

# Shalom #11

*Absent: Son of God*

*Knowing Darkness*

April 12, 1989

Shall we pray. Heavenly Father, we just want to thank You for Your goodness and mercy to us; that You never let us down, that even though we're unfaithful, you remain faithful. In fact, Lord, Your faithfulness is all the more clearly seen by our faithlessness, even as Bro. Branham said it makes a bad woman to make that good woman look good. We realize that tonight, that it's all of grace and mercy, and we just pray, Father, we won't presume upon It, but we'll receive It and respect It, and live according to It. Help us in our studies, our meditations. In Jesus' Name we pray. Amen.

You may be seated.

1. Now we're on number 11 of "Shalom," and in bringing this message to the elected church, which Bro. Branham says he was doing, he is, with it, bringing them God's peace. So, that is something to think about, and something that we now have placed before us and is in our possession, not potentially, but in reality; and, of course, as we believe it, it will become greater to us.

Now this peace that Bro. Branham speaks of could not come at any other time or hour save this hour in which we live, because this hour alone was to receive that special Word of promise from the presence of God. And, of course, you find that in 2 Thessalonians, where the Lord actually descended with the cloud of angels, bringing relaxation and rest to the people. And Paul admonishes at that time of the gathering together of the people by the Message, that they were to be at ease and at rest with nothing perturbing to them.

2. So, we see this special peace by a special promise from the presence of God. But this hour, according to Isaiah 60, is an hour of gross darkness upon the people and upon the world church. Yet, in spite of that, the same prophet proclaims light to the elect church; and thereby, she's not walking in darkness. She has the light of life, and she has peace attending her way. Thus, the light of God bringing the peace of God, comes to the Bride, and all this is by way of the Word revealed to the church. That's the true church. Also, to the other church, but they didn't receive it. Such a Word is a vindicated Word. And the vindicated Word was announced in the heavens before it was opened up on earth, according to Rev 10:1-7. The true church receives the light by means of the prophet, and then, reflects it to the world. It starts with the vindication to prove that it is the correct Word.

Now we're back on page 13, and we're going to read through paragraph 69 to 71. And, as we do, we must remember that these three paragraphs are based on Bro. Branham saying that the church is typed by the moon, that has no light of itself, but during the night it can pick up the light of the sun and cast it on the earth; and thereby the earth has light, even of the sun, in the absence of the sun. So, the moon reflects the light of the sun; and, even though it does it by reflection, it is still the light of the sun.

3. Now Bro. Branham says:

[69] *And today the church is reflecting the Light of the absent Son of God. The church is a reflection of the Light. Because He said, "A little while and the world sees Me no more. Yet you shall see Me, for I will be with you, even in you, to the end of the age. The works that I do," Lights that He made manifest. And there's no Light except through the Word of God.*

[70] *That sun is the Word of God. In the beginning, God said, "Let there be light." And, when the manifested Word of God, and he repeats, when the Word of God was manifested, there was light. First, God spoke it. What if it didn't manifest? Then it wasn't light yet. But when He spoke it, and then it was manifested, vindicated, His Word was vindicated, light come into existence.*

[71] *And that's the only way it can be done now, is when the Word is vindicated, God's written Word a-vindicated, then it shows Light. A portion is lit, or lit up, cause to put out light, allotted, put out for each age. We found it in the church Ages, we find it in the Old Testament church ages. Each time there came a time for a certain manifestation of the journey, there was a prophet came to the earth. And the Word came to the prophet, and he made that Word live. And when that Word was identified, it reflected God. And that is how each age received the Light. And that's the way the Light comes today. Now, let's examine this to see a little more what Bro. Branham was saying.*

[69] *And today the church is reflecting the Light of the absent Son of God.*

Now, of course, we know that the Son of God is here. That is to say, God has given us the gift of His Son in the form of the Holy Ghost, and we have a special dispensation. So, he's not talking, then, about the Spirit. He's talking about the Person, that is the flesh.

[69] *And today the church is reflecting the Light of that absent One.*

In plain English, we find Bro. Branham telling us, that what Jesus Christ did here in human flesh on the earth two thousand years ago, He is now doing by the Spirit. And, of course, you know that that Spirit is operating through a man. All right.

[69] *Today the church is reflecting the Light of the absent Son of God.*

4. We look at the word 'reflecting'. The word 'reflecting' literally means 'to bounce back', or 'to deflect', 'to reflect', causing an action to come from a certain previous action. So therefore, if the church is reflecting, it would have to be a reflector. And a reflector is a substance that can produce an image of an object, or it can cause the rays to bounce back, or to actually manifest in a way in which they weren't manifesting to begin with. In other words, if you have a mirror reflecting a light, without the mirror reflecting the light, it just keep moving on. But, when you take a mirror or some shiny object or something, whatever, that can actually reflect light, (A piece of paper couldn't do it. Anything that doesn't absorb, but actually bounces the light back, reflects it.) then, that object doing it, actually, is sending the same light that it received in another direction.

Now, let's just take a little thought on that here, "*The church reflecting the Light of the absent Son of God.*"

5. In Hebrews 1 It says:

- (1) God, who (in many parts and many ways) spake in time past unto the fathers (in) the prophets,
- (2) Hath in these last days spoken unto us (through the) Son, whom he hath appointed heir of all things, by whom (He) also he made the worlds;
- (3) Who being the brightness of his glory, (And what we're looking at there, who being the outshining. The actual outshining of His glory. Thereby) the express image of his person,

Now, if the church becomes a reflector, then it becomes an outraying of a light that is not its own, because the moon, as Bro. Branham said, typified the church; and the moon has no light of its own. But being of a quality to receive and pass on a light, it is likened to the moon. So therefore, the church is the moon reflecting the light in the absence of the Lord Jesus Christ Himself. In other words you have a many-membered body, literally manifesting the Word of whatever hour it is, instead of a one-membered body.

[69] *So, today the church is reflecting the Light of the absent Son of God.* Then, he says, *The church is a reflection of the Light.* Like what we read here.

- (3) Who being (the outraying of God. Thereby the expression,) the express image of his person.

The church is the only reflection, the only reflector that God has. And perhaps the image, (Not perhaps, but we know.) the actual outraying from God does not come through as it did come through Jesus. But it does come through. No matter how imperfect, (There is a certain amount of imperfection.) the actual true Light itself, which is the true Word of God, is going to come through that Bride, because only the Bride has the true Word of God.

6. So, the church is reflecting the light. Jesus isn't here, but it's the body that God is using to bring the light for this hour or to actually show what and who God is.

[69] *The church is a reflection of the Light.* In other words, even as Jesus was the true reflection of God, the church in its way, the Bride, is a true reflection of the absence of the Son of God. *Because He said, "A little while and the world sees me no more."*

Now, you see, the world could not see, even as the earth could not see the sun. But the moon could see the sun. And so, therefore, the moon receiving the light of the sun would pass the light on to the earth, and it would be something like seeing through a glass darkly. It wouldn't be just what was a perfect thing. And you know that's true, because the church went through the Dark Ages and is just coming to the place now where we're getting the true Light—all of It.

Now he said, "*Because you see me;*" and then, he said, "*I will be with you, even in you, to the end of the ages.*" And then, Bro. Branham goes on and quotes, "*The works that I do.*"

7. Now you know that he's taking that from John 14. So, let's go back to John 14. And in Jn 14:6 he says:

- (6) I am the way, the truth, and the life: no man (comes to) the Father, but by me.
- (7) If (you) had known me, (you) should have known my Father also: and from henceforth (you) know him, and have seen him.
- (8) (And) Philip (said), Lord, shew us the Father, and it (will suffice) us.
- (9) (And) Jesus (said), (I've) been so long with you, and yet (you) not known me, Philip? he that hath seen me hath seen the Father; how sayest thou then, Shew us the Father?
- (10) Believest thou not that I am in the Father, and the Father in me? (and) the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. (You notice there are two things there now. Speaking and doing.)

- (11) Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.
- (12) Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater than these shall he (singular) do; because I go (to) my Father.

Now therefore, there is a promise. And now, let's watch this carefully here to get an understanding, because you can miss this the way all the Baptists and Methodists and everybody else misses it by merely taking verse 12 over a prolonged period of time, so that there could be a compilation of a greater number of works, or, as the Baptists would like to say, "What is greater than winning souls; so therefore, this is a greater evangelist's program." But that's not what Jesus said. Phillip had said, "Show us the Father, and that will satisfy us."

8. And then, he said:

- (10) Believeest thou not that I am in the Father, and the Father in me? (and) the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

So therefore, you've got a picture here. See? Then, He says down here, "If you think this is good, you wait until somebody else does something even greater." That's why Bro. Branham could say, "*He had greater results in my ministry than He had in His Own.*" You see? Not on the matter of intensification. But on the matter of proliferation in the aggregate. See?

So, what we're looking at here, then, Bro. Branham threw this in, "*The works that I do, showing you, a little while the world doesn't see me,*" and then, again is going to see Him, on the same basis as, "*He that hath seen me has seen the Father, because of what is coming through me verbally, and what is manifested through me in the physical.*" And, what do you do? You go right back to Hebrews. You cannot change Hebrews one little portion.

9. See, we read It to you. [Hebrews 1]

- (1) God (in many parts, in many ways) spake in time(s) past unto the fathers (in) the prophets (God in the prophets),
- (2) (But) in (the) last day (in the) Son,

Now remember, at the last day before the literal coming, Elijah must truly come—God in the prophets. Now remember also, that every single church age had a message. And Paul said, "It came by parts," and "you see through a glass darkly. But then, one day, face-to-face when that which is perfect is come." And the perfect has come, because there are no more parts. So therefore, if there are no more parts, then we have an epiphany. And this is the epiphaneia that's spoken of in the Bible: God's great moment—Christ's great moment.

And, how does it come? It cannot come by Himself. It has got to come in the way that God ordained by a prophet (God in the prophets). So, Bro. Branham said, "*The Pillar of Fire standing up inside of me.*"

People go "Ahhh!" They scream; they can't take it. Yet, the same simpering wimps, full of their sinful ideas, and their adulteries, and their human connotation, their flagrant disobedience, say, "Hallelujah, I've got the Holy Ghost, God's in me!"

I'd no more believe God in them than I'd believe He's in a horse.

10. The other day I got a fellow's tape. He quotes Bro. Branham on "Invisible Union," how Bro. Branham said he heard a lot of people, they were really dancing and screaming and shouting to the Lord, and he couldn't do it, because he didn't have the victory. And I'm going to tell you right now: (I don't care what Bro. Branham said.) I can tell you people—and I've been with him—who scream, and shout, and speak in tongues, and dance, and don't have the victory; they do all that, because they haven't got it.

So much for that preaching. People, if you've got to be jumping and screaming around here, I'd rather you go. You know why? Because you can't do that and listen to the Word. Now, if you want to scream and dance when I'm finished, that's okay; be my guest—more or less. I feel by preaching the Message Bro. Branham got, we more or less are lifted up in our souls to know in spite of our own selves that we have a God of tremendous grace and glory in our midst Who loves us and cares for us. In the meantime we'd sooner go out and cut our throats and bury ourselves under a manure pile, when it comes to thinking we're somebody, because we are truly nothing, and we know it. I'd sooner have that spirit here than the jump and shout. We could have it, but I don't desire it. There's something way deeper and beyond it. I'm not against shouting and dancing. You go ahead. Sure, if you feel like it, that's great. All right.

[69]     *"The works that I do." Bringing us right to this hour. Lights that made manifest. And there's no Light except the Word of God. All right. Lights that He made manifest. What's he talking about here? He's talking about... actually he's reversing the words of Paul. "That which makes manifest is Light." So, he's saying, Light that made manifest.*

He's saying from the Word of God, we have a promise brought into existence before our very eyes, and manifested, and that becomes the Light. See, that is it. That is that Light for that hour. I really prefer how Paul put it. "That which makes manifest is Light." In other words anytime anything is brought to your attention and shown and proven, that is light. But you reverse it like Bro. Branham, it makes no difference. It's one and the same thing. You understand?

11. All right. Now, in reading these three verses together of paragraphs, we run into a problem here. Because Bro. Branham says:

[69]     *There's no light except through the Word of God,*

[70]     *The sun is the Word of God, then he goes on: In the beginning, God said...*  
Now, listen. I'm going to cut out that sentence, *and there's no light except through the Word of God*, and the next sentence, *the sun is the Word of God*.

Because actually, though, he is saying the truth. We're looking at an interpolation. And I don't believe that Bro. Branham actually got that out of his notes. It's something he was going to say, and it doesn't belong there. He actually puts it in, but it would belong in another place. Now, let me show you what I'm saying.

[69]     *And today the church is reflecting the Light of the absent Son of God.*

Now remember, if the hand does it, the body does it. William Branham does it, the church is doing it, because he's a part of the church. He's doing his job. The church is a reflection of the Light.

12. Now, when we talk a reflection of a light, let's just stop a minute and understand. If the church is a reflection, you are speaking of something; then, that is an image. This is a reflection. So, if the church is a reflection of the Light, we're going to have to go plumb back to eternity where we were a part of the Light. See? So therefore, the church is a reflection of the Light, even as Jesus was a complete reflection of God by virtue of what He was. So, you see, no matter how you look at it, you're not going to get away from the fact of what Bro. Branham is bringing to us here on the understanding of a vindicated Message,

received by a true Bride. And nobody else can get it, because you see, when you take a mirror... I can take a mirror, and the sun begins to shine. I can take that mirror which receives the light, and it reflects it. There's an angle of deflection there. Now, if I take that mirror, and I skillfully manage the light, I can throw it in your eyes and blind you. That's what the prophets did, and that's what the church does—actually blinds. So therefore, the gross darkness that's upon the people is due to the Light that arose in this twilight peculiar evening time. So, It threw a gross darkness upon the people, because they spun away from the Light and, then, turned into utter darkness and to outer darkness at the same time. So, I hope you're getting what I'm talking about.

[69] He said, *Today the church is reflecting the Light of the absent Son of God. The church is the reflection of the Light. Because "In a little while the world sees no more. Yet you shall see Me, for I will be with you, even in you, to the end of the age." Notice He puts it "To the end of the age. The works that I do," Lights that He made manifest.*

[70] *In the beginning, God said, "Let there be light."*

Now, why did I leave those two sentences out? Because Bro. Branham is not talking about the Word; he's talking about the Light. And, when you throw the Word in there, you throw it out of continuity. So, it's best to just put it to one side, and take the statements to be true. And I could talk quite a bit about that. But I don't want to do it at this particular time, you know, except you could say the sun is the Word of God, simply meaning, as there is no meaningful source of light outside the sun, there is no meaningful light except for the sun. There's nothing outside of it; there's nothing except it. Then, you call the Word the sun; and so, therefore, there's nothing meaningful outside the Word of God.

13. But just saying,

[69] *"The works that I do," the Lights that He made manifest.*

[70] *In the beginning, God said, "Let there be light." And, when the Word of God was manifested, there was light. In other words, when the Word of God went into action, see? When it went into action. When it became fulfilled, what was it? It was light. First, God spoke it. What if it didn't manifest? Then, it wasn't light yet. See? But when He spoke it, and consequently, literally, instantly, it was manifested, vindicated, His Word was vindicated, light came into existence.*

So, what is he saying here? What is in this hour could not happen before, no matter how many times you said it—Elijah must truly come. There'll be this; there'll be that, everybody said it. It never happened. It couldn't happen. See? So therefore, the Word to bring Light could not bring Light! Because God could not say, "Let there be light." What light? Not sun and moon and stars and this and that, but the Light of the hour, which was a manifestation of the Elijah ministry and the revealed Word of the hour.

14. So, all right.

He said, *"Let there be light." So therefore, there was light. God spoke it.*

And, when God says something in this hour, and it's manifested, then it is the light that you walk in. Because you can only walk in the light. There's no other way. If we walk in the light as He is in the light, we have fellowship. In other words there's no fellowship with God, there is no grace of Blood, and there is no baptism with the Holy Ghost, unless there is a light that's in continuity with God Himself, revealing and manifesting Himself. See?

15. All right. Let's read on, paragraph 71. *"And that's the only way it can be done now, is when the Word is vindicated."* Okay. People are looking for promises to come into existence. See? They were

looking for it. But they couldn't have it until there was something manifested that that was the very hour of the promise.

[71] *It's the only way it can be done now, and when the Word is vindicated, God's written Word is vindicated, then it shows Light.*

And that's what Paul says. "That which manifests is Light." Now he's speaking the very language of Paul. Up above here he reversed it. But I don't care what anybody says; you notice that the Word always corrects the person? I don't like the way Bro. Branham put it up here, that way, but nothing wrong with it. I like the way Paul put it. And Bro. Branham is actually saying the same thing. Certainly was. So, here we find now what Paul said. "That which makes manifest is Light." Now watch.

[71] *A portion is allotted and lit up, see? In other words, comes to Light of the Word. Or it's put out there before you for each age. We find that in the church Ages, even found it in the Old Testament church ages. Each time there came a time for a certain manifestation of the journey. In other words, to give you light where you're at, and to what's going on, it takes a manifestation. It takes God to do it. And then, there was a prophet came to earth. And the Word came to the prophet, and he made that Word live.*

16. In other words, by the prophet the Word lived. It doesn't mean that the prophet made the Word live, as though William Branham could say anything he wanted, and God would make it live. Ridiculous. He had to say what somebody else ahead of him said, or in continuity, or contingent to it, or congruent with it. He couldn't go with something on his own. The very fact he could say if he stood there and said he created squirrels by the Word of the Lord, you've got Moses to fall back on right there. It's been done already. Of course, somebody else could come by and claim it; but, who had the ministry William Branham had? His ministry alone was verified. The Word came to the prophet, and the prophet made that Word live. Bro. Branham even said, "*The prophet is the living Word of God made manifest.*"

In other words he is identified with what God is doing, manifesting and making His Word live. And without the prophet, it isn't so. Yet people like to gather around and say, "Well, we're the body of Christ, hallelujah, and we can make it live."

17. Don't ever have that attitude or idea that anybody here, if you're not a five-fold minister or called to a special calling, that you can do it just because you think you can, because I'll invite you right up here and see what you do. You'll be so far off the Word of God, it'll be pitiful.

You say, "Well, I thought I understood Bro. Vayle."

Look, I deal with ministers of the gospel, so-called, and I see the things that they do. They don't know what the prophet said. They haven't got a clue. So, you've got to understand, there's nobody can do certain things as a prophet can do. There's nobody can do it outside of a five-fold minister. There's nobody. That's the way God laid it down. And that doesn't make that fellow a big shot.

The Word of God distinctly said, "Listen," he said, "If you've received it, why do you act as though it was yours, something you produced?"

Now, if I receive something free gratis, and I minister it, then I'm... You know what? I become a servant to that very thing. I'm obligated to God, and I'm obligated to the people. Don't be obligated to people outside of ministering what God gives you for a certain purpose. It can cause great problems and errors.

Like the Bible said, "If a man sin against a man, the judge shall judge him, but if a man sin against God, O, who shall plead for him?"

Well, you know, you can make a lot of errors in ordinary, common life, but you start making errors in this Word, this late hour, you're in danger. And you're responsible for everybody you take with you. So it's a pretty rough situation we're in. But it's also this: it's a tremendous situation when you realize God cannot fail in His vessels. He can't fail in His prophet. He can't fail in His servants. He cannot fail in His church. He'll never fail in one member. No siree. There's not one member going to fail as long as he is in the Light.

18. [ ] *And when the Word was identified, it reflected God.* In other words, what did it do? It proved that God was behind it, proved that God was doing it. What's an identified Word? It's a vindicated Word. See? Because the prophet couldn't possibly say one thing and be vindicated by God, and it be another thing! Couldn't do it, see? Won't work. And that is how in each age the Light was received. *And that's the way the Light comes today.*

Bro. Branham is telling us here, positively, that God has a way to do things just like in nature that the earth needs the light of the sun. But lo and behold, there's an object whirling up there called the moon. And don't you know that there comes a time when the sun absolutely just leaves the earth directly. There's no rays coming upon it. But that's that moon standing there, the rays of the sun are hitting that moon. And so now, lo and behold, the sun's rays are hitting the earth, see? Now it's good for the earth. The earth has got everything it needs. God wants that. Well, that's the way the church is.

19. The same way you deal with the prophet was the same way God dealt with the Son. The Son wasn't God, but the life of God was in the Son. God was in the Son, thereby, he could out-ray God to the people. God's in the prophet, out-lying to the people. God's in His bride, out-lying to the people. But in themselves, they had nothing. Jesus said, "The Son of Himself can do nothing." And then, people think they can do something here, and they're not literal sons of God? The way Jesus was? Jesus as the Only-begotten said, "The Son of Himself can do nothing." Absolute reflection. See?

20. This is the thing that the church doesn't understand. It thinks it can get together and, you know, elect certain men into offices, and say, "Now you boys study the Word of God out, and you tell us all about it." The Roman Catholic Church did that with their hierarchy. Charles Parham, the Pentecostal, said, "Now you young men," he said, "we just want to find what the evidence of the Holy Ghost is, so you young men sit down, and you go through Scripture and come back and tell us." And they read the book of Acts and they came and said it was speaking in tongues. That was the history; that wasn't the doctrine. How can Pentecost today believe a prophet who says, "*The baptism comes without any evidence or sensation or any signs, any feelings?*" Piling Word upon Word. What do you get screaming and so happy, thinking you're piling Word upon Word and you're getting a wrong word. I bet you Jones got his bunch all screaming and making merry when he preached polygamy. Well, you know what you got? You've got a Mormon and a Mohammedan heaven where you can have big time, lust for millions and billions of years. Well, I guess if that's their heaven, they can have it. But I got news for them, it isn't mine. And there's nothing in the Bible for it. Scream all they want. You get the same people want to scream, scream, scream, sit down and really hear the Word of God; they just get silent as mousetraps. They clam right up. They have nothing to scream at anymore. They're dead. They just die under the Word of Almighty God. Why? Their light has turned to darkness.

21. Where were Pentecostals screaming when Bro. Branham lowered the boom on short hair and slacks and all those things? Oh, no, don't tell me. Listen. I believe in emotion. That's very great. But I want to keep telling you, there's one thing... Peace is an emotion too. And many a time a big wide smile could mean a whole lot more to God than a big scream out. Although let's face it, I still agree that if people hold their peace, the rocks would scream out. But you don't hold your peace when you talk this Word, and that's all you know: how to talk. Then, we walk it.



So therefore, Bro. Branham now is telling us in this age how the Light of God comes: it's got to come through the prophet. It's got to come through the church. It's got to be vindicated, and by vindicated, you know where you are in your journey. And remember, it's only necessary to know where you are in your journey when it's crucial, or you just keep going on and on. There was a time you could just go on and on, join churches, do this and do that, and it was perfectly all right. But that time is finished, because It says, "Come out of her my people and don't be contaminated and partake of her sins." There's a difference today, and it takes a vindicated prophet, and that vindicated prophet bringing the Word, manifested, as we see the picture's on the wall here, and we know Bro. Branham's ministry. Positively we know something tremendous has transpired. What is it? Ask the man who did it. See? Where it was used.

22. Let's read paragraph 72 and on down pretty fast.

[72] *Now, I have nothing against any denominational people. But I have all that I can think about against the systems, because they're wrong. And the first system that ever rose up, was the Roman system of the Roman Catholic church. That was the first church that was ever organized, was the Roman Catholic church, Nicaea Rome. About three hundred and twenty-five years after the death of Christ, 325, came forth the Roman church organization that put the people together and banned anything else that was contrary to it. That's where they got their strange doctrines and started off in a system away from the Word. And now that church, since that time, has exactly reflected darkness. In other words, it's projected what came from the source from which it was getting something. What was the church getting? A false doctrine. Where did they get it? Right from the devil. And some of the people are lovely people, you just can't say a thing about that, because Satan knows how to deal with people. They reflected darkness, because at that time we go through, what we call, "the Dark Ages," about a thousand years. It's known to all historians and Bible scholars, and so forth, as the Dark Ages, is when the Roman church controlled everything.*

And, when they were in an absolute religious fervor and power, there was nothing going on except death and destruction. What's wrong with Mexico? The Catholics got a hold of it. Did they become Catholics? No! They just simply took their old voodoo religion that the Incas, and the Peruvians, the rest of them had, and they just mixed it with the Catholics. Anybody knows the Catholic religion is based upon Christian saints names bestowed upon idols. Everybody knows that, there's nobody who doesn't know that, Catholics themselves know that. But people want a convenient religion. And, if you want a convenient religion, that's fine while you're here, but I got news, ain't no purgatory. You know, that's a very nice thought, purgatory. Wouldn't it be great if we could just sit here tonight, and realize that we'd burn a little bit or certain length of time, you know. Then we could come on out. Very comforting.

"Well, I'm ain't such a bad guy, guess I could afford to burn a little bit, you know."

You wouldn't feel quite so cool in that hot place, I don't think. Cool thoughts right now wouldn't be so cool then. But it's a tremendously convenient religion. See, "Why we won't really miss anything." You won't? You know, just come on now. Of course, legalism is just as bad.

"Well bless God," says the Methodist and Pentecostal, "I can go out here tonight and get drunk or some kind of sexual sin, I just go to church tomorrow and confess to the Lord, and say, 'hallelujah, Lord, I'm sorry,' I'm okay."

That's your attitude? You never were born again. Hog, you never left your slop, come on. You never left your slop. Some hogs leave their slop and go back, but that kind of person never left his slop. And try to be in the sheep pen? Something's wrong somewhere.

23. Paragraph 73.

[73] *And this Roman church is “the mother of harlots,” the Bible said, in Revelation 17, “she was a whore, and the mother of harlots.” Now that’s an immoral, unclean living of a woman. Both of them are the same thing, both the same. So if it’s a harlot, it would have to be a woman. A dog is a male prostitute, a harlot’s a woman—a female prostitute. So therefore, you notice it’s not harlot, but “harlots.” See? It’s plural. She is “her,” singular, the “whore.” Then the churches are called “harlots,” daughter of the Roman whore. She’s the mother of it all, the mother of organization.*

24. Now I want to stop here and talk what I talked about last Wednesday, and maybe someone might have heard me and think ‘Lee Vayle’s a racist, or against the blacks or something else. What I’m trying to tell you is this: Look, what people constitute the church, as we know it today? It’s almost essentially white. It’s like a white man’s religion. You don’t find many Chinese; you don’t find many Indians, hardly any Indians, hardly any blacks, hardly any Iranians or anything else. You find just a few people. Now, let me show you something here. This sounds like a real puzzler, because if the whole world is gone after the beast, then the whole world should be Christians, and here we’ve got less than one billion people, and the Mohammedans are at least a billion or better, and there’s over five billion people in the world, how come God looks down upon one billion people, and names everything in it? The same as when Israel alone was God’s chosen people and thousands of nations were out there dying in their sins! The same as eight people went into the ark!

So God’s brought a message to a church, a world church of one-fifth the entire population! And through that one-fifth population, the antichrist comes, and will take everything in control! Because it’s the white people, the few in Russia—(And they’re white. They’re white Russians.)—the bear. And the Americans and Europeans control the atomic bombs and everything else that is necessary. And, as much as anybody would try to rise up and Khomeini talk, if some nations wanted to show just what they are—and America showed Libya—they can do the same thing with Iran today. One bomb, owned by a Christian nation, and millions are gone and millions following are gone.

25. You see what I’m trying to show you? There is a concentration of power that God has always put in the hands of a few. And Rome with its one big temple, St. Peter’s Basilica, they say is worth two billion billions of dollars. And I told you about Barney Caba going to Mexico City and seeing the big basilica there. And they took him behind the altar, and I think he told me there was twenty-two gates of fifteen tons of gold, apiece. Now gold’s less than four hundred dollars. It did go up about eight or nine hundred. Remember when America owned all the gold, and it was all in New York there? We had it all. All we had to do was to say, “Listen you guys. All gold is ours, and it’s worth ten thousand dollars an ounce. We’d run the whole world and own it all.” Because that’s the crazy system! And the Christians, so-called, have got it.

So, don’t get ever looking at numbers and say, “How is this going to be?” It’s going to be because that’s the way it always was! Sure. When Jonathan and a couple of men could beat up a whole army, when Samson would go down with a little jawbone of an ass, kill three hundred and better, I don’t know how many there were. Gideon’s three hundred rout an army. Just a dream caused people to go off the deep end. It’s right in the Bible there. Don’t be amazed. This is how it works.

26. [74] *And is it not a strange thing, that in this day when we have come through all these things, and the Message has crossed the earth, against organization, It’s blasted from right to left, that in this hour that’s been told since 1933, when the Holy Spirit gave me the visions that showed me the end time, seven things I spoke of, and five of them already happened, perfectly, right on; like Germany and Italy and all the wars, and the national things (seldom speak to me on those things).*

*But they happened just exactly the way He said they'd happen. How Mussolini would go to Ethiopia, Ethiopia would fall at his steps, and how he'd come to a disgrace, be spit on by his own people; disgraced, hung up-side-down, with that prostitute that he lived with, on the street. That's true. How the Americas would go to war with Germany, take an awful beating at a place called, a great line would be made out of concrete fortified there, called the Siegfried Line. There's one also called the Maginot, I believe it was the French. Was that right? And the Siegfried Line was the German line. The Lord let me see that, eleven years before it was built. And they never would admit getting a beating on it, the Americans wouldn't, till they almost sunk the complete army. When they went in there, the Germans had their guns just trained right on that fleet, and let it get right in there, and almost sunk it. And I saw that, eleven years before the line was ever even a foundation poured for it, or anything, that Siegfried Line. And all those other things, like machines and automobiles, and how everything has come right down to what He said, until a woman is ruling this nation, which, perhaps, is the church. And the end come.*

Now Bro. Branham in some places would say, “perhaps,” other places would say, “yes,” and yet, always remember still, a woman can be president of the United States. There could still be a woman. Now don't think there couldn't be, because there could be. I'm not saying there will, but the Roman church will rule, because she's already the majority.

27. And I told you about a Roman Catholic priest many, many years ago down in Florida. My good buddy down there, he's a deputy sheriff, and the people in Florida wanted something done, and they tried the governor, they tried everybody they could try. They even went plumb to Washington. Couldn't get a thing done.

And then, one fellow said, “Well, I'll tell you what, if you people had an ounce of brains, you'd know who to go to, because I can get it done for you.”

They said, “Well, how can you get it done?”

“You come with me.”

And he took them to a little unknown—nothing, little priest, in the middle of Florida, told him what they wanted, and they got it right away. So, don't tell me it can't be done. [End of side one of the audio tape.]

It was right on TV, that's the morning news. I saw a very handsome Catholic bishop, tell exactly how the pope was in touch with Russia, and when he went to Poland, nothing would happen, because Russia said, “Look, don't you try to insult us too much, and we'll let you get away with it.” So, the pope went in there, had a nice little chat, and that was it. Now where's Russia right today? Apologized to the church.

Everybody said, “Russia's our enemy.”

Bro. Branham said, “*Don't you ever believe that, it's the church.*”

So, we're finding out a lot of things, aren't we?

28. [75] *Now, we find in this, all this thing and how I've blasted against organization, isn't it a strange thing that the pope of Rome would leave Rome for his first time to go back to Jerusalem? And doing this... Jerusalem is known as the oldest church in the world.*

[76] *When Melchisedec met Abraham from the slaughter of the kings, he was King of Jerusalem, a Priest, it was God; now I blanked out ‘which was Christ’ because it wasn’t Christ, it was a prefigure. He appeared again in Christ later. It was God. No one else could be Melchisedec but God Himself, (See?), God Himself, because he was without father, without mother. Now Bro. Branham actually says, King of Jerusalem, a Priest, which was Christ, it was God; no one else could be Melchisedec but Christ Himself, God Himself, rather, (See?) God Himself.*

So, he’s not saying that. It’s a slip of the tongue. You’re right back to Melchisedec, God in a human form. See? But not a physical form, like Jesus had, because Jesus had to be a man, and is still a man, because He’s a priest unto God for men. This was a Priest from God unto men. Melchisedec Priesthood. So, what you have in Jesus, you have a double. See, He liveth to make intercession. But He ministers to us. He’s of that order. He’d have to be, to be the Son of God, the Only-begotten.

29. [76] *God Himself, without father and mother. See? Jesus had both father and mother. See? So this Man was without father, without mother, without beginning of days or ending of life. And whoever He is, He still lives. And He was King at that time, of Salem, which is interpreted, “King of Peace, Shalom.” King of Jerusalem, who met Abraham and gave him wine and bread, communion, after the battle. All right, what does that suggest? Peace. Peace and communion. Okay, after the battle. So what’s the battle today? The battle of the mind and perfect faith. A very beautiful type there in the 7th chapter of Hebrews, we find it. Now, gave him bread and wine after the battle.*

[77] *That’s the first thing we’ll take after we enter into the New Kingdom, we will eat it anew with Him in the Father’s Kingdom, the bread and wine. “I’ll not eat the fruit of the vine, nor eat the bread anymore, until I eat with you, anew, in the Father’s Kingdom, at that day.” Is that the Wedding Supper? I don’t know. I think something was said about it being there.*

[78] *And when we find out that after King Shalom was come from the city, then creed took it over, later. Now remember, he’s talking about leaving Jerusalem, which is an earthly Jerusalem, which we’ll talk about. And he’s talking about this same thing, with God leaving the church, back there, when they organized. And it’s constantly been creed, but it represents the old church. And we’re taught in the New Testament (Don’t fail to get this.)—in the New Testament, that we are not of this city Jerusalem on earth, but we are from the New Jerusalem above. So this must be the moon, Jerusalem, and not the New Jerusalem above. So the moon representing the church, earthly...*

So, Bro. Branham is telling us here now, that the Bride is of a complete heavenly origin. And she’s not of an earthly origin; and therefore, she does not have any creeds or dogmas.

30. Now that’s over here in Galatians 4. A many long, long, time ago I preached on this—about the two mothers. One was a real genuine mother, and the other one was a harlot. Okay. About verse 19.

- (19) My little children, of whom I travail in birth again (till) Christ be formed in you,
- (20) I desire to be present with you now, and to change my voice; for I stand in doubt of you.
- (21) Tell me, ye that desire to be under the law, do ye not hear the law?

- (22) For (it's) written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.
- (23) But he who was of the bondwoman was born after the flesh; but he of the freewoman (of) promise.
- (24) Which things are an allegory: (Now notice, you're going to learn a lesson from this. An allegory, you see, is an extended parable.) (and) these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is (Hagar).
- (25) (And) this (Hagar) is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.
- (26) But Jerusalem which is above is free, which is the mother of us all.
- (27) For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.
- (28) Now we, brethren, as Isaac was, are the children of promise.

Now, notice in here, "the desolate hath many more children than she that hath an husband." Now remember that Hagar did not have a husband. She was a concubine. The wife was Sarah. They had one child, and Hagar could've had dozens of them. And the mule always outworks the horse. The worldly church always has more than the true church. Jerusalem from above will have very few people; Jerusalem below will have many people. Jerusalem from below is the world church. That's why the pope went over to Jerusalem—to visit. They got to get together.

- (30) Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

- (31) So then, brethren, we are not children of the bondwoman, but of the free.

So, all right. There's a little story there. Moon represents the church, earthy, the earthly one. All right.

31. [79] *And isn't it strange that just before the pope took his journey to Jerusalem, that the moon in the heavens made a total blackout, just a few days before he took it, that's his journey. He's coming here also, you know. See? Now, that's never been known. See? But what does it show? That, this, he's doing this to win fellowship as he met on the day after he came to Jerusalem, he met the Greek orthodox hierarchy.*

That's right. They got together, kissed each other and made up. Well, I've seen a cat and a dog kiss, but mostly you know, dogs kiss and pigs kiss, but not too often you know. See anything else. But you know, they're birds of a feather, they just split over a little bit I think, over marriage or something. No real difference.

[ ] *And what does that reflect? Fellowship, they're wanting Protestants and Catholicism, Catholics joining together, which they're doing and will completely do. And God reflected this to us, or He showed it in the moon, of a total blackout. By mercy and grace...*

In other words the church goes into total darkness. Now you'll notice here, the Appearing comes first. Then, the pope comes on the scene and goes to Jerusalem. And after that, total confusion by reason of doctrine, because the only way they can get together is to join in doctrines. So, they got to come together and write a new bible—a new book of creeds.

32. [80] *Did any of you see the paper where they took the pictures of the moon? I have it here. If it isn't a perfect image, leaving out the seventh church age which is not yet, exactly the way I drew it out by the Holy Spirit, those six church Ages. There's the six of them, the seventh is not finished yet. That's right, because it goes into total blackness, see? The six conditions of the moon, how in its brightness in the first church age; dark in second, third, fourth, fifth, and sixth; just the way the Holy Spirit let me draw them on the board, then identified them with Himself on the wall of the Tabernacle, four years ago. He's got two here, but it's four years ago, because this is 1964, and in '60 he preached the Church Ages. The moon reflects itself, and science again picks up the picture of the church Ages, just as they picked up the Light yonder and put it in Life Magazine, of the opening of the Seals, of the revealing in the age of the seventh angel. In the days of his ministry, the seventh messenger, the mysteries of God, which all the mysteries have been along the ages, should be revealed, made manifest, it should be at that time. And He did it! His words don't fail. Isn't that a mysterious thing? God drawing in the heavens the same thing that they hold, same God let me draw on the blackboard, and then by Himself. In other words, God showed him what to draw, then God Himself drew it, and then he put it in the heavens. Three times He's perfectly identified it, and just before the pope goes to Rome [Jerusalem].*

Now this is significant, but to anybody else it means nothing, say, "Ah, those things just happen. Well, you know, the waters turned red in the day of Moses, because they had an eruption of a volcano. And the flies, well, you know, a bunch of skunks died in the desert, and you know how flies multiply. No problem. Frogs? Well anybody... Frogs, well they come from anywhere. You know. They all came down in the flood. And they were smart, they swam to shore, and they just came, you know."

You can explain anything away, but it doesn't mean that you're right. You know. You ever seen little kids try to explain away a lie? [Bro. Vayle chuckles.] You know, it never works does it? We all tried it. We were kids. We know what we're talking about.

33. [81] *Which, that was the church, the moon is the church, represents the church. And before the church, in other words, before what happens to the church, the shadow of the world crosses the moon. Now you see the world, now, gets between the sun and the moon. That's what happens now. So you got a real bad situation. And the shadow of worldli-ism, the shadow of worldliness, worldly church, has swept across to blackout the entire Light of the Bible. Now remember, Bro. Branham also said the blackout in New York was symbolical. The world got in the Light of reflection. Do you understand?*

In other words there's no light for the church to reflect anymore. Worldly-ism took it. Remember, "Love not the world neither the things of the world, for he that loveth the world, the love of God is not in him." And remember, there's three great things: the lust of the eye, the lust of the flesh, and the pride of life. See? Worldliness.

34. [81] *Do you understand? The world crossed in the light of the moon, and blinded out the sun. In other words, it got in the way of the moon receiving light. And the reflection of the moon that's supposed to be giving light to the earth, it was blacked out. And It came in, that's the Holy Spirit, came in, and drew the pictures just exactly*

*like It did, by inspiration, before it happened.* In other words, he did it by inspiration, and then the Spirit came along and did it again in the skies.

[82] *Now, that, I believe, Sister Simpson, was the Tucson paper. I don't know if Sister Simpson knew... She didn't understand it then. She said, "I cut out some pictures for you, and some notes, out of the paper," and handed it to me.*

[83] *And I thought something strange. I went in there and picked it up, and looked at it, I said, "There it is, exactly, just exactly (See?), just what I've been looking for." There it was in the paper.*

[84] *Sister Simpson might tell you what paper it's in, if you want to get a copy. It's the December 28, evening edition.*

[85] *See, before he went to Jerusalem, that's the pope, to block out its Light... Now remember, earthly represents earthly. Earthly Jerusalem is being visited and he has no right there, at all. But he visits it as the vicar of Christ, and therefore as Christ. See? That's why Golda Meir couldn't stand him. No Jew can stand the Catholics, but they're going to get together, just the same. See, before he went to Jerusalem to block out its Light, or what access it does have. What time, position, what rights It has to shine, now it's cutting It off altogether, for the last age, the seventh church age where she goes into darkness.*

In other words you're back to Hebrews 6.

35. Now we look at It, because we love It. Now It says here:

- (1) Therefore leaving the principles of the doctrine(s) of Christ, let us go on (to) perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
- (2) Of the doctrine of baptism, of laying on of hands, of resurrection of the dead, and eternal judgment.
- (3) This (we'll) do, if God permit. (Now the church was to go to perfection but it couldn't do it.)
- (4) For it is impossible for those who were once (for all) enlightened (that's for the last time, never again), taste the heavenly gift, partake of the Holy Ghost,
- (5) Taste the good word of God, and the powers of the world to come,

Now they actually have it demonstrated and know about it, when the resurrection power of Christ came to earth. And Bro. Branham did the marvelous works of Almighty God. Then, others became anointed to do it.

- (6) (Having fallen away, they can never be renewed to) repentance; (for) they crucify to themselves the Son of God afresh, and put him to an open shame.

How do they put Him to an open shame? They deny Him; they say "No." They turn Him down. So this is the Appearing. It's what's going on. See? So the church is finished.

36. [ ] *What a great thing the Lord is telling us. In everything, It's never failed but what God in the heaven declared it and told it, looked to it, and here has identified it, vindicated it, that it's the absolute Truth. However, who believes it? People don't believe it. See?*

Now, notice that everything has increased in intensity. And Rome is taking over more and more and more.

[86] *Darkness, this Laodicean Church Age. Now, when Jesus, which is the Word, in the Laodicean Church Age was on the outside of the church, knocking at the door, trying to get in. Darkness, gross darkness upon the people. Was the Bible right?*

Now, notice. He can't get back in. Well, how can He get back in, if He's not here to get back in? Now, if you just take the common baptism with the Holy Ghost, you haven't got a leg to stand on, because He's supposed to be in the individuals. He's trying to get back into the church. He's trying to get Headship. The pope has got headship. The Presbyterian elders got headship. The Pentecostal Assemblies of God have got headship. Everybody's got headship but God. And here He came right on down, had His picture taken. Came down like He said: "cometh with clouds," a cloud of angels.

"Oh," they say, "That's just a funny thing that happened. One of the missiles went off." See? All right.

37. [87] *The perfection of the Scripture, the glory of His great Name. The pope's visit was a sign of the churches blacking out. The manifested Light of the world was the Bible. That's right, the Bible lived in this hour. Jesus said He was the Light of the world. The Bible said that He is the Word. And the manifested, or vindicated, Scripture is the Light. So therefore, you have God in full view, and the Scripture in full view, at the same time, and Logos and Rhema are one again. They always have been. You can't separate them. And the manifested, or vindicated, Scripture is the Light. Now, you'll not be permitted to do it when this takes hold. In other words, they'll try to take the doctrine away from you. And we saw it foreshadowed, told by inspiration before it happened; foreshadowed by the moon, showing it happening, and here it is taking place.*

Now Rome took away the Bible once, and now they got the Bible back. And the man more responsible for Rome reading the Bible, and all Roman Christians reading the Bible, is Mr. Du Plessis, a Pentecostal. They call him Mr. Pentecost—a dyed-in-the-wool Trinitarian. He no more understands the things of God than nothing. See? Now, so you see once more, the people get together with their creeds and their dogmas as never before.

38. [88] *The hour is upon us, darkness, gross darkness. Gross darkness on the people now, that's what it is. What does it all mean? Where are we standing? What hour are we in? How close are we to the Coming? Well, you say, "When they all have a revival." There's no revival coming, see. What does he say to that? "Fear not, little flock, it's your Father's good pleasure to give you the Kingdom." A little flock, not a big flock. A little tiny flock.*

Now, this is the reason here I believe, that you find there is so much fussing amongst the people who believe this Message. There's a lot of argument; there's a lot of problems. Because there are those of us who want to go word by word and say exactly what the prophet said, in the light of what the prophet said, saying what the prophet meant; not interpreting by Pentecostal interpretation, not interpreting by theological books, but taking what he said, going right to the Word of God, and exposing by the light all



that which is evil. And men cannot stand light because their deeds are evil. And evil deeds start in unbelief.

So therefore, if you want to stop the chicken laying eggs, you cut the chicken's head off. Don't worry about taking the eggs and cracking them and throwing them around. And that's the trouble right today: the people don't realize that you got to get to where the source of sin is, which is wrong Word. Faith in a wrong Word; unbelief in a right Word. So, we're looking at that at this particular time.

39. Let me go to Daniel 12. It's along the same line I mentioned before, about, you know, it looks as though we're trying to make a white man religion, or something else out of this. It isn't that at all. It's how God has done it. Daniel 12:8:

- (8) And I heard, (and) understood not: (and) said, O my Lord, what shall be the end of these things?
- (9) And he said, Go thy way, Daniel: for the words are closed up and sealed till the (end of time).
- (10) Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

It tells you right there what is going to happen. And at that time, the stone not made with hands is going to strike the feet of the image—which is Rome—and all that Rome stands for. That's Europe. And remember that America built the image to the beast that was wounded to death. So America gets it. And America is definitely Teutonic. It's European. It's white. Now it could be, then, by the grace of God, you're going to see an awful lot of other colors come up in the second resurrection and come in, and all the rest of the whites of this age miss it flat. I don't know. I don't know. But you better believe that the Bible and history has shown conclusively—very, very few. And Jesus said, "Narrow is the way, and straight is the gate. Few there be that find it." There will not be many people.

40. Bro. Branham said, "*Fear not little flock. It is your Father's good pleasure to give you the Kingdom.*"

Remember, years ago, when the pope began changing some dogma, and the Catholics found out that eating a fish on Friday was not the Bible. And it wasn't even part of the true church creed. It was because beef was in short supply.

And so, they said, "Okay, let's once a week eat fish."

And so, it became part of the church, and all the Catholics thought it was part of the church doctrine. Listen, I'm just going to show you, the Protestants are just as stupid. But you know, the Catholics were upset to find out how that the pope said, "Now, let's embrace the tongues talkers." He couldn't help it, because I think his sister and nephew got the Holy Ghost speaking in tongues or something, whatever they got. And thousands of Roman Catholic priests speak with tongues. They're great brethren, and no doubt about it. I've got nothing against them.

But the organization is what's wrong. They go by the creeds and their dogmas. Now, you've got some Catholics today that have broken from the Catholic Church. They're fussing. But the majority are not fussing. They're happy. And that means a happy bunch of Catholics are going to get a happy bunch of Protestants. Oh, they're going to have a happy, happy time. Its called happy hour. It's where you drink these cocktails, and you get so drunk that you don't need any food! So, the world has a happy hour. The spirit of the world. They're coming together.

41. [90] *What does it mean? God has begun to separate the Light from the darkness (See?), pressing it behind, like He did in the beginning, to show the dawn of a new day. Dawn of a new day coming up. The church Ages are fading out. Pardon me. The church Ages are fading out. God is pressing the darkness into a place, it has to do it, to fade out the church organizations, fade out the world. The world is covering the thing over, and worldli-ism has taken the whole thing. Then isn't God right? By worldly things, and worldly dressing, and worldly acting, and worldly living, it's all the world! So.*

[91] *You are not of the world, little children. You are of heaven. This is not your Home.*

Now remember, Matthew 24, the Bride is separated by the Word, which is 2 Th 2:1. And from that time on, you don't fear any letter, or any spirit, or anything, because you have the Word that will take you through, and that's all that'll take you through it. Now, let's look at 2 Thessalonians and prove for ourselves we're right. Because, if I say something, you take it to be gospel truth, because you know I'm not going to lie to you. But it's much better if you have it yourself.

42. So, okay. Here's what It says. Now in verse 11:

- (11) For this cause God (will) send them strong delusion, (because) they (didn't believe the truth, they wouldn't have any love for it, no siree, they) believe(d) a lie: (And then It says in verse 12:)
- (12) They all might be damned who believed not the truth, but had pleasure in unrighteousness.

And that's over in Malachi 3. They wouldn't take the understanding of discernment of Bro. Branham in Heb 4:12. They didn't understand the Judge and the Word being corrected. Now watch. Verse 13.

- (13) But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit, (even) belief of the truth:
- (14) Whereunto he called you by our gospel,

And Paul said that the Gospel would be changed, and it was changed. Another gospel. So you got to get back to the original, if you want to be a virgin. Holy water is not going to do it. Joining a church isn't going to do it. In the waters of separation is the only way you get your virginity. No other way. See? You're not of this world. Mt 24:24 is the separation of the believer from the unbeliever, and so on, and Luke 17 is the actual Rapture where the people are separated. Where? New Jerusalem exits Jerusalem. Or a people out of a people.

Bro. Branham says:

43. [92] *Why should I look, to us older people, in other words, talking to older people, try to look back and get young again? We can't do that. But we're looking forward, not looking back. Looking here, what has been, and we want to know what's going to be. And we're looking for that hour, and pressing into it. In other words, the light proves, time and eternity has blended, we are already satisfied of our place in the New Jerusalem.*

[93] *So many good, sincere people are caught away in these creeds, these churches and organizations, “having a form of godliness, but denying the power thereof,” as it says in 2 Timothy 3.*

[94] *Gross darkness, blinding of Israel, was for the lighting of the Gentiles. Now, the blinding of the Gentiles is for the lighting of Israel. That’s what the Bible says in the book of Romans. It’s just like the day and night; one side has got darkness, the other side has got light; and then the light comes over to the other side. And so the moon passing the way it did, and the reflection of the darkness of the world blinding out its light, is a reflection to us that the Gentile church is finished. The prophet said so. That’s it. The church is making herself ready, been making herself ready for a time, it’s time for the rapture. And that’s the true church, of course. For darkness is falling upon the Gentiles, and dawn will soon break upon the Jews. See, the Light’s going back to the east. The sun has traveled from east to the west, and we’re on the west coast. The Light can only do one thing, go back East, to the other side. You understand? The Light can only go back east again, to where it began at, Israel. God blinded them for a while, but the darkness now is pressed upon the Gentiles.*

See? Right. What did they do? They killed Jesus; crucified Him.

And we look back and say, “My, how in the world could they do it?”

Hardly anybody believed in Jesus in spite of what He did. Imagine that cobblestone, dusty, dirty, crooked, narrow streeted city, filthy. Puffed up with their arrogance and their pride. Here comes Jesus—a nobody from nowhere. Oh, but look at His ministry.

They said, “What education have You got? Where did You come from? Who are You anyway?”

And He tells them.

“Oh,” they said, “sheer blasphemy. You should die. And, if You don’t soon die, we’ll do something that will cause your death.”

And they did it. Now is this going to be any different?

“Oh, we’ve got history.”

Nonsense they had history. Hardly anybody’s going to get out of here. And that sinful, miserable church is going to take over, and run and ruin everything. “Because they got it. Come on, you know what I’m talking about. Yes sir.

44. [ ] *God blinded them for a while, and darkness now pressed upon the Gentile world that’s covered the whole thing. The Gentiles will tread down Jerusalem until the Gentile dispensation will be finished. Jesus said so. And now its finished, gross darkness upon the people!*

In other words, Jerusalem’s back in the hands of Israel. What’s hit the people? Gross darkness. When was Israel recognized as a nation? 1948. When did Bro. Branham get his commission? 1946. When did He first appear from heaven? 1933. So all right, blindness on the part of the Gentiles.

45. [ ] *And now its finished, gross darkness upon the people! God reflecting it in the skies, as He has shown it on earth before it all happens. We’re in it.*

[95] *Good people caught up in this thing, good people, sincere people. Like Mary and Joseph, they were very sincere, thinking He was with them, when He wasn't. Mary and Joseph, you know, when they went up to the feast, Jesus, the age of twelve, they thought, presuming, that He was with them, but He wasn't. Good people today thinking the same thing, these people that's organized in this Council of churches, these good people, these people in these organizations, they think they're doing a good thing. They're presuming He's with them, when they're not. See, many people think that He was with them when they shook hands with the preacher and put their name on the book, but He wasn't. Many people thought that, when they were sprinkled, confirmed, baptized in name of "Father, Son, Holy Ghost," thinking He was with them. They're good people. Mary and Joseph were good people. But the facts was, He wasn't there! Don't presume anything.*

46. How many of you people ever heard of Dr. Norman Grubb? Let's see your hands, anybody? I'll tell you what you do. Go to the library. In the library you can get your hands on a Christian book, and ask for books by Dr. Norman Grubb. Now, if you don't have to order them, and pay for them, and they're there, read them. And you're going to find that Norman Grubb was one of the greatest Christians of the twentieth century. And, if anybody would be a sincere, born-again, absolute fantastic person of faith and of God, Norman Grubb was that man.

I picked up a book in a doctor's office where Norman Grubb said, "Ecumenism is the greatest thing in the world, and it's a hundred percent of God, because it's bringing the church together."

Don't get sucked in, brother/sister. I don't care what anybody says. William Branham said opposite. I'm not interested anymore in Norman Grubb.

You say, "Well, he's dead now. He was a fine old man. He didn't have the light, this and that."

He lived long enough to have known Bro. Branham, or known about him. If you could know about great men, and one man just, his name would just about slip off my tongue, but I can't quite get it. You'd know about him as a great educator and a great Christian, who said to FDR: "Listen, you've got a cabinet. Let me have a cabinet with my Christian friends. You have a minister of war; we'll have a minister of peace. You've got a minister of finance, we'll have a minister of gifts," and so on down the line. But FDR didn't go for it. But that was a great and tremendous man, a great educator, and a great Christian. And people, they know all about these great men, but isn't it strange that they don't know about William Branham? And it's just as strange that they don't know about Jesus Christ, Who is the real Jesus Christ. They got a lot of presumption and a lot of phonies.

47. [96] *What is Light? The vindicated, spoken Word of God! Outside of that, there's no Light. See? You can't lighten the earth with flashlights. It takes God's Word that's made manifest, the Son. And I think that could be either s-u-n or s-o-n, but I think he's speaking here in terms of an earthly typing.*

[97] *They were good people. Notice the accuracy of His Word, how perfect It is. Notice what Mary said? Now, to you dear Catholic people, nothing against you. Nothing against you. It's the system that you're in. And you Protestants, the same thing. It's the system!*

[98] *"Mary, mother of God"? Find out, a twelve-year-old Boy, her own son, had to set her in order. There's not one time in the Bible where Jesus ever called Mary His "mother." She wasn't His mother. How could she be a mother of God? She was only a womb that He used to come to the earth, to be manifested to the earth, through the womb. There's nothing to her at all, not one Scripture that ever said, "mother." What*

he means, nothing to her at all, means that she actually supplied only the nutrients that went to the body.

[99] *Notice how Mary is so wrong, but His Word is so perfect. She said to Him when... She found Him in the temple, at twelve, discussing with theologians. He astounded them, as a twelve-year-old Boy; not even in school, or, if it is, there's no record if he was in school. But a twelve-year-old Lad confounding the sages in the temple, by His wisdom. She said, "Thy father and I have sought Thee with tears." "Thy father." The mother herself, supposingly, said, "Thy father Joseph and I have sought Thee with tears."*

[100] *What did He say to her? "Know ye not I must be about My Father's business?" If He'd been about Joseph's business, He'd a-been making houses, or in a carpenter's shop. But He wasn't Joseph's son. "I'm about My Father's business," correcting these denominations and creeds and things I hear of. See? "I'm about My Father's business." He's doing it today, you see, too. He never admitted Joseph was His father. But Mary did, and He turned back around and straightened her out.*

*And she said, "Your father and I sought You."*

[101] *He said, "I'm about My Father's business," showing Joseph wasn't His father. His Words are perfect. See?*

[102] *But Mary and them, just presuming that. Well, see what it was, she got carried away. She wanted to show before these priest and things that she wasn't that type of woman. And she, in doing that, she absolutely tore the foundation out from under her own testimony, after she'd testified an Angel came and said, "You're going to conceive a Son, knowing no man, virgin-born Son." And here before the Sanhedrin, she says, "Joseph, Your father," that's Joseph the father, "and I, are here and have sought You."*

[103] *The twelve-year-old Boy said, "I'm about My Father's business." He rebuked her, "That isn't My Father." You see the Word corrects, always corrects. We come to church for correction, not for just fellowship.*

[104] *See the church today, carried away with its councils and things of the world, now she's blacked out. God is rebuking her! "I condemn this generation, I indict this generation."*

[105] *Never did Jesus ever call her "mother." One day she came to visit Him at His meeting, in a house something like this. Someone said, "Come outside, Your mother and brother await You."*

[106] *He said, "Who is my mother, who is my brother? Who are they?" He looked around upon His disciples, and said, "They that do the will of my Father, that's my mother, my brother, my sister, so forth. That's who it is."*

[107] *And at the cross, when He was dying, He said to John, the young disciple, "Behold thy mother." "Woman, behold thy son." "Son, behold thy mother." See, never claimed Himself. It wasn't her Son. It was God's Son. She was just a womb.*

[108] *This is a house this morning, but it's not the church. The church is in you, Christ. The spirit of the mortals that's sitting here, met together in heavenly places. It's Christ, not the house. The house is all right, it's serving its purpose, but it's only*

*used for a meeting place. Mary was only a womb that He used to come to the earth, to be identified Himself among the people. Not the “mother of God,” no more than this house is the church of God. It’s just used for that.*

In other words the same thing concerning you and me. We may be the Bride and body of Jesus Christ. But it is true that we are, but the relationship ends there. Everything else is of God. It’s some designated favor, something conferred upon us by the grace and goodness of God.

48. [109] *Yeah, many friends think now, people, good people like Mary and Joseph, think He’s with them and doing this. But as they were then, so are they now, mistaken. They’re mistaken now, they’re mistaken then. They thought they were with Him, but they weren’t. But when they were baptized, people might have thought, oh, I received Him when I accepted Him, I was baptized. That isn’t so. Till a spoken Word reflects itself! In other words, rebirth has got to come by a proper seed.*

[110] *But the Elected, what about the Light now? I’ve been talking so much on the dark, and I got half my time up, eleven-thirty. Let’s turn it back around; gross darkness upon the people, what about the Light? He said gross darkness would be upon the people, but there would be Light, “Rise, shine, for the Light has come.” How can there be darkness and Light, it’s got to be separated. And only one thing separates, the Word manifested, separates, it’s true. Saw it in manifestation, saw it worked out. It presses to the other side... Here’s the darkness on earth, but when the manifested Word of God, the sun, which it was spoken into existence by the Word, shows itself, darkness runs to the other side. That’s what’s taking place now, darkness separating itself from the Light. Now, to the elected church in this dark hour... Which, we could stay on that for hours, I think I’ve said enough till you understand what the Scripture means, when I said, “gross darkness.”*

[111] *Now, to the church I say, “Shalom. And God’s peace.”*

49. I’m going to end right there, because it’d be number 12. So, we’ll start on Light, according to what he says here, contrasted to darkness. All right. Peace coming by the Light of God. And remember that darkness is fleeing as the Light comes in. I trust we catch that. Because we’ve dwelt so long and taken so much time on the literal darkness, that we forget we wouldn’t even know what darkness was except for Light, we’d think it was the Light. So now that we know darkness from Light, we know one thing: that darkness is receding, and the Seventh Church Age, though the worldly church turns all black, the Bride has got to turn all Light, because you can’t have one word off. Can’t have it—one word off. The church is a reflection, like I said a while ago. Put all the things together, and you can see where we’re going. Bro. Branham preached a tremendous message on Peace, if we can just receive it the way he said it.

Let’s rise and be dismissed. Sunday morning, at 10:30 we’ll continue on with number 12.

Heavenly Father, we want to thank You again for Your kindness that has been manifested to us this evening hour to let us come together, to hear this sermon, which was preached a long time ago. Twenty-five years ago, Lord, 1964, quarter century. And here we are, Lord, all of us growing in the light. We’re growing older, but that doesn’t mean one thing; because at the same time we’re growing older, we’re growing younger. Because we’re closer and closer to the body which will never decay. And Father, we thank You that we are like Abraham. I know we like to consider him in a light, that he was a virile, strong, healthy man, about a hundred years of age, oh my, he could jump over the logs like a Billy goat, run up and down a mountain, but I kind of doubt that, Lord. I believe that he was pretty old, pretty tottery, pretty shaky, he wasn’t at all virile, he wasn’t at all strong as he might have been. You might say he had good health for a hundred, but that might not be saying anything much. But Lord, one night, from

Your Presence, it was Your Presence that did it, he woke up one morning like a young man, seventeen, eighteen, nineteen, for all we know. Like Job was flesh renewed, like a child's.

And here we are Lord, in the same state. We're getting older, we're getting weaker; some people dying off, some people getting sick. It really doesn't matter, it's no big ordeal, because this is that hour. We know it to be true. There'll be some standing here that shall not see death, till they see the Son of God come in His Kingdom. We've already seen the Appearing of it. One day we're going to see all of it. We can't thank You enough Lord, that the darkness is receding, it has to be! Because if Light's coming in, darkness is receding. And with its sin, and all the attributes going, until Lord, as we've said already, there's going to be a people standing here, (And we trust they'll be right in this church standing here.) and their eyes will be wide open, Lord, the dead shall appear. Bro. Branham come back and the saints of God. What a glorious jubilee that will be, because they know they're ready for their change. Caught away to be with You in glory. Our minds cannot fathom it, Lord, but we're talking about it like You told us to talk about it. And we're believing it like You told us to believe it. We call it ours, as we're supposed to do.

Now dismiss us with Your goodness, Your mercy, Your blessing, Your Presence, Lord, and let there not be one sick one amongst us that cannot reach out to You, and thereby find that perfect peace and rest and health, and reach out to each other, and thereby find the same. We ask these mercies in Jesus' Name. Amen.

"Take the Name of Jesus With You."