

RAPTURE #9

Further Revelation of Jesus Christ

November 13, 1983

Shall we just pray? Heavenly Father, we're very happy to be here in Your house that You appointed unto us. We're grateful for it, Lord, and we just want to express our appreciation that we can come together as children of God—hopefully, Lord, a part of the First Resurrection and we trust that we are, by grace, and not by any other way—because in ourselves, of ourselves, we don't have any hope for we were sheep that were astray. But now under the Chief Shepherd, Lord, we believe we're brought back and are ready to go into that Kingdom which is prepared for us, all of which is by grace. And we're grateful for that.

Now help us to maintain the attitude of worship and respect toward You in love, O God, from the bottom of our hearts that we might be one with You and with each other because of the power of the Holy Spirit in the Word which has set this before us, because we wouldn't claim this, except for Your Word and that this is the hour for It. We believe that it is and we commend ourselves unto You in Jesus' Name. Amen.

1. Now we're into the subject of "The Rapture", and we had a little spell of going back last time. We got up to page 19, then took you back to about page 14 and came back to page 17. And I thought that was very good when you consider there are so many things to look at. Now this doctrine of the Rapture, this message that Bro. Branham preached, was preached on December 4, 1965. I think you're well aware of the fact that this is the last doctrinal message that Bro. Branham preached. And, let's face it, this message deals with the last moments that you and I will have upon earth and being caught away into something which is phenomenally different. The Rapture literally closes out everything for the Gentile Bride and sets her into a new realm, which she will be fitted for due to the Resurrection.

2. Now I would contend that this message that Bro. Branham preached is his capstone message, because there wasn't one that followed it that was pertinent compared with the magnitude of this message. This is the last message. This is **the** doctrine. Now, in other words, you'll find that everybody pretty well understands, especially preachers, and some people caught it quicker than others, and right away people were watching chronology. And in their watching chronology, I wonder if they caught that this was the apex of chronology, because there wasn't any more to preach after this, because once you get to the Resurrection, there is no place that you can go. From that place you don't have a free will as far as I know. You are under the complete will of Almighty God, so that you have a free will, and yet, you don't have a free will, because the other will is gone entirely. You're in something entirely different.

3. So, this message that Bro. Branham preached on the Rapture is the culmination of all messages. It's the greatest message he preached. It's the message that every other message was leading up to. It's the climax of which all ages were leading up to. So, you can see it's a very tremendous message. And we're going to go back to page 14 again. Going to like... Bro. Branham had Job on the ash heap until the people said, "When are you going to get him off?" And you say, "When you going to get us out of page 14?" I don't know. I'll get out of it; but then, I might go back to it.

4. Now Bro. Branham said:

[64] *Did you know the Protestant and Catholic church is predicted in the last days to be blind, the same thing through the Scriptures, with Christ on the outside trying to get in?*

Now this is what he is saying here: In the last day, you really get the final installment of the repeat of what has always gone through the ages. Let Him in, kick Him out; let Him in, kick Him out; let Him in, kick Him out; let Him in, kick Him out—until one day He gets tired.

5. Like Bro. Branham was in his church one day, (I think I told you how it is.) and the people, being Pentecostal, said, “Now we have a revelation by tongues and interpretation, Thus Saith the Lord: ‘Bro. Branham, you go see your father tonight, and he’ll give his heart to the Lord.’”

And Bro. Branham said, “Now just a minute,” he said, “I know my dad.” He said, “I’m not trying to fault anybody’s revelation, but knowing my dad, I don’t think things are quite right.”

They said, “Just a minute now. You don’t doubt the Lord, do you, Bro. Branham? You’re supposed to believe God. You go and see your father, ‘Thus Saith the Lord’, he’s going to give his heart to God.”

So, Bro. Branham, knowing his father was either inebriated highly—or not so highly—but no doubt successfully, he wasn’t about to talk about the Lord to a drunk man. But anyway this is supposed to be God, so he goes and he talks. He goes to his dad, and he said, “Dad, we had our message in the church in tongues, interpretation, that you’re supposed to give your heart to the Lord.”

And he said, “Son,” he said, “this one thing I know, Charlie Branham may not know too much, but he knows you don’t go to the Lord drunk.”

So, he sent Bro. Branham back to the church. So, Bro. Branham went back to the church, and he told the people. They said, “All right, you disobeyed God. The reason was you didn’t go in faith. Now get out of here. You’re no more pastor.”

So, Bro. Branham goes out to his car, gets inside, and God says, “You turn around and tell them to get out.”

So, he went in and kicked them out.

Well, what was the point of my story? I think you got it. Didn’t you? Kick him in, let him in, kick him out; let him in, kick him out. One day God kicks them out. Right? So, that’s like Bro. Branham did—a living example in our midst. When they kick you out, wait your turn, and then, you’ll kick them out. That’s right! “Depart from me, you that work iniquity.”

6. All right, trying to get back in.

[64] *“Because thou sayest I am rich in need of nothing, and know not you’re miserable wretched, poor naked, and blind and don’t know it!” There you are back to blindness again... Of course they were blind when Jesus was there in the flesh. ...trampling over the things of God as if they don’t mean nothing to them, scoffing and making fun of it; that’s what the Bible said.*

Now, remember; the subject is “The Rapture”. The subject is “The Rapture”. And could it be the Rapture message successfully kicks Jesus outside the church? And then He is waiting, knocking at the door, and those who want to be in the Rapture say, “Come on in.” And there He is in the midst of us. And He says at that time, “Even as I have overcome and was set down with my Father, in His throne, (That’s the Word that is ours now.) even so, he that overcometh will sit with me in my throne.” Okay?

7. [65] *But to the church...* So, these people are scoffing, and this subject is ‘The Rapture’, and the Rapture is a revealed doctrine. *But to the church, the Bride, the rapture is a revelation. It is revealed to her, that’s the revelation, the true Bride of Christ will be waiting for. The revelation of the Rapture.*

Now he just hammers and hammers this. In English it is very hard to punctuate that the Bride is waiting for a Rapture, and it is a revelation. Now I've mentioned already, that, because it is a revelation, and he is telling us here that the Church has been waiting for it, it is most evident that the true revelation of the Rapture was not given to Luther, was not given to Wesley, was not given to Pentecost, but is given to the prophet for the Bride at this hour. Now I'm not drawing a conclusion. I'm telling you a simple statement of fact, because he said, "*She's waiting for it.*" And the Church was in death, until the time of Luther. And everything that Bro. Branham taught us starts with the Church coming back to its original and restored condition starting with Luther and ending in this hour.

8. Now he says:

[66] *Now it is a revelation—that is the Rapture, and that is the subject—for the revelation is faith. You cannot have a revelation without it being faith. Faith is a revelation, because it's something that is revealed to you. Faith is a revelation. Faith is something that's 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, what he's telling you here is that this doctrine of the Rapture is going to be a revelation, and, when you receive it, you are going to be in the same status and the same company as Abraham, because you will believe what is contrary to what everybody else says and what is contrary to the evidence.

Let's get that over again, because that is not quite true. It's contrary to what the obvious evidence is out here, because you can't see anything that will say, "Hey! That's the Rapture, and that's the truth of this doctrine." Now, by faith everything that is contrary to this doctrine you will deny. Now, if that's not what the prophet is saying, I wish someone would tell me what he is saying.

9. Now he said:

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

Now the entire whole body has had a revelation in order to place it in the Bride. And now there is an end-time revelation that doesn't only place the end-time Bride in the body, but literally gets the end-time Bride out of here without dying, which means there will be a resurrection, which, in turn, means that whatever we have as a revelation is going to be necessary to get the dead out of the ground. Now people are not going to like that. They are not going to like that at all—that our revelation will be the last revelation, and whatever is entailed in this Rapture doctrine is going to be sufficient to put us in a position that we can get out of here. Consequently, it means that this Message is responsible, or this doctrine, or whatever is in it, is responsible for the Resurrection as well as our getting out of here.

Now that's not going to be liked; but, if you listen to my words, you'll remember everything I've said was what Bro. Branham previously said; but I'm trying to throw all the light I can on it.

10. Now in the succeeding verses or paragraphs, you are going to find Bro. Branham explaining what he means by you receiving a revelation and counting everything else contrary to it.

[67] *Here a few weeks ago I was talking to a Baptist minister. He came up to discuss with me. He said, "I like you as man but you are all mixed up."*

I said, "Then pray help me get straightened out." Now, he said... "with the Scripture."

He said, "We'll never be able, Bro. Branham, to get the things together until we get every word upon word exactly with the Greek and so forth."

[68] *And I said, "Oh, sir, you know better than that. Even the Nicean council way back there, it was actually before then, three hundred years before the death of Christ, they were still debating what Greek scholar was right. They were debating over a diphthong, which is a double vowel. You cannot...It's a revelation. The whole thing is..."*

He said, "I cannot accept revelation."

I said, "Then how can you accept Christ?"

He said, "Why the Bible said, 'He that believeth on Jesus Christ has Everlasting Life.'"

[69] *I said, "That's true. But it also says no man can call Jesus Christ only by the revelation of the Holy Ghost that's revealed to him." See? There you are right back around again, falls back on revelation. It's got to be revealed.*

Now he says right here, *"I don't care what you think you've read in the Bible."* And right away everybody... Their hair stands on end, and they rise in holy indignation against this terrible prophet who would dare to say such a thing as that, not knowing their deceived churches have done worse! because they put their interpretation on it. If that's not the truth, why are there denominations today? And, why won't we denominate? Because we can't; because we've accepted a revelation!

Now you're up against your own mind saying, "Well, I believe the Bible says this."

Your mind has nothing to do with it. No way shape and form.

11. Now he is hitting this very, very hard:

[70] *Cain and Abel didn't have a Bible to read.*

Now, you see, you've got a Bible to read. And you will draw a conclusion, and your conclusion is entirely erroneous, because everybody screams about the Blood, and the Blood doesn't do anything for anybody, unless you're in the light. The Blood can only cleanse if you're walking in the light. And men don't want to bring their deeds to the light, because they're evil--because they are built upon Cain which is the Word without a revelation. Now he goes back to the beginning:

[70] *There wasn't even a Bible.*

But there was a revelation. Then, revelation supersedes Word per se. Now we're talking about Christ in letterform. Christ in letter form doesn't do anybody any good, except as a source of condemnation, because you can hit it, or you can miss it; and, if you miss it, you are doubly condemned even trying to be right. That's right--absolutely the truth. That's where Cain and Abel stood. What I'm saying is that the manifest revelation of the Word supercedes your personal interpretation of the written Word.

[70] *Didn't have a Bible to read but was revealed to Abel by faith, which is a revelation, that is: faith is a revelation. Abel offered unto God a more excellent sacrifice than that of Cain. And it doesn't say that Cain's sacrifice wasn't excellent. It was excellent.*

12. Like I'm glad the Methodists are prohibitionists, but that's not going to get them anywhere, even though it's much nicer to have drunken drivers off the road, or no drivers that are drunk, than drunken drivers, even off the road.

Now they do a nice job, when it comes to some morals. But, like Bro. Branham said, *“The Methodist woman who didn’t fool around with other men like the Baptist woman fooled around with other men, she presented herself to men, and therefore, she was the same adulterer as her neighbor was who was living in sexual sin.”* But I’m glad she wasn’t running around, because there would be less VD and everything else—less morals corrupted. It was nice, but it’s not good enough. See? There’s no revelation.

Now this revelation—the fountainal spring, the well-springs of what Abel did—caused him to be righteous, because down the road, if Abel had lived, he would have performed the same sacrifice that Cain performed—the first fruit. See?

13. Now, Mt 16:13-18; we haven’t read it. We don’t have time; but, if you want to read it:

- (13) (What do men say that I, the Son of man, am?
- (14) You’re Moses, Elijah, you’re someone.
- (15) But, who do you say I am?
- (16) You are the Christ, the Son of the living God.
- (17) Blessed are you Simon Barjona: because you have a revelation that never came to you by yourself or anybody ever gave you; but you got it from God and that is upon what the church is built which is spiritual revelation.)

Now he was describing what Abel had, lined up with what Peter had, and didn’t line with what Cain had, because one was off, and the other two were not. Now, notice; Cain was a religious man, and it wasn’t that he was denying a sacrifice. No. Neither are the people today denying there’s a Rapture. They just have a wrong revelation of it. See?

14. [73] *Now He said, “Flesh and blood never revealed this to you, but my Father in Heaven. Upon this I’ll build my church.*

Now, notice; he said, “Every part of the church is built on a revelation, and the whole body built on a revelation makes up a Rapture.” So, they were progressing to it. And in the last age it’s the Rapture doctrine that is central doctrine, because there is no Rapture, unless there is a Resurrection.

15. [73] *Now...I will build my church. (The revelation of the Word in Its season.)*

Now there’s another thing that people don’t understand: Bro. Branham taught, *“The Word is in Its season.”*

And they say, “Well, just a minute, here’s the whole Book.”

If that isn’t the stupidest thing under God’s high Heaven! How many knew a woman, a virgin, would have a baby without male intervention? Now Bro. Branham categorically said, *“That time after time every man said, ‘Oh, that’s my daughter, she could bear the Messiah, and we’ll buy the bird’s eye, which is the diaper cloth, and we’ll buy the booties.’”*

Was Bro. Branham trying to say that every single Israelite knew that his daughter would be pregnant by God and not by a man? Nonsense! Bro. Branham could not have been saying that. Otherwise Joseph wouldn’t have had to have a dream. He would’ve stopped and said, “Just a minute, could this be that this is the woman that has a baby without male intervention?” But he didn’t, because he said, “she’s been fooling around I think.”

So, what is it? The word in the Hebrew is 'amah', which is 'a young woman'. Now she'd have to be a virgin; that's true. But they thought it would come by the blood lines of David—which the blood lines of David were certainly true, because Joseph and Mary came that way, so to speak, as far as a human tabernacle was concerned.

16. Now there's a Word in season. Now the season for the baby to be born, which was Christ, could not happen at any other time. The Holy Ghost could not fall at any other time. The Holy Spirit could not come to Paul at any other time. The Message could not come to Luther at any other time. There is a Word in season. And, if they'd only understand there are epochal seasons. An epochal season was when there was a flood. An epochal season was when Abraham came out of Ur of the Chaldees. An epochal season was when Israel went down into Egypt. An epochal season was when they came out. An epochal season was when Jesus was born. An epochal season was at Pentecost. An epochal season is now. The epochal season is what? Resurrection and Rapture. And it's got to take place. There is a Word in season, and the church is built upon that revelation of the Word. Otherwise, where is your faith?

17. [73] *Now, "I will build my church and the gates of hell will not prevail against it."*

[74] *Now he said, The Book of Revelation is the last Book of the Bible.*

Remember, he's talking about the Rapture. So therefore, the Rapture is in the Book of Revelation! We understand Bro. Branham took that as a type. And, remember; Bro. Branham said that *one man can type the whole thing, the whole Bride, just as one man can fulfill everything that is necessary in the Bride*. A lot of people want a lot of revelation. "Let's get together, pool our resources."

That won't work. Elijah is one person. The Pentecostal Latter Rain bunch have him as a company. The Pentecostal Latter Rain bunch is dead, dead, dead! which is the Trinity and the Oneness. They're all dead, because they don't believe the Word of God. They say they do, but they lie—because Elijah must truly come.

And they say, "We don't even need him." They say, "Well, we've got Jesus Christ."

Who cares about that nonsense? The fact of the matter is: Jesus said, "You've got to have him." Then, there's no use saying, "Jesus, I want You," when he says, "You've got to have Elijah." Now he didn't say, "You don't have to have me." He said, "You've got to have Elijah, too."

And the same bunch of people will talk about works. "You've got to have works, works, works, works!" And then, when it comes to Elijah..."Well, we don't need him."

Somebody's mixed up. Shows the insanity of the hour.

18. [74] *Now the Book of Revelation is the last Book of the Bible.*

Chapter 4, dealing with one man, John, caught up, shows the Rapture. But we're not going to stop there; you'll find it's Rev 10:1-7 also.

Now he said, [74] *"The Book of Revelation is sealed to unbelievers."*

Now he is telling you something when he says the subject is "The Rapture". He's letting you know, therefore, that the Rapture has been sealed up in the Book, because in Revelation 10, It tells you, "The Book is sealed." But in Rev 22:10 It says, "The Book is unsealed." And it's at the time of the unsealing of the Book, in Revelation 22, the Tree of Life comes into view—which is immortality. So, the opening of the Seals brings it, but the Rapture also is preceded by immortality, for we're changed and caught up. So therefore, we find here, then, that the Rapture has been a sealed doctrine.

19. Now he said:

[74] ...*Whosoever shall take one word out of It or add to It, his part be taken from the book of life.* And he tells you, categorically, that those that turn down the Rapture don't make it.

You say, "Well, that's only Rev. Branham. I've got my own ideas."

Well, stick to your ideas. I've got no problem. I don't care whether you make it or not.

You say, "Oh, you are too mean and tough."

You give me one reason why I should be concerned if you want to turn your back. You want to put your hand in the meat grinder, thinking you are smart, go ahead. Don't blame me when it takes it off to your elbow. Listen, I'm not through preaching. I'm going to get back to Peter in just a few minutes. Just give me time. And we'll find out whether I can be tough or not, and whether God is going to be tough or not, and whether you better hang tough or not, or you can sit on the fence. There is nobody here sitting on the fence by this time, I hope. You got pushed to one side or the other by your own volition or by God's.

20. Now, listen:

[74] ...*Whosoever shall take one word or add one word, I will take his part out of the Book of Life.* Now, remember; the Bride is one entire, exposed Book of Life in flesh. It tells you right here, you aren't going to make it. *We realize then it was altogether given for believers.* Well, that tells you the Elect won't be deceived. It tells you no Bride that is Bride will miss it. *And it opens the Book of Revelation and reveals Who the Author of the entire Book is.* Now he is talking about the Book of Revelation. *(He is to look upon as Alpha and Omega, from Genesis to Revelation, Jesus Christ just the same stands right through) and reveals His complete mystery of Himself, His plans for his church ages that are to come, and was sealed in there by Seven Seals.*

And he tells you, he is telling you: this is the Rapture; you are now going to get the truth of the Rapture, which is a further revelation of Jesus Christ. O God, have mercy.

21. A friend gave me a phone call yesterday. He's talking to a certain man and this certain man was talking to a preacher. He met him down in Bermuda, Barbados, or somewhere, and talking about the Presence and, of course, getting hit back at us. "Well," he said, "Do they," he said, "bring out in their talk of the Presence, the revelation of Jesus Christ?"

And the fellow scratched his head, and he said, "That rang a funny bell with me." He said, "That guy right there just sort of showed me something was wrong with him."

And the guy said, "Well," he said, "when you go back to your church, and you talk of the Presence, you let the people know," he said—hitting then, guys like me—that we're not talking about the revelation of Christ."

22. What have I been talking about all these years? Who is the first guy to stand up and say, "The three-fold mystery: Christ, the mystery of God revealed: number one—revelation; number two—pre-eminence"? And I said, "Who is giving Him pre-eminence? Who sounded the bell across the world by tapes?"

Listen, that's what it's all about! Look, if I want to know something, or teach it, I always get hot under the collar. You say, "You can't teach when you're mad." Well, depends how mad you are, and what you're mad at, and how you are mad. See? The point is this: if you're really irked... And Bro. Branham did say, "*When I knew the Word, I slashed.*" All right, let's slash.

23. Number one.

That's the Pillar of Fire. [Bro. Vayle draws on board.] Let's put this over here. Here's William Branham. All right? William Branham said concerning, when somebody said, "Bro. Branham, some people say that you are the Son of man. I thought the Pillar of Fire was the Son of man."

William Branham said, "*I am not the Son of man; the Pillar of Fire is not the Son of man. It is in the form of the Spirit.*"

That's why it is in green. Why? Because he's up here. Now that's the flesh.

Now he said, "*If He is the same yesterday—the Jesus that was—we know as the Son of man—the same yesterday, today and forever; if He is, and He's risen from the dead, He will do the same works in the form of the Spirit than when He is here.*" Now, watch. He said, "*It's in the form of the Spirit.*"

Then, nobody can see it. So now, what you've got here is a prophet and the Pillar of Fire, which is Elohim, Logos—call It what you want—there He is.

Now he said, "*I am not the Son of man; this is not the Son of man—it's the form of the Spirit.*"

What is he doing? The prophet by that Spirit is revealing the Son of man, and the works that the Son of man is doing, (proving he is risen from the dead and is that same One) are the works that are manifested from the Word of this man. But this man's word won't do these works. So, it's **This One, His Word** and **His works** that's coming through here that brings them into manifestation and pre-eminence.

24. Now come on. Yeah, they can say what they want, and they'll say anything they want. Scoffers. They don't know what they're talking about, but they affirm their ignorance day by day.

So, the man went back home, and he said, "I believe that guy is a bit of a phoney," or he wouldn't have said those words. It wouldn't have felt funny.

So, he talked to this other preacher, and the preacher got through letting him know exactly what that man was like, because he'd been around him.

The man said, "Boy, I'm sure glad I never went home," he said, "and said those words."

He said, "It's a good thing you didn't."

Because, you see, they'll take anything under high heaven to twist what is being said, because that is the way it's got to be. Now there's a lot of folk think that I shouldn't get on my high horse. Look, if this isn't worth fighting for, in the defense of the Gospel, then, why should I preach it? How can I clear my hands of the blood of all men, unless I preach what I know within me to be the truth? Now I don't know what's in them. I might even be away from God. But to me this is the truth.

25. Now, notice; he's speaking of the Rapture. And he is letting you know that the Rapture is part of the Seven Seals and the Seven Thunders. That's the doctrine and the completion of it. And he's saying:

[74] That this One, the Alpha and Omega, *reveals His complete mystery of Himself, His plans for His church.*

Now one of His plans, we have known for two thousand years, is to get us out of here. Now it's revealed by the prophet concerning the doctrine of what exactly takes place. Now he says, "*We don't know how He will do it.*" And we don't, but we know He's going to do it. Now he said:

[74] *That's to come and it was sealed by Seven Seals.* Now already we have had several parts, and this is the last part, because this is Laodicea. And, remember: the subject is "The Rapture".

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

In other words there's going to be nothing left after the revelation of the Rapture, because there's nobody to come in—nobody. It's all over. The dead go out of the ground, and we get changed. We all go up.

26. [76] *Now we all know we are living in the Laodicean age. There will never be another age to it; it can't be. We are living in the Laodicean age and, these Seven Seals that's held the Book as a mystery to the people, should be opened in the last day.* That's Rev 10:1-7—you know that—and part of that is the Rapture. *That's what He promised. Now, it won't be nothing outside the Word, because you can't add to the Word or take from the Word. It's got to remain always Word. But the revelation is to reveal what It is really saying—what the truth of It is.* That is what he calls it. *What it is, to make it fit with the rest of the Scripture. Then God vindicates that to be the Truth.*

All right. What in the world is the rest of the Scripture? Well, we go to Acts 3, and anybody that can read understands this categorically; when Peter gets through preaching to the Jews in [Acts 3:19], he said:

- (19) When times of refreshing shall come from the presence of the Lord.
(That which is visible of God to the eye. Now, remember; that's not nature. That's been visible for six thousand years. Now, what did Jesus say?) [John 15]
- (24) If I have not done the works no other man did, they had not sin: but now they both have seen and hated both me and my Father. ('Times of refreshing from the Presence' means 'what is visible to the eye', and 'refreshing' is a 'revival breath in the church'—the church starting to come back—the great healing revival.
- (20) Then He shall send Jesus which was appointed unto you.

Now he is telling you that, first of all, there has to be the presence of God manifested. They'll know it's God. That's exactly what I showed you here with William Branham standing there revealing the Son of man and the Son of man ministry coming through William Branham, which William Branham could not do. It's God doing it. Jesus said, "I don't do the works; my Father doeth the works." As Bro. Branham said, *"The words of a man will not do this."* It happens so perfectly. Then, it's God moving through a prophet—God veiled in the prophet, producing and revealing the Son of man.

27. I wonder if I can get it over here. ["The Anointed Ones at the End Time"]

[269] He said here, *"I was only one standing there when He appeared. I am not the one that performs these things and foretells these things that happen as perfect as they are. For I am only one that's near when He does it. I was only a voice that He used. It wasn't what I knew; it was what I just surrendered myself to that He spoke through. It isn't me. It wasn't the seventh messenger; oh, no, it was a manifestation of the Son of*

man.” He’s telling you the words that he said and what happens are a manifestation of the Son of man.

I am not He, the Pillar of Fire is not He. It is in the form of the Spirit. It’s the Spirit of God doing it from this one to this one, in a human carcass. It wasn’t the angel, his message, it was the mystery that God unfolded. It’s not a man. It is God. The angel was not the Son of man, that’s a messenger. He was a messenger from the Son of man. The Son of man is Christ.

Then, in another place he said, “*He reveals the Son of man.*” He was only revealing. He was not the Son of man. He was only revealing him.

28. It says here that this One that was preached is going to come down now. But he said, “*Hold it. The heavens cannot let him go until the time of restoration which God has spoken.*” Now restoration comes by Elijah; so therefore, Elijah has to come before the Bride can leave this earth. Then, why don’t they believe it? Now you tell me what Elijah is going to do. He’s going to restore. Restore what? Well, what did John do? He interpreted the revealed Word, or brought them the revealed Word. “He turned the hearts of the fathers to the children, even the disobedient to the wisdom of the just,” which means the ones that were ignorant concerning what was going on but would be aware of it if he told them. So, he opened their eyes.

29. Now, what’s it going to be in the end time? It is going to be a man come on the scene just the same as John did, and he’s going to stand there in the presence of the Lord God of the Gentiles, and of Israel, the same One, and whatever the Lord God is doing, He is going to interpret it to the people. He’s going to tell them, because that’s what John did. He said, “Behold the Lamb of God.” He said, “*Look...whose fan is in his Hand—thoroughly purges His floor.*” That’s yet to take place, or it’s taking place right now. See? He appears suddenly to his temple. That never happened back there. There was no secret when he came. He just walked in, there he was, opened the Book and so on. He talked to the Scribes and Pharisees, the great authorities.

Now the heavens must retain him until there is restoration, and Elijah is going to do it. And It tells you at that time that One is going to be in the form of a prophet like unto Moses. Elijah, that very great ministry, is going to be there in the Spirit of the living God. And the people that don’t hear Him are just going to lose out. That’s all that It says.

30. Now he said here:

[76] *...To make it fit with the rest of the Scripture.*

All right? Make it fit with the rest of the Scripture: there’s going to be restoration. That is correct. It is going to be by Elijah, and Elijah won’t be able to do one thing without the Spirit of God, because It talks of the Spirit upon him. You go to Ephesians 1, and Paul prays, “That God is going to send a spirit of revelation, wisdom, and the knowledge of him to the church.” And, when the revelation is completed, it’s going to bring about a Resurrection.

In other words Scripture is going to fit with what Bro. Branham tells us as a revelation from God, which revelation is sealed in the Scripture; which means that a man can read it, and he doesn’t understand what’s being read.

31. Go to the Jews right now and say, “What does it mean: A virgin is going to be with child, and that One is going to come forth and be this, and be that, and the other thing?”

“Oh,” they say, “Well, that’s going to be born. Yes, it is. And it’s going to come to Israel, and he will be our king at a certain date.”

It's already been done. Like Bro. Branham said, "*He came according to the Word but not according to their interpretation of the Word.*"

32. [77] Now, listen; he said, *See, God don't need no interpreter. He's His Own interpreter. He does His Own interpretation by bringing to pass the things that He said would happen. Like in the beginning, "Let there be light!" and there was light.*

Now God says certain things are going to happen, and when they happen, that's the Word fulfilled. That is the interpretation. So, what about this Rapture? Now the Bible categorically says it's in three parts. What are those three parts? What do they mean?

One man says, "Well, the Shout means this, this means that, that means that."

Well, that's fine; but, what does it mean? Who's going to tell us? Well, actually, according to what Bro. Branham said, and according to what the Scripture is, there has to be something going on that indicates that promise—and that promise, by what is manifested about it, brought to our attention—and reveals it.

So, as I have said two or three times here, according to my understanding of what Bro. Branham said, if I understand the English language—and I think I am pretty good at it—he said, "*He does his Own interpretation by bringing to pass the things He said would happen.*" Then, for me to interpret correctly, the thing has got to be happening or has happened! Well, I'm going to tell you something: don't tell me about me catching onto the Rapture after it has happened! Forget it.

What good does it do me, if I know about it afterwards, that there is no million dollars left? What good does it do me if the Rapture takes place, and I find out? I've got to know what is going on at that hour for this. Now Bro. Branham said here that "*God brings it to pass, so we'll know what's going on.*"

33. Now, isn't that what He did with the coming of Jesus? He sent an angel down to Mary and said, "Blessed art thou amongst women." Told her what was going to happen, and it happened. Then, He confirmed it. Now, listen. Let's get some more of this:

[78] Now, *He promised certain things in this last day in the Scripture.* Now he's talking, about God fulfilling things to make us know the Rapture is here. *Why there it was.* Now, watch; he's going to illustrate. *That's how Jesus was the Son of God.* He promised to send Him. Now He promised to send him back there, and He sent him. Now, remember; He's promised to send him again in Acts 3. *How are you going to know? When He was in the days here on earth the people couldn't believe Him. He said, "Search the Scripture, for in Them you think you have Eternal Life and They are They that testify of me."* Now the whole Bible is a revelation of Jesus Christ, and that's the Rapture. You've got to have a revelation of Him. Now he said, "*Here I am, search the Scripture and see if I am not that One that supposed to be here and am here. If I do not the works of my Father believe me not.*"

34. If Jesus Christ is the same yesterday, today and forever, and he is risen from the dead, He will do here now what he did when he was on earth. Then, Bro. Branham would say, "*He's here.*" Now he said, "*He performed the sign of the Messiah which sign was the presence of Jesus Christ on earth and the same sign before Sodom and Gomorrah.*"

Now, what are you going to do about it?

"Oh, well, that's just lovely, lovely, lovely. It doesn't mean a thing except 'isn't it wonderful'? He's such a great God-d-d! Hallelujah to Jee-sus." And then, talk in tongues and jump up and down.

Go ahead, if that's what it means to you. Fine. I can't buy it. I just can't buy it.

If that's the case, why hasn't it been going for two thousand years instead of today? It categorically says, "There'll be a refreshing from the presence of God—what can be seen of God—which is signs and wonders, particularly healings"—a miracle ministry to the needy world. Then, it says, "That sets the stage for Him to come, the physical One." But hold it! Elijah has to restore! Then, who do you think God is using as the prophet to manifest the works? It's got to be Elijah. Put it together.

35. [78] *He said, "If I do not the works of my Father don't believe me. But if you can't believe Me, believe the works that I do because they testify Who I am."*

He said, "Listen." He said, "Can't you understand this? You may not believe the doctrine I am preaching, but there's one thing you've got to admit to: these are the works of God."

And that's exactly what they did to William Branham.

"Oh," they said, "well, that's really true. Oh," they said, "that discernment is great. And, when he gets in that trance and he tells you things, oh, that's perfectly right. But, remember; he's off the Word."

They could no more swallow what Jesus said than nothing. And neither could they swallow what William Branham said. And the apex, the climax, of every Message was to bring us to the Rapture. Now, if it doesn't, what good did he do? You tell me: what good does William Branham do, if he doesn't take me to the Rapture? Forget it. I can do without him. Who needs him? Who needs him? They needed Jesus as we need Elijah to fulfill the promise to us as Jesus did for His day. Now that answers your question. Huh? It had better, because if it doesn't, this age goes on, and we all die, and who knows?

"Oh," you say, "Well, it isn't the seventh age I guess, after all. Something else is coming."

And I would say you have to be right: there is something else coming, but who cares. It's not another age and another message.

36. [79] *Well then, in Wesley's age the works that he did testifies who he was. In Luther's age on the reformation, why, it sure testified who Luther was. In the days of Pentecostals, restoring back of gifts, the restoration of gifts, speaking in tongues, casting out devils and gifts, why it testified. What did it testify to? The power of the Resurrection, which is coming around the corner; they were looking forward now to what we are into. No mistake about it.*

[80] *People said when it first raised up—that's Pentecost. ... "It can't last long; it'll burn down." Still burning. Why? Because you will never put it out. God said it would be there. It's that portion of the Word, and no more could you put that out...And then when the Bride is being called out, how are you going to put it out?*

Now you couldn't put out Luther. You couldn't put out Wesley. You couldn't put out Pentecost. Each one was vindicated by standing right there. And they're still standing there! Neither will you put this out.

Now they say, "Oh, we're going to put it out."

The Lutherans said, "Nobody but us."

Wesley said, "Nobody but us."

Pentecost said, "Nobody but us."

Somebody has to come to the place where, "It's nobody but us." You do what you want. But, when the final sheep is in and child trained, there will be a resurrection and rapture.

37. [80] *It's the revelation of the manifestation of the Word made true.*

In other words there's something going on right now that signifies the Rapture is here! Now this is what people don't like about me.

"Oh," they say, "that guy Vayle preaches a progressive rapture."

Well, come on! The whole thing has been progressive. What are they talking about? How did the First Resurrection take place? the first half of it? Huh? You mean Jesus didn't have to come down and die and go down there and bring them out, and take them up? Nonsense! Somebody is nuts, and it's not me! They can't tell they have noses in their faces.

[80] We're living in that day. *What day?* When the Bride is being called out. It's the revelation of the manifestation, the Word made true. *Praise be to God! The revelation of the mystery of Himself.*

38. You can't preach this Rapture—you can't preach the Shout—without understanding it **is** the revelation. Now, when you get God revealed, you'll always find that it's God Himself doing what man can't do and is not supposed to do. But they don't like that in this hour. They want their works to testify. They want their character. And they haven't got any. I repeat: they don't have any character! There are too many people today in legalism. They think humility is saying, "O God, I'm nothing! O Lord, I'm a sinner! O God..."

Ah, shut-up! 'Humility' is when you say about yourself what God said. Otherwise, you're a preverse devil. You rise up, "O God, I'm not this; I'm not that," when God says you are His righteousness. You make God a liar, and you call that which God cleansed, common, as though it were unclean. We make it a common thing. We've got the humility of the devil. We've got a stinking pride that won't say what God says. So much for your stinking rotten character. Throw it in the garbage bin where it belongs. I'm sick and tired of legalistic Pentecost and all the junk they hurl. They can't stand the fact and say, "I and my Father are one." Let's get into that.

"Oh, we get the Rapture. It's right in here."

Let's begin to find these things where people sneer, "But I am my Father are one."

Well, if you and your Father aren't one, I can tell you one thing: you never had a representation then, and you haven't got one now! Make up your mind; you're going to burn. Yeah.

Let's get down to the 'nitty gritty'. I'm not on the warpath; I just want get your mind straightened out. You can't sit on both sides of the fence. You can't have creed and dogma at the same time.

39. [81] *Now, the rapture is only, this rapture we are talking about—not the Rapture other people talk about, not the Rapture I heard about when I went around the denominations, but this Rapture Bro. Branham is talking about, is only for the Bride. Remember, the Bible said, "And the rest of the dead live not for a thousand years."* He is telling you flat, then: anybody miss this, you've shot it. You won't live for a thousand years; you're going to die. See? The Bride doesn't cease living. *This great Rapture ... If there's not a rapture friends, where are we at? What are we going to do? What age we living in? What promise do we have?* Now you keep that word 'promise' in mind when we finally get to Peter. *There is going to be a rapture. The Bible said there will be; it'll be only for the Elected, the Elected lady, the Bride in this day that's pulled out of the church—that's going to be living. The rest of them are going to die.* The rest are living in pleasure and in their sins, after their own lusts, which means their own pleasures.

Remember, the subject is “The Rapture”.

40. [82] *The very word ‘church’ means ‘called out’.* Now listen: he’s talking about the Rapture. He’s talking about a called-out people. *And, as Moses called a nation out of a nation, the Holy Spirit is calling a Bride out of a church.*

Numbers 23:9.

- (9) For from the top of the rocks I see him, and from the hills I behold him; lo the people shall dwell alone and shall not be reckoned among the nations.

We’re not reckoned amongst the churches. You wait. Before it’s over, they’ll strip us of everything. Bro. Branham said, “*They’ll take buildings like we’ve got and use them for warehouses and close down our meetings,*” he said, “*as far as they know.*” Oh, the squeeze is going to come down. We read that in Psalms 27, but people don’t want to believe it.

“All things are continuing. There won’t be any squeeze.”

There’s going to be a squeeze. It’s going to be a rough, rough squeeze, too. And then, we’ll get out of here before the real bad one takes place.

41. [82] *A church out of church, members from every denomination making up a Bride, but they have to come out, see? ...Bride tree. A Bride coming out called...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, elected one foreknown by God from the beginning, the Father’s spiritual gene.*

Now, right off the bat, William Branham, in this statement, cut off ninety-nine percent of the whole legalistic movement of the world. He lost all the Lutherans, because they’ve gone legal. They used to believe in eternal security at one time, but they don’t anymore. He lost the Pentecostals—lock, stock and barrel—because he said, “*Foreknown.*” And they’ve got to know that the foreknown are predestinated. Maybe he used the word ‘foreknown’ to sort of hold them there, because... Well, God knew everything, so He knew what you’d do, but He didn’t make sure you’d do it.

42. [82] *The Father’s gene...* They don’t understand that, because they believe that comes when you’re born again. They don’t believe you’re born with it. *Let’s stop a minute.*

[83] *Notice, each of you people, did you know years before you’re born you were in your father as a gene? That’s right! A gene, or a germ, or seed was in your father,* Now he’s talking about an earthly father. *comes from the male sex not the female. See? Female furnishes eggs, that’s the bedding ground, but the germ comes from the...* father. Now he is talking about physical father.

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

Now the question is: was Billy Paul in his father, or wasn’t he in his father? Now, if Bro. Branham was up here just shooting his mouth off, then, how do I know he hasn’t shot his mouth off all the rest of the time?

“Well, my son was in me, but, you see, that was only spiritual speaking... He really wasn’t.”

Then, who had intercourse with your wife? Let's get right down to the nitty gritty—which is vulgar, I care less—because I'm sick and tired of a lot of hogwash.

Now he said his son was in him—which his son was, because the male alone carries the Y chromosome.

So, Billy had to be in his father. But then, so are all children in their fathers.

43. [84] *Now, say in my father or my son sitting here, when I was sixteen years old my son was in me. I didn't know him but he was there. That's right. Now, through a bedding ground, through holy wedlock, he becomes in the image of me. Now I like his very words: He becomes in the image of me.*

Why? Because he was there, and it's a 'becoming' thing. There he was in there, and through an egg, which was a bedding ground, he began to form. And he 'became', until he was a fully matured baby and dropped down from the womb. Now he's in the image of William Branham. That's exactly right, because Seth was in the image of Adam. And that's in more than one place in the Bible—two places at least.

[85] *I know him, he becomes in the image of me. I know him; I can fellowship with him. And he came just at the time when it was a right time.*

In other words the life that took the form of the male sperm could not become that image, until it was the right time. You see the predestinating power of God?

44. [85] *Now, so were you in... if you've got eternal Life, you were in God before there ever was a world. Now, listen; he said, "My son was in me." Let's go back to paragraph 83.*

[83] *Everyone of you people, do you know years before you were born you were in your father as a gene? As a germ.*

Now he says 'you'. Now, don't try to get away with your own understanding—"you were," and put it down as 'you', and leave it sit as 'you'.

"Later on you'll find," he said, "who is 'you'," My hand, my face? Who's me? Puts it right down to the soul. He doesn't say one thing about a soul coming in. He says, "It's a spirit coming in allowed of God." Then, where does the soul come from? Natural. If it's not natural, I don't know what he said, or why he even bothered to say it, or he should've explained it. He never did. Here's his explanation. He's telling you.

45. [85] *Now he said, Way back there you were a part of, a son of God, an attribute of God. An attribute is a mark of distinction from a source. He knew the very age you were coming. He predestinated you...*

Now there's where the Pentecostals were lost right there, because they can't stand that Word. You know what? The Pentecostals are Catholics. Catholics can't stand that Word. Yet I don't understand why a Pentecostal trinitarian has the nerve to say, "The Roman Catholic church believes in predestination," when their own creed says, "Let him be anathema who says, 'he most assuredly was predestinated.'" There's a curse on anybody that preaches predestination. I know where the man got it. It was because Augustine dabbled in it, and the church would've cut his head off on it. They booted that doctrine out. The Pentecostal church is Roman Catholic--all daughters. You've got to come out to show where you come from. Predestinated you to that age.

46. Now, listen:

[85] He predestinated you to that age to take that place and no one else can take that place. What about our day? Is this Rapture day, or is it not? Then, there's a predestinated Bride for the Rapture, and she will come out. *I don't care how many impersonations and things, you've got to be there, because He knew you'd be there.* In other words everybody around may look very good, everything may look wonderful, say, "I'm Bride, I'm Bride, I'm Bride," and be no more Bride than anything. *Now, you are made manifest; now you can fellowship with Him.*

Then, is there fellowship with Christ outside of the Bride? The answer is, "No." Then, how many church services are there that are legitimate? How many communion tables are legitimate?

47. [85] *Now, you are made manifest, you can have fellowship with Him; that's what He wants, longing for fellowship, to be worshipped. But, if your life was not always an attribute in God, you're just a mimic of Christianity. See? There'll be billions and billions of them just mimics.*

[86] *And then, he talked about going down to Demos Shakarian where they have the semen bank laid up there for the breeding of cattle. And saw how these millions of germs are there.*

48. Then, he said:

[87] *Why, talk about a virgin birth, why, it's not half as mysterious as a physical birth, how it's foreordained, predestinated.* And he's talking about you.

[88] *Now, in the beginning, way back, way years ago before there was a time began, if you were are born again Christian, you were in God then, your Father.* Now, listen: *If you are a born again Christian, you were in God then.* Why? Otherwise you couldn't be born again. What's it mean 'to be born'? 'Issue forth from.' What issued forth from God with Adam? Breathed in the breath of life—man became a living soul. That's when you become this life and profess Christianity. *And that is when you come into this life here, you know where you are at, that you profess Christianity.* Now, let's find what he is talking about. *Everything else, everything going wrong, you have wondered about it. Now that life was down there in the beginning.*

49. Now he tells a story of the eagle. Now the eagle was an eagle to begin with, though acting like a chicken. I'm going to skip that paragraph.

[91] *When a germ comes into the womb of the female, it doesn't take on...* Now he explains what he means by that. *You didn't become a human germ from your father, the next thing become a germ of a dog, the next thing a cat, the next thing a chicken; it was all human germ.* That is the way God is. Every part of the Bride has to be from God. No such thing as otherwise. *And the Body of Jesus Christ, the Bride, will be a part of His Body. Now He was the Word, and the Bride will have to be the Word, Word added to Word, Word added to Word. Now that's exactly right. Being born again not of corruptible seed but incorruptible.* Now Luther's justification; Wesley, sanctification; Pentecost, the Baptism of the Holy Ghost, restoration of gifts and all the rest that goes with it. *Its got to be Word on top of Word, germ on top of germ, life on top of life, to bring out the full stature of the Bride of Jesus Christ.*

50. But, where's it heading? To a rapture. See? Justification, sanctification and gifts don't get them there. Now it gets them as far as they've gone, but there's something else to come. That's when Bro. Branham said, *"You lose the protection you had of the Holy Ghost."*

A lot of people said, “Well, those folk didn’t have the Holy Ghost.”

Nonsense! They were born again. You Wesleyans... Didn’t they? How are they a part of the Bride? Pentecost, if they weren’t born again, how’re they a part of the Bride? How do you get born again without the Holy Ghost baptism? No, he wasn’t talking to that; he was talking to the end time.

[91] *Bringing you to the full stature of the Bride of Christ.*

51. Now we keep reading.

[92] *Now you remember, you were an attribute. (That’s a distinguishing mark that admits to a source.) And now the thing of it is this, after we find out these things, that Christ is coming for His Bride, now how do you get into that Bride? Now, that’s the question. Many say, “Join our congregation.” One of them wants a certain type of baptism. One wants this or that. One says, “Speak in tongues or you haven’t got it”; other said, “You don’t have to speak with tongues.” This one says, “You must dance in the spirit.” This says, “Shout.” This has a sensation. It’s all right, but then it’s all wrong. How could a man or a woman, or a child that’s born of the Spirit of God deny the Word of God... Now, listen: when God Himself interpreted it? And, how does He interpret? By bringing into manifestation. Now, remember; he’s talking of the Rapture, the juncture, the Word for the hour. How does He do it? There’s a manifestation that brings the interpretation ...and say, “This is it. I promised it; here it is,” showing it just as plain as they can. Why, they’re bound to see it. See? How could Christ deny His own Word? If Christ is in you, He can’t deny His own Word.*

And the subject is “The Rapture”.

What’s going on that signifies the Rapture? What is it that people see and can’t deny? Well, you tell me. I say, “He’s here.”

“Oh,” they said, “oh... no, no. He’s not here. Well... He’s always been here—or this or that.”

52. [93] *Then, how do you get into this Body? “By one Spirit we’re all baptized into this Body,” the one Holy Spirit baptism. You want to put down, 1 Corinthians 12:13. And the Spirit is the Life of Christ (Is that right?), the Life of Christ. Now listen: And the life of any seed—which He was the Word Seed—brings the seed to life. All right.*

Listen. You have a seed, and it looks dead, dead, dead. But there’s a life in there, and it’s the life that’s in that seed that brings that seed to life, to manifestation. Christ, living amongst us, showing Himself—then, if that same Life is in you, watered by the Holy Spirit Word, won’t you recognize that? Something wrong somewhere.

“Oh,” they say, “well, you folk got the wrong thing, you see. That’s why you recognize something that wasn’t there.”

Well, what did we recognize that is there? Tell us plainly.

“Oh,” they say, “that’s the devil.”

Thank you. You just sealed everything out. You’re gone—providing we’re right. Now, if you’re right, I’m going to die for it and burn. You see, people... Listen; I’m going to tell you something: people don’t think that this is serious today. It’s not a ‘Ladies’ Sunday School Picnic’. Listen: add one word, take one word—blaspheme the Holy Ghost.

53. A Trinitarian preacher down there, Assemblies of God, in West Palm Beach, came from Cleveland; I forget his name. His daughter married the guy that sang those songs “Mansion Over the Hilltop.” They’re divorced today; the last I heard she is wearing slacks and living for the devil. I don’t know what he’s doing.

But I’m going to tell you something about that guy: He said, “If you don’t get off my back,” or words like that concerning William Branham, he said, “I’ll expose who he is. He’s got a familiar spirit.”

That man, I don’t care if he spoke in tongues, he is going to the Lake of Fire—period—because he blasphemed the Holy Ghost.

You say, “Bro. Vayle, don’t judge.”

Look, congregation: Are you crazy? Are you insane this morning? Or, do you know the hour in which you live? If you can’t discern by now, I’ve wasted my time, and you’re wasting your time. Go out and get drunk. Do something. If that’s the way you have fun, if that’s something that exhilarates you, go on out—because you’ve missed it. You don’t call the Holy Ghost ‘the devil’. Do you know that the Source of gifts in the religious, the Christian born-again and the unborn one is of one Source? You don’t even talk about gifts as though they’re of the devil. You recognize they’re from one Source, but the people are from two different sources. I repeat, the people are of two sources.

But this man said, “Bro. Branham had a familiar spirit.” That’s how he was discerning. Now, let’s put it this way: if that man’s right, **we** are going to the Lake of Fire. Now the shoe’s on the other foot. Can you follow me? Do you understand this is Hebrews 6? It’s over.

54. But my brethren don’t like me.

“Oh,” they say, “Bro. Vayle calls people ‘serpent seed’.”

When did you hear me one time call somebody a ‘serpent seed’? Never did, did you? But you did hear me say, “If they’re wrong, they’re going to pay. If I’m wrong, I’m going to pay.” What could be more fair? The same prophet, William Branham, said, “*If we’re not Bride, there’s a Bride out there somewhere.*” What more do you want me to do? Sit down and kiss their feet and tell lies like they do? Nonsense!

55. [93] *The life of any seed—which He was the Word Seed—brings a seed to life.*

Then, that which was dormant in us (See?) takes the life that came from the Seed (which we come from. We’re Seed.) that Life, the baptism, gives us an awakening and brings us out into manifestation, which in this hour is the Rapture; and we are going to be raptured.

Now, whatever it is that deals with me, I don’t shrug it off as though it’s something to shrug off, but I say, “Look, I’m not trying to convince anybody, but I don’t have the least conception of death anymore.” As much as I’d like to die and get out of here, it’s not interesting, because, you see, I’ve got a Word that says, “I’m not going to die.”

You say, “Brother, what if you die?”

That doesn’t matter to me. Dying doesn’t mean a thing. The Word of the hour is: “You’re going to live.” I’m not the Word of God for the hour—one person. It’s a Bride as a whole. William Branham brought us that Word, and he died. We forgot that every prophet’s got to die; that’s all—every single one. Yep, every single one; they gather to their people.

56. [93] *Now if that life is laying in the seed and this baptism of the Holy Ghost comes upon it, it’s bound to bring that seed life.*

He tells you flat: if you and I are the seed of God, the germ that's dead in sin, ever has that Life strike us, everything goes back to God. Then, if the Word is revealed through manifestation, interpreted right before our eyes, you mean to tell me I'm going to stand there and say, "Well, hey! I wonder what that is?"

I never even heard Bro. Branham speak. I've never seen him in action. He merely came on the platform and, suddenly, it was electric. He said a couple of words. I don't remember what they were. But when I saw him begin to move, something said, "That's the man you better watch. If anybody has got anything to say, he's got it to say." Why? What ever was in there responded that way. Now, if I'm wrong, I'm wrong! Maybe I'm a deceiver. Could be. That will give my detractors something to snicker about. All right. The predestinated form is here.

57. [94] *As I told you at Phoenix, not long ago I was talking to Bro. Sharriatt. I was out there, he showed me a tree, a citrus. He was—he raised a lot of citrus fruit. He showed me one tree that had eight or nine different kinds of fruit on it. And I said, "Bro. Sharriatt, what kind of tree is that?"*

He said, "Orange tree."

I said, "Why is lemon, tangerine, tangelo and grapefruit on it?"

"Why," he said, "it's all citrus fruit; they're just grafted."

I said, "Oh, I see. Next year it will all have oranges."

[95] *"Oh, no, each bears its own—each limb bears its own fruit." Many of you fruit growers know that's true in the citrus valley here; it'll bear its own.*

[96] *You put a lemon branch on an orange tree, it'll bear lemons because it's a citrus fruit. Yet it won't bear the original fruit. Now that's what we've done. We've grafted in, taken in with creeds and so forth, grafting each here. How can the Methodist bring forth anything but a Methodist child? How can a denomination bring forth anything but a denominational child?*

[97] *But if that tree ever puts an original branch, it'll bring forth oranges.*

58. Now he's telling you flat: Look, if anything is ever going to be done, it's going to take God to do it, because he said, *"Methodist went Methodist. Lutheran went Lutheran. Pentecost went Pentecost and God went on."* Now he said, *"If something is going to come again..."*

Now they were original in the concept of their own day, but they hadn't arrived. They hadn't got there yet, because you've got to go back to seed, which is the harvest, which is Resurrection. They never had it. So, if it ever puts forth, it's going to be a true branch that the life itself will put forth, which life is God. Now then, listen. I'll prove it to you.

[97] *Then, if God ever does anything in the Church, if He ever does. Maybe He won't, but what if He does? It'll be original back with the Word again exactly. It has to be because the life is in the tree, and bears its own kind. And, remember: He was the Word.*

59. Now, what are we but manifestations of it?

You say, "Well, Bro. Vayle, I don't like that thought, because you see, being manifestations does not sound great enough."

I'm going to tell you something, friend. Let's get this flat: God, being a Savior, He had to predestinate a sinner to give Himself reason and purpose of being. God, being a Shepherd, He had to make a sheep-like people to guard and to keep them. God, being a Healer, had to do this, had to do that.

And, because we alone can give value to the attributes of God, then we are **definitely** a people that are not exactly like God in a physical manifestation, even though we are sons of God, because we're still getting sick so He can heal us. We're still dying, so He can raise us; and some aren't going to die, so He takes us straight up. Right. And some are going to be poor, so He can be all the wealth to us. And some are going to be rich in order that we can either help people the way we are supposed to help people, or we don't get any rewards.

60. But every single thing we are is so 'to the point' that we can literally be the Word of God manifested—what He said about us and what He does for us as well as to us. And then, one day we're going to be changed, just like Him.

And then, you say, "That's what I waited for."

Well then, why are you grouching about this? You're going to get what you want, aren't you? It's predestinated to us all who are His seed.

Some people just want things ahead of time. God says, "There's a time." As I told you, "I'm going to get that sweet spirit." People don't believe that. They think I'm lying. But they're wrong, because I don't lie. Sure, I've got it way down deep in here, and one day it's going to all come. You watch: When the dead start coming out of the grave, you'll know they're getting out. You watch what begins to happen. And before that, you watch: We're going to get a squeeze come down. Who knows when? I don't know. I'm looking at the Scripture and looking at what the prophet said. Perhaps God will tell us through this.

61. "...Back to original." Now, what is this but a statement concerning what we've now come to. We are into a new branch, (leaving organization) and it's going to bear the fruit of God. And, what's the last fruit? Rapture—based on a Resurrection.

[98] *Now, we find out...Now that big church has moved down through the ages bearing it's fruit, and as the limbs quit they prune them off. That is where John 15, you prune off the branches. Never pruned the vine out now, took off the branches, cut them out, because they weren't bearing fruit. Certainly not. The life moved on from Catholic, to Luther, to Wesley, to Pentecost. Now it's to the end time. This time there's no pruning. No, because we're going to get taken up.*

[99] *Jesus wants fruit for Himself. His wife must bring forth the kind of children that He is. What is He? He is glorified. Then if they don't bring forth children, Bride children, Word children, then it's a denominational child. And that's right. You're going to prove it by Mount Zion: Rapture. Those are not Word children. And, if we find ourselves down here, and the Rapture has taken place, we aren't Word children. We blew it. Well, we didn't blow it; it was blown for us. Put it that way. Now, ...denominational child, then her first love for the world denomination, or creeds and dogmas, she's gone back to that. And they cannot bring forth a real, genuine, borned again Christian because there's nothing to bring forth.*

Now that tells you flat here: if a person comes in this Message and impersonates being one of us, he's not going to make it. And, if we are impersonators, we're not going to make it. Now, remember; you will find that people are going more and more back to Pentecost in this Message, because they never came out in the first place. Mount Zion showdown is going to prove it. Remember, Mount Zion showdown is the Rapture, and this Message is the revelation of the Rapture doctrine to the Bride only.

62. [100] *Now, just like, you take a lemon branch stick it in there; it'll bring a lemon. It can't bring an orange because it wasn't there at the beginning.*

You follow it? Now, if we're a Pentecostal branch, organized Pentecostal, we're never going to make it. Graft it in, try it all you want and say, "Hey! I know I'm born again. I know I'm this."

You don't know anything. You're wretched, poor, naked and blind, just blowing off at the mouth. You've got to drop your creeds and your dogmas and Pentecostal hierarchy. Their very theologians know that tongues is no evidence of the baptism of the Holy Ghost. They've known that ever since I was born, but they've got to have something. So, that's what they've got.

[100] *It was ordained at the beginning, the foreknowledge of God predestinated it, and born, it has to bring forth an orange; it can't do anything else.*

In other words he said right here, "There is a plan of God which is a Resurrection and a Rapture, that's in the foreknowledge of God, and God is going to bring it right to pass in the form of human beings that are predestinated: God's Word in human form. It's coming, and it can't bring anything else," he says.

63. [101] *That's the way with the Church of the Living God. When that hour comes everybody... You let God start to do something, everybody gets the ball and gone. See? It's always been that way. I was reading in history of Martin Luther not long ago. It said it wasn't so hard to believe Martin Luther could protest the Catholic church and get by with it; but it said the strange thing, he could hold his head above all fanaticism that followed his revival and stay straight in his justification. See? It's everything, impersonations, and everything falling.*

Now, remember; a revelation cannot be impersonated. And, remember; what Bro. Branham did, cannot be impersonated. He had a ministry that was "THUS SAITH THE LORD." The rest of them didn't have it. He's the only man that could tell it as it was—never make a mistake. The rest all made mistakes; they had their visions. They fall flat on the ground. They prophesied; they fall flat.

You say, "Do they always fall flat?"

Maybe ninety percent right—but ten percent wrong; ninety-nine percent right, one percent off. It won't work, (false anointing) because God does not make mistakes.

Now you notice that people cannot hold still with the revelation. No way; they can't do it. This revelation of the Rapture is going to throw people left and right.

64. [102] *Look at Aimee Semple McPherson, had a temple over here, he's talking about California. Every lady preacher had them wings and packed the Bible the same way she did, carnal impersonation. They can't be original. That's the way the churches can't be. You let one church get something or other in a city and the other church can't stand it until they have it. See? They're not original anymore. God's Word is original.*

All right. When Bro. Branham left the scene, everybody became a prophet with a seal. This man has his; that man has his; everybody's got the seal. Everybody's got his mantle.

One man said, "Well, Bro. Branham appeared at two o'clock in the morning."

And Billy Paul wrote him, and phoned him. Everybody tried to contact, and say, "Listen, did Bro. Branham come into your room? Was it a vision?" No reply. Nobody can get him, but he said, "Bro. Branham came and said, 'Here's my mantle. You're Elijah.'"

How many mantles does Elijah have? You know, even God runs out of mantles. You know why? Because He's only got so many. You know God runs out of saints. He's only got so many. Now He doesn't run out of 'haints' as far as I know. I'm not sure about that. I didn't ask Him about that, and I have no surety. I'm sure He knows every flea that batted his eye, so He knows how many 'haints' there are, too.

65. [102] But he says here: *They aren't original. God's Word is original. It's the Word, and It has to bring forth Its kind in Its season, elected, predestinated by the Father.*

Now, listen: Luther brought forth his group. They're there. Wesley brought forth theirs. They're there. Pentecost brought forth theirs. And they're there. A lot of people scorn Pentecost; I'm not scorning Pentecost. I'm just telling you: they went to seed. I was Pentecostal. I know what I am talking about. Now, what he's saying here is that, when God begins to move and do things, there's always an impersonation, a counterfeiting. But there's one thing about it: there's nobody can give you a revelation. You can't give it to yourself either. No. Now the kind and the season for this hour is the kind to change us immortal in a Rapture.

66. [103] *Now, how do you get in the church? By one Spirit we're baptized into one Body, Body of Christ which is the Bride, the Word, baptized there by the Holy Ghost.*

[104] *Now, let's notice whether we're in the last age or not. Now, we find we turn to Genesis, about the fifth chapter—also turn to Luke—find out Enoch was the seventh from Noah. There catches the serpent's seed, for if Cain was Abel's son, then he was the eighth. See? But nowhere in the Bible does it say Cain was Adam's son, because the Bible said Cain was of the wicked one. And Adam wasn't the evil one. See? Cain was of the wicked one; he was evil one. So therefore, people say, "Well, that's by alliance; that's by identification." That's not true. He was the son of the serpent, and the serpent was just like a man.*

[105] *Now we find Enoch was the seventh from Noah, which was the type of church ages. Now, all the rest of the, he was the seventh from Adam—not Noah. Enoch was raptured, the seventh, showing that it's the Seventh Church Age that takes the rapture. Now, there's no doubt we're in the Seventh Church Age. We know all about it.*

67. Now that's an hour and a half gone by, so I'm going to quit. I always quit at an hour and a half now, because I won't get through forty pages by any stretch of the imagination. All right, now we've gotten to page 22. Now, if you've got these books at home, you can go over them, and you can take the tapes, if you want, and see where we comment on these things, so you can see what I'm saying; not what the prophet's saying in the sense that everything on the tape is not everything the prophet said. I'm making comments which are relative to it in order to help us understand where we're at. And we're at this time now when everything is bearing witness to the hour in which we live.

68. Now, of course, you're going to find this, brother/sister: many people will not agree, and there's no use trying to persuade them.

You say, "How could you try to persuade me that this is not the last hour?"

Well, I'm going to tell you one thing: there are two things where you can't persuade me. Number one: I believe it's the truth; and number two: I don't want to be persuaded. I'm happy to believe it's all over.

So, let's rise.

Heavenly Father, we do thank You again for the time of fellowship we've had here, the grace of our Lord Jesus Christ extended to us, knowing, O God, that we could beat our breasts, we could do anything in multitudinous ways to believe we fight for this Message and everything about it; and yet, we could be wrong, because we know it does take a revelation. But we do know that something is here, that positively it is vindicated that this is that hour of the Rapture, the dead are going to come out of the ground, and there is going to be an exit of a Bride. We understand that, Lord.

And we know, my God, that the prophet said, and we know rightly true, that "*Faith is a revelation.*" That there wouldn't be any way that we could have faith, one way or the other, except through the revelation. And, Lord, there are some things that we know and we take categorically, that still remain as deep mysteries, and we believe that that's all right, because we don't have to know every single thing we believe. It would depend upon our capacity what you want to show us that's pertaining to it.

And we can believe, Lord, that this is the Rapture exactly as the prophet said it. And we know, Lord, that, if a person's heart is really set on that and understanding, seeing all of these things, seeing what You put, and the prophet put here before us, showing that he had the true understanding of it, we believe, Lord, that that would be sufficient, absolutely, to put a person into that glorified company, or prove that they are a part of that glorified company.

But we know, Lord, absolutely that there is no way we can fight it, and there is no way we should fight it, but we should look at it and positively understand that that great Shout was the Message—to understand, Lord, that that great One does all three in descending. And we're happy to know that we don't deviate from that, and, though we might not know many, many things concerning it, and may never know some of the wonderful things that lie therein as to how it all dovetails in Scripture and how it all works out, we do know, Lord, that we do stand, the best we understand at this point, with the prophet who gave it, that this is the mystery; this is the revelation and this is the Word, the Message of this hour, and the whole thing ends up in a Rapture. And we're grateful, Lord, that we can stand here and say, "This is what we believe." And, if we couldn't go any further than that, then we'd just have to stand there. And we believe that that would be sufficient. But, Lord, as there are the beautiful thoughts that come to us from Your Word, from the messages that have been brought, from all these sermons, we see that people are going to turn, and this is a turning point, Lord.

And we pray now... [The audio tape ends.]