

Rapture #19

Separation - Bride from Chaff

January 11, 1984

Shall we pray? Heavenly Father, again we're grateful to be here with Your beloved saints, friends we are of Jesus, friends of each other, here to know more of Your Word, to understand more, to receive more and have it more in use in our lives through faith, knowing we are at the end time revelation. Bless us together, we pray Lord, have Your way. We pray we may be as admonished as Peter, that if any man speaks let him speak as the oracles of God, or not just speak at all Lord. May this be Your Word. We're depending on It, Father, that this is the way it is. In Jesus' Name we pray, Amen.

You may be seated.

1. Now, last Sunday, going into the Rapture again, we were kind of pressed for time, and I knew it would be a long message, so I cut short the thought that the Message and the presence of Christ was calling a Bride together on the one hand, and turning the rest over to judgment. And there were certain Scripture that I barely read and barely commented on, showing you that there was a set of Scriptures in Matthew relative to the Presence, in the ministry of the Word, the Message, separating the people, that is the Bride from the non-bride, and then bringing into judgment those who weren't a part because, remember; Israel gets purged, the earth gets purged, and the church gets purged.

2. Now, we're going to start, then, in 1 Th 4:16.

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

Now I'm going to be just literally talking from the Rapture tape to show you just what we have in mind here.

3. Page 27, paragraph 130.

[130] *Three things happen, a shout, a voice, a trumpet, has to happen before Jesus appears. 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. All right.*

The Message. That's what he said the Shout is: "*The message going forth first, the living Bread of Life bringing forth the Bride.*" Now he defines it; Page 29, 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. All right.*

Page 32, paragraph 152.

[152] *The first thing is a...shout, a messenger getting the people ready.*

Now you notice, one place he says over in here, "*a Message going forth first. The living Bread of Life bringing forth the Bride.*" And then, It's a Message to get the people together. And then he says, "*A messenger getting the people ready.*" All right, message and messenger. Keep reading.

[154] *See, the first things comes forth is His Message calling the Bride together.*

[155] *We're right there ready now. The only thing, the Church coming out has got to lay before the sun to ripen. The great combine will come by afterwhile. The stalks—will be burned, but the grain will be gathered into its garner.*

[156] *You're not blind people. You're sensible people, and if I stood here and said those things for prejudice...I say it because it's Life, because I'm responsible to God for saying it. And I must say it. And my Message... All the time knowing back there under healing and so forth like that, was to catch the people's attention, knowing the Message would come. And here it is.*

4. Page 31, paragraph 151.

[151] *When I went forth into the meetings with you praying for the sick, it was fine, but when I come with a Message... If any message goes forth, if it's a true message, if it's a true, genuine miracle of God, and hangs right in that organization, you know it's not of God, 'cause the thing's already declared. Now he's telling you, "If this message was in a denomination and stayed there, it was false." See? It's got to bring a separation. Bringing the people out and so on. 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? 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. Others fell amongst thorns, and some went on prepared ground and brought forth.*

5. Page 34, paragraph 164.

[164] *Therefore, the Message calls the Bride together. See? It's very simple: The sheep hear His voice and they follow Him, a repeat of 2000 years ago. Alpha is Omega.*

Page 26, paragraph 124.

[124] *Now, were living in the Seventh Church Age. And when the Bible said that this 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 age would be revealed in that time. 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 we find it in this last age.*

This is exactly the fulfillment of Bro. Branham's statement that God was obligated to do for the Gentiles what He did for the Jews. That's in Matthew, chapters 4 and 12.

Now, you can't help but understand there's a Presence in the Message. And you can't help but understand there's a prophet at the same time. That's Rev 10:1, Rev 10:7. And the mysteries would be the Message. You can't help but understand that, if you have an ounce of spirituality. If you don't, then I'm sorry; this Message is not meant for you. And I don't mean to be too unkind, but this is serious: life or death. Either this is right, or it's entirely wrong. I quote the prophet, and you can't get by Deuteronomy 18's vindication. He says:

[124] *When the messenger of the Seven Church Age begins to sound His message, that the mysteries of all things that's been twisted up down through the age, would be*

revealed in that time. 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.

Confirming whose message? Well, Christ and Bro. Branham have one Message. Bro. Branham cannot confirm His Message; God does the confirming. But know this: the messenger and the message are one.

6. Page 27, back to paragraph 130 again; this time going on.

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

[131] *Now, God has a way of doing things, and He never changes His policy. He's the unchanging God. In Amos 3:7 He said He would do nothing on the earth until first He revealed it to His servants the prophets. And just as certain as He promised it, He'll do it. Since Deuteronomy 18 and Moses, this is an irrevocable law.*

He let's you know, then, that the prophet becomes privy to what's going to happen before literally it happens. That's like the time that the angels were to come down, seven in a cloud, and he told us before it happened, even as he told us many things that came to pass.

[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 in the land. That's right! Notice his nature: what he would be like. God uses that spirit five times: once in Elijah, in Elisha, and John the Baptist, call out the Church, and the remnant of the Jews; five times. (That's only four. So, you know what he's talking about: now—that spirit. Grace, J-e-s-u-s, f-a-i-t-h, and it's the number of grace. All right.*

[133] *Now remember, the Message is promised. And all these mysteries have been all so bundled up by the church of the ecclesiasties, it will take a direct prophet from God to reveal it.*

7. Now, that's exactly what Peter said. So, if William Branham is just boasting, I'm sorry for the people who think he is, because they're going to pay for it. There's no way you can make the Word of God a lie.

[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. Even the case of the prophet Balaam... and so on.*

Page 29, 141.

[141] *He ordained these things to be, and He must send this. The first thing 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 any oil in their lamp. See? But it's lamp trimming time. Malachi 4 time when you come... It's Luke 17. It's Isaiah... All those prophecies perfectly set in order for this day in the Scriptures, see, were living right there.*

8. Back to page 26, paragraph 124.

[124] *Now we're living in the Seventh Church Age. (Now, see, I was back here at lamp trimming time—"Behold the Bridegroom." Now, we're living in the Seventh Church Age. And the Bible said this Seventh Church Age...When the messenger of the Seventh Church Age begins to sound his Message, that the mysteries of all things that's been twisted up down through the ages would be revealed at that time. 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 we find it in this last age. This does not signify a solitary change of one scriptural word, but it does restore the revealed truth and lets us know the true meaning from God, as God Himself gave it.*

Now we go to page 30, and 142.

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

Now he talks about God; he talks about a prophet; He talks about God's Message; He talks about a prophet's message. And he tells you that *if you see God descend from Heaven, stand before groups of men, and declare Himself*, (That's in a prophet.) that is God, as Bro. Branham said, *"impersonating Himself in a man."* I think we'll touch that before we get out of here tonight. All right?

9. Now, back to page 24, reading at paragraph 117.

[117] *Now, it's all to be manifested in the grain of wheat at the end. Now, if you take Luke... Now, you see it's the end of the church ages, finishing up. Now, if you 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 begins to reveal Himself." What is 'reveal'? Make His revelation of what He is in this day, revealed out to the people, the Word that's been made known for the day, revealed to the people by the manifestation of the Holy Spirit, making that Jesus live amongst us.*

Now he's letting you know that there's a special ministry of the Spirit living among the people at this particular hour, and that is going to be the clue to what lies in the Word for this hour, so you'll be able to get it. This proves that He who arose from the dead **lives**.

10. Now:

[118] *And remember, He was represented there in a man. Now, what's he talking about? "As it was in the days of Sodom." He was represented there in a man, a man. He said, "As it was." Now, He read the same Bible we read, Genesis. Now, we notice in that Genesis chapter there where Jesus was speaking about it... We find there that in that with His back turned to that tent, and Sarah in the tent, He said—He asked a question. And she didn't believe that what was going to happen could happen. He said, "Now, Abraham, I'm going to visit you according to the time of life." And Sarah in the tent laughed about it. He said, "Why did Sarah laugh in the tent, saying, 'How can these things be?'"*

Now, of course, the time of life would be, she would have to go back to menstrual cycle, and there just wasn't any hope. Wouldn't do her any good if she did anyway—Bro. Branham said, *"She couldn't have the baby anyway."* She didn't understand what was being told her which was a complete transformation of the body, a change back to youth.

[118] *She laughed and said, "How can these things be?" Jesus promised, and that was Him; Abraham called Him, Elohim, the Almighty. That was Him.*

Now you'll notice what he says: "*Jesus does all three in descending.*" And now he says: "Elohim..."

Now you don't get thrown by that, there's just one God, but you understand these names and titles mean something very specific. All right.

11. [119] *Now, the Bible predicts that it will return again in the last day.*

What will return? Elohim, in the form of a man. You see? "*When you see God descend and stand before groups of man,*" and so on. See?

[119] *Jesus said so. And when you see these things begin to come to pass, just remember, when this starts to taking place like that, then it's... You know that the time is nigh at the door. The Catching Away—literal.*

How far do I want to go here? That's about as far as we need to go there. All right. Now, from what we've read here, you can see that we have gone into the Presence and into the Message. We have seen how the Presence comes to the people, and how the Message comes. You see the vindication. You see the pertinence. You see the hour in which you live. All these things are there.

12. Now, watch; from this point we are going to see the Judge separating by means of the Message. We go back to page 12, and in paragraph 56:

[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, why this day? Because this is His judgment.*

Now notice, he said: "In this day of the scoffing, the scoffing has got to be reckoned with. They're not going to get away with it. Now see, that's what you're looking at. Now he said: "*It's got to be judged by something. He can't just...*" Then he illustrates.

[56] *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 I'm only allowed to go twenty miles. It has to be there. And God's going to judge the church; He's going to judge the people someday. We know that. There's a judgment coming. So if He's going to judge it by the Catholic church, what Catholic church? If He's going to judge it by the Methodist, the Baptist is lost. If He judges by the Oneness, the Twoness is lost. See? 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 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. That is absolutely factual. How could it be otherwise?*

13. Now, we go to page 16.

[74] *The Book of 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 out of the Book of Life." We realize that, then, It was altogether given for believers. And it opens the Book of Revelation and reveals Who the Author of this entire Book is (He's to look upon as Alpha and Omega, from Genesis to Revelation, Jesus Christ just the same, right straight through.) and reveals*

His complete mystery of Himself and His plans for His church ages that's to come, and was sealed in there by Seven Seals.

[75] *Now, the Book was written, but then remember, It was sealed with Seven Seals. And these Seven Seals were 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." And that's the age that we are living in.*

[76] *We all know we're living in the Laodicea age. There will never be another age to it; it can't be. So we're living in the Laodicea Age, and these Seven Seals that's held that Book is a mystery to the people, should be open at that day. That's what He promised. Now, 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, and what It is, to make It fit with all the rest of the Scripture. And then God vindicates that to be the Truth.*

[77] *See, God doesn't need any interpreter. He's His own Interpreter. He does His own interpretation by bringing to pass the things that He said would happen. Like in the beginning, "Let there be light!" and there was light. That doesn't need an interpretation. It was vindicated.*

[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. That's back in the former days. 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 don't do the works of my Father, then don't believe me. But if you can't believe me, believe the works that I do because they testify Who I am."*

14. Now there you see the Word of God being confirmed by signs, and wonders, and miracles. That is to say, the message is vindicated as true and from God before it is given. Deuteronomy 18 again.

[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 Luther was. In the days of the Pentecostals, the restoring back of the gifts, the restoration of the gifts, speaking in tongues, and casting out devils, and the gifts, why it testified who they were. There was no joke about it.*

[80] *People said when it first raised up... I read the books on the history of Pentecost. 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... 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 made true. And we're living in that day.*

In other words, all the things that are coming to pass, the Word said, those things are coming to pass and their manifestation is being told us by the prophet, we're made privy to it, and that becomes the revelation of this hour.

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

Now, that's part of that mystery. That's why I always go to Ephesians 1; "The Spirit of Wisdom, a revelation of the knowledge of Him."

15. We go right to page 32 now, paragraph 157.

[157] *And them Seven Seals opened, those mysteries and showing those things is what's happened. I didn't know it, but there's a man standing right with me when you all heard me preach that sermon, "Sirs, What Time Is It?" And that morning exactly where it said it would be, there stood seven angels right from the Heaven. And as they went up, and that whirlwind took them up there, we standing, watching as they went away, science took the picture of it all the way across the nations, down into Mexico. And there I was watching.*

Now, listen.

[158] *One day when I started to preach these seven church ages, and I called Jack Moore, a great theologian; I said, "Jack, Who is this Person that's standing there, 'There's One like the Son of man standing there, hair as white as wool.'" I said, "He was a young man; how could He have hair as white as wool?"*

[159] *He said, "Brother Branham, that was His glorified body." That didn't ring the bell. But when I went in the room and started praying, He let me know what it was.*

[160] *See, I've always preached that He was deity, not just a man; He was God manifest in the flesh, God, the attribute of God of love, the great attributes that come down displayed here on earth. Jesus was God's love, which built a body that Jehovah Himself lived in. He was the fullness of the Godhead bodily. What God was, He manifested through that body. That body had to die so He could wash the Bride with His Blood.*

Now, you'll notice that Bro. Branham stated that what God showed him in prayer was, that this was not the glorified Son of man; this was the Judge. Now, remember; the same One there, that Pillar of Fire, is the same One in the ring of clouds, 26 miles high and 30 miles across, where the angels made the wig, and the beard, which was the Judge. So, what we're looking at, then, is the Judge in this hour. All right.

16. We go back to page 30 now, and we're going to read from paragraph 143. Now, watch; at this time... "When you see God come down from the Heavens, stand before groups of men," when you see the vindication of the Presence, and the Message coming forth with the reflector prophet, and understand what we're talking about tonight; listen to what he says in this hour.

[143] *And the denominational system is dead. Who said so? God. What is that? That's a judgment. It's gone. It'll never rise again. It'll be burned. That's what you do with the husk on the field. Flee from it. Get into Christ. Don't say, "I belong to the Methodist!" "I belong to the Baptists!" "I belong to the Pentecostal!" You get into Christ. 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.*

Now he says, "I don't care what any man says." But, what is it he says? When God makes it manifested. Only William Branham could say that. Fifteen million men out there can't say that. Fifteen million theologians and scholars can't do it. All the body of churches together can't do it. He's not talking about what somebody says about this Word here. He's talking about this Scripture for this hour that's made manifest, proven and living itself out before us.

17. [143] *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. Now, notice what's going on. See? Because these things are going on.*

[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. Denominationally 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.*

Now you notice in this, a little while ago, he said, *If you see a ministry that's anointed, and a message, and stays exactly where it came, it's not true. It's got to go out. It's got to separate.* See? And this is what's wrong with all these fellows: there's been no separation. Then there's been a lot of liars rise up and say, "Bro. Branham left me his mantel." I've got news for those deceivers; William Branham didn't have a mantel to leave anybody, because that wasn't his. You don't give what only God can give—God's in the first place; it belongs to Him.

18. Now:

[147] *Denominational anointed but not to the Word, for the Word will bear record to Itself. It doesn't need anything else; It'll bear record to Itself. And there will come false anointed ones. You got my tape on that. 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've got the anointing..." And it's a genuine anointing.*

[148] *Remember, Caiaphas had it too and prophesied. So did Balaam have it and prophesied, but that don't have anything to do with this inside. Unless that was God's seed, (He's talking about the soul.) His gene from the beginning, predestinated, you're finished. I don't care how much you shout, (See?) speak in tongues, run, shout; that has nothing to do with it. 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.*

Now, that's not you doing it. Don't ever get the idea that you're going to have something like the prophet. That's not what he's saying; it's already been done. It was already there. This is the message he preached just before he died. This is the Capstone Message.

19. [149] *Luther could bring nothing but sprigs. These others could bring these other things.*

Now you see, he's pointing out himself, what I just said here. When he puts it on the people they start running and jumping, and say, "Oh, this great thing is going to happen to me. Oh, I've got this great thing."

Now you'd be surprised at people coming to me down in Florida, as soon as Bro. Branham came to me of his own free will. I didn't ask him; he came on his own. Then, when I didn't invite him, he made sure he got invited by telling me, "He's coming." And then, from then on, you should have seen the rest come.

"Oh hallelujah, oh hallelujah;" they had great ministries. "Oh, Bro. Vayle, yes, you'll get this big building, and you'll see I've got all nine gifts."

I said, "Look son, I've got a little church, you show what you've got in this little church, and we'll get a big building next."

Several years later he apologized; he hadn't fooled me at all. I could stand before him and do fifty things in one night, and he couldn't name one. I am not anointed to these things, brother/sister. Let's get this... But I had to have this background to know, to teach other people what the truth is. So, I appreciate a background that I just didn't...really shouldn't have. The Lord's always forgiving. He can make it work out for His glory. But he's talking about himself and his ministry here. The church has seen its last sign. When are they going to believe that?

20. [149] *Nothing but sprigs... Lutherans, genuine Lutherans had to bring forth genuine Luther. Genuine Pentecost had to bring forth genuine Pentecost.*

What about genuine Branhamites? They're going to be a genuine Word. It's going to bring forth a Rapture; it's going to bring forth a Resurrection—the whole thing. Not that we're going to do it, but we're going to be here in it.

[150] *You know the Catholic church started out like the Pentecostal? And if the Pentecostal church would stand two thousand years, it'd be worse shape than what the Catholic is now. That's exactly right! 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 to bear record of what's the Truth.*

Now, that's the one side. That's the one's that stay with denominations. They're going to burn as the shuck. They don't have what it takes in the first place.

21. Now we're going to take a look at the Bride on page 33, and notice in paragraph 161:

[161] *...not only is the Bride washed, forgiven, but she's justified. See? Did you ever try the word 'justify' to see what it means? Now for instance, if Brother Green heard that I'd been drinking, I'd been doing bad things, then he found out that I didn't do it, then he'd come, say, "I forgive you, Brother Branham."*

[162] *"You forgive me? I never done it. What are you forgiving me about?" See? But if I'm guilty, then I can be forgiven, but I'm still not just, because I did it. But the word 'justified' is "though you never did it at all"—justified. And then the Blood of Jesus Christ cleanses us so from sins, till it's put in the book of God's forgetfulness. He's the only One can do it. We can't. We can forgive, but not forget.*

[163] *I could forgive you, but I'll always remember you done these evil things. Then you're not just, you're forgiven. See? Difference. But in the sight of God the Bride is justified. She never done it in the first place. Amen. Standing there married to the virtuous Son of God, never sinned in the first place. Why? She was foreordained; she was trapped into this. And now when she heard the Truth and come forth, the Blood cleansed her. And she stands there virtuous. See? She's...No sin on her.*

22. Now, when that One that was the Judge, same as that, came down, flanked by seven great angels, one of which per day brought a message—this is what the Judge said. Now, look; how is the Judge going to say anything but what's in this Word? But how's He going to say it at a time when it couldn't be said at any other time in this hour, in the way that it is said in this hour? Romans 8:28:

(28) And we know that all things work together for good to them that love God, to them who are called according to *his* purpose.

- (29) For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.
- (30) Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
- (31) What shall we then say to these things? If God *be* for us, who *can be* against us?
- (32) He that spared not his own Son, (Here's the Blood.) but delivered him up for us all, how shall he not with him also freely give us all things?
- (33) Who shall lay any thing to the charge of God's elect? (Who dared bring me into court. God says, "I am righteous.")
- (34) (Who dares condemn me to death?) *It is* Christ that died, yea rather, that is risen again, even at the right hand of God, who maketh intercession...

So, you see, this is where the Bride stands with the verdict cast in her favor that there isn't a case against her. No way, shape and form.

23. Now back to page 17.

[80] ...*And then, when the Bride is being called out, how you going to put it out?*

That's the Message of this hour, and the Word of this hour, the decree of this hour. Everything concerning what is in the Bride, for her, and about her, in the Presence, all of these things in this hour. How are you going to put it out? How you going to stop this thing which is manifested, when you couldn't stop Pentecost, you couldn't stop Wesley, you couldn't stop Luther, you couldn't stop any of them?

24. Now:

[80] *And when the Bride is being called out.* That's exactly the Shout, the Lord Himself descending, Rev 10:1, Rev 10:7. *How you going to put it out? It's the revelation Now, watch. It's the revelation of the manifestation of the Word made true.*

In other words: the true Word of God comes into manifestation and is revealed to you what is going on. And people say, "Well just a minute."

Now don't just a minute anybody. He said, "Look, you can discern the face of the skies. Why don't you know what's going on here?" There's judgment in the land. The judgments of God are in the earth, and the Sixth Seal opened in March 1963. It was the Judge that came down in the time of Abraham and he said, "*That One that he looked at was a Judge.*" And he said, "*The angels formed the wig and the beard.*" Then, Who came down? Elohim came down, "Shall not the Judge of all the earth do right? Shall the righteous perish with the wicked?" Righteous perish?? Abraham was no sinner. Abraham was under a covenant of grace.

You say, "Well, Abraham did some pretty faulty things."

Sure he did, but God didn't say one thing about it. You get Hebrews 11; you'll see what God says in grace. Trouble is people want to write their own record: "Wasn't I a wonderful fellow?"

Listen, I'm going to tell you something: they're not going to get away with it, brother/sister. There's no legalist going to get away with it, and no eternal security, with the same spirit will get away with it either. There's got to become a time of grace which is sincerity and reverence toward God.

25. [80] *And then, when the Bride is being called out, how you going to put it out?*
That is this Message. Not the Bride out. You couldn't put her in, *how you going to put her out?* Some crazy church record? Now, what is it? *It's the revelation of the manifestation of the Word made true.*

In other words, the proof that this is the Word of Almighty God—it comes to pass. And the manifestation in that hour is the revelation.

“Who do men say that I, the Son of man, am?”

“This, this, this.”

“Who do you say?”

The Word made true, a virgin shall have a child: there He is. Now tell me; give me, give me the revelation of it. Reveal what it is. Then, how can a person be Bride and not know what's going on? Well, it'll soon be over. It'll soon be over; America's got her papal legate. The one that rose up as the lamb with the two horns, and spake as a dragon, he's here. You can't have prayer in school. Oh, that would violate the Constitution.

I told you Mr. Reagan had the foolish idea that if Jesus Christ were here with the twelve apostles, they would be rock, rib stern, solid Republicans, businessmen. Hogwash! He'd sell your soul for five cents, like the Roman Catholic Church. Peter warned of these days.

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

What has this been anyway? That One came down. Why he said, “*There's no pope and holy one amongst us.*” Why he said, “*Elijah himself is the Lord Jesus Christ.*” God's His own prophet, and if He's his own prophet; He's His own teacher, His own apostle, His own pastor, His own evangelist. He's everything, if they only knew it.

26. Let's keep reading.

[81] *Now, the Rapture is only, this Rapture that we're talking about, is only for the Bride. Remember, the Bible said, “And the rest of the dead lived not for a thousand years.” This great Rapture... If there's not a rapture friends, where are we at? What are we going to do? What age are we living in? What promise do we have? There is going to be a rapture. The Bible says there will be; and it's only for the elected, the elected Lady, the Bride in this day that's pulled out, the Church.*

[82] *The very word ‘church’ means ‘called out of’. And as Moses called a nation out of a nation, the Holy Spirit is calling a Bride out of a church. What was the mighty One, to come on down, say, “Come out of her my people?” God Himself. A Church out of a church, members from every denomination making up a Bride, Bride Tree. It's in the tape “The Bride Tree.” A Bride coming out called... And that's the one that is the Bride. She's the one that's going to be in the rapture, that alone, nothing but the Bride, the elected one foreknown by God from the beginning, the Father's spiritual gene. And then, of course, he goes into the Father's spiritual gene. All right.*

27. Now, to taper off, we're going to use the Scripture that Bro. Branham used. And we go back, first of all, to Malachi 4, and you're certainly very familiar with this, so there's not really not even necessity of saying it. But we're going to anyway to make the sermon rounded out. Chapter 4.

(1) For, behold, the day cometh, that shall burn as an oven...

All right. You won't need to have that one revealed to you. There won't be anybody doesn't get the revelation of that one. The Bride will be gone. Now we know the hour we're living in.

(1) ...and the proud, (They that couldn't humble themselves, too full of organization, they thought they were somebody.) all that do wickedly...

That's these nice people that talk about the Blood, that don't know the Blood doesn't avail unless you're walking in the Light. The preaching of the cross brings blindness. They worship, they think they're in fellowship. Oh, they get their prayers answered. So what? Balaam could too. Answered prayer doesn't mean too much. Bible said, "He's good to the wicked." In fact, that's just a foregone conclusion.

(1) ...(They) shall be stubble (all that do wickedly,) for the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. (Nothing to come back to.)

(2) But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

(3) And you shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.

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

(6) And he shall turn the heart of the...children (back) to the fathers, lest I come and smite the earth with a curse. (All right.)

There you see it. That tells you distinctly what's going to happen: in this end time, there's going to be God Himself and a prophet; and God will separate. He will take out the righteous into immortality, the tares He will burn.

28. Now we want to take Matthew 25 and compare it to Luke 17, which we barely did last Sunday. Matthew 24:35:

(35) Heaven and earth shall pass away, but my words shall not pass away.

(36) But of that day and (that) hour knoweth no *man*, no, not the angels of heaven, but my Father only.

Now, notice; he said, "Look," he said, "There's nobody going to set a date on this. But what we're going to do, we're going to set a time on it." See? Now, the setting of the season obviates the necessity of the setting of a date, because the date will be within the season. Now, that's all you need to know. All right.

(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 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 also the (presence) of the Son of man be.
- (40) Then shall two be in the field; the one taken, (one) left.
- (41) Two *women shall be* grinding at the mill; the one taken, (one) left.
- (42) Watch therefore: for you 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 you also ready: for in such an hour as you think not the Son of man cometh.

29. Now, listen.

- (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 delays his coming; (Now, that's not parousia—that word. That's coming. It's two different things now.)
- (49) And shall begin to smite *his* fellow servants, and to eat and drink with the drunken;
- (50) The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,
- (51) And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth. (That's the Great Tribulation.)

Now It tells you right there, that there is a separation. And that separation at this time is the Judge, which is choosing between—by gathering His own into the garner, and the others are being left there. And you will notice the attitude of the people at this time. Bro. Branham used the Scripture in Peter there, concerning the Rapture, he said, “*There'll be scoffers at the time of the Presence and the Message.*” So, they're not aware of anything. All the signs are in, the miracles, every single thing to attest that this is the hour, but they're blinded to it. They don't want a thing to do with it.

Now therefore, because of the rejection, they will go into the Great Tribulation, and they'll be carrying on in a manner of unbelief; but the Bride will not be condemned, because she's in a different position.

30. Now, let's go the book of Luke, and we'll see in Luke 17 the same thing, and yet with a different impact. Verse 20.

- (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 cometh not with observation:
- (21) Neither shall they say, Lo here! or, lo there! for, behold, already the kingdom of God is (here, it's in the midst of you, and you've missed it.)
- (22) And he said unto the disciples, The days will come when you shall desire to see one of the days of the Son of man, and you shall not see *it*.
- (23) And they shall say to you, See here; or see there: go not after *them*, nor follow *them*.
- (24) For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

Now he's describing the day of the Son of man, of that revelation, that Appearing, and it's going to be in the form of Light. And, of course, Light is the Word of God manifested, revealed.

- 31. (25) But first must he suffer many things, (That took place.) (he) was rejected of this generation.

What about the generation when He comes as Light?

- (26) It will be as in the days of Noe, so shall it be in the days of the Son of man, (There's your Presence again, the revelation.)
- (27) They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. (All but what was in the ark.)
- (28) Likewise also...in the days of Lot; they (ate), they drank, they bought, they sold, they planted...
- (29) But the same day that Lot went out of Sodom (The same day the Rapture takes place.) it rained fire and brimstone from heaven, destroying them all. (That's what will appear in three and a half years.)
- (30) Thus shall it be in the day when the Son of man is revealed.
- (31) In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

In other words: don't be the least concerned about physical things in this hour. Why? Because it's Laodicea. It can make a trap for you.

- 32. (32) Remember Lot's wife.
- (33) Whosoever shall seek to save his life shall lose it; and he that shall lose his life shall preserve it.

In other words, cast it upon God. Leave your church membership. Don't worry about your church pension, all those preachers out there.

- (34) I tell you, in that night there shall be two in one bed; the one taken, and... (one) left.
- (35) Two... grinding together; one... taken, and (one) left.
- (36) Two in the field; one...taken and (one) left.
- (37) And they answered and said unto him, Where, Lord? And he said, (In the Rapture. All right.)

You can see the Judge. You can see what's going on, there is a separation. That separation is Matthew chapter 3 and about verse 12.

33. Now, John the Baptist says: [Mt 3:11]

- (11) I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:
- (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, that's the end time, the fan is in His hand, the winnowing fan. It's separation time; Malachi 4 time, Matthew 24, Matthew 25 time, Luke 17 time. So, you can see here what is going on. It is all being fulfilled, there is a separating time. And, what is doing the separating? It is the presence of God in the form of the Holy Spirit represented in a man, through the Word, is separating, irrevocably, the chaff from the wheat, and it's absolutely manifested that this is that hour. And remember; there'll be those going on, it doesn't mean anything much to them, even though they've said, "I believe the Message," and looked around and saw the prophet.

They say, "Well, the fathers fell asleep. William Branham's gone. What's going on? Nothing's going on."

They don't want anything to go on. Why do they want him to come back and take over when Christ is here? I don't understand what they've got in their minds, and I'm not about to be interested. I'll wait to see.

34. Now, if Bro. Branham comes back, whatever he does, that's his business and God's business. But there's one thing about it, William Branham will be raised by God, the same as Jesus was, because for all intents and purposes, William Branham was God to the people, but he was not the Only-begotten Son of God.

They asked the question, "William Branham, are you the Son of man?"

He said, "*I am the son of a man, but I'm not the Son of man.*"

"I thought the Pillar of Fire was the Son of man."

He said, "*The Pillar of Fire is not the Son of man.*"

The prophet is not the Son of man. He said, "*In a form of the Spirit.*" It's God moving and doing the things spoken of by the mouth of the prophet, and seeing and doing the things that the prophet said would be, because they weren't the prophet's words. They were the words of Almighty God.

35. So, it's separating time. Separated unto God, and separated with God, one with God. Now that's where the Bride stands. She's separated unto God, unto Him, she's separated with Him, she is one with Him as it says in John 17, "Today we're going to be one as He and the Father are one." Or we are in Satan's kingdom, proving our citizenship with him by denying the Word.

That's it for tonight. [Bro. Vayle asks for a portion of the audio to be 'turned off'.]

We're very grateful to have been allowed to be in Your Presence again, for grace and mercy, the love of Almighty God to be with us this night. We're very glad, Lord, to see these things brought to us, as perhaps never before, nailing it down as we see so clearly what we've been preaching all along, and it's just beautiful how that there is no doubt at all. There cannot be any doubt; there's just no way. It's here right before us, and we're thankful that we have seen these. As You've said in Your Word, (It's true.) "Blessed are our eyes, that we see them." Many, many, men, all through the ages—in fact, those prophets who we know looked into (according to Peter), who foretold His death, and who wondered about the time when this very thing was going to happen, even the death and the Resurrection to look forward to... and here we are.

Father, I can just say one thing, and now, Lord, I know I can say for every single person here, outside of the prophet; I don't suppose all of us put together had even a two percent understanding of the depth of the richness of the revelation and the thing that's going on at this point, but we are glad, at least we have got this far. We are glad that we have got this far, that we do know, and we're only praying, Lord, that You will impress us somehow, no matter what it takes, and I know You've got just exactly what it takes, Lord, by reason of grace, and mercy, that we'll be able to know the depths as we've never known it before, if we have to know it.

I don't understand, Lord. Maybe we don't, I cannot say, but I know myself, Lord, and I believe I speak for many people, that we would like to just flow within the richness of this tremendous rich outpouring of the Spirit of the Revelation of this hour, until the complete saturation of it, makes as nothing else matters, and this is it, because this is life. And that's where the prophet stood, and I don't know that we'll get anywhere near there, Lord, but we can ask You. Is it all right if we would ask You? Hopefully, that we can have a greater depth, and this become richer, and we become more, and more immersed, and It more, and more, immersed with us until we are just literally, as we ought to be, a part of that flowing Rapture, which is real dear right now, gaining momentum, until soon the dead will come out of the graves. And what a great time that's going to be, to rejoice together, absolutely, physically changed, to just be with each other here—this reality. Oh, how tremendous it's going to be, and it's right on the door—threshold, right now. We believe that with all our hearts.

Solemnize Your people tonight, O God. May we never, never, cease to praise Thee and to flow into the richness and the depths of it, moment by moment (That's what we're looking for.) until it's life itself. That's all, just life itself—life itself. We'll prayerfully give You the praise, because we ask it in the name of Jesus Christ our Lord. Amen. Amen.

Before we go home, anybody want prayer?