

Shalom #6

The Omega of the Alpha Upon Us

March 19, 1989

Shall we pray. Heavenly Father, we know that there is no problem, that You are not aware of. There is no problem that cannot be solved when we come to You, just on the grounds of Your Word, even without praying. When there is a problem, we simply turn to Your Word and believe it, and already Lord, our hearts cry has gone forth by the power of the Holy Spirit, and the answer is on its way. We thank You for that, Lord.

We have our problems that we talked about this morning. We've got an election coming up. We wonder about Bro. John McRae. As far as the man is concerned we have no wonderment. We wonder more about ourselves. So, we pray you'll help us, and help us in our study this morning, whatever it is we need, that You'll help us to bring it forth. I know You will, because You'll never fail us; You never will fail us. Your unfailing promise, Your unfailing Word... There is always help there as we turn to You for Your Word. We turn to You this morning, and we thank You for the help You have given us and will continue to give us. In Jesus' Name we pray. Amen.

You may be seated.

1. Now we're just about ready to go into the actual sermon itself, "Shalom." And I believe we're at number six here. And last Wednesday, along with Sunday morning, we went into what we call the Omega Reflection, due to Bro. Branham telling us in his sermon, how that, when we come together as part of the elect Bride of the Lord Jesus Christ, that Spirit that's in our midst takes more and more control over us, and there's just more of God, there's more of that reflection, and everything seems to come into a harmonious increase. As Bro. Branham said, concerning himself, as John the Baptist said, "*I must decrease, and He must increase.*" And so, we find there has to be more and more of a decrease in the personality cult that is amongst us, and more and more of a Word increase, which overrides all personalities. Even Bro. Branham said, "*There's no great ones, because the great One is amongst us. There's no holy men, because the holy One is in our midst.*"

And we took that last Wednesday, particularly—took a great deal of time with it—to encourage everybody, to come to church not only as usual, but to come to church more often, and with greater enthusiasm, for the Word and for each other, because there will be an increase of love toward God and toward each other. In fact, the increase of love toward God depends greatly upon the increase of love toward each other.

I hope you caught what I was trying to say. Look, no matter what happens at home, no matter what happens on the job, when you come to church, leave it at the door, throw it all behind you, and get here happy, whether you're happy or not, because you soon will be. Because as you reach out, forgetting those things that appall us at times, then that reflection from the Lord, that Word, will begin reflecting from you and toward each other. And, you know, like poor President Bush said, "A thousand points of light." If he would have said, "A thousand pointy heads," I would have believed it more than, "A thousand points of light." Because they've thoroughly ignored the light that has come. When you talk about a thousand points of light, Bro. Branham almost reduced it to five hundred. He said, "*Five hundred making the rapture.*" That means of course making the Rapture standing here. Doesn't mean the people that are going to pass on. But there'll be that number standing. We want to be a part of that.

So much depends upon that little statement Bro. Branham said, “*Coming together as a local assembly.*” And it really does mean an awful lot. It’s like I told you that many times I’ll feel very, very poorly, get in the pulpit, and in spite of myself, I start to feel good, until the next day. And then it starts all over again. Well, as long there is a good day, a good Wednesday, and a good Sunday, I can’t complain, because I’ve have a lot of good days. I praise God for them.

2. Bro. Branham was about to begin his sermon, and we’re about to read, then, on page 6—exactly what Bro. Branham said. And his reading is from Isaiah 60, and, then, from Psalms 62. And in Isaiah he reads: [Isa 60:1]

- (1) Arise, (and) shine, (and he said, for the) light is come, (Although in the Bible It says, “Thy light is come.”)

And I can understand why he would say, “*The light,*” because the light has come, and whether it’s ‘thy light,’ depends upon whether you’re Bride or not. So we can say either one, it doesn’t really matter, ‘the light’ which is ‘thy light’ to the people. He said, “*I believe you’re a portion of the true Bride.*” The light has come and is thy light,

- (1) ...The glory of the Lord is risen upon thee.
- (2) For, behold, darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

Now, what you’re looking at here, right away, is God has given the antidote before the poison comes. Remember, when the enemy comes in like a flood, God will raise up a standard. But many people think the enemy has to come in first like a flood, then God will raise the standard. That never has been the case! In the Garden of Eden, had Eve stayed behind the Word, the bulwark, the standard that God gave, the devil could have come and done his level best, and nothing would have obtained. He couldn’t have got any headway. So, when you read the Scripture here, don’t get mixed up with your ideas, and say, “Well, there’s got to be darkness before there is light.”

That’s not the truth. There’s got to be darkness before the light becomes effective, which light was always there, because God is light. And the entrance of Thy Word giveth light. And the Word of the Lord is forever and forever. So, let’s understand these things. You’re looking, then, really, not figuratively, but judiciously and Scripturally at the fact of why God allows trials, and things to come upon us. It is to see if we will skillfully use what He’s already given us. See? So, that’s what you’re looking at here.

All right, gross darkness upon the people. Of course, this is a prophecy of the last days we’re living in.

3. Now, let’s turn, then, to Psalms. [Ps 62:1]

- (1) Truly my soul waiteth upon God: from him cometh my salvation.
- (2) He only is my rock and my salvation; he is my defense; I shall not be greatly moved.
- (3) How long will (you) imagine mischief against a man? (you) shall be slain all of you: as a (now you can use the word bowing or bowing, but the word actually is bending. So, you see, a bowing wall, a bowing wall, I care not, the word is bending. It’s bending. Then, notice the next definition: and) a tottering fence.

Something ready to give way. See? In other words, like a rotten fence, that's exactly what any church, or anybody outside the Bride is—is a rotten fence. See?

- (4) They only consult to cast him down from (the) excellency: they delight in lies: they bless with their mouth, (and) they curse inwardly. Selah.
- (5) My soul, wait thou only upon God; for my expectation is from him.
- (6) He only is my rock and my salvation: he is my defense; I shall not be moved.
- (7) In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.
- (8) Trust in him all (the) times; ye people, pour out your heart(s) before him: God is a refuge for us. Selah.

Now you'll notice in here, that this is a lot like Bro. Branham's sermon, on "The Rapture." He reads in 1 Thessalonians, and then, he goes to the Psalms, to background, showing that the Rapture would come forth in troublous times, when we would need something given to us ahead of the time of the trouble. It's just like the old saying, "An ounce of prevention is worth a pound of cure."

And, as I've said many times, and I say again with Christian Science, or Unity, whatever you want to call it, I agree. There cannot be a problem without an answer being there first. Always, the supply was there. See? Then, difficult times can come around, and God is merely testing us, to see if we will draw from Him, as Bro. Branham preached the great sermon, "El Shaddai," on the breasted One. Can we really draw from God? So, Bro. Branham is telling us here that there is a peace. Now he's talking of peace. That there is a peace to come forth in a troubled time.

4. Now, what you're really looking at here according to the Word of God, is the Omega of the Alpha, of the Book of Luke, wherein John the Baptist preceded Jesus, and then Jesus was raised up, proved who he was, and they cut him off. They destroyed him. So, you are looking at the Omega, where, at the end time, the same as John the Baptist come forth, the Elijah ministry, but under Hebrews 6, the Son of God is crucified to the people. This is exactly what you are looking at. So, keep that in mind.

5. Now, let's go back to the first little bit where It says, [Isaiah 60]

- (1) Arise, (and) shine; for thy light is come, and the glory of the Lord is risen upon thee.
- (2) For, behold, darkness shall cover the earth, and gross darkness the people: (and) the Lord shall arise upon thee, and his glory shall be seen upon thee.

Now, without a doubt, this is something like the paradox, that people don't understand, of how in the world, this One there, [Bro. Vayle points to the picture of the Pillar of Fire. coming there, and over here. [He this time points to the picture of the Cloud. He's the Judge. Here He's a Revealer. Over here He's the Judge. In other words He's come to put in action His Word for the last time, and it is so.

And they say, "Well, if the Judge comes, the Judge of all the earth, that spells only one thing. That spells, trouble, that says the people are now going to be destroyed."

That is not true. That is not true. God will not destroy the righteous with the wicked. And according to every Scripture, he must appear to the righteous; because God will not allow the Bride to remain in

darkness. Look, right on the wall over there. Look at it. Look back yonder, concerning Amos. See? Those signs up there tells you, concerning the fact that God will not let something happen, unless He has a prophet there. And remember, Jesus was a prophet. And a prophet is always a judge. Now people don't seem to understand this. It's a paradox to them.

6. Now, the normal, so-called revelation, of this first bit of Scripture in Isaiah... And let's go back to It. Let me start reading the first verse. [Isaiah 59]

- (1) Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear.

Now, that lets you know that there is something going on, to make people think that something isn't going on. In other words, what's going on is all bad, and there's nothing good going on, and they wish something good was going on, and because they don't know it's there to go on, they just... Well, everything's bad. You follow? Now he said: [Isaiah 59]

- (1) ...The Lord's hand is not shortened, it (can't) save (well, there must be lot of people in trouble); his ear (is not) heavy, that it (can't) hear: (Then, a lot of people aren't being heard. In fact, who is? But notice,)
- (2) But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.
- (3) For your hands are defiled with blood, your fingers with iniquity; your lips have spoken lies, your tongue muttered perverseness.
- (4) None call(s) for justice, (or) plead(s) for truth: they trust in vanity, and speak lies; they conceive mischief, (they) bring forth iniquity.
- (5) They hatch cockatrice's eggs, and weave the spider's web: (and) he that eateth of (the) eggs (die), and that which is crushed breaketh (forth) into a viper. (See, just problems everywhere.)
- (6) Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and act(s) of violence in their hands.

Now these people here must think they're pretty good people. Now the way you read it, it sounds like, "These are a bunch of evil people. And you better believe God knows they're evil, and you better believe they know they're evil, and they're just being hypocrites."

Oh no way, shape, and form. Here's a bunch of legalists. Oh, they really think they're something.

7. Now:

- (7) Their feet run to evil, and they make haste to shed innocent blood.

You say, "Well, just a minute."

Just go back to 1 John 3 on Cain. Offered an excellent sacrifice. Right there in the Presence of God. Right there worshipping God. He's a killer all the time.

- (7) ... their thoughts are thoughts of iniquity (know better and don't do it); wasting and destruction are in their paths.

- (8) The way of peace they (have not known); there is no judgement in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

Now, see, you don't know peace. That's the great tribulation coming up. Right? Bring it to today.

- (9) Therefore is judgment far from us, neither doth justice overtake us (now watch): Therefore is judgement far from us,

Now, listen to It. They want judgment, and they're going to get it. What kind of judgment do they want? "You're okay. You're fine. Come on in. Everything's great; and you're the greatest of all."

Do you follow what I'm saying? Look at the picture here. The very same thing is going on today.

- (9) Therefore is judgment far from us, (Aha! On one hand yes; on the other hand, no. Yes sir. See the light and darkness? Good and evil? The righteous escape. The wicked don't. See, never forget the parallelism of Scripture.)

- (8) ... They have made them crooked paths: whosoever goeth therein shall not know peace.

- (9) Therefore is judgement far from us, neither doth justice overtake us: we wait for light, (and) behold obscurity; for (darkness), we walk in darkness.

Now we can even feel that ourselves and say, "When's it all going to take place?"

- (10) We grope for the wall like the blind, we grope as (though) we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men.

Now that's what he's talking about: gross darkness—a terrible condition.

- (11) We roar like bears, and mourn like doves: we look for judgment, there is none; for salvation, (it's) far off from us.

- (12) For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them;

- (13) In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

8. Now, if you go back to Revelation 3, which we won't bother reading at this time, you will find that nobody is absolved from being wretched, miserable, blind, and naked. But the judgment is this: "I beseech you to come for me for gold tried in the fire, for the white raiment, and for the eye-salve, which you think you have, and don't have, and apply it." See? "Come outside. I'm knocking at the door. And come consort with me, and there you'll have fellowship."

9. Scripture cannot be written ~~broken~~ except in one way. And that is: when gross darkness, and the world, and people are in great problems. And God has a time of visitation coming. And it's in the Word, of course. At that time of visitation, everybody is classified exactly the same. And the difference is

always made by the presence of either God or his chosen vessel, and God in the vessel, and the Word that the person brings. But you're under the same problem.

Anybody that says, "I don't need a prophet. I certainly haven't any need of the Word."...

Like this fellow from India who came over here. "The trouble is," he said, "You Americans needed Bro. Branham, because you'd left the Word."

And he told us in India they hadn't left the Word. And now he, on moon landing day, has the Son of God come down and indwell him. He even used the little song that Bro. Branham used to the tune of "Old Black Joe," you know, "I'm coming, I'm coming, my head is bending low." You know, "He's coming, he's coming." You know, it's the same song. And he said Bro. Branham was singing about him. Now, if you want a surprise, all you got to do is be around certain people who say certain things about themselves, concerning this Message, and you know it's flatter than a fritter. See? They simply don't understand.

10. They refuse to believe what the Word of God says, *carte blanche*. And he doesn't say there's a bunch of you standing there haven't done this. He said, "*The Laodicean age, absolutely, positively, is marked by gross darkness, and the people, the Bride, are groping.*" And they haven't got a clue. Anybody that tells you he had a clue, in my thinking, is a liar. That's why you'll find me confess; I didn't have a clue. Aw, sure, I had a few doctrines right. No eternal hell, one God, (And I had that with reservations, because I couldn't figure it exactly.) eternal security. Sure I knew predestination and some of those things. But do you think I could have gone back like we went back in "Who Is This Melchisedec?" where predestination and sovereignty really lies? No way. There's not a book in the world like it. See? So, I was all mixed up. And I've got a long way to go.

11. (13) In transgressing and lying against the Lord, departing away from God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.
- (14) And judgment is turned away backward, justice stand(s) afar off: (the) truth is fallen in the street, equity cannot enter.
- (15) Yea, truth faileth; and he depart(s) from evil make(s) himself a prey (yeah, 'caveat emptor.' Let the buyer beware. Let any Christian, he just becomes a prey. You just become something the people ...?...): the Lord saw it, and it displeased him there was no judgment.
- (16) And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; his righteousness, it sustained him.

In other words God said, "I've got to come on the scene myself." Now, do you think that the Laodicean Age believes that God has to come on the scene? So many people that try to believe this Message finally have discovered the Presence is real. I've been preaching it for fifteen solid years in every sermon. But I'm still wrong; because, you see, I've got that terrible spirit.

No matter where you go, it's always the same story: "That poor Lee Vayle, that terrible spirit." "Well, we know. Because Bro. Branham did say, you know," (They say he did, but he didn't say.) "he said, "*I'd sooner have the right spirit than the wrong doctrine, than the wrong spirit and the right doctrine.*"

He didn't say that. He talked about the heart—the heart condition. About his heart not being right. I'm going to ask you one question: how do you get your heart right fighting the Word of God? See now, I preach straight in this pulpit.

You see why I talk about deacons? If you can't take what I'm saying, don't please, please, don't run for deacon; because the minute you're exposed, we'll ask you to resign. I'll just be honest with you. For anybody, it's the same story. Because I'm going to tell you something: God only speaks by his Word.

You wait; we haven't got to his message. I'm just coasting along here like I always do for the first forty sermons; then, we get down to the meat of it. But we're in the meat of it right now; don't worry.

12. [Isaiah 59]

- (17) For he put on righteousness as a breastplate, (Bro. Branham said, "*The breastplate of the Urim and Thummim is missing.*" So what have you got instead? You've got a revealed Word. So God came down with the revealed Word. Did He or didn't He? (a) helmet of salvation upon his head (showing headship); and he put on the garment of vengeance for (a) clothing, and was clad with zeal as a cloak. ("Repent," says the Judge. What did He say to you and me? "Change your mind." What did He say to the whole world? "Change your mind." Did they change their minds? No.)
- (18) According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; the (coasts) he will repay recompence.
- (19) So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him.

Bro. Branham spoke on the ensign. Turned out he was the ensign. God raised up a man. Oh, people don't like that. Oh, let's read and find some more about it.

- (20) And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.
- (21) As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds's seed, saith the Lord, from henceforth and for ever.

In other words God laid down a plan and a program. And you can see it right here how He does it.

13. Now he says here: [Isaiah 60]

- (1) Arise, (and) shine' (In spite of all this everything's okay.) thy light is come (the very thing he talked about), the glory of the Lord is risen upon thee.
- (2) For, behold, the darkness shall cover the earth, and gross darkness the people (they'll be very gross): (and) the Lord shall arise upon thee, and his glory shall be seen upon thee. (And so on.)

Now, let's go to the Song 6:10.

- (10) Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?

Let's go back to Joel 2:7.

- (7) They shall run like mighty men; climb wall like men of war; march every one on his ways, they shall not break their ranks:
- (8) Neither shall one thrust another; they shall walk every one in his path: and when they (shall) fall upon the sword, (they'll) not be wounded.
- (9) (They'll) run to and fro in the city; (they'll) run upon the wall, climb upon the houses; enter in the windows like a thief.
- (10) The earth shall quake before them; the heavens shall tremble: the sun and the moon be dark, and the stars withdraw their shining:

Now, why did I read these two portions of Scriptures? Because that's what the people in Pentecost and other places want to make this mean. That they're going to be a tremendous, great people. They're going to do fantastic wonderful works. Then they come up with such grandiose ideas, that there are vitamins in the Dead Sea that they'll take out and live forever. And they'll re-cultivate and reclaim the whole earth for God. They have gone from sanity to insanity, which started by changing one word. And there is no table that's not full of vomit, unless it's been the Word of the Lord come fresh. Not a new patch on an old garment, but a new garment entirely. No, we don't go and believe what the people say, in Pentecost and around the world, Latter Rain, what have you. We believe what the prophet said.

14. Now he said concerning this time, Mat 24:3.

- (3) ...(And they said) what (will) be the sign of (your presence), (the time) of the end of the world?

And what he said was in verse 23 on.

- (23) Then if any man shall say, Lo, here is Christ, (Lo) there; believe it not.
- (24) (There'll) arise false Christs, and false prophets, (they'll) shew great signs and wonders; insomuch, if it were possible, (they'll) deceive (every single person but the) elect. (In other words, everybody will be deceived but a very small number.)
- (25) Behold, I told you before.
- (26) Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: in the secret chamber; believe it not.

He's telling you right there that God will be in a form of manifestation through prophets. Now you can say what you want, but that's what he said. It all depends on which group of prophets you're with. Now remember, Bro. Branham correctly said, *"There's no such thing as more than one major prophet at one time."* And you can't find any place in the Scripture that mentions anybody, save Elijah, coming just before the end time. So therefore, if anybody's going to come, it's going to be Elijah. And then, there's going to rise up, according to the Word of God, people who can do the same thing, got the same power, but they're false to the Word. So you've got a lot of problems coming at the end time. Now, we're going to go to the next section.

15. Back to Psalms 62.

- (1) Truly my soul wait(s) upon God: from him cometh my salvation.
- (2) He only is my rock and my salvation; he is my defence; I shall not be greatly moved.

In other words nothing cataclysmic is going to happen to me. Lots of things, but not cataclysmic. Now listen, Bro. Branham's speaking for this hour.

- (3) How long will (you) imagine mischief against a man?

All right. Now, listen to it. See, years ago we just slouffed this off: "What does it mean?"

Who knows? Let's read on. We find something we like, and we, then, take it.

What if you didn't take what you should've taken, because you slouffed it off? See? Isn't going to work.

16. Let's just go back to the Book of Acts 13. [Acts 13:40]

- (40) Beware therefore, lest that come upon you, which is spoken of in the prophets;
- (41) Behold, ye despisers, and wonder(s), and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

Okay, a man. Bro. Branham always said, "*Only a man.*" Okay, let's go to the Book of Acts 3:19b. He talks to them and says:

- (19) ...When times of refreshing shall come from the presence of the Lord;
- (20) (Even) he shall send Jesus Christ, which was (appointed) unto you: (Now watch.)
- (21) Whom the heaven(s) must (retain) until the (restoration) of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Now the Bible distinctly tells you that, before Jesus can descend from the heavens, somebody's got to bring restoration. And there's only one person mentioned in the whole Bible. So, nobody has to be in doubt. Elijah must come and restore, period! Now I don't care when he does it. I don't care how he does it, but he's got to do it. Jesus Christ cannot come as a human being. And he is a human being. He cannot come down to this earth. The heavens must retain him until a period of restoration.

17. Now, watch what It says.

- (22) For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.
- (23) (It'll) come to pass, that every soul, which (shall) not hear that prophet, shall be destroyed from among the people.

Now the question comes up, is that prophet Jesus Christ, or is that prophet Elijah? What if it's both of them? It can't be Jesus, because he's got to be retained. This is a future history; not past history. This is a future history. It can't be Jesus the man. There's no way. No way, because It says he's got to stay there until the restoration comes. Restoration comes by Elijah. So, what prophet have you got to hear to get cut off? Elijah. See?

(23) ...Every soul shall be destroyed from among the people.

Now that word means 'utterly destroyed'. And that's from the Book of Malachi. Utter destruction did not come at the time of Jesus, when He was on earth. He Himself categorically said, "You can blaspheme the Son of man, but you cannot blaspheme the Holy Ghost." Because, when He comes as the Holy Ghost, (which He has to come at the end time,) you blaspheme Him then—after He comes to the Gentiles—it's all over. And they blaspheme en masse: "Only a man."

(23) ...It shall come to pass, that every soul, which will not hear, shall be (utterly) destroyed.

(24) Yea, and all the prophets from Samuel and those that follow after,

Now, first of all, he speaks of Moses. The next thing is he speaks of Samuel. Samuel was not a Word prophet. No. Samuel was not a Word prophet. No siree. Show me one thing Samuel wrote. Moses was the Word prophet. Paul was a Word prophet. William Branham was not a Word prophet. Show me one Word he wrote. Show me one Word he had on his own; show me one Word. He could tell you events, but he warned you that no prophet, true prophet, could come and say anything outside the Word of God, when it pertained to the Word of God. But he also said, "*A true prophet could tell you things that weren't written in the Bible.*" And, show me where it's written in the Bible that Mussolini would die, hanging down in disgrace in the streets. William Branham cannot take one word that's not in the Bible. But just like Samuel, he discerned. And just like Samuel, he said, "*When did I ever lie to you? When did I ever take your money? When did I do this, and when did I do that? When was I ever wrong?*" Jesus is not based on Samuel. Jesus is based on Moses.

18. So, what am I looking at here? I'm looking at what I read here. [Psalm 62]

(3) How long will (you) imagine mischief against a man? (you) shall (all) be slain: as a (bending) wall, and a tottering fence. (You're finished!)

(4) They only consult to cast him down from (the) excellency:

What about what happened at Hamilton? Lindsay and Du Plessis got up, and they said, "Well, William Branham is a prophet when he discerns, but he's way off on the Word."

How can you be off the Word, if you're a prophet? Because the prophet is only a mouth. He's nothing else. He doesn't have his own thoughts.

(4) They only consult to cast him down: they delight in lies: (You'd be surprised how many people have lied about Bro. Branham and lying more than ever.) they bless with their mouth, but they curse inwardly.

(5) My soul, wait thou only upon God; for my expectation is from him.

Now that's the Presence of God. The Pillar of Fire, come down with the angels.

(6) He only is my rock and my salvation: he is my defence; I shall not be moved.

Now Bro. Branham is equating all this to the end time light. There is nothing else he's equating to it. This is the end time light. This is the condition. This is what's happening, when this light comes to the Bride. This is 1 Th 4:16. "The Lord descend from heaven with a shout." This is 1 Corinthians 15, the Lord putting His church in order. See? Now, how does He do it?

- (7) In God is my salvation and my glory: (In other words my estimation, where my weight is, what do I carry, I have nothing but God! And that's great.) the rock of my strength, and my refuge, is in God.
- (8) Trust in him all times; ye people, pour out your heart before him: God is a refuge for us.

Bro. Branham categorically said the truth. "*I've got to decrease, and He must increase.*" And the increase is proportionate to the revealed Word that is accepted! We'll find that out when Bro. Branham explains more. Let's go to Malachi 3, again. We love Malachi, because that's what we try to build the church on. How successful we are depends on upon our election and how we apply ourselves.

19. It says here in verse 16:

- (16a) Then they that feared the Lord spake often one to another (not speaking to God, they're speaking to each other!): and the Lord hearkened, and heard it...

Now, listen. "He that turns away his ear from hearing My law," He categorically says, "I will turn away from hearing his prayer." He even says that, "He that turns his ear away from My Word, his prayer is an abomination!" A woman going around in men's clothes! You think God's married to that kind of humanity? He says here:

- (16a) They that feared the Lord (spoke) often one to another:

Then, if God only inclines His ear to His Word, what are these people talking? Now they're not talking the Pentecostal Word. This is the Book of Malachi, concerning Elijah! So, they're talking Elijah's Word. And who is Elijah? The end time prophet. And what spirit does Elijah have upon him? The Spirit of God for the hour. We know that. Bro. Branham told us, even a Bible student can read it correctly.

- (16b) ...A book of remembrance was written before him for them that feared the Lord, and thought upon his name.

20. Now listen. Can there be a godly fear and a righteous thought outside of a revealed Word? No! This is what I keep talking about: the Omega reflection—the cyclotron of the hour! That's why we laid down rules about deacons and all. If I'm going to be up here preaching, and the deacons out of order in the doctrine and all, and there's talk going around, and a confusion, how are the people going to get anywhere? The minute there's a confusion, you block off that cyclotron effect of God. The minute you pull a veil down on Moses, or William Branham, or me, or anybody else that you're supposed to listen to, in the sense that you listen to me, because I'm pastoring here. Not any other reason.

So, let's watch that carefully. No other church has to listen to me. In fact it's a good thing they don't. There's enough problem preaching here and having to answer to God. But, if I'm going to answer to God and be a servant of God in this Word, you've got to understand what I'm dealing with. The constant repetition of this Word over and over and over! In fact, I'm going to tell you honestly, when I get to Beaumont, I'm going to preach nothing but vindication. So, if you want to stay home, you can stay home and get the tape. I'm not going to preach anything new, because this works. If you really believe what you saw, or think what you saw; in other words, get down to what really happened, you're in the divine groove—in the divine flow.

21. It says, "Then a Book of Remembrance was written." Now, watch what It says concerning them.

(17) And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels;

How is He making up His jewels in the era of gross darkness? He's picking out those that have the Word! Bro. Branham categorically said, concerning Luke 17 where one is taken and one left: "*That is the Rapture.*" But in Matthew 24, where there's "one taken, one left," he said, "*That's the separation by the Word!*" Do you believe for one single, solitary moment that Lk 17:30 is for anybody outside of those that are going to be taken off the earth? Impossible. It's not for anybody else. There's no way it can be otherwise. He said:

(17) ...In that day I make up my jewels; (Now, what are the jewels made up for? For the crown and the breastplate. See?) and I will spare them, as a man spare(s) his own son that serve(s) him.

Now, watch what he said at the time this takes place.

(18) Then shall (you) return, and discern(ment shall come amongst you),

For the first time since the time of Paul, and in greater measure, the Bride can and will discern! In other words she'll have the power to judge, and her judgments will be right. It has to do with the Word, now, mind you.

(18) ...Discern between righteous(ness) and wicked(ness), between him that serve(s) God and him that (doesn't).

Now you tell me how many people can differentiate between William Branham and Oral Roberts. Now you can differentiate between Bakker and Swaggert. But we don't know what Oral's going to come into when the IRS gets onto his back. When the whole ball of wax flows out, where will they stand? I don't know. I'm not condemning them. I'm just wondering myself. I trust they'll be fine.

So, here's what you're looking at. You're looking at Bro. Branham making us to understand the Omega of the Alpha is upon us. As it was in the time of Jesus and John the Baptist, you now have the very same thing. And the peace of God is going to come at this time, and it's going to come according to the Book of Isaiah. All right.

22. Now he says in paragraph 32:

[32] Now, if you noticed in the Scripture reading there in the Psalms, it kept saying, "God is my rock." Do you know what a rock represents in the Bible?

Now you see, here is where the people go into error. They will not agree with Bro. Branham. They will tell you that the rock is God—that the rock types God. See, they'll tell you that. They will not tell you that God and His Word are synonymous. They won't even do that in this Message! And I keep telling about that preacher below Chicago. I wrote 'REFUSED' on the envelope; the second time he didn't send me any more of his deceit. He's the guy that said, "Bro. Branham made mistakes." Well, you come around here; don't send me your letter. Don't even come to church. If you think Bro. Branham made mistakes, I would ask you just one thing... Well, you can stick around. It's all right, you know, we'll take good care of you even. But you're going to regret you stuck around, because It's White Throne right now. I'm not lying. God and His Word are synonymous. There is no difference. The Bible is actually God in print or revealed Word.

That's why when the Bible said, "He will judge the world by one Christ Jesus." Bro. Branham said, "*And He is the Word*," and he did not mean simply Logos. He meant Rhema-Logos, because before there is a Logos, there must be a Rhema.

You say, "Well, just a minute."

Don't "just a minute" me, that in the mind there, brother/sister, just simply a word, is a Rhema, and when it begins to move out, it becomes Logos—an expression. And Logos simply means 'the very expression'. God and His Word cannot be separated. There is no degree of separation there. That's maybe hard to see, but I thank God the Lord showed it to me after all these years. I accept it and everything becomes clearer now. See, until you really accept it, and make yourself that bridge to the Word, by faith, by a true revelation, you are going to be stumbled. And you are going to listen to any kind of junk. Because you see, you don't know where you stand.

23. [32] *See, "God is my revelation." He is. A rock in the Bible, here, represents "the revelation of God." See, "God is my revelation." He is. See? The revelation of the Word is the rock.*

[33] *Because, Peter one day... when Jesus had asked the question, "Who do men say I the Son of man am?"*

[34] *And one of them said, "Some of them say you are Moses, Elijah, Jeremiah, one of the prophets." But that wasn't the question.*

Well, now you say, "It was the question."

But it wasn't the question. It was the introductory question: "Who do men say that I am," to check on what's out there. "Now that we've layed it on the table, what's out there?" [End of side one of the audio tape.] "I want to know, who do you say I am?"

I might say this morning, "How many gods... Or, what kind of a god does the world out there have?"

You'd say, "Well, the world has at least three. Well, maybe just one; but I know they have up to three. Some have many more."

But I'd say, "How many are there really? What do you say?"

See, that's what He's saying. That's the real question. The first question was merely to come to the question.

[34] *Who do you say that I am?*

Never mind what people are saying. Stand up and talk for yourself. Are you with the crowd, as any old dead fish can flow down the river? Have you got some life that you'll swim up the river?

[35] *He, Peter spoke up, with these famous words, and he said, "Thou art the Christ, the Son of the living God."*

[36] *And Jesus said, "Blessed art thou, Simon, son of Jonas, for flesh and blood has not revealed this to thee, but My Father which is in heaven."*

What did He mean, flesh and blood didn't do it? The flesh and blood was the theologians, and all those birds out there that had all the answers. He said, "You didn't tell me what they're saying. You didn't say what's in the Talmud. You didn't say anything the philosophers like Hillel and the rest of them are saying." He said, "You said what God told you to say."

[37] *He said, "Blessed are you, Simon, son of Jonas, flesh and blood didn't reveal to you, but My Father which is in heaven. And upon this rock." See? And David speaking here, "God is our rock." (Now, watch. "God is our rock" only and under the consideration that He's been revealed to you. Let me read what the prophet said.) "God is our rock." God is our rock when God has been revealed to us.*

24. Okay, Ephesians 1. The rock of the Seventh Church Age is not the rock, in the sense of revelation, in the definitive and final form that it is today; because It says here in verse 15: [Eph 1:15]

- (15) Wherefore (also) I, (have) heard of your faith in the Lord Jesus (Christ. You full of the Holy Ghost, sealed to the day of redemption, you're going to make the resurrection),
- (16) Cease not to give thanks (of) you, making mention of you in my prayers;
- (17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:
- (18) (In order that) the eyes of your understanding being enlightened; (in order that you) may know what is the hope of his calling, the riches of (his) glory (in the) inheritance (of) the saints,
- (19) (In order that you may have) the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
- (20) Which he wrought in Christ, when he raised him from the dead (and took Him up in a Rapture),

How are you going to make the Rapture without the rock of revelation?

"Well I believe God, Bro. Vayle. I've always believed only in one God."

What about the prophet?

"Well, listen, there's a lot of guys have a lot of understanding outside of Bro. Branham."

You just died right there. You just died right there. Where's your friend's proof for your great democratic thought? I don't have democratic thoughts. I wouldn't give two bits for any of you guys' thoughts sitting here. Now, if you want to talk the Word, and you can say what Bro. Branham said, we'll have good time. A better time than you think. But, if you just want to give me some ideas, you know, you're just deceiving yourself.

This is the hour of truth—vindicated.

[] *God is your rock when He has been revealed and only if He has been revealed. That becomes a rock. See? God is our rock.*

25. Now, let's go back and read a little Bible, then I'm going to stop. Let's go to Mt 7:13.

- (13) Enter ye in at the strait gate: for wide is the gate, and broad('s) the way, that lead(s) to destruction, and many there be (that) go thereat:
- (14) Because strait is the gate, and narrow the way, (that) leads unto life, few there be that find it. (Okay, that's very good. And we just keep reading.)

- (15) Beware of false prophets, which come to you in sheep clothing, (On the outside they look exactly like Christians; they act like Christians! And, absolutely, according to their ways, they are Christians, but I got word for you, they're devils. They're wolves. And the Word of God tells us, if the devil can transform himself into an angel of light, how much more his messengers?)
- (16) (You) shall know them by their fruits. Do men gather grapes of thorns, (and) figs of thistles?
- (17) Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
- (18) A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
- (19) Every tree that bringeth not forth good fruit('s) hewn down, and cast into the fire.
- (20) Wherefore by their fruits (you) shall know them.

Now, what's He talking about? He can't be talking about works, because they look just like us. He's talking about prophets. What are prophets supposed to do? Come in the Name of the Lord, and bring the Word, right?

26. Let's keep reading.

- (21) Not every one that saith (to) me, Lord, Lord, enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
- (22) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? (they're supposed to that,) and in thy name cast out devils? (they're supposed to that, too,) and in thy name done wonderful works? (they're supposed to do that, too.)
- (23) (But He's going to turn around and say,) I never knew you: depart from me, (you) work iniquity.

So, all of these good things they're doing is nothing but iniquity. The very sweet lives they live, all these manifestations are iniquitous. You know, when you look at this, I can't understand how preachers get in the pulpit and destroy their congregation. Now there's people sitting right here this morning, several families, that have been literally destroyed by their pastors, so-called. And they have no qualms! I've got a couple I just took off my mailing list. Forget it. Talk as the authority of God; try to destroy people's lives; bind them by fear. I know one guy, built a church. He got people to mortgage their homes and give him the money. What if he hadn't been able to pay them back? Do you think God does things like that? Maybe he does, but not around here. Not the God I know. Break up homes?

Listen! Let's look at this again. Sheep clothing. How stupid can you get to believe a man that's worse than these guys? Well, come on. These aren't a bunch of rough and tumble rowdy ruffians. Most are nice fellows. But they'll destroy you with a determination to actually deceive you and take control over you.

27. Now, listen:

- (24) Therefore... (He is drawing a conclusion! And here's the meat of all the rest gone before! There's something these people don't have, and we're supposed to have.) Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken (them) unto a wise man, which built his house upon a rock: (Now you're getting to what the false prophet and the fruit and everything else was all about.)
- (25) The rain descended, the floods came, the winds blew, and beat upon (the) house (and gross darkness was upon the earth; gross darkness upon the people): was founded on a rock.

What was the founding of the rock? The Word of God, which they received, which was the Word of God correctly interpreted and received by them.

- (26) Every one that heareth these sayings of mine, and doeth them not, be likened unto a foolish man, which built his house upon the sand:
- (27) The rain descended, floods came, winds blew, beat upon (the) house; it fell: and great was the fall of it.
- (28) And it came to pass, when Jesus ended these sayings, the people were astonished at his doctrine:
- (29) For he taught them as one having authority.

And the preachers that don't know the doctrine, and the prophets that don't know the doctrine, and anybody that doesn't know the doctrine, will be a wolf in a sheep's clothing. He can be a mighty, fine, wonderful, smart man. But he'll lead you right into hell.

So, you better check me on this pulpit. And you people that don't belong here, you've got your own churches, you better watch your own preachers, let me tell you.

Let me tell you something else, if your preacher "Amen's" everything, just because somebody says I teach Bro. Branham's message, you'd better watch him, because I just may come down there, and preach you a lie. And I could do it too. But I don't have any interest in that. The truth is so much more pleasurable. It's so graciously elating—uplifting, edifying, glorifying. So much joy, with no backlash to your soul, to your life.

28. Now, "Depart, I never knew you", and so on. Let's run over to Matthew 24, which I read to you. Mat 24:23:

- (23) Then if any man say, Lo, (here's) Christ, (Lo,) there; believe it not.
- (24) For (these people) shall arise false prophets, (I told you before back in Matthew 7.)
- (25) (Therefore) if they say, he is in the desert;

In other words, if they say He is a person in a certain place, forget it! That's physical; that's physical. Listen, what does It say?

- (27) For as lightning cometh out of the east, and shineth (to) the west; (even) so shall the coming of the Son of man be.

And listen, the coming of the Son of man has to precede the tribulation. So, this isn't physical. Isn't physical he's talking about. And he said:

- (32) Learn a parable of the fig tree (shows you the time of history. Goes right on down, and you can combine that with Luke 17.)

So, how it's going to be? It's going to be light. That's the light that's going to come, that's going to rise upon us in the Presence of Almighty God. God and His Word. God bringing His Own Word. Glory!

29. Let's go a little further. Let's turn to Matthew 25, because this is one big, long sermon. And in the first thirteen verses he tells us something here.

- (1) The kingdom of heaven (shall) be likened unto ten virgins, took their lamps, went forth to meet the bridegroom.
- (2) Five were wise, and five were foolish. (Now, let's watch the difference. They were both virgins.)
- (3) They that were foolish took their lamps, and took no oil with them:
- (4) But the wise took oil in their vessel with their lamps.
- (5) While the bridegroom tarried, they all slumbered and slept.
- (6) Midnight there was a cry made, Behold, the bridegroom come(s); go out to meet him.
- (7) Then all (the) virgins arose, and trimmed their lamps.
- (8) The foolish said (to) the wise, Give us of your oil; for our lamps are gone out.

Now there's nothing wrong with the lamp; there just wasn't any oil. Now, what did Bro. Branham tell us, which was true, the conduit of the Holy Ghost is the Word. So therefore, they did not have a Word that had the oil. They must have had the wrong Word. Because these other ladies had plenty oil. There wasn't anything wrong with their vessels. It held the oil. See?

- (9) The wise answered, saying, Not so; lest there be not enough for us and you: go ye rather to them that sell, and buy for yourselves. (And this is of course a parable part here.)
- (10) (When) they went to buy, the bridegroom came (now watch); they that were ready went in (into) the marriage: the door was shut.

What did they have? They had the right Word. And the right Word has the Holy Ghost. So therefore, you don't need to worry one speck about the Holy Ghost, though the majority—and myself included; that makes a hundred percent—do worry about it! And we're one hundred percent wrong. One hundred percent wrong. You don't have to worry about the Holy Ghost, if you've got the vessel. You've got the Word. And the Word is the doctrine. He taught them the doctrine with great authority, and they said, "Who is this man?" That's Matthew 7, reading all the way down from about verse 13 to the end of it.

If you have the right Word, you don't have to worry.

30. I know people try to say, "Well, Bro. Branham didn't say that."

Then, what did he say? You know what he told you? If you weren't elect, you couldn't have the right Word. So, if you've got the right Word, then you've got God. And God is the Spirit. You've got that right Word correct, you have the doctrine—you have no fear of anything concerning the Holy Ghost. That's why Bro. Branham said, pile Word upon Word upon Word, until you are literally a living, moving statue for God and of God.

That's why I keep telling this as a church, the more we understand this, one day we will be forced to understand It as the squeeze comes down. We'll be forced to esteem It more than our necessary food and our necessary anything. We will be. You get as sick as I was, you'll find one thing: there's only God left. And it's so nice to have a wife or somebody you can really pray with.

How many preachers even pray with their wives? How many husbands pray with your wives and children? One day you'll find out how nice it is to have somebody you can pray with. Don't ever fool yourself, little children. There's a whole lot more to living than some of you've been doing. You've got maybe one side of the ledger, and you're filling it all up. What do you have on the other side of the ledger? I don't stand here as though I've got it all. Let me tell you something. You learn something by suffering. You learn something by age that you never learn any other way, because it's like the Greek said, "Education was suffering." Education; hardship. And the Bible speaks of the hardship at the end time. But it's good to have it. Now listen, at the time of this revelation, "Behold the Bridegroom, come out to meet Him." See? Only those, evidently met Him, and went in with Him, who had oil in the vessel.

31. Now, when does the Word of God lose It's power? When It's fulfilled. Every single message, except the Seventh Church Age message, has lost its power. And the tragedy is: at the end time the Pentecostals with their gifts are the ones that are controlling the scene. But one day, fire will come down and burn the chaff.

You say, "How do you know that?"

Because one day a man called Moses had the Word of God for his hour. And some bishops, elders, priests—call them what you want—rose up against Moses. And they prophesied. And they said, "Let me tell you Moses; you're not the only one."

And Moses said, "Would to God that everybody in the camp could prophesy." He said, "I'm not here trying to have any influence on anybody. And take any control over anybody."

But you know something; those people blinded the children of God that could be blinded. And fire came down and destroyed them. There was a separation.

Let me tell you brother/sister, before the fire ever separated those people, the Word of God already had. Before there's a White Throne judgment, before fire falls on this earth, before anything is going to take place—which it will shortly—remember this one thing: the Word has already come down. That's one reason you know it's all over. How can God be your rock and my rock, if the revelation is missing? How can there be any hope, unless there's been a re-examination? How can there be any possible salvation, outside of repentance, and the verbal acknowledgment, "I was wrong?" How can there be any justification for hope that will advance, unless we say from this point on, "I'll be right?" And how are you going to be right outside of a prophetic Word?

32. Now listen, I'm going to close. Do you know, we keep going back to "The Omega Reflection" to encourage you—to let you always know this. I don't care how you feel within yourself and what your thoughts are. There are thoughts higher than your thoughts and my thoughts, and those thoughts have already said, "When the veil is taken off the mind and off the heart, through a ministry ordained in a man, by God. And that heart and mind turns to God via that Word, there will be a transfiguration." It's the passive faith that does it; it is not the active. Passive faith begins with recognition. And recognition said

to Abraham, "Your body is dead. The womb of Sarah is dead. Dead is dead. So, forget it. God made a promise. Now I'm out of the picture. Let's see what God can do." That's passive faith; that is not active. The only activity there is in the mind. The decision. And once the decision was made, the rest was up to God.

33. And you'll notice Jesus said, "Whom do men say that I, the Son of man, am?"

They said, "You're this; you're that."

He said, "But who do you say that I am?"

Peter said, "Thou art the Christ."

Did Peter open out of his mouth and suddenly something bubbled up inside, so he heard himself say it? I can believe it could have happened, but I don't believe it. I believe inspiration struck his mind, and the wheels by the Spirit of God began to turn, because God is a wheel within a wheel when Ezekiel saw Him. And the wheels of God by the Holy Spirit began to turn within his mind, and suddenly he knew something that he couldn't know any other way.

And he said, "Thou art the Christ, the Son of the living God."

And down the road, Peter couldn't even recognize Him in the Resurrection. And he had to get a new repentance.

And, you notice, every Sunday we're getting a new repentance. Every Sunday we're getting a little change, a little different. And you say what you want, but I'm going to tell you this: that's what happened to Abraham before the fire fell. It was the life of the Word of God for the hour, vindicated. And that's what's going to happen to us by the grace of God. I don't actually ask to get excited about it. Try to tear up your life or somebody else, or try to sell them about it. I just ask you this one thing: believe it. And pile Word upon Word. And one day the life will be manifest.

Let's rise and be dismissed.

Again gracious, heavenly Father, we thank You for Your kind love and mercy to us, which You've extended this day and manifested to us by grace, allowing us to get together, to be in Your Word. And frankly I must admit, it's a wonderful time for me to stand up here with Your Word, knowing some of these thoughts have already been placed in my mind by the Word, and yet other thoughts keep slanting in concerning it. As it was with the prophet. Word upon Word upon Word upon Word, doctrine, doctrine. And all the time magnified, Lord, all the time richer and realer, because Father, we know this one thing, that if we fill our minds with this Word, there comes a time when that's all will be in our minds is this Word.

Man bring up a subject, "How many gods?"

We know there's one God.

Person bring up a subject, "What about the baptism?"

We know about that too, it's a rebirth. Comes without sensation.

"How does a man get filled to this day?"

Piling Word upon Word.

All these things, Lord, we know, and they're in our minds, and we have the answer. We have a ready tongue, indeed, as we ought to have a ready tongue, because the mind is been made ready. And Lord, we know there's something greater than all that, and that is the baptism with the Holy Ghost, which we believe we have, which we're concerned and sure we do have, that one day that same life is going to transfigure these bodies, and suddenly we'll be lighter than air, though heavier than air, we can take off, travel like a thought. Gathered with You at the last trumpet, to crown You King of kings and Lord of lords. I know that's not too real at this moment, Lord. And I know it's not supposed to be. I know the Shout is what's real.

And that's our joy today, Lord, to know that we are a part of this Word, a part of You, and we thank You for it; feasting on You, Lord, the very life, feasting on the riches of Your grace.

Father, I pray that somehow in the meetings coming up, down there in Texas, Lord... It was in Texas You appeared there as the Pillar of Fire, vindicating the prophet and showing that same One that spoke to Moses, the same One to Paul. The One that gave the Word, here interpreting It. I'm not asking for anything the prophet ever had, Lord. I don't want that. But it would be something maybe we could ask for here, Lord, You'd quicken it in such a way, that as we come back, Lord—if we do get there and have a service and come back—that we couldn't possibly be the same, because we've received a measure of the life, Lord, that transformed us more and more into Word, the Word that manifests You, a part of the Logos.

Bless each one this morning, the sick amongst us that need healing. There's sick amongst us. May they not leave this building in an unwell condition, Lord. They'll leave this building in good health. The very Word, Lord, that's preached here, is that same Word, of the same life that does the healing. It's the same life that did the creating; it's the same life that did the sustaining, because we know there's only one real life. And that's You. So, Father, help us to become a little more uncomplex this morning—a little more simple—to get where the prophet was in his simplicity, and what he's trying to show us.

So, we commend every single person to You, and thank You for our ability to do so. Thank You for Your loving care. And we praise Your Name. Till we meet again, in Jesus' Name we pray. Amen.

The Lord bless you.

“Take the Name of Jesus With You.”