

Rapture #06

Blinded By The Presence

October 09, 1983

#6383

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Shall we pray?

Heavenly Father, we are very grateful to know that You have revealed Yourself to us in this end time, and given also, not only of Your Name to us, but a thorough exposition of Yourself whereby we might know You, that Word form having come to life.

And there is a reality here that, absolutely, has not been since the beginning, or even in the beginning, because they did not know You as we know You in the power of the Resurrection; which is going on now; which is going to be responsible for bringing the dead out of the graves and changing us.

We know, Lord, that if we are not of that group, there is a group that is certainly going to receive it. So therefore, Lord, we are happy to know, at least, we are those who are in the light to that extent that we have perceived through Your grace this knowledge.

And Lord, that brings us to the point that we cannot believe, then, that we are blind. We are not blind anymore but have the light, Your eye having shined upon us Lord and Your glory revealed to us Lord.

Then, we just count ourselves part of that privileged group, and we thank You for it, Lord. We have made it personal, because we believe You have made it personal.

We believe all the signs are in concerning that – all the ear marks; and therefore, we stand in a place not just of faith but in a revealed knowledge we know we have come this far. We thank You, Lord, therefore, for grace and mercy.

We rejoice in it; we praise You for it. We commend ourselves to it this morning. In Jesus' Name we pray. Amen.

You may be seated.

01

Now we are going to continue in "The Rapture," and of course, that's where we really slowed down, but that is all right. We'll take our time. We want to read again from page 14.

This is message number six on about eight pages. So hopefully, we will get maybe ten more done this morning.

02

Now he says here on page 14:

[64] Did you know that the Protestant and Catholic church is predicted in the last days to be blind, the same thing through the Scriptures with Christ on the outside trying to get in. Because thou sayest I am rich and have need of nothing..."

He is quoting for you now that where the blindness is in Scripture: *"and have need of nothing knowest thou not that thou art miserable, poor, wretched, naked, and blind and don't know it."*

Now that word 'miserable', 'poor', 'wretched'.

They are actually words that pretty well have their meanings closely united on the grounds that here is a group of people who contend that they are exceedingly wealthy, and they are literally, living in the delusion of the insane who feel that they are like the Intelligentsia, the cream of the crop, the noble, the rich; "they've got it all."

And they don't know that, really, they live down the back alley without any goods of this world at all. They are just beggars in a dream world. Now that's exactly what this is bringing out.

You can see that today in the sense of where you might run across a poor bum in the gutter, and he will tell you that, though he is begging you for a dime, and his clothes are vermin infested, he is really the son of Rockefeller, and he has just not received his money yet.

And that is what this church is. They really think they are somebody. They think that they are rich, and they are actually beggars, destitute, and they don't have it.

03

Now then, he says here, that is quoting Revelation 3, *"there you are back to blindness again."* Now, what does he mean blindness again?

Well, when Christ was here on earth, the Pharisees counted themselves to be those rich in the things of God, that they had everything going for them, and that they saw.

They understood the revelation. And he said, "Because you say you see, you are blind." They were blinded to everything which would have brought their salvation. Where salvation had come to them, they turned it down.

04

So, there is a blindness once more, and of course, what is that blindness that was there? The blindness that was there was the very Christ that they wanted to see, the very Messiah they talked about, the very One that they looked for all these centuries.

They had it entirely pegged wrong, though it was in Scripture, it was entirely pegged wrong as to how He would come. As Brother Branham said so truthfully, that He came according to the Scripture but not according to their interpretation of it.

So therefore, there was a blindness, because how could Christ be wanting to get back in the church, if He wasn't there to be kicked out? So therefore, there is a Coming at

the end time, which we call the Presence, the Appearing that people are absolutely unaware of. They are blinded to it.

Now, watch what he said, *"They are blinded. They are trampling over the things of God as if they didn't mean anything to them, scoffing and making fun of it."* Now remember, the scoffers were to appear at the time of the revelation of the Rapture doctrine.

05 So, we are on the subject of the Rapture. And this coming, then, is the phase of the Lord Himself descending from Heaven with a shout, the voice, the archangel, the trump of God.

And this actual coming is what the church is not aware of; and so, thereby, in their blindness, they are trampling over the things of God.

06 Now, let's find out what 'trampling over the things of God' are. And I know that, look, you can get very excited over this Message. You can get very vindictive.

You can put on the boxing gloves or better still, take the boxing gloves off, and pick up a rock or anything you can to smash peoples skulls in. I recognize that this message has taken on a militancy, which I hate to see; but we can not help what we preach, so that people militate against us.

But let's find out what 'trampling under foot' is, so we know what we are talking about. Hebrews 10:26 beginning: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."

Now, let's let that sink in. There is the sacrifice standing there. A knowledge of the truth comes after the sacrifice. When the knowledge is turned down, there is no more sacrifice.

You say, "Well, I think I would like to disagree."

Well, you may disagree. I am not here to stop you from going to hell or to put you into heaven. Now, this is the kind of preaching people don't like – because it is too militant. It is too one-to-one.

07 I am going to tell you something. We are not going to make it as a group, unless every single one of us is Bride, for the fellow snuck in without a garment. He thought he was going to make it as a group.

They said, "Hey, where's your garment?"

"I don't have one."

"How did you get in? Go out the same way you got in, with your stinking creeds and dogmas."

But he knew something was going on. Now you will see that Brother Branham will

hit this down the road a bit, when we come to baptism of the Holy Ghost – how do you get in?

Now he said here, *“There’s nothing but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries.”*

Adversaries? What adversaries? Those that haven’t received the truth. They willfully set it to one side. Now listen. We are talking about Moses, and Moses is Exodus, and Exodus is Rapture, right? We went into that didn’t we?

The subject was Rapture, and no matter what we looked at, it had to do with the subject. So therefore, every illustration and every Scripture had an overtone, if not an absolute element of indication – Rapture.

08

Now we went into the Exodus. We saw how God interprets His Own Word. (28) “He that despised Moses’ law died without mercy under two or three witnesses.”

I don’t care if he had the blood or not. They caught the man gathering sticks on the Sabbath in order to cook some food, and they said, “Now, just a minute. We have a feeling that this is wrong. Is it wrong or not?”

Moses said, “I don’t know, but I will inquire.” Moses, being the prophet, inquired, and he came back. As the verdict, he said, “Stone him with stones until he die.”

You say, “I don’t think I like that. Where was the sacrifice?” Where was the sacrifice?

Well, where was the sacrifice? They did it down in Egypt and brought them plum over to here. Now with the blood sacrifice standing there, they went against the Word of God? Absolutely.

Now you say, “Just a minute, wasn’t that willfulness? That guy didn’t even know.” That is exactly what I want you to say.

09

Let’s go to Luke the 1st chapter. Now It says here in:



Luke 1:17

(17) And [this John the Baptist] shall go before the Lord God of Israel in the spirit and power of Elijah, to turn the hearts of the fathers to the children, even the disobedient to the wisdom of the just.

And the disobedient there, are not those who are willfully disobedient as though they are going against an actual command, but they don’t know any better. They are ignorant.

Now these people know better, because they had Moses, they had Jesus, and now they have William Branham; but which even the classical historians of the Scripture

will tell you, no man in two thousand years produced what William Branham produced.

Now, we have a few people of the ilk of Satan, of the spirit of hell, who now want to denigrate a man of which they are not worthy to even clean up his latrine.

That is right, spiritually, physically speaking, because I know those birds, and I knew the prophet.

10

Now we are going to get right to Jesus, the Christ.



Hebrews 10:29

(29) Of how much sorer punishment, suppose you, 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?

You can go plum as far as the blood and go to hell. You can acknowledge the sacrifice and talk about your hope in God, but it doesn't mean one thing if you turn down light.

Now anybody can say "Amen" glibly, and some of us can sit and wonder what I am talking about. Well, I am doing my best to explain it to you.



Hebrews 10:30-31

(30) For we know him that said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

(31) It is a fearful thing to fall into the hands of the living God.

Now, where does the judge come? The judge comes by a prophet. The prophet comes to get the Word, then he tells you what the Word means, and then he begins to apply the Word.

11

All right. Now, let's go to John 3. In here, we are talking about the sacrifice.



John 3:16-20

(16) For God so loved the world, that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. [And then It says

subsequently:]

(17) For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

(18) He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. [Now, he tells you, there is no condemnation; and then he tells you, there is condemnation. And he tells you the condemnation is they have not believed in the Name of the Only-begotten Son of God. And then he explains what that is.]

(19) And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. [Now, then It goes on to say:]

(20) For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

Now there is not one of us sitting here but does not know that adultery is wrong, that smoking is wrong, and drinking is wrong, and killing is wrong, and slander is wrong, and lying is wrong, and coveting is wrong, and all those things are wrong. Exactly right?

Anybody knows that. That's not the deeds you bring. Not the deeds you bring. Now, It says they will not bring their deeds, because the light has come; and they simply will not bring those deeds to the light, and therefore, the Blood does not avail. That is what It says over here in Hebrews.

12

Now let's go back to John again. We go to 1 John 3, which we read before. It says in verse 7:



1 John 3:7-12

(07) Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

(08) He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might bring to nothing the works of the devil. [In other words, the works of the devil in these people that are sinning.]

(09) Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. [You have an anointing from the Holy One; you don't need to have any man teach you. You're going to be always right. That is what he is talking about.]

(10) In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. [Now

the emphasis is always put on "he that loveth not his brother." And they get it all mixed up with the fact: that thou shall not kill, thou shall not destroy, not slander, not covet, not commit adultery, not this, not that. Just be nice and be a good fellow. That is not what evil deeds are. Let's find out.]

(11) For this is the message you heard from the beginning, [way back in Genesis] that we should love one another.

(12) Not as Cain, who was of that wicked one, who slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. [It was the two sacrifices. Absolutely. One had the light, and one didn't.]

13

Now the blood only avails for those who are in the light. Now, people can say what they want, but I am not a fool, and you are not fools. The organization can say what it wants. Anybody can say what they want.

But this is what the Word of God says. And light depends on a revelation, and revelation depends upon grace. Grace depends upon foreknowledge.

Foreknowledge has out-working in election. Election goes to predestination. Predestination brings a Bride. Now you can say what you want, but that is exactly the truth. See?

If the people do not know it, it is not my fault. And they become adversaries of this simple truth. And when they do it, they trample under foot the Blood of the covenant, and they make Jesus Christ a dirty thing.

You say, "Well, I can't believe that."

You believe what you want, because I care less.

You say, "You really don't mean it.

No, I don't really mean it in one way, but I really do mean it in another way. Because that means you can do what you want. Once I preach, it is out of my hands. See? That is just where it is.

14

Now – scoffing and making fun. What are they making scoffing and making fun of? The light of this hour. And the scoffing comes under the Rapture.

You say, "What about other doctrines?"

Absolutely. Predestination. When the prophet hit that, where did they go? Every major split and error that is in this message started with predestination. But now the last one is here, because the last doctrinal sermon that Brother Branham preached was "The Rapture."

Now, notice what he says about "The Rapture." This is the subject.

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

Now he says right here that this is what he is on to. This is what he is talking about, that the Bride is waiting for it. Now, whether she waits or not, or knows it or not. That's right. Whether she knows she's waiting, or whether she's waiting, she's waiting for it.

15 Now here is a man telling the condition of a people. There are those who swear they understand.

They say, "We positively know the Rapture. We understand His Appearing and His Coming."

But they don't. They are satisfied that they've got it. But he says to the Bride, to the true Church, there has got to come a revelation of It. It has got to be revealed to her. And a true Bride will be waiting for It.

In other words, no matter what she had previously believed or what she had been taught, she will break with It when the revelation comes. See?

16 [66] *Now 'it' [What 'it'? The Rapture.] is a revelation, for the revelation is faith. You cannot have a revelation without it being faith. Faith is a revelation, because it's something that's revealed to you. Faith is a revelation.*

Faith is something that has been revealed to you like it was to Abraham.

Now here is the good part of it, because you can take this first part and become an absolute idiot – a spiritual malfunction.

"Well, it's a revelation. Well, the Rapture is a revelation. So, if the Rapture is a revelation, I now put myself in a spiritual, an ethereal, esoterical position in a never-never land, and I just wait here, sort of in trance; and I say, 'Revelation, revelation, revelation.

I am being raptured, revelation'.

17 Now I know what I am talking about, because I have dealt with cults in Florida. And there is nothing I despise more than cultism, because this is not something which is bland and shapeless.

It is tremendously factual and deals with the literal resurrection and a transformation of human bodies and a catching away into the Millennium of Almighty God.

And you don't get It by nice thoughts as though the Rapture was simply a thinking process. It is an inevitable, spiritual reality that is got to change us. And we don't have to get into some never-never land.

See, this is what hit the people when Brother Branham brought this out, that the Rapture was a revelation. So, they wanted to put themselves out here in some kind of never-never land. Forget it.

The Rapture is the most fundamental thing that God will have done in six thousand solid years. Solid, solid, solid.

18

Now he says here, "Faith is something that has been revealed to you, like it was to Abraham." [Now here is where your faith is.] "that could call anything contrary that what had been revealed to him as though it wasn't so."

So, everything that is contrary to the rapture doctrine doesn't exist to a person who has the revelation of the rapture doctrine. You can just say, "I am sorry. I do not see it that way."

19

Now listen. Let's get this flat. The body natural, which was Abraham's body, and Sarah natural, which was his wife, was very militant against the idea that Abraham and Sarah could be changed and have a son.

Now, the fact of the matter is, I don't think that even the thought of being changed entered their minds. The Word had come to them as far as they knew: "Look, you are going to have a baby boy." So, they kept looking at their bodies.

There came a time when there was not any use looking at her, so he picked up Hagar. That didn't do it. Then, there came a time when there wouldn't have been any use looking to him, if she was able, because he wasn't any good.

So now, the revelation comes, you're going to have a child anyway. Well, what's against them? Old age. Now, something has to happen somewhere, and it doesn't matter how it happens, but something has got happen so that the child can come.

So now, the revelation breaks on them, at this time, and he was speaking concerning the fertility period of Sarah, which she hadn't had one for a long time, so now she has to think that one over.

Well, she said, "You know that is going to put me back where I was."

And she got to thinking. She said, "I just do not understand this, because..." She said, "Do you mean to tell me, that Abraham and I are going to have pleasure like young people?" Because it is a sexual instinct that brings on children.

They are born from sexual desires, or there wouldn't be any. She got to thinking it over. Exactly right.

Now everything that was there, that was against the revelation, see? had to go.

20

Now, what is the doctrine of the revelation of the Rapture? Shout, voice, trumpet, with the specific understanding that Jesus does all three in descending; that the One who comes down in Revelation 10:1 is here at the same time Revelation 10:7 is here.

Now they are going to say, "Just a minute. I can't believe that, because you see, our understanding is that He suddenly starts, and there is a shout, the voice, a trumpet. Whatever that means, God only knows. We don't, but we do know we are going to get caught up and taken away."

Now you blew it. You blew it, because what came in is contrary to what the prophet said. See? Now, the Bride does not turn it down. She takes it. Now 'it', this true revelation of the Rapture, is what she believes, and she has got to believe it, whatever it is.

And I could be wrong in what I am teaching, which I certainly am not.

If I am wrong, I want to know why the prophet said what he said. I would like to know. I have heard some of the excerpts and sermons other men preach against it, and I can't buy what they say. It's right back there with Pentecost.

Remember, Pentecost is what turns it down. So, if you preach any Pentecostal doctrine, you are shuck. You are finished. You say any doctrine? Yes, because they have all been corrected.

21 Now, he said, [66] *That's what faith is, is the revelation of God. The Church is built upon a revelation, the whole entire body. Alright?* If it began with revelation, then it has to continue with revelation, and it has to end with a revelation.

Now, what part of the body is built upon revelation in our day?

The very last part. So, there is going to be a revelation. Now therefore, what evidence is here, visible or produced... There is something here, because it says, *"Faith is something been revealed to you, like it was to Abraham."*

Now Abraham did not get a revelation, wherein he is a type of the elect, outside of a visible, definitive, proven manifestation. That's the reason he could call anything contrary as though it was not so. Now, the entire body is built on it.

So therefore, we ought to apply everything and anything that we have ever heard that is contrary to this doctrine, apply it as though it's not so, because it is not so.

22 [67] *Here a few weeks ago, he said, I was talking to a Baptist minister. He came up to discuss with me. He said, "I like you as a man, but you're all mixed up."* Now he is talking about William Branham, who is at the end time, and we are a part of the body.

All right, and Brother Branham said here, *"I pray you help me get straightened out..."* Now, he said... *"with the Scripture."* And the man said, *"We'll never be able, Brother Branham, to get the things together until we get every word upon word upon word exactly the Greek and so forth."*

[68] *I said, "Oh, sir, you know better than that." "Even in the Nicean Council, way back as far as that, three hundred years from the death of Christ, they were still debating which Greek scholar was right."*

You cannot... It's a revelation. The whole thing is... He said, "I cannot accept a revelation." Brother Branham said, "Then how can you accept Christ?"

Now watch. To turn this down is to turn down Christ, and here He is to take us up. You see? He said here, *"I cannot receive a revelation."* And Brother Branham said, *"Then how can you accept Christ?"*

Now the point is that the people that are looking to get out of here in a Rapture put the whole thing on Jesus, the Christ.

23

1 Thessalonians 4:



1 Thessalonians 4:16-17

(16) For the Lord himself shall descend from heaven with the shout, with the voice, with the trump of God: and the dead in Christ shall rise first:

(17) Then we which remain shall be caught up together to meet the Lord in the air. [See?]

Now, at this point, the Blood is in remission. You don't have to worry one bit whether the Blood is on the mercy seat or not. Doesn't do me any good if it is on the mercy seat or you name it.

I don't care where it is. If you trample under foot the light of the hour... And remember, contrary to what anybody says, Paul did not have the light of the revelation of this hour. I don't care what anybody says.

I can prove it to you right by the Scripture of Almighty God, which makes every single man a liar, except William Branham and those who believe exactly like him, which are people like you and me.

For It says right here, Paul himself declaring that "I may know Him and the power of His resurrection." He did not know it. "If by any means..." Now he said, [Philippians 3:10] "And the fellowship of his sufferings, being made conformable unto His death."

That won't do it. The only way to be conformable unto his death is to have the revelation of His death, which is the shed Blood, which is inactive on our behalf unless we are in the light.

This is where your foolish virgin miss it but come up under works.



Philippians 3:11-13

(11) If by any means I might attain [so he had not attained there], unto the out resurrection from among the dead.

(12) Not as though I had already attained [so he had not attained at that time], either were perfect: [So, he was not perfect. He hadn't got it finished off.] but I follow after, if I may apprehend that which I'm apprehended for in Christ.[To come out from amongst the dead. Then what about the one standing there? Paul didn't have it. So there is an end time revelation that is going to put us into the Rapture.]

(13) Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto things which are before. [The old manure head is become a non-manure head. The human intelligence is gone to the eagle of revelation. Now, he said, listen, "At any time that I am faced with light, I put behind me what I thought was right."]

24

I want to ask you people a question. How many of you are interpreting "The Rapture" that Brother Branham preached in the light of any understanding you previously had?

Now, if you think you had understanding, let me tell you flat: you are manure heads. I am sorry, but I am just going to nail you right down to a bunch of manure heads.

And I am sorry for you, but I'm not apologizing, because I think I know the Scripture better than anybody here; maybe all of you put together; and I was absolutely a 'manure head' on this doctrine.

Absolutely. I had no idea period concerning truth. I had everything wrong concerning truth.

25

I want to ask you a question: is Jesus Christ, the righteous, the one that went up there, is up there right now; is he in the light? Do you think he doesn't know this? He is the one that does know it.

Who is the One that was standing there to give the light as the Judge at the end time? Paul was judging, not as though I had already attained. He made a judgment. He knew. No age but this age attains. See?

Your heats on, turn it on. That's a thermometer back to me, not heat here. The pulpit can sizzle, which it does. Reaching for the things which are before. There were things that were ahead of Paul that he himself had not apprehended.

This was it. Then you tell me that Pentecost will be in the Rapture?

I tell you somebody is wrong, and it is not the prophet. It is not we who believe the prophet.

26

[68] *He said, "Why, the Bible said, 'He that believeth on Christ has everlasting Life.'"*

[69] *I said, "That is true. It also says that no man can call Jesus the Christ only by the revelation of the Holy Ghost that it is revealed to him."*

Now, where are you going from there?

You say, "Well, what God gives with one hand, He takes back with the other."

That's a lie from the pit of hell. What God gives from His hand, He stipulates how you get it. And any man that has anything worth an inheritance that he is going to pass on to his children also stipulates; otherwise, there is something wrong with the man.

27

[70] In the Bible... Cain and Abel didn't have a Bible to read, but it was revealed to Abel by faith, which is a revelation. Abel offered unto God a more excellent sacrifice than that of Cain, which God testified that he was righteous.

Now remember, not religious, see? Oh, they won't deny the Rapture. Absolutely not, because they are religious. See? But they do not know how it takes place, and they claim they do, because it's, "Oh we're rich and increased with goods and do not have a need of a thing."

Well, if you do not have need of a thing, you aren't going to make the Rapture: you aren't going to. Few there will be; maybe five hundred out of what? Five billion. See? Now.

28

[70] When Jesus was asked here in Matthew 16:17-18... We haven't got time to read it, but if you want to write it down. He said "Who do men say that I, the Son of man, am?"

Alright. Now, he is talking about a revelation, how you have to have it; and the Rapture must be revealed, or you couldn't be a part of it. That is what he tells us, absolutely. Now, he goes to the Bible to illustrate.

And we know what we read already in 1 John 3 how that Cain was of the wicked one with an excellent sacrifice. Taken right from the Bible. That guy was a real Baptist, Seventh Day Adventist, Jehovah Witness; no problems.

Don't worry, he was convinced there was no eternal hell, or he would not have killed his brother. He knew it. That is the doctrine of the Roman Catholics from Dante's Inferno. Nothing to do with the Holy Word of Almighty God, because hell is a created thing.

It is going to go out of existence. It does not have the seed of God in it. Remember, it was one of those things ordained or written of, because It says that hell was created for the devil and his angels.

So therefore, it was part of the afterthought, so to speak, or that which would be in there, to further manifest the goodness and grace of Almighty God as was necessary. Now.

29

[70] He said, "Who do you say I am?"

One of them said. "You're Moses, Elias, or somebody."

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

[71] He said, "Thou art the Christ, the Son of the Living God."

[72] Now. He said, "Blessed art thou, Simon, son of Jonas, for flesh and blood has not revealed this to you; my Father which is in Heaven has revealed this to you."

Upon this rock [this spiritual revelation of Who God is, Who Jesus is, and He is the revelation of God, God made in flesh and revealed to the world.

He was in the world; God was in Christ reconciling the world Himself, revealing what God was in a body of flesh]..." "Thou art the Christ, the anointed one, the Son of God."

Now he is telling us what a revelation is

30

Now, over here he says to the Bride, the Rapture is a revelation. All right. Here stands Jesus. He said, "Okay, He said, "I have been around here to the extent that I have caused a lot of furor. I have caused people to take thoughts and double thoughts."

Now, he said, "They are all guessing and talking who I am." He said, "It is very interesting. I have heard the reports, but I have not heard a report from you." Now, He said, "Let's make it unanimous. What's going on in the world?"

If I hear a report from you, then, He said, it's plum across the board." He said, "Who do men say that I, The Son of Man am? Others say this, this, this. Now," he said, "who do you say?"

Well, Peter said, "Thou art the Christ."

Now watch what I am trying to get to you. He was there with a universal report having gone out. Now comes the hour: who is this man anyway? What is going on anyway? What is it all about?

And the revelation from God was that this is the Christ, the Son of the living God. This is that one of whom John said, "This is the Lamb."

31

Now let's watch the same thing. William Branham is down here on earth. God comes down out of Heaven, the Messenger above all messengers, which we will see in the Rapture here.

Rev 10:1 has come on down, and William Branham is standing there. And William Branham has had a ministry that no man can duplicate. There is nobody who can do it. He is the one man who could tell it as it is.

He could see it, and he alone could tell what he saw. He could hear it, and he alone could tell what he heard; and nobody else could. But they are all out there lying that they can. They are lying, filthy blasphemers.

Oh, you say "Brother Vayle." Don't Brother Vayle me.

Oh, then they'd gladly see me burn! To be a two-fold child of hell – a proselyte. Why a proselyte because a prostitute is the same thing. They'd be glad to see me; they would rejoice in my flesh. Oh let them go down, let them go down.

32

So William Branham stood there. For two thousand years there has not been a man like him. And he stood there, and he said, *"Tell you what,"* he said, *"Do you people know what is going on?"*

He said, *"Do you know what is happening?"* *"Do you know who I am?"* He said more than once, *"If you knew who I was, you would all be healed."* Pretty stout word; but he proved it.

He said, *"Bring me twenty-four of your worst cases,"* and they would not do it. So down around the Mexican border, he said, *"Bring me your worst case,"* and they did, and the little girl was healed, proving he had what nobody else had.

Because you see, he made a guarantee on God; and remember, nobody can swear by God or even say, *"Tomorrow, we will go to such a city and have such a good time."*

He said, *"If the Lord willeth."* And this man stood there, and he said, *"I challenge you."* That wasn't William Branham talking. Come on; don't be a doozy. I don't care if that would have come out of a barn door. That was God.

33

The Word of Almighty God and William Branham stood there; and he said, *"Now, what do you think is going on?"* I will read to you what he said, *"But to the Church, the Bride, the Rapture is a revelation."*

Now listen. Jesus stood there, and He said, *"Who do you think I am?"* Who am I?

And they said, *"Thou art the Christ."*

And He was standing there in the light of everything that everybody had previously thought concerning the Scripture, the Scriptural fulfillment and what was going on now as to what could be a Scriptural fulfillment, and to who He was.

And He said, *"What is your revelation?"*

"Well," they said, *"Everybody says you are this or that or the other thing."*

"Well," he said, *"All right."* *"Who do you say that I am?"*

And Peter said, *"Thou art the Christ."*

He nailed what was going on. It took a revelation.

And the prophet stood right there, and he said, *"The Bride is waiting for a revelation. I am going to tell you about the Rapture. It is going on now."* And they said, *"Horse feathers."* Tickle smoke, as old Amos Hoople and the funny paper fireman. Remember those good old boys?

You don't, cause you're too young. Norman remembers one or two of them. Phap, Tickle smoke and Horse feathers. Nice language – crap, trap, boulder-dash, and God knows what. ...No way, No way.

34

Now you see what I did, and I hope you caught it. I was bringing in last Wednesday's message of God interpreting – which will be read to you, I hope, before this day is over – by manifesting what is going on.

By manifesting the Word, literally, what is going on is manifesting the Word, bringing It into observation, and then telling about It. And Brother Branham did it.

35

Now, "Thou art the Christ, the Anointed One, the Son of God." Now, that was fine in His day of flesh. What is He today? Son of man. Now, what is Son of man? Now, here is where the little weak hearted ones go, and the others go too strong.

"Son of man..." Brother Branham said. The question was, "Brother Branham, somebody called you the Son of man. I thought the Pillar of Fire was the Son of man?"

He said, *"I am not He. The Pillar of Fire is not He. It is in Spirit form."*

Now just a minute; the Pillar of Fire stands there, William Branham stands here, and where is the Son of man? Operating through the prophet. The same God moving through a prophet.

And they say, "Now, just a minute. I don't know if that is the way it will work, because, you see, God would have to get into the prophet."

How much? But then maybe not. Who knows the answers? But we know one thing: in the form of the spirit, it was the Spirit doing It, and because Son of man is linked with the prophet, the prophet would have to be there telling It.

But he said, *"He is not the Pillar of Fire, and I am not He, but He is here."* Then how is He here? Pillar of Fire is here. Son of man is here. Prophet is here. Because God works in threes. So, who is to say that God doesn't take of His Spirit and put it in William Branham and manifest God.

36

Let me show you something. God came one day down, and He put His Spirit on Moses. And the old father-in-law said, "Moses, you are going to wear yourself to a frazzle.

Get smart boy," he said, "get yourself a bunch of men, and let them do the odd jobs and judge; and then you do the big jobs."

So God said, "That's pretty good. I'll let you do it Moses."

And so Moses stood there, and God took the spirit off of him and put it on seventy men; and Moses had more on him than the seventy had on them. [End of the first side of the tape.]

That is seventy people with ministries; and here stood God. Tell me: was God diminished? Was He any less God? Then you try to explain these things. I don't. I just believe them.

So, Pillar of Fire, William Branham, Son of man in a spirit form. But we can't see spirits. We can't see Pillar of Fire. We see prophet. When you saw a prophet, you saw God. Do what you want. Saw him in a form.

37

Now 'Son of man':

[73] He said, "Flesh and blood never revealed this to you, but my Father which is in Heaven has revealed it to you. Upon this rock, I will build my Church."

What part is being built today? It is being built upon the revelation of what? Son of man and the Rapture – the literal Appearing. That's our revelation. I am going to *build my Church*, and quoting Brother Branham in parenthesis *[the revelation of the Word in Its season]...*

What is seasonable?

You know, health faddists have a theory that, if you want to be healthy, you should eat the foods that are in your area here. Like, they say, well look, oranges do not grow here so you should not eat oranges. Well, maybe some us can't afford oranges; that let's us out.

But you have carrots, and Brother Branham saw a bunch of carrots. I do not think he saw oranges and apples. He might have. But he saw a bunch of carrots and fresh green vegetables and things. So let's go to the vegetables. They claim you are supposed to eat what's native to you.

Well, that is all right then. The light began to move west. We do not have the light that was back there in Pentecost. That was inception. Any woman and any man will tell you that conception, which is inception and gestation, is a million miles from delivery.

Although it is only nine months, it is a million miles in the sense that you cannot even see the sperm and egg without a magnifying object like a microscope.

But anybody has got to be deaf, dumb, blind, and paralyzed not to see a baby that is anywhere from 4 pounds to 9 and 10 pounds and even 14 pounds. I am just trying to tell you this.

Let's get it across flat, that what you could not see in the beginning is full-fledged as it comes down.

38

There is a difference between the end and the beginning. So therefore, the season and the place of this Word is the end time in the west, because the light moves west. Now, you say how do you know it?

Well, the prophet said so, but then again, I am not stupid. I can read history, and with history I can understand geography, and the Gospel has always come west. And anybody knows, when It goes full around, that's the end of It. Anybody would know that, or they should.

39

Now the Rapture is the literal descent or the coming of the Lord Jesus Christ for His Own. For the Lord Himself descends from Heaven with a shout, the voice of the Archangel, the trump of God.

And then It says, the dead in Christ are going to rise first. But remember, before you get to that point, you have got to read in:



1 Thessalonians 4:14-15

(14) For if we believe that Jesus died and rose again, [He is talking to the living at the time of the resurrection.] even so them also which sleep in Jesus will God bring forth with Him.

(15) For this we say unto you by the word of the Lord, that we which are alive and remain unto the presence of the Lord shall not prevent [take any exception or precedence over] them that are asleep.

And that is right today. You have the same thing. Like a fellow wants to preach that if you die, you are not Bride. Hogwash. I can be dead in five minutes, and I am Bride; and I will prove it by coming back and confronting him with his hogwash, because the prophet said so.

I am not caring what he said. Take his mysticism and do what he wants with it. That is where you come to this stupid idea that the Rapture is some kind of a little revelation.

"If I just get a revelation which is some flimsy notion in my head, I am in it."

You are nuts. You're out of it.

40

I am sorry, but let's get pragmatic, dogmatic, and God knows what; because you have to get rid of all this nonsense. Look, brother/sister, we are into the stage of reality. And let me tell you something: spirit is more real than physical, because the spirit was here first.

And God could not even do one thing until He began to manifest in a physical. So let's face it: you got spirit, and now you got physical, because the end time revelation is Jesus Christ, the beginning of the creation of God; God forming Himself in a human body.

And the human body is all but finished. It is finished with the Bride, because Israel blew its day.

Let's face it, Israel blew its day. It's gone. The 144,000 are not Bride. They are there as eunuchs – virgins. They take care of the Bride in the bridal chamber. Alright.

41

Now listen, the Lord descends. He is here, and the gates of hell are against It. Listen. Let's get this flat. The devil used everything in the book he could do to destroy Eve and get the human race down.

Don't you think he will do every single thing in the book to stop man going to the Tree of Life and walking into immortality? Sure he will. And you know what it is going to be based upon? An argument.

"Well, God said we shouldn't eat."

Now, he said, "Tut, tut, tut, tut. I know God said it, but He didn't explain it. Did He tell you how life would come? Did He give you the ins and outs?"

"Oh no, He didn't."

"Well, let me tell you. God knows when you eat this fruit and you enter into this act of carnality, then your eyes are open, and you know good and evil; and it is a wonderful thing, and I am explaining it."

She said, "Oh you don't mean to say..."

"Well," he said, "I just told you, certainly I meant it."

And the gates of hell are against It today, also.

42

So they come along, and they say, "Come, come, there is no such thing as Him being present. There is no such thing as the Rapture being threefold. There is no such as being a progression. It's bam, bam, bam".

Well, I am going to tell you something. In eighteen million years it may look like bam, bam, bam, but it has been going on since 1933, and jubilee has expired – fifty years. We are in the ushering in of the Millennium, whether anybody wants it or not.

43

So the gates of hell are against it. They were against the revelation back there, which was a manifestation and a proof of the hour; and He's against the manifestation of the proof of the hour: God with a skin on it.

Oh, the same people jump up and down and say, "I'm God with a skin on it. I'm God with a skin on it."

Well, for heaven sake, do something that is God-like.

Oh, they say, "Well, I am a beautiful creature."

Oh phap! Satan is much more beautiful. Sealed up the sum of beauty and wisdom.

"Well, I got great miracles."

Forget it. Judas raised the dead too. Don't give me that poppycock and nonsense. Let's see you stand with the revelation. The gates of hell aren't against your gifts. The gates of hell aren't against character.

I am not against character either, but I am not being deceived these days, brother/sister. The book is there against their revelation of the Son of man, because that is the season. The season of the Son of man is pre-Sodom and Gomorrah.

And that is when the Rapture takes place. We get out of here before the burning.

44

[74] *The Book of Revelation is the last book of the Bible. It certainly is. It is sealed to unbelievers. In there the Bible says Revelation 22, "Whosoever takes one word from It or adds one word to It, I'll take his part from the Book of Life."*

What part? You are left standing here. No Rapture. Every place you go where they're without their wedding garment, or something has gone on which God has to condemn: it is outer darkness, outer darkness, gnashing of teeth, great tribulation.

So what did they do? They missed what you could have had. Now, they are going to scream, "Blood." They are going to scream, "Works." They are going to scream, "Gifts." They are going to scream, "Character." They are going to scream everything.

Scream the revelation; because Abraham stood there, and he said, "Hey, do you know, Sarah, got to wake you up kid." He said, "Look. Do you understand?"

"Man, I just can't believe it."

He said, "Girl, you need to get in this thing." You see, she laughed at it.

She said, "I just don't think we can."

He said, "Man, look. It is because He said so."

Do you realize that?

45

People, listen. They quote the Scripture: "He stands behind His Word to perform it." God can do anything but lie, and then comes right down here.

"He is a liar."

Oh, we got a lovely bunch of coconuts standing in a row. Big ones and little ones, wouldn't you know. I forget that song. First, second world war one. What a lovely bunch of coconuts. Anybody remember that except me?

Oh, you bunch of birds here. We got have somebody here that's past twenty-five or somewhere there. Norman nods his head. I think Norman must have been a dirty dog like me, singing all those songs. I didn't sing to many Norm but I remember them

anyway.

Pitiful. That is the way the church is.

"I'll take his part."

Remember, the part today is: Rapture, First Resurrection, Millennium, gone. We realize that, then, that this revelation was all together for believers. This revelation. Certainly not for unbelievers, because evidently believers won't add or take.

A lot of people get an idea that I might add or take. Look, the Word always corrects the Word. And I say The Word here being Word, The Word, this here given by a prophet, will always correct us, no worries.

46

[74] *We realize that then It was altogether given for believers. And it opens the Book of Revelation and reveals Who the Author of this entire Book is.*

He's to be looked upon as the Alpha and Omega, from Genesis to Revelation, Jesus Christ the same right straight through, *and reveals His complete mystery of Himself and His plans for His church ages that's to come and was sealed in there by Seven Seals.*

And part of the coming was the Rapture and the Presence. It was all sealed up.

Now history took us into the past. Brother Branham used the church ages to bring us to the present. But where do we get the present, especially if it is a sealed book?

And remember, the Rapture is under the Seals and remember, the Rapture is an integral part of the literal Coming; so therefore, the Rapture is under the Seventh Seal.

47

[75] *Now, the Book was written, but then remember, It was sealed with Seven Seals. And these Seven Seals was not to be opened, Revelation 10, until the sounding of the last earthly angel on earth, Revelation 10:7.*

See? *"And in the days of the sounding of the last angel's Message, seventh angel, the mystery of God will be finished in that age." That's that age we're living in.*

That's why the Seals will give us Rapturing Faith, because you cannot have faith outside of a revelation. And you cannot have a revelation, unless it is pertinent.

Did you follow what I said? It's got to be pertinent; because if it is not, then the Blood doesn't apply. And if the Blood doesn't apply, then the high priest can't apply. The mediator can't apply; the intercessor can't apply; the High Priest can not apply, nothing can apply.

Now, I am sorry, but this is all that opens the book to me, is to preach the way I preach. I see nothing except when I see this. I see everything in disarray, and a God Who didn't know what He was doing, but I am sick and tired of hearing John 3:16 quoted without going three more verses.

You might as well read the Bible where It says, "Let him that stole, steal no more, but rather let him labor with his hands, that he might give to the poor."

A lot of people want to read It this way, "Let him that stole, steal. No more laboring with his hands." Now, if you don't believe that, you don't believe anything, because I have seen it happen.

48

Now, what is to come? Okay.

[76] We all know we are living in the Laodicea age. There will not be another age to it; can't be. So we're living in that Laodicea Age, and the Seven Seals that's held that Book is a mystery to the people, should be open at that day. That's our day. That is what He promised.

Now, it won't be nothing outside the Word, because you can't add to the Word or take from the Word. It has got to remain always the Word. But the revelation is to reveal the Truth of It, of what It is, to make It fit with the rest of the Scripture. Then God vindicates that to be the Truth.

Do you understand what he said? Let me read it again. This revelation, this mystery, which is the Rapture, that is the subject. And remember, under the mysteries that were to be revealed, immortality and the Rapture are two mysteries; and the Resurrection from among the dead. See? Alright.

"Can't be anything added to the Word or taken from the Word. It's got to remain always the Word." In other words the way It is written here in the Book of Thessalonians is the Word of God.

Now watch, *"But the revelation is to reveal the truth of it,"* to know what It means, *"to make It fit with the rest of the Scripture."*

Now the rest of the Scripture distinctly says Elijah is going to come and restore. The rest of the Scripture says that the Presence of God is going to be here in signs and wonders.

The rest of the Scripture says that that One cannot come down here in flesh – No way, even though He is going to come down. He cannot come down – until first of all the Word is restored.

And He tells you at that time, when the Word is restored, there is a division such that those who don't go all the way die. They go to the great tribulation. They are finished.

49

So, there is a continuity here. So, this has got to be in continuity. The Bride has to get out of here before the burning. Well, that is where the Son of man comes into the picture. A prophet comes into the picture. Revelation 10:1-7 comes into the picture.

Matthew 24 comes into the picture. The whole thing comes into picture with Thessalonians here, that goes to Ephesians 1, that goes to 2 Thessalonians, "The mighty One coming down with seven angels enhancing Him." All of it is there. The whole thing. See?

50

Now he said, *“And God vindicates that to be the Truth.”* Now remember, Brother Branham categorically struck vindication as per the Pillar of Fire and the seven angels, which I don’t think we’ve got hung up here.

He said the camera took it. And he put them down as scientific evidence, so that, not only did nature attest to God, but man in his scientific ways attested to God, whether he knew it was God or not, see, making it fit.

51

Now listen:

[77] See, God don’t need no interpreter. He’s His Own Interpreter. He does His Own interpretation by bringing to pass the things that He said would happen. Like in the beginning He said, “Let there be light!” and there was light. That doesn’t need any interpretation. It was vindicated.

Alpha is omega. Always. You can’t help it. So therefore, God is going to interpret by bringing the thing to pass. There has got to be a light that is absolutely revealed to us at this end time.

Now notice, in here It says the Lord Himself shall descend from heaven with a shout. And Brother Branham said that One in Revelation 10:1 was right down here on earth the same time Revelation 10:7 was.

And it’s at that time of that Mighty One that comes down, when Revelation 10:7 is here, that every mystery is clarified that we need, because Revelation 10:1-7 goes with Acts 3, the middle of verse 19 to verse 23.

Now let’s look at the picture even more closely. The Rapture brings Him down to earth in the form of the Holy Spirit, because Brother Branham kept putting that to our attention at all times. It is in the form of the Holy Spirit that He comes down.

52

Now I want to go to Psalms 24 for a little bit here. Now.



Psalms 24:7-10

(07) Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

(08) Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

(09) Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

(10) Who is this King of glory? The Lord of hosts, he is the King of glory.

Now, that was the ascent of Christ with the Old Testament saints, the first half of the first Rapture. Right? He went up there with them. Is that correct?

53

All right, my brother/sister. Let's go back, then, to Jude 14: "And Enoch also, 'the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh,'" not goeth. In Psalms 24 the Lord wenteth.

Yes, He went. He wenteth... with thousands and thousands of Old Testament Bride. But in Jude:



Jude 14-15

(14) He cometh with ten thousands of his saints [which is all the Bride with the 144,000 coming back. Now listen.]

(15) He is coming to execute judgment upon all, and to convince all [that is to convict] that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

And every word, every... I'm telling you flat, that every single diabolical tradition and doctrine which was inspired by hell, when Jesus comes down on earth with His Bride, we are going to stand right here and eyeball the whole bunch and tell them, "You are all a bunch of liars.

You have lied about everything." You bet, He is going to convince them. He is going to convict, and a man that is convicted is judged. Christ is going to come right down here in a human form, God and His Bride. Going to come right down here and face that whole bunch.

54

Now, you say, "Well, Brother Vayle, I just think I am too nice."

You aren't going to make it in the first place. I'll tell you that right now. You don't have to be nasty to make it. I'm just telling you, a lot of people have the wrong idea.

They are so far away from the Word of God in this hour where judgment has struck: who will tell a clean thing to be unclean; who will tell an unclean thing that it is clean.

Let me tell you flat, brother: that is dangerous. The church had done it. Well, I am not part of the church. I am standing here in His integrity – in what He said, putting the robe on He told us to dress in. See? Alright.

55

Let's look at the picture then. When you are talking about the physical presence of Jesus Christ, he went up with the physical Bride around him, who was in existence at that time. When he comes back, he will come back with the physical Bride around him.

Where do you find that he comes down right to earth here and picks us up in the physical?

No, he went up with physical. He comes back with physical, and we had better get up there where he is physical and we physical, because that is the only way it is going to be, because Alpha is Omega.

So I don't care which way you type this thing, you can't do one thing with the doctrine of the revelation that Brother Branham brought us.

Oh people say, "I don't believe that."

They don't have to believe nothing. They don't anyway.

Now he said, *"It was vindicated."*

56

Then paragraph 78: *"Now, He promised certain things in this last day."* What's this last day? This day we are living in, which was up here that I read about Laodicea. For He is going to interpret His Word by bringing It right to pass under our noses.

Well, listen. If interpretation of the Word of God is bringing the thing to pass, and we are not privy to It now, what good is It going to be when it's all over?

He said, *"The Bride is waiting for the revelation."*

Well, where are you going when you are going to get the revelation? When are you going to have the faith to get out of here? I'm going to tell you, I don't have any faith to get out of here. I have faith that I am getting out of here, and I'm on my way now.

You do what you want. I have no trouble, because I know where I am going.

57

[78] *Now, He promised certain things in this last day in the Scripture. Why, there it was. Now he is going to give an illustration. That's how Jesus was the Son of God. He promised to send Him. That's God promised to send that one back in that day.*

Now it is going to be the same thing today. When He was in the days here on earth, the people couldn't believe Him; He said, "Search the Scripture, for in them you think you have Eternal Life; and they are they that testify of me.

If I don't do the works of my Father, then believe me not. But if you can't believe me, believe the works that I do; because they testify Who I am." Then you do that, you'll start moving up, getting somewhere.

Now he is referring to the same thing today. At the end time, a rapture time, his ministry proves His Presence that He is already here, which is the Light. Because He said, if He is the same One yesterday, today, and forever, He will do in the spirit what He did in the flesh.

So I know He is here in the spirit. Now, what is he here in the spirit for? The shout, the

voice, the trumpet. You cannot get away from It.

58

[79] *Well then, in Wesley's age the works that he did testified who he was. Testified of whom? Wesley; who he was. In Luther's age on the reformation, why, sure it testified who Luther was. ...not Jesus.*

It testified who Luther was. *The days of the Pentecostals, the restoring back of the gifts, the restoration of the gifts, speaking in tongues, casting out devils, and the gifts testified. Who did it testify? Pentecost. There was no joke about it.*

Now that was back there. See? Their works testified who they were. Just what people they were. They also testified of what Christ had for that hour. Now then, what about this hour of Presence with William Branham, the prophet?

59

Now:

[80] *People said when Pentecost first raised up, I read the books on Pentecost. They said, "It can't last long; it'll burn down." It's still burning. Why? It's because you'll never put it out. God said it would be there.*

It's that portion of the Word, and no more could you put that out. *Now listen.* And when the Bride is being called out, *which she wasn't being called out in Luther, Wesley, Pentecost.* How are you going to put it out? It's the revelation of the manifestation of the Word made true.

In other words every single thing Brother Branham did was to indicate it's going on now. Look, don't you believe that the redemption of man, through Jesus Christ, was going on the very minute that the angel came to Mary? Certainly.

And when the Holy Ghost impregnated her – that is, by reason of putting the two cells in there – don't you understand redemption was going on?

And don't you know one day redemption was full-fledged, that after the cross he went down into Hades, preached to the souls in prison, took him up, took His Blood up there and redemption stands.

Now you tell me redemption wasn't going on. And you tell me there are not a thousand types in the Old Testament. Now you try to tell me that the Rapture is not going on. Certainly, it's going on. I can't help it if people don't see it. God ...But it is my job to set you down here.

60

Now then, when the Bride is being called out, [80] *"How are you going to put it out? It is the revelation of the manifestation of the Word made true."* In other words we have had manifested to us 1 Thessalonians 4:13, Ephesians 1:15-23 and so on, right down the line.

See? Now. *"And we're living in that day. Praise be to God! The revelation of the mystery of Himself."*

Who is being testified to? The Elijah of this hour is the Lord Jesus Christ. What is the

revelation; the mystery of the revelation? It is over here in Ephesians. We've read it time and time again. I have been preaching a whole series on it.

I'll get back to some of it again later on, when the Lord lets me get back to it.

Ephesians 1:17 "... Spirit of revelation and wisdom in the knowledge of Him. The eyes of your understanding [your heart being enlightened.]" It tells you right there: the revelation that He is here, tells Who is here, what is going on. The Lord Himself has descended.

61

[81] *"Now, the Rapture is only, this Rapture that we're talking about is only for the Bride."* So, who is going to get a revelation? The bride. Who is going to fight it? The gates of hell.

Who is going to fight it? The wilful, the willfully ignorant. Who is going to fight it? The scoffers. And all the time they are going to say, "We believe, we believe, believe, believe, believe, believe."

What do you believe? Just ask them.

"Is He here?"

"Well, He's always been here."

Then He did not come down this trip.

You say to me, "Brother Vayle, get off the ceiling."

I say, "Stupid idiots, I am down."

"Oh, Brother Vayle, come down." Oh God.

Jesus does not visit insane institutions to bring out His Bride. The prophet said they are intelligent. But intelligent people soon become dupes of the devil just given the chance – so-called 'intelligence'.

Something is wrong somewhere. It's only for the Bride.

62

[81] *Remember, the Bible said, "the rest of the dead didn't live for one thousand years." This great rapture... If there's not a rapture friends, where are we at? Well, He is the messenger revealing it.*

He said that we'd not know what was going on if he hadn't been here to tell us about it. What do you think I came for? *What do I think I came for? What is it all about? What age are we living at? What are we going to do? What promises do we have?*

See, he is talking Rapture, the subject. We are into it. *"There is going to be a rapture. The Bible says there will be; and it'll only be for the Elected, the elected Lady, the Bride in this day that's pulled out, that's the living church, pulled out of the church."*

Now that Bride is living amongst the dead. The dead ones that are gone on, that are saints, they have already had their Word. Their Word is "if you die, they'll live." Our Word is "you won't die."

So, all right, there are two different Words for two different seasons. I don't care what anybody says.

[82] *The word 'church' means 'called out of'. As Moses called a nation out of a nation, the Holy Spirit is calling a Bride out of a church.*

Now remember, Moses is a prophet. You understand that. Now, who is it that... Well, let's go over here to Revelation 18:1. We've got to see something here.



Revelation 18:1-2

(01) I saw another mighty angel come down from heaven, having great power; and the earth was lightened with his glory.

(02) And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

Now another angel came down and said that. Now remember, for every messenger here, there is a messenger there, and there is one above all. Right? Absolutely.

Seven church age messengers, seven angels came as counterparts and in the middle was Jesus Christ Himself, the One above all. Now don't try to kid me. That is what the prophet said, and I will show you a little later on. Alright. The unclean become the hold of cage and so on.

Revelation 18:



Revelation 18:4

(04) And I heard another voice from heaven, saying, Come out of her, my people.

So, okay. There is a messenger, and there's got to be a prophet with the messenger, because people don't hear the Word of God, the voice of God. Only a prophet can do that.

So therefore, the messenger of this hour is a prophet, and he screams to the church to come on out, for the Bride to come out. So, she is called out.

65

Now, notice what he says over here, *"When you see God come from the heaven stand before groups of men and stand there and declare Himself, just as ever He did,"* and that's the truth; this Bible open.

So all right; we've got that one coming down, the One that was on the throne, and there is a prophet here. That is when God gets into the prophet, and the prophet talks; and that's God talking.

66

[82] *As Moses called a nation out of a nation, the spirit is calling a Bride out of a church. A Church out of a church, members from every denomination making up a Bride, a Bride tree [that's in tape 4], A Bride coming out...*

And that's the one that's going to be in the Rapture, her alone, nothing but the Bride, the elected one foreknown by God from the beginning, the Father's spiritual gene.

Now, he is going to reveal here from this point on for a page or two, who the Bride is as to its source, showing that they are the spiritual genes of their Father, which is God.

[83] *But notice; look! each of you people. Do you know years before you were born you were in your father as a gene? Where were you? In your father.*

Now you might not agree, but you are going to have to listen, because this prophet really knows – talking about your earthly father. That is right. *A germ of seed was in your father, comes from the male sex, not the female.*

So that is proof that it is earthly, speaking of the earthly father. See? The female furnishes the egg, a bedding ground, but the germ comes from the man.

[84] *Now, say in my father or rather my son sitting here.* [He didn't really mean that.] He is talking about his son. *When I was sixteen years old, my son was in me.*

Now the point is, was he or was he not? Now you see that is where people get all mixed up on natural and spiritual election.

They want to have it made that you somehow get here accidentally, the whole thing was something that had worked out and you got a free choice somewhere and this, or that.

Look, you aren't anything but a legalist. Until you come to understand these things, you do not understand predestination and the sovereignty of God.

67

Now he categorically says that his son was in him. So maybe his son wasn't in him. Maybe it's just a bunch of poppycock – a bunch of tripe. Do you know what tripe is? Well, I am not happy about it. Scots make tripe soup.

Black manny's chitlins. The best I'll do is eat casing, but it has to be on a sausage. Well tripe is really that thick lining of the stomach, and it even seems worse. All right, a bunch of tripe as far as I am concerned.

68 [84] *When I was sixteen years old my son was in me. I didn't know him, but he was there. Was he? Or wasn't he? Now, through a bedding ground, through holy wedlock, he becomes in the image of me. Alright. Who is me? William Branham. Doesn't become me.*

It says becomes in the image. Well, is that Scripture? Sure. Seth was in the image of Adam. Where was Seth? In his father's loins. Alright. *He becomes in the image of me. I know him; I can fellowship with him. He came just at the time when it was the right time.* That's true, born right.

69 [85] *So Now you, who is you? Well he said you were. You, if you've got Eternal Life, see? you were in God before there ever was a world. You are a part, a son of God, an attribute of God.*

Now the word 'attribute' means 'it is a mark of distinction from the source'.

It has got to indicate something about where it sprung from, because the attribute is not the thing itself, but it's a part of the thing of which many attributes literally make up the whole thing as to manifestation.

Now, he said. You were a part, a son of God, an attribute of God. He knew the very age you were coming. See? Now.

70 So, we'll concede, then, that we must be a part of the revelation of this hour, because He knew the hour we would be coming in; and there is a revelation to the Bride for this hour.

And the Bride being one with the Word, then, has got to be a part of this revelation. Do you follow what I am saying? Then, we are a part of the Rapture. I don't care what anybody says.

You say, "I might die."

Go ahead and die. You will be up, and I will be standing waiting for you to get up, and because you are an unbeliever, I'll hit you with a club. I've got to put that in there to let you know, we are not fooling.

A lot of people, you know, they think if you go down, are you coming back? Certainly. I am not going to miss what is going on here. What was I born for? I was born to get over there. I don't care which course I take.

71 [85] *He knew the very age you were coming. He predestinated you to that age to take that place. What place? Rapture... and no one else can do it. I don't care how many impersonations and things you've got to be there.*

I do not care he said about the impersonations, the phoney balonies. If there are billions of them, you still have got to be there, because He knew you would be there. *Now, you are made manifest; now you can fellowship with Him.*

How can you have fellowship outside of this revelation? Oh come on, wake up. Get your thinking caps on. Don't blame me what you miss. Look, I read it to you. I am breaking it down to you.

Now, if you want a Pentecostal toe dance or some Methodist hogwash and claptrap, you are looking at the wrong guy. Because I was g-l-a-d to leave Pentecost. Oh bless God, they were glad to get rid of me; no doubt the Baptist and the whole bunch of them were.

You know like the poor old whale that Jonah got jumping up and down there, because he thought of the holy city. The old whale belched him out. Okay.

72 You cannot have fellowship apart from that. That's true, because if we are in the light as He is in the light, and the light is: He is here for a Rapture. Then, if you're in that light, you've got fellowship. Then tell me people turn this light down. They say, "Well, that is not the way our church taught it."

I don't care. William Branham stood there and said, *"Do you know what's going on?"* He said, *"Tell me what you really think. Are you catching what's going on?"*, he said. Then he stood back and explained it.

I am going to tell you, the devil can no more get the victory over us than nothing. This is something he knows nothing about. He is out of it, period.

Because everything he ever built on has gone down the drain, and he cannot build on revealed Word, because he does not know the first thing. He cannot handle the Word. That is why the churches can't either.

73 [85] *Now, you are manifest; now you fellowship with Him, only under the Blood to the Bride, now you see. "... that's what He wants. He is longing for fellowship, to be worshipped.*

But if in your life did not ... [was as an attribute in God, you are just a mimic of Christianity.] He's a little mixed up here – but in, if your life did not always – was as an attribute in God, you are just a mimic.

In other words he said, *"Look, if you weren't there in the first place, you are just a counterfeit, and you're mimicking Christianity now, and you can be a mighty fine mimic."* You can out-mimic the ones that are real. There'll be billions and billions of them mimics in Christianity. See?

Now notice: he is talking about the fact of this end time, which is that light we mentioned over in 1 Jn 1:7, we have fellowship if we are under it, and we have the Blood cleansing us. And that's the same as Matthew 24:27, the light coming at the end time.

And the light at the end time is the Son of man and the entire revelation. And at the time of the revelation there is a separation, and those that belong to the true Word are getting out of here, and those with the false carcass are going to stay here. Now,

that's where you stand today.

Now we're going to let you go right here because it's one o'clock, the thing now has almost run out.

74

Now next week, next Sunday, Lord willing, we will start on the fact that he talks about mimics to Christianity, that will act as though they are part of this. And they are no more a part of the election than nothing. See?

And he goes into the fact of the insemination of the cattle and Demas Shakarian's big dairy herd. And he tells you how that, actually, the thing works; and he says that's exactly the way it is. And he goes into the eagle story.

And the thought coming up is this: if you were not one of the genes of the Father, you are not one now. If you were not in the foreknowledge, you cannot be in the predestination. There is no way.

Then, you see the rest come in as that which is written. There will be those that don't make it and those that go up in the second resurrection. That's right.

It is all written out there, but they're all adjuncts, as it were, to show the perfections and the glory of God, as God takes the Bride through. All of these things line up as Brother Branham taught us.

75

So, we'll get into that next week. I don't think we'll get into it on Wednesday, we'll just try to run this on Sundays in continuity and let me see, today we got from page, we got from the middle page 14, to the middle of page 18. Alright. There we are.

Let's rise at this time.



Heavenly Father. Again, we are so happy to say Lord we appreciate your goodness, your love to us, to come into your house here, and see what we believe to be the truth, Lord. We cannot prove anything, and Father, we aren't about to prove anything.

We believe. We believe we've heard your voice. We believe we have heard from heaven. We believe all these things, Lord, that we are right into the Rapture now.

It is coming to that grand turn for the dead to come out of the graves, and we are going to see them, because we're a part of them.

We are all foreknown to this end by election and predestination. It'll be proven. In fact, Lord, we know the proof is here in this hour in a manifestation that we are not scoffing at the Rapture. We are one hundred percent for it, Oh God.

We believe you, Lord, and there is no changing to the left or to the right. And we love it, Heavenly Father. Sweet delicious manna. Marvelous, marvelous, marvelous.

Wouldn't trade it, I do not believe, for billions, Lord, and for anything under the heavens or under the earth, because God in heaven, we know that You would never

put a part of the Word here and manifest It, if It wasn't going to go all the way through, just as the prophet said.

So we do not care whether it is high tide or low tide, life or death, principalities and powers; whatever it is, is not going to separate us from You. From this moment on, we are going right on up into the Resurrection, having been already judged righteous; having, Lord, the Blood of Jesus Christ scattering sins.

And we not glorifying ourselves as though we can do anything, but, Lord, we are glorifying You; because You are overlooking us as human beings and seeing us through the Blood, through the everlasting covenant, seeing us as those sons going into immortality, Lord, our hope and our rest and all is in thee, O God.

We don't have a battle with anybody, Lord, not even with ourselves anymore. We've entered into your rest, into your marvelous grip upon us, Lord. We know we're going up with You, going to take us up there. We are happy, Lord, in Your happiness.

We delight in Your delight. Father, there is nothing we see but You, as far as we know, and what there is missing, if anything, in the depth of the revelation in the in-depth, Lord, we believe that there is no limit to those waters coming out of the eastern gate...

[End of the audio tape.]