

## Shalom #13

*Light Pressing Darkness;*

*A Greater Surety*

April 19, 1989

Shall we pray. Gracious heavenly Father, we implore You tonight that You might instruct us concerning these words of wisdom which have been given us by vindication. We know they're true. But, perhaps we do not know the truth of them. We should know what they say, or else how will we know the direction to take, or how will we know what to believe. But You're able to help us and You said You would: You'd bring it to our remembrance. But bringing to our remembrance is not sufficient, Lord; we must have understanding. We pray You'll give us understanding, which is revelation concerning what the prophet said. And we'll give You the glory; in Jesus' Name we pray. Amen.

You may be seated.

1. Now, we're up to number 13 on "Shalom," and last Sunday we read where Bro. Branham informed us that he was now going to speak about the Light that has come, which he said presses upon the darkness, and according to him, thereby separates the people and forms two groups of people. And, when we follow his thought, we can believe none other than that Light is a generation or seed unto God, and that darkness is another kind of generation or seed that flees from the pressing Light. Now, of course, they're identified by what they believe. The acceptance of the vindicated Word of God reveals or manifests those who are the children of Light or the children of God. And the same Word's rejection classifies the rejecters as the children of darkness or those seed sown by the enemy.

2. Now, let's just read some Scripture, so you'll know what we're looking at here. And we go to 1 Jn 1:5, and It says:

- (5) This then is the message which (you) have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

All right. 1 Th 5:5:

- (5) Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

Now with 2 Cor 6:14:

- (14) Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion (has) light with darkness?

Then, in Eph 5:8:

- (8) For ye were sometimes darkness, but now (ye) are light in the Lord: walk as children of (the) light:

Also, in Mt 6:22-23:

- (22) The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

- (23) But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

And then, over in Lk 11:33-36:

- (33) No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.
- (34) The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; when thine eye is evil, thy body is full of darkness.
- (35) Take heed therefore that the light which is in thee be not darkness.
- (36) If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

3. Now this is a vindication theorem and reveals how and why that Rev 5:1-5 is followed by Rev 10:1-7 and produces a Bride of Mal 3:16, which in turn are the Omega of 2 Cor 11:1-3, which in turn are the wise virgins of Matthew 25. Now, what we're saying there is, having read this Scripture, to show you that God is Light, and therefore, in Him is no darkness... And Bro. Branham has categorized, whether you noticed it or not, the particular fact that the gathering together of darkness and being pressed by the Light is not necessarily and only a matter of simply the Word, but it is a matter of the light-holders themselves; because It says, "In God is no darkness." And It mentions that these are children of darkness, and so therefore, in God is no serpent seed. In God is nothing which at all would be anything outside of that Word. (We're talking in terms of a Bride now.) And we find that the children of Light thoroughly identified with God as His seed. We saw all the Scripture that shows that. And what we're looking at here in Bro. Branham speaking of this Message, and especially in "Shalom" here, we are into a vindication theorem that has an alpha and omega.

4. Now, let's go to Revelation 5, and perhaps we'll read the first five verses.

- (1) And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.
- (2) And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and loose the seals thereof?
- (3) And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither look thereon.
- (4) And I wept much, because no man was found worthy to open and read the book, neither to look thereon.
- (5) And one of the elders (said) unto me, Weep not: (for) behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and (loosen) the seven seals thereof.
- (6) And I beheld, and, lo, in the midst of the throne (and so on, this One came which was the Lamb of God.)

- (7) ... (He) took the book out of the right hand of him that sat upon the throne.

And then, over here in Rev 10:1-7, you notice that the same One with the rainbow over His head comes down to earth; and He has in His hand a little book which opens; and out of it comes the thunders; and out of it comes the mysteries. Now this produces a Bride of Mal 3:16. We looked at this many times. That's why we're not going into it very deep tonight.

- (16) Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.
- (17) And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spare(s) his own son that serve(s) him.
- (18) Then shall ye return, and discern between the righteous(ness) and wicked(ness), (and) between him that serveth God and him that serveth him not.

5. Now we took you, then, to 2 Corinthians 11, and Paul is speaking there to what was a virgin Bride. He said here:

- (2) I am jealous over you with a godly jealousy: I have espoused you to one husband, that I may present you as a chaste virgin to Christ.
- (3) But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.
- (4) For if he that cometh preache(s) another Jesus, whom we have not preached, ye receive another spirit, which ye have not received, another gospel, which ye have not accepted, ye might well bear with him.

So, what we're seeing here is coming down from our genealogy of God, Who is all Light. And God is the Word. They're synonymous—one and the same—Logos and Rhema. You're coming down to a group of people who are identified, such as the children of Light. And there was a virgin church in the beginning, wherein they were all children of Light, though they were in darkness the same as we were in darkness. They came to a place of virginity at the time when Paul brought them the Word, which was the vindicated Word of Almighty God. And that has to happen at the very end time. And it does happen according to Matthew 25, because over in 2 Corinthians 11, there is great doubt as to whether they are going to make it.

6. And It says here in Matthew 25:

- (6) At midnight there was a cry made (verse 6), Behold, the bridegroom cometh; (And that's not what It says. It says, "Behold, the bridegroom...") (come) out to meet him.
- (7) All (the) virgins (rose), trimmed their lamps.
- (8) The foolish said, Give us oil (and so on.)

They didn't have a container for the oil, which is the Word of God. They had the old Word, and the oil leaked out. And, while they went to make ready, the door was shut. They went into the marriage. And you'll notice in verse 11:

- (11) Afterward came the other virgins, saying, Lord, open to us.
- (12) (And) he said, (I used to know you as my wife, but I don't know you as my wife anymore.)

But there was a group there that went in. So, all right. They go to God in the great Wedding Supper of the Lamb.

7. Now the separation of the wise and foolish and unbelievers is also categorically seen in 2 Thessalonians—actually, the whole book. And what we're looking at is people separated. There are people separated at the end time. And there's a group that's going to go in; there's a group that's not going to go in; and we want to find out exactly what that difference is. And Bro. Branham said, "*One group is Light and one group is darkness.*" Now, what makes the difference? Well, we're seeing, of course, it is the Word of God.

8. Now, let's read in 2 Thessalonians. We can sort of take our time here. Paul says: [2 Thessalonians 1]

- (2) Grace (be) unto you, and peace, from God our Father and the Lord Jesus Christ.
- (3) We are bound to thank God always for you, brethren, as (it's) meet, because that your faith groweth exceedingly, and the (love) of every one of you all toward each other aboundeth;
- (4) So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:
- (5) Which is a manifest token of the righteous judgment of God, that (you) may be counted worthy of the kingdom of God, for which ye also suffer:
- (6) Seeing (it's) a righteous thing with God to recompense tribulation to them that trouble you;
- (7) And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,
- (8) In flaming fire taking vengeance on them that know not God, that obey not the gospel of our Lord Jesus Christ:

And, remember; there's two things going on there. He's coming to two groups of people: one which is suffering, as Paul suffered as a heretic for the Word of God, because that's why they suffered. It wasn't for what they did. It was for what they believed and what they said. The other group here is in opposition. So, two things are happening then. First of all, one thing is happening. Someone is coming: that's God is coming to recompense, to deliver those, His Own, and to judge those who are not.

9. Now, let's keep reading to see about it.

- (9) Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

- (10) When he shall come to be glorified in his saints, and be admired in all them that believe (because our testimony among you was believed) in that day. (Now you're getting a clue right there, see?)
- (11) Wherefore also we pray always for you, that God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:
- (12) That the name of our Lord Jesus Christ may be glorified in you, and (you) in him, according to the grace of God and the Lord Jesus Christ.

## 2 Thessalonians 2.

- (1) Now we beseech you, brethren, by the (Presence or the) coming of our Lord Jesus Christ, and by our gathering together unto him (now there's a gathering together),
- (2) That (you) soon (not be) shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, (as) the day of Christ is at hand.

Now therefore, this gathering has something to do with the Word, with the Spirit, and some information that somebody's purported to bring, as though saying, "Well, all right now, we've got something different we want to bring you from what Paul brought you." See, that's what Bro. Branham said, *"I brought what Paul brought."*

- (3) Let no man deceive you by any means: for (the) day shall not come, except there come a falling away first, and (the) man of sin be revealed, the son of perdition;
- (4) Who oppose(d) and exalt himself above all that is called God, or is worshipped; so that he as God sit(s) in the temple of God, shewing himself that he is God.
- (5) Remember ye not, that, when I was with you, I told you these things?
- (6) And now ye know what withholdeth that he might be revealed in his time.
- (7) For the mystery of iniquity doth already work: only he (that hinder don't hinder) be taken out of the way. (In other words God just takes His hands off.)
- (8) Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
- (9) Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

10. Now you notice, up in here there's a gathering together, and there is another gathering together which signifies a separation based upon what Bro. Branham categorically told us was the angels coming down—and Christ in the midst of them. All right.

- (9) Even him, whose coming is after the working of Satan with all power and signs and lying wonders,
- (10) And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

In other words you will notice that it is not just the truth; it is the love of the truth. Now there's where real love starts. If you really don't love this Word, there's no place you're going to go from that point on, because the separation is already taking place because of that. That's why every church must be based upon the Word. You've got to start there as your love that unifies you. And, if you're critical of that which is brought forth, all you do is hurt yourself. There's no way there's going to be a unity. Now, I know many churches are striving for unity in a way that we're not striving. And I'm not saying we're different to try to be different. But this is the only way I can see this. I cannot see it any other way. If it doesn't come out of here, it's not going to come. Or, if what does come, you won't want it, because that's not what God wants. See?

- (10) ... because they received not the love of the truth, that they might be saved.

In other words the great separation takes place, because they hate the truth. See? All right.

- 11. (11) And for this cause God (will) send them (a) strong delusion, that they should believe (the) lie:

Now, when they hate the truth, they will love the lie. And I don't care who you are. You can say, "Well, I'm going to sit on a fence."

I've told you for years, you can't sit on a fence. It's not only mighty uncomfortable, there's no fence to sit on. The corner's been turned. Now, whether you think you're on a fence or not, you're wrong. It's time to awake to righteousness and know what righteousness is all about.

- (12) (Now, they're going to) be damned (because they) believed not the truth, but had pleasure in unrighteousness.

Then, what is unrighteousness? Being off the truth! Just what Bro. Branham said. Just what John says. Now, look over here. He's coming in flames of fire. He's going to avenge or judge between. This sets it up for the time when he speaks of here, the punishment and destruction. But that doesn't come until there's a time for the people to decide, "What are we going to believe at the end time?" And that makes the difference.

12. Now, watch. It says in 1 Th 2:13:

- (13) But we are bound to give thanks alway(s) to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: (Or even the belief of the truth. In other words there's a group that will believe; there's a group that won't believe.)
- (14) Whereunto he called you by our gospel, to the obtaining of the glory of (the) Lord Jesus Christ.

Now he tells you here: one's going to be destroyed. Now: [2 Th 1:10]

- (10) When he shall come to be glorified in his saints, and be admired in all them that believe (because (of) our testimony was believed).

See? So, he's telling you here, the whole thing depends upon your attitude to what is the truth and to what is the lie. That's where you start. And from that time on your attitude will take you in either direction. All right.

#### 13. 2 Thessalonians 2.

- (15) Therefore, brethren, stand fast, and hold the traditions which (you) have been taught, whether by word, or our epistle.

Now Paul's taking this from the very first to the very end. He started with the virgin Bride. He said, "I'm already fearful that..." he said, "you're going to be all messed up. I've espoused you, but you've gone astray." And the Bride goes astray for Seven Church Ages. But she's got to come back. And the coming back depends upon that happening there: [Bro. Vayle points to the picture of the Cloud (Judge) on the wall.] the angels coming down, the mighty messenger coming down at the end time, Rev 10:1-7, with of course Rev 10:7 standing there, which is over here—the prophet—and the Pillar of Fire over him. See? Now you are... The division comes in this way.

- (16) Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

- (17) Comfort your hearts, and stablish you in every good word and work.

Notice that word comes first, not works.

#### 14. 2 Thessalonians 3.

- (1) Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.

Notice, what he said there. "The Word of the Lord may not be bound," (See?) "and be glorified, even as it is with you." In other words you give it the preeminence it deserves, where Rhema and Logos are one and the same.

Now you'll get people running around, and they're, "Oh Logos, Logos, Logos!" And say...

Then, you see, they don't want the Rhema though.

"Oh Bro. Branham made mistakes. I got to set him right."

Oh, don't come around me with that, because you're liable to be in trouble. You may wonder why this pulpit is carefully guarded. It's because that very thing right there. I don't know what everybody believes. I hear things that makes me wonder. I hear what kids believe, preachers' kids believe; I wonder what that preacher believes when I hear what his kids say. No way they get in this pulpit here, or I come right behind—come right behind it. Listen, if I've got a stand here and account for people's lives, spiritual life and death, then I'm going to know what I'm doing, and I'm going to do it.

#### 15. It says right here:

- (2) That we may be (listen, we may be) delivered from unreasonable and wicked men: for all men have not (the) faith. (All don't have a revelation.)

- (3) But the Lord is faithful, who shall stablish you, and keep you from evil.
- (4) And we have confidence in the Lord touching you, that ye both do and will do the things (that) we command you.
- (5) And the Lord direct your hearts into the love of God, into the patient waiting for Christ.
- (6) Now we command you, brethren, in the name of our Lord Jesus Christ, that (you) withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

In other words a disorderly walk, to begin with, is absolutely disorderly according to revealed faith. It's what it is. That's exactly where Cain went. Now, remember; you can many times use that word 'kai,' which is a conjunction, as a preposition, and use the word as 'even'.

- (6) (Now you) withdraw yourselves from every brother that walketh disorderly, (even) not after the tradition which he received of us.

See, now what did Paul say? He said, "They're after me, because I worship according to a certain way—the understanding, the true tradition, which they call a heresy." That's exactly the same with Jesus. "We do not kill you because of a good deed that you're doing. We kill you because you dared to open your mouth and say something contrary." Why did the Roman Catholic Church kill people? They killed them because the doctrine was fought. Exactly why did Calvin bring Servatus before the judges, and he was burned at the stake? Calvin said he didn't want him burned because he defied Calvin on the doctrine of the Godhead. It wasn't what Servatus did; he was a doctor—an actual medical doctor, a very brilliant person. I think he was a Spaniard. But he was burned at the stake for his faith.

16. Now Paul says, "You received of us..." [2 Thessalonians 3]

- (7) For yourselves know how (we) ought to follow us: for we behaved not ourselves disorderly among you;
- (8) Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to you: (In other words, showed you sincerely.)
- (9) Not because we have not (authority), but to make ourselves an (example) unto you to follow us.
- (10) (And) even when we were with you, this we commanded you, that if any (man) would not work, neither should he eat.
- (11) For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

Now, what is he talking about? He's talking about people who should be holding down jobs and not running around trying to tell people what the Word of God says. Now that may be pretty harsh talk, but I've seen it in a lot of places.

I heard a man say, "Well, if I don't do you any good, it won't do you any harm."

Well, who needs a person that can't do somebody some good in the pulpit? If I wanted something neutral, I don't know what I'd be really wanting. But why would I want something neutral? The people aren't to be put into neutral position. Paul has already said, "Awake thou that sleepest and arise from



amongst the dead, and Christ shall give thee light.” It’s to get the people in the position where they’re moving forward. And you cannot move forward outside of this Word. I don’t care who you are. Now you may have your own ideas, and you can harbor them; but I tell you, one of us is going to miss the Rapture, because you can’t—to my understanding, you just can’t—bypass this Word of God. Bro. Branham was a hundred percent with Paul. See?

17. (12) Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

In other words, let’s put this straight. If you don’t understand this Word, you’re just better to work, And this goes for a congregation; and don’t try to tell anybody something you don’t know. That’s what Bro. Branham said, “*You should always go to the pastor for doctrine.*” But Paul the apostle said in one place, “By the time you ought to be teachers, you still need to be taught.” And, although that’s true in this church here, I feel myself there are those who are well able to instruct others, especially in the milk of the doctrine, and show them those things which the prophet certainly set forth, and we understand vindication and all those things. But there’s a warning here for people; actually many times, it is best to keep the mouth shut, keep the sweat pouring from the brow, and the hands calloused, than to think, “Well, I’m going to take a lot of time off and talk to people.” That’s not it at all. You’ve got to know what you’re saying, because you could lead somebody astray.

18. So, you’ve got to be very careful, and that’s why talking together at nights in your meetings is very good, and you can pretty well tell which way anybody’s going. Now I don’t try to snoop around and find did anybody say this or that, because I’m not interested. That’s up to you to see what you do with it. I like to let you just know where you’re going. How far are you in this Word? See? Because you can see the crux of the whole thing. There’s... Bro. Branham speaking of Light and darkness. He said, the Light is pressing the darkness. Now you just cannot put this in terms of a figure of speech. You’ve got to get it right down to where something is going on. It’s... Actually the Bride is coming together. And they are Light in the Lord. They are children of Light. They are Light, because they are a part of the Word. They’re Light, and together the Bride constitutes a great Light. They constitute that real great Light of God. Now the darkness are those people also that are coming together and they are turning from the Word, and the Word is what is making the decision.

19. Now:

- (13) But (you), brethren, be not weary in well-doing.
- (14) And if any man obey not our word by this epistle, note that man, and have no company with him, that he might be ashamed.
- (15) Yet count him not as an enemy, but admonish him as a brother.

You can take that both ways there. That is to say, when a man says, “Well, I only believe the Word this much; don’t believe all the way.” Well, Bro. Branham said, “*Don’t unchristianize him,*” but at the same time, you’re not going to throw your lot with him. You’ve got to let the person know where you stand. If a person is going to have something he feels is right, then he’ll respect your stand. Both people, I don’t say that they’ll both get to the same ultimate, but both people will come where Bro. Branham finally came, where he said that, “*It’s not that I’m going hate that person or rise up against him, or have any inner feeling toward him, because the Holy Spirit won’t be with me to help.*” He said, “*I’ve got to keep my love and my attitude correct toward that man.*” But, remember; the correct attitude to begin with is an unshakeable faith in a vindicated Word. And, if you don’t have that, and then you talk to people, you’ll get defeated right away. They’ll just take you over. And nobody wants that to happen. That would be a very, very bad thing.

20. All right, now. These three chapters we read here bring us right back to Revelation 5, where we see the mighty One, Who takes the Book in Revelation 10, where it comes down to earth, and then, where the Seals are broken, and the Thunders thunder, bringing forth what has been unrevealed in the Word of Almighty God. That is how the darkness is separated from the Light. In other words we find truth separated from error. We find people separated from people.

21. Now, let's go back to the book of Lk 10:1-24.

- (1) After these things the Lord appointed (also) other seventy, and sent them (out) two (by) two before his face in every city and place, whither he would come (himself).
- (2) Therefore he (said) unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, he would send forth labourers in his harvest.
- (3) Go your ways: behold, I send you forth as lambs among wolves.
- (4) Carry neither purse, nor scrip, nor shoes: salute no man by the way.
- (5) (Whatever) house ye enter, first say, Peace be (on) this house.
- (6) And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.
- (7) And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.
- (8) And into (whatever) city ye enter, and they receive you, eat such things as are set before:
- (9) And heal the sick that are therein, and say unto them, The kingdom of God is come unto you.
- (10) But (unto) whatsoever city ye enter, and they receive you not, go your ways into the streets of the same, and say,
- (11) Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be sure of this, that the kingdom of God is come nigh unto you.

Now, according to the actual old ancient tradition, that really means this: that the dust of malice of that place against the Word, and the vindication of God, means you shake it off. In other words, don't let anything stick to you. See? Now, I've seen it happen with people who get zealous, and they engage in argument and talk over this Word, and they can't handle it. And the first thing from that person begins to stick on them.

22. I was in California, oh, years ago now, just right after Bro. Branham deceased. This fellow, he was some kind of a preacher with his brother in some kind of oneness church, and he was supposed to believe the Message. And so, he went up into the interior, way up around, past Redding, California—up near the wilderness area. And there was a guy, I think his name was Hodge, a Seventh Day Adventist, who came in to talk with him. And this man began talking about Bro. Branham. And, before it was over, this guy Hodge had this guy, that said he believed Bro. Branham, worshipping on Saturday.

See? He let the dust of malice, the rottenness of that, get onto him. How in the world can you believe in Seventh Day Adventism and believe in William Branham? You can't even be in your right mind to believe that a day would take the place of the Holy Ghost. Well, you might as well just eat something and say, "Well that's it."

You might as well be Roman Catholic: "Well, I'm going to turn this water into wine and bread. I've got the blood and body of Jesus, look at me now, hallelujah."

You're really deluded. The same people excoriate the Catholics. Can't they see their own folly? No, they can't see their folly; they're blinded. They have a woman prophetess. No woman ever had the Word of God. Politics, yes; but never the Word of God. She can't handle it. See? Won't do it. The church never could handle it. They've got to have the Holy Ghost.

23. Now we're reading a little further here. Luke 10.

- (13) Woe unto thee, Chorazin! woe unto, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done (to) you, they had a great while ago repented, sitting in sackcloth and ashes.
- (14) But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.
- (15) And (now), Capernaum, which art exalted to heaven, shalt be thrust down to hell.
- (16) He that heareth you heareth me; he that despiseth you despise(s) me; he that despise(s) me despise(s) him that sent me. (Think of that.)
- (17) And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.
- (18) And he said unto them, I beheld Satan as lightning fall from heaven.

Bro. Branham said that was the power of the early church, when He sent these people out. It absolutely shook Satan's kingdom right to the core, and shook him from the high places. See? What about in this end time then?

- (19) Behold, I give unto you power to tread on serpents and scorpions, and (power) over all the power of the enemy: nothing shall by any means hurt you.
- (20) Notwithstanding in this rejoice not, the spirits are subject unto you; but rather rejoice, because your names are written in heaven.
- (21) In that (same) hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for it seemed good in thy sight.
- (22) (And) all things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.
- (23) And he turned (to) his disciples, and said privately, Blessed are the eyes which see the things that (you) see:

- (24) For I tell you, that many prophets and kings have desired to see (the) things (you) see, have not seen them; and to hear (the) things which (you) hear, and have not heard them.

Now this was Alpha. This is what happened back there in the days of Jesus Christ.

24. Now, let's go back to Matthew 12. Let's go back and see Omega. That was the Alpha. Okay? The Omega is based upon the Alpha. Beginning at verse 15... [Mt 12:15]

- (15) (And) when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;
- (16) (He) charged them that they should not make him known:
- (17) That it might be fulfilled which was spoken by Esaias the prophet, saying,
- (18) Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. (That happened right there when He came down with the mighty angels.)
- (19) He shall not strive, nor cry; neither any man (shall) hear his voice in the streets.
- (20) A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. (Just what It says in 2 Thessalonians 1.)
- (21) And in his name shall the Gentiles trust.

Now, what are you looking at in all of that? You are looking at the fact of a vindicated Word, because that's exactly how the judgment takes place. That's how the people are separated. It's a Word that does it —the Word of the Lord God. It happened back there; it's got to happen now. It was vindicated back there. It's vindicated now today.

25. Now we have seen who the Light in the Lord are. Those that are Light in the Lord are differentiated as true seed, truly born again; and by them we can see who the darkness is. They're the ones outside the Lord. So, it's a matter of seed. It's a matter of seed and revealed Word. It's a matter of non-seed with unrevealed Word, having rather, dogma and creeds. Okay.

So, I think that's what we're looking at for a while, concerning what Bro. Branham said: "*the darkness being separated from the Light.*" And we know there are two groups of people. We know a Word is doing it. We saw all through Scripture what does it. It's a revelation that does it. All right.

26. Now we can take time for something else Bro. Branham said, and it's on page 20. We read it last Sunday: paragraphs 112 and 113.

[112] *When we see darkness settling, darkness just before day, we know that the morning star is hanging yonder to introduce the coming sun. That's when the morning star shines. It's the going-between. It's always darkest just a few minutes before day, the blackout comes, the moon fails to shine. The darkest before day, is because the Light is pressing the darkness. But the morning star comes out and says, "Good morning. Shalom."*

[113] *That's He amongst us, His Word being identified. Shalom. The great day is fixing to break, when the morning breaks Eternal, bright and fair, when His chosen ones shall gather to their home beyond the sky. When the roll is called up yonder, I will be there. Our names are on His Book, we'll be there. "Shalom. Good morning. Peace be unto you."*

Now we notice that Bro. Branham mentions two sources of light. And one light, which is the morning star, indicates that the sun or great and true source of light, which comes with the day, is now upon us or close upon us. It's in actual proximity, and we should be, in fact, soon in its full Light and one with It. In fact, the coming of the Son is identified with the coming of the day, so that we can readily say that they are actually the same; for God is Light, and light is day. So, we're looking at the fact of that great coming. Now that's one way we're looking at it. Remember, when Bro. Branham used language that you can take in various ways. God is All in all; and so, the Millennium, or new day, is in God. That's what He is. *"Everything's in Christ,"* Bro. Branham said. Thus, we wait on God to come, for with and in Him is the Millennium. And that's when it starts.

27. Now Bro. Branham says this about the morning star:

[112] *It is the darkest before day, because the Light is pressing the darkness. But the morning star comes out and says, "Shalom."*

[113] What does that mean? *That is He amongst us, His Word identified. Shalom. The great day is fixing to break.*

Now, in other words we are not yet in the Millennium. But, according to Bro. Branham, we are being ushered in under the Seventh Seal. It is going on now, and it is taking place, strangely, as Omega, the same as it did in the Alpha. And that's over in Lk 1:17, concerning John the Baptist. Let's take verse 16.

(16) And many of the children of Israel (It doesn't say all them now; this is elect.) shall he turn to the Lord their God.

(17) And he shall go before him in the spirit and power of (Elijah), to turn the hearts of the fathers to the children, (even) the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Now this is a perfect truth as seen in 1 Thessalonians 4. Now, what he said here, about the morning star, he said, *"That is He amongst us—His Word identified."* All right. The great day is in the breaking process. Now Bro. Branham took this for the Rapture.

28. 1 Thessalonians 4.

(16) For the Lord himself shall descend from heaven with a shout,

Okay. 2 Thessalonians. You could read the first verse. 2 Thessalonians 2.

(1) Now we beseech you, brethren, by the (appearing) of our Lord Jesus Christ, (That's the Presence.) and our gathering unto him, (Then, 7-10; we read It.)

(7) For the mystery of iniquity doth already work: only he (that hinder will hinder), be taken out of the way.

- (8) Then shall (the) Wicked (one) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
- (9) Even him, whose coming is after the working of Satan, with all power and signs and lying wonders,
- (10) And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

With that, which I've already read, is that first verse, "By our gathering." Now you'll notice in here, as I previously showed you, that the gathering of the Bride is the coming out of the wise virgin to behold the Bridegroom. It is the receiving of truth that will put them in the Millennium. It's a call by the Gospel. Now we'll put this all together as time goes on, because I have a tremendous amount of Scripture, of course, reading to you. We're going to go to 2 Pet 1:15-21, because we're looking at this One that's in our midst. He's the One that came down. He came down with a Shout. The Shout has to be the revealed Word of Truth, because it's going to separate the people. It's going to gather one group to Him. It's going to push the other group to the antichrist.

29. All right. In 2 Pet 1:15:

- (15) Moreover I will endeavour that (you) may be able after my decease to have these things always in remembrance.
- (16) For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.
- (17) For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.
- (18) And this voice which came from heaven we heard, when we were with him in the holy mount.
- (19) We have also a word of prophecy (made more sure).

In other words, if that was sure back there, what is coming is even more sure. Now you notice he says,

- (19) ...whereunto (you) do well (to) take heed (there's something coming that is going to vindicate that promise. See? And you take heed to it), as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Now, you're to look at this as a light until something happens to you. Whatever this is that makes the prophecy concerning this time far more sure than the time when Peter, James, and John had it brought to them, concerning the coming of the Kingdom, which was only Jesus revealed in His power, but not the Kingdom. The Kingdom wasn't there. Only He was revealed, as the coming figure for the coming Kingdom.

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

- (21) For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

And he's telling us here that there has got to be somebody moved by the Holy Ghost that's going to be responsible for whatever is necessary to make this a greater surety, than what was even back there. Now this is what Bro. Branham was quoting from, what I read.

30. Now, notice first of all, verse 18.

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

Now number one: there was an actual transfiguration before him. Then there was an actual voice of explanation that put the two together. So, this is what Peter's emphasizing, the voice from heaven, proceeding, or preceding, the glorification that is necessary for the Millennium. He's telling you here, something took place according to Scripture. We were there. It was a tremendous thing. There was a manifestation. There was a voice from heaven. That is all true. We're telling you the truth. But there's something far greater than that. And, what is greater than that? The actual coming and the Kingdom. This here is merely type. You're looking for anti-type.

31. Now, where do you go for that? You go to another witness in the Bible, which is Hebrews 12, reading from verse 18. [End of side one of the audio tape.] All right.

- (18) For (we) are not come unto the mount that might be touched, that (burnt) with fire, nor unto blackness, and darkness, and tempest,
- (19) And the sound of a trumpet, and (a) voice of words; which (the) voice (when) they (had) heard entreated that the word should not be spoken to them any more: (So, we're not coming to that, something literal like that, and something which you're going to not want.)
- (20) (For they could not endure that which was commanded, and if so much as a beast touch the mountain, it (should) be stoned, or thrust through with a dart:
- (21) So terrible was the sight, Moses said, I exceedingly fear and quake.

Now, listen. What'd he come to? You're not come to that.

- (22) (You're) come (to) mount Sion, unto the city of the living God, the heavenly Jerusalem, to an innumerable company of angels,
- (23) To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, (Now, when does that take place? In the book of Revelation. 2 Thessalonians 1.) and to the spirits of just men made perfect,

You've come right to that place, and they without us cannot be made perfect.

- (24) And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.
- (25) See that (you) refuse not him that speaketh (1 Th 4:16). For if they escaped not who refused him that (spoke) on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

32. All right. The voice from heaven. The voice from heaven comes down in Rev 10:1 and opens the Seals.

- (26) Whose voice then shook the earth: but now he hath promised, saying, (at the time that voice comes) Yet once more I shake not the earth only, but also heaven.

What's he talking about? This is the renewing of the heavens and the earth. When that took place, it all started to fall into place. And there's nothing more to be done. Everything that happened there, and the Word that came, must now follow through. You can't change it. You can't turn the clock back. There's no way you can stop it. Time and eternity have joined.

- (27) And this word, Yet once more, signifieth the removing of those things that are shaken, (and) of things that are made, that those things which cannot be shaken may remain.
- (28) Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:
- (29) For our God is a consuming fire.

That's what He is in 2 Thessalonians 1. The One that came down with the voice, see? All right. Now, also note that, according to Peter, in verse 19, that the Word of prophecy is made more sure. Even more sure than what he saw and testifies to us.

33. Now, watch what he says. [2 Peter 1]

- (19) As unto a light that shineth in a dark place (It's made more sure. See?)... whereunto (you) do well (to) take heed, (Whatever it is that makes that prophesy more sure to you; that even back there.) as unto a light that shine(s) in a dark place, (It's intermediary.) until the day dawn, (Now that's when you're to keep looking.) and the day star arise(s) in your hearts:

Okay, the Day Star arising in our heart. And Bro. Branham said this means, "*Christ among us, His Word being identified.*" Which, of course, brings us to the Millennium. So, the Day Star arising in our hearts has to do with what Bro. Branham said, "*Christ among us.*" I'll read it right here.

[112] *But the morning star comes out and says, "Good morning. Shalom."*

Now, what does that mean? "*That's He amongst us, His Word being identified. Shalom.*"

So, there is a period of time in here that's called the time of the morning star, before the actual sun comes, that people know to be greater than the Mount Transfiguration, and they can hang onto it, knowing that it will bring them where they're supposed to be.

34. Now this brings us Christ identified amongst us—brings us to the Millennium. This recalls to us the Third Exodus, when Bro. Branham said, "*God did not only accompany Moses into Egypt to manifest by signs and wonders only, but He Himself appeared as a Pillar of Fire on Mount Sinai; so today, He has His picture taken.*" All right? Now, what is Christ here for? To vindicate His Word that must come forth. He is here to prove that He Himself is to give the vindicated Message. Thus, Word or Logos was here



first, as in 1933, to come more and more into the Church, until He's the head of it, according to Rev 10:1, ending up with Rev 22:10 and to the end of the chapter.

- (10) And he (said) unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

Now you see, when the Seals were open, the Thunders came, the Book cannot be resealed! So, from that time on, there is nothing left but moving right into the future. See, the Millennium and the eternity.

- (10) Seal not the sayings of the prophecy of this book: for the time is at hand.  
(Time is run out.)

- (11) He that is unjust, (is) unjust still: (That's what he said right there.) filthy, filthy still: righteous, righteous: holy, holy.

- (12) (Then, notice, I am yet to come) my reward with me, to give every man according as his work(s) shall be.

- (13) (And I'm) Alpha and Omega, (What I did before, I'm going to do again at the very end.)

- (14) Blessed are they that (wash their robes), (The Bride that has the integrity to stand in the waters of separation.) that they may have the right to the tree of life, and may enter in through the gates into the city.

35. There's something that has to do with the robes. That gets you to immortality. And that's 1 Corinthians 15. We must put it on. And Bro. Branham said, "*Bring on your holy vesture with the Holy Word of God standing there:*" Bro. Branham dressing a Bride—getting her ready; making ready a people prepared for the Lord. They were prepared, but they weren't ready. In John's day they were prepared, but they weren't ready. So, something has to come to get them ready. Now, what was it that got the wise virgins ready? Come out! Behold the Bridegroom. Come out! There was a separation. What does the separating? The Word does the separating! How do you know it's the right Word? Because It's a vindicated Word. See?

- (15) Without are dogs, sorcerers, whoremongers, murderers, idolaters, whosoever loveth and maketh a lie.

- (16) (And Jesus said,) I sent mine angel to testify these things (unto) the church. (See? He's got a messenger to do it. Seventh Church Age messenger.) I am the root and offspring of David, the bright and morning star.

He's identifying Himself as to Who He is! What is rising in our hearts? What is rising in our hearts, number one—because these things can change—is the absolute conviction of a revealed Word of Almighty God.

- (17) The Spirit and the bride say, Come. (You're coming right back. "Come out of her my people." Come out and behold Him.) Let him that heareth say, Come. And let him that is athirst come. (Now you've got to know what you are hearing; and then, you can be a part of the Word and tell others.) Let him that is athirst come (having been given the water of life, but those that know it). And whosoever will... (We don't know who they are. Anybody can come from anywhere—God's elect. Now, watch.)

- (18) For I testify (to) every man that hear(s) the words of the prophecy of this book, (That's the Book opened, not previous; the Book opened, see?) If any man shall add (to) these things, God (will) add (to) him the plagues: (That couldn't happen any other time, because this is the great tribulation.)
- (19) And if any man shall take away from the words of the book of this prophecy, God (will) take away his part out of the book of life, out of the holy city, the things written in this book.

Now, notice that Peter says there's something at the end time even greater in the sense of the positiveness of what is to transpire, because Jesus said, "Some of you shall not taste death, until you see the Son of man come in His power, in His Kingdom!" And all they did was get a glimpse of it! But that was a picture of the Son of man, and He's going to come in His Kingdom! That's the great thing! And it's going to be made a hundred percent sure by the voice that spoke from heaven that causes the Day Star to arise in our hearts, until we literally meet Him in the air and come back here in the Millennium. Now that's one way you're looking at this thing. So, let's just follow that through.

36. All right, listen. The Logos came here in 1933. Now, back to 2 Peter. I read It to you and talked about It. 2 Pet 1:19.

- (19) We have also a word of prophecy; (made more sure, See?) whereunto (you) do well that (you) take heed, (It's going to be...) a light that (shines) in a dark place, until the day dawn, and the day star arise in your hearts:

Now Bro. Branham told us what that Day Star was, and we already quoted you over here in Lk 1:17.

- (17) (And he's going to turn the hearts of the children to the Lord,) and (he'll) go before him in the spirit and power of (Elijah).

This man, this prophet at the end time, is going to be in the spirit of Elijah. He'll have to be a prophet, and he's going to turn the hearts of the children back to the fathers, which is give them a Word of revelation, which will make them prepared to go in the Rapture. Now you can look at this any way you want, and you say, "Well, I'm going to do so and so to make it come to pass."

You'll find in here where Bro. Branham says you don't do a thing about it.

37. Now the Day Star to us, then, is:

#1. Accepting the vindicated presence of Christ, the Logos; because before that came, it was a sign in the hand, a little teeny bird. Then, it was the reading of men's hearts, which was discernment, which was the doves. But, when it came to the Word of God, it was a bunch of angels that came, which were Holy Ghost embodiment, representing the Seventh Church Age messengers, or the seven spirits from before the throne, because Bro. Branham said, "*The Holy Spirit swept into the room,*" and then called it one of those angels. So, you can't go by what the prophet said. All right.

The Day Star to us, then, is accepting the vindicated presence of Christ. That was "THUS SAITH THE LORD"—never failed.

#2. In turn, this opened the way to the vindicated and revealed Rhema. Notice, Logos was before Rhema. It's always been that way. Listen closely.

38. Number one: first is the vindicated Logos just as it was before the Word came to Moses. Logos was in the burning bush. Logos was in the wonderful signs. Then, Logos Himself stood there in a Pillar of Fire [Bro. Vayle points to the picture on the wall.] and talked to Moses—scared the people two-thirds to death. Just the same as it was in Paul’s time. The Logos appeared and says, “I am Jesus,” then took him to the wilderness and gave him Rhema! (See?) because Rhema’s that Word!

Now that first step, if accepted, is the light pointing to another and greater Light. That is the Day Star—vindication principle. And here He is among us, absolutely, thoroughly, and positively revealed.

Number two is revealed Rhema, based on two vindications. The two vindications were the sign in the hand and the discerning. See? Number three: Logos and Rhema are one, and we are one with Logos and Rhema; and therefore, we see ourselves as the answered prayer of Jesus, who could only pray according as his Father led him, because in Jn 14:10, he said, “I can only say...” Let me read It to you. Then, I’ll get It right. Jn 14:10.

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

Now, listen. Right there stood the Son and the Father was in Him! What do you think is in there? [Bro. Vayle points to the Picture of the Pillar of Fire again.] I don’t care what form and manifestation He comes in, what office; it’s still God behind it.

Now he said, “All I can say is what the Father tells me to say.”

39. Now, listen to Him pray in Jn 17:20-26.

- (20) Neither pray I for these alone (the disciples), but for them also which shall believe on me through their word;

Now never mind “through their word.” Let’s put it right down to the fact of Word, because, though people did believe because of their Word, It was a witness. But how many people during the Ages had the witness of the apostles? They couldn’t do it. It was simply God moving their hearts and bringing them by the Gospel Message, by the Word. Now we’ve got a Word at the end time. Now, listen. Now, watch.

- (20) But for them also which shall believe on me through their word;
- (21) That they all may be one; as thou, Father, art in me, and I in thee, they also may be one in us: that the world may believe that thou has sent me.
- (22) And the glory which thou gavest me I have given them; that they may be one, even as we are one:
- (23) I in them, and thou in me, that they may be perfect in one; and that the world may know that thou hast sent me, and (thou) hast loved them, as thou hast loved me.
- (24) Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.
- (25) O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

Now that sounds like a mixed up bunch of words! What's He saying?

Listen, let's read up here.

- (23) I in them, and thou in me, that they may be made perfect in one; and the world may know that thou has sent me, and hast loved them, as thou hast loved me. (Then, He says:)
- (25) O righteous Father, the world hath not known thee: (and) I have known thee, and these have known thou hast sent me.

The world isn't going to know. What's... Light pressing the darkness. That's all I can see here.

- (26) And I have declared unto them thy name, and will declare it: that the love wherewith thou loved me may be in them, and I in them.

That's at the end time. The name to the Gentiles. You're right back here to a super manifestation at the end time that declares the full glory of God by an absolute perfect vindication. Bro. Branham speaks of identification later on, but here you can see, at this time, we have an absolute identification with God.

40. So therefore, as I said already, Logos and Rhema are one, and we are one with Logos and Rhema. And therefore, we see ourselves as the answered prayer of Jesus, who could only say and pray according to the Father's words. See the identification? That we are one! And the world will know it! At what time are they going to know it? When we bring the Word? No! They'll come against It! And, when the Bride gets out of here they'll know something happened. Absolutely, you've got to take the thing in turn. Just like this here coming down. [Bro. Vayle points to the picture of the Cloud—the Judge.] Did we know what it was all about, till it was explained to us, when it was all over? There's was no way we did. This is the identification Bro. Branham speaks of later.

41. Now that vindication has come, it is no longer necessary, having served its purpose. Now there you are right there. I don't know how many people can take that in this Message here. No. They've got to have something more, something more, something more, when vindication has served its purpose—which it has—for the Word has come. And Bro. Branham said, under the Seventh Seal, the Seals which broke, *"We have everything already to put us into the Rapture. What more you looking for?"* There's no way brother/sister. Now that vindication has come, it is no longer necessary, having served its purpose. The Word is here and takes all precedence, and nothing else obtains!

42. Now, let's go back to the book of Romans. Rom 4:13-25.

- (13) For the promise, that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. (And he hasn't got it yet even! So, there's got to be somebody here to claim it, till he gets back! Somebody's got to be here. Some seed of Abraham's got to be standing here, walking on it. See?)
- (14) For if they which are of the law be heirs, faith is made void, and the promise made of none effect:
- (15) Because the law worketh wrath: for where no law is, there is no transgression.
- (16) Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.

(Now It tells you right here it's of faith that it might be by grace, and that cinches the promise for us to get the earth back.)

- (17) (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quicken(s) the dead, and call(s) those things which be not as though they were.
- (18) Who (when hope was gone hoped on in faith), that he might become the father of many nations, according to that which was spoken, So shall thy seed be.
- (19) And being not weak in faith (notice), he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:
- (20) He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;
- (21) And being fully persuaded, what he had promised, he was also able to perform.

Now the sure Word of prophecy is this: have we come to the place where we know positively that this is it, this is the end of it? There's got to come a people, whose faith is so monumentally of God, that they put every single thing to one side. There is nothing that can change the person's mind, as the seed of Abraham: absolutely, there is no staggering. There is no unbelief. There is giving glory to God. It is a full persuasion based on the voice from heaven!—thoroughly vindicated! That back there was the 'alpha', the type, and this is the 'omega', which is the anti-type.

43. See, look. You cannot separate White Throne from this hour. You cannot separate the Millennium. You cannot separate New Jerusalem, because God calls those things which are not as though they were at the time of the raising of the dead. And this is it! And everybody's looking down the road! This church cannot afford to look down the road. You look here!

Abraham said, "I've got that son."

He said it for 25 years, until God Himself came down, just like that, with two angels flanked. And said, "This is it." And you couldn't switch Abraham. There was no more any chance that he could even touch his wife sexually, to procreate a child. It wouldn't have done him any good anyway. His wife was completely unable. It didn't faze him one bit.

He said, "It's vindicated."

Now, listen brother/sister. That's the Day Star rising in your heart and mine. That's when God begins to move and take over, based upon a vindication. In other words it's all in the hands of God, and we look at it. Are we the Bride being prepared? Are we that prepared Bride being made ready?

You say, "Well, I'm looking for this, and I'm looking for that."

That's exactly where you're wrong! Bro. Branham said, "*Sit right here and look at this till I come back.*" That has a two-fold purpose. When the writing inside from that great mountain of Word of God, the cap ripped off, like that pyramid, looking inside and bringing out the truth of the Word of God, now he said, "*Stand there and look at that.*" And that's what we do. We stand there and wait till he comes back. And he will be back. He'll be the first one up, according to my understanding of Scripture: the last

first and first last. The dead of the Seventh Church Age coming back, and we stand and look at this Word right here, and we know It's the Word of God, because It is vindicated.

44. Now, let's keep reading.

(21) And being fully persuaded, what he had promised, he (would) perform.

(22) Therefore it was imputed to him for righteousness.

Abraham right there, and God comes down flanked by two angels! And he's given credit for complete righteousness for believing it!

"That this is the hour," he said, "and my wife's and my resurrection—our bodies changed to bring forth that son."

A church changed in the flesh to bring forth God! Why, listen! If he couldn't believe that, what's he going to believe?

You say, "Well, man, that's not hard to believe. You mean to say I stand right here in that kind of faith of Abraham, by believing a vindication of this hour?"

Well, I don't see any way you could be any different.

45. Now, notice:

(24) But also (for us), to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

If we believe on Him, what are you talking about? Under these conditions right here! [Points to the picture of the Pillar of Fire.] Because that's the One Who came down to set the church in order! Can you believe on Him?

See, people aren't doing it. They're in a fog! You know what it's going to be? Twenty more years before the Bride gets out of here. You may look at me as though I don't know what I'm talking about. I don't, but I do know what I'm talking about, the way we're going right now. It's going to be twenty more years, unless something really strikes our hearts. See? Oh, we get a little glimpse every now and then: somebody gets healed. We appreciate that. We know what we're talking about. We know what we're dealing at here. But listen; I'm going to tell you. It's not as real as it should be. It's not as real as it's going to be.

46. (23) Now it was not written for his sake alone, (but) it was imputed to him;

(24) But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

Now It tells you right there, in the book of Ephesians, [Eph 1:17] the One that raised him up from the dead. [Bro. Vaile points to both pictures: the Cloud and the Pillar of Fire.] Can you believe in it? Bro. Branham was so sold on that, and so sold on that, and the people just say, "Oh, well. Oh, well."

And I'm afraid the spirit of the world's got a hold of us. We don't have the same spirit that William Branham had, as to his utter conviction of Abraham. What's going to do it? God's going to do it, brother/sister.

47. (25) Who delivered (us from) our offences, and raised again for our justification.

Now, notice what he said. Let's go to chapter five. And then, we'll be able to stop right away, here.  
[Romans 5]

- (1) Therefore (having) being justified by faith, we have peace with God through our Lord Jesus Christ:
- (2) By whom also we have access by faith into this grace wherein we stand, and rejoice in (the) hope of the glory of God.
- (3) And not only so, we glory in tribulations: knowing that tribulation worketh patience;
- (4) Patience, experience; (That's not experience so much; it's... Oh, I forget. The word has to do with the idea that you understand what you're going through and all; it does a work in your life. And then, works) hope:
- (5) And hope make not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which (was) given (to) us.

Now this tells us right here that there is a walk in faith, whereby we begin to add, as Peter said, concerning the virtues. We began to cause the faith that's in us to come into a more compelling position. In other words, as we look at the Message and hear It, and we talk It, and we realize more and more that It's based upon a perfect vindication, (As Bro. Branham said, we have the perfect revelation of the hour.) identifying with It, and talking It, It begins to increase as the pressure comes towards us, the great battle of our minds. It's like when outside influences and various thoughts, discouraging things come our way; you just dig your heels in, and you just stand there with the Word of God, and It begins to move. It becomes a muscular exercise in spiritual things. Your spiritual muscles become enlarged. Your spiritual faith become enlarged, and you notice what it does. It goes all the way from faith through a process of an earnest expectation, which absolutely gives way to the love of God, which is the Holy Ghost dominating our lives.

48. Now, where do you start in a Holy Ghost dominated life? It starts in this age in a vindicated Message! And that's what must be in the heart! That's what gives us the light! Because, if you're not a hundred percent sold on vindication, a prophet coming back and telling everything, even to the creation of squirrels, which, as I say in my understanding, can that be possibly greater than when a microphone cord is wrapped around Bro. Branham's two feet? And I watched that thing. Did it disintegrate and come together? Tell me what happened. What happened? The man didn't move, and the cord didn't move. Nothing in my hand moved.

You say, "Well, I think maybe that's hallucination."

Good for you. I was there. It's not hallucination. I don't hallucinate. I'm a very poor person at make believe. I don't have an imagination either. I can tell a one dollar bill from a two dollar bill. I never kid myself, unless I'm crooked or somebody gives me a bargain, that one dollar buys as much as two dollars. I know what happened. I couldn't be more convinced with squirrels created under my nose than what I saw right there. But, if I can believe that, I can believe squirrels being created. I can believe in a vindicated Word of God. And that's that light that takes you to the big Light. If you cannot assimilate vindication... That's why I've been preaching it very strong for months now. But I can see every sermon is leading more and more into it: where Bro. Branham knew his vindication and the power of it in his very own life.

49. Now this is one complete view of the Day Star and the day. And there'll be other meanings coming out; as we see all Scripture has compound meanings. And you'll find here that Bro. Branham will be going back and forth with some of his thoughts on what the Day Star is and the day. But you'll always

come to understanding this: it's got to be "shalom," and it is because Christ is in the midst of His people, vindicating and manifesting His Own Word. That is your Light, brother/sister, and the rest don't see it. And, when they saw it, it didn't register.

It is as when the shepherds came to and saw the birth and the wise men came to worship. The crowd forgot it. They even forgot the slaughter of the innocents. They turned from it. But there were a few people that understood vindication. Brother/sister, I trust that we're that few people here in this country, in America, of all those around the world, going on to six billion people, who understand vindication. Let it rise in our hearts. Shalom! He is amongst us vindicating His Word.

Now His Word's vindicated, but He hasn't gone. Now, can you stand with Abraham? (Right!) ready for the burning, all the events of the hour, knowing that He's coming back soon to take us away in the Millennium?

Let's rise and be dismissed.

Heavenly Father, we've looked at this thing as many ways as we can, and we trust it was clear enough and inspiration enough for the people to understand what we're saying. Scripture after Scripture showing the pattern, and showing, Lord, that this is the hour that prophecy is: we have a prophecy that's made more sure to us, coming up, and here it is at this very hour. And Father, it's very difficult for us as people, having read the Bible and the things in It, to not look back and say, "Well, what He did back there, if He'd only do it today." And what a miscalculated thing that is, because Father we know that You did the same thing today, and the power of the Holy Spirit, with the prophet standing there. We know, Lord, that it was a greater ministry, because You said, "He that believeth will do greater things than these." And we know that happened, Father. We know it did, because what can we say? But Lord, the big thing, it's got to be more and more real to us.

So, we pray that the Day Star will rise in our hearts, turning the hearts of the children back to the fathers, knowing that's what it means. We can understand vindication, Lord; God proving Himself, proving His Word. And Lord, we know we're going to stand like Abraham. And we're going to be here on this earth when all the rest come out of the ground to join us, and we ascend to the great Wedding Supper, where all the others, no doubt, will be collected also, in that great and wonderful day.

Father, if there's any things in our minds, in the channels to our souls, and anything at all that's clogging the way, so there's something stopping us from receiving the dynamism, the impact of vindication, we ask that it be taken away. We are not so gross, but what we know we need help. We have enough light to say, "Give us more light." Enough understanding, to give us more understanding. Enough truth to say, "Give us more truth, O God," and dynamize it to such a condition that though the world would turn, and whatever they might do to us, even as they crucified Peter, and Andrew, chopped off Paul's head, finally had to leave John go. But many people were destroyed. They always have been destroyed for the Word, Lord. But Father, if the light of the Word was enough then—the Day Star, the vindication, the Light, was enough then—it's more than enough now. Because we've seen the great works that culminate at the end time.

Let there not be one person here, Lord, not even a child, that misses the understanding that's before us in this hour that the Day Star amongst us has risen, and I trust it's risen within our hearts the way Peter said that the very core and fiber of our being is motivated by this reality. We have seen You appear in our midst, and You appeared not only in signs and wonders, but You had Your very picture taken. And thousands saw the great descent, Lord, with the cloud of angels. And thousands in Tucson saw the Pillar of Fire out there on the mountain, and also saw that dark cloud moving up and down as it did in the days of Moses, knowing that truly we have come to the end of time, and into the very Millennium.



Lord, where we are not enthused, not in a place of Rapture concerning this and a place of great faith; help us. Now You've heard our prayer, Lord, we're just turning it all over to You, that You work that work through Your Word.

Now unto the King eternal, immortal, invisible, the only wise God, be all power and honor and glory through Jesus Christ our Lord. Amen.

Let's sing, "Take the Name of Jesus With You."