paragraph 80. We read it there.

[80] *...And then when the Bride is being called out, how you going to put it out? In other words, how are you going to stop this message? There's no way you're going to stop it. It's going to go right on to finish its course. It's the revelation of the manifestation of the Word made true.*

Now he's telling you that what is happening in this hour is fully documented, it's fully proven by the Word of God, and we understand what is going on. We're living in the last day of God Himself actually revealing Himself. And that is what I said is 1 Thessalonians 4, "The Lord Himself shall descend from Heaven with a shout, with the voice of the archangel and the trump of God."

43. Now, let's look here.

[73] *He said, "Flesh and blood never revealed this to you, Peter, but my Father which is in Heaven has revealed this to you. Upon this rock, I'll build my Church (the revelation of the Word of God in its season)—I'll build my Church and the gates of hell cannot prevail against it." Now Bro. Branham said, "The gates of hell are against the revelation of His Presence."*

[74] *The Book of the Revelation is the last Book of the Bible. It's sealed to unbelievers. In there the Bible says in the 22nd chapter, "Whosoever shall take one word from It or add one word to It, I'll take his part from the Book of Life."*

Now, remember; we go back to Peter. He said, "Look, I only saw a preview. I saw, but I cannot tell you exactly what is going to take place, except this one thing: you better be watching for Elijah, the prophet." Now, that's what he told them. He said, "Look, the Word of the prophecy being made sure. The Word that I'm telling you is this: There is no way this prophecy of the kingdom will ever come outside of Elijah coming and telling you." Now he said, "When he comes, that'll be a prophet, but," he said, "you watch what follows a prophet: a bunch of false teachers."

Now, what are those teachers going to be in order to be? False. Scoffers. They'll no more understand what Peter talked about than anything. They'll say, "Oh, William Branham, he was Elijah."

"He was? Well, tell me what that has to do with the kingdom? Tell me about it."

Let them tell you. They can't do it.

44. Now, look; we're not going to be insensitive to peoples' needs; neither are we going to get puffed up and think we know something. But, let's get this clear. Jesus had a whole bunch of people following him, as well as the twelve. Then one day he picked seventy out of the crowd. Then one day he lost the crowd, and he lost the seventy, and he's back to twelve. Now, there's going to be very few that understand and are a part of the revelation of this hour. And, remember; it has to do with faith, so it can be by grace. So therefore, every child of God that is truly born again of this hour is going to be in the Rapture and will be a partaker of this revelation, or why did God send a prophet?

Now you're going to get the man out there that says, "Now, listen Bro. Vayle; we do believe in sovereignty, and we do believe in predestination, but you see, what it is, there's only one or two predestinated, and then the rest listen to them."

That's the biggest bunch of nonsense I've ever heard. But that's what they're going to tell you. They all are predestinated, or nobody's predestinated. Or, how did you get a body here? Through the sperm and the egg which contain the chromosomes and the genes, see. It wouldn't work. There's no way.

45. [75] *Now, the Book was written, but then remember, It was sealed with Seven Seals. And these Seven Seals was not to be opened, Revelation 10, until the sounding of the last messenger...And the mysteries of God are going to be finished. And that's the age that we're living in.*

That's why... And Peter said, (Now, listen.) "It's a mystery." And he said, "You will know it when the prophet Elijah comes."

46. Now, this Rapture of William Branham's revelation is only for the Bride. Now we read that over here, and it says here, [81] *"The Rapture is only for the Bride, that's all. The rest of the dead live not for a thousand years."* Now then, let's come to a point. Then, if the Rapture revelation is for the Bride and the rest of the dead don't live a thousand years, he must be telling us categorically that this Message is for the living. Why sure he is; the rest are dead. The ones that went down in Pentecost, they're waiting their time. Under Luther, their time; Wesley, Dark Ages, so on and so on; they're waiting their time. But this group here has to have a revelation. They have to have something.

And right away the people say, "No, I cannot believe that."

47. Now, who are the elect? The elect he says:

[82] *The word 'church' means 'called out'. As Moses called 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... And that's the one, that is the Bride; she is the one that is 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.*

Let me stop here a minute....

[83] *But notice; each of you people. Do you know years before you were born you were in your father as a gene? That's right! A germ of seed was in your father, from the male sex, not the female. See? Female furnishes the egg, a bedding ground; the germ come from the father.*

[84] *Now, say in my father or my son setting here. When I was sixteen years old, my son was in me.*

Now, the question was, was he or was he not? Now you see, a lot of people don't believe that. They believe everything is spiritual. Now he said his son was in him. Now, did he lie, or did he not? Was he just illustrating? Now, if he's up there just standing for something to say...

48. Now he said he wasn't going to be standing there for just something to say. Now, let me go back and just prove it to you. Now he talks about the Rapture, and he said:

[31] *And I think that in speaking about the Rapture, I just don't try to get up here to say something that I think would please the people. I've never been guilty of that.*

Would he get up then and say something to confuse them? Would he say something and be a liar? Would he say something just to say, "Well, Bro. Branham really knows something. Isn't he smart?" Well, let's face it, he was a simple Kentuckian, although he lived in Indiana. So, he's not that at all. What's he saying? He's saying his son was in him.

49. Now you can fight all you want with the geneticists and biologists and God knows what; I've got no fight. Because I understand spiritual things, the same as he did because I think I got my clue from him.

Now he said:

[84] ... *My son was in me. I didn't know him, but he was there. He said he was there. Now, through a bedding ground, through holy wedlock, he became in the image of me. Now did he or did he not? All right. I know him; I can fellowship with him. And he come just at the time when it's a right time.*

Now, where was Billy Paul before he was in his father? In his grandfather. And before that great, great, great, great, great, great, God knows how many, till he got right back to Adam. And I believe he's a son of Adam, hence a son of God.

50. [85] *Now, so were you... If you've got eternal Life, you were in God before there ever was a world. You are a part, a son of God, an attribute of God. He knowed the very age you were coming. He predestinated you to that age to take that place...*

Now, listen:

[85] *Now, so were you... If you've got eternal Life, you were back there. Now you see he's talking about two things now. The spiritual coming to the natural. Then the natural carrying the spiritual going back to the completely spiritual.*

[85] *...He predestinated you to that age to take that place...*

Now, what is predestinated to the age? The manifestation of a thing. Now he's talking about you being manifested. He was talking about the Word being manifested. He was talking about Elijah being manifested. He was talking about Jesus being manifested. So therefore, the whole thing is a manifestation in this hour—something is going on now that's real that's been brought into the realm of the physical, see.

51. [85] *...Predestinated you...to take that place, and no one else can take it. I don't care how many impersonations and things, you've got to be there, because He knew you'd be there.*

Now, who are you? In your father's loins. How'd you get here? Through holy matrimony bedding ground. Where were you to begin with? Back in God somehow. What did God do? Breathe into Adam the breath of lives; Adam became a living soul, became your propagator.

And Bro. Branham said, "*A human birth—for God to get what he wanted—is a whole lot more complex than the virgin birth.*" The virgin birth, he said, "Let there be," and there it was. With a human birth, he had to take down of the trillions and multiplied, God knows how many trillions of sperm and eggs in this world with their trillions and so complex number of combinations: the computer mind of God. Why that's knowing... That is more complex, to find out a human birth than it is to know how many fleas there are and how many times they'll bat their eyeballs, because you could figure that out on an average. You try to figure the spermatic count and the egg count, and then the genes and chromosomes, what's about twelve and twenty-three in the combinations. To get one identical, to get a baby identical—which you never can—would take one followed by nine thousand, thirty-one zeros. Figure that one out. And you can't even then. There's no such thing as an absolute twin; you know absolutely a hundred percent, there's no way. There's some little thing different, see.

52. [85] *He knew you'd be there. Now, you are made manifest; now you can fellowship with Him, and that's what He wants. And the fellowship at this end is different from the fellowship at any other time. Yet it's the same thing, but it's not the same thing; it's a continuation, but it's come up here. But if your life did not always, was not*

always an attribute in God, you're just a mimic to Christianity. There'll be billions and billions of them...

All right he tells you that. Now, they are the elect.

53. And in, "Things That Are To Be", he said:

[111] *If you love the world or the things of the world, the love of God's not even in you. See? If you still love the world and act like the world and want to act like the world and do like the world, you're just trying. You're just trying. You're in the church but a cocklebur in a patch of wheat. Shout with the rest of them; rejoice with the rest of them; all the spiritual blessings is right upon you. You say, "Well, I prophesy." So did Caiaphas; so did Balaam. That has nothing...*

[112] *"I got the baptism of the Holy Spirit." That still has nothing to do with it. That's just only a temporal gift for you. The real gift is your soul down in there that was borned of God, and that controls the whole thing to the Word of God and the will of God; and there you grow up. See? Then you are a son and daughter of God. You are a child of God. In other words, you always were, or you weren't. And so now you're being manifested. See. And these things that you come up... Like the mother now, you're in the bowels of the earth trying to come forth. You're a son of God coming forth, and you see the Word says, "I should do this; I should be borned again." "Well, I belong to a church."*

The seed says, "Got to be born again."

The church member says, "I'll just join a church."

One doesn't see what the other sees.

54. But you know there's mimics to rebirth. How many people today are all screaming rebirth? Was it... What's this guy's name? Dillon, didn't he scream rebirth, the Jewish boy. What's his name, Bob, Robert Dillon, or what's his first name anyway? Dillon. Anyway, he screamed rebirth, and now he's changed his mind. Sort of back to be a combination Gentile-Jew; no such animal. See, it will never breed itself back. There's no way. A hybrid is a hybrid.

Look at some of the men right here, in this area here, that represent us in government. A man claims he's truly born again, and then votes for certain things in the legislature in our government that no born-again person could ever vote for. Well, come on, where's his rebirth? No, no it isn't the same thing. You know there's a lot of men and women that are husband and wife. They're categorized under a broad title. There's a broad title that's called a human being that's mostly serpent seed, too. Might as well understand that.

55. Now, number seven: The Word Bride, the Word Bride, that's the Word Bride, not the word 'Bride', but the Bride that is the Word knows and makes her election sure, not only by a life, but a life that agrees with the Word. Let's go to paragraph 92, and...

[92] *Now you remember that you were a attribute. And then the thing of it is that after we find out these things, that Christ is coming for His Bride, now how do we get into the Bride? Now, that's the question. "Join a congregation." ...certain type of baptism. One wants...this or that. One speak with tongues, this or that; one says you've got to dance; one says you've got to shout, one says it's a sensation. It's all right, but it's all wrong. How could a man that's—or a woman, or a child of God*

that's borned of the Spirit of God deny the Word of God, when God Himself interpreted It and say, "This is It. I promised It; here It is."

56. Now, look; he said, *You've got to have something to point to.* There's got to be something manifested. Now, you see, "You can discern the signs of the times, the face of the sky." What is there in the Bible that categorically proved that picture and what we're talking about? Now there's two pictures; one taken right here on earth and one with a camera pointed right up to the heavens, twenty six miles high.

People say, "I don't believe that."

That's fine by me. You don't have to believe it. I've got no reason for anybody to believe it. Why, you could put a dog collar on a pig and say, "Well, how much will you give me for this dog?"

They say, "That ain't no dog"

"Well, sure. It's got a dog collar on. Hasn't it?"

It doesn't work, you know. Let's face it.

57. [92] *...How could a man or a woman or a child of God that's borned of God deny the Word of God, when God Himself interpreted It: "This is it. I promised it; here it is," showing it just as plain as it can be. Why, they're bound to see it. See? How could Christ deny His own Word? If Christ is in you, He can't deny His Word.*

Now, what's he talking about? He's talking about the Rapture. He's talking about Elijah coming; he's talking about the process that's set forth; he's talking about the Son of man right here being revealed; he talks about the Pillar of Fire. He lays the whole thing out. Now he said, *Look, it's been proven; it's been manifested; it's vindicated.*

People say, "Well, I don't want that vindication."

Well, fine. Jesus said, "Tell me where I missed fulfilling the Scripture."

"Well," they said, "Do it our way."

He said, "I can't do it your way. I've got to go the Word's way."

Then, who missed the Word?

58. Now, page 26, paragraph 124.

[124] *Now, we're living in the Seventh Church Age. And when the Bible said that this is the Seventh Church Age... When the messenger of the Seventh Church Age begins to sound his Message, that the mysteries of all the things that's been twisted up down through the ages would be revealed in that time. And here it is and here we see it, the Son of man coming among His people and doing just exactly, confirming His Message as He said He would do here in this last age.*

Now he tells you right here. Now this is the Rapture tape. This is the Rapture season. This is what's going on. See? And then, people say, "Well, He's here, so what."

What did the revelation of the Son of man mean anyway?

“Oh, great ministry.”

No it isn't. The ministry was only God gaining favor with the people in order to reveal Himself. See, that's the least of it. How people take and run with the wrong thing, see.

59. Now, all right, we can start. We've got time. We're going to start reading on page 27, paragraph 128.

[128] *The word 'rapture' in the Bible is not even used at all. In other words that word 'Rapture' is not in the Bible. We just put that word there. The Bible said, "Caught up, being caught." We read here in 1 Thessalonians 4, it is, the order of this great rapture...*

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

(14) *For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him. (Now he tells you that takes care of the dead. He's going to bring them out.)*

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

Now, listen; the sign of the end time is 'heady and high minded'. And, when you run across a person in this Message who thinks he knows something and thinks he is somebody, and you can feel that spirit, you know he (doesn't have) it. He hasn't got it, because it tells you there's no pre-eminence. You're no better than if you were dead in the ground and didn't know one thing about what's going on, because you wouldn't.

60. Now It says:

[128] *...The Lord himself shall descend from the heavens with a shout, with a voice of the archangel, and the trump of God and the dead in Christ shall rise first:*

[129] *Now, I want you to notice a great thing taken place here now. Don't miss this. See? Now notice, the Word says here in 1 Thessalonians three things... Notice, from the 13th to the 16th verse there's three things that has to happen before the Lord Himself appears. All right, now you watch that. "The Lord Himself appears." Okay, paragraph 130.*

[130] *Three things happened: a shout, a voice, a trumpet, has to happen before Jesus appears physically. All right. But notice then. This is supposed to happen before that appears. Now, he says, Three things happened: a shout, a voice, a trumpet... Now, a shout. Jesus does all three of them when He's descending. A "shout..." What is a "shout?" It's the Message going forth first, the living Bread of Life bringing forth the Bride, being brought forth before a Bride.*

61. Now he tells us that every one of these things has to take place before He appears personally. Yet he says, "He does all three in descending." See, "He does all three in descending." So, in doing all three things He is invisible because they are done before He appears, which means that He is visible. Now he tells you that.

Jesus does all three, He does all three when He's descending. Follow me? Now, what I'm trying to show you is this: he said all these three happen before He appears. Now he said this is done in descending; Shout, Voice, Trumpet. So therefore, when he's talking about Appearing; to do this before He appears, has to be before He appears visibly. So, all of these things are done, and He is invisible in this descent because it is done before He is visible. Now, that's... That's plain English, I don't care what anybody says, because 'appear' means 'to come into sight'. So therefore, before Jesus is actually seen by us, there are three things that He has to do in an invisible manner, invisible to us. There will be a Shout, a Voice and a Trumpet. All right.

He is invisible and He shouts. So, what is the Shout of the invisible Jesus? He says, *A shout'. What is a "shout?" It's the Message going forth first, the living Bread of Life bringing forth the Bride.* Okay, we understand that then. All right.

62. Let's go back to page 8. Okay, 39 and 40.

[39] *But you see what does that, the message that went forth then, the Englishmen try to hold that same message for today. That won't work today. It won't work. Now what was that? Wesley.*

[40] *What if Moses would have come down and brought Noah's message, "We'll build an ark and float down the Nile?" It wouldn't have worked. And neither would Jesus' message have ever worked by Moses. And neither will Wesley's message ever work in Luther or Luther's message vice versa. And today, we—our last great reformation was Pentecost. And today we're moving from that, and the Pentecostal message won't mix with this, (What this? I didn't see Jesus; I never heard Him. What did He bring me? Well, I want to know.) because it's another day. It's all the Word of God, but it's building. Like the feet, arms, coming up, it's forming a Bride for the Rapture.*

63. Now, hold it; this Message has got to do with the Rapture. Now, what did Bro. Branham say he's doing? He said, *"You're going to differ from the avenues that I take, when I preach this, this is part of the message."* I don't see Jesus; I see William Branham. Now he said *"He does all three in descending."* Peter said, "The kingdom to come is prefaced by a prophet." In other words, the literal glorification, and we entering into that Millennium, is preceded by a prophet. But, remember; when Moses and Elijah stood there at that time, Jesus was only in a **figure** of glorification. He'd have to be in a figure again. What figure? Pillar of Fire. Now, you see?

64. [40] *...See, It doesn't displace them people back there; they lived to their message. All of them will come out that was in the Bride.* So we're going to live to our message. Okay.

So, this Message that Bro. Branham talks that is brought by Jesus Himself in the invisible form is to the living and not to the dead.

65. Now, let's go to page 27 and paragraph 130 again, and we just read.

[130] *Three things happened: a shout, a voice, a trumpet... He does all three in descending. A 'shout'; what's a 'shout'? It's a Message going forth first, the living Bread of Life bringing forth the Bride.*

Now, what's she going to bring forth from? She's going to bring forth from the denominations.

Okay, the question is: if the invisible Jesus is doing this, then it has to be done by spirit, and how do we get a spirit to deal with us as individuals?

66. Okay, let's read Bro. Branham's answer to that—the living Bread being brought forth—Jesus doing all three in descending.

[131] *Now, God has a way of doing things, and He never changes His policy. He's talking about the Shout, right? He never changes...He's the unchanging God. In Amos 3:7 He said He would do nothing on the earth (Now the Message is on the earth. He's descended.) until first He revealed it to His servants the prophets. And just as certain as He promised it, He'll do it. Now, that's what Bro. Branham said; that is exactly what Peter said. Now, next. What prophet? Let's read on.*

[132] *Now, we've come through the church ages, but we're promised in the last days according to Malachi 4 that there would be a return again, a prophet. What prophet? Elijah, in the land. That's right! Notice his nature and what he would be like. God used that spirit five times: once in Elijah, in Elisha, and John the Baptist, call out the Church, (He's talking about himself.) and the remnant of Jews; five times, grace, J-e-s-u-s, f-a-i-t-h, Five. It's the number of grace.*

[133] *Now remember, the Message is promised. And when all these mysteries has been all so bundled up by the bunch of ecclesiasties, it will take a direct prophet of God to reveal it. Now, that's what Peter said. Now, what's William Branham doing, but saying what Peter said. What's he doing but telling exactly the coming into the kingdom. What's he doing exactly but telling us about the Rapture.*

[134] *Now remember, the Word of the Lord comes to the prophet, not the theologian, the prophet. He is a reflector of God's Word. He can't say nothing; he can't say his own thoughts; he can only speak what God reveals.*

Now that's exactly what Peter said. Now you try to get that to the people. They aren't going to believe that. There's no way they are going to believe it because they can't believe it. They've been taught, "You've got the Holy Ghost, and this one's got the Holy Ghost. No such thing as a prophet coming. Forget it. We've got God."

And deny the Word of God? William Branham only said what Peter said. Now William Branham said, "Once you see this Message, that's all you see in the Bible." That's all I see in the Bible.

67. [134] *...He can't speak his own thoughts; he can only speak what God reveals. Even to the prophet Balaam when he tried to sell his rights out. How can a prophet say anything but what God puts in his mouth? That's what Balaam said, a man with a true gift, and false as a three dollar bill. It's a thing that God does that you can't say anything else. And you're born that way.*

[135] *No more than you could if you could say, "I can't open my eyes," when you're looking. See, you can. You can't reach your hand, when you can, that is, reach it out. See? You can't be a dog when you're human. You're just made thus, and God in every age... You've got 'a' Isaiah, Jeremiah, and all the—Elijah, all the ages gone by, and when the ecclesiastical group gets everything all mixed up, He would send a prophet, raise him up from nowhere. He belongs to none of their institutions, and speak his Word, called off the scene and gone, just rugged man of the Truth of God.*

[136] *And it's always...The way you could tell, He said, "If there be one among you who's spiritual or a prophet..."Now a prophet...There's such a thing as gift of prophecy in the church, but a prophet is predestinated and foreordained for the hour. See? Yes sir!*

[137] *Now, if a prophecy goes forth, two or three have to set and judge whether it's right or not before the church can receive it. But nobody's set before a prophet, because he was—he was absolutely the Word of God. He was that Word in his age. He saw God reflect...*

68. Now, ever so carefully we're going to read paragraph 138, continued.

[138] *Now, if God promised to send that again in the last days to bring the Bride out of the ecclesiastical mess, and it's the only way it'll ever be done, the church can't receive Christ.*

Now, let's understand what he said. He said this is the only way that God has that He can do it. And, if God doesn't do it, there is no way the church can receive Christ. Now, notice; he said, "*The church can't receive Christ.*" That's the descending one. To receive Him is not Him receiving us. That's John 14: "I receive you unto myself." Now, this is different. Now, if there's no prophet, there's no way that Christ can be received. That's right there, because you can't see the Pillar of Fire. You don't know what He's saying or anything else.

Now, "He that receives whomsoever I send receives me, and he that receives me receives the One that sent me." Now they're all one: Prophet, Bride, Word, Jesus, (That's the corporate, corporal body.) and Pillar of Fire come absolutely one, a unity. Proving your election, showing just exactly where you're at.

69. Now, let's keep reading.

[138] *...The Pentecostals, we can't carry the Message on in the condition the church is in today. How we going to carry out the end time in the condition they're in today, when every one is against the other, and ecclesiastically? Oh mercy, it's a mess. It's done gone into denominations. And any time, I ask any historian to say different. Every time that a message went forth in the earth it organized; it died right there. And Pentecost did the same thing.*

[139] *You Assemblies of God, when your forefathers and mothers came out of organizations back there in the General Council, shouted and praised God and talked against those things; and you turned like a dog to its vomit and a hog to its wallow and did the same thing that they did; and now so ecclesiastical you shut up your bowels of compassion, and you can't have a fellowship without a card; you can't even associate hardly.*

[140] *And you Oneness, God give you a message like that, and instead of you going ahead and just keeping humble and you go ahead, you had to turn loose and organize your group. And you notice that's one thing they try to do with this, too. Men rise up to be leaders. Where are you all at? The same bucket. That's exactly! And God's Spirit moving on. In other words, He done left you. "I the Lord will plant; I'll water it day and night lest some should...pluck it out of my hand."*

All right. Receiving Him and Him receiving us: two different things. Now, this is Rapture revelation or reality, what is going on now, is what he's saying right here. Okay.

70. "The Seals", page 238:

[5] *Now, there is where I believe... Now, it didn't say He would come secretly, but the Rapture will be a secret! So, if that was so secret when He was come, how much more will the Rapture be unknown!*

Well, I thought the Rapture was in three parts. Could something be going on right now that you're not aware of? How do you know what your cells are building around? What you ate this morning, your cells are building around. Can you tell they're going on? How many even know you've got a pair of kidneys? Nobody doubts he has a pair of kidneys because he doesn't feel them. You don't even know you've got a gall bladder, do you? because you can't feel it? Actually you don't even feel your ears. How do you know you've got ears?

"Well," you say, "I'm beginning to feel them because I'm putting my feelings out today."

Oh, it's okay. See, you can't. So, you've got to be careful, see.

[6] *... "Well, I thought we were supposed to have a Rapture and all this judgment upon the earth!"*

Now, too late they're going to catch on. Now, here's the thing; the Bride has caught on. See, now there's nobody going to tell me that what William Branham preached is not going on now, or what's the use. If it doesn't have an effect, what good would it be?

71. [Missing portion as audio tape is changed to new one. ...Now in reality...what is going on now. Now, let's go to paragraph 141.

[141] *He ordained these things to be, and He must send this. The first thing come when He starts descending from the Heaven, there's a shout! What is it? It's a Message to get the people together. A Message comes forth first. Now, "Lamp trimming time. Rise and trim your lamps." What watch was that? The seventh, not the sixth, the seventh. "Behold the Bridegroom. Rise and trim your lamps." And they did. Some of them found they didn't even have oil in their lamp. See? But it's lamp trimming time. It's Malachi 4 time; It's Luke 17 time. All those prophecies perfectly set in order... (Now, that sounds pretty good.)*

72. Let's go back to Matthew 25 at this time. It says:

- (1) Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
- (2) And five of them were wise, and five were foolish.
- (3) The foolish took their lamps, and took no oil:
- (4) The wise took oil in their vessels with their lamps.
- (5) The bridegroom tarried, they all slumbered and slept.

- (6) At midnight a cry made, Behold, the bridegroom (Not cometh, Behold the bridegroom:) (come) out to meet him. (Now, It says, "Behold Him." It's time to look at Him, it's time to meet him.)
- (7) The virgins arose, and trimmed their lamps.
- (8) The foolish said Give us your oil; for our lamps are gone out.
- (9) The wise said, (Nope; we might not have enough; you try to buy it) for yourselves.
- (10) And while they went to buy, the bridegroom came; (Now, notice; Beholding, then coming, see.) and they that were ready went into the marriage: (That's 'the Rapture, is over now'.) and the door was shut.

The judgment begins to fall, and the rest say, "Hey, where's that Rapture?"

Now you see, they're lulled by the fact that nothing too much is going on. They say, "Nothing's going on."

Well, can you feel your kidneys this morning? No way, see. You can't feel your heart. Do you feel your mind? I'll ask you a question: Do you feel your soul...or your spirit? Now there are two intrinsic, aesthetic things you can't get a hold of. Actually there's not enough air moving in this building (I don't suppose.) any one place to even feel the air. People get entirely fooled because you think you go by your feelings. You don't go by feelings anymore, you go by what is right. The Word of God is not based upon a feeling, the Word of God is based upon God, and God is not a feeling; God is spirit. That makes it very concrete.

73. All right, now...The oil. Well, we'll read the Seals now, and...some more. Let's see, might not have this down right here. Might not have this one right here, I think I do have it but, yes. [Page 564]

[5] *Now, how did I know the other day—last Sunday, a week ago, when I was preaching, "Be humble, be humble—remember God deals in little things." I didn't realize what I was really talking about, and now I see it. It's in such a humble way. You would think that something like that would be revealed in the Vatican, but it comes just like John the Baptist. It comes like the birth of our Lord—in a stable! Glory to God! So help me, the hour is at hand. We're here! Now he said, The hour is at hand! We're here!*

In other words, the explicit hour, when there's an actual Catching Away that is at hand, and we're here to everything that precedes it right down the line.

74. Well, I'm not going to read all that. He just brings out things on the Seventh Seal. I'm going to just leave it. It would take too much time to read it because we've got too many more places to go there. And he took us to Matthew 25, and I read It to you. He took us to Luke 17, which is the revelation of the Son of man, where he is revealed. Let's go to Luke 17 then. I don't want to bypass that because it's all part of the Rapture.

- (20) And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God (doesn't) come with observation.

Now, it says there's nothing that you're going to see. But what is it you're going to see concerning it? The prefacing of it. What is really going on is 'a prophet'. Right. And the prophet is what you're going to see and understand the thing that's going on. And he said it doesn't come that you'll see it. They'll say, "Here...There. Don't believe it. It's within you; it's amongst you."

75. Then he goes on to say that the days of the Son of man are going to repeat at a time when it's like unto Noah. And it's like unto Sodom and Gomorrah. And the Son of man will be revealed. Now, when the Son of man is revealed, you'll notice what happens.

- (31) He (that's on) the housetop, (don't come down): and he that's in the field, don't return.
- (32) Remember Lot's wife.
- (33) Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. (That's committed to God.)
- (34) I tell you, in that night two will be in bed; one taken, (one) left.
- (35) Two grinding; one taken, (one) left.
- (36) Two in the field; one taken, (one) left. (And notice he doesn't fill in what was filled in Matthew. There's not a thing said about anybody staying there and getting caught. This is the Rapture.)
- (37) They said, Where, Lord? And he said (The body, the soma, the saints, where Christ is, you'll be gathered (to it.)

So, this is the Rapture. The other was not. The other was the fan in the hand separating. The other was the Ecumenical Council, the coming together. This is the Rapture, the true Bride of the Lord Jesus Christ.

76. Now, so be careful and very sincere as we go back to page 27, reading 129 and 130.

[129] *I want you to notice. See, because we want to read this again. Don't miss this. Notice, the Word says here in 1 Thessalonians, three things take place before the Lord Himself appears. The Lord descends with a Shout, the voice of the archangel...*

[130] *Three things happened, a voice, a shout, a trumpet...All three of them He does when He is descending. A "shout"...is the Message going forth bringing the living Word of Almighty God. You'll notice before the Lord himself appears—before Jesus the Christ appears, this takes place.*

Then we read on page 30, paragraph 142.

[142] *See these things happen, my dear brother/sister, when God in Heaven knows I could die on this platform right now, you just ought to walk around awhile. I...It's just...It's tremendous. When you see God come from the Heaven, stand before groups of man, and stand there, declare Himself as He ever did...And that's the Truth, and this Bible open. See? We're here!*

Now, listen; when did that ever happen outside the time of Moses? Never did. So therefore, he tells you how God descends from the heavens, see. Through the prophet, He is standing there. So therefore, we have Elijah ministry in a prophet in the last hour, and God is moving in and through him.

77. Now, notice; he said, *“When you see God stand before groups of men.”* Now, that’s an appearance. If I see God stand before groups of men, then that’s an appearance. He has appeared, or I can’t see Him. That’s all. I don’t care what anybody says. I’ve got to take what the prophet said. Now, if he’s just up here being sensational—like he said he wasn’t—and trying to trick us and be deceptive, like, you know, shooting off at the mouth and shooting in such a way, who needs him? I’ve got enough in the Bible all the way through to give me a problem.

So, what’s he saying? *“When you see God come from the Heaven, stand before groups of men, and stand there, declare Himself just as He ever did...and this Bible open.”* I know that he’s telling me in this Bible I can find where God stood before groups of men. And how did He do it? Only by the Pillar of Fire in a prophet. See?

78. So, we understand that’s an appearance. We see somebody standing there. We see God. Doesn’t say ‘Lord’, and doesn’t say ‘Jesus’. It says ‘God’. He said how God descended from the heaven and stood before groups of men. Well, how did God stand before Sarah and Abraham? In the form of a man. How did he go down to Sodom? Pillar of Fire. See, all the way through you find how He did it. But before groups of men, the Pillar of Fire is not visible, just to the one man.

Now, you see, then, God come down and descended from heaven. We see Him stand and declare and reveal Himself in a way that’s been done all through the Bible.

79. Then he says, *“We’re here.”* Here where? Back to paragraph 141.

[141] *He ordained these things to be; He must send this. The first thing come when He starts descending from the Heaven, there’s a shout! What is it? It’s a Message to get the people together. A Message comes forth first. “Lamp trimming time. Rise and trim your lamps.” What watch was that? The seventh. “Behold the Bridegroom. Rise and trim your lamps.” And they did. Some found they didn’t even have any oil in their lamp. See? Now, remember; at that time they tried to buy oil, and he said it was denominations; they can’t do it. So, what’s going on. ...Lamp trimming time. Luke 17, Malachi 4, all these prophecies...*

[142] *See, these things happen my brethren. God knows I could die on this platform, be struck dead for telling a lie. See. Like Ananias and Sapphira. It’s tremendous. When you see God come from the Heaven, stand before groups of men, and stand there and declare Himself just as He ever did... And that’s the Truth, and this Bible open.*

80. Now, listen. We saw God in the miracles and the signs and the wonders. But for Him to declare Himself takes a prophet. So, when you saw the prophet, you saw God. Now you didn’t see God per se, but it was God to the people—just what Bro. Branham said.

Now he says, *“We’re here!”* We’re here at this place. See. Where is it? Matthew 25, Luke 17, Malachi 4, the Rapture going on, the separated, as we saw the separation. Now in paragraph 142... We read it.

81. Now we go to paragraph 143.

[143] *And the denominational system is dead. It’s gone. It’ll never rise again. It’ll be burned. Why? Because of that. That’s what you do with the husk on the field. Flee from it. Get into Christ. Don’t say, “I’m Methodist. I’m Baptist. I’m Pentecostal.” You get into Christ. And if you’re in Christ, there’s not a word written in here but you believe it. I don’t care what anybody else says. And then God makes that thing*

manifested...Well, the Word for your hour has got to manifest. When He pours the Spirit upon the Word, what happens? Just like putting water on any other seed. It'll live, and it'll bring forth of its kind. As soon as God's Spirit touches this Word here, watch it come forth. It came forth. He said, We're here!

[144] You say, "I got the baptism of the Holy Ghost." That don't mean that you're saved, not by a long ways.

Now, in paragraph 142 he said, "When you see..." notice what happens. See, now he says, "It's gone," it's all gone; it's all ended.

82. Now, I want to get you something in the Seals, though. Now, here is: [pgs. 555-556]

[1] We must remember the Seventh Seal is the end of time of all things. That's right. The things written in the Seventh Seal Book, (sealed up with the plan of redemption from before the foundation of the world), it every bit ends. It's the end; the end of the struggling world, the end of struggling nature. It's the end of everything. In there is the end of the trumpets, end of the vials, end of the earth, end of time. Time runs out. The Bible says so. See?

[2] Revelation the 10th chaptre, verses 1-7. Time runs out. The angel said, "Time will be no more," in the days of this great thing to happen. Everything runs out in this time...It's the end of the Seventh Seal.

[3] Notice, it's the end of the church age. It's the end of the Seventh Seal. It's the end of the Trumpets. It's the end of the vials, and everything ends the ushering in of the Millennium—that's on the Seventh Seal.

Now he tells you, this has to be the Seventh Seal because everything ends, and this is the thing that ends.

83. Now, let's go to Hebrews 12. [Heb 12:25]

- (25) See that ye refuse not him that speaketh. (Who said he ever stopped speaking.) For if they escaped not who refused him when he spake on earth, much more *shall not we escape*, if we turn away from him (Not 'speaketh', but 'is') from heaven.
- (26) Whose voice then shook the earth: but now promised, saying, Yet once more I shake not the earth only, but also heaven.
- (27) And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.
- (28) Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:
- (29) For our God is a consuming fire.

It tells you that at the end time the Pillar of Fire returns with a shaking ministry that shakes everything out of you that's not of God. Now you can take it and do what you want with it. Now you show me the person that's of God, I can show you William Branham was of God, see.

84. Now, paragraph 143, he said... There's your Bride. See?

[143] *...And if you're in Christ, there's not a word written in here but what you believe it. I don't care what anybody else says. And then God makes that thing manifested. When He pours the Spirit upon the Word, what happens? Just like putting water on any other seed. It'll live, and it'll bring forth of its kind.*

In other words, if you are the true seed of God, that little germ in there, the Spirit of God poured upon it, in the way that the Word must be manifested this hour, you will believe it; you're going to be a part of that very thing there. All right. Let's keep reading.

[144] *You say, "I got the baptism of the Holy Ghost." That don't mean that you're saved, not by a long ways.*

[145] *Looky here, you are a triune being. Inside this little fellow here is a soul; the next is a spirit; and next is a body. Now, you got five senses in this body to contact your earthly home. They don't contact the rest of it. You got five senses of the spirit here, love and conscience and so forth like that. But in here is where you live. That's what you are. That's the soul, see.*

[146] *Didn't Jesus say the rain falls on the just and the unjust? Put a cocklebur out here, and a wheat out there, and pour water on them, and keep them under the fertilizer and things like that, won't they live by the same water? Sure! But what is it? One will bear a cocklebur, because he is a cocklebur. The cocklebur will raise his hands and shout just the same as the wheat.*

[147] *Don't the Bible say in the last days there shall come false christs? Not false Jesus now; false christs, anointed ones, falsely anointed to the Word. Denominational anointed but not to the Word, for the Word will bear record of Itself. It don't need nothing else; It'll bear record to Itself. And there will come false anointed ones. You got my tape on that. And that anoint.. .Oh, if you'd call one and say, "Oh you—are you a Jesus?," "Oh, certainly not!" They wouldn't stand for that. But when it comes to an, "Oh glory, I got the anointing..." and it's a genuine anointing...*

[148] *Remember, Caiaphas had it too and prophesied. So did Balaam and prophesied, but that don't have nothing to do with this inside. Unless that (That's the inside.) was God's seed, (That's your soul.) His gene from the beginning, predestinated, you're finished. I don't care how much you shout, speak with tongues, run, shout; that has nothing to do with it. See. A cocklebur can count just as much as any of the rest of them. I've seen heathens raise, and shout, and speak in tongues, and drink blood out of a human skull, and call on the devil. See? So you don't want any of them sensations and things; forget it. It's your heart in that Word, and that's Christ. Bring it in there, and watch it make Itself known just as It opens up like any other seed and declares Itself for the age It's living in.*

85. Now the trouble with people that don't understand, and continue not to understand, is they let their thinking get in the way. They will not let take what was preached by a vindicated prophet to be the truth. They say, "What about this, what about this..." Never mind 'what about'. Listen to what's being said.

[149] *Luther could not bring nothing but sprigs. That's the beginning of it. See. These others could bring these other things. We're in the wheat age now. Lutherans, genuine Lutherans had to bring forth genuine Luther. Genuine Pentecost had to bring genuine Pentecost. That's all. But we're passed that age and going on.*

[150] *You know the Catholic church started out the Pentecostal? And if the Pentecostal church would stand two thousand years, it'd be worse shape than what Catholic is. Now, I say that to my brethren and my sisters whom I love, and God knows that. But remember, friends, I got to meet you yonder at the judgment. And that may not be too long. I've got bear record of what is the Truth.*

86. Now paragraph 151, he sets forth the difference between true and false vine. The true vine goes for the Word.

[151] *When I went forth into the meetings with you praying for the sick, it was fine, but when I come with a Message... (Now, listen; the Message is the Lord descending with a Shout, before He comes into visible appearing, see.) If any message goes forth, if it's true message, if it's a true, genuine miracles of God, and hangs right in that organization, you know it's not of God, because that thing's already declared. (They'd have to be false anointed, see.) Jesus went forth and healed the sick in order to catch the eyes of the people, then His message. That's right! It has to have something that God's going to introduce. Divine Healing is... Miracles like that just catch the eyes of the people. The main heart of it is the Message. There's what. It's what comes from in here. He's trying to get the favor of the people so they'll set and listen to Him. See?*

Well, how are you going to sit and listen? Can't see Him, He's invisible. The physical appearing is when you see Him up there. That is the actual visibility. You can't before then. Then what's He got? He's got a prophet. See.

For there's some in there that's ordained to Life. And some of the grain—wheat fell on ground, and the birds picked it up. And others fell amongst thorns, and some went on, you know, to bring forth as it was supposed to bring forth.

87. Now paragraph 152.

[152] *...The first thing is the shout, and then a voice, and then a trumpet. Shout, a messenger getting the people ready.*

Then what about the fact, He does all three before He appears? See, this continually throws people left and right. The same prophet that categorically said, "There is a difference between appearing and coming," (And the people are all confused) used the very same words interchangeably himself. Did he do it to confuse people? No, he already told them what it was all about. He told them that he was God to the people. He told them what Malachi said. He told them exactly what was set forth in Scripture in Luke 17, Matthew 24. He went through the whole thing, and then he says right here.

[152] *...Shout, a messenger getting the people ready.*

And it said Jesus does all three in descending. The first thing He does in the descent is to bring a Message.

88. Let me read this once more, and then we're finished for the day. [Anointed Ones at the End Time]

[269] *Now, I want you to know this is sure. And you that listen to this tape, you might have thought today that I was trying to say that about myself because I was preaching or packing this Message. I have no more to do with it, this Message, than nothing, no more than just a voice.*

And that's exactly what the Greek says. "The Lord Himself shall descend from heaven with a shout." And it is not said to be the Shout of the one that came down. It is not his voice at all. But it doesn't say that about the fact of the dead coming out of the ground. That **is** God. But this is God in the prophet.

[269] *I have no more than nothing, no more than just a voice. And my voice, even against my better judgment...I wanted to be a trapper. Not a voice at all. But it's the will of my Father that I declare to do, and am determined to do. I wasn't the One that appeared down on the river; I was only standing there when He appeared. What appeared? Pillar of Fire.*

Did you and I see it? The people saw it because they saw the reflection; they were allowed it. But they didn't see as they saw in Moses' day; they saw the real thing. But in our day there was that peculiar, fortunate thing. As the time in Paul's day, they saw a reflection, because they witnessed to something that struck the eye—was a reflection, the same thing here. He came down before groups of men. How did He declare Himself? Through a prophet—prophet bringing a message.

89. [269] *I was only standing there when He appeared. I'm not the one that performs these things and foretells these things as perfect as they are, I'm only one that's near when He does it. I was only a voice that He used to say it. It wasn't what I knew; it's what I just surrendered myself to, that He spoke through. It isn't me. It wasn't the seventh messenger, oh no; it was a manifestation of the Son of man. It wasn't the messenger, his Message; it was the mystery that God unfolded. It's not a man; it's God. The messenger was not the Son of man; he was a messenger from the Son of man. The Son of man is Christ, Holy spirit, Logos.*

90. So there's, what you can see. Here we are in the first part of the Rapture. Now, the thing is this; are we into it or aren't we? Now if something is not going on, you tell me why it's not going on. If this is not separating time... He said, "*You're feeding on the living Word of the Lord Jesus Christ.*" He said, "*You're not feeding of the Words of man.*" That tells you what the Message is. If something is not going on, I want to know. Now people are so excited about the great judgment. They're so anxious to get out of here, which they know is when the pressure is going to really come. The hammer is going to fall. It will smite.

91. Now, that's been delayed and delayed, and the Word of God said, "Now, look; that's going to be a deceiver" The people don't realize that that is held in store. It's held off. Now, what isn't held off? Judgment to you and me is held off. We're going to get out of here. But the Word has already come. "For the Lord Himself," It says, "descends from heaven with a shout, with the voice of the archangel, trump of God." And then It says, "The dead in Christ shall rise first, and we which are alive and remain shall be caught up together to meet the Lord in the air." What Lord came down in order for us to meet what Lord? "The Lord said unto my Lord, sit thou on my right hand." Absolutely. God and Jesus, the Son, are those two Lords.

92. I ask you a question. Jesus stood at the grave side and wept. What was he? He was a man. When he said, "Lazarus come forth," what was he? God! Then it wasn't the man that brought Him forth; it was God in the man that brought Him forth.

Now I don't look for William Branham to raise the dead. I look for the God who raised Jesus to raise William Branham and every one of the Seven Church age Bride and bring them right here to us, where we will be rejoicing together for maybe 45 days or 75. I don't know how long it's going to take, and I don't need to know. Maybe ten days. But there are some little things in the Bible there that are very peculiar—days mentioned. I can't figure them. I'm not a prophet.

But I know that we are going to be right here with every issue settled amongst us as to who made it.

Now you say, "What about the others?"

Look; age number six, I think already knows who made it. If they don't, they will when they get back. After knowing each other, that's the time you'll face Him in that appearing. And every eye is on Him in the incarnation. All crowns are cast down. We crown Him "Lord of Lords and King of Kings".

93. Now something is going on now, and that's where we stand different. And I stand different from most people who believe this Message, study and preach it, because I believe right now... And yet you'll find most people categorically will say the same thing, "If you miss the Shout, you will miss the Resurrection, you will miss the Rapture."

But you say, "What is going on now?"

They don't have an answer. But I go by what the prophet said, "*Always looking back, always looking forward.*"

94. The question is: What is going on now? The separation. Separation from unbelief. The separation of minds out of the world to where there's going to be one mind in the Bride. He said, "*Have ten people in one place, that ever get that one thought together, there will be a Rapture take place.*" Paul himself said, "Be of this one mind." Peter said, "I'm bringing it to your attention." That's why this Word that we preach, all these sermons that Bro. Branham preached are literally a part of that Message, part of that Rapture.

It started way back in 1933, as far as you and I are concerned, with the original appearing. This Word started back with Luther in order to bring a rapture. You say, "What about back before Luther?" They're completely coming up; there is no onus or burden upon them. That's right. What's started is with Luther coming up. We're being returned. The Word is being restored.

95. And there we are brother/sister. Don't doubt for one minute. Just stay with what the prophet taught, and know for a certainty that the Rapture has started and the momentum is gaining. And I cannot see in the foreseeable future, that there is much foreseeable future left. We're pretty well getting to get out of here.

Let's rise at this time.

Heavenly Father, we're very grateful for the time we are allowed to come together to look into your Word that the prophet left us, a vindicated Word... [End of audio media.]