

Rapture #20

The Judge and His Verdict

January 15, 1984

Shall we pray. Heavenly Father, we just come into Your Presence now, again, through prayer, through the intercessory work of our Lord and Savior, Jesus Christ, to gain an acceptable audience with You, Lord, to make our wants and wishes known this time which are particularly to solemnize us, to make us serious, sober-minded, and very much one with the Word, Lord, that we are looking at in this hour. We pray that It shall not be that which is beyond us, but one with us and we one with it, so that we will be thoroughly acceptable in this hour in which we live, that our worship might be in Spirit and in truth. Guide us now, in our thoughts, mind, and words. We'll be careful to give you the praise in Jesus' Name. Amen.

You may be seated. [Bro. Vayle makes an announcement.]

1. Now we're going to be continuing today for how many times, I don't know, on the Rapture message as delivered by Bro. Branham. We stopped off last Sunday, and consequently, also last Wednesday, on page 31 or 32, paragraph 151. And we're going to start, then, on page 32, paragraph 151-153.

And in those paragraphs we'll find that Bro. Branham mentions the literal three parts, which we designate three parts of the Rapture, which really are the three things that are done in descending order that we will be caught away from here. And that, of course, we know to be the Shout, the Voice, and the Trumpet. And he tells us we've been looking at the first part which is the Shout; which is the Message, and he mentions the other two parts, which is number two, which is the Voice; which is the Resurrection, and then the Trumpet; which is the literal catching up to the Wedding Supper.

Now, after those two paragraphs which would seem to set the trend whereby we go on to the second and third parts, which are the Voice, Resurrection, and Trumpet, which is the literal Catching Away, he does not do that. He immediately goes back to getting into the Shout again, which is the literal understanding of the Message.

2. So, we read those paragraphs.

[152] *...The first thing is a...shout, a messenger getting the people ready. The second is a voice of the resurrection, the same voice that, a loud voice in St. John 11:38 and 44 that called Lazarus from the grave, getting the Bride together; and then the resurrection of the dead (see?), to be caught up with it. That's the living will be caught up with the dead that are now raised. Now, watch the three things take place.*

[153] *...a shout, a voice, a trumpet. Now, the third thing is a trumpet, which always at the Feast of Trumpets is calling the people to the feast; that'll be the Bride's supper, the Lamb's supper with the Bride in the sky.*

[154] *See? The first thing comes forth is His Message calling the Bride together. Next thing is a resurrection of the sleeping Bride, the one that's died--those one's that died--back in the other ages. They're caught up together, (That's living and dead.) the trumpet, the feast in the heavens--in the sky. Why this is the thing that takes place, friends. All right.*

3. Now, we'll read on here, and we'll see that we're looking at him dealing once more with the living and with the Message, which has come forth in this hour. Paragraph 155, then reading on.

[155] *We're right there ready now. That's for the Catching Away and also for the Resurrection. The only thing, the Church coming out has got to lie before the sun to ripen. The great combine will come by afterwhile.*

Now, you don't realize a combine separates the chaff from the wheat. Now, that's living, but you must remember there's also an overtone there (or you might call an undertone) on the very fact that the first Resurrection is the out-Resurrection from amongst the dead. There will be a very tiny group come out of the ground, and you know that's not the truth. We use that just to give you the understanding. They don't come out of the ground. They're here in a spirit body to pick up what has gone back to even ashes, to gases, who knows? And they'll be formed, recreated in a brand new body which looks like us, but is not the same body. You understand that? It's a recreation from what was there. All right.

4. Now, that also is what will go on at the time of a separating of the living. They'll have to be a separating also amongst those that have gone on, because there's wise virgin and foolish virgin, (Right?) of every age. You keep that in mind for down the road. All right.

He says here to us:

[155] *...The wheat has got to lie in the sun to ripen. The great combine will come by after awhile. The stalks will be burned, but the grain will be gathered into the garner.*

Now, you know that there's two burnings. There's the burning over of the earth, where it'll be purified. There'll be the purging of the church; they will die. There'll be the destruction of the wicked; Revelation 20, they will die. Then later on, there's the great White Throne Judgment, where everyone's name not found in the Book of Life will be cast into the Lake of Fire. All right. All Scripture has a compound meaning and a compound timing.

5. Now he says here... But before we read this, let's go back to page 31 and 151.

Now we're talking about the first thing that comes forth is His Message calling a Bride together. We're right there ready now. That Message, then, must have gone forth to bring them in. Only thing is now this Word has to begin to take effect in people's lives to bring them to a place of maturity. Now, watch:

[151] *When I went forth into the meetings with you praying for the sick, it was fine, but when I came with a Message...*

Then it wasn't fine. It wasn't fine. Why they said, this was right in Ohio in Middletown. This was said back in about 1960. Some men got on the platform, when Bro. Branham wasn't even there, and said, "Now, Bro. Branham is a prophet when he tells you what's wrong, and he never makes a mistake. That's fine. But when it comes to the Word, he's all off."

Who ever heard a prophet off the Word? He's got to be a false prophet to be off the Word.

Now, what if you should call a man a false prophet if that man was of God? Lake of Fire.

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

You don't have to believe anything.

But why did he say, "He that receiveth whomsoever I send receiveth me, and he that receives me then receives the Father that sent me."

Then it's a chain reaction. What if you turn Him down? Then where are you at?

6. Look:

[151] *...When I came with a Message... If any message goes forth, if it's a true message, if it's true, genuine miracles of God, the whole thing backing it up, and hangs right in that organization, you know that message never came from God even though there are signs and wonders.*

Never could come, because it can't come through organization. How are you going to get a Bride out of anything if you leave her in there.

As they say, "Johnny, get the cows out of the corn."

"Cows are out of the corn, mom."

"Well, I see them in the corn."

You say, "Bro. Vayle, that's over simplifying."

You have it your way. You know it's not of God, because that thing's already declared. What's declared for this hour? "Come out from among them and be ye separate. Come out of her my people." A Bride called out of a church.

7. Now, watch his comparison.

[151] *Jesus went forth and healed the sick in order to catch the eyes of the people, then His Message. That's right!*

You know it's right. Did he say, "Stay where you are?" Did he say, "Why, just keep on washing your pots and pans. It's fine that I came, and that's all right. You just go back where you were." He never said that. He told them that He was a divider. God's always divided.

[151] *...He has to have something that God's going to introduce. In other words, he catches the eye to introduce the message. Divine Healing... Miracles like that catch the eyes of the people. The main heart of it is the Message. In other words, the purpose of coming at all. There's what? It's what comes from in here. He's trying to get the favor of the people so they'll sit 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. And others fell amongst thorns, and some went on prepared ground, and it brought forth.*

8. Now, to paragraph 156.

[156] *You're not blind people. You're sensible people, and if I stood here and said those things for prejudice...*

And here's a man with a great ministry. Nobody could touch him. I don't care what anybody says. I've read the books, and I can get the books. There's no man living could touch William Branham. There's no way. Until just the last two years, every history, or every theological student that delved in history at all, profane and religious, always commented highly on Bro. Branham, that he was unique: he wasn't like the rest.

Only one man in Germany dared to write different, and he's an unmitigated liar. Look, if I'd been the Branham family, I would've brought him to court. That's how utterly perfidious, salacious, and

libelous were the man's tales. He told nothing but lies from cover to cover. Look, I know, because I read the book, plus the fact I knew William Branham for many, many years. Now the only person who ever attacked him was a very insane person, and that's a very kind statement. That's right. No person of repute did, until now. Now the attack is on.

9. What am I talking about? I'm talking about a man with a great ministry, who could stand up and say, "THUS SAITH THE LORD," and never once fail; would come into existence what only God can do, not the man, as when he stood on the platform, and a doctor was behind him in South Africa, and they brought the boy that was terribly cross eyed from birth. And when Bro. Branham prayed, "THUS SAITH THE LORD," and the boy's eyes were normal, the doctor whispered, "Hypnotism." Bro. Branham whirled, and he said, "Doctor," he said, "If it's hypnotism, you know how to do it better than I do. Come and do the next one."

The same in Bloomington Indiana, at the university, when college professors sat in the front row and he read their minds, and they said, "Mind reading."

He said, "You think it's mind reading. You're smarter than I am; you come up and do it." Couldn't do it. God backing a man up. What kind of a God is God if he backed up the wrong man? I've got more integrity than that.

10. He said:

[156] *You're sensible people, and if I stood here and said those things for prejudice...*

"If I preached," he said, "the way I'm preaching now, and telling you what is happening, making you aware of it and what's going to happen, and you think I'm just up here showing off because I've got some kind of ministry that's very unique," he said, "You're wrong." I'm not prejudice.

[156] *I say it because it is 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, (the great miracle ministry that I was so privileged to see myself) was just to catch the people's attention, knowing the Message would come. And here it is. All right.*

The last sentence, "And here it is." Here is the message.

11. Now, watch; and don't fail to get this. What I have brought to your attention here is one more point in exact line with what we are constantly emphasizing from page 16, paragraph 77. All right.

[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. Where did he say this would happen? He must've said it, because you couldn't have a mixed-up prophet. Like in the beginning He said, "Let there be light!" and there was light. That doesn't need any interpretation. It was vindicated.*

In other words, what if God said, "Let there be light," and there was a bunch of people standing by, and nobody knew what light was? Well, when the light came, that's the interpretation; that's a vindication. All right.

Now there has got to be a fortified or vindicated message. Something has got to come. The vindication is not the reality. Vindication is the sign of reality. The message is the target, but the vindication of the healing, and these things are a part of it--the signs pointing to it.

Now he says:

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

So, we're looking at the fact of the Shout, and the Lord descending and bringing it. We look at it in the light that it has to be into manifestation and in progress, and visible, pertinent, going on; and what is seen and known is the literal interpretation of that part of the Word of God.

12. Now, we don't stop, yet, with that. We want to go to the Seals, and we'll go to page 558, read a couple of paragraphs here, maybe 4 to 6. *"If you want..."* Now keep in mind what I said, because you've got to watch pretty carefully how I bring some of these things out. It's not exactly circuitous. It's just a matter of, 'I've got to follow a certain way'.

[4] *If you want something to happen--now you'll have to take my word for this--if I'm planning on doing something, I know better than to tell anybody about it. Not that that person will tell it, but Satan will hear it, see? He can't get it in my heart there, as long as God's got it closed up with the Holy Spirit, so it's between me and God, see. He doesn't know anything about it until I speak it, then he hears it.*

[5] *And I tell people I'll do a certain thing, you watch the devil cut off every wheel he can get there, see, to beat me to it. But if I can get the revelation from God and just don't say anything about it, then it's different.*

[6] *Remember, Satan will try to impersonate! He'll try to impersonate everything that the Church will do. He's tried to do it. We've noticed it through the antichrist; but there is one thing he cannot impersonate. There'll be no mimics to this, see, because he doesn't know it! There's no way for him to know it. It's the Third Pull. He knows nothing about it; just doesn't understand it. All right.*

13. Now we're looking at something here, because we're introduced to the fact, (and we've introduced for a long time to it) that God interprets His Word by bringing It to pass, and He manifests It there out in front of you. Now, that is known as Revelation, book of Revelation, you know? Revelation means to pull the curtain back to unveil the sculpture. We're looking at it.

So, you don't know what lies there, and nobody else knows there, what's there, except the creator himself, which would be the sculptor. You've got this Word here, and the revelation, then, would be... The curtain is drawn back, and the mind of God, then, has been revealed by what is projected, and by that time guessing is over. And no matter what anybody else attempts to do about it, such as in the realm of counterfeit, it's too late, because the original is there. That's why tongues could never be the evidence of the baptism--anything that can be counterfeited. No way! Go all through Scripture and find that. All right.

14. Now we read in the Seals. [COD, Volume 2, page 973] "Question and Answers," page 55.

[233] *Now, "Why did I go to Arizona the first time?" You understood that. I went in the name of the Lord, because I was sent there by a vision. I returned the second time for a purpose, just let alone. I know what I went for. I can't tell everything.*

Now here's something he knows he hasn't said a word about. Now, if it's going to be a genuine revelation, a genuine interpretation, something is going to have to happen in Arizona, and when it happens, that manifestation, when brought before the people, and what is spoken, will be the genuine revelation.

[233] Now... *Just let it alone. I know what I went for, can't tell everything. When you--the devil doesn't know--can't get it out of my heart. If I speak it out, then he can get that, but he can't, he can't get it when it's in my heart. If I say, "Wait till it comes to pass!"...Just remember, hold this tape; I have gone to Arizona for a purpose. Please bear with me. See? Just do what I tell you to do; just do as I say.*

Now, that lays it on the line again. Now this man's a prophet, vindicated by God.

15. Now, let's go back to "The Rapture" tape here a second. Now we go back to page 32, paragraph 157. Now, notice; he's talking about this Message, and he says "*This message is the Shout. It's something that Jesus Christ does. Jesus does all three in descending.*" He said, "*What the miracles were, to catch the people's attention. I knew the message would come, and here it is.*"

Now:

[157] *And those Seven Seals opened, those mysteries and showing those things is what's happened. I didn't know it...*

What's he telling you? He said he "didn't know it." There was a time he didn't know it. A time he didn't know what? Didn't know the Message. Didn't know what laid behind the Seals. He couldn't know. If he got it, he couldn't tell it, but this is something he didn't know.

[157] *...but there's men standing right here now, were standing right there with me, out there that heard me preach this sermon, 'Sirs, What Is The Time? And that morning exactly where it said it would be, there stood seven Angels standing right from the Heaven. Now, say, "The guy was crazy." Well, that's up to you. As they went up in that whirlwind that took them up there, we standing, watching as they went away, science took the picture of it all the way across the nations, down to Mexico. And there I was watching...*

Now, that's the one that appeared in the Science Magazine, the cloud, 26 miles high, 30 miles across. No moisture up there; no way to have a cloud. People say, "Well, I don't believe those are angels."

Well, that's up to you. Believe what you want. It's a great mystery, they haven't found out yet. Nobody knows.

16. Now he's talking about this Message. Now, let's go back to page 7 of "The Rapture". See, I've got to back and forth, so I don't want anybody forgetting what this is all about here. And he says in paragraph 33, this is subject, the Rapture.

[33] *Now the reason this subject, of the Rapture, is made light of, is because that the prophet back there, that was Peter, said in the last days scoffers would come saying these things. See? It's predicted. The reason people are acting the way they're acting today, because it's predicted... Why, you're certainly expecting it, because the Bible said that's what they'd be like, "In the last days they'd be heady, high minded, lovers of pleasure more than lovers of God, (He's quoting 2 Timothy there.) truce breakers, false accusers, incontinent, despisers of those that are good, having a form of godliness and denying the power thereof; from such turn away." Can we look for an impersonation of Truth? Certainly!*

17. Now he's telling you here, categorically as you know as well as I do, that the truth of the Rapture, what really is happening and what is about to happen, has been revealed to us, and people are going to deny it. They're going to substitute their own thinking for it.

[34] *When Moses went down to Egypt to deliver the children of Israel (Now he's talking about the Rapture.) with a stick in his hand for vindication, with the God of Heaven behind him, he performed miracles. There came the impersonators behind him doing the same thing he did. Now, they come second after he did it first. See? Then they come around, because they were copying what he did and impersonating the original or imitating. We find that. And now, you say, "Well, that was in the days of Moses." But the same Scripture says that they'll come again in the last days, "As Jannes and Jambres withstood Moses, so will these men of reprobate mind concerning the Truth."*

18. Now, watch; the false anointed prophets that come on the scene never enter the arena in combat to see who can out miracle or out perform one another. Jannes and Jambres did that and Moses came out ahead. And with this twentieth-century prophet, nobody but nobody ever stood before William Branham and said, "I challenge you," when it came to a prophet false-anointed, because they were afraid to. The Church of Christ preachers weren't, and they died for it. That's record, not just Church of Christ. The record is several people died for standing against the presence of God in a man, but not those who simply deny what is being preached, because you see, it isn't over yet and separation can only totally come at the end of the day when it's all over.

But, watch; "Reprobate mind," the Bible says, "as concerning Truth." Jannes and Jambres are not in a showdown as who can produce the signs and wonders and miracles. But it's the Jannes and Jambres of the minds, not producing miracles in a showdown, but many having ministries that lead people astray, impersonating all kinds of things that upset the people.

Now, Satan will use scoffers. The message, due to the fact of the presence of God in the form of the Holy Spirit, which is the first part of the Rapture, is very definitely the Elijah ministry of Malachi 4. And we don't have to go to it.

19. We'll go to Acts 3, and there you'll see the same thing. Peter speaking to Jews; he said to the Israelites:

- (19) Repent ye therefore, and be converted, that your sins may be blotted out, (That should be a period.) (Then) when times of refreshing shall come from the presence of the Lord;
- (20) (Even) he shall send Jesus Christ, which (afore-ordained and appointed in advance unto you.)

But, remember; he cannot come down yet.

- (21) The heavens must (still continue to receive him until the restoration) of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

And restoration according to Matthew 17, in the mouth of Jesus Christ himself concerning this very scene is Elijah himself must first come. "Behold I sent you Elijah the prophet, and he shall turn the hearts of the children back to the fathers, lest I come and smite the earth with a curse." It is not that He's not going to smite the earth with a curse. It is that he can safely come in the form of the Holy Spirit and still not curse the earth, because He's going to bring the children of God out.

20. You say, "Where is that found?"

We go right back to Malachi 4, and you'll see it for yourself.

- (1) Behold, for the day cometh (Saith the Lord.), that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. (Nothing to come back to; they'll all be gone.)
- (2) But unto you that fear my name the Sun of righteousness arise with healing in his wings; and you 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.

So, there you see it.

21. Now, going back to page 32 was where we're at, we read paragraph 157. Now, with this delineation here that Bro. Branham gives, and explaining the Shout as to being part of a process to get a living Bride away into a Rapture, we realize then that the Shout is what we would call the ongoing part of this great last day event that God is working on right at this very moment.

Now Bro. Branham makes a very quick, and not too emphatic, allusion to the picture of that cloud of angels, 26 miles up out of the earth into the atmosphere, up there (I don't suppose you call it really atmosphere of what we know of atmosphere.) and 30 miles across, very, very rapidly moving with tremendous speed. And the picture taken of it, on close scrutiny, when held sideways, literally showed a face in it, which face Bro. Branham identified as the face of the Lord Jesus Christ with the cloud of angels making up the hair and the beard, which was long and flowing, which had the semblance of the white wig as shown in the book of Revelation, the Patmos vision in Chapter 1.

22. Now, in another sermon Bro. Branham categorically mentions that this picture is identically the head of the One, as I mentioned, in Rev 1:12, and he called Him a Judge. Now he makes the allusion here on page 33, paragraph 158 and 159.

[158] *One day when I started to preach these seven church ages, I called Jack Moore, a great theologian; saying, "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] *And he said, "Bro. Branham, that was His glorified body." Now he said, "That was a glorified body." (He said, "That did not ring the bell." All right? You follow me? Now he said, "That didn't do it." Not for him. "No." he said, "I couldn't accept that as the glorified body.") When I went into the room and started praying, He let me know what it was.*

All right? What was it? It was, without a doubt, what he calls, "The Judge."

23. Now, from what he says here, at the time he phoned Jack Moore, was in 1960 when he preached on the Church Ages, and he said, "*Who is it anyway?*" "Patmos Vision", "The Patmos Vision" he's preaching on page 103, and he's talking on the Lord's Day.

[168] *Now here's more proof that this doctrine is right about being The Lord's Day. See? The day when...is His day starting, Him taking over. Did you notice Him? He was not a priest during this time, neither was He a king, He was a judge. Notice, a priest, a high priest, when He went into the sanctuary to minister, to serve, He tied Himself around the waist. Tying His girdle around the waist, meant that He was*

serving; never tied over His shoulder. But here He comes out, walking with the girdle tied around the top with the sash over His shoulder; girded about the paps, the breast with a golden girdle, girded up high. What is it? An attorney, a judge. Notice he puts in there, attorney--judge. The judge with His sash over His shoulder, mostly judge though rather this would be girded up here, that's above...not down below as priest. See, that shows He wasn't in His priesthood now, John went all the way over into the Lord's Day and saw Him coming as a Judge. Now notice; there was a man standing there. Listen carefully you want to get all the points.

[169] *You believe He's Judge? Let's read that in Jn 5:22, right quick and see if He's Judge or not.*

(22) *For the Father judgeth no man, but hath committed all judgment unto the Son:*

[170] *Is that right? He is the judge, the Supreme judge. And John shows He wasn't in the day of His prophecy, as a prophet, neither was He plumb out into the days of His Kingship, but He was in the days... the day of the Lord as a Judge. Now, how many knows that the priest having his girdle, his string tied around his waistline meant he was in service? Any one that reads the Old Testament knows that. When a priest is girded up here, (That's her--the middle.) he's in service, he's a servant; Girded up here, (That's around the breast.) he's a judge.*

[171] *A golden girdle was about the breast.*

[172] *That's right, up here; He was the Judge.*

All right? Now, paragraph 159 again. [Rapture]

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

He came out with the answer, it was a Judge. All right.

24. Now, watch; we'll read on, and we'll go to paragraph 173. [The Patmos Vision]

[173] *Now we're going to read the sevenfold glory of His person. Oh my! This makes me shout before I get to it. Notice this! Oh, this is such a wonderful thing. Listen: And his head...*

[174] *Now, watch; He's seven things, here he mentions: His head, His hair, His eyes, His feet, His voice,...seven things he mentions here, the sevenfold glory of Christ. Let's read it. All right.*

His head and His hair white as wool, white as snow, eyes as flame as fire, feet like fine brass; and so on.

Right hand seven candlesticks, out of His mouth a sharp two edge sword, His countenance was as sun shineth in his strength.

Now, listen; watching carefully now.

[175] *What a vision! What did he see here? The glorified Son of God and a symbol.*

25. Now you notice carefully, there's not a thing said about a glorified body though the glorified Son would have a glorified body.

But over in this other place, when Jack Moore said, "Why," he said "that's a glorified body."

He said, "I cannot receive that as the glorified body."

Now, what is he talking about? He's talking specifically about the white hair, talking about the particular portion. So, just watch very carefully all these things we're trying to bring out here. All right.

Now we've got to 175, notice:

[175] *What a vision, He's the sevenfold glory. The sevenfold glory is a glorified Son of God.*

All right? We've come that far. Now, paragraph 177.

[177] *Now notice the first thing, now we notice His head and His hair was white like wool. His head and His hair was white like wool. Now it doesn't mean that He was old. That wasn't the reason for it. He wasn't aged,... It's because of His experience and qualification and His wisdom. Because He's eternal and eternal cannot age. You understand?*

Now, look; that's eternal. You're looking at the fact of an incarnation, because the body was not eternal. A body that's eternal never has a beginning. That one had a beginning in the womb of Mary. God created the egg and the sperm.

26. Okay? Let's go to paragraph 200 on page 110.

[200] *"Head, white as wool," righteousness, experience, eloquence, sufficient, wisdom, aged, white, speaks of wisdom, old. Knows what He's doing. He is the fountain of wisdom. He is the fountain of experience. He's the fountain of every good thing, therefore He's represented in this One like the Son of man, was clothed with this white hair hanging down. Daniel saw Him many hundreds of years, seven hundred years, and said, "He was the Ancient of days. And one like the Son of man came in power and united with this Ancient of days, and judgment set."*

Now everything that God was, is revealed, everything that God is, is revealed, and now everything that's in God comes back into the incarnation which is in Jesus Christ the Lord. Now just keep these things in mind.

27. Now, let's go to page 1020 in "Church Order and Doctrine," and let's just read here.

[113] *...after His death, burial, and ascension, and the coming of the Holy Spirit, Saul on the road to Damascus, struck down by a Pillar of Fire, the Logos. And that Jew would've never called that Pillar of Fire, "Lord," unless he knew It was the same Logos that his people followed through the wilderness. See? Now, that was not the Son of man, that was the Logos. It wasn't a human form.*

[114] *Now we say this with reverence, and love, and respect. See? As Jesus Christ the same yesterday, today, and forever, and also that in the last days, as it was before Lot's time, or in Lot's time in Sodom, so shall it be in the day that the Son of man reveals Himself again, revealing Himself. Now, in this last days the Logos that was upon Jesus--which He has become from that back to the Pillar of Fire again and has descended down on the earth...See? All right.*

[115] *And now, this great Pillar of Fire that's absolutely identified even by scientific cameras, that's here on the earth today... There's the picture of It hanging there. ...George Lacy said, "I called it psychology myself, Brother Branham, but the light struck the lens. I put it under ultra ray lights and had an examination here for four or five days. The light struck the lens. This lens won't take psychology!" Now, that's identified.*

[116] *Then watch the works of It. It, among us, proves that the same Jesus that once lived in Palestine...*

28. Now, listen; what is Jesus? Let's get this right. The trouble is too many people use the name of Jesus, and don't even know what they're talking about. Now the point is this: Jesus, the man, said, "I have come in my Father's Name." Then, how do you know whether you're talking about the Son or the Father unless you know one from the other? Now, what is Jesus anyway? Jesus is the Greek for Joshua. Well, fine, what is Joshua? Jehovah-Savior. So, what was it the Pillar of Fire said, "I am Jehovah Savior."

Now, let's just go back and take a look at it: Acts 9.

- (3) And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:
- (4) And he fell to the earth, and heard a voice saying unto him, Saul, why persecutest thou me?
- (5) ... he said, Who are you, Lord?

He didn't say, "Who are you Jesus?" He didn't recognize anybody but Lord. That's why Bro. Branham said, "*He recognized the Pillar of Fire.*" That doesn't recognize a man. It recognizes God in the Pillar of Fire, the Logos.

- (5) And he said, Who are you, Lord? And the Lord said, I am (Jehovah Saviour...)
- (6) And he trembling and astonished said, Lord what will you have me to do? (Now, notice.) ...Arise and go into the city, and it will be told thee what thou must do. (All right?)
- (8) ... (they took him) by the hand, (they took him to) Damascus.
- (9) And (they put him in a place. And he was so uptight he couldn't) eat nor drink. (He wouldn't want to anyway...three solid days.)

There's those three days and three nights in the heart of the earth, so to speak; really shut-up. See? Like the Lord right there, had to follow in the Lord's pattern.

- 29. (10) A certain disciple at Damascus, named Ananias; and the Lord said to him in a vision, (Now I don't think the Lord Himself appeared in a vision, (maybe He did, I don't know; but the vision was there anyway.) And he said, Ananias, and he said *I am here*, Lord. (Notice, he used the word 'Lord' now. He didn't use Jesus.)
- (11) ... the Lord *said* unto him, Arise, go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus (because he's praying.)

- (12) And hath seen in a vision (now) a man named Ananais coming in, and laying hands, that he might receive his sight.

Now, that's all he had. That's all the vision, all the revelation he had. He said, "There's going to be man come there and lay hands on you. His name is Ananais, and he's going to lay hands on you. He's going to pray for you, and you're going to get your sight back."

- (13) Then Ananias (said), I have heard by many of this man, (He's done very bad.) to the saints at Jerusalem:
- (14) (He's got) authority to (take and) bind (everybody that call) on thy name. (Now he's talking to the Lord, and he tells the Lord he's got a name; that's the name of Jesus. It doesn't say, "Jesus said," It says,)
- (15) The Lord said...Go (your) way: he is a chosen vessel... to bear my name... (So, Ananais comes on down.)
- (17) ... Brother Saul, the Lord, even Jesus...

Now, what do you think just about this time that fellow thought? I don't know. Listen, people think, "Oh, you know, Saul, he's just a very weird person."

When you got born, did you say, "Everything's weird." Come on. Listen, this old boy's really sweating drops of blood. Now the man's blind; he's had a vision. So, he can't see this fellow coming in; that's pretty risky.

30. Poor old Paul, he was in a bind. But I know a lot of people, they got their eyes plumb open--they think, and they'll accept anything--any lie.

- (17) Brother Saul, the Lord, *even* Jesus, appeared to thee in the way as thou camest, has sent me, Jehovah Savior, that you might receive thy sight, and be filled with the Holy Ghost.

Now here's the proof of the whole thing.

- (18) And...(the scales fell off his eyes, and he) was baptized.

And I can hear Ananais saying, "Well, now you know, now dear Bro. Saul, there's a lot of controversy going on here, you know, about why you should be baptized. Well, I'll just baptize you anyway you like." You think he was? He was baptized in the name of the Lord Jesus Christ.

This One, Jehovah, Jehovah-Savior, the One that was the Logos back there that veiled Himself in the Pillar of Fire, the One that veiled Himself in a human being, came on down, back down on here, came down here. All right? We've got to try to keep these things separated, if I possibly can.

31. We must be careful to notice that the ring of angels formed only around the head, for it is headship time, which is Judge time, in a special season, which is a juncture. So, from the moment headship returns to the church, which it has, because it was distinctly a head; there is no picture of a body. Right. You start dealing with body, you're going to get back to, not Pillar of Fire, but to man.

Now you're dealing with headship, because Christ is the head of man, and God is the head of Christ. Christ is head of the Bride, God is head of Christ. Yep! New Jerusalem, parametal City; on the throne, Lamb; above the throne, Pillar of Fire. Right? God, Lamb, Bride. Okay? No problem.

32. Headship, "Before they call, I'm answering." You've got headship right here. We are back to headship; Bro. Branham said so. See? Not back to the person. We are back to headship. That's why I use the term headstone, though it can be use any which way you want to do it. You can use it 'capstone'; it doesn't really matter. It all depends on where your mind is, in what hour you're in, as to whether it is strictly spiritual, or whether it is physical, and it is not physical, because Capstone comes down to us in the Spirit; we go up to the Capstone in a physical. So, we don't have to worry about that. We meet him in the air. It doesn't say we meet him down here. See?

Now, when the Bride's in the palace, He'll come down to see His own, the Jews. That's a different story. See? He came to them in flesh; He's got to go back. He comes to us in Spirit. He's got to return, then, to the physical, but we've got to have our physical first. See? There's some different things in there.

33. Okay. Now, notice what Bro. Branham says in "The Rapture", page 33, paragraph 160.

[160] *See, I've always preached that He was Deity, not just a man; He was God manifested in the flesh, God, the attribute of God of love, the great attributes that come down displayed here on earth of God. Jesus was God's love, which built a body that Jehovah Himself lived in.*

Then the body wasn't Jehovah. What if I build a house, and I live in the house. You say, "Well, you see the house." You say, "That's Lee Vayle." You say, "You've got to be confused." Now, when you talk about a body you go a little further, and that's a little harder because, if you saw me going down the street, and you say, "That's not Lee Vayle." they say, "Well, just a minute now, hold it." But it really isn't; he's in the house. See? But, remember; you've got to have all three: body, soul, spirit.

Now, what God was, he manifested through that body. And there was a life there. All right. The gene is in the soul, the soul is surrounded by spirit, and the body surrounds the spirit. So, what you are comes from that gene down in there and then on to the heart. Okay?

[160] *That body had to die so He could wash the Bride with His Blood.*

34. Patmos Vision, 97, I don't want to lose my place here.

[144] *The greatest of all the revelations is the Deity, the Supreme Deity of our Lord Jesus Christ.*

Now, hold it. What are you talking about? Under what conditions? That's what Peter says, "Repent, and then you see the Deity. Be baptized in the name of the Lord Jesus Christ for the remission of sins, and then you're ready to go into the Spirit." The first thing you have to know is the Deity of Christ, I'm Alpha and Omega, I'm A-Z, that's no more but me. I was at the beginning; I'll be at the end. I'm He that was, which is, and shall come, the Almighty. Think of it. That's what the trumpet said. All right.

35. Now, to get a clearer view, get these things clearer, we go to Patmos Vision, page 117, reading at 238.

[238] *Now let's take it. His countenances:... Out of His mouth goes a sharp two-edged sword: His countenances was like the sun shining in its strength.*

[239] *Then turn to Matthew 17. Let's just get it right here while we're at it; so we're passing it through; we'll get it.*

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

- (2) *And was transfigured before them; and His face did shine as the sun, and his raiment was white as light.*

[240] *He was transformed. What did He do? Passed Himself into transformation, over into His coming day. Now Patmos Vision. Now, watch. Just a few hours before this, Jesus made the quotation, back in chapter sixteen,...“Some standing here will not pass away, not die, until they see the Son of man coming in glory.” Is that right? He had Peter, James, and John--three witnesses. In the Old Testament every little word had to be established by three witnesses and took them up to the mountain.*

[241] *Notice what come first... Look, took them up a mountain... He was transfigured or transformed, before them. His raiment did shine like the sun in the middle of a strength, and there appeared unto him Moses and Elijah. What form is the Son of man coming in now? The first, will appear, will be Moses and Elijah.*

Now he said, “What form is He coming in?” Now he saw Him transfigured.

36. Now, watch:

[242] *Now, notice, before Jesus returns to the earth...Now, this is a little ahead of time, but the spirit of Elijah will return back to the earth and turn the hearts of the children back to the fathers. The Bible said so. Jesus saw him here, the apostles saw him here, the order of the coming of the Son of man glorified. He has to be glorified and coming back. The first thing, before they saw Him, was what? Elijah. Then what? Moses; Israel returning yonder, the law-keepers. It doesn't do them any good; they still got to have election by grace. And then the glorified Son of man. Hallelujah! Do you see the order of His coming? The spirit of Elijah, or the witness of the last Church Age (See?) coming in power to manifest Him.*

Now it tells you that categorically. Then, what was that cloud ring by angels? That was not Son of man glorified. No. No way, shape and form. But Elijah was here. Who was here with him? Revelation 10:1. What was it? Head; headship of the Church. Everything that was poured from head is now back to headship.

So, what have you got? You've got right back to where you were. He was all things to the Church; He's all things now. He's right back where He was. And Elijah is here letting us know the Scripture is fulfilled now; that the ministry, the message, has not run its course, but the Message is here, because Elijah was here. The Presence was here, and is here, and is going to take us on in.

37. Now, page 119.

[247] *Not only that, but He's also, in the coming (John saw Him in the Lord's Day), the Sun of righteousness.*

Okay? Let's take a look at Mal 4:2.

- (2) But unto you that fear my name shall the Sun of righteousness arise with (immortality).

Who's doing the rising? Not physical--nope, not physical. He does all three in descending. Then we're caught up to the Wedding Supper. So, who's here? Headship. What he said, “Elohim, Jehovah, Pillar of Fire doing His work.”

38. Now, “This Day This Scripture Is Fulfilled”. [Jeffersonville IN]

[6-5] ...*This day this Scripture fulfilled.*

[7-1] *“This day this Scripture is fulfilled.” How accurate is the Scripture? If you’ll notice this in Isaiah 61:1 to 2, is where the Lord was reading from, Isaiah 61:1-2. But in the middle of the second verse of Isaiah 61, He stopped where it said, “The Spirit of the Lord is upon me to preach the acceptable year of the Lord.” Then He stopped. Why? The other part, to bring judgment, didn’t apply to His first coming, but His second coming. See, it didn’t apply there; how the Scriptures never make a mistake! Always perfect. Jesus stopped just where a Scripture stopped, ‘cause that was exactly what was to be vindicated in His day.*

[7-2] *Now, that first coming. The second coming He will bring judgement upon the earth; but not then. He was “to preach the acceptable year” of the Lord.*

[7-3] *Notice the Messiah standing in the platform, identifying Himself with the Word of Promise for that age. How strange, the Messiah standing up before the church! And look at these precious Words: “To preach the acceptable year” of the Lord.*

[7-4] *“The acceptable year” as we all know, as Bible readers, was “the year of Jubilee” when all slaves and prisoners, as they were, been taken prisoners, and had to give a son to pay a debt; or daughter, to pay a debt, and they were in bondage. No matter how long they had been in bondage, or how long they was suppose to stay there, when the year come for Jubilee, the trumpet sounded, every man could go free if he wanted to go free. You’re free; you was no more slave.*

[7-5] *But if you desired to remain a slave, then you had to be taken down to the temple, stood by the temple post; they took an awl and bored a hole in your ear. Then you had to serve that slave master the rest of your life.*

[7-6] *What a perfect example it is of the Gospel of Jesus Christ! When it’s preached, the acceptable time, and the time of Jubilee; anybody, no matter who you are, what color you are, what denomination you belong to, how far you’ve stooped in sin, or what’s wrong with you; you can go free when you hear God’s Gospel trumpet sound out: You are free! But, if you turn your back upon the Message and refuse to it, notice, you were bored in the ear, with an awl. That means to say that you have crossed the line between grace and judgment...See?*

39. In other words, even during grace, it’s over. Turn it down, you’re condemned. See? You’ve got verdict. Now, keep these things in mind, because, you see, if a verdict passed, then what happens? I don’t care if He’s an intercessor, He’s not an intercessor for you. You threw it away.

See, here’s where people are getting mixed up in a lot of things I’m teaching about Judge and the turning of a corner and all these things. What is going on now will proceed right into the reincarnation, but what is there is no more there than it is here. That’s right.

See, everybody’s looking down that road. I refuse to look down the road, because I was told not to, the same as you were told.

[7-6] *...You have crossed the line between grace and judgment, and you will never hear the gospel again. Hebrews 6, right? You’ll never get any further; you must be a slave to the system your’re in the rest of your days, if you refuse to hear the acceptable year.*

[8-1] *Now the other part of it, as I said, doesn't need to be answered, because this coming Messiah, a time now, is when He'll bring judgment. See, time now.*

[8-2] *Now, how could those people ever fail to see Who He was? How did they ever miss it? How could it be when it was so plainly made known and showed? How could they ever miss seeing... What a Word! Think of it, "This day is this Scripture fulfilled before your eyes."*

[8-3] *Who said it? God Himself, Who is the interpreter of His Own Word. "This day is this Scripture fulfilled." The Messiah, Himself, standing in the presence of the congregation and reading a Word out of the Bible pertaining to Himself, and then saying, "Today is this Scripture fulfilled," and they still failed to see it.*

[8-4] *What a tragedy that that would be, but it's happened. It's happened many times. How could it happen? Of course, like it did in other times--by man, by believing man's interpretation of the Word. That's what caused it. Those believers in those days, (so-called believers,) were taking the interpretation of what the priest had said about the Scripture. Therefore Jesus, not belonging to any of their ranks or their societies, he was excommunicated from their company. And therefore, they could not identify him with them because he was different from them. The person of Jesus Christ was so unique that no one should have missed seeing that that was the Son of God, because he was a perfect identification of the Scripture that wrote of him. Would you think Elijah would be any less? That's the way any Christian is known, when his life identifies the very thing that a Christian is suppose to do.*

[9-1] *How could he stand there and say, "This day this Scripture is fulfilled right before your eyes!" How outstanding! How so plainly, and yet people misunderstood. Why? Is because they took the interpretation of some order of priests that they were listening to. And history always repeats itself. Scripture has a compound meaning to It and a compound revelation. Now he's hitting us.*

[9-2] *For just like it says in the Bible, that, "Out of Egypt I have called my Son," (referring to Jesus.) Run the marginal reference down and you'll see where God called Jacob out of Egypt...*

[9-3] *And so is it today! Is because they're in such a turmoil as we are, So it is today, see? It's because they're in such a turmoil as we are. And the people fail to see the truth of God, is because there's too many manmade interpretations of God's Word. God doesn't need nobody to interpret His Word. He is His Own Interpreter.*

[9-4] *God said in the beginning, "Let there be light," and there was light. That doesn't need interpretation.*

40. Now, why am I pounding this? Because I want you to know what the prophet brought to us. You don't need anybody to teach you. You don't need people running around to come in here. You don't need to run some place to find out. All you've got to do is to know what the prophet said, know what your Bible said, and has it come to pass and is it coming to pass.

Now, if you can't see what has come to pass, and what is coming to pass, you are not going to see what is supposed to come to pass. You lost it! In other words, I'm trying to get across in this church here, something that is living. "He which was and is and is to come."

People always feel they've got to give God a breathing space, like you and I need a breathing space. I need a breathing space. I should get away for awhile and have a rest. I haven't gotten it so far. Everything's lined up financially and everything else, and I still can't get away. I will one day.

But they think God needs a breathing space. "He that keepeth Israel never slumbers nor sleeps." God doesn't require a breathing space. If He required a breathing space, He wouldn't be God. I need somebody who isn't like me!

41. So, that's what's wrong. People always interpret everything by their own little feelings, their own ideas. What has been going on? See? What is supposed to be going on? You get people, misquote, Bro. Branham said, "You're supposed to lie in the sun and ripen." So, what do you get? You've got the big mouths come by: "Well, the prophet didn't say, 'Lie in the sun and rot.'" So, now we've got a works program going on. I'm not against a works program where people are led by Almighty God by the Word.

42. [9-4] *God said..., "Let there be light," That doesn't need any interpretation.*

[9-5] *"A virgin shall conceive," That doesn't need an interpretation.*

[9-6] *When...God's interpretation of the Word is when He vindicates and proves It to be so. That's His interpretation, by making It come to pass! That's what God's interpretation is, is when He makes His Word come to pass. He's interpreting It to you.*

Now, the step that we are in at this point has been thoroughly vindicated, interpreted to us, yet people are still looking for more message, more this, more that. Why don't they just settle down to what the prophet gave us?

43. [9-7] *Like if there had never been light, He said, "Let there be light," and there was; that don't need interpretation. We've got manmade system mixed into It, and, when you do, you get out of line. It's always been that way.*

[9-8] *But I still think of how striking it must have been. Think of it! The Messiah! Why did they fail to see Him? Because, their very leaders that ought to have known better, that ought to have been versed in Scripture, that ought to have had an understanding of Scriptures, they belittled this man and said, "He's illegitimate to begin with. We wouldn't believe that." Years later, we don't believe that. We would die for the purpose, say that He was virgin-born Son. Now, listen: And it'll come to pass some day that, the very things that we see Jehovah doing today, men in the ages to come, if there is, will die for the very thing that we're talking about today. You'll have to do it when the mark of the beast comes on and you're not allowed to preach the Gospel this way.*

Now, that brings up one question. Who are foolish virgin? It's a good question. It can't be somebody that doesn't have some acquaintance with this Word or picks it up down the road.

[10-1] *When the great union of churches comes together, which is in order right now for the world church, you'll have to seal your testimony with your own life to this. You must believe it now. If those priests could rise up, that condemned Him, would not condemn Him.*

44. Now, remember; already now, we've got a papal legate that this nation--and the pope is no longer separated, and at this point the pope controls this nation whether this nation wants to be controlled or not. It's done sold out--1984, and you better believe any three to six months she's all gone. Is 1984 the

fateful year? It's now one of thee fateful years, because America is owned. When did Kennedy come in? 1960 was it? Twenty-four years later the pope runs here.

Now, you think we won't get our pope out of America? You've got to be unreasonable.

45. [10-1] *When the great union of churches comes together, which is in order right now for the world church, you'll have to seal your testimony with your own life to this. You must believe it now. If those priests could rise up that condemned Him, they would not condemn Him now.*

"But," you say, "If I'd of been there, I would have done so-and-so."

Well, that wasn't in your age. But this is your age, this is the time.

You say, "Well, if He was here...!"

[10-2] *The Bible says, "He's the same yesterday, today, and forever," so He is here. But, He's here... As the world has civilized, become greater and educated more and more, He's here in the Spirit form, which they cannot kill or put to death. He died once; He cannot die again. He had to be made flesh in order for God to be put to death in the flesh for sin. But this time He could never die; It's the Holy Spirit.*

All right, now we have seen the Judge, and we see here it's not yet the hour for the glorified body. It's the Pillar of Fire, the wigged head that defines the present office. In other words, in this juncture.

46. So, we go to page 33 again, and we continue reading. ["The Rapture"]

[161] *And notice, not only is the Bride washed, forgiven, but she's justified. Did you ever try the word justify to see what it means? Now this is something we're going to get an understanding of Word, and this is part of that Message that came. This has to do with 'under the Judge' because that's what he's dealing with at this particular moment. 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 forgave 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 had done it at all'--justified. And then the Blood of Christ cleanses us so from sins, till its puts in the book of God's forgetfulness. He's the only One can do it. We can't. We can forgive but not forget.*

In other words the mind of God is so thoroughly cleansed from any apprehension of the deeds which we have done. They're not there. They're simply not there.

[163] *I could forgive you, but I'll always remember you did those evil things. Then you're not just; you're forgiven. 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. This is not on the other side; this is this side. She stands there virtuous. See? No sin in her at all.*

All right. This is the official verdict of God the Judge, (See?) on the Bride. The purchased price of the Blood is the Bride, and the purchased Bride is completely pure; she is all glorious within and without.

47. We're going to go to Isaiah 53, reading a few verses.

- (10) ...It pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.
- (11) He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify (the) many; for he shall bear their iniquities.
- (12) Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin(s) of many, and made intercession for the transgressors.

Who dares lay anything to the charge of God's elect? It is God that justifies. There is no way a charge can be laid against the Bride under the light of the Word. Now this is what is going on, and this is why I just stand with the Blood.

48. I know many things can be said about the Blood; the Blood is gone to the Word, the Bride is the Blood of God, and all these things. I appreciate them. But I am not so interested in that as I am interested in the fact that the blood of Jesus Christ has been shed for the very purpose we are talking about. And as long as anyone is in the Light, the Blood obtains, and if the person is not in the Light, the Blood does not obtain.

So, whether the Blood is on the Mercy Seat or not has everything to do with this one thing; are you in the Light? He's neither a mediator or intercessor, unless it's a matter of Light. So therefore, we have to understand that.

Now, as Bro. Branham said, "*The Bride is absolutely virtuous.*" He said, "*You didn't do it at all.*" Like he says here, "*She never did it in the first place.*" He says in another place, "*You didn't do it at all; you didn't even do it.*" And then he said, "*It all falls back on Satan who was the prime mover, or the originator.*"

49. Page 34, now for two paragraphs, 164 and 165, he gives a bit of insight into the second and third parts of the Rapture.

[164] *Therefore, the Message calls the Bride together. See? The shout and the trumpet. The same morning with a loud voice He screamed out with that voice and woke Lazarus. With a loud voice he cried, "Lazarus, come forth." See? And the voice wakes up--wakes up the sleeping Bride, the sleeping dead.*

[165] *And the trumpet, with the sound of the trumpet, when it (He does it.) calls... Always a trumpet called Israel to the Feast of the Trumpets (see?), which was the Pentecostal feast, the great feast in the sky and the Feast of the Trumpets... Now, a trumpet announces a calling together, a calling to a feast. And now, that is the Lamb's supper in the sky, the assembling together in the Bride, the Feast of the Trumpets, the Wedding Supper.*

Now, notice; in a type it's all being done here in the Bride that's living. It's awakening her from her creeds and her dogmas, giving her a spiritual resurrection. See? It's gathering her together to the great feast, and we're feasting around the Word, the living Word of God. See? So, already... And we've been raptured in heavenly places in Christ Jesus. So, all of these things have been going on in a figure spiritually, and they're going to carry us right into the Wedding Supper physically.

50. [165] *We have seen it in types. Now watch; just a moment before we close.*

Now, in paragraphs 166 to 180, he takes the three Old Testament raptures to type for the New Testament raptures which are also in three. To do this he brings in the Resurrection, part two, which is the Voice, and the catching up which is part three. Now, we'll take our time for a little bit and look at this.

[166] *Notice, we saw in types. Now, If you want to read in Matthew 18:16, It said, there's three that bear record. See? John 1, 5:7, and so forth...Three is always a witness. Is that right? It's a verification; something that's right. Three witnesses bear..." In the mouth of two or three witnesses let every word be established."*

[167] *Now notice, we've had three witnesses. Three is a witness. Now, we've already had three Raptures in the Old Testament. (Did you know that?) That's for a witness. Now, watch! Enoch was one; Elijah was the other one; and Jesus the other One. See? Watch it, one, two, three now. Jesus, being the Keystone now, see, he's placed in a peculiar position between them. All right. ...He's the Keystone between Old and New Testament, because He had to die first and then rapture. He died, come to life, and walked around here with us, then was raptured up; because He was the Keystone that tied the two together. What's that? The Old and New Testaments. After His resurrection and rapture (Look!), after He did that and proved the Old Testament there... We all know Enoch was translated. We know Elijah was taken up by a whirlwind in a chariot of fire. And Jesus died, buried, rose and lived here on earth and then was raptured up, the Keystone. There's three to bear record. Is that right?*

51. [168] *Now, there's been one rapture already past. Did you know that? Let's see if we can read it right quick. Matthew chapter 27, about the 45th verse. Let's see if we can get to it.*

(45) *Now from the sixth hour there was darkness over all the land until the ninth...*

(46) *About the ninth hour Jesus cried with a loud voice...Why hast thou forsaken me?*

(48) *They took a sponge filled with vinegar... and so on.*

(50) *And Jesus when he cried with a loud voice yielded up the Ghost... (Now, A loud, loud voice, watch, when Jesus dying, screamed with a loud voice.)...yielded up the Ghost.*

(51) *And, behold, the veil of the temple was rent in twain from top to bottom; and the earth did quake, the rocks were rent;*

(52) *And the graves were opened; and many of the bodies of the saints arose,*

(53) *And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.*

[169] *One rapture is passed. Now, watch. There happened in the Old Testament of them prepared who the Word of the Lord come to. See? The Word of the Lord came to Enoch. The Word of the Lord came to Elijah. He was a prophet. The Word of the Lord was Jesus.*

[170] *Watch in the Old Testament, the Old Testament saints now, when this rapture took place. Verse 50: His loud voice awakened the Old Testament saints just exactly like the loud voice wakened Lazarus. See? The loud voice awakened. The second is fulfilled in 1 Thessalonians chapter four. "I would not have you ignorant brethren, concerning those that sleep, that you sorrow not, as those that have no hope." Yes. That would be the second rapture. The second rapture will be the catching away of the Bride.*

52. [171] *The Old Testament saints has gone into His Presence, paradise is done away. The Old Testament saints ascended up at His loud voice when He screamed and give up the ghost. Why? The sacrifice, their propitiation of their sins that they'd waited on...Believing that perfect Lamb was coming, they'd offered the sacrifice of the lamb. And when He died and yielded up the ghost, He screamed with a loud voice, and the Old Testament saints awoke. Watch the shout and the voice over there, the same thing at His coming. See? Watch the Shout and Voice over there. See? Because He did; He had a Shout and He had a Voice. Yielded up the ghost, and when He did the sacrifice was perfect, and paradise emptied out; and the Old Testament saints came to the earth again, walked around on earth, and entered in at His rapture with Him.*

Now you see, they're with Him. Remember; He was given credit for one Rapture: Enoch, Elijah, Jesus. Now notice; with Him are those Old Testament saints, went up.

[172] *David said over there, "Lift up, ye everlasting gates, and be ye lifted up."*

[173] *He led captivity captive, gave gifts unto men. When the Old Testament saints went in with Him, they said, "Who is this King of righteousness?"*

[174] *"The Lord of glory, mighty in host--mighty host." Here they come in, marching. Jesus led captivity captive. Here comes the Old Testament saints; they went into the new gates up there, they cried, "Lift up, ye everlasting gates, be ye lifted up, and let the King of glory come in." The voice inside said, "Who is the King of glory?"*

[175] *"The Lord might in battle." The gates flew open. Jesus the Conqueror led captivity captive them that believed on His Word, and the Word came to them. See? He did, He went to them, like the Word come to us; He went to them. There the Old Testament saints laying in there waiting. He led captivity captive, ascended on high, took the Old Testament saints and went in. There's one rapture already passed.*

53. All right, see? He's the Keystone, or He's the bridge between them. You've got one, two, three; you've got one, two, three.

[176] *The next rapture takes place is 2 Thessalonians: the Church, the Bride, resurrected to be raptured into glory. "We which are alive and remain, be caught up to meet in the air."*

[177] *The other day I was standing on the street corner, and I was standing there watching the Armistice Day parade... I stood there with my little boy, Joseph. First there came the first world war tanks, the old tanks. After that come the Sherman tanks of the new war, great cannons with their muzzle break on them and so forth. After there come the old soldiers...gold star mothers. And then there came a float dedicated to the grave of the unknown soldier; and a soldier there standing guard. A marine on one side, a sailor on the other side. And there was a petition drawn, and on the other side set a gold star mother. She'd lost her boy. There stood a young wife with her head bowed crying over a table, a little ragged boy sitting sideways, tears running*

down his face, he'd lost his daddy. I thought, "What sadness, as I stand here and look, see them old soldiers, just a few left, crippled like that, in their uniforms, proudly displaying them, because they're Americans."

54. [178] *I thought, Oh, my God, one day there'll come a blast from Heaven, and the dead in Christ shall rise first. The Old Testament saints back yonder who are waiting a blast and come forth there first and go into the resurrection; we'll drop right in line and going into the skies, these old mortal bodies changed and made like unto His own glorious body. And what a parade that'll be when it starts heavenward some of these days in that rapturing time that lays ahead, proudly displaying the Blood of Jesus Christ upon your chest, the Message of God in the hour that they lived in. See? Don't separate them. The hour we're looking forward to, brother.*

[179] *Look, the second resurrection, all the first one's past. The second one is at hand now.*

[180] *Now, the third one is the two witnesses of Revelation 11:11 and 12, which these are the ones that turned back with the Spirit of Christ to witness to the Jews like Joseph did to his brethren. And you remember their dead bodies laid in the streets for three days and a half; then the spirit of life came into them and they were raptured, taken up into Heaven. There's your three raptures of the New Testament. Three raptures of the Old Testament, all of them past.*

[181] *And now we're ready, waiting for the rapture--the rapture of the saints. It's been spoken about and so shall it be.*

55. Now, all right. We're up to page 38 here, and paragraph 181. Now:

[181] *Now we're ready waiting for the rapture--the rapture of the saints. It's been spoken and so shall it be.*

Now he tells you right here... And remember; the Rapture is the Catching Away, and you're already made ready for it. On what grounds? The grounds of the Shout, and the grounds of the Shout has within it the elements of two things: Elijah the prophet, and God Himself. And you'll notice that the prophet is a reflector, and the prophet is bringing the Message. It is his message; it is God's Message, and you'll notice the headship lies in the Judge.

It's separating time, and He's absolutely just as much a Judge now as He's ever going to be. Only remember one thing, what people don't realize: everything about God starts moving with a little bit, like a germ, and starts getting greater and greater until it manifests itself way out here and you see it. Like Bro. Branham called it a shadow, which is a negative, but he didn't mean a negative like a person is negative and one is positive. He's talking in terms of the negative that when the light begins to come upon it and it comes closer, it turns into the complete positive.

56. Now, we have seen, as it were, the Judge in the elements of a judge because the judgments of God are in the earth and the Sixth Seal is open. You can't get away from it. But what you're doing is moving into it. And these are the things that we talk about, where we stand here, is so different from most of the preachers and the belief, the faith of our church, from other people because they seem not to know what's going on.

But as long as I'm preaching, I want it made evident here, and understanding, that look we see the God, Elohim, is one Who becomes, and Elohim cannot be here without becoming. He's not going into metamorphosis. God does not go through a metamorphosis. God goes into His roles and the mask that

He wears is for the role, and when He appeared in headship in the ring of angels, the Word of God coming distinctly, it has to be a Judge, because it's been a judge in every age.

But now it's returned to headship. And remember; the more the hand gets to the wall, the shadow, and it becomes one--well, God, then, has a greater manifestation all the time in the roles He's playing. See? So, we're coming more and more.

57. He said, "*Now we're ready*". "

Now, listen; "*Now we're ready, waiting for the rapture*."

Did he say, "Now that I've given you the doctrine, we're ready for the thing to happen?"

Well, I thought revelation depended upon manifestation. Then what's he talking so much about it for? Did he turn around and say, "I've got news for you. I believe that revelation is based upon manifestation, but in this case it is not so?" Where did he say it? He said opposite.

So, what has been going on? Well, if that doesn't tell you something, [points to picture of Pillar of Fire on the wall and the ring of angels doesn't tell you something, and the very fact that he said it would be angels, if that doesn't tell you something, then what is going to tell you something?

You know, I'll tell you what it's like, brother/sister. Let's get this. It's like the Olympics that have been revived, and the light has come from the east to the west, like it's coming from Greece to LA this year. Isn't it? All right. That's your west. Now, the Olympics will start at that particular time when that light gets there. I want to hear the Olympics are going into action and the guy stands there with the revolver. All right. When the revolver goes off, I suppose everybody stands there? Say, "What's that for?" Well, that's what's going on right now. We've had the Shout, and Paul said, "It's running a race without hindrance."

58. And I'm going to tell you something: that St. Paul used the term that's used by the Greeks. Did you know the Olympics were run naked? Naked? You know why? So they wouldn't be hindered by wind resistance and garments and things pulling on you. Maybe all they had was sandals, but if you look at the pictures, you'll find ancient pictures, the men were stark naked. And Paul said the same thing, "That he's running this race, and he's heading into the Rapture completely naked." And as Peter said, "You're character is from what is inside," and it's not a good works program.

I mean it. Now seeing as we've mentioned it, we might as well go back and read some more.

59. Now to think, here's this spoken Word on the... "*This Day This Scripture Is Fulfilled*".

[10-3] *Now, how to know that they had them things against him! Another thing, that he would not join any of their ranks. Then, you see, that still made him a bad person. He wouldn't join their organizations, wouldn't join their priesthood, and He wouldn't have nothing to do with it.*

Do you know what they started doing? They lied about him. Just as soon as he wouldn't join, say, "Well, you're right," he got lied about. Now, if you can't see a parallel today, you just haven't heard me preach.

[10-4] *He went to the temple. We call Him a meek man. He was, but many times we misunderstand what meekness is. He was a man of compassion, but yet we fail to understand what compassion is. Not human sympathy isn't compassion, but compassion, is 'doing the will of God'. He passed through the pool of Bethesda, the gate. There laid people, multitudes. Multitudes is no certain number. But there laid*

multitudes; lame, blind, halt, and withered. And He had compassion on the people as always, and He went to one person.

60. I didn't make copies of the rest of it. So, when we're talking about this thing, at the end time here, brother/sister, we're talking about character, which is an inward character that comes from this Word. And the character of Moses, and the men of God always at the time of going in, was not based upon something which was sentimental, though I'm not even against that, it was always based upon the Word of the hour which meant that they had faith in that Word, and they were proceeding to follow that Word until it was all over.

61. Now, are we ready or are we not? See? Now he said, *"It's been spoken, and so shall it be."* Now, that's a tremendous paragraph. It's a tremendous statement. The thing is, is it a fact, or is it a surmise? Are we indeed ready? Does it depend upon being spoken as if that is really it?

Well, you say, "Yes and no."

And I agree. Yes and no in this respect. 'No' that if you're just going to say, "Well, that's spoken, that's it." 'No' it's what's going on, and what's going to go on. It's who's believing it. It's who's taking hold of it, whether you want to stand with it. See? Well, if we're in doubt, let's keep reading.

[182] *When God says anything, all heavens and earth will pass away, but that Word will never fail. When God said back in Genesis, "Let there be light," it might've been hundreds of years before there was any light. He said, "Let there be a palm tree; let there be an oak tree; let there be a desert; let there be a mountain; let there be this." How long it went out of His mouth as a word to be manifested? No one knows.*

[183] *Then one day He called his people out, and He'd spoke to a man named Moses by a Pillar of Fire, a Light, holy, sacred Fire. People wouldn't believe Moses, so God said, "Bring them out to this mountain."*

[184] *That morning the mountain was full of fire, and flashing, and thunders, like that, and the people said, "Don't let God speak; let Moses speak, lest we perish."*

62. Now, look; see the photograph? And the picture of angels? There you are.

[185] *God said, "I'll not speak to them anymore like this, but I'll raise them up a prophet. I'll speak through him, and if what he says comes to pass, then you hear it, because I am with him." Now, He spoke that. He said that it would come to pass.*

[186] *Look at this prophet Isaiah standing there, a man, intelligent man, a man well thought of by the king because he lived with Uzziah the king, which was a great man. Tried to take a preacher's place one time and went in, got smitten with leprosy. And that's what I told the Business Men. Don't try to take a preacher's place. No, sir! You stay right where you're at. See? You do your work, God put you--told you to do. If you're a finger, you can never be an ear. If you're an ear, you'll never be a nose, nose or eye. Stay in your position.*

[187] *You heard my message on 'Doing God a Service'. David anointed king, all the people shouting and screaming that he was right, but he never consulted God's prophet. And a man died, the whole thing was marred. Don't try to do God a favor. You wait until it's on God's terms. Let it come in His way of doing things. "I'll start this big thing, I'll do this." Be careful, brother.*

[188] *Now, David knew better than that, Nathan was in the land in that day. He wasn't even consulted at all. See? He consulted captains of hundreds and thousands.*

63. Now you see, the Full Gospel Business Men was raised up as a devil's antidote to William Branham, prophet of God. Sure it was; get the eyes off. "Look what they're doing, look at what they're doing, look at what they're doing." You know something, if you've been thinking, and I hope you have been thinking, but here's the thing: do you realize the whole Bible is nothing but a tug of war between God and the devil as to who is going to get who on who's side? That's all it's ever been.

The minute God put Adam in the garden, a tug of war started. "Will Adam go with God? Will he go with the devil?" Well, Adam wouldn't go with the devil, so he got Eve in there. And God knew that Adam would fall, because Eve was of Adam, and he took her side. Ever since then, the whole Bible is nothing but a tug of war as to whether man will listen to God and go God's way or not.

64. Now you read the history, you read the Psalms, you read the whole Bible, and the whole Bible is simply one thing. And people can't even figure that out today. Now you've got a tug of war right now, a vindicated prophet; "Are they going to believe or not?" Now, remember; the biggest lie is ninety-nine percent true. Yes sir! It's horrible. That's the way a lot of the churches are right now.

[188] *Now David knew better than that, Nathan was the prophet in the land in his day. He wasn't even consulted. All the people just shouted and screamed and danced. They had all religious motion and emotion, but it wasn't in the line and order of God's Word, and it failed. Anything else that's not in the line of God's order will fail. Only God's Word will stand forever. "Heavens and earth will pass away but not My Word."*

[189] *Notice Isaiah, that intelligent young man standing there. All at once the Spirit hit him. He couldn't say no different; he was a prophet. He said, "Behold a virgin shall conceive. Unto us a Child is born, a Son is given. His Name shall be called Counsellor, Mighty God, Everlasting Father, Wonderful and so on. His government shall be upon His shoulders; there shall be no end to His reign." How could that man intelligently say that a virgin would conceive? Everybody looked for it. It's been done spoken; it was **THUS SAITH THE LORD**. It had to come to pass, because it was God's Word the same as it was in Genesis when he planted them seeds down beneath the sea, when it was without form and void, and water upon the deep. See, it had to come to pass.*

[End of audio recording.]