

Rapture #21

The Shout Is the Message

January 22, 1984

Shall we pray? Heavenly Father, we feel this morning something like the disciples who said, “Ever more give us of this Bread of Life.” And we know that You have already done that, and You have given us not only the ‘ever more’, but You’ve given us the last hour Word, the last portion of that divine loaf. And now we know the great giver Himself is here, and we would want to acknowledge that ever more, and never ever be unmindful of that, no matter what condition we find ourselves in, or whatsoever obtains.

We pray that this One by whom all things are made, and all things are maintained, might ever have the pre-eminence. And we pray that this shall be Your portion this morning, our giving to You the pre-eminence due to revelation, because You’re worthy, knowing, we stand in awe, Thy great Presence, and knowing we stand in awe of the time in which we live, knowing that we are about to be translated out of here. May we always live in that consciousness, always live within the flame of that Light that has come in this hour, because Your Light is life. So, we commend ourselves to You. In Jesus’ Name we pray. Amen.

You may be seated.

1. We’re going to go to the Rapture again, and over the last three months, and maybe three months and a half, or four, we’ve been dealing almost exclusively with the Rapture—the doctrine, or teaching, as set forth by Bro. Branham, back in December 4, 1965.

Now, during the times, and there’s been I suppose eighteen, twenty hours, of preaching, during that time we noticed several comments that Bro. Branham made that aren’t actually, or literally, a part of the doctrine per se—that is the doctrine of the Rapture per se—but actually constitute a warning that his teaching would be repudiated. And this would be, of course, in the eyes of the fundamentalists... And this teaching would brand him even falsier than he already was branded because of the doctrine of the oneness of the Godhead. So, Bro. Branham was letting us know ahead of time that this doctrine was going to get him into problems.

Now, I want to go over, wherein he did say, that he would *not be welcomed as to his doctrine by the fundamentalists*. And they would, then, deny his correctness in the Word of Almighty God.

2. So, to begin with we go to page 5, which actually we have not read before, and in paragraph 27:

[27] *Now, I want to speak on a real strange subject tonight just for a little while. I’ve got some Scripture written down here, and I thought maybe that... Well, tonight I was going to speak on something different, but seeing the time get away, why, I didn’t want to stay that long, so I just turned over here and got some Scripture.* In other words, he had thought of another subject, and no doubt he was perhaps trapped in his mind reserving this message for Jeffersonville. But something came up that he felt that he would have to, if he took his original subject, would be far too long. So he said, All right, I’m going to speak on “The Rapture” tonight ... *I want to speak on the subject of The Rapture.*

Now, notice; he says, “*I want to speak on a real strange subject tonight, just for a little while. The Rapture.*” Now, he calls it a strange subject. So, is it strange to us in that we actually are unfamiliar with

it; know actually little or nothing about it, or is it strange in the sense that; it is a conundrum within itself, as obtuse or vague, as compared to other doctrines, or as to its importance? Now he said, *“It’s a strange subject.”* I never thought it was strange. I always thought that was one thing that wasn’t strange. Now he says, *“It’s a strange subject.”*

3. Now, the question as to what the strangeness is, either peculiar or unfamiliar, is answered on page 6, in paragraph 30.

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

Now, it is very evident that the Rapture, as a subject, is familiar to all Christians. He said so. So, the strangeness does not lie in this man presenting something that has not been presented previously, or is not definitely well-known or in a measure well-known and very well accepted. So, we’re not talking about Roman Catholic doctrines: Is there a purgatory? (based on 1 Corinthians 3, the works being burned up, and so on, but the man being saved as by fire)

No, he’s talking to the fundamentalist. It is also evident that no Christian should call it strange, but it is baffling, and admittedly so—and admittedly so in the minds of most Christians, when it comes to a universal agreement on a time slot. When does the Rapture take place? Does it take place before the Tribulation, in the middle of the Tribulation, at the end of the Tribulation, or at the end of the second Resurrection? The end of the Millennium?

4. Now all of those places, from Scripture, you can find a time slot. So therefore, it could be baffling, or strange, or obtuse in that particular area, because this doctrine, therefore, has never arrived at, in the mind of the true believer, as that which is definitive. As long as one group can come against another group, and you’ve got Scripture galore. In fact, there is far more Scripture in behalf of the Rapture in the middle of the Tribulation, or after the Tribulation, than there is before it, and unless you really know your Bible, you would have a great time persuading anybody of an adverse mind to a pre-trib doctrine that that person should come your way and believing you’ll go up before the Tribulation.

So, what is most evident is that the avenues, or his actual personal teaching of the Rapture, is what turns out to be strange. Now Bro. Branham is saying, *“This doctrine is strange.”*

And they say, “Now, listen; you’re just trying to mix us up. You’re trying to let on something here.” See? “We don’t go with that.”

5. [30] *Now, speaking on this subject, now some of you may differ from the avenues that I take.*

Now, notice instantly that he attributes his understanding, or his avenues of understanding, to God.

[31] *And I think that in speaking, I just don’t try to get up here and say something that I think would please the people. I’ve never been guilty of that. I want to get up here and say something as I feel led to say it.*

Now, just a minute. If I feel led to say something, am I being led by myself as an authority, or am I being brought into a realm through another personality?

[31] *... as I feel led to say it, that I think would be a help to you, something that would further your experience with God if you are a Christian, and if you’re not a Christian, make you so absolutely scared you’ll shiver and shake and tremble... No,*

No!) make you so ashamed of yourself that you will become a Christian. And that's the purpose that I've always tried to line up my thoughts as the Lord would lead me.

6. Okay? Page 32, paragraph 156.

[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, and I'm responsible to God for saying it.*

Now, a lot of people can say that, and they're liars. A lot of people can say that, and as far as they know, they're not liars. But when you stand up in the face of a crowd, put yourself in a position of God to the people, you had better know it's God that you got your message from.

7. And with this page 14, paragraphs 65 and 66.

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

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

Now, if you're just an ordinary fundamentalist, and you haven't caught on to Bro. Branham, by this time, you're simply saying, "Well, he's a nice fellow, and he said it, you know." He's telling you flat, that whatever is there, you believe. Once you strike this, there is nothing but this.

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

Now, notice; you'll find here, that he attributes, categorically, his understanding, or avenues, to Almighty God Himself, as though, and in fact, he has nothing to do with the revelation, except that he got it, and now is presenting it. And also, notice instantly and emphatically, that he does not place this divine revelation of the Rapture into a community revelation, but it is in the singular and by a prophet.

8. Page 16, paragraph 75.

[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 messenger 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.*

Notice, he puts it in the singular so that it is not a community revelation, because he's talking on the Rapture. It will categorically come to a person in the singular, and that will be a messenger of the Seventh Church age, as every other age had a message and messenger in the singular.

9. Furthermore, let us note he places a further mystery of this mystery, in page 17, Para. 81 and 82.

[81] *Now, the Rapture is only... This Rapture that we're talking about is only for the Bride. Now that's compounding the mystery. 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'll be only for the Elected, the elected Lady, the Bride in this day that's pulled out of 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. A Church out of a church, members from every denomination making up a Bride, a Bride Tree. And that's the one that is the Bride. She is 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 genes.*

10. Now, right off the bat he has set himself in contradistinction with the free will agents, and with the legalist. So therefore, now, he is not only a 'one God-der', which is a blasphemer, but he is a superlative, and a superb idiot, because anybody knows there's no such thing as election. There is no such thing as a preconceived, a pre-designated, and a fulfilled plan based on those principles, because God would not be God. Now he's alienating everybody from this doctrine that he teaches, and he lays the whole thing right on Almighty God. Now this fellow either knows something, or he's in serious trouble.

And Bro. Branham knew, categorically, that his preaching marked him even to the extent that he thought he was going to be martyred. The vision he had of the tracheotomy, he fully placed to be a homicide and he the victim. Even found weeping one day out in the woods by one of his dearest friends, and asked why he was weeping with his hands over his head, like warding off something to harm him, as he bent over a log and he said, "*They will get me.*" Now he knew what he was doing.

Hatred did not bring on martyrdom, but it may bring on ours. I don't know. What's the squeeze going to be? I don't know. All I know is that once you step outside the organized church, if it ever goes that far, there will be none of us left to minister. And you might as well face it, this church 'will be no longer'—the doors closed, the sheep scattered. And it may be fortunate that some of us people have never had a pastor but had to tough it alone. Remember, the crow and the dove sits on the same branch, or I don't know my Bible.

11. Now, the mystery on top of mystery: said, "*What I have to tell you from Almighty God, unless you're a purely elect, you will not get it. You're not supposed to get it; you're out.*" Isn't that a nice way to gain favor and be popular? Now we can categorically see that Bro. Branham's teaching will be *received only by the elect, and only the elect will be in the Rapture*. That is what he said, and that became a lead balloon—a real puzzle to the people who sat there.

I know they sat there saying, "How long do we have to listen to this man that Carl Williams brings in to our meetings? I thought we got rid of him, by his own word, when he said, '*The day you organize, that's the day I walk out,*' and we organized. And we wrote our creeds and our dogmas, and we profess the Trinity. Why hasn't he left? Well, ol' Carl's old, maybe he'll die shortly."

You say, "Bro. Vayle..."

Don't Bro. Vayle me. You people sitting here, you're still back in your infancy. Do you not understand that people lie in wait to deceive, and the church murders, and the church is led by Satan? That one word off, is Satan's kingdom? And you're not playing games. You're being led by the forces of hell.

You say, "I belong to God, and I do not believe in vindicated prophets.

You belong to the devil. So do I, if I'm off.

12. Let's get the record straight. At least have the strength of Achan. When Joshua came by that great day, after the battle when Israel couldn't gain a victory, he said, "All right, what's going on here?"

God said, "Sin in the camp!"

He said, "We better find out." The man that had the lots, cast lots. He had faith.

You know, you can have faith casting lots and not be a Christian even?

A certain person said one day, "I'm going to be where you are."

And I said, "My wife is not going to be there, so you are not going to be there."

Oh, she said, "I'll bring my sister-in-law."

I said, "You'll bring nothing. Want me to prove it? Give me a penny. Heads, you don't go. Heads." I said, "Again, I've seventeen times in a row; you do it!" I said, "Do you want one hundred seventeen times?"

You've got to have grit; that's your calculated risk. You don't even have to have teeth to grit them. You can gum them to death, if you've got faith. Joshua stood there casting his lots, and he took Achan's household. And listen; he said, "Achan, give God the glory and confess."

In other words, you're caught. Too late, you listened, but you better own up. They took him out and stoned him. And Bro. Branham said, "*Many will die, because they took this Message too late.*" Too bad.

13. I'm criticized by a certain preacher who said, "Lee Vayle's like all the rest, like the thunders and the rest of them. He scares the people." And then he said, "If you believe, he gives a reward."

I have no reward for you people here. And don't think I'm trying to scare you, because I'm not interested in scare tactics. I've never used them, and I never will. I'll tell you candidly, if you are not elect, and I am not elect, you can fear God, you can fear the devil, you can fear me, you can fear everybody, and you'll go to the Lake of Fire being afraid, because you're just scared.

That's right. I've got no reward for you. What have I ever given any of you? Well, you've got that much more coming. If I am holding out a reward, having brought you by fear, then William Branham did it for me. I never was afraid of William Branham. I'm not afraid now. I'm not afraid of God. Why should I be?

14. Such abrupt and condemning teaching, as Bro. Branham's on the Rapture, is seen in page 7, paragraph 32-35. Of course, that's speaking of 2 Peter, and he said:

[33] *Now, we see the reason that this subject is made so light of, lightened at, which is made light of, scoffers, is because that the prophet here has said that in this last days these scoffers would come saying these things. See? It's predicted. The reason people acting today the way they're acting. It's written of them; that's why they're doing it. Why you're certainly expecting it, because the Bible said that: "In the last days they'd be heady, high minded, lovers of pleasure more than lovers of God, yet they're out there dying, 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.*

Now, these are those who despise what Bro. Branham simply said about a Rapture.

You say, "Now just a minute Bro. Branham," like that woman in shorts and cut her hair. Why she said, "I've been true to my husband. I was brought up... I was taught to hold my body sacred."

But you fornicated with every adulterer on the street, and even every virtuous man turned his eyes for a minute to watch your flesh go by. Now where do you stand? Where do we stand? Are we sitting here just for the fun of it?

15. [33] *Can we look for an impersonation of truth? Certainly!*

[34] *When Moses went down into Egypt to deliver... To deliver?*

"Bro. Branham, are you trying to tell us that you're like Moses: 'here to deliver?'"

What would God have done without Moses?

You say, "Well, just a minute now. You see, He sent Jesus."

Then why did He bother sending Paul. Who needs Paul? Who needs anybody? Why have you got five-fold ministry? Why have we got two non-elect, deacons and elders? Why do you bother having a church? Why bother anything? Let's get back to the hard shells. If you were going to be there, you'll be there.

You say, "Now hold it, see. We didn't say that."

Then what in the name of sense are you saying?

16. Now, listen; get what I've been saying. Here's your people today. Here's your church today. Here's your Christian today. Somebody better have his head screwed on right. Now, listen; two thousand years after Jesus, we're getting worse and worse and worse.

He said, "John the Baptist came fasting and very sober."

And he said, "Why, the guy is mentally ill."

He said, "I and my group," we come eating and drinking, because evidently that's what you want."

And you say, "You've got devils."

He said, "Merciful heaven, what can I expect out of you?"

Well, I want to know? Where are the people today? Where are the people today? Where are they today? If they haven't walked into a trap for the last time, of unmitigated blasphemy, I missed my guess, and I'll take the Bible and the Rapture tape, and I'll say it has all been a dream of false hopes.

17. Can't you see what this message did for the last sermon Bro. Branham gave? He put the cap on the climax. It's all over! And people wondering what's going on.

[34] *Sent Moses down to deliver the children of Israel with only a stick in his hand for vindication, with the God of Heaven behind him, he performed a miracle. There come the impersonators behind him doing the same thing he did.*

Now, that's the miracle workers. That's those who are false anointed. But when you talk about William Branham, prophet, he is taking and setting in order what was messed up. He's not bringing anything forth that's new. He's explaining the mysteries from before the foundation of the world to this very place, so God can get us out of here.

18. Now, listen:

[34] ...*Now, they come second after he did it first. Then they come around, because they were copying after what he did, impersonating the original. We find that. Now, you say, "Well, that was in the days of Moses." But the same Scripture says they'll come again in the last days, "As Jannes and Jambres withstood Moses, so will these men of reprobate minds concerning the Truth."*

Now, remember; Bro. Branham said, *"If any man ever brings a message, and it rings a bell in the denomination that man is in, that they don't kick him out, that word came from hell. It didn't come from God."*

Now, when these people rise up, impersonating a miracle ministry, and then they do not repudiate the very word of the hour that their church is in, but repudiate the Word of the hour that the prophet is in, something's wrong somewhere. They've sealed their doom. They're finished.

19. I'm going to tell you something, brother/sister. You sit here this morning, in the light of what I'm teaching, based upon Bro. Branham, you better examine every single thing that you ever learned in your life in the light of this Word and put it aside, absolutely, every single doctrine you have ever learned; then bring your mind to William Branham. That's right, or you don't have any hope of ever being right, because you're going to put a new patch on an old garment. It's not going to work. But I'm going to tell you, the minute you do is when the light and glory of God begins coming in, and you'll see the rainbow colors begin to flash in illumination. The doctrines and those things come out, and every time, it won't be a doctrine. It'll be living bread: Christ Himself revealed.

20. Now he says here:

[34] ... *reprobate mind... See? Impersonating all kinds of things to upset the people.*

Now, the impersonating of the miracles is to get the people's eyes on something they shouldn't have their eyes on. Now Bro. Branham explains it.

"Well, Bro. Branham, just a minute; why, then, did you have those miracles?"

That was to get you to stand still, like Christ had them stand still, until He could begin to preach to them. God gaining favor, which means acceptance. that if you see and believe this, then you'll listen to me.

Now, Bro. Branham said, *"These guys will come right behind, and they'll have big ministries"*—Tremendous ministries as Jannes and Jambres. For what reason? Is to kill the effectiveness of the Word, to kill the effect of It, to destroy It, to keep the people in bondage to their dogmas.

21. [35] *Then, if this Rapture which is coming to pass.... Didn't say, "Which will come to pass." It's coming to pass. It's already in progress in a certain sense. ...anything that God has in the line of His Word, there's always something to come out to upset that if they can. It's Satan's purpose to do that.*

Now he tells you where these ministers are: they're right in Satan's purpose. Brother/Sister, the Bible said, *"We're the purpose of God."* What a tragic thing to realize in this hour a man could stand here, even as a shepherd separating sheep from goats as he was preaching. Oh yes, it's going on now. Oh yes, it's going on now. It's already started. It's being enforced, because God's never changed. But in this hour it's more and more manifest, that's all you've got to know: the hour of manifestation and what it's supposed to manifest: that's God. Are you listening? I'm preaching prophet William Branham, right down the line. You should catch it. It's not hard. It's not hard at all.

22. Let's sort of stop here and ask a question. What avenue does Bro. Branham take that brings about the public denying of his faith when it comes to the Rapture? Where is he off mark with the Christians who believe Rapture? Well, to answer, we ask: what is commonly believed today by the majority on this subject? And the answer is: Jesus begins to descend. He then raises the dead. He changes the living, and catches them all up with their resurrected ones preceding the living ones. Well, Bro. Branham teaches that the dead are raised, the living are changed, then both caught up with the resurrected saints going first.

So, what's the difference? The difference lies exactly wherein a revelation from God Himself is necessary to know what a certain statement relative to the Rapture means. I want to repeat that. The difference between Bro. Branham is categorically Scriptural. He has struck a Scriptural vein. There is a place in the Word, that we have got to find out from God exactly what It means, for God does not back error.

Well, you say, "Well, that really doesn't matter."

Then why did God put It there? He said, "Not one Word of God is void of power. Not one jot, one tittle." Then why overlook this?

You say, "We're going to guess at it."

What if you guess wrong? The difference lies exactly wherein a revelation from God Himself is necessary to know what a certain statement relative to the Rapture means. You say, "What are you saying?"

23. All right, I'll tell you what I'm saying: 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.

Then, who cares? As long as the dead get up. Isn't that what counts? Then, who cares what the Bible says about anything? Now the deceived fundamentalist, he's right back to where he can't stand the far out Baptist and the far out modernist, like your Harry Emerson Fosdick's, who say: "Well, the Bible contains the Word of God, but in Itself, per se, is not the Word of God."

And they say, "Now, just a minute; just a minute."

Oh, they're so pious. Just a minute there, let me tell you something, "Who is to decide what is the Word of God?"

So, they say, "It's all the Word of God."

24. Now I come right down to this. Now, what's their answer? I'll tell you their answer when they're stuck: "What does it really matter if I'm born again?"

"Well, then, why did God put It in?"

"Oh, that's some little secret."

I can't take that answer. If the secret could be a parable, and a parable is not what you think it means. It's what He thinks. It's what God means it to mean, and I might not get it. What about the prodigal son? What about the rich man in hell? Parables. Then leave them in parables. Illustrate if you want, but you better leave it alone.

“I’m going to find out.”

How are you going to find out?

25. This, literally, in the literal Greek is:

- (16) The Lord Himself shall descend from heaven, with a (military command,) (Leave out the word ‘military’ if you want, but it is a military term of command. Just call it a command.) The voice of (an) archangel. (The article ‘the’ is not there; it’s ‘an.’) (Thirdly) the trump of God.

Now, according to any Bible student, (Perhaps he doesn’t want to make his hand known, but he’s going to have to.) all three could be one event. The Lord Himself shall descend from heaven with a military command, being the voice of an archangel, the trump of God? Yes it could, all three be one. All three be as it were, phrases in apposition, but descriptive to the one event. So therefore, the Shout is really by an archangel, which in turn is the Trump of God.

26. Now, don’t tell me I’m teasing, because I’m not. Look, I’ve been in the books since last night—studying. Furthermore, could all be in heaven, or all on the way down, from what is down, which is one high place to a lower place, which is the atmosphere. It could only be to the dead; in fact, they will tell you, no way can it be to the living; because God doesn’t talk to the living anymore except through this Word.

And the Roman Catholics don’t have one bit of a resoluteness over the Protestants—no way—because the Catholics say, “Leave it alone, and we will tell you what it is.”

The Protestants do exactly the same thing. See? They categorically say, “It is not to the living.” Because if it is to the living... And there is no way, because they don’t believe there is any way that God will approach a man anymore, because He’s already approached them, for It categorically says over here in the Book of Hebrews, and this ought to end it all, because for anybody who believes the Bible, it should end it all.

[Hebrews 1]

- (1) God, (in many ways and manner parts, many ways) spoke to the fathers
(in) the prophets,
- (2) In (the) last days has spoken unto us, (in) his Son, who he (made) heir
(to) all things.

And now he’s finished speaking, period. He’s not talking anymore. Then, where did Paul come from? So much for the woman preacher. That’s the church. All mouth and no ears. Right out of their hearts. That’s right. Woman are accused of letting their hearts run them, not their heads. Men are accused of their heads. Now woman got it to the place where they’re using their heads, and men are using their hearts. Not quite sure I got that right. There’s a hodgepodge. It’s perversion.

Now, let it be known. Now, listen; now, let it be known, unless there is an authentic missing book from the Scripture that explains exactly what this phrase means, and then only, if that book is found, like the manuscripts in the caves, the Qumran, and proven authentic, (to really prove it’s authentic), can we know for sure the actual truth of the Rapture, or God must raise up Paul to explain it, or God must send someone in Paul’s stead; for if the Scripture was ever understood, it is not now, nor ever can be understood outside of a divine, authentic revelation.

27. Now you just tell me that I'm wrong. Or you're going to tell me, "Well, Bro. Vayle, it really doesn't matter, does it?"

Does it really matter what wife I'm supposed to marry? Does it really matter what car I'm supposed to get into and drive away? Does it really matter whose bank account I draw a check?

"Oh, Bro. Vayle, now you're getting way out."

Oh, no I'm not. Because, if this doesn't matter, then nothing matters. Nothing matters because, if I can defy God, and His grace allows me to do it...no way.

Who would be authorized? Who would be authorized? Because, unless there is a book missing...

Now there are missing books, but not in the canon. There's another book of Peter, another book of Corinthians. That's true, you know that. Certain writings of Peter are extant right now. You can hardly get a hold of them, and they're not in the canon. We would have to have some written book somewhere proven to be authentic, or we have to have an authentic revelation from God. Someone would have to be authorized and vindicated.

28. The only hope we have at this point, or even a decent conjecture as to how this can be done, is to realize something from God has to come forth in the Seals or the Thunders because they're mysteries, and this is a mystery. Then it's got to be in the Thunders or the Seals. Now, listen; and since those are closed, (the Scriptures also) they have no hope by themselves of being revealed. There's not a prayer or a hope, in either the Seals or the Thunders, that they are self-revelatory, because we don't know what's there.

Well, someone could say, "Well, I go with Bro. Branham to the point, Bro. Vayle, where he said, *It's got to be there in the Bible, and it's sealed in as to an understanding or something.*

Well, who's going to give me the understanding or the something?

I want to get my airplane off the ground. I've got no mechanics.

The mechanic comes by and says, "I've got no parts."

The part man says, "I've got no manufacturer."

The manufacturer says, "I've nothing to make my parts from in the first place."

Oh, merciful God, get me off the ground.

"You're going to get off, son. Just shut-up and lie down."

Well, you say, "Don't be serious about the Rapture."

What if I need to know something? What if it's in the destruction? What if I should be some place, or do something?

29. Look, I'm going to tell you something. To the people who know, there are certain things that look like obfuscations, and obscurities—literally almost malaprops, or deliberate problems set in the Bible.

They say, "don't you come by and muddy the waters more."

William Branham put a mystery on a mystery, according to them, but it's not so.

Now...and since those are closed Scriptures also, they have no hope by themselves of being revealed. They just suddenly won't pop open and be self-revealed. Nothing ever is. It must be brought to pass.

30. Now, what if it's brought to pass in a way we don't get it? What if it's brought to pass and we miss it? You know something? Bro. Branham said, "*They're going to be gone, and the people left behind are going to say, 'My, wasn't there suppose to be a rapture?'*" Oh, yes. But you didn't have any problem denying, and putting to one side, as though it were nothing, the very thing that would have got you out of here.

"Now, hold it. What was it?"

"It was a Shout and a Voice and a Trumpet."

"What you talking about? What are you talking about?"

"I'm talking about the Rapture that's written in the Book here".

"Oh, that? I didn't understand that. What was it all about? What was it suppose to do?"

Now, I'm an analytical person, but not to the point where I disregard this Word. I use what I have, hopefully, for the things of God. However, in the light of all this, which is sort of negative in the fact that it's difficult in penetration if you just use your own thinking instead of watching carefully everything that God said. Peter makes a statement, that though in itself it is not the Rapture. Without the Rapture, what Peter said, would not take place.

31. Well, let's go and find out. 2 Peter 1:10:

(10) Wherefore the rather, brethren, (Now, watch.) Wherefore the rather...

Now he says, like in this, "Isn't the graces rather glorious?" Which means, "Look! You watch this, and put it in a place that is so far out in it's...and great in the magnitude of it's wide ranging powers and forces, that you can't compare anything to it." Now Peter's looking at that.

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

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

Now he's telling you here, that you are elected to a kingdom, and there is a way to be absolutely so sure, that there's no way you're going to miss it.

32. (12) Wherefore I will not be negligent to put you always in remembrance of these things, though you know *them*, and be established in (what is being observed and presently presented to you for your observation). (Now, what's he talking about? Getting into the Kingdom.)

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

Now he says, "I'm going to stir you up." He says, "I'll start bringing to your mind certain things." He said, "it's going to have a force on you." He said, "You might get agitated."

Now somebody might think here, "Well, Bro. Vayle that means simply to stir the person up because he sort of settled on his heels. He's sort of settled back, and he's got too comfortable, and he's in Zion. And this fellow's got to have his memory jogged again."

Well, I'm going to tell you, when Bro. Branham came on the scene, he more than jogged people's memories. He didn't titillate their fancy; he stirred them up, put them in a centrifuge, as it were.

33. (14) Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

(15) Moreover I will endeavour that you may be able after my decease to have these things always in remembrance.

"I going to make sure," he said, "That I've got this Word written out, and I've got people to follow me that they're going to keep hammering on this very thing: the Kingdom."

(16) For we have not followed cunningly devised fables, (Stories with a moral.) when we made known unto you the power (That's the dunamis.) and the (presence) of our Lord Jesus Christ, but were eyewitnesses of his majesty.

(17) For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

(18) And this voice which came from heaven we heard, when we were with him in the holy mount.

Now he's likening this to Sinai. Moses was there; Elijah was there, and a Word came. "We're back to Sinai," the thundering God on Sinai. Do you follow me? One was law; this is grace.

34. (19) We have also a more sure word of prophecy...

That is the Word of prophecy made sure. He said, "That did not make it sure. I'm going to tell you what is going to make it sure; the same thing, but not a vision. This was only a vision. We have a prophecy made sure."

(19) ...whereunto you do well that you take heed, as unto a light that shines in a dark place, until the day dawn, and the day star arise in your hearts.

Now he's telling you there, there is an experience reserved for this hour, and it's going to be "the Light shines." Why? He's quoting Jesus. "As the light shines from the east to the west, so shall also the presence of the Son of man be." He's telling you, "And the day star going to arise in your heart." Already Paul has told us that. "The eyes of the heart being illumined." Exactly what Malachi said, "The children being restored to the fathers, turned around about." Remember the fathers...the prophets.

35. Now, watch what Peter says:

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

"But know this," he says, "concerning this prophecy made sure." He said, "As it took a prophet, who could not say his own thinking, who brought this Word, so there'll be a prophet who does not have his own thinking, and he interprets the Word."

In other words, there comes at the end time, interpretation, one hundred percent as it was given. That's why Bro. Branham said, "*Just think, the same Pillar of Fire brought the Word, is here revealing the Word.*" That's one hundred percent this Word of God. And he said here:

- (21) (Because it came not) by the will of man: but holy men of God spake as *they were* moved by the Holy Ghost.

And that's not the baptism with the Holy Ghost. It's no more the baptism with the Holy Ghost than nothing. That's God Himself! There it is. There's a picture of what God's in. [Bro. Vayle points to the picture of the Pillar of Fire.] Yes, that is a picture that God let be taken of Himself, and a form visible. A camera caught it. That's the form He put to our naked eye, and a camera caught it.

36. Let me tell you categorically, Bro. Evan's son, (I forget his name.) out there looking out of his window that morning saw the Pillar of Fire rising and falling, and he saw Bro. Branham was out there somewhere in that valley on the mountain. The school kids were called to the window, and said, "Look out there children." But I'll tell you, you'll find something that nobody, but the boy himself will tell you. Bro. Branham wouldn't even say it. Beside the Pillar of Fire was a black cloud going up and down. Yes, Sinai!—Once more.

You say, "What's that black cloud?" Ebal and Gerizim; come forth the blessings on Mount Gerizim, come forth the cursing, the Judge. The Judge who said, "My children, you didn't sin in the first place." The same Judge says, "She's gone. She's washed. She's finished." Well, people don't want that. But I'll preach it. At least I'll stand before Him, having done my best, having preached it.

You say, "Bro. Vayle, what if your own words condemn you?"

I wouldn't be surprised. My own words will, but His won't.

37. Community revelation never wrote this Bible. One man at a time. One man at a time can get the revelation. That man has to be Elijah, because he saw him there. The Scripture defines Elijah coming before this great and dreadful day, turning the hearts of the children back to the fathers. Let us understand: all fundamentalists believe we are physically changed and caught up to see Him, and then we come back to the Kingdom, and this is what he is talking about. And when this comes, you know there is going to be a rapture. So therefore, somebody, (Let me quote again.) somebody the same as Moses in delivering Israel was involved in delivering a Bride out of a church and bringing her into the reality.

You say, "Well Hallelujah, I'm going to tell you Bro. Vayle, I don't need anybody. I've got God."

I'm sorry, but you're wrong. But I'm going to tell you something: I believe what the President of South Africa said, "If Moses had been a committee, the children of Israel would still be in Egypt." And the Bride would be on her way to destruction without Elijah, because the Bible said so.

38. Now, who's Elijah? Don't tell me. Anybody here in this church, or any place else, cannot know exactly why John the Baptist preceded Jesus Christ, except the Bible told you. Because the actual truth of the matter is, why did the Lord God of Israel need anybody to go before Him? If He's God, stand up and be counted! Let God stand up and say, "I don't need anybody"! But He did. He needed John the Baptist in His divine and perfect plan. And don't tell me that the Second Coming doesn't need Elijah, that the Rapture doesn't need Elijah, because somebody's lying.

The Word of God categorically tells us over here in Amos 3, and It is absolutely clearly defined, and this is not to Israel. This is carte blanche straight across the board how God acts.

- (6) Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done *it*?
- (7) Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.

- (8) The lion has roared, who will not fear? the Lord GOD has spoken, who can but prophesy?

If that's not the book of Revelation, you tell me what is. Yeah, where did John come in? Right in the Book of Revelation of Jesus.

"Oh," they say, "But Bro. Vayle, you don't understand. You see, Jesus gave it to John."

Now, hold it. I haven't got one record where Jesus wrote anything except in the sand, and that got obliterated. When God wrote in the ten tablets, Moses broke them, threw them down. They're pulverized. They're gone! I haven't got one thing that God wrote with a finger that spells letters. But there's lots of things that God wrote by His hand that are called living epistles, read and known of all men.

39. Now we go to page 27, paragraph 130.

[130] *Three things happened, a voice—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.*

"Bringing forth the Bride." Turning the hearts of the children back to the fathers, gathering in. All right. Very good.

40. All right, very good. We now go to page 29, paragraphs 141-142.

[141] *He's ordained these things to be; He must send this. The first thing comes when he starts descending from the heavens, 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." But watch; what 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. It doesn't say, "It's lamp filling time," says, "It's lamp trimming time." They should have had oil when the lamps were trimmed. If you're full of the Holy Ghost you trim away your own thinking. You'll find out there's plenty of Light there. Sure. It's Malachi 4 time when you come...It's Luke 17 time. It's Isaiah...All these prophecies that it can—perfectly set in order for this day in the Scriptures, we see it living right there.*

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

And he stands right there and says, "You're looking at God in the form of a man. God represented."

41. You say, "I can't take that Bro. Vayle."

Then I can't take you claiming you're full of the Holy Ghost. You haven't got one thing to authenticate or vindicate you; because look, I can get better virtue out of a some Hindus. Why do you think they're the graveyard of the missionaries? Because they went over and saw a whole lot more love than we've got.

Give me one vindication. I've got more vindication... I don't want to hurt Bob's feelings, but he knows it's true. I've got more vindication, if vindication means anything according to a ministry of signs

and wonders... I have got a ministry put all of you together... And visions, I've had them. Spiritually speaking, I've got nothing. Anything I've got is no more vindication than nothing, because I can name you literally, I believe fifty men that can out-vindicate me a hundred to one. And they've got no vindication. No way, shape and form.

42. [142] *When you see God come down from heaven stand before groups of men declare Himself as ever He did.*

Do you think people want to believe that?

Oh, they say, "That was yesterday." Then they say, "He's the same yesterday, today and forever. Hallelujah."

And they work themselves in a frenzy, speak in tongues, prophesy. It all comes to pass. And they're dead, dead, dead, because they lie in the face of God.

They say, "You are not the same, because you can't have prophets."

I wonder if you love the same Bible I love? I love this Bible, because it takes everything away from us that is carnal, perfidious, no good, and gives us everything back, if we only take it.

43. Listen to what He said in Ecclesiastes 3.

(14) I know that, whatever God doeth, it shall be for ever: nothing can
be put to it, nor anything taken from it: for God doeth *it*, that
men should fear before him.

When did God ever change His ways? When did God stand before groups of men and declare Himself?

44. All right. The son of Imla, that old boy, Micaiah, stood there. He said, "I'm going to tell you something." "I'm going to tell you something. Let's understand. You're right. God gave you the land, but you forget that God said, 'You forfeited that land when you turned on me'."

Now, let's get this, too. Elijah prophesied, "The dogs will lick your blood. They did." Jonah, Jesus, Paul, Peter, John, lesser prophets have proven continuously that God never changes. That which has been is now; that which is to be, hath already been. "God requireth that which is past." He tells you, "Look, I'm expecting you to learn from the past."

Jesus said, "You hypocrites, you discern the sign of the sky from what has past. Why can't you read your Bible and know what has passed and know I am here?"

"Well, what are You here?"

"I am that Prophet."

"Hold it just a minute. Yes. there's something about a prophet, but Messiah: that's what we want."

"I'm that, too. Just give me time. Listen."

45. Okay. He moves amongst them with signs and wonders. Oh, that's great, but they don't get the meaning. He begins opening his mouth to teach what the truth is. Prophet now mind you. They turned the prophet down. Thus they turned down the Messiah. I'm going to tell you something: You turn down the Presence, you turn down the Judge in your favor. You turn down that, [Points to picture of Pillar of Fire on the wall.] you turn down both.

“Oh,” they say, “He’s the same yesterday, today, and forever.”

But do they really know what that ever means?

They say, “I don’t believe that, Bro. Vayle.”

46. You see, nobody believes my preaching hardly, except a bunch of believers like you. It’s good you lost your own mind and found the mind of Christ. I’m going to tell you something: I can quote you Scripture again.

He said this, “If I had not done the works that no other man did, they had not sinned; but now they’ve both seen and hated both me and my Father, and they saw it.”

And they said, “I love Him, I love Him because He first loved me.” Sung sarcastically, as with hollow knowledge of what’s being said.

He said, “You hate me.”

“Oh, Lord, no, no”

Now, come on. What if He stood here today? What if He stood here, and you’re outside this Message? How would you feel if that came to you? Murder.

You say, “Oh, Bro. Vayle, I’d be devastated. I would be so hurt.”

Not so, you’d go right to your preacher. They’d get the cops after you.

47. Let me tell you something what’s said about Lee Vayle in more than one part of America. “He’s a dangerous man; we’ve got to stop him.” I don’t lie to you. I knew that before anybody said anything. Why am I dangerous? I don’t go anywhere. Now, listen. Let’s get serious. You think we’re playing, maybe? Maybe I’m playing. I don’t know. Maybe I’ll say, “Uncle,” when the squeeze comes. I’ve got no pretenses, but I’m not vindicated.

I’ve never been a leader, and I’m not a leader. I’m the only man living around Bro. Branham that ever put him forward. Now, let’s get this: I’ve got to answer to God at the White Throne and in this hour. Now there might have been one person since me. I don’t know. But the only word I ever got from Bro. Branham was, “*Lee you’re the only one who ever put me forward.*” I don’t know. He was the only one who ever put Jesus forward.

48. The same prophet had a vision one night, he heard, “Wheesh, wheesh, wheesh, wheesh.” He looked up and a great big black horse with scythes. You know scythes cut grass, right? On all four legs cutting grass—it meant money. And the Voice spoke and said, “That’s so and so.”

William Branham wept before his wife. He said, “*Meda, see these floors, big cracks? If I sold my gift like them, we could have lovely floors and lovely rugs. I won’t have them.*” He wept as he and I looked at a television set one morning watching a certain brother with a great tent and great crowds. And he said, “*Lee, I can’t have that.*” But I knew in his heart like anybody else, it’s nice to be liked. It’s nice to be somebody. Most of us can’t carry it. He was somebody, and he made Him, Jesus, the big One, and he wept. He said, “*I could have all that. He wants me for something else.*” Oh, how true. “Oh, I love You Jesus.” And hate that? [Points to picture of the Pillar of Fire on the wall.] Somebody lied.

See? “He’s the same yesterday, today, and forever”—essentially in what He does. Never changes in how He does it, never changes, and the people always react the same way. I’ve said it before, and I’ll say it again, the Bible is simply a record of what God said, and what God did, what man did in return, and then what God had to do afterward. It’s always a record of what God does, and God says, and man does,

and man says, then God does, and God says, and man does, and man says, until one day God says, “It’s all over,” and this is the hour. Hallelujah. I hope I’ve been one who had enough brains to shut-up and sit down and listen and follow.

49. Now we go to page 32. We read paragraphs 152 to 154. That’s a long one.

[152] *The first thing...is a shout, a messenger getting the people ready. That’s good. 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, to be caught up with it. Now, the three things take place.*

[153] *What is it? A trumpet. Always a feast of trumpets is calling the people together, to the feast; that’ll be the Bride’s supper, the Lamb’s supper with the Bride in the sky.*

[154] *See, the first things come forth, the Message, calling the Bride together. The next thing is a resurrection of the sleeping Bride, the one that’s died back in the other ages. They’re caught up together, the trumpet, the feast in the heavens—in the sky. Why, it’s the same thing that takes place, friends.*

[155] *We’re right there ready now. “We’re right there ready,” he said. Ready for what? For the Rapture.*

“So, Bro. Vayle, what’s holding you back?”

Judgment—judgment on the wicked. They’re held in store, like the earth is held in store, they’re held in store. They’re held in store, of cold storage you might say, or detention for what’s going to happen.

[155] *... The only thing, the Church coming out has got to lay before the sun to ripen. The great combine will come by afterwards. Stalks will be burned, but the wheat gathered in the garner.*

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

50. Now, do you think they’re sincere? Not with woman running their husbands. Now this Message has got a bad name, because men are to be the head of the house, but they’re not to be stupid with it. Now we’ve got a lot of stupid men that say they believe this Message. They no more believe this Message than nothing as far as I’m concerned, because they don’t obey. You can tell the way they treat their wives. Any woman that...she better know who’s her husband. I’m going to tell you something right now: you marry today, don’t ever come around me to baby-sit you, or to talk with you and ever say, “Bro. Vayle, do you think I can divorce and remarry?” I’d tell you clearly; you do and you could go to hell. You do, you will not go to heaven, your husband will not go to heaven, your kids will not go to heaven—**Quote William Branham prophet**, in his own handwriting! Quote William Branham: “*If your daughter marries that renegade...*”

You say, “Why do you talk that way? You’ve got pretty lenient views.”

Yes, I have lenient views, but not when you sit under my ministry as virgins—and that’s male and female. That’s right. I hit things pretty hard. You must get this. Now there’s always certain areas where people didn’t know better, but you cannot sit under my ministry, or William Branham’s, or any minister in this gospel who has one half ounce of true desire to be right—just a half ounce, all it takes; and you not know who you’re suppose to marry? Now years ago you might not have known, but there’s no way you can get past the fact, you don’t have a marriage unless it’s a revelation, and you better have the right one, because you can’t do it after this.

Now, if I get some of you folk upset, that's fine. You need to be upset. Just start seeking God. Just start seeking out because look; it's just no place to fool around. If a one like me can pray to God and get the right wife, all of us can.

51. Now he said:

[156] *...You're sensible people, and if I stood here and said those things for prejudice...I'm preaching it because it's Life; 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 just to catch the people's attention, knowing the Message would come. And here it is.*

[157] *And them Seven Seals opened...*

Now, we said awhile ago, if it's anywhere, it could be under the Seven Seals. But, how are you going to get to them? The Book's in heaven. Who's going to get up there and open It? I'm going to tell you something. The only person that can open it is the person that shut it. That's the same One that sat down when He closed the book of Isaiah. He'd have to open It. Now, how are you going to get to Him?

"O Lord, here I come. Jesus, give me a vision."

Smirk and say, "Hmm, I'm going to get something. Oh, will I rock the people. Will they know I've got something when I get it."

Now come on, isn't that exactly right? Oh, come on. You know I'm telling the truth.

Prophet is always running scared, brother/sister. A prophet in the presence of the Pillar of Fire is like a scared and wounded animal, except before the people, in discerning or preaching. When that Pillar of Fire struck, (and I saw William Branham that way.) I never saw a more frightened creature in my life.

52. [157] *Them Seven Seals opened, those mysteries and showing those things is what's happened.* He's talking about the Shout. See? The part of the Rapture. *I didn't know it, but there's men standing right here now was standing right with me when you all heard me preach that sermon, "Sir's What is the Time".* All he did was just tell what happened and say, "What could it be?" Is this it? What is it?" *And that morning exactly where it said it would be, there stood seven angels standing 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 when I was watching...*

[158] *One day when I started to preach these Seven Church Ages, I asked a theologian; "Who's that Person that's standing there "There's One like the Son of man, hair white as wool." I said, "He was a young man. How could He have hair as white as wool?"*

[159] *"Brother Branham," Jack Moore said, "that was His glorified body." That didn't ring the bell. Then, if It's not the glorified body? There it is. That wasn't the glorified body. No siree. Theophany. Seven Angels formed the Theophany. That's something, isn't it? When I went in the room, He let me know what It was. Judge.*

Now, we have seen three things that have been pointed out. A Message to the living, a Resurrection, a Rapture. Now that is absolutely suppose to be, according to William Branham, the correctness of the Word of God concerning the strange doctrine of the Rapture, brought to complete Light, period, and it is strange. All right?

Message, Resurrection, the Rapture, and then, of course, the Marriage Supper, then the return to earth to take over.

53. Every believer regardless of creed or denomination who believes in the Rapture, believes in the Resurrection and the Catching-Up—so that's two out of three. Resurrection and Catching-Up, right? Okay. Bro. Branham, therefore, takes an avenue no one else does—a third part. It is that the "*Shout is the Message.*" Now it is Message, Resurrection, Rapture or Shout, Voice, Trumpet. Shout is the Message, Voice is Resurrection, Rapture itself is the Trumpet.

54. Now, first of all, the Message is to bring a Bride forth. Page 27. Now, let's understand these. We're going into each one. A Message is to bring a Bride forth, paragraph 130, page 27.

[130] *...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.*

So, the Message is Bride bait [enticement]. Yes. The Message is what catches the Bride. Three pulls, for the fishes. Chuck it out, dribble it, bring it in excited, [Bro. Vayle whistles.] catch 'em. [End of first audio tape.]

55. Let's go further. It works a lot of avenues when you work this one. Let's go to 1 Corinthians 13.

- (9) For we know in part, and we prophesy in part.
- (10) But when that which is perfect is come, then that which is in part shall be done away.
- (11) When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.
- (12) For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And the day when He proves, that He reads you just like the book that's open (this hour), that's the day that you know Him face-to-face. See why I preach this way? Dear old servant of God...years ago...I said, "Bro. Branham, just tell me. How do you get people full of the Holy Ghost in your church like you always do and they get healed?"

And he said, "*Son, you get what you preach for. I'm preaching for this.*" On Wednesday night I'll show you the Word of God that proves that I'm right. I preach for it. I'll get it.

56. Look, I hate to hurt people's feelings; but look, brother/sister, I'm just that kind of a preacher. I don't mean to hurt your feelings. Because all I've got for in this life is to hopefully say, God, You're here and I'm here. What are you going to do about it? There's one thing I'm looking at; He's got to be here. He's got to be here.

It's like Job said: I look behind me, I can't see. I look in front, I can't see there either.

He said, "What are you trying to do?"

"Oh," he said, "I know He's not trying to make me weak and hurt me. He's trying to put strength in me."

Just keep watching. God might be surrounded by dark clouds, but out of the darkness comes light.

57. He told us who He was and the truth of the Godhead. We saw the mystery of God. We learned the great revelation of the hour; which: there is one God, His Name is the Lord Jesus Christ, and you must be baptized in His Name. And the gates of Hell are against It. But the devil can't stop It.

But don't stop there. Remember, He that revealed Himself personally was also there with His wisdom. Thus He revealed the time and the plan of the Bride as He revealed the time and the plan of Himself. And now she is increasing in her knowledge of Him and herself and their relationship. That means she's got to come right up to Him. That means in the Rapture. Not like those who looked back or to the future. She knows now. Bro. Branham said *the cardinal sin has always been looking back or looking forward, not looking now*. It's like he said *the Scripture said, "He's coming, He's coming, He's coming. He'll do this when He comes. He'll do this when He comes. He'll do this when He comes."* And then It says, "He came and He did, and He came and He did, and He came and He did—He's gone." That's not the way it's going to be with you and me, I trust.

58. Now I may be rude up here, and I never apologize. I am what I am. You hear me here in my language. Let's face it. But I've got one hope. I've got one hope; I'm not looking back. I've cut off. I'm looking at what's right in front of me.

I'm going to tell you what: I'm not going to have it said of Lee Vayle, to the best of my knowledge... I'll not be one of the historians who cried the same cry, "Ah, He's coming; He'll do this. He's coming; He'll do this. He's coming; He'll do this." And then, when He's gone, say, "Well, He came, and He did it; He came, and He did it—He's gone, but I'm here."

No, by the grace of God, I see Him now. And beholding Him is going to make the difference. I can't make myself. I know that. But I'll ask you one question: Why was I called to look, if I wasn't to get the benefits?

And He was revealed by His Own Word, and she as a part of that Word. She's a part of It. So, she's revealed, too. It means she's revealing Him. Best she can do right now is talk about it, and God doesn't mind that.

59. Let's find out what God says about those who talk that way. I like some of these Scriptures. Of course, I'm biased to certain Scriptures. Certainly I am. Malachi 3:16.

(16) Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

(17) And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

That's the best she can do. That's all she's required to do. What was Paul required to do, but give a testimony to God. If that's what the apostle was required, and he needed the signs and wonders to prove it, and William Branham was in the same group, what more do we need than the testimony?—Nothing! We're identified and we'll keep on identifying.

60. Uniting time Message—2 Thessalonians—is bringing us into a unity that will bring on the Squeeze. For we will say with Jesus, "I and my Father are one." That's the vertical to the horizontal. When you get looking at Him, you know He's looking at you. You'll find yourself a unique people, because you'll know people don't believe that way.

It'll divide homes, families, everything... [Blank spot on tape for 18 seconds.] It's the best he can do. It's up to God to bring Him if God's going to bring Him. My wife and I see eye-to-eye. Of course, our marriage was meant that way; that's good. I know what it's going to do to families. There is coming a day when there won't be a remembrance of a family as you know it today. And you'll find that the home that mothered you, the mother that bore you, and the father that sired you, as you think, was merely a carrier and your real parents are there as you came down in the right election, the right foreknowledge, predestinated by God.

61. Ephesians 1:22b.

- (22) ... and gave him *to be* the head over all *things* to the church,
- (23) Which is his body, the fullness of him that filleth all (things in all things.)

He's filling it in this hour. He is filling that part of her left of Himself, the Word for this hour. And that is 1 Corinthians 15, part of It is, to the living now, 1 Cor 15:51.

- (51) Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,
- (52) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, (Seventh church age messenger.) and the dead shall be raised incorruptible, and (then we're going to) be changed.
- (53) For this corruptible must put on incorruption, and this mortal must put on immortality.

And, when it's done, death stands back for awhile. Jesus comes to this Bride, Himself, to bring her into immortality and into His kingdom. And she will not come into the tribulation. Won't do it.

62. 1 Pet 1:13-17.

- (13) Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; (What's It say? A special grace, to be brought at the apocalypses, when He manifests, openly declares and shows who He is.)
- (14) As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

He had a certain pattern of life that that age brought you, but this age brings you something different, where your one prime concern is the Word and nothing else. As Brother Branham said, "*I feel so sorry for this age, I'm worried. Unless they fall in line as they did in Matthew 13. The cares of this world, take them from the Word.*"

- (14) As obedient children,
- (15) But as he which hath called you is holy, so be ye holy in all manner of (behavior):
- (16) Because it is written, Be ye holy; for I am holy.

Now Bro. Branham explained that. Nobody can be as holy as God. Nobody can be perfect, unless that God does something to bring it to pass.. What did he do by? By the Blood. How could you make a man a sinner when the blood of Jesus Christ scatters all sin until there be no evidence.

- (17) And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear.

63. Now, listen; at the time of His revelation, we're looking for a special grace from Almighty God, which grace will take us out of this world. So, understand clearly now, His wisdom was manifested by Mal 4:5-6, which proves the Resurrection is near for those who believe. And the knowledge of Him opens the door to perfect faith, worship, oneness—where nothing is secret anymore, but calling us friends, he let's us know what He is doing. And that ministry of the Spirit is so beautiful in the saints, which is coming down the road—that oneness. When the vertical is truly in the horizontal, it'll be here.

So, we see what He does, and we see the effect of that knowledge. He presents Himself, and she believes Him that He will take her to the Wedding Supper as Eleazar talked to Rebekah. He is here now, and He is finishing in the Bride what He left for this hour. The last ones child trained and immortalized. He at that time, when He was here, said, "Search the Scripture and find out if it is I, who in the Scripture who talks to you." And he says the same thing today, "Search the Scripture, and see if the Bible proves it." And, if the Bible proves it, it will be reproduced, as he said, and you are born again—born again to the incorruptible hope, brother/sister, which we had 2,000 years ago, but the hope is coming to pass today.

It takes an incorruptible seed. That's why we're dead to the old creeds and dogmas, freshly impregnated by way of the mind, to bring forth a replica, another image of Jesus Christ who is in the image of God.

64. You say, "How is it going to come?"

I've been talking about it all the time. He's doing it, as long as you want to look at Him and behold Him. If there's too much to see, you'll get nowhere. But you know something? Someone's going to see Him. By the grace of God we can be that people. It's got to be by grace; it's got to be by election. I've never told you this is something you can work out. But I've let you know, as the prophet did, if you're a part of it, you'll be looking at it, and you'll be seeing.

65. You know, there's something I've demanded at certain times in my life, and that demanding was this: there's no way I can have confidence in certain people unless they eyeball me. Look me right in the eye. No way; it's gone too far. And I want to tell you, God is eyeballing the people today. Are the people ready to eyeball back? No they're not. Too many creeds and dogmas in the way, too many organizations, too much to lose. I don't think that I've got anything to lose; I believe it's already gone.

You say, "How do you know, Bro. Vayle?"

Look, I left it all didn't I? I depend only on the Message.

You've got to come to the place when you believe when He appears, at that unveiling, we will be blameless. Don't put that, my brother, at the Judgment Seat as though God is going to judge you, as though you could ever be judged. There is no way, for the Bride cannot come into the judgment. That is a placing of God's favors upon you, whether you love Him enough to do what His Word said. And whether you did consciously and unconsciously, you will get a reward and a presentation. But this, what I'm talking about is here—blameless, holy, righteous, undefiled, established in His Presence to walk to immortality. It's all of grace, because He came to do it. Do we see Him doing it?

66. Now brother/sister, there's very few that see Him doing it. That's a very good sign, because a majority has always been wrong. It is only the minority. Seven thousand out of maybe four million have not bowed the knee. I think the same percentage could hold good. I don't know. But I know one thing, as the prophet said, and I agree with him, so well do I agree. He said, *"I'm not running in the middle of the night the midnight trail screaming, He's coming."*

Now the way the book sounds, he's talking about the anti-Christ. Don't you believe it. He didn't have any heralding message for an anti-Christ, and we already knew He was here, the Spirit. John said so.

"I'm not running the midnight trail screaming, He's coming. He's done already come." The gates of hell is against the revelation that Jesus Christ is here and "the same yesterday and today and forever." And the devil hates it, and the gates of hell hate it. The kingdom of darkness is against it. But I'm going to tell you: it isn't going to prevail, because He is going to change a Bride and take her away, because that is THUS SAITH THE HOLY SCRIPTURE. And that is the revelation the prophet gave us.

Shall we rise.

Merciful God, we praise and thank You again for the time we've had here to study Your Word. Believing, Lord, that It brings some loose ends together and clarify even much more than we have been able to bring previously to help the people. Scripture lining up, not lining up, Lord, as man would see it, granting that, but lining up in the Word now that we see the Message as the prophet said, *"That's all we will see in the Word,"* and we're glad for it, and we're thankful for it. Oh, we thank you, Lord, for that former rain that has been re-sown, the teaching and now we know, just waiting for the mixing of the latter rain which is already here to bring the dead out of the ground and to change us.

In the meantime, Lord, we will by Your grace, and even now with this simple thing we seem to fall so short, it's pitiful. How often are we speaking one to another? Fearing the Lord, believing on His Name, the Message in our hearts and lips. Jewels, waiting to come into the crown, knowing righteousness from unrighteousness, him who serves God and him who doesn't. Having been turned back in the hearts of faith to the very faith that Jesus himself had, when he went to the cross. To redeem us, to pay a price of satisfaction for God. To see the travail of his own soul and be satisfied, for he shall see the seed. Lord, I believe that today.

We're waiting this morning, Lord, for You to take Your scalpel, Your sword, your Word. Remove every veil from within every mind this morning and every heart. Circumcise every mind and every heart, and shut us up with the joy, because it is joy of being pregnant with the Word of Almighty God, where Satan cannot touch us again, but You have established us. Once, Lord, it could be prayed unto him, "Who shall establish us?" But now it can be said, "Thanks unto God who hath established us in a part of the kingdom."

Bless each one Lord, both traveling far/near, whatsoever, journey mercy, for healing, whatever, Lord. We know there's a balm in Gilead, we know Lord if not one thing was to be done from now on, just waiting for this Resurrection and change, that would be sufficient. But never once, Lord, did You ever say, You are not the same yesterday, today and forever. And the voice that said, "I am the Lord that healeth thee. I am your provider, I am your shield and exceeding great Reward. I am your Shepherd; I am all of these things." There has not been one decline or abnegation, then how much more at this hour revealed.

Let that sweet Spirit, God Himself, live amongst us 'til there be not one feeble one in our midst. Let this love of God, liquid love of the Holy Spirit, that has tied each one of us to You as individuals; now tie

each and everyone together in the love and bowels of compassion which are in Christ Jesus our Lord and amongst us. In Jesus Name we pray. Amen.

Let's sing that little song then, "Take the Name of Jesus with You."