

# The Message and The Bride

Bro. Lee Vayle - January 25, 1984

Shall we pray: Heavenly Father we're very grateful that You're here in the form of the Holy Spirit which You are. And unto us the Spirit of wisdom which is what we know that Jesus manifested forth, so we know that It's the same One that was here in the flesh, is now here in the Spirit, and, Lord, we count on that tonight that we have Your very Own wisdom; Your very Own knowledge which would give us the understanding, Lord, of this hour that the prophet said in the writing of the Holy Spirit that the Bride would be one with the Word, have the Word and know what to do with It or keep still.

We're very happy, Lord, tonight that things are moving on a higher level up to another higher plateau. And we know, Lord, that this is no pipe dream, this is no foolishness, but this is reality. And we know that this is our portion towards the end-time. The wise will conduct themselves with wisdom, they'll know their God. All these things they'll know everything's going to be in place, back into a divine order that You have had from the beginning, that went astray, that Your Blood was shed for to bring back; that You loved that order, and it's come to a place now where we're just about all finished with that which is in error. The darkness, the negative, all gone, and we're coming right to the place of the perfect manifestation which we long for. And we believe that's just right here at this very hour being ushered into it all.

Pray You'll be with us with the Word tonight, grant, Lord, liberty and understanding in the Holy Spirit in Jesus' Name we pray. Amen. You may be seated.

1. Now, I just was working pretty hard today, and trying to get quite a few things lined up and over the time as I looked at the Message on the Rapture, I've sort of looked at the part where Bro. Branham brings out the Seed. And I thought, well, I don't know if I'll just get that worked in or not.

Well, tonight I suppose around four o'clock or so, I began thinking in terms of having to put aside one message which I didn't want to bring tonight. So, looking another message, I suddenly began thinking about The Message and The Bride, which actually deals with that subject.

So, here we are then the Lord helping us to go ahead and look at all the phases, everything that the prophet brought forth. That makes me very happy to know that we're keeping abreast. And I'm happy to know that the Lord's dealing with us, and we're not standing still. We're not of those who say, "All things continue." I can tell you categorically as far as I'm concerned that I'm a different person this week from last week. And if you couldn't tell last Sunday something was happening, well, you're a nice kid, but you're not very bright. And which is actually to do something about it. Because, look, come on, this is not anything done anymore that we're not aware of. What do you think God's here when we're not aware of it? The Lord internally giving us revelation and blessing us and not aware of it?

2. Well, you don't have to go by sensations. Bro. Branham said, "*Why this baptism of the Holy Ghost, this great rebirth is without sensation.*" He said, "*But, why (he said,) you could no more*

*know you had the baptism with the Holy Ghost than a woman wouldn't know she had a baby unless she's anesthetized."*

Well look, I'm not comatose and anesthetized. I'm looking for those higher plateau's. The higher plains which are in the Lord, and I think we're there. I think that... it looked a little while ago you could almost look through the 'Curtain of Time'. I kind of think there's no more curtain of time left. Now that may sound kind of ridiculous, but, it doesn't bother me at all. I think it sounds great. I think I'll say it again.

3. All right, we're going to read John 8:37-47.

(37) I know that (you) are Abraham's seed; but (you) seek to kill me, because my word hath no place in you.

That makes the statement, "Know that you're Abraham's seed." But, He said, "That doesn't stop the fact I know you're trying to kill me, and you will kill me and the reason is, is because there's no place in you for My Word." Now, evidently there are people who have a place, but this bunch didn't. Alright?

(38) I speak that which I have seen with my Father: and (you) do that which (you) have seen with your father.

Well alright, evidently there's a place there that they have, but not for God.

(39) They answered and said, Abraham is our father. (And) Jesus (said), If (you are) Abraham's children, (you) would do the works of Abraham. (Abraham has faith of course.)

(40) ...now (you) seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

(41) (You) do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

They understood serpent seed, and don't think they didn't. They knew where Cain came from.

(42) Jesus said unto them, If God were your Father...(you) would love me: (what do you think of that?)

Everybody talks about love. Don't talk to me about love. No, don't do it unless you're on the higher plain, because you're not giving me that sentimental hogwash. Bro. Branham said, *"Compassion is doing the will of God, love is doing the will of God."* So, you don't fool with this other stuff, you bring your own definition in and try to muck things up. You'll end up not safe in the arms of Jesus, but unsafe in the arms of the harlot.

Now, He said here now:

(42) ...If God were your Father (you'd) love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

(43) Why do (you) not understand my speech? even because (you) cannot hear my word.

(44) (You) are of your father the devil, and the lusts of your father (you'll) do. He was a murderer from the beginning, and abode not in the truth,

because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

- (45) And because I tell you the truth, (you) believe me not.
- (46) Which of you (finds one word of sin in) me? (off on one Word.)  
And if I say the truth, why do (you) not believe me?
- (47) He that is of God heareth God's words: (you) therefore hear them not,  
because (you) are not of God.

4. All right, verse 47. "He that is of God heareth God's Word." In other words, he that has his source in God, hears God's Word. And therefore, those who do not hear God, His Words betray their source. Now, that's the evidence if you want something to go by. See, not some finicky thing that people drum up. Now, it's very evident that the human race, Hamites, Shemites, Japhethites. Ham, Shem and Japheth the three sons of Noah, the progenitors of the whole human race.

Now, the New Testament takes a little different tact than that. It speaks of the Jew, the Gentile and the Church of God as the three 'manifestors' in the human race, they're of the flesh. So, whether you go Old Testament Ham, Shem and Japheth, Jew, Gentile, Church of God, they are all here in the flesh. And those persons in the flesh all had a previous life cell from generation to generation that evidently had a start from God, or a part from God.

Now, this is something we want to understand right here. And I'm going to say it again: it is very evident that the human race, Ham, Shem, Japheth, Jew, Gentile and Church of God are here in the flesh at this time. Don't make any mistake about it. And those persons in the flesh all had a previous life cell from generation to generation that evidently had a start from God, or a part from God. And we speak as a start, we mean that they were in there literally, not figuratively.

5. So, we go to the Book of Luke 3:38 and we read of genealogy of the father, this would be of the flesh of Mary, her lineage:

- (38) Which was the son of Enos, which was the son of Seth, which was  
the son of Adam, which was the son of God.

Okay, we go back to Genesis 5:1-3, to get the picture absolutely conclusive.

- (1) This is the book of the generations of Adam. In the day that God  
created man, in the likeness of God made he him;
- (2) Male and female created he them; and blessed them, and called their  
name Adam, in the day when they were created.
- (3) And Adam lived an hundred and thirty years, and begat a son in his  
own likeness, after his image; and (he) called his name Seth:

Now, you'll notice there, "In the day that God created man, in the likeness of God He made him, male and female He made them." And then It says here that: "Adam had a son and was made in His image." Even of course as Adam was made in the likeness, or you might say, in an image of Almighty God.

6. Now, so much for the seed that had its roots, or the seed whose progenitor was God Himself. We go to 1 John 3:12, we read:

- (12) Not as Cain, who was of that wicked one, and slew his brother...

We find here that Cain is deliberately nailed down by the infallible voice of the chronologist, this great apostle John, and he says categorically that Cain was of the devil.

7. Now, we're going to go to the Book of Matthew 13:24, and begin to realize that we are not talking in symbols and generalities, we are talking to the point. And this is what people don't want to believe.

- (24) Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:
- (25) But while men slept, his enemy came and sowed tares among the wheat, and went his way.
- (26) (And) when the blade was sprung up, and brought forth fruit, then appeared the tares also.
- (27) So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?
- (28) He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?
- (29) But he said, (No); lest while (you) gather up the tares, (you) root up also the wheat with them.
- (30) Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, bind them in bundles (and) burn them: but gather the wheat into (the) barn.

8. Now, we go to verse 36 of Matthew 13:

- (36) Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.
- (37) (And) He answered and said unto them, He that soweth the good seed is the Son of man;
- (38) The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;
- (39) The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.
- (40) As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.
- (41) The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;
- (42) And shall cast them into a furnace of fire: (there'll) be wailing and gnashing of teeth.
- (43) Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. (And you know that's absolutely Malachi 4.)

9. All right, with that we go to Matthew 3:11, you'll see the very same thing that John the Baptist said here. Now watch:

- (11) I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes (I'm) not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:
- (12) Whose fan is in his hand, he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

10. All right, we proceed now to Galatians 4:22.

- (22) For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.
- (23) But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.
- (24) Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.
- (25) For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.
- (26) But Jerusalem which is above is free, which is (our) mother...
- (27) For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.
- (28) Now we, brethren, as Isaac was, are the children of promise.
- (29) But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

Now, you'll notice in there that the fact of the matter is that this boy, Isaac, was not born by the Spirit of Almighty God. He was born because of copulation through Abraham and through Sarah. But, he would not have been born except that the Spirit of God had made a promise and God did something about it. So therefore, you're not putting down a virgin birth or something here.

- (30) Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.
- (31) So then, brethren, we are not children of the bondwoman, but (we are) of the free.

11. Now, we go to Romans 9:1-24.

- (1) I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,
- (2) That I have great heaviness and continual sorrow in my heart.
- (3) For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

- (4) Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;
- (5) Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.
- (6) Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

Now notice: of Israel distinctly lets you know the lineage. But, It says, even though they're in there it doesn't of necessity mean that they were the ones who were back there formerly from God.

- (7) Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

Now, you'll notice that Isaac was one that came through the flesh only because of the will of Almighty God and he was already called to the place where he was to be, the hour that he was to be, and everything about him. So, we're getting our picture.

- (8) That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for seed.

12. All right, then you got to go back to a Word that was given concerning this One coming down.

- (9) For this is the word of promise, At this time will I come, and Sarah shall have a son.
- (10) And not only this; (now look, don't stop there) but when Rebecca also had conceived by one, even by our father Isaac;
- (11) (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)
- (12) It was said unto her, The elder shall serve the younger.
- (13) As it is written, Jacob have I loved, (and) Esau have I hated.
- (14) What shall we say then? Is there unrighteousness with God? God forbid.
- (15) For he saith to Moses, I will have mercy on whom I will have mercy, and I will have (compassion) whom I will (compassionate.)
- (16) So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.
- (17) For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.
- (18) Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.
- (19) Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

- (20) Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?
- (21) Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?
- (22) What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:
- (23) And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

Now, there's always an argument here about 22 and 23. Because It does not say that God fitted the vessel unto wrath, It said, those vessels fitted themselves. But, you notice It does say there's no escaping the mercy of God if it's predestinated to you.

- (23) (Because,) he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, (there's a difference there.)
- (24) Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

13. Now, all right with that we go back to Galatians 4:4-7. All right:

- (4) But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
- (5) To redeem them that were under the law, that we might receive the adoption of sons.
- (6) And because (you) are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
- (7) Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

14. All right, let's to back again to John 8:37.

- (37) I know (you're) Abraham's seed; but (you) seek to kill me, because my word hath no place in you.

Now, you will notice here that normal natural generation does not place everybody in one certain line, and everybody else in another certain line, as though the generative qualities were placed in two lineages and kept separate. Because ever since the flood the seed has been a hundred percent mixed. Noah was the last genetically perfect man that lived. He was the only person that did not have smidgen of the serpent intertwined in him. He was the last true human being. His wife was messed up. It wasn't her fault, his boys were messed up, that wasn't his fault. Their wives were messed up, that wasn't their fault. It was something that happened through the ages.

So now, you will find that everybody is a carrier. But, there was such a thing as the devil starting a sowing. God started a sowing. And the enemy started a sowing, and that was the hybridization of the human race.

Now then It says then, (37 verse I read:) "I know you're Abraham's seed; I know that you have a one father in common." He said, "I understand that perfectly, but you seek to kill me because My Word has no place in you."

Now, It tells you there with one common ancestry that belongs to all of us, and there is one lump of clay from which we are all taken. It is absolutely apparent that the children of God in this one lump when they come forth in a birth, they have something that the others do not have period.

Now, you may do what you want with it. This may have to do as Bro. Branham said, "*The serpent had a place for a soul, but did not have a soul.*" Now, it could well be in this instant as we watch the life of a man like Cain, (which we might talk about eventually) that you can see that there was no place in there for that Word. That is, the 'proper Word'.

15. Now, we go to [John 8:] 43.

(43) Why do (you) not understand my speech? even because (you) cannot hear my word.

Now, you'll notice in here again, It tells you there's something in a certain group of people that are not of God, that there is no way that they can get the Word. Then you'll notice how Bro. Branham said, "*Satan cannot handle the Word.*" He cannot understand the Word, there is nothing that he can do about It. And this is absolutely true. Therefore, you will find there is a unique difference, a line of demarcation that is absolutely solemn and steadfast amongst us. There is no use you berating, or belittling, or coming against anybody that doesn't understand this Word. Now, I know we do it. And I know we're guilty, but, we might as well stop being guilty.

Like, I've been not forewarned, but ...?... a certain man who made a very great blunder concerning it. He said down there in Bobby Brook's church, that there's a certain preacher that's got the people hypnotized by preaching on the Presence. Now, he said, "How can any man, (he said,) preach seventeen sermons on the Presence?"

16. Now, in the first place, that was just the mechanics. [laughter] If I haven't preached roughly a hundred sermons, then let's count the tapes. Now the man isn't even up to date. Now, I'm sorry for him for the very reason, it's not because he runs me down, but, he says that Bro. Branham is wrong. Now, I'm sorry for the people that listen to him. And they're all around this area. Now there's no use fussing at them.

One time, maybe very shortly maybe that they'll try to kill us and destroy. "Oh," you say, "I don't believe that." Oh, I don't know if they will, but I believe it. You give me one reason why they shouldn't? They killed Jesus Christ the righteous, and you and I couldn't even lick His boot straps. Or, if He walked in manure, we're not worthy to lick the manure off his feet.

17. So, you see, the point of the matter is here, we've got a condition that is absolutely unique, and is irreparable, it's irreparable as far as man and God is concerned as per redemption. The only reparation, and the only way that it is reparable is by fire. I'm sorry. Too bad you said, 'hallelujah', you're getting a bad a Bro. Branham. Because, he screamed out "*hallelujah!*"

Now, I'm afraid people had their priorities and their sympathies mixed up. Now look, this does not give a preeminence to anybody. This does not give them a false understanding, but it does give him the understanding here. Look, this is something that lies in the hands of Almighty God, and the test lies exactly as it's laid forth in this category here.

18. Now, notice in John 10:27-28.



- (27) My sheep hear my voice, and I know them, and they follow me:
- (28) And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.
- (29) My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

19. Now, let's go back to John 6:43-45. It categorically says:

- (43) Jesus therefore answered and said unto them, Murmur not among yourselves.
- (44) No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.
- (45) It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh (to) me.
- (46) Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

And then of course, we will see eventually.

20. All right, now we're going to go to Revelation 2:1.

- (1) Unto the (messenger) of the church (which is in) Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;
- (2) I know thy works, thy labour, thy patience, how (you cannot) bear (those) which are evil: and (you've) tried them which say they are apostles, and are not, found them (which are) liars:
- (3) ...hast borne, hast patience, for my name's sake hast laboured, and hast not fainted.
- (4) Nevertheless I have somewhat against thee, (that) thou hast left thy first love.
- (5) Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. (It wasn't long that candlestick was removed by the way.)
- (6) But this thou hast, (I hateth) the deeds of the Nicolaitanes, (myself) I hate.

Now, anybody that doesn't hate an authority outside the local church is not a born again Christian. You are a hypocrite. If you're looking for some outside authority you show them what you are. And anybody that wants to come in and take some kind of authority shows what he is. It's all sovereignly local. He that hath an ear.

21. Now listen: "Unto the messenger which is in the church at Ephesus..."

- (7) He that hath an ear let him hear what the Spirit saith unto the churches...

Now, in every single age, and this First Age here, this crowd is not really a mixed crowd. It is a crowd however that is beginning to lose truth. Now, nobody can say for one minute that Polycarp wasn't truly born again. But, as Bro. Branham looked around he wanted to put Polycarp in there as the angel of the Second Church Age. And the Lord said, no way, because he leaned towards organization more than Ireneaus did.

Now, I'm going to tell you something: according to the writings that wouldn't hold up. But you see, the Spirit of God knows what man doesn't put in writing. The Spirit of God knows why the devil could mess things up. And so God told the prophet that Ireneaus was the one who we'd have to choose.

23. Now, in the Second Church Age they start getting the mixed crowd until [Revelation] 3:1-6 to really see it.

- (1) ...unto the (messenger) of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works...a name that (you live) and (are) dead.
- (2) Be watchful, strengthen the things (that) remain, that are ready to die: for I have not found thy works perfect before God.
- (3) Remember therefore how thou hast received and heard, and hold fast, and repent. If (thou therefore) shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.
- (4) Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

And so on...

- (6) He that hath an ear, let him hear what the Spirit (said to) the churches. (Now, you can see they got a mixed crowd and they're going very, very bad.)

24. Now, you go to the [Revelation] 3, the last Church Age, the spirit speaking to the messenger.

- (14) ...unto the (messenger) of the church (which is in Laodicea) write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;
- (15) I know (your) works, (you're) neither cold nor hot: I werr (you're) cold or hot.
- (16) So then because (you're) lukewarm, neither cold nor hot, I will spue (you) out of my mouth.

Now, notice their condition:

- (17) Because thou sayest, I am rich, and increased with goods, and need of nothing; and knowest not that thou art wretched, miserable, poor, blind, and naked:

Now, how many of those got the Holy Ghost and are children of God? None of them. There's no way you could put that upon anybody that's born again. Now, everyone of us at the end time lacks the true understanding, lacks the restoration, lacks all of these things that God said. "If I

didn't send Elijah the prophet to turn you around, I'd just have to destroy you with those that I'm going to destroy." [Mal 4:5]

Now, notice he says here to those that lie within this wretched group which are the majority, wretched.

- (18) I counsel (you) to buy of me gold tried in the fire, (you may) be rich; white raiment, (you may) be clothed, the shame of nakedness do not appear; anoint (your) eyes with eyesalve, (you may) see.
- (19) As many as I love, I rebuke and chasten: be zealous therefore, and repent. (Now:)
- (20) Behold, I stand at the door, and knock: (and) if (there's anybody in there that can) hear my voice, and open the door, (I'll) come in, and will sup with him, and he with me.

25. Now, you notice right in there that the majority cannot hear. So therefore, whatever God is doing at the end-time by reason of a Message, a messenger, by reason of anything, whereby, if it is possible that God just makes in spite of everybody's unbelief that God wouldn't do it anyway, because it's already been said. But, just perchance, God should do some speaking somehow, somewhere in some form. Hardly anybody is going to listen. Hardly anybody.

Now, it depends upon hearing. Now, the thing is this: there is no way they can hear unless they are seed. There is just no way whatsoever. "Behold I stand at the door and knock." And if there is anybody in there at all who hears My Voice; now this cannot be some little thing that he puts here to titillate us, some little story, little fable or something, it's literally got to be a fact that at the end-time somebody is there talking. And He's speaking of a supping. And you know that could only be one thing that's got to be like back in the days of Melchisedec and Abraham. "He'll sup with me and I with him, and I'll grant that he overcomes."

In other words, he overcomes the inertia, [apathy] he overcomes the desire to stay within the assembly and he listens to the Voice of God, he pricks his ears up, he perks his heart up, there's something there to receive the Word of Almighty God. He's overcoming them by coming out.

He said:

- (21) ...(I'll) grant (he can) sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.
- (22) He that hath an ear, let him hear what the Spirit saith...

Now, all the way through, you know, Jesus started chapter 6, all the way through It depends upon whether that person is so constituted from his origin. And I [don't] care how many generations in six thousand years it takes to get down here. If, that man can hear, his origin was of God. If he cannot hear, his origin was not of God. Now, that's plain and simple English, and that's all there is to it.

26. All right, only the Bride hears, which is understands and believes. At the end-time it is a perfect hearing. Believing Bride, single eye, single ear, one heart, one Word.

Now, she'll be over here when the baptism with the Holy Ghost runs out. And you know there's quote after quote on that. Every time I let you pick up one of the little books and read, not

everyone, but every now and then you'll spot it where he talks about the baptism with the Holy Ghost literally running out. And then he puts in here, the fact of the Personage Himself.

27. All right, in [Ephesians] 1:17, he tells you:

- (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) The eyes of your (heart) being enlightened; that (you) may know what is the hope of his calling, and what the riches of the glory of his inheritance (is) in the saints,

All right, now, sometime you get a chance, you can read 'Uniting Time Sign', I'm going to deal with it anyway. But, we see here that God is uniting with His people. And He's uniting with His people through the means of a Holy Spirit giving revelation.

Now remember, every single time that the Spirit speaks it has to be to a messenger, and then it is to the people. Because, that's exactly the Book of Revelation. And this has to happen in one of the Seven Church Ages. And the Holy Spirit does not run out to the Gentiles until the Seventh Church Age. The fullness of the Gentiles cannot come in until God is ready to deal with the Jews, and they've got to be in Palestine. So, this is the hour of the running out of the baptism with the Holy Ghost. And it's at this time, that the baptism with the Holy Ghost, which is a seal unto the Day of Redemption isn't even necessary as a seal unto the day of redemption, because, the Day of Redemption is here, and that person is not going to die. So therefore, He is sealed into an immortality that doesn't have to do with resurrection. See?

28. Now, if that person (now, I'll prove it to you) and It says here:

- (19) And what is the exceeding greatness of his power to us-ward who believe, (that's the living ones,) according to the working of his mighty power,
- (20) Which he wrought in Christ...

Now, that's to the living, while they are still living. They're going to be struck by that, and that mighty thundering as it were, comes down from heaven, and that person is raised.

Now, you can see where we're at. It is based literally upon a Message that is brought by the Spirit of God, and that Message can only come at the end-time. Because, the resurrection can only come at the end-time, and as soon as there's a resurrection, it becomes the Appearing and the Kingdom of our Lord and Savior Jesus Christ. And flesh and blood cannot inherit the kingdom of God. But, what has been sown as a seed comes back in a body, "And behold, I show you a mystery we shall not all sleep we're all going to be changed." [1 Cor 15:51] So, there's your perfect picture.

Now, It tells you then therefore, that those at the end-time who cannot hear a certain thing are going to miss this. I don't care what anybody says. If this is the Word of Almighty God, and the truth of Almighty God, God has got to give us the strength to die at the stake for It, to be burnt, or sent to prison, or tortured, or anything else; if this is the truth of God. If It is not the truth of God, then forget it! Then I feel sorry for those people that did give their lives. I feel sorry for them. They might as well have played to the crowd. At least had a few good years. Now, this is the truth. I know people don't like it they say, "soften it down." Soften what down? What are you supposed to soften down? You soften one thing down, blow the whole wad.

29. Let's go to Daniel 12:1-3, and see what Daniel said.

- (1) And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. (I hear the man in New York claims he's Michael [laughter] That's his business. I claim he's not.)
- (2) And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.
- (3) And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Now, let's go to [verses] 9-10, because here's what we're looking at:

- (9) And he said, Go thy way, Daniel: for the words are closed up and sealed till the (end of time).
- (10) Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. (Wise and foolish virgin.)

And remember, the foolish virgin come under Cain who was of that wicked one. Who slew his brother, and wherefore slew he his brother, because he was a religious perverter, and a mimic unto Christianity. That's right, exactly. You don't think that's right?

30. Go back to Matthew 23:35.

- (35) That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom (you) slew between the temple and the altar.
- (36) Verily I say unto you, All these things shall come upon this generation.
- (37) O Jerusalem, Jerusalem...

Now, upon Rome comes the same thing, drunk with the blood of the martyrs. That upon her comes all the righteous blood. From what? From the time of the dispersion of the Jews and the taking of the Message to the Gentiles and the Christian church. And in her, is going to be found all. That's your foolish virgin, and your wise.

31. Now, let's go to 'The Rapture.' [12-04-65] And we're going to read in Rapture, beginning first of all page 14, paragraph 65.

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

Now, it tells you right there, that the Bride is waiting for. Now, some of us didn't even know we're waiting for. We were just waiting for the Rapture. Now, people say the Rapture is a revelation. Then you say, "Well, you see Bro. Vayle you just stand here and get revealed, kind of look at it... a revelation, a revelation, a revelation."

Hogwash! I never heard such disoriented...from the Scripture of Pentecostal Latter Rain. Come on! That's this crazy woman, she got so happy she phoned her pastor and said, "Oh, pastor, it's such a tremendous revelation, such a tremendous blessing."

He said, "What is it? What is it? I'd like to know."

"Oh," she said, "I just ran across the Scripture where It said, 'Such an hour you think not, the Son of man cometh'. I've been trying all day long not to think, and it's wonderful." [laughter] So, if you think not, that does it? What if you got a funny kind of a stupid revelation, thought it was God. What if you've got a revelation that really suited you, like you say, "Hey, it says they speak in tongues, let me speak in tongues," they got the baptism. What have you got? Devils can speak in tongues. Jump up and down, drink blood out of a skull. Throw a pencil on the table, and it'll jump and hit the... like Bro. Branham said play the 'shave and a haircut six bits on the stove pipe. Then come down and write something else.

But, to the Church, the Bride, the Rapture is a revelation. It's revealed to her. Absolutely the true Bride will be waiting for that revelation of the Rapture.

32. All right, (shows she's in doubt) we go to page 17, begin to read in paragraph 81.

[81] *Now, the rapture is only, this rapture that we're talking about is only for the Bride.*

Why certainly, because It's a revelation revealed to her. The rest haven't got a prayer. You know what? There's no room in there for a rapture. There's no room to get caught up.

*Remember, the Bible said, "And the rest of the dead lived not for a thousand years." [Rev 20:5] This great rapture... If there's not a rapture, friends, where are we at? What are we going to do? What age are we living in? What promise do we have? There is going to be a rapture. The Bible says there will be; and it'll be only for the Elected, the elected Lady, the Bride in this day that's pulled out, the church.*

[82] *The very word "church" means "called out of." And as Moses called a nation out of a nation, the Holy Spirit is calling a Bride out of a church. A church out of a church, members from every denomination making up a Bride...*

And that's the one that is the Bride, she is the one that's going to be in the Rapture, that alone, nothing but the Bride, the Elected one foreknown by God from the beginning, the Father's spiritual gene. Now, we talked about two groups of people. We talked about those who are of God, and those who aren't of God. We talked about the wheat and the tares. We've shown God's planting, we've shown Satan's planting. We know how Satan's planting got here, and we know how God's planting got here. We know that every child of God went astray. Absolutely one, there's not one that isn't fallen. And yet, God can do what He wants to those children.

Here comes John the Baptist born absolutely a little supernaturally by the fact that his mother and father were old, they were barren, and now He just lets the mother evidently quite a bit young than the father able to have a child. And here comes John the Baptist, and before he comes out of the womb he's full of the Holy Ghost. You figure that out. See, everybody's got a little stereotype. Well, you just take your stereotype and I'm going to tell you what's going to happen. You're going to ride your hobby horse right to the lake of fire. Because, that's all you've got is a hobby horse.

33. You've got a doctrine of your own, you got a dogma. It's about time that men learned from Scripture you let your own thinking go. The very God that said back in the Old Testament, He said, "Don't you dare make a graven image." Now, He said, "You make a graven image and put it on a pole." And He said, "When you look at that (typifying the judgment of the Cross, He said,) you'll all be healed." [Num 21:9] "By His stripes we're healed." [Isa 53:5] And there's your first 'caduceus', that's the sign the doctors have right today, and don't even know how they got it. Went to mythology, that's exactly why.

No priest, no prophet was ever to marry a prostitute, or a woman another man had. He [God] said, "You go live with that prostitute, you marry them." He said, "Don't you dare profane yourself ...?... unclean." Now He said, "You take human dung and mix it with your food."

"Well," he said, "I wouldn't like that."

He said, "Alright, you can have animal dung." [Ezek 4:15]

. I'm going to tell you something, God's Word is very important, and He does what He wants. The people's got an idea that God's stereotyped. Don't you ever think that God's stereotyped. The Word is not stereotyped, it's just He never changes. That's the thing you're looking at.

34. Okay, now he says here:

*And that's the one that is the Bride, she's the one that's going to be in the rapture, (that's the Elected one, that comes out of the church) that alone, nothing but the Bride, the elected one foreknown by God from the beginning, the Father's spiritual gene.*

Now it says, somehow, somewhere, back there in the spirit you positively had a beginning which puts you whether you want to admit it or not, (and I now you will,) right into the Logos. Right. Because...you don't think so? Come on.

35. Let's go the Ephesians 1 and read It. Don't blow your mind. You want to take a big shot-gun and blow your brains out, blow your denominational brains out and get some brains of Christ. You want to clear your sinus' that's the best way I know. Forty Four. [reference to a hand gun]

(3) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

(4) According as he hath chosen us in him before the foundation of the world...

Now, the choosing was what? The choosing is based upon the fact that we were in Him. I'm going to tell you something: you can take many a child born in a hospital and if the nurses and doctors get that baby mixed up, the mother is mixed up, and the father's mixed up, and all the relative's mixed up, they don't know if that's their baby or not. But you tell me that God doesn't know. Ha, you got to be nuts. You tell me God wouldn't know. You've got to come along like some little pip-squeak, or some organizational jerk and try to tell God? Oh, come on.

You know, at the end-time God's stomach is finally very delicate, it begins vomiting. And I can prove it, because I want to vomit too, and my stomach is not delicate. I can eat flies or anything else as long as they're fried right. Well hardly. [laughter] I like what... a lady gave us a quart of fruit one time. Dear old soul, she picked all these quarts of berries by the roadside, and I thought they look kind of funny and brownie stuff floating on top. I found they were full of worms. So I say, "Well, dear old soul didn't know any better, so I juggled the thing around and whipped the

worms off the top and ate the berries. So, what's the difference ...?... Craig knows, he can almost give me anything for a raspberry. I'm going to raspberry feed. Don't tell me God doesn't know things.

36. Now:

[83] *Notice; look. Each one of you people, do you know years before you were born you were in your father as a gene? That's right. A germ of seed was in your father, comes from the male sex, not the female. Female furnishes the egg, a bedding ground, but the germ come from the father.*

[84] *Now, say in my father or my son setting here... When I was sixteen years old, my son was in me. (Now was he, or was he not in him?)*

Now some say, "Well you see, that's figurative." Oh brother. You know, a bunch of kooked up women writing on God. That's about the best in the world to get messed up. Do you know what they said about Esau and Jacob as they came from Isaac and Rebekah? Well they said, "That types the two natures." They said, that's just two natures. Fap! They were two men, one God loved and one God hated. People will twist anything just to get their own way. They want to make God in their own mold. They want to figure the whole thing out. And by the time they get it all figured out, they're hundred percent wrong.

37. Now, he said:

*...my son was in me. I didn't know him, but he was there. Now, through a bedding ground, through holy wedlock, he becomes in the image of me. I know him; I can fellowship with him. And he come just at the time when it's a right time.*

Now, I don't know if Bro. Branham was scientifically correct, if we really want to go all the way back, he said, "*When I was sixteen years old, my son was in me.*"

Now listen, that's the time he came to puberty, it's a sexual maturity, and could have procreated. I'm going to tell you something, there was something there before that, or there wouldn't have been that. So, let's go further back. See, if you don't go further back, then you can't place him in your father, and your father's father, and his father, and his father, and father, father, father... [said several more times] Until he right back to Adam. It gets back to God, see? You got to put it there.

38. Now, he says here:

*Now, through a bedding ground, through holy wedlock, he becomes in the image of me.*

I love Bro. Branham language, "*he becomes in the image of me.*" See? That is the Elohim tradition, or the doctrine proving It wasn't something that happened, It was there happening. See?

*... he becomes in the image of me. I know him; I can fellowship with him. And he came at the time when it's a right time. (That's absolutely right.)*

[85] *Now, so were you if you've got Eternal Life, you were in God before there ever was a world. You are a part, a son of God, an attribute of God. (Now, an attribute is a mark of distinction, showing there's a source, and actually then qualifies, or describes the source.) He knew the very age you were*



*coming. He predestinated you to that age to take that place, (and this is the Rapture age.)*

You know, there's only certain people that can be in the Rapture, in the sense that they'll all be in the Rapture, (the true Bride of course, true sense,) but also to be standing here to be changed. See?

*...and no one else can take it. I don't care how many impersonations and things, you've got to be there, because He knew you'd be there. Now, you are made manifest; now you can fellowship with Him, and that's what He wants. He's longing for fellowship, to be worshipped. But if in your life did not always (were not always) an attribute in God, you're just a mimic of Christianity. See? There'll be millions and billions of them that'll just be mimics of Christianity.*

[86] *A remark that I made just recently. I was watching Brother Demos Shakarian over there when they were artificially inseminating cattle, and I watched the test tubes and so forth being taken in by the veterinarians and watching those things.*

39. Now:

[87] *In the literal emission of the male there's somewhat a million germs comes forth from the male at each time. And somewhat a million eggs comes from a female they're all there at one time. (Even little cilia, like little tiny hairs at the same time.) But did you know in all them little germs moving around, a million of them, there's only one of them ordained to life, and there's only one egg fertile? And that little germ will crawl right up through everyone of them other little germs, right over the top of every little germ looking just like him, and come over the top of that and come over here and find that fertile egg and crawl into it. And then all the rest of them die. Why, talk about the virgin birth, why, it's not half as mysterious as a physical birth, how it's foreordained, predestinated by God.*

Now, that's natural election and you can be ...?... Now, you can let your mind go boggling and say, "Well, I just don't know." Certainly you don't know. There's a lot of things you don't know. And the things you think you know you really don't know. I found that with a dipping needle years ago. My classic example how stupid people can get, or are.

40. [88] *Now, in the beginning, way back, way years ago before there was a time began, if you are a borned again Christian tonight, you were in God then, your Father. And that's why when you come into this life here and profess Christianity, everything going wrong, you've wondered why this is and all of this. You wondered at it. But one day something struck you. What was it? That life that was down in there from the beginning.*

[89] *My little story about the eagle his mother finding the eagle. You've heard me preach on that, how that little eagle was hatched under a hen. Her habits of trying to feed them--them chickens, the little eagle couldn't stomach it, because he wasn't a chicken to begin with, yet he was in the pen with the chickens and followed the chickens. But she'd scratch in the barnyard and*

*things, and the little eagle couldn't stand it. But every time she'd cluck and everything, all the little chickens would go, so he'd go too.*

- [90] *But one day his mother knew that she had laid two eggs, not one. There had to be another one somewhere. She went to hunt it. Flying around, circling, finally she come over the barnyard, and she found her baby. And she screamed to him. It was a voice that he realized that that's the thing that fit. That was what he's looking for. See? And he realized then that he wasn't a chicken; he was an eagle. And that's the way with every borned again Christian. When you come, I don't care how many denominations you join, how many names you put your name on the books and things, when that real Word of God is vindicated and made true before you, like that, you realize you're an eagle right there. Because all this clucking of the hen, you join this, and join this and go this way and that way, it's nonsense. It's a genuine adding word to Word.*

41. Now, you notice in here, he's using the word 'you'. All right, not listen again paragraph 88.

- [88] *Now, in the beginning, way back, way years ago before there was a time began, (you) if you are a borned again Christian tonight, you were in God then, your Father.*

Okay, let's go back to 83.

- [83] *But notice; look. Each one of you people, do you know years before you were born you were in your father as a gene? (Now, that's either true, or not true.)*

42. Now:

- [91] *When a germ comes into the womb of a female, you didn't become a human germ from your father, and then the next thing you become a germ of a dog, and the next thing a cat, next thing a chicken; always a human germ.*

Now, what' he's talking about there, remember, a germ is a soul too remember, the carrier, there's got to be a carrier for the soul. That's a thought expressed, that's even your theophany, you're bypassing, it's all in there.

*...the Body of Jesus Christ. The Bride, will be part of His Body. He was the Word, and the Bride will have to be the Word, Word added to Word added to Word.*

Now remember, when you're talking about Word, you're talking about Logos. You're talking about a thought. Then you're talking about and expression.

*Luther's justification, Wesley's sanctification, Pentecostal's baptism with the Holy Spirit, restoration of the gifts, and all the rest of it goes with it. It's got to be Word on top of Word, germ on top of germ, life on top of life, to bring out the full statue of the Bride of the Lord Jesus Christ.*

- [92] *Now, you remember, you was a attribute.*

43. Now remember, that's a mark of demarcation, or a distinguishing mark, but from a source. And what it does it begins to then, it begins to give color to, or distinction and definition and all that to what's in there.

*And now the thing of it is this, after we find out these things, that Christ is coming for His Bride, now how do we get into that Bride? Now, that's the question. Many say, "Join our congregation." One...a certain type of baptism. One wants do this do that. One said speak in tongues you haven't got it; the other said don't speak with tongues. This one says you must dance in the spirit. that one says shout. This has got a sensation. It's all right, but it's still all wrong. How could a man that's--or a woman, or a child of God that's borned of the Spirit of God deny the Word of God, when God Himself interpreted it and say, "This is it. I promised it; here it is," showing it just as plain as they can. Why, they're bound to see it. See? How could Christ deny His own Word? If Christ is in you, He can't deny His own Word.*

Well, how could you being Word deny what's there? In other words, how could a body ever be anything but the cells of the life that started it? See, don't look at the chemistry, go back to the life.

[93] *...how do we get into this Body? 1 Corinthians 12, "One Spirit we're all baptized into this Body," by one Holy Spirit baptism. 1 Corinthians 12:13: "One Spirit we are all baptized..." And the Life of Christ (is that right?), the Life of Christ. And the life...(now listen:) And the life of any seed, which He was the Word Seed, brings the seed to life.*

Now, that's not a tongue twister. Just listen: *"the life of any seed."* Alright, any seed, to be a real seed has got to have a life. Or that seed does not come forth. So, there's got to be a life there.

44. Okay:

*...which He was the Word Seed, brings the seed to life.*

(Okay then: If that life, if you were a seed to begin with, if you were of God in the first place, then the Holy Spirit coming into you, will bring that right into life, which means that you'll recognize, that you'll be a part of and you begin manifesting.)

*You get it? If that--if that life is laying in the seed and this baptism of the Holy Ghost comes upon it, it's bound to bring that seed life. (That's out of your trespasses and sins and so on.)*

[94] *As I told you you're at Phoenix, not long ago I was talking to Brother John Sharritt. And I was out there, and he showed me a tree, a citrus. He raised a lot of citrus fruit. And he showed me a tree that had eight or nine different kinds of fruit on it. And I said, "Brother Sharritt, what kind of tree is that?" Said, "A orange tree."*

*I said, "Why is the lemon, and the tangerine, and tangelo, and grapefruit?"*

*He said, "It's all citrus fruit; they're grafted."*

*"Oh," I said, "I see. Now, next year it'll have oranges."*

- [95] *"No, no, each tree will bear its own--each limb will bear its own fruit." Many of you fruit growers know that here in this citrus valley; it'll bear its own.*
- [96] *You put a lemon branch in a orange tree, it'll bear a lemons, 'cause it's the nature of the citrus fruit. Yet it won't bear the original fruit. And that's what we've done. We've grafted in, taken in with creeds and so forth, and grafted in each here. How can the Methodist bring forth anything but a Methodist child? How can any denomination bring forth anything but a denominational child?*

45. Now remember, at the end-time you got a Rapture to take place. So this he's talking about the Rapture.

- [97] *But if that tree ever puts out a original branch out, it'll bring forth oranges. And then if God ever does anything in the church, it'll be original back with the Word again exactly. It has to be, 'cause the life is in the tree, and it bears its own kind.*

Now you see, God putting a branch forth, different from a man putting a branch forth.

- [98] *Now, when we find out... Now, that--that big church has moved down through the ages bearing its fruit, and as the limbs quit they prune them off. In St. John 15... Never pruned the vine out now, He took the branches off, cut them out, because they weren't bearing any fruit.*
- [99] *Jesus wants fruit for Himself and of Himself. His wife must bring forth the kind of a child that He is. Then if they don't bring forth children, Bride children, Word children, then it's a denominational child. Then her first love for the world and denomination, she's gone back to that. And they can't bring forth a real, genuine, borned again Christian, 'cause there's nothing there to bring it forth.*
- [100] *Just like, you take a lemon branch and stick it in there; it'll bring a lemon, but it can't bring a orange, because it wasn't there at the beginning.*

46. See, how are you going to come forth in a resurrection if you weren't there in the beginning? See? How can you have the Word come forth in you at all?

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

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

47. Now listen, let's just face this right here. Bro. Branham is talking about himself. What about us? What about us? Are we away from this fanaticism and all this stuff going on? Can we stay with the Word?

[102] *Look at Mrs. Semple McPherson, Aimee Semple McPherson, had this temple over here. Every lady preacher had them wings and packed the Bible the same way, just carnal impersonations. They can't be original. That's the way the churches can't be. You let one church get something or other in a city, the other church can't stand it till they get it. See? They're not original anymore. God's Word is original. It's the Word, and It has to bring forth Its--Its kind in Its season, elected, predestinated by the Father God.*

[103] *Now, how do we get into this church? By one Spirit we are all baptized into this one Body, Body of Christ which is the Bride, the Word, baptized in there by the Holy Spirit.*

[104] *Now, let's notice whether we're in the last age or not. Now, we find out if we turn back in Genesis, about the 5th chapter- also turn to Luke--and find Enoch was the seventh from Noah, There catches the serpent's seed, for if Cain was Abel's son, then he was the eighth. You see? But nowhere in the Bible it said that Cain was Adam's son, because the Bible said he was of that evil one. And Adam wasn't the evil one. See? He was not of the evil one. (We don't have to read anymore here.)*

49. Now see, there's much more that you can cover concerning the seed, and what Bro. Branham brought here in the Rapture. But the major thrust of it all is this: that the Rapture is a matter of predestination. The whole Bible, the whole Bible Bride is a matter of predestination.

Now, you don't look back beyond the Fourth Age. It was the Fourth Age the church fell in the ground and died the same as Jesus Christ did. And now you see in the Fifth Age under Luther begins to come forth.

Now, it's at this time you begin to see that Bro. Branham said bringing the whole thing to a Rapture. Why? For the simple reason the Rapture demands a change, a Resurrection. So therefore, the church had to go down and die, and then starts to come forth for the Resurrection. And as It begins to come forth into It, we are in the last stage ourselves which will not perish, but be changed and taken away; this give the perfection, or the conclusion, the whole of the matter, so that all the rest can come out of the ground and come up with it.

So, what you see is a predestination. Justification, all those in that age predestinated to It. Sanctification predestinated to It. The baptism of the Holy Ghost and restoration of gifts, predestinated to It.

50. Now, you've got people like under Luther came out of Catholicism, "come out of her my people." [Rev 18:4] There's got to be a coming out. Then out of him came the Wesleyan's. And out of them came the Pentecostal's out of Wesley, and out of the Pentecost then there comes up. Now you notice in every single time, that there is a breaking away and a letting lose, and a putting down of what was there previously.

Now, those coming in do not have to let go of what was there previously, but, they have the truth of the hour. It is not hard to apprehend it and to walk in it. But, as that age begins to go down you will notice as death begins to come in, people begin to come out of it. Now, we have had the same thing in this hour. People like me came out of Pentecost, after they repudiated it, have nothing to do with it. But, there's some of you folks sitting here tonight, the majority, you never had a thing to do with Pentecost. You haven't had one thing to do with it. See? So therefore, you

come in positively into this present situation, and at this point you know this: that there's nothing more to come out of it.

51. So therefore, if anything does come out of it, it's wrong! There is no deviation. The branch is back to original. See? There's nothing left but the perfect virgin, the wise virgin. And you'll notice that she is not wishy-washy, she is not lukewarm, she's absolutely hot, because there's no way she can be cold. Now, I'm going to tell you why, because the cold things are dead things or they're dying when the warmth begins to leave the body. This is a Bride that is not dying. This is a Bride that is not cooling off, and there is no way that you're going to find that this Bride is going to change, she is going to be absolutely the Caleb following Joshua, which is the Holy Spirit in this hour.

Now, this Bride therefore was absolutely predestinated to this hour. So therefore, there was no way that any Bride will not hear His Voice and follow. There is not any Bride, that will not be changed. There is no one that will of necessity, or even...and I use that term like as though some could a little shift here and there. I do not believe there will be one person at the end-time who does not come into this exaltation and exuberant joy that Peter speaks of, because Bro. Branham says the very same thing for this hour. There is absolutely this rejoicing, because we are here.

52. And when he says in the Rapture tape, he said, *"We're here, we're ready."* He said, *"This thing here that people didn't understand I kept telling you and telling you that the messenger is going to forerun, (and he said,) and the people in spite of it they kept turning it down and they didn't know that the message was the Shout which was the integral part of the literal Rapture itself, that if you miss the Word of this hour you're finished."* And yet the whole thing lay right there in Scripture. And nothing could be done, because it was locked in. But just as soon as the keys were opened to us, the Seals were opened, the Seven Thunders.

And I'll go into some of these things perhaps by this Sunday after next, I'm not sure. You'll see how this absolutely works in there. Others things Bro. Branham said, he's not saying what people think he's saying. What they're doing is still back in denomination, they're still back in their thinking. Once they begin to realize what he's saying, you can begin to see how the Scripture is all coming up.

53. So, there you have it. You have the fact that this is a revelation that is predestinated to a predestinated people. It is only for the Bride, only she is going to have it, no one else is going to have it, and consequently she is the only one that is going to be caught away. So, there's a living Bride, a very small minority who believe the prophet. And in believing the prophet they're going to be taken away.

Right away, somebody says, We'll you see, that's impossible, because I believe that the Lord Jesus Christ. I believe the Lord Jesus Christ absolutely believes Him, and believing Him and His shed Blood, hallelujah I have it."

And hallelujah you're a liar, and they're blaspheming in the face of Almighty God, because Jesus said, "Elijah is going to come." [Mal 3:1a]

And you say, "He won't." So ...?... that much for you nonsense. If I was God, I'd boot you out too. If I was God, I'd boot me out too. Good thing I'm not God, we'd have pulled the pin long ago. See, men get nervous. God doesn't get nervous. We get excited, God doesn't get excited. We get hasty, God does not get hasty. We get impatient, God does not get impatient. You want to lie down and sleep, God never slumbers and sleeps.

I'm trying to tell you something: don't get your own thoughts. Don't get your own ideas. You get His, it's going to be fine. Let's rise.

Gracious heavenly Father, again we praise and thank You for love mercy and grace. We thank you for it, Lord God, and all things we have been enriched in You, and we're going onward, we're going upward. And one day, Lord, suddenly when though the change sweeps over, we'll be seeing the dead, that's going to be marvelous. We're going to see Your wonderful beauty, we're going to see the glory of Almighty God as never before, and we thank You for it, Lord.

And tonight, Lord, we count ourselves a part, and we will not do anything else except ourselves a part, unless there's comes a day when manifestation proves us incorrect, but we do not believe that. We do not believe for one minute, Lord, you've carried us thus far and will not take us the rest of the day. We believe, Lord, "The foundation of God standeth sure, having this seal, The Lord knows them that are His." [2 Tim 2:19]

But, also we know this very thing: that You said, "Not only do You know Your sheep, but the sheep know you." [Jn 10:14] And so that takes care of our side, that takes care of Your side, that takes care of it all. So, heavenly Father, we thank You tonight for this great mercy and truth that you've revealed in us, and shall end up with changed bodies, and getting out of here.

Now, Lord, we just pray for everyone in divine presence tonight. We pray, Lord, You'll bless those that need a little special blessing to encourage them. A little special blessing for the body, Lord, that needs a little more strength and help, which I will believe that every single one of us could stand, we appreciate it. Thank you so much for it, Lord, and for all the things and anybody, and all together might need which we would need the most of all, would be a greater dedication to Your Word. A just a greater house cleaning of our minds, to get everything out of the corners, that the Word of God may richly dwell in us. And we mean richly, just like cream, Lord, rising on top of the milk. Be the full, the full, the full measure Lord.

So, finally we just thank You again. We cannot praise You enough. We love You, and rejoice in Your great and wonderful Name. We just thank You for everything, and we're just so happy, Lord, with You, how You deal with us, and how You bless us, and we cannot thank You enough. We just wish, Lord, that we would just smarten up to the place where dedication would be so serious and so sober, and so truly one with You, that we would absolutely be manifesting You a whole lot more.

And we're sorry, we're ashamed of ourselves, but we just thank You for grace, Lord, we do not want to despise to Your grace, Lord, not anyway, but, O God, in this last hour of these pressures and all these things. We praise Thee, that one of these days that nothing will be here like this anymore, we'll be what we want to be, which is what You want us to be in way of a conduct in all the things.

Father, we praise You that You're taking us there. We know that things are changing. Things are moving. And we're just so happy for it, we're just so happy for it, Lord. Give us rest tonight, journeying mercy, all those things whatsoever we come together again, Lord. Maybe the grace and blessing of God upon it. May Christ have the preeminence. Every single one of us in his place, everyone a channel of Almighty God, from the youngest to the oldest, we look to You, Lord. We cannot praise You enough in Jesus' Name we pray. Amen.

'Let's sing, Oh how I love Jesus'.

