

# The Unveiling of God #4

*Hiding to Reveal Himself*

*“The How of It”*

October 6, 1985

Shall we pray. Heavenly Father, it's been wonderful to sing Your praises this morning, to know that heaven and earth are joined in together singing songs, and it's much easier to realize now that we know that heaven is a dimension, really right here, Lord, and that means everything else is a dimension, and it's all moving the way You want it to move, coordinate with You, Lord. You're the Head, You're everything; that means, Lord, the Bride really is all in one place, too, actually, because it's in a dimension of its own, caught up in heavenly places in Christ Jesus in a spiritual Resurrection which we know to be the truth, Lord. And we know these things, my God, only because You've granted that knowledge to us, and we're very thankful for it, Lord, and we cannot praise You enough.

Help us, Lord, to praise You this morning in the study of Your Word by believing It, oh God, that Your Spirit would flow in and through us all, be all one together, Lord, walking in the light as Thou art that Light, having fellowship one with another, the Blood cleansing us, Lord, and we just progressing on and on until one day it's reaching out and grasping that Tree of Life, You Lord, in a reality that we've never known before, coming into immortality. Help us to be sober this morning, Lord, very serious, as the prophet tried to teach us that we might be more and more serious, Lord, get away from everything, oh God, but be in the atmosphere of Your Spirit, Lord, Your Soul, Your 'All in All'. In Jesus' Name we pray, Amen.

You may be seated.

1. It's certainly wonderful to be here this morning, and we kind of come in a little bit worried, at least I do, just how everything is going to be concerning the Word, and after I'm sitting here awhile, things begin to open up, and then I get a little bit worried that I can't tell you what opens up to me because I can't remember everything in continuity. But I find Bro. Branham's sermons are just like the Bible. In fact it is the Bible; it's for this hour, and almost every single word just means something really wonderful to us.

2. Now we're into "The Unveiling of God", [64-0614] and I suppose this might be the fourth message, and in this message of "The Unveiling of God", we see the principle set forth by Bro. Branham that God hides Himself in order to reveal Himself. Now, that's a very true statement. He has a mask, you know, in playing a role of His great drama, and that role in that mask together will reveal, but there is a great emphasis on the thought of hiding.

So, God hides Himself in order to reveal Himself. And that's a literal Scripture phrase he's using in there. Dr. Wuest brings that out that there is nothing hidden except it be in order that it might be revealed. So, Bro. Branham is very, very correct there. And he hides behind a mask, which is used to play out a role in His great drama of Redemption. Remember, it's a drama of Redemption.

3. The most commonly used mask or veil is that of the prophet. That's very important to understand. The most important mask is that of a prophet. He Himself, (That's God Himself.) played that role when He was veiled in flesh; (That's Jesus, who is the Christ; that's the anointed one.) in His body of flesh, He was a prophet.

Now, let's just look at something in here so that you'll understand a little more accurately this part of the prophet, because Bro. Branham put great emphasis (It's Luke 13.) on the role that Jesus played, which was the prophetic role. And, of course, we're too prone to quote John, "Behold, the Lamb of God

that takes away the sin of the world.” Now, you can get so wrapped up in a segment of a great role of the drama that you begin to miss the role. See? Now, the Lamb was the prophet slain. So, let’s just look at this now and read It. We’re going to read Lk 13:31.

- (31) The same day there came certain of the Pharisees, saying unto (Jesus),  
Get thee out, and depart hence: for Herod will kill thee.
- (32) And he said unto them, Go ye, and tell that fox, Behold, I cast out  
devils, and I do cures today and tomorrow, and the third *day* I shall be  
perfected.
- (33) Nevertheless I must walk to day, and to morrow, and the *day* following:  
for it cannot be that a prophet perish out of Jerusalem.

The prophet was going to die. And the prophet was the Lamb, (See?) because the prophet is flesh. See, God’s dealing. All right.

4. Do you understand, then, in the body of his flesh, wherein he was to give his life, he was that prophet. And it was the prophet giving his life. (That’s the Word—the bleeding Word.) Now, today he has again used the prophet as a veil, and once again God is in plain view, if people will only break through the veil of denominations, and break through the veil of the prophet to see God revealed exactly, the living Word amongst us.

See, now we look at that thought there, “God is in plain view, if the people can break through the veil of denominations, now, and the veil of the prophet.” Now the veil of denominations and the veil of the prophet go right together, because the denominations say, “Well, now, there’s no such thing as a prophet to bring us further Word.” Not further Word, really, but revelation, and that’s where your scholars come in. And they’re the great students; they’re the theologians, they’ve got education, they’ve got this, and they’ve got that, but they haven’t got God. Now, to try to begin to explain God without God is a very brazen thing, and it’s very, very wrong.

5. Now, the next thing is: it’s not just denominational veil that explains away the prophet, but when a prophet comes, you’ve got to break through that veil, because the prophet is veiling the Word, and he is really one, very tough customer. Now I’m just using that little vernacular there because he’s hated. I mean, let’s just face it; you’ve got a real problem there. And we’ll talk more about that as we get into Bro. Branham’s message.

Now, you notice here, speaking of the veil, God veiled; it was done by: number one, manifestation through signs and wonders. Now, He was manifested, you see, and He veiled Himself in signs and wonders. And people said, “Well now, what is that anyway?”

Now you can see that there’s something going on here that is supernatural, because medicine cannot account for it; science cannot account for it; nothing can account for it; but there’s something going on. What is it?

Well, you’ve got a choice. You can say, “I don’t know.” You can say it’s God. You can say it’s the devil. You can say, “Well, no, it’s just nature. It’s evolution.”

“There’s something out there. We admit something’s out there, but we’ll get it one of these days. We’ll break into it.”

Well, they’re not going to do that. But you see He’s manifested in signs and wonders.

6. Secondly, He manifests in a prophet, who is a true sign to the people. Now, a prophet comes on the scene, he's very different, and, of course, as I said, he's a real bugbear. He's hard to get around, because his nature is a peculiar nature, and people just simply don't like his peculiarities.

And then, the third thing that He was manifested by, is by scientific evidence; a picture there, and a picture there. Well, people say, "Well now, I don't know that I can accept that."

Well, you don't have to accept it. There's no problem there. No problem if you don't accept it; that's fine. Just we accept it. We're a little bit nutty, of course, but it's all right.

And then, the fourth manifestation is by the Word revealed; that is the Word that comes forth. Now, that's God manifested again, because God's His own interpreter, and He's only done all these things in order to get you to understand that He is on the scene in the veil of the prophet in order to give you the revelation. So therefore, then you get the fourth one, and in the fourth there is deliverance. There's your deliverance. Your deliverance is being one with this Word, because "if you walk in the light as He is in the light you have fellowship one with another," and the blood of Jesus Christ is cleansing. So now, you have access to the fullness of the Holy Spirit; the Blood has cleansed you, and now you're ready for the Rapture. You've got deliverance because that's number four.

7. Now the denominational veil and the prophet veil are almost impossible to break through, for men believe their creeds and dogmas and disbelieve in any Message of this hour by a prophet. They say, "Look here, the Bible, we believe in the plenary edition."

It's always the same story. It's like the old lady, she said, "Bless God, I believe the Bible kiver to kiver, and I believe what's on the kivers."

Well, that's fine; that's a lovely thought, but the old girl could go to hell with that, too, because everybody is talking about the plenary edition; that means the full book. They believe the Bible is...they believe it all. Recently there was quite a controversy and Billy Graham got included, and all the rest of them; it was about last year or two, and they talked about, "Is this the Word of God?" "Well see, I believe it contains the Word of God." Then what part is the Word of God? See?

8. But, you know, a very strange thing happened one time. There was a person that used to go to the insane institution, and they liked that person to come, and didn't know why that person had such great effect upon the insane. And so, one day they asked the person.

"Well," he said, "I read the Bible to them."

So, this nurse or somebody said, "Well," they said, "I could do that, too." So, when that nurse, or whoever that person was, tried it, no patient got any help, and so they came back and said to the person that seemingly had something going for him in quieting the patients, "Well, hey, just a minute, I read the Bible like you read the Bible; I got no results."

He said, "What part did you read?"

And the person said, "Well, I read the front of it here."

He said, "That's not the Bible. That's what some man commented on."

It didn't work.

9. So, the late Dr. Spurgeon, a great tremendous man of God... Most people have no idea about his healing ministry. If I could find you one page written by, I forget his name, Dr. So and So, of the Grace Presbyterian church in Philadelphia, who knew Spurgeon and wrote a biography of him, there's a whole chapter devoted on the great ministry that Dr. Spurgeon had, and it's literally unbelievable in the face of

what people today claim to have healing ministries compared to what he accomplished. They said when he went to insane institutions, his prayer was so ominous and so horrible, like in the sense of stillness and the power of God, that people snapped out of their insanity. Now you can see that man was a great tremendous student of the Word of God, a great teacher.

Well, I'm going to ask you something: Where is our power today? We saw a parallel ministry of the Lord Jesus Christ in a prophet, but, you see, it blinded the people. Now, people don't want to talk about Spurgeon, the healing ministry. Oh, they'll talk about, you know, "The Ploughman Sermon". They'll talk about "The Treasury of David"; they'll talk about the twelve great, what you call, not mysterious but unique sermons. They talk about this number of sermons and that number.

But ask them and say, "Hey, did you know that that man had a fantastic ministry of healing?"

"What are you talking about?"

"Well, I'm talking about a ministry of healing. Didn't you hear me?"

You know, that's the way it is.

10. So, they disbelieved because of their creeds and their dogmas. As Israel was blind to its visitations, so the Gentiles are blind to this visitation. See? Now, there's a pattern here that we understand only too well. And in this pattern here, Jesus said, "Wherefore I send unto you prophets and wise men and scribes, and some you'll kill and crucify and some you'll scourge in your synagogues and persecute from city to city," and then he said: [Luke 13]

(34) O Jerusalem, Jerusalem, (thou that) killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, (even) as a hen...(gathers) her (chickens) under *her* wings, and ye would not!

Now he says here, "How often would I have gathered you?" But He's only there once. That was one gathering. He said, "Often." Now, if you're going to do a thing often, that's more than three. In fact, it sounds habitual. How did He do it? By prophets: God was in the prophets. Now, it's strange that people want to circumvent that. They want to put their own interpretation to it. This is where Bro. Branham, you know, had a problem because he would say a thing the way the Bible said It, and people want to just say "Well, what about it? What about it?"

11. What about It nothing; nothing about It. That's what It said. God was in the prophets. How much? That's His business. How long? That's His business. See? That's His business. Now, Peter gives a bit of a key. Bro. Branham used the same key. He said, "Holy men of God spake as they were moved by the Holy Ghost." "Why," he said, "*a man didn't have a thought in it,*" and he'd say things that he didn't understand, and no doubt he said things that he'd wish he hadn't said. Oh, come on. It puts the prophet on the spot.

You find a man that preaches the Word of God, and doesn't put himself on the spot: that man's not preaching the Word of God. He's got the thing so messed up he's got a bunch of hogwash. You can see that the whole thing is bad. God uses prophets and people don't want that prophet veil. They can't see through it. See? Now, I just say this, may God have mercy on the Church of this hour, so she can see the mercy seat of God's grace in plain view.

12. Now, we're going to go back to page 20 where we left off, and this is the continuation of the last message because I don't think we got it all on the tape. So, we're going to read it again beginning back here in...oh, page 20, and we'll start at paragraph 124. [64-0614]

[124] *And people say, “Oh, That’s nonsense. That’s fanaticism. ...There’s nothing to That. That’s nonsense. That’s Beelzebub. That’s the Devil. That’s fortune-telling. That’s this.” ...See, the same thing they said about Him.*

Now Bro. Branham is comparing his ministry and this hour right now with the hour of the Lord Jesus Christ and the hour of Moses. And what he’s really doing, he’s taking Moses and this hour, and he’s taking Jesus as an interposition, putting him in the middle, so that as Moses looked to Jesus, the fulfillment, so now at this end, we look back and see it’s the same. There’s one God. He’s doing the same thing in the same way, so there’s no need for a mistake. Now, if God was doing one thing in many different ways, then there’s a problem. But you go into the...

Well, you could do that actually in chemistry. You can do that. You can take a brilliant chemist, and I can bring him something and say, “Hey, analyze this because I want to make that product.”

And he’d say, “Well, sure, I’ll analyze that for you, but I don’t know that you can make the product.”

I’d say, “Just a minute, now. If I can’t make that product, what made you a chemist?”

“Well, can you tell me where the man got everyone of his products from what source and how, in what, progression, under what conditions he mixed them?”

What if the man used a catalyst? The catalyst is not going to be in there. He’s done removed it. So now, you’re up a stump. So, you see, when you come down to something as important as your soul salvation, you better know that God’s got this thing simplified, and it’s in a rut. It’s in a tube. See? That brings it down to simplicity, if you just let your thinking go and your hearts go. Your heart stops beating fast, trying to figure things out, you know. I’m not talking to a comatose people, either. I don’t mean that. No, no. Your minds have got to be with it. We’ll talk about that, too. Just listen to me. But you’ve got to let your thinking go.

12. This is the worst job that anyone of us has is the veil of indoctrination that Bro. Branham called ‘*indocumentation*’ or something; [Bro. Vayle chuckles.] I don’t know that he might have been right. You got the wrong documents, honey; this is the document. I don’t disbelieve anything that man said. He had it down pat; I mean, he had it down pat. The trouble is, is the mind that’s been trained, and maybe not even trained so much: you’ve got your own ideas, I’ve got mine, and invariably when the Word comes to us, we are interpreting or thinking in terms of what we have previously thought or thought we have known or been trained. And oh, that can be murder. In fact, it is murder. And, you know, man doesn’t like to give up his traditions. There’s more to what Bro. Branham said, “*Well, my grandmother, my grandfather, my father, my mother,*” my this and that; oh, you bet. You know it’s like the old saying, “Baptist born and Baptist bred and Baptist till I die.” See? And that’s the truth there. All right now.

13. [125] *O church, and if this tape goes out, can’t you see, ministers of the Gospel, where you’re living? Can’t you see the hour...we’re in? (Now, where you’re living is the hour you’re in; that’s the chronology of God.) God, showing Himself, (You say, “Just a minute now, where did he get that one?” See? They’re going to argue that one.) ... Look, He took that temple veil and tore it to pieces, that they might see God in plain view, and they were too blind to see It.*

They say, “Well, I don’t know about that God being in plain view.”

Well, that’s where God was. That’s where they’re meeting God; the high priest went in once a year with blood. You know, their temple worship was fouled up since the time of Jeremiah? They never did find the ashes of the red heifer. They still haven’t found them to my knowledge. Israel has been incomplete for years, way, way back when, but they’ll bluff their way through. They’ve tried to bluff their way through. It wouldn’t work.

You say, "Bro. Vayle, we've had the Bible two thousand years."

No, you haven't; you've had part. Well, you have and you haven't because people had fragments. This never got to the public till back about the time of King James; was it 1500 or something, or 1600? I can't remember dates and I care less. I don't believe we've got five hundred years of it out of the two thousand. See?

14. [125] ...*they were too blind to see It. And He's done the same thing today, putting His Word right out in front, what He promised.* (what He promised.)

What Word? You say, "I've got the Bible back five hundred years ago."

Then, where was God before? You see, a part of it did it, but part of it did it back there, and part will do it in every age, and now we'll get the completion. "That which is Perfect is come;" there's no more to come. This is it: once for all repentance, no more. See? People can't understand that. They don't know what the word 'perfect' means. The word 'perfect' means 'finished, polished off'. So therefore, it's finished and polished off. You take anything, you spoil it; you add something, you spoil it. You know. It's not you and me looking out there to take away or add to the thing. It's 'do we understand this is it'. This is It. And then, if this is It, you look at It; you say, "Hey, that's what It is."

This is the manna from heaven. This is the nourishment that's going to take us through our wilderness at this time. And remember; Bro. Branham said *he was afraid the church would wander for forty, fifty years*. It's been doing it. It hasn't got through yet. They're going to take a people into the Millennium. And the Pillar of Fire is doing it. Remember, Moses said, (And he was the mouthpiece of God.) he said, "This people have a Word that nobody else has." Now, not just a God; it's a Word. "Sanctify them by thy truth; thy Word is truth," and so on, "by the washing of the water by thy Word. Give me a Bride of such character she'll stand with this Message; she'll stand in the waters of separation, and she is washed," and so on and so on. See?

15. He's been brought into plain view...

[125] ...*putting His Word right out in front, what He promised.* (What's He promised?) *Every promise in the Word, lying right before us, in plain view!*

Well, that's what's in it. Now, what is the Word of this hour? Malachi 4, Revelation 10, Matthew 4, Lk 17:30, Jn 14:11-12.

What's Malachi 4? You know that. "I send you Elijah the prophet to turn the hearts back to the fathers."

What's Revelation 10? The Mighty One come down; put His foot on land and sea.

What's Matthew 4? The ministry of the Holy Spirit to the Gentiles, doing the same thing that He did when he was here in the flesh. And remember that [] Jehovah is not Jesus, a body of flesh; it is the original 'Elohim'. Now, we'll get this later on. But I can't touch this in this series. We'll get this a little later on.

What is Lk 17:30? Luke 17:30 is the revelation of the Son of man, and without it you will not be a part of the Thunders, a part of the Seals; you'll not be a part of the Word; you just won't make it. Why? Because you're another age. Now, it's under the time of the Son of God, that the Son of man ministry is here in the revelation, because God has given the gift of His Son again in the form of the Holy Spirit. That's how they crucify to themselves the precious Son of God. See? That's the Word living Itself out amongst us. All these things that the prophet brought us are very clear; they're very good, if you just let your thinking go and say, "That's it. That's it. That's it."

16. What about Jn 14:11-12? All right, we'll go to that because I'm not too great at quoting everything. It's not incumbent upon me to do it anyway. I can read it in the Bible.

- (11) Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake. (You'll see how that works a little later on.)
- (12) (Truly, truly,) I say unto you, He that believes on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go ...to my Father.

It doesn't say 'they'; It says 'he'. Now you've got a compound meaning here. The compound meaning is this; if there's more than one person, more than one person will do this. It's an individual each time. There's only one person; one person will do this. One person did it; the ministry of William Branham. Oh, people don't like that. That's fine by me. I believe it, so I've got a right to believe what I want to believe, and so do you.

17. [126] *You know what the Gentile church does? The same thing the Jewish church did: too blind to see It. That's all. It'll be on their hearts just as it was...that day.*

Now, what were they too blind to see? They were too blind to see that God was acting in a man, and it was the hour that He should do it, and the conditions He should do it, and everything lined up to Scripture. But it didn't line up according to their thinking of Scripture. As Bro. Branham said, "*Jesus came according to the Word; not according to their thinking or their interpretation of the Word.*"

18. Okay, we read last week Hebrews 10, to see what happens. Hebrews 10:26-27; I guess I got that down. Now, notice; It says:

- (26) For if we sin wilfully after that we've received the knowledge of the truth, there remaineth no more sacrifice for sins...

Now, you notice that, brother/sister... Look. Let's take a look at that. That's the same as Jn 3:16-17 and so on: If you don't come to the light, you've lost the sacrifice. Now, that's why Bro. Branham could say, "*The Blood's off the Mercy Seat.*" Now, it wouldn't matter to me if the Blood is off the Mercy Seat, or on the Mercy Seat, or went back to the elements, or this and that. It tells you flat, you talk about a sacrifice, you talk about the chemistry, forget it—you've turned this down. Now, you don't forget it as though you put it to one side and say, "Hey, we don't believe in Blood. We don't believe in the efficacy. We don't..."

Look, I believe more than ever, the more I get in this Word, the more I'm forced to believe in a sacrifice. I look at a prophet and see him in everything else, and I'm so rotten, and I say, "My God, thank God for the sacrifice. Thank God that He doesn't even see me; He hears my voice through the Blood, looks at my representation, Jesus Christ, the same as He does for yours."

19. (26) For if we sin willfully after...we have received the knowledge of the truth, (Now, what does that mean? It tells you flat when truth is presented, you say, "No," you turn it down; you enter unbelief, the same as Eve did. Forget it. You haven't got a way of escape.) there remains no more sacrifice for (sin)...

In other words, you blew the sacrifice. You threw it aside, and then, when you want to call on the sacrifice, it's not there.

You say, "Well, I want a different sacrifice."

No way. No way.

- (27) But a certain fearful looking...of judgment and fiery indignation, which shall devour the adversaries.

Now, brother/sister, when you see judgment and fire, you are talking about this hour. As there is a flood, there is going to be water. There wasn't fire at the time Titus took Jerusalem. Oh sure, they burnt some things down. Come on, that doesn't mean that much. There was fire back there at the time that people turned down Moses—Korah, Dathan and Abiram. Who did they represent? Denominations: the vulgarity of denominations and their creeds and their dogmas.

20. (28) He that despised Moses' law died without mercy under two or three witnesses:

- (29) Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of (the) covenant, wherewith he was sanctified, an unholy thing, and done despite...to the Spirit of grace?

Now he's telling you right there, what's the Spirit of grace? He brings forth the Headstone with shoutings of "Grace, grace." Turn down the end time Word, brings on fire. You show me where It doesn't, and I show you where It does. Hebrews 6! See? Every time you see fire... Get this flat: every time you hear fire in the Bible, you know it's end time. Right? Come on. Get your thinking lined up, brother/sister. We're not playing. We've got key after key after key from the prophet Message, and right here in this Word here. Every time, Son of man, you know just where it is. God manifested in flesh, just what it is. They're not foreign phrases anymore. See? We've gone through this thoroughly. We're going through it thoroughly.

Now, they trod under foot the Son of God. In what form? The form of the Holy Spirit in the role of the Son of man—prophet. See? Can't change it. There's no way you can change it. All right.

21. [127] *Notice, death, to stay away from It now. ...must go into It through the veil, or you won't.* (You say, "What does he mean by that?" All right. Let's read it again and find out.) *Notice, death to stay away from It now.*

Death to stay away from what? To stay away from the understanding of the role of the Son of man through a prophet, thoroughly vindicated, manifesting the Word of Almighty God (which is that role of the Son of man: God in plain view) that brings you life. Now, if you don't take it, it brings you death. Now, it's in the veil of the prophet. So therefore, if you turn down the veil, you turn down the revelation, you won't live, because It says here, "*Notice, death to stay away from It.*" So, if you don't stay away from It, you live. Is that right? If you come and join yourself to It, see. Now, remember; Jesus came and joined himself to the disciples, and they didn't know for nothing. But when they began to join themselves to him, that was a different story. That's when he disappeared out of their sight. They understood.

22. Now he said, *To stay away from this, there's death. You must go into this or you won't live. No life outside of this.* Now, look. I know that sounds very terrible. One lady that wears slacks today, over there in Norway, cuts her hair because she said she's got arthritis; can't bring her hand up over her head. I think neighbor ladies could take care of it. Her thesis is, "Don't tell me... And she told us, told my wife particularly because I wouldn't waste my time on it. Poor Alison, stuck there in the house, she had to take it. She said, "Don't tell me these lovely, Pentecostal people I know don't have eternal life and won't make it."

I ain't telling her nothing. The vindication right here says they're not going to, because they're not lovely, Pentecostal people. We are the original Pentecostals because we've got back to originality. We



are original Ephesians because we've got back. And don't tell me like some preachers say, "Well, remember Ephesus was a fallen woman."

You preach what you want. I don't care who it is. I won't preach that. That's wrong. There was a time she hadn't fallen. She was one with that Word. And Bro. Branham said, "*We've got to return to Ephesus.*" Now, if he said we've got to go back there, what, to fall again? I can tell you that's why this church stands the way it is. I'm glad to be off the road. If you want to hear my poison, get my tape. That's right. If you want my poison, you can get the tape. I won't ask you to come here. If you want to come, that's fine. It's your business, but be careful with this Word. It's not what preachers say. It's what the prophet said.

23. [127] *How God could have mercy on them... (Then he blanks out.) But remember what it was, that God is manifesting what was behind that veil.*

What was behind the veil? Well, you say, Word was. Yes, but not just Word. Printed page? No, that wouldn't do it. Behind the veil had to be the current Word of that hour, and the life in It for that hour. Then the life's got to come through something.

[127] *Watch what was behind that veil.*

What was behind Bro. Branham? What was veiled in Bro. Branham? What was just...you know, we'll go down the road with Moses in a little while. I won't get there today. Look, let's face it. This is going to be an all day session, for six or seven paragraphs.

[127] *Watch what was behind the veil: the Word.*

Now, we're going to tell you in paragraph 128 what that Word really is. Was it just this printed page? Or was it Logos? Let's find out.

[127] *What did it veil? The Word! What was it? It was in the ark.*

Okay. What was the ark? The Ark of the Covenant. Now, what's he talking about? "Moses, today," He said, "Make thee an ark, and put the Word in." Right? Okay, we know what the ark is; it's like a box, and on top of the box there were the cherubim that were faced inward. And in the box was the rod that budded and the manna, and that's the scrolls for the Word, the printed scrolls. There came a day in the Book of Revelation, I believe it is, that when the ark was open, there was no rod, there was no manna, there was the Word; so therefore, the ark contained the Word, like Bro. Branham said. All right.

Now, "*It's in the ark.*" What's in the ark? "*The Word.*" All right now, the Ark of the Covenant. In plain English: no ark, no Word. Now he's talking about prophets—Jesus, Moses, William Branham—their flesh and what was in it. Now, you do what you want. Okay. No ark, no Word. Okay.

24. Let's go to Mal 3:1. "I know," you say, "Bro. Vayle that has to do with only John the Baptist."

I've got Word for you: There's got to be an omega to that one. It's good in our day because the hearts have got to be turned back to the fathers.

(1) Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

Now, Bro. Branham categorically stated: "*John the Baptist was the messenger of the covenant, and he said that Jesus was.*" Now, therefore, if you're going to go to Malachi 4, he said, "The day cometh that shall burn like an oven," but he said, "I'll rise with healing on my wings...in my wings"; that's

immortality for those that believe. And he said, "I'll send Elijah;" so therefore, you've got two of them again. So, all right. In Mal 3:1 we got a messenger of the covenant, and that means that we have the 'omega of the alpha' because the hearts must be turned back to the fathers. Right? Okay.

25. Let's find out what we're talking about. We go to Hebrews 6. Now, what's in Hebrews 6? The end-time revelation of going on to perfection, which people turn down, though every evidence of it being the truth is there. Right? They know it's there. All right. Now, watch; beginning in verse 13.

(13) For when God made promise to Abraham, ...

Now, remember; this is before the burning. You say, "Just a minute, Bro. Vayle."

I'm glad you said that because I want to persuade you, but that which beareth thorns and briars is rejected, is nigh to cursing whose end is to be burned. You turn this down, the end is burning. Right? Huh? Turn down Noah's message, you got drowned. Right? Turn down Jesus, you got caught off; turn down This, it's over, for the Gentiles and Israel turn down, they get it, too. Because remember what? The earth is purged, the church is purged, Israel is purged. Right? Okay. It's wind up time. Okay. It tells you here now.

(13) For when God made promise to Abraham, (That's before the fire.)  
because he could swear by no greater, he swore by himself,

(14) Saying, Surely blessing I will bless thee, and multiplying I will multiply  
thee.

Now, Bro. Branham said back there, "*God will replenish the earth again and repopulate it, not by sex, but,*" he said, "*through a Resurrection.*" See? Right? Okay.

26. Let's go to Revelation 10, now, so we can prove the thing out. And you should be way ahead of me by now; you know just exactly what I am going to say because you're well-trained here, I do believe, by listening and going through tapes and everything else.

(1) And I saw another mighty (messenger) come down from heaven... (Now this is the rainbow, covenant rainbow, so this is the Messenger of the Covenant. Now, watch!) ... (the) rainbow... upon his head, (That's the same one as Rev 5:1.) and his face *was* as it were the sun, ... his feet as pillars of fire:

(2) And he had in his hand a little book open: he set his right foot upon the sea, ... *his* left... on the earth,

(3) And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

(4) And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying..., Seal up those things which the seven thunders uttered, and write them not.

(5) And the angel... (stood) upon the sea and upon the earth lifted up his hand to heaven,

(6) And (swore) by him that liveth for ever and ever...

Now, who was it that came down? This mighty Messenger? God Himself. So, what does it mean? He's swearing by Himself. He came down and literally proved that it was He Himself Who had given the

Word, and this was now the Word for the hour, and this was the occasion, the time; this is it. God vindicated Himself. As Bro. Branham said, "*God literally curried pleasure with the people.*" Literally went out on the limb to tell the people, "Look, I love you and I want you to know all about me: how wonderful it is, how sweet and kind, and this is the Word: I'm going to heal the sick; I'm going to do everything to just turn your hearts right around," and He used it... There He is right there, the Pillar of Fire, and there is William Branham [points to the picture]. That's just the anointing above him. That's the veil that God used, and then, God made the man as a veil. Oh, people don't like that. See? There's no way they can believe what we're preaching here. There's no way. See?

27. "*It's in the ark.*" Now Bro. Branham, the Word is in him. He's an ark. He's an ark of a Covenant. Sure, because God gave covenant, "I will send Elijah." Well, here is the covenant man. There's the covenant God. So, what is he doing? He's swearing by Himself. And swearing by Himself, what? How do you know He swore by Himself? He brings it to pass. Look, I said last night, you don't keep proving the Pythagorean Theorem when you're going to start doing your geometry and stuff. It's been proven. You just do it!

You don't have to get a Token to apply it. You've got it, apply it. See? Oh, poor old Eve, like Bro. Branham said, "*Way back in the Garden of Eden, they made fig leaf aprons.*" He said, "*Man always rushes to try to do something, and God just walked by grace and did it.*" And He brings forth the Headstone crying, "Grace, grace, grace." Miss Elected Grace, not mis-elected as though mis-election; m-i-double 's', a lady—a virgin lady at that, bless God. Not these other things. Okay.

28. Now, "*It was in the ark.*"

[127] *It was the Word that that veil hid. See?* (They come and say, "Look at that old rough box.") *And Jesus was that Word, and He is that Word, and the veil of His flesh hid It.* (See? Now, there it is.)

[128] *And today the veil of tradition hides the Word again, saying,* (Now, where is that veil of tradition? It's on the minds; it's on the eyes. Now, let's watch it. Hold it there. I just give you a little hint.) *...the veil of tradition hides the Word again, saying, "It's not so." But It is so! God...testifying of It...*

Can the words of a man do what that man's words did? No! No.

"Well, there's got to be some trick to it."

Oh, there is a trick; the great trickster Himself, God, hiding to fool the public. So simple.

"Give us something complex."

What for? The only thing I know complex is good for is complex starch; just eat your brown rice and your baked potatoes. Get off your junk food. Get back to the Bible. Get away from your junk food, creeds and dogmas. Get your diet ironed out. You can't... Listen, brother/sister: you can't survive one without the other. What God gives in the physical is a type to the spiritual; the spiritual types the physical, right on down the line.

29. See, the manna was hidden. The Bible speaks of hidden manna. So, what's He going to hide It in? Oh, come on.

"Well, if He's going to hide It, then God's such a good hider, there's no use in looking."

Well, he doesn't say that. He says It's hidden in order that the hiding reveals It. Now, if you can look at the mask, take your time and believe it, you'll plunge right on through the mask. See, Bro. Branham stood there... Well, how would you put it? Like an angel with a Sword? Sure, he said he had one. Sure.

There's a lot in this business of prophet, brother/sister; let's not play it too low. In the meantime, don't play it too high. There's a middle of the road. All right.

30. He said:

[128] *But It is so! God...testifying of It, blasting Himself right out as bright as the sun, before everyone, and they fail to see It. God, be merciful to us.*

Now, there's your epiphaneia started right now. Of course, I get a lot of flack because I use these words: the 'epiphaneia', the 'brightness', you know. Well, that's got to be when He meets the devil. That's no problem. You mean to tell me that He suddenly says, "Oh, I got to work up some brightness." [Bro. Vayle expresses working/whomping something up.] "Get your dynamo and generators going."

Aw, come on. Look, what kind of a God people have got in their minds anyway? I'll tell you what: a stupid god like we are; stupid like we are, not understanding the very precepts that Brian read, that we've been going through here, and Bro. Branham went through; he said, "*Look. Eeverything is in this little boy; I'm a son, I'll be a husband, I'll be a father, I'll be a grandfather, a great-grandfather, and so on down the line, but...it's me all the time.*"

31. Oh, are you going to have a God without brightness? The Bible said he's so bright that you cannot even get near Him, but suddenly He's going to whomp it up to meet the devil? Aw, come on. There's a time for everything. And Bro. Branham said, "*He blasted Himself out with the brightness of the sun in this hour.*"

You say, "Well, I think the prophet was using metaphors, bless God, and this is no place for metaphors."

This is no place for blind people here. No matter how bright and beautiful the sun is, the blind can't see. Bro. Branham said, "*If they're not that way,*" he said, "*they go into the basement and say, 'I don't believe the sun's out there. I don't believe if you tell me. I don't even bother looking'.*" He said, "*Forget it.*" What more do you want? God to blast out and say, "I challenge you to bring me twenty-four of your worst cases, and I guarantee healing"? And they didn't take Him up. So, he was down in Mexico, and in Mexico, he said, "*I challenge you to bring me your worst case.*" Show me five billion people on earth can make that statement. One man with one God can do it.

32. [128] *...blasting...it out as bright as the sun...*

There is part of the epiphaneia. It's going to get brighter and brighter and brighter and brighter. When we're glorified, we'll come back with, not the Son of man, the Son of David (though He is still the Son of man). Do you think that's not going to blast it brighter? Now, this is right here; everybody can view. What then, when He becomes the Ancient of Days under Daniel? He is the Ancient of Days! What if He plays His role there? How bright will that be? Earth will fly from His Presence. They're not flying yet, but you mean if he didn't just grip that veil a little further and what's in it wouldn't make all the earth, the universe, dissolve? You've got to be kidding, if you don't see this. God, mighty God, all of God, everything He ever was and will be. See? He just keeps that veil. It just keeps opening up a little brighter, a little brighter.

Why he said, "The path of the righteous grows brighter more and more to the perfect day." A light to my path, to my feet, the brightness. If you want to reserve it, it's just down the road. Aw, come on, Jesus doesn't change. They're just roles and hours and times; this is that time right here to be lying in the presence of the Son, just soaking and sopping up the Word. Like the old song, "Dip your bread, Mary, dip your bread, dip your bread in the gravy." "Aw, gravy is fine." Then it said, "Dip your bread, Mary, dip your bread, dip your bread in the wine. We shall go on Sunday, to the church on Sunday." Are you getting any gravy or any wine? You better start dipping in there with your elbows, kid.

33. Now, he said:

[128] ...*they fail to see It. God, be merciful to us.*

Now, notice. There are two veils in there that are very hard. One is the veil of denomination which is over the mind, and the second is the veil of the prophet. They just can't see through 'he, a man could take this position'. "But we, of course, are different." [Bro. Vayle says this sarcastically.] "Yes, see, we're full of the Holy Ghost and being very full of the Holy Ghost, very humble, we do not make such outstanding and outlandish claims, you see."

Certainly not. They ain't got the guts because they ain't got what it takes to have the guts. If you don't have the goods, it doesn't pay to advertise, brother/sister. [Congregation laughs.] It's an old commercial joke right there. A guy tried to run a sale. He got so disgusted with the fellow across the street, "Well, all I've got to do is put up a sign." He put up a great big sign and the people said, "Where is the merchandise?"

Well, he said, "Oh, I don't have any."

He didn't make a nickel. Just saw the crowds coming. It wasn't the sign that said it... The other man had something real; the other hardware merchant had the goods. All right.

34. [129] *In type, Moses coming from the presence of God with the Word of God for that age.*

Now, people understand that. They know the Word of God for that age wouldn't work with us. They say, "Hey, the Law's gone. But listen. I'm going to tell you, you're still mixed up." You think you're not mixed up, brother/sister? Let's get over here to, oh, I think it is... What is it? Yes, what is it? Colossians. Let's find out. Colossians 2:

(14) Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

(15) And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Now, right here, there are people who don't even know law from grace. And they say, "See, when he nailed all this to the Cross, it wasn't the Ten Commandments. It wasn't the moral laws, the spiritual fallibilities of man. It was those pots and pans and the bugging of having to go to the temple and wash and do a little here and there..."

35. I'm going to tell you something, brother/sister. That it the biggest bunch of hogwash and nonsense I've heard in my life. That is the most stupid thing I have ever heard. If washing of a pot and a pan would bug you... It wouldn't bug me, because if all I would have to do is go to the temple as a Jew and do a little certain something and say, 'That's it. One whole year ahead of me, under the Blood, the precious Blood, no matter what happens. I'm an Israelite.' Fap. That's nothing but types.

He blotted out those Ten Commandments and nailed them to the Cross, the moral, the spiritual, where you and I spiritual bums could have that taken out of our lives and come back full of the Holy Ghost. Jesus didn't pay any price for pots and pans; he fulfilled the pots and pans. They were simply types. Red heifers... Not red heifers, but rams and doves and everything else. 'Red heifers' signifies the Bride. See?

36. What was against us? "Thou shalt not," "thou shalt not," "thou shalt not," and we did it and we were. And the reason we did it is because we were. See? God taking our place, seeing a representation now. People are so mixed up they can't tell law and grace right at this minute. Where are the people, then,

today? Then they say, “I don’t need a prophet. I don’t need some manifestation. I’m fine in my own way.” Like a man came over here, and he said, “Well,” he said, “Now,” he said, “you people (He’s from India.) you people needed Bro. Branham to bring you back to the Word. We always had it in India.”

Like I told you, I said, I heard him preach a sermon with four verses of Scripture; I preached a sermon with two hundred. Then who’s got the Word? Let me tell you what; the more Word I had, the more I was mixed up, too. It doesn’t mean the less I have that I’m mixed up; it means I’ve got the Word right, so I now have more of **the** Word in contradistinction to having less of **the** Word, but more of a printed page. That’s not hard to understand, is it? Okay.

37. Now, listen.

[129] *In type, Moses coming from the presence of God, with the Word of God for that age. Now watch; we’re now in Exodus 19. Don’t miss this, now. Exodus 19, Moses is coming from the presence of God,...* (What he’s telling you here is chapter 19, verses 20-21.) *Moses is coming from the presence of God; he had been into the Word.*

Now, what’s that? Logos. Now, what Word over here?

[127] *“Watch what was behind that, the veil: the Word. (Now he’s talking about Logos.) The Word. What was it? See, It’s in the ark. (All right.)*

Now, Jesus was the ark. He had the Word. Now Moses is the ark; he has the Word. Okay.

[129] *He had been with the Word. The Word had been written,...* (Number one, the Word was written, and number two:) *Moses was in the presence of God with the Word. He had the Word for that age. (All right. Now, notice.) ...he had been into the Word. (Okay. A certain Word was written on tables of stone.) ...and he was in the presence of God with the Word, (Right? And in the Word, in Logos. Now that’s a complete coverage.) There is a Word for each age.*

Now, notice the repetition: “A Word for each age.” Now, as I say, they’ll give credit; “We don’t want Moses’ Law back there” but they’re still so messed up they can’t see a Word for this hour. See, they don’t understand. I’m not panning for not understanding; I’m only panning the situation because there has been a vindication. See? It’d be unjust on our part to take a stand if there wasn’t a vindication. Not that we say, “We’re right, hallelujah. We’re somebody; we take a preeminence.” But Paul warned us, this Bride standing here that doesn’t taste death, does not have any preeminence, period. It is He who has the preeminence. See? And under Him comes the prophet. Okay.

38. [129] Now, ...*Word for every age. (As he repeats it. That’s about the fourth time now, a little bit here.) And Moses coming forth, his face shone [pronounced like shawn] so! See? The Word was in him, ready to be manifested, given out to the people.*

Now, the Word ‘to be manifested’ means ‘to be given out’, and it would be under certain conditions. Now, therefore, he had walked into it, and in that time God’s finger just wrote dazzling upon the stones; so therefore, he’s in it, in the Presence, and It’s in him, and here He is; if that’s not a full manifestation of Logos in Its proper role, (Now see; I added that: the role of prophet.) then I don’t know what I’m talking about.

Well, you say, “I don’t know that that’s the full full.”

I didn’t say it was the full full. We’re talking about that hour. You think Moses came with any less than what God wanted him to have? No way shape and form.

Well, you say, “I thought God wanted to have it for the people.”

He did, but he put it through Moses. Like he poured into Christ for redemption, and yet Christ could talk to Him. Don’t ask me how. I don’t understand all these things. I just believe it because he said so, and I’m willing to take it.

39. [130] Now, *the true Word, God had written It, and It was with Moses.* (See?)  
*Notice, It was with Moses and was ready to be manifested. He (Moses) was the Word to them, he was the living Word, hid.*

Notice the identification: Moses’ Law; Paul’s Gospel. So, what’s wrong with William Branham’s Message? See, I don’t understand people. They’re always so happy to vaunt themselves, or if somebody else comes along with a better cheesecake, well, “their cheesecake is better, costs less money and everything else, and it’s more humble, too.” It sure is. Phhhh. I don’t like humble cheesecake. I make mine rich; load the whipped cream on it, too. Yeah, I hope you’re getting what I’m saying here. I’m talking about the Word.

[130] Okay. ...*he was the living Word, hid.* (Sure, he was hid. Hidden by veils of creeds and dogmas over the mind.) *Veiled himself, Moses had to put a veil over his... face.*

Now, you’re getting in a little deep here. You’ve got a veil and a veil again. Now, you just can’t take what the prophet said, and well, “I think it’s this, and I think it’s that.” You’ve got to say what he said.

40. Now, he said, *Moses was a veil, veiled himself; Moses was a veil to the Word, then he himself was veiled.*

[130] *Veiled himself, Moses had to put a veil over his own face. Why? He was that Word! Amen. Until that Word was made known, Moses had to veil himself. Amen!*

Now, what is he talking about? Is he talking about the fact that Moses veiled himself with God on the grounds that Moses could not possibly do anything apart from God? That certainly is true there—because It said, “That glory was going to fade.” Well, it couldn’t bring immortality. No siree. There was nothing in the Law to bring immortality; well, it was full of types and shadows of that which was going to bring it. And you worked in a natural order to get it, but this is entirely different. You’ve got to wait for this Word to work Itself out now. There’s nothing you can do about it. See?

So now, *Moses himself... “put a veil over his... face.”* Now could Moses just put a veil over his face and that be God? Well, let somebody else try it.

“Here God, come on and veil me.”

No, that’s true, but it’s not true. You could say that. It wouldn’t work.

What’s going on here? Well, his face did shine, but he put another veil over that so the face wouldn’t shine. What’s that? To me that simply is the fact that this man, William Branham, was a human being, and he acted like a human being, and he had a ministry that people could consider God. But when it came to the man, they wouldn’t recognize his authority and his position, and he did everything as did other prophets; they just back right away.

41. Go read about these men in the Bible, these prophets. Micaiah could have stood there and said, “Listen, I want to tell you people something, you fornicating prophets, you bunch of bums. And king, I want to tell you, you’ve got a bunch of bums around you because you’re the big bum. Birds of a feather flock together; like brings forth like. You’re a heathen just like your wife; in fact you’re worse; you’re a hybrid. That bunch of birds with you, same thing.” No, he didn’t say that at all.

He said, "You're an Israelite king; you're Israelite prophets, but," he said, "I tell you what. I can't go along with it." No way. Now, he was veiling himself right there. He veiled himself right there. And he also could have said, "Hey, you boys, you know, you've got Scripture. That's right. God gave this land to us. You're legitimate."

"You've got to admit it," he said, "a prophet, Elijah, made a statement about Ahab's blood being licked up, and I've got to know if he's going to go there and come back again because this might be the one time he goes out and he doesn't come back. On the other hand it might be the time he goes up and he does come back, then that's a different story. See, I've got to find out from God."

Brother, if he wasn't veiled right there as the man of God, let me tell you, have missed your guess, my brother/sister. You've missed your boat. You're standing on the dock. Prophets throw curves, and many times they don't throw curves. They just have got to be themselves. Oh yes, it's a little tough, isn't it? Moses veiled himself. So, the question comes, "Did they know Moses?" The answer was, "No." How many knew William Branham? How many really know him? Good question. Well, we know him historically; we know him scripturally; we know him spiritually: I believe we do.

42. He said:

[130] *Do you see It? Wherever the Word is, It's veiled.*

In other words, brother/sister, there are literally obstacles which God places there, and then, in His grace removes that obstacle to you, so that you will get what other people probe at and, then, turn to one side, because it's an obstacle. William Branham, being God, is no obstacle to me; in fact, it is very wonderful because now I've got some confidence beyond all this other stuff. See?

[131] *Moses had the Word. Now, remember; after the Word was made manifest, (Now, listen!) Moses was Moses again.*

Or after the Word was manifested, God was God again; talking of Jesus in his day. And after William Branham gave this Word, William Branham was William Branham again.

43. [131] *See? But while that Word was in him to be given out, he was God.*

Now, there is how he is God to the people. Jesus said, "Why callest thou me good? There's only one good, that's God. Worship God." How could he say it? Same thing is going on now. See, there's no difference. It runs in a continuity. Now:

[131] *For he wasn't Moses no more. (No...) [Bro. Vayle repeats.] But while that Word was in him to be given out, he was God, for he wasn't Moses no more. He had the Word of the Lord for that age.*

Now, in other words, Jeremiah was no longer Jeremiah; Moses was no longer Moses; Jesus was no longer a man; William Branham was no longer William Branham. Now, notice!

[131] *Nothing could touch him until that was over; had the Word with him.*

In other words, William Branham could not be taken off of the scene until God was finished with him concerning this Message, or say even this part of the Message. I'm not fussing with anybody about William Branham coming back, because he's coming back. When he comes back, he's not just going to go around and say nothing and wave his hands. It's going to parallel the ministry of Jesus Christ, I do believe, which said when Jesus came back from the dead he spoke to them concerning the things of the Kingdom.



44. What else would William Branham talk about? “How are you? How is your mother? How is your sister? How’s your kids?” Well, he might, but I doubt it, because if he doesn’t know all about it by that time, he’s a pretty poor example, I think, of a resurrection man. I wouldn’t buy that. I would buy only one thing; when he comes back he will tell us concerning the things of the Kingdom.

You say, “Could that be where the new name comes?”

I don’t know. It certainly could be. I’ve got no problem with that.

You say, “Well, would he have to come back just to die?”

I’ve got no idea. Why do you make questions? He’s coming back. Isn’t that enough? You didn’t go around and around and say, “William Branham on the scene? I think there’s a great prophet coming. Oh, is it William Branham? A great prophet of God?” You didn’t know anything about it, any more than I did. So, what’s the big to-do now? What’s the big hurrah now? Did you ever stop to think you might miss him? He might not look you up? That’s a good, little, somber thing. So, think it over.

You know, there’s just too many people got too many answers. When there’s a lot of people, there’s a lot of answers. Phooey on that. One prophet, one answer. Remember; he can’t talk out of two sides of his mouth at one time, or any other time. He’s talking of different things. You’ve got to learn to put it together. Maybe not learn, but let God put it together. See?

45. [131] *Nothing could touch him until that was over; had that Word with him. So therefore, when he came, the people turned their heads, and they couldn’t understand. He had been changed; he was a different fellow. He came with that Word. “And he put on a veil,” the Bible said, “over his face,” for he had the Word. And he was that Word to them.*

Now, let’s say William Branham comes on the scene. Now, if he’s going to attract any attention, he’s going to have to have some kind of a veil. There’s no two ways about it because, as a person, he couldn’t pretty well attract attention. So, what’s he going to have? He’s going to have miracles and signs and wonders that vindicate him to be the man that God said he was in that Scripture. Now, that’s going to be a veil to the people right there, because denominations and creeds said, “Well, there’s not a prophet coming, and there’s nothing like this coming.”

So, he’s got a veil right there, because why? If you don’t pierce that veil and see behind it, that God is doing it, and God in the prophets, you’ll go right into Pentecost with your gifts. Like I said last night, gifts are not the answer. The Giver, the baptism gives way to the Holy Ghost Himself. See? Time gives way to eternity. Partial Word gives way to full Word. See? Physical life gives way to immortal life. Everything is giving a-way, brother/sister, it’s all moving up. It’s moving rapidly. See? Because the two dimensions are coming closer and closer: there’s no two ways about that. See?

46. So, Bro. Branham had this veil given to him by God to put over him, plus the fact that he was just a man. See? Actually the people expected too much out of Bro. Branham. Like one fellow said, “Bro. Branham wasn’t that prophet. Why, he told the people to bow their heads while devils were being cast out. Why, that’s not in the Bible.” So, William Branham was a false prophet. That was his idea.

You talk... Listen, brother/sister; it’s okay to be a nut for Christ, if you’re a nut like Christ; but if you’re on a different tree, you’re a different kind of a nut. If you’re on a different tree, you’re a different nut. People say the craziest things. Where was the man’s authority to stand up against a vindicated man and make a statement like that? You know, that’s typical Pentecostal hogwash.

“Oh see, how great I am. I’ve got some, too. I’m wonderful.”

Are you? Well, I ain't wonderful, bless God. Now, that goes not for my wife; she thinks that, and I think she's wonderful, so we have a nice admiration party going on. But that's the way it should be in the family; but outside the family, forget it, you know, and I'm sure you're wise.

47. [132] *Now look, at Moses... O brother, here is going to be an insult. But if Moses... As Paul said here in 2 Corinthians 3, if Moses had to veil his face with that type of Glory upon him; (Now, watch! That type of glory. Now, the glory was genuinely of God. His face was shining. Now he said, "I've got to put a veil over it because that glory's going to pass away.") See, ...it was a natural glory, that was a natural law. And...Moses, knowing that that law had to perish. But the Glory was so great that it blinded the people, so they had to put a veil over his face. How much more will It be? (Spiritually blinded people! ...)*

Now he's telling you something here. He said, *"That glory, which is going to pass away, blinded the people, without Moses putting a veil over his face."* Well, all right, let's just bring it down, then, into the spiritual. What if God began doing something apart from a man? Just... He'll bring it out. Bro. Branham will bring it out. Just give me time. But what if He began blasting Himself out here without using a carrier or vessel? Well, come on, what would you do with it? What would you do if suddenly somebody, not even in a church meeting, (And this could happen anywhere.) suddenly just say, "Well, this is the worst case in the world, and it's going to be healed." And nobody even said it, and suddenly that case is healed. They say, "What's going on here?" God's got to have some kind of a vehicle.

48. Now, you go to the Roman Catholic Church, and they've got vehicles that are very strange, and there are very funny things going on. They have these Madonna's that cry. Here's a statue, and it leaks genuine, salty tears. And the Pentecostal came up with something better. I understand that a man... No, this was an Anglican priest, I guess, that got speaking in tongues and full of the Holy Ghost under the Pentecostal regime, and so, when he was taking a shower one morning, and he wiped himself off, blood appeared on the towel, and the voice said, "This is the blood of Jesus Christ," and they analyzed it and they said it was human blood. Now, you know, that voice was crazy. That voice was the devil because that was not the blood of the Lord Jesus Christ. That would have gone back to the elements. So, they analyzed the blood, and it comes out to be human blood. Very, very strange things are claimed.

Now, look; you get these things being done, and there's not a channel that's given to us in the Word, whereby we receive illumination, where do you go? You just go crazy. Everybody's gone. See? So, there's got to be a way that it comes, and so the way it came was the Word of God coming the way God wanted it through Moses, and Moses there stood with That—didn't deviate. That becomes a veil to the people because like people said to Bro. Branham, "Hey, look, why do you bawl out the women all the time? Why do you fuss about their short hair and their short skirts and the slacks and things? Why don't you get them spiritual by teaching spiritual things, spiritual gifts?"

"Why," he said, *"how can I do that, when they don't know their a-b-c's?"* Now, you see, it was veiled to the people right there by staying strictly with that Word. So, you've got all these veils in here, brother/sister. I don't care what you say.

49. [132] *Now, Moses had the carnal law, ...law of condemnation, no grace, no nothing; it just condemned you. But This we're speaking about... (Now he said,) That had no pardon. That just told us what you were. And this gives you a way out. (It does today. Your vindicated, vindicated Word.)*

Now page 22, paragraph 133.

[133] *And when that Word is unveiled, oh, my, what kind of faith will It be?*

Now, watch what he's saying. Here's Moses; he's walked in the Pillar of Fire; he's in the presence of God; God gave the Word, the Word is in him, the glory of God is shining around about him, his face is shining. Now, that didn't happen to Bro. Branham; he got pictures instead. See, you know his face was different, of course, if you could see that expression, but that's not what Moses had. See, that glory was going to fade; this doesn't fade. William Branham off the scene, the glory is greater than ever; the Word of God is richer and deeper; same Word, same wonderful... See? All right. Listen.

[133] ...when that Word is unveiled, oh...what kind of a faith will It be?

Now, if you can get past the veil on the mind, get past the veil of God using a man, get past the veil of how God is literally—literally using a man, not just using a man, but **how** He's using a man: the man's characteristics, to his conduct, the way he dresses, all those things, what he himself deliberately puts in front of you to see which way you're going... Now, you know something? You're getting into what Hebrews 11 talks about: people that just wouldn't stand still for defeat. They knew something was there and said, "We're going to have it." **START HERE 6/15/15**

50. When I first heard Bro. Branham, I didn't hear him. He didn't preach. It said, "If you ever listen to any man, that's the man you listen to." And yet I'm accused of changing Bro. Branham's mind, when he all the time changed my mind. So, you see, there's... You'll never get anywhere with the world. Phooey on them. Just don't waste your time, brother/sister. If you're going to have some time, give it to your brothers and sisters in Jesus Christ. Talk the Word. Live the Word. Have a good witness before the people the way the Bible said Jesus did before Pontius Pilate. That's just right down the line. But forget this stuff out there. You can't win an argument. Don't bother trying. Just walk off.

51. See, that veil, [133] "...that Word, is unveiled today. ...What kind of a faith will It" bring forth if it brought forth at that time death? It will bring the kind of faith that was at the graveside of Lazarus, "I am the Resurrection and Life, and he that believeth in me though he were dead shall live, and whosoever liveth and believeth on me shall never perish. Do you believe this?"

Now, remember; he's come down with the Shout, with the Voice. The Shout is the Word which is purely vindicated for this hour, which will bring forth the dead, because He comes down, sets himself at the Head of the Church to raise the dead and to change us. And we don't get one bit of preeminence; it all goes to Him. Now, what kind of a faith is it going to bring forth? It's going to bring forth rapturing faith, resurrection faith. See?

52. Now, It will have to be veiled. How is It going to be veiled? Number one; through a false interpretation of the Bible. Let's go check that veil: 1 Thessalonians 4. I hope you're following me now, brother/sister, because as far as I know I'm right on target with what I'm preaching here. And our brother said, "*Break those veils.*" See? ...

(15) For this we say unto you by the word of the Lord, that (they) which are alive *and* remain unto the (presence) of the Lord (the coming) shall not (in any way take precedence or preeminence over)...them (that) are asleep.

(16) For the Lord himself... (Now, this tells you how it's done: the conditions, the events.) shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

Now, this is known as 'the Appearing' in the jargon of the fundamentalists. And the Appearing to them is the Rapture. **Not so!** That's the Coming. This is the Appearing now, and it's been going on for a long time.

53. [The End-Time Evangelism: 62-0603]

[50] *Same thing today, when you see His work. Now, we have already seen and are witnessing the appearing of the Lord. Now, remember; appearing and coming are two different words, to appear and then to come. Now is the Appearing. He's already appeared in these last days—right here with us in the last few years.*

That's not two thousand years of His Presence. That's the last few years. Now, that's a different presence, then, when the baptism is giving way to the Baptizer, when the Son of God, Who never changes from being Son of God, breaks into the role of Son of man, he can still baptize anybody he wants with the Holy Ghost; he's still standing here like in the day of Paul. We're right back to true Pentecost. We're right back to the pattern.

54. Can people break that veil of tradition? The answer is, the majority, "No way." They can't break through it. You know why? Too many questions. You know, the woman is different from the man. And if you men don't know that, except physically, you've got an awful shock coming. The woman is absolutely different from man: question, question, question, question, question. Men don't. Men listen; they don't understand; they walk off, wait another time. Now, it's not a bad thing. My wife asks a lot of questions, but she has every right to, because I'm a nervous, flighty kind of a bird, and I've not been nice to her many times, and so if she doesn't ask me a lot questions of exactly where I stand, then she's nervous because she might not please me.

55. But you know, the church is not that way. The church asks questions. The people: question, question, question, question, question. They can't sit still and listen to a man, a prophet. Like the Scripture said, "Though a man declare It unto you;" I think that's Acts 13. Like Bro. Branham said, "*Find that Bride that is willing to stand still and listen.*" But you can't get people to listen today. The minute you say something, there's a question in mind, so they're not listening, they're questioning to give you a rebuttal. Why don't they just shut-up? Or don't bother the poor guy?

I learned that years ago under the prophet. People can bug me to death with questions, questions. Why don't you just sit down and listen? You might get the answer the very time you sit down and listen. But you keep asking questions; you've got no room—no room for answers. This is not question time. This is answering time. The Seals have been opened to open our minds, get rid of the veil. See? Now, the great major veil here is misinterpretation. They can't tell one from the other. And it's too bad they can't, but then, what are you going to do about it? Okay.

56. The second veil is the prophet. "Why, sure. Why do we need a prophet? I've got God, hallelujah. Who needs this?"

You know, that's what's in people's minds.

The third thing is the mind that we're talking about which is veiled by creeds and dogmas. Now, let's just see what you got to do with the mind. That's in 2 Corinthians over here that Bro. Branham read. That's why we're talking about the unveiling of God. How do you unveil God? Get rid of your own veils to begin with. What you can't do, let Him do! And the more veils you rip through, the more you see God. And then you come to the veil of the prophet, you'll only see God through the prophet, in the prophet, through the prophet. Sorry about that.

You say, "I don't believe it."

Well, you don't believe the Bible.

1 Kings 18: Elijah was there on the mountain, and he had to identify who the true God was. Was it Baal, or was it God? Why, they got so far away from God and knew only Baal; they didn't know a thing about God. Why, he said, "Lord," he said, "let the people know in their hearts...are turned back."

He said, "As far as I'm concerned, they're turned back."

And as soon as he prayed, the fire fell.

He said, "That's God."

They said, "That's God."

Now he said, "Kill the prophets of Baal. They're going to die."

57. 2 Corinthians, Bro. Branham reading, 2 Cor 3:6:

- (6) Who hath also made us able ministers of the new testament; not of the letter, but of the spirit: for the letter kills, but the spirit gives life.

Now Paul said, "I'm a minister of this very thing that you're talking about." And what is it? The veils! I'm going to unveil God and help you unveil, so God can be unveiled to you. He said, "I'm the minister; it's going to take a ministry."

Oh, listen, brother/sister; I know there's people that say I'm going to just sit at home and just hear tapes; that will take care of it. It will take care of it all right.

"I don't need this ministry."

That's fine; you've got it. You don't need it. Fine, just go your way. No problem. When they get that far engrossed in the wrong thing just... What are you going to do?

- (7) But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away...

Now, that's under natural law. Now, remember; Bro. Branham could have pulled a veil over his face, like Moses. And there was a veil there of the human nature, the whole thing. It was naturally there. But remember; in this hour there was no veil over him in the sense that the glory was not blasting through and showing God, because all the strings were pulled out. Bro. Branham stood right there, and God could do anything He wanted to do. Creation, the whole bit was in there. And this Glory doesn't fade; it's going to take us into the Millennium. The Pillar of Fire takes us in there. All right. There's a difference between the two men, but the ends are what God wants. [2 Corinthians 3]

58. (8) How shall not the ministration of the spirit be (much more) glorious (to be no comparison).

- (9) For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

Now, remember; one was condemnation, one is not condemnation; one is bringing forth the Headstone crying, "Grace, grace." Christ cannot be with the Bride physically, except under grace. The power of God could not come into the Church by the obedience of man, but under grace. It couldn't come any other way. So therefore, it's a matter of grace.

- (10) For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

Now, It tells you right there, you go back and talk about Moses. He's not a patch on Jesus, but you turned Jesus down. That's right. Now, they'll go back and talk about Jesus, and It's the same One greater than ever, and they'll turn Him down flat.

Now, wherein Moses had no glory by reason of the glory that excelleth, then you tell me where Jesus' ministry in this hour is not greater than the ministry of his hour in the flesh? His Own prophet said, "*He had more success in His ministry in my life than He had in His own life of flesh.*" What's It going to do? It's going to bring forth the dead, going to bring forth the Rapture, and He's going to do it all. Not William Branham now. No, no, no. The God of William Branham. William Branham is a veil. See?

59. (11) (Now,) for if that which is done away was glorious, ...that which remaineth is (more) glorious. (It remains as greater.)
- (12) Seeing then...we have such a hope, we (speak with) great plainness of speech.
- (13) And not as Moses, *which* put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: (Now, listen carefully.)
- (14) But their minds were blinded: for until this day...remaineth the same veil untaken away in the reading of the old testament; which *veil* is done away in Christ. (Now, watch! Let's get verse 13 again.)
- (13) And not as Moses, *which* put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

Now, he put a veil over it, and that signified, (Now, let's get an understanding here—signification.) that the full revelation to the people was not at that time in an evidence. Now William Branham did not veil himself as Moses veiled himself in this respect, showing you that there was something left to come; it's all been given to us, and he said, "*The Bride under the Seven Seals and the Seven Thunders has everything she needs to put her in the Rapture.*" What has this brought forth? It brought forth a rapturing faith. Far greater than healing, brother/sister. Far greater than healing! Okay. We're getting down to the deadline. [Bro. Vayle comments on/considers the time left.] Now, listen! [2 Corinthians 3]

60. (14) But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which *veil* is done away in Christ.

Now, It tells you right there, there's a veil over the minds because they were taught by the priests. Today the veil is over the minds of the people because we've been taught by the theologians. Now, therefore, the veil on the mind has to be torn away. So, see all these veils in there? But every single veil, if in its proper order is dealt with, will bring us to the glory of God which will take us in a Rapture. It's worth it to get rid of all this junk we've got our minds cluttered with.

61. (15) But even (until) this day, when Moses is read, the veil is upon (the) heart.

Now, what about it? The veil on the mind goes down here. With the heart man believeth. Your soul's dead; it hasn't got a life. Now, listen; it starts in the mind, "Be transformed by the renewing of your mind." This is the last hour to repent, the change of mind. The message to Laodicea, "Change your mind.

Get the veils off of your mind. Forget whatever you learned about the appearing.” The ‘appearing’ is not the Rapture; that’s ‘Coming’. The Appearing is now. God’s not asked to be some superficial stupid, little thing, “Well, I’m really not there, but I’ll just pretend I’m there.” Well, fap! We’re dealing with a glory that won’t fade. See?

62. Bro. Branham being a prophet was... You put him in a category that’s different from the rest, as being veiled. Sure, he was a veil. But you show me where he didn’t pull out all the stops to reveal that One. In other words, there’s nothing left but going on, if you want to go on. There’s nothing to hinder you anymore. You don’t have to look for anything else. See? If something is going to come, it’ll come right out of this. Bro. Branham said it. He said, *“If that great one comes, if he’s another man, then I wasn’t that one.”*

He said, *“I must decrease, and He must increase.”* Who’s he talking about? The same words of John the Baptist. Why he said, *“The same One that was here in the flesh is here in the Spirit.”* We’ll go into that as we get into other sermons on it, to show you names, titles and person. By the grace of God I’m opening my mouth on that one. It’s tough. But it’s got to come, it’s... Not that somebody’s got to do it, and I’m that person. Don’t think that for one minute. But I’m going to tell you: I want to know for myself, if I’m allowed to know.

63. (16) Nevertheless when it (will) turn to the Lord, the vail shall be taken away.

Well, how do you know if your mind is turned, Lord? “Oh, Lord, oh Lord, Lord, Lord, Lord, Lord, my mind is full of Lord, Lord, Lord, Lord, Lord, Lord, Lord.” Oh, forget it. Get with That. Here’s where it gets turned, to this Word, the Message. See?

(17) ...where the Spirit of the Lord is, there is liberty.

(18) But we all, with open face beholding as in a glass the glory of the Lord,  
... (Looking like in a mirror.)

What’s a reflection? You’re seeing yourself. And what do you see? You see Christ. Bro. Branham said, *“He doesn’t see you. You talk through the Blood; He hears your voice, and He sees your representation,”* And he said, *“If you’ve got representation now, you had it then; you’re right back.”* You don’t worry about your theophany. People are worried about their theophany. Oh, well, you by-passed it. What does it matter if you pick it up or it picks you up? Oh, the devil will use every trick in the book to get you off this simple, little reality here.

64. Simple, little reality! See? Just accept those simple statements. You can’t figure them anyway. No man can. But God’s being unveiled; it’s not ‘what’, not the ‘who’. Bro. Branham used the word ‘what’ because he used the word ‘it’ more than ‘who’. As Bro. Branham said last night, *“It’s the how of it.”* How is He being unveiled? Sure, there’s one God. There’s one God, and there’s one prophet at a time, and there’s one Bride. We have God; we had the prophet. We’ve got the Holy Spirit; we are part of the Bride; we’re going on, brother/sister. There’s no turning this Bride back. “And if we’re not Bride, there’s a Bride out there somewhere, brother/sister, and I hope by the grace of God we won’t stand in her way, but we’ll be cheering her on. Like Bro. Branham said, *“that’s true love.”* Right?

Let’s rise and be dismissed.

Heavenly Father, we just thank You again, Lord, though we take a lot of time in these things, it opens up more and more to see how it is that.... No wonder the world can’t see. There’s just too many veils there. There’s too many little things that have dropped like sacks over their head, Lord, like burlap

bags to take away the vision. But even when the sun is out there in its brightness, in its zenith, blasting right out, they can't see a thing—miracles right before their eyes and can't see them.

And here we are, Lord, in this hour, and, Father, we're only here because of Your grace, and we're so pleased, Father, that You called us and gave us opportunity, gave us the ability, Lord, to...because it's of You to come and see these things that the world calls crazy, calls it the devil, calls it everything else, but Lord, we know it's You. As much as we know anything, we know it's You. It's got to be You.

We know, Lord, that people are trying to equate this and that to this and that and God knows what; Lord, only You know what they're trying to do with it because we know that only You are smarter than the devil; he's put all these things into people's hearts and minds to make them wonder what is out here, what is going on, is there revolution, is there this or that, when the secret is, that the truth is, that it's God. It's You, Lord.

And we know today, "In Whom we have believed, and we are persuaded that You're able to keep that which we have committed unto You against that day." [2 Tim 1:12] And that day is this day. We know, Lord, that we've committed everything to this Word the best we know how. As far as our understanding, this is our hope that if this doesn't do it, we don't know what is going to do it, Lord. We wouldn't have any idea. We wouldn't know how to place it; but Lord, we're persuaded and that against what you might call the world, the flesh, and the devil in our own problems with our own lives, which there is the lust of life in wanting knowledge and all these things, Lord. And against it we say, "No sir, there's only one thing, and that's what we've seen in this hour and heard in this hour."

So, Father, here we are, we're putting our whole hope on this, this ministry that's been revealed to us, and how the prophet taught It. And we're not complaining, Lord. We're just giving back to You what we have in our hearts, and I believe we're giving it back right, Lord, and You're the only One that really knows our hearts. But Father, I know this one thing—at least I hope I do: the people here with us this morning, understand that, if this isn't It, we're just...there's nothing, And what would we do? We're convinced like the apostles, we've come that far. We haven't come to where they were in many ways, but I don't know just if we're really where they were when they said, "We know we're convinced; we're sure that You alone have the words of eternal Life." I don't know, Lord, I can't judge that.

But I know that in our own little feeble way we can say and mean it, at least we think we mean it all the way down the line, that this is It, that we're not looking for anything else, except just Your Word coming forth more and more, that same Word, and this living Word is going to bring forth in flesh which we're believing is our flesh, or somebody's flesh out there, they're going to come out of the graves. There's going to be a change of the bodies to immortality. There's going to be a catching away to the Wedding Supper. There's going to be a beautiful convocation of the Bride when the dead come back and we're changed. We're all one together. It's going to be fantastic. [Audio recording ends.]