

Unveiling Of God #07

October 16, 1985

#3285

Brother Lee Vayle



Father, we're very grateful that You're here in the presence of the power of the Holy Spirit and we know Lord that that is not something that is necessary, too mystical, or mythical, it's a reality and it has been proven to us, Lord, and we appreciate that very much, knowing then from that stems the truth that all things are possible, that the dead can come forth, and there can be a people Lord who have been made ready by Your own matchless doings to get out of here immortal and meet You in the air, Lord, in the physical form.

And we know, Lord, that that absolutely will cover the all things impossible that that takes care of it because when man's ready for that new home, that new home will be already ready, the earth will be purified, man can come down, we'll see You then as the greater Son of David upon the Throne knowing those things which we barely have an inkling of now we just... we wouldn't know what to say about it except what little we do know is going to be a great kingdom for a thousand years and then a greater than that is going to come.

Now tonight Father we pray that as we do not understand too much of that which is coming in the sense that we have to have revelation concerning, we just know it's coming, but Lord, there is a revelation of this hour that we are supposed to know, and we pray, Father, that You'll help us to be a part of that revelation in our knowledge, our participation therein, this participation in us so we becoming one with it Lord, one with that promise and be the promise coming to us and be fulfilled in us.

We just ask these mercies in Jesus' Name,

Amen.

You may be seated.

01

Now after last Sunday there could be well those who say I always figured Lee Vayle was deity and he proved that he was. That's about the strongest sermon I ever preached from anything yet.

Well, believing that God was and is in the prophets and believing that it is God in the prophets speaking that's God doing the speaking, speaking His own Word through them and then doing what the words of man can't do then I plead guilty, I must be deity.

Well, in no wise do I believe and preach that Brother Branham is the Lord Jesus Christ. He is not God per se, never was, never will be. But he is God to the people, for instead of the Lord Jesus Christ using His own body of glory, He used the earthly tabernacle of William Branham to speak God's words, as God speaking His own words which produced God's manifestation in signs and wonders. Of course, God didn't even have to speak through the prophet, there were already signs and wonders.

02 Now I'm making these statements because I feel we have grossly underestimated the power and the glory of God amongst us because we, like the Hebrews, have not wanted to place the prophet where God placed him for fear that we would take from the preeminence of Almighty God and give it to a man.

In our ignorance and incorrectly placed loyalty to God, we failed to really see and apprehend what God was doing and thereby failed to appropriate to ourselves that miraculous ministry that went from the physically miraculous to the spiritually miraculous and now we are still here, still trying to mature and see the grain harvested into the garner.

03 Now I hope you caught what I said there, it's by worrying that we were going to arrogate to God or rather to Brother Branham the honour, the glory, the worship, that rightly belongs to God, we didn't give Brother Branham the proper place and thereby did not give God His proper place, what He was doing, and so we failed to appropriate to ourselves the miraculous ministry or the miracle ministry of Brother Branham who said more than once, *"If you only knew who I was, you'd all be healed."*

And that never did happen. Evidently nobody knew who he was. Well you say then, of course, that was Brother Branham speaking in the first person, God speaking through him, rather God in the first person speaking through the third person, you might say William Branham.

No, that's not necessarily true because to know who a person is... say, "Well, I believe he's Elijah."

Well, if you don't know what all Elijah stands for, you still don't know. See, you just haven't got it.

04 As Israel could not simply that's in the simple form of faith just believe, see, could not simply believe, and lost so much by so doing, that they just couldn't take it just the way it was, a-b-c as children, we are now in that same position.

And I think we can see this clearer if we take Matthew 11 and Matthew 17 which deals with John as Elijah. We might just see something there to be benefit to us. It's never too late until it is too late. See we're not in danger of Hebrews 6 coming to pass concerning us unless we really turn it down.



Matthew 11:1-11

- (01) And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.
- (02) Now when John had heard in the prison the works of Christ, he sent two of his disciples,
- (03) And said unto him, Art thou he that should come, or do we look for another?
- (04) [And] Jesus answered and said unto them, Go and shew John again those things which [you] do hear and see:

- (05) The blind receive their sight,... the lame walk, the lepers are cleansed,... the deaf hear, the dead are raised up,... the poor have the gospel preached to them.
- (06) And blessed is he, whosoever shall not be offended in me. [Now evidently John knew enough about Messiah and he knew enough from God to know what was going to transpire in this Messiah's ministry that this would satisfy him.]
- (07) And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?
- (08) ...what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.
- (09) But what went ye out for to see? A prophet? yea, [and] I [sent]... you,... more than a prophet.
- (10) For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
- (11) Verily I say unto you, Among them that are born of women there hath not risen [one] greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

05

Now evidently the stir that was caused by Zachariah getting... becoming dumb, and John being born and the prophecy concerning John as to who he was, what he foreran, evidently died somewhere between the time that happened and the time this happened.

And so therefore, if you're a little disturbed at the fact that Brother Branham back in 1933 was visited in the first grade appearance by the manifested Pillar of Fire on the river, now that's not the first One. That's the one known to the public.

The One that he met down at the Utica Pike and different places, that's different again. I'm talking now of the man mature in a ministry. And then of course, in 1947, the great ministry coming forth and people at that time were quite agog at what had taken place, but what happened afterward?

Nothing, it died. So whatever testimony John had and Jesus had per se, you can see that Alpha has become the Omega in this hour that the name of William Branham's not even known, and the tremendous ministry is relegated to a very unimportant place, just as they did with John.

All they said, "The man just prophesied, we don't even know if it's right or not." Quite a character that fellow John: he didn't do anything but preach. He never did miracles, but Christ vindicated him.

06

Now verse 11



Matthew 11:11-12

- (11) Verily I say unto you, Among them that are born of women there hath not risen a

greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

(12) And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

Now, of course, there could be many meanings to that. I'm not going to even try to pretend that I have the understanding of it but it does say there that evidently even as... but I'm going to give you my understanding anyway, but you know what I mean.

I don't know that I'm right. Evidently as Lucifer, and Michael who was, you know, Christ in an angelic form, Logos, I guess you could say at that time, fought over the kingdom. So you notice that Satan withstood Jesus three times and tried to take over. See, there's violence.

Now how much violence is there at this time being done? How many people tried to take this message over? How many tried to take over Brother Branham's ministry? He always complained, *"Someone's always trying to grab the ball and run with it."*

The kingdom suffereth violence and every time a great personage comes on the scene that God has raised up and God recognizes that person because God raised him up, so then He's obligated to recognize him, to bring him before the people violence always comes. And of course, the suffering of the violence has always been against the Elect.

Luther came on the scene, they'd have loved to kill him, but Luther had the backing of the nobles and the great men of Germany by virtue of the fact that they liked him and hated the pope, which is a pretty good combination. I wouldn't have fussed about it.

But all through the... then, of course, the persecution came on where millions were killed like Smucker's Glorious Reformation shows sixty-two million Protestants killed and that wasn't all of them. And today the Protestants don't mind anything about it. Now the Catholics say, "Why, we never killed you Protestants, you killed us, the Catholics..." The Protestants say...

There's no more protest in them than there is in a creampuff. The kingdom always has suffered violence. All the prophets have all prophesied until John. Prophesied what? The Coming, He's here. You don't prophesy anymore "He's here" if He's already come. John foreran him.

07 Now it was over and he said,



Matthew 11:14

(14) ...if ye will receive it, this is [Elijah], which was for to come.

Now Brother Branham categorically said, and it's according to Matthew 12, more so than Matthew 4, that Christ in the form of the Holy Spirit has to come to the Gentiles and do the same things he did here in the form of the Holy Spirit as he did when he was here in the flesh.

Now that is absolute correct, absolutely correct from the Scripture and you well know it.
Now,



Matthew 11:15-17

- (15) He that hath ears to hear, let him hear. [Let the witness of God determine whether this was Elijah or not. See? Now,]
- (16) But whereunto shall I liken this generation? [They are] like [little] children sitting in the marketplace, and calling unto their fellows,
- (17) And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

In other words, we're calling the tune. How come you can't come and join us and be one of us? Why do you always have to stick up like a sore thumb? You notice that any real man of God is always a troublemaker.

He's going to be a troublemaker. Not that he causes a trouble, but people cannot take what he is into, which is the righteousness and the virtues and the fruitage and those things of God which will always call out against sin and the things of the world. See?



Matthew 11:18

- (18) For John came neither eating nor drinking, and they say, He hath a devil.

Well, now here comes somebody and he doesn't do that. The Son of man... I mean, he came neither eating nor drinking, said, "He's fasting out there in the wilderness, he's got a devil."



Matthew 11:19

- (19) The Son of man came eating and drinking, and they [said],... a man gluttonous,... a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

So here you're learning that he's letting you know this: whether this one is Elijah or not, nobody's going to be satisfied anyway when it comes to the denominations and the sex and so on.



Matthew 11:20-23

- (20) Then began he to upbraid the cities [which] wherein most of his mighty works were done, because they repented not:
- (21) Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works... were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

- (22) But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgement, than for you.
- (23) And thou, Capernaum, [I'm reading this because this is the witness of God against Los Angeles] which are exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

08

Now, of course, there's the mighty great comparison there. Sodom was the city of the sodomites and we know that Gomorrah was no different. It was just as corrupt as they were.

And he's saying here now if the mighty works that were done in Capernaum had been done in Sodom, Sodom would have seen something, and they would have stopped what they were doing, and they would have repented and would have remained until this day.

And you know we got a Sodom condition today and Billy Graham went down there with Oral Roberts and there was also the preaching and there were the signs and wonders also done amongst them, because Oral Roberts did have a great healing ministry, he went to the Pentecostals.

But neither one of them have taken anything from this hour because they had already been satisfied that what they had and we'll show you that in a little while was what they needed and that's all they needed, they needed nothing more.



Matthew 11:25-27

- (25) At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.
- (26) Even so, Father: for so it seemed good in thy sight.
- (27) All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. [All right.]

09

Over in Matthew 17 after the vision the great manifestation on the Mount of Transfiguration, verse 10, they saw Moses and Elijah up there.



Matthew 17:10-11

- (10) And the disciples... [said], Why then say the scribes... [Elijah] must first come?
- (11) And Jesus answered and said... [Elijah] truly shall first come, and restore all things.

Now this is a direct statement that I cannot understand why people cannot understand it because he said, "He shall come." See? And they were looking down the road at the

kingdom of glorification, immortality. This is based upon what they saw in the mountain.

And remember, they were carried up. He bringeth them up means he put them in his arms, just took his arms around each of them and just... and they just went right up, straight up the mountain.

They never climbed up, it's a type of the Rapture. You will not meet Christ in a glorified form until you're in the Rapture, at the Wedding Supper. You won't do it. You've got to rise up there. This is the Rapture.

Because he said, "They'll be some who will not taste death to see the Son of man coming in his kingdom." It's a type of the immortal ones that will not die. They're going to be caught up.

10 Now, he said, "Truly Elijah is going to have something to do with the Rapture." Now that's plain English. He's going to have to come and do something about restoration which evidently needs to be done or there won't be any Rapture or any Kingdom. Now remember, the kingdom suffereth violence.

I don't know that we're suffering much violence physically, but we must be suffering pure hell mentally and spiritually under this last ministry, and I don't think we're through yet.

Some people have a very blasé attitude, and I'm very glad for them because at least their nerves aren't kicking up, but if you think you won't go through what John the Baptist went through when he was the very one who pointed him out and had the most definitive revelation and the utmost perfection concerning it, and he was completely jarred from stem to stern when he got real low with his nerves and what he was going through.

See, and this is not uncommon to people. I don't know what lies ahead but I'm not optimistic as far as clear sailing is concerned in the sense of calm smooth sailing. I know that Brother Branham said, "*The stabilisers have been placed on the ship, she'll crest every wave and every storm.*"

See, he was not saying the still waters of stagnation were going to be our port and our haven. He definitely let us into those places of the tumult of the sea wherein Christ would say, "Peace be still."

11 Now he said, "He shall first truly come."



Matthew 17:12

(12) But I say unto you... [Elijah] is come already, and they knew him not...

So therefore, there was a coming of Elijah that they did not understand and they could not accept. And if we're going to run a parallel Alpha is Omega, then today there must be a Coming that people do not expect and do not understand, perchance it should come and no doubt it did come. Now notice, Elijah has come already and they knew him not.



Matthew 17:12-13

(12) ...[They've] done unto him what... ever they [wanted]. Likewise... the Son of man shall suffer of them.

(13) Then the disciples understood that he [spoke] unto them of John the Baptist.

Now do you think for one minute that they didn't believe that John had already come? The answer is yes. He'd already come. Now there isn't much Scripture concerning anybody forerunning the Lord Jesus Christ in his first advent and there isn't too much Scripture concerning his first advent.

The amazing thing is there's a multitude of Scripture concerning the second. But if there was such disunity in trying to understand his first coming and so mistaken in it because he came according to the Scripture but not the way they interpreted Scripture, then what's it going to be today? It's going to be a whole lot more difficult. All right.

12 They couldn't understand that... that John here was in two places in the Book of Malachi. They couldn't understand particularly chapter 3, which did not predicate fire and they tried to understand, I suppose, a little more of chapter 4.

But how could they understand that to all in the light of Elijah preparing all things for a kingdom with the greater Son of David to take over and they to take over and fire was going to fall. They couldn't have understood the purifying of the earth, they thought it might have been just a local thing.

But you can see their understanding was not what their understanding would have to be to line with the whole Scripture. All right.

13 Now having just looked at those thoughts there that John the Baptist was grossly underestimated. I believe today that the only people in position to estimate correctly the man and the ministry and that which appertained to it, that is what was to come out of it as far as a literal ministry physically was concerned but more important spiritually, I suppose I would doubt very, very much that only the Bride would have any inkling.

I would say that only the Very Elect, that means that all those that are in the Book of Life that have entered in, either in the first or the second Resurrection, are Elect. But I would say that the true Bride is the Very Elect, and I would say that this Bride is the Most Elect, because she alone will not be fooled.

She's going to be restored right back to the place where comes another Ephesus or there could have been a Rapture, a Resurrection, but the time wasn't then, but the time is now so *there'll be a Bride that will not fall.*

Brother Branham said so, and that is in the offing now and I would say that how many people really have an understanding, a comprehension, appreciation, and the assimilating of what this has been in our day. All right.

14

We're going to make a review again and how far we get is... is not too important because I wanted to say the things that I have said...

[181] *They say, "There is no such a thing as prophets... no such... thing in these last days as apostles and prophets... no such... thing as Divine healing... no such... thing as seers anymore... no such... thing as Mark 16 being fulfilled. The apostolic age is done." They veiled it from the people, but God walked right out with His Holy Spirit of fire and rent that thing from the top to the bottom. God has rent the veil!*

Now you know there that the Pentecostals are a great vast crowd of people and they do believe in prophets but in their own way. They believe in Mark 16.

They have fought for it for over fifty years, so Brother Branham cannot be referring to them. He's referring, of course, in part to them on the grounds that they do not understand a Word prophet in contradistinction from minor prophets or little prophets which are in the five-fold ministry and they do not know what real prophecy is.

They themselves do not understand how that Mark 16 is literally peripheral to what is to happen in this day and has happened, which Mark 16 is not basically so much the healings. It's... well, it is basically healings, it's not so much the fact of Hebrews 13:8 which they make it, but Mark 16 is not basically Hebrews 13:8, it's peripheral to it.

15

Now reading on here, this is the hard part that people cannot understand.

[182] *Moses was the veil, the living Word of God veiled behind human flesh.*

Now right in there, according to what Brother Branham said, we could have a problem. It said, "*Moses was the veil.*" Now all right, Moses was the veil.

That's one complete phrase or one complete sentence in itself, because the subject is Moses. All right, would we say then Moses was the living Word of God, veiled behind human flesh? Not necessarily true. Would you say that Moses was the veil, was the living Word of God? You could say that.

But you could... you have to be careful because you have other statements that Brother Branham made that are definitive. This one is not so definitive if you do not know where the definition lies. Saying very, very perfectly here that the living Word of God was in Moses and Moses was the one that had the Word of God, and it was a living Word.

In other words, it was the Word which was current for the hour wherein God had spoken and was bringing into evident manifestation exactly what the Word of promise was for that hour. And Moses was the only one that had it. And if Moses didn't have it and didn't speak it, nobody would have it.

Now this is where everybody, as I say, get carried away when they want to grab the ball. And Brother Branham constantly came against that type of spirit. Why cannot the people just leave the one that has the privilege of being the one to give out what God wants the people to have, just leave him alone? And you sit back and get it. What spirit is it then? I'll tell you, it's the spirit of hell.

It's the same spirit that Lucifer had when he wanted to exalt himself above the Throne of

God. Now remember, it's a spiritual war, and Satan is a spirit and he's spiritual. Now I know it's kind of tough for Brother Branham to preach these things, us ministers come behind him and kind of rub people's nose into it like very coarse sandpaper.

They don't like the idea that they didn't run interference with... for Brother Branham, they interfered with Brother Branham. Like Brother Branham said categorically to me one time, he said, "*It's men like so-and-so that keep my true ministry from coming out.*"

I told you it used to always puzzle me till one day I came across the fact that Jesus said, "Why," he said, "you hinder me because of your unbelief," he said, "of what I would have done," but he said, "You stopped me in... my tracks."

Any servant of God can be stopped, at least temporarily, or the battle increased, the pressure increased and the thing then not be of the benefit to the people the way it should be.

16

Now the Pillar of Fire was in Moses. Period. That's what the prophet said. Now if people would sooner believe that the... that God somehow by spirit was not in the individual or was in the individual, but they don't like the thought of the Pillar of Fire being in the individual.

Now they say, "Well, I don't know that I got any Scripture for that."

Well, are you going to fuss at a man that's thoroughly vindicated by God? Well, that's the question, it's a mighty good question. Now if you've got something to say then I'd like you to produce something. I've made a challenge many times. Of course, it's not to you people here, it goes everywhere a tape goes.

If somebody was sitting here you can try and take my challenge. I get these little crazy hangnails. I took the clippers and clipped this off, but this is a stinker. And you can see it's already inflamed.

"Will you please heal this hangnail?" Or are you just going to say, "Thus saith the Lord, you are healed?" Say, "Well, did you do it?" "No, no, God did it, but I'm telling you what God said to tell you."

Do that and I'll listen to you like I listened to Brother Branham. Woman or man, I'll believe in women preachers again if a woman can do it. There's no woman can do it, no men can do it. But it's not their long suit, they're not entitled. It isn't necessary. It doesn't belong, doesn't obtain.

[182] *The Pillar of Fire was in Moses, of course, speaking what was to be veiled later behind skins...*

17

Now there again you have, of course, interjected there, an interpolation. I'll just say the Pillar of Fire was in Moses. Okay. Moses was speaking, of course, what was to be veiled later behind skins, you see? It's true.

What he said was written down and put down in the Ark of the Covenant. See? I want you to notice something here. I've noticed this for many years since knowing the prophet and it's well worth remembering, the Bible speaks of Moses' Law. Paul speaks of 'my' or 'Paul's

gospel.' Then why shouldn't there be William Branham message?

See people always get confused when it is the hour they're living in. Now there's not much confusion unless you are mentally deranged and almost defunct of any valid spiritual function that you can't look back and understand what went on in Luther's day.

Now people can see there was a message. They can see something came up. Luther stood with the message, "Here stand I, by the grace of God, I can't do anything else. We're justified by faith, anything else but..." Now that's scriptural.

18 Every church age had a message. To have a message, you had to have a messenger. The message and the messenger are one. Then why wouldn't there be a message in this hour? Now the strange and tragic thing is this, as Brother Branham said, "*History will not be written.*"

So people are waiting to find out whether Branham's... Brother Branham's ministry, or Message rather, really did forerun the second coming of Christ, it's going to be too late to make, you know, a decision for it, providing it did forerun.

And if it didn't forerun then there's one thing about it: he made a mistake on that angle but he sure had a ministry to bring the people out of lukewarm, cold or sloppy, sleepy religion, and to give us something to take home and think about and be more crucified to themselves and more alive unto Almighty God.

William Branham was thoroughly identified as no other person since the time of Apostle Paul and, to put it down, if this is the hour of the exodus nobody at any time has had the right, nobody will have the right, this man had the right to be like a Moses because it's exodus time. He had an identification that is legitimate.

[183] *Now, that's the Word, [we're speaking of the Word Moses spoke] the Word was brought forth, then It was written out, then It was put behind and [is] still veiled, for God was always in that Word. Amen! He's the Word, always.*

19 Now you understand that's not printed page. God's not a chapter out of the Bible or printed page, when he talks about Word that's Logos.

When he talks about He being in the Word, then you know one thing: that whatever the Word had previously said, first of all in the mind of God, then spoken, would have to come into a manifestation, so therefore, God is in the Word, He's never out of the Word. See? Now there's a portion for every day, every hour.

[183] *He's the Word, always. He was in that Word. That's the reason that [the] Word had to be veiled.*

Now he's telling you right here that the Word had to be unveiled, then... I beg your pardon, the Word had to be veiled then consequently there'd come a time when the Word had to be unveiled.

Now some would say, well why would God do such a foolish thing as that? Why didn't He just say, one and one made two, two and two made four, four and four make eight, eight

and eight make sixteen, just like anybody can understand that? Well, what if that's the way it already was, but our two and two's don't make four? What if we're... our two and two's make five?

Like fundamental Christianity, where they have the Appearing as the Rapture, and the Appearing is going on now and the Rapture is the Second Coming. The Rapture is not the Appearing, it's the Coming. Now how can they not figure that out?

Because the Scripture is literally full of it once you have the key to it, so therefore, the creeds and the dogmas have obscured and taken from man any potentiality he might have of thoroughly understanding the Scripture. He thoroughly misunderstands. And the veiling of that Word by God adds to the misunderstanding.

It's veiled. The Word had to be veiled. Then it gets unveiled, so, when it is, we see what God has done and is doing. But until it's unveiled, revealed to us, we've got a very bad problem.

20 Now remember, also that that Word is a conduit for the Holy Spirit. You can rest assured it is not God acting if it's not in the Word somewhere.

Now you cannot put in this Word everything that God is going to do. Now God does not put in that Word the end time prophet Elijah is going to stand up like Elohim before the tent door and tell what's going on in somebody's mind back of him, but It says that Elohim is going to do it, because it's going to repeat. Genesis 18 repeats according to Luke 17.

And he doesn't tell you either necessarily, unless you know the Scripture, it's going to take a prophet, because God cannot be seen and God cannot be reckoned with outside of a prophet, but everybody conveniently forgets that one. See? They don't understand these things.

[184] *Oh, brother, sister, are you catching It?*

Now I keeping tell you that Brother Branham is defending and witnessing to his own ministry. He's also pleading for recognition that if we do not get this recognition then, he does not get it and we do not understand It, we will miss as we already have the miraculous impact, the impact of the miraculous was merely to catch our attention that we might focus in on that which was coming, but to miss anything is within itself a horrible deficit when it comes to the things of God.

So we missed already. Is it possible to miss the spiritual? Absolutely! And the first place to miss it is not give the prophet his actual position and identification, purely, scripturally and spiritually.

[184] *Oh, brother, sister, are you catching It? Look! Don't you see? It's been veiled through these ages according to what God said, and It would be opened in the last days...*

21 Now what's the veil? The Seventh Seal. The Bible has been sealed in such a way that a portion of It is missing to the understanding, so therefore, there is not a true continuity and a true revelation. Now, he said, It's veiled.

[184] [but] It would be opened in the last days, those seven seals would be [broken], and

the full Thing would come into view of the people, what's [taken] place all along... [Or what has been taking place.]

In other words, he's letting you know that what people can only guess at through profane and sacred history or secular and so-called sacred history, that people watch the Church and then they look at the Bible and many things could be understood such as we finally understood reformation under Luther as those that followed, finally in the day of the Pentecostal and the charismatic's, the neo-Pentecostals, they understand restoration of gifts.

And they still have the same peculiar ways of doing things they always did which was a bit fanatical if the press is right about Mrs. Boone going down and grasping Rock Hudson's ankles and praying for him and speaking in tongues to raise the dead or something, which I don't know.

That's typical. Oh, just look at the mark of the scandal sheets right in the headlines there. I didn't bother to read it but I got it read to me, told enough about it. And there's enough of it to know that that was on the air also, on a news release. That's all right. I've got nothing against that: a little bit of faith.

They tried but I don't think there's any aid for the AIDS myself. I think that's a... not trying to make too nasty of a pun out of it, I don't think there's going to be any help with that. But we've got Joan Rivers on the scene and she's letting everybody know that it's not as bad as you think. I told you they'd do that. The same with herpes, it's not as bad.

So if you get aid for the AIDS, you get something else. You'll rot and the young people with their sex dilemmas and their problems, they'll rot because gonorrhoea and syphilis and those things are rotting diseases: lumps, bumps, infections, chills, fevers, agony, and pain. Syphilis brings on babies born with no sight.

Kids in those days when syphilis started to get a little bit out of hand it didn't really until the Second World War, some in the First a little epidemic, spots, not really a pandemic. It wasn't so virulent. Those kids had good solid genes, the parents had pretty good solid genes. The baby's still born blind.

What are you going to have now when the genes are pretty well run out? Wouldn't be half bad if they're strictly animal genes with good animals, but these are lousy animals. Poor animals, even their lines are broken down. All right.

[184] *The hour of the seventh angel's Message, all the mysteries of God should be made known in that Elijah, [Elijah's a man.]...*

22

Elijah must truly come, it was said concerning John the Baptist, and it wasn't a reincarnation, it wasn't Elijah brought back in the flesh, it was John born, a man. And he wasn't spoken into existence as though his parents didn't have sexual intercourse, they did.

They had plenty of it and she was getting old and couldn't conceive and now in her old age she conceived. According to Brother Branham, she was carrying a dead foetus. It took me awhile to accept that one, I see no problem now.

It didn't come to life until Mary, the mother of Jesus, spoke. Brother Branham said, "*The*

name of Jesus, spoken on human lips the first time, brought that babe to life." I'll accept that, no problem.

Now your theologian won't because he's too smart for it, like he's got a chapter where Abraham went down with Sarah and the king wanted to take her over, they said, "Well, you see that chapter just got out of its proper chronology. They didn't write the book right. It should have been way back further, when they were both young, they went down there." Hogwash!

They went down there ninety years old and a hundred, and she was beautiful and he was lovely. I like that. Now who would have thought of that but a prophet? See, the only person that gets the real understanding of the Word of God is going to be someone that's... well, we got the real understanding. It's got God in him, if you want the plain English.

[184] [Now] *...should be... known... the mysteries of God should be... known in that Elijah, in this last hour: how that Christ is put out of His church, the Son of God... revealed as a Son of man again...*

23

Now who would have got that one? You know, let's go back to Matthew, I beg your pardon, Luke 17. I say we've got all night here. I'm not going to try to go very far. Now let's get the setting for this...



Luke 17:20

(20) And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh... [But you won't see it. It's without] observation:

So, all right. The earmarks of the kingdom per se Hear what I said? the earmarks of the kingdom per se cannot possibly be predetermined by anybody, because It says you won't be able to see it.

There's nothing really going to give it away. Now it's either that, or I don't know what English is. I don't know the Greek either. Now listen!



Luke 17:21

(21) Neither shall they say, Lo here! or, lo there... [Because it's right under your nose and you won't know it].

Because It says, "The kingdom of God is in the midst of you." Not just in the middle of each person, got a little kingdom in you, God on your throne, that's just the Holy Spirit. We're talking about when the kingdom would really come. Now that's a question that precipitated this whole thing. And he said, "You won't even know it."

Now remember, everything... the Creator stood right there in the midst of the people, the same One that said, "I can command twelve legions of angels," and just blooey, just like that. He could have spoke everything out of existence because he said, "I can raise up

stones to children of Abraham." God was there in a human form.

24

And remember the whole thing is a dimension and all he had to speak one word and the dimension would have changed. Now all right, here it is. The dimension stood there and all they could see was the one dimension, the wrong one.

They couldn't see the truth, and they can't. And he said, "It will be right there and you won't even see it." Then he said based on this question to the disciples, and here's what they're going to turn down flat.



Luke 17:22-23

- (22) ...The days will come, when [you will] desire to see one of the days of the Son of man, and [you] shall not see it.
- (23) And they shall say to you, See here, or, see there...

Now that's the very thing he says in verse 21: so the days of the kingdom which you are going to observe and miss it are the days of the Son of man. You're going to miss it flat.

"Well, wasn't Elijah supposed to come?" "Oh, he came." "Aw, hogwash, don't give me that stuff. Why bless God, we're smart theologians." Wait till I get into that one.



Luke 17:23-24

- (23) ...See here, or, see there... [don't]... follow them. [He said don't you go after any of that stuff.]
- (24) For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall... the Son of man be in his day.

Now just a minute now, the days will come when you'll desire to see one of the days of the Son of man and you'll not see it and people will be telling you, "Look at this. Look at that. We've got the answer."

But I'm going to tell you as lightning that lights out of one part under heaven shines unto the other part under heaven so shall also the Son of man be in his day.

25

Now It tells you there's going to be a day when it's going to repeat. What's going to repeat? The prophetic ministry that was proven by the signs and the wonders and miracles that this was indeed the Christ, now there's going to be a repeat then at the end time.



Luke 17:25-30

- (25) But [notice] first... he [must] suffer many things, and be rejected of this generation. [So therefore, when he talks in verse 22 and 23, it was not that generation that would see that day. What generation will?]

- (26) ...as it was in the days of Noah, so shall it be... in the days of the Son of man. [Now this time it's plural. A period of time is involved.]
- (27) They... [ate], they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.
- (28) Likewise also as it was [said] in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded,
- (29) But the same day... Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.
- (30) Even thus shall it be in the day when the Son of man is revealed.

So it tells you the sign of the kingdom is that revelation of the Son of man in the day of the Son of man when he begins to do the same things again that he did when he was here on earth. And you won't see it and you won't see him.

I beg your pardon, you'll not see him. No way, next time you see that Son of David, that's the incarnation. But it tells you right here those days are going to come back to earth.

26

Now in that day, and he really goes right on down there, he's going to bring about the Rapture and the gathering will be of the buzzards and of the eagles. The eagles are going to get taken out of here and the buzzards are going to stay back behind. All right. Now he's going to be revealed again as Son of man.

[184] ...*how that the Church is to be put in order...*

Now of course, that order is over here in 1 Corinthians 15. Now it's not just for a little room with gifts: "Let's get the gifts in order." My, if that's all there was to it, ha. If that puts the church in order, brother/sister, then why did Brother Branham say, "*Paul didn't have to preach anything to the Ephesians; they were in order.*"

We better get back to Ephesians and see what church order is, which I would just feel real inspired to start on that right now, but I'm not going to do it. I'm just going to take you to 1 Corinthians 15 instead. I might go to that in a minute. I don't know. All right.

27

Again 1 Corinthians 15... this is the chapter of the Resurrection. See, Paul put the church in order. And the major thrust is the doctrine.



1 Corinthians 15:20-24

- (20) But now is Christ risen from the dead, and become the first-fruits of them that slept.
- (21) For since by man came death, by man came also the resurrection of the dead. [All right, look at here. It tells you here that by man came death; man's going to bring the Resurrection. Christ, of course, does it.]

- (22) For as in Adam all die, even so in Christ shall all be made alive. [Every one, don't worry.]
- (23) ...every man in his own order: [Now we're talking about order.] Christ the first-fruits, afterward they that are Christ's at his [Presence, when He's here].
- (24) Then cometh the end...

Now remember, Brother Branham categorically makes the end time anointed person is the Christ for this hour. So when Elijah comes in the person, that is, in the figure of, the human figure, William Branham, something's got to happen.

Your church has got to be put in order. And remember the vision was not people going to a room and gifts, the vision was marching orders. The scream, the command: "*Get in line!*"



1 Corinthians 15:24-27

- (24) Then [comes] the end, when he shall have delivered up the kingdom of God, even the Father; when he shall have put down all rule and all authority and power. [Now that's getting something in order and that's getting things lined up.]
- (25) For he must reign, till he hath put all enemies under his feet. [Now watch the next verse, the next two.]
- (26) The last enemy that shall be destroyed is death.
- (27) For he hath put all things under his feet. [This is the verse to watch.] But when he saith all things are put under him, it is manifest that he is excepted, [or left out], which did put all things under him.

28

Now that's not saying that Jesus here to put all things under his feet while that leaves me out, he said, because... now come on, he's talking about Elohim putting everything under the feet of Jesus because we're going to the Millennium and, the minute the Wedding Supper is over, the 144,000 are in.

Oh, comes down like the blazing... millions of blazing suns destroying and taking over, and everything but Elohim Himself will be under the feet of that man. And look, when it comes in New Jerusalem, the Pillar of Fire is going to be above us.

And that's the real one, that's the real place, that's really fulfilled, when it's all turned back to God, and Jesus is on the Throne as the Man up there, the Lamb, and the heavenly Father, Elohim is over it all.



1 Corinthians 15:28

- (28) And... all things... [are] subdued... [all things are subjected]

And that word... that word, when you look at that word here about subdue. It's not a word which I... which I've explained to you before, like where the true meaning is where a wild animal catcher catches the wild animal and he subdues it.

This word is from that word 'Kelusma' the Shout when He comes down. "The Lord himself shall descend from heaven with a message," given through the prophet, and this will put everything into order, and when that's in order, that's restoration. Let me show you something.

29

Acts 3, now here, 19th verse, the middle.



Acts 3:19-21

- (19) ...when the times of refreshing shall come from the presence of the Lord; [that's a revival, fresh breath of air blowing upon the sleeping... amongst the dead they raise up. Then It says,]
- (20) And he [God] shall send Jesus Christ, which... was [appointed or proclaimed in advance] unto you:
- (21) Whom the [heavens] must [retain: that's that Jesus, see] until... times of [restoration] of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Well, if a prophet did it, a prophet will do it now. Now who's going to restore? Elijah! So it's at this time that the signs of the kingdom have to appear because the Son of man must do this before there's a Rapture.

So here he is in the form of the Holy Spirit in a Pillar of Fire using a prophet, just exactly the way the Bible teaches it. But you see people are blinded. They've got it all figured out but that's not the way God does things. He does it His own way and the interpretation lies in the manifestation.

Now whether you believe it or not, the Church has been set in divine order. That's all. There's a people who know their place. There's a ministry that knows its place. Of course, there's those that don't agree with that and that's their business.

I do agree with my statements or I wouldn't be saying them. See? So we have restoration and that's exactly true because Brother Branham said, "*Everything that the Bride needs to put her in the rapture came under the Seven Thunders of the Seals.*" So, all right.

30

He says here,

[184] *...all the mysteries of God should be made known in that Elijah,...*

Who is our Elijah? The Lord Jesus Christ, not a man, God! but it comes by a prophet. He doesn't come on the scene by himself. All right.

[184] *...and everything for the last day, no creed, no denominations, just absolutely the*

living Word... in the individual. [Now watch!] "I'll take one and leave one."

First of all that's fulfilled in Matthew 24: the separation by the gospel preached by the prophet. You say, "Well, just a minute, maybe that message of Brother Branham's only separated, oh, maybe seven thousand from about five million." Well, that's exactly fine, I don't care how many it separated.

If you had a herd of goats, and twenty thousand goats and in there was two sheep. You're supposed to separate two sheep out of twenty thousand goats, that's good enough.

Why? That's all the sheep there are, the rest are goats. The rest are not believers. They're unbelievers or make-believers, nothing to do with you and me, brother/sister. This is God. People just don't like God.

They get very offended because He hits their creeds and dogmas. Then the next time it's fulfilled, "*I'll take this and leave one... leave that one,*" that is Luke 17.

[184] *See? There's no strings, no denominations, no bindings ... [no] nothing, it's the heart with God* [What's that mean? Revealed Word, man shall believe in his heart. What is that Word really believe in your heart?

Means you're thoroughly convinced from the inside out. You've been given over to it. Don't have to understand everything but you're convinced.] *...it's the heart with God and Him alone. See?*

[185] *Notice, veiled in... human flesh... in a human flesh. Moses was that Word, speaking what was to be later put behind badger skin. [Okay.]*

31

Moses was that Word, identified Moses' Law, Paul's Gospel, William Branham's Message. Okay, Moses was that Word. Certainly he was, because if you're going to qualify him, remember, the Bible always qualifies him as the Law, that's Word. Look in your Bibles. Look in your Bibles, see if I'm right or wrong. If I'm wrong, you let me know.

Moses' Law, Moses' Law, Moses' Law, Law and commandments, ordinances, but in the Psalm 119, every single verse has something about ordinances or statutes or laws or commandment. Who gave them? Moses did! So you've got Moses' Law thoroughly identified.

[185] *So Moses was the Word, speaking what was to be... put... later behind badger skin. [Take it as an analogy, illustration, do what you want.]*

Bring it to the fact of William Branham. He is the Word for this hour, bringing to us what was to come behind our badger skins because the Word is not written on two tables of stones anymore, it's on fleshly hearts, which means not a fleshly heart like a... carnal heart, but it means a human being. See? Okay.

[185] *So is Christ our Moses. Christ is our Moses.*

32

Why didn't he say, "Our Paul?" You know why? Because Moses is the only one truly identified with an exodus. Paul didn't lead anybody out anywhere, nor for that matter did

Jesus. Huh? It was spiritual. Spiritual.

This is physical, right under Moses. This is physical. Nobody left... there back in the days of Jesus like they left in Moses and in this day. The exodus they had was out of the ground. Now William Branham isn't going to lead us out of the ground.

He said, "*Moses is our Christ.*" Our Christ is our Moses, because He's going to get us out of here. He's going to raise the dead and that Spirit is going to take us up.

For when that Spirit that's in the midst of us becomes incarnate to us, we'll crown Him King of kings and Lord of lords and that will be the Son of God, the Son of David, the Prince of Peace, the everlasting Father, the Mighty God, Elohim, you name it. Jehovah, all compound titles, all eight, maybe there's a dozen more, I don't know, all of them.

[185] *So... Christ is our Moses. Christ is our Moses. He was God veiled in human flesh, veiled in humanity, in flesh. That's right... he's the same yesterday, today, and forever.* [Now notice, he brings you right back to the point. Moses, Christ, now; flesh, flesh, flesh; veil, veil, veil; Word, Word, Word; God, God, God. Do what you want. No change, no different, identical.] *He was veiled by badger skins.* [Same Word had to come forth with life. That could kind of throw you. Don't worry about it.]

He was veiled. And this time He was veiled in a man. [Now you could say well that goes back to the time he's speaking of Jesus as a man. Could be, but let's read on.] *See? Now notice, "same yesterday, today, and forever," promised His Word to this age. He's still Christ, the... [anointed] Word to this age, but veiled in human flesh.* [I put the word 'but' in there to catch your attention.] *The Word is God.* [All right.]

33

What's an evidence? It's absolutely God. That's the Logos. That's the Word come to life, there it's in manifestation, there it's in evidence. So the Word... so the Word in William Branham, William Branham in his own way is a logos the same way as we in our own way are logos.

[185] *The Word is God.*

Not man is God, no way, shape, and form. The Word is in the man, and if it's the living Word... in other words, the Word that no man's words can come to pass but that man's word does come to pass, come to pass that is God.

That's God in human flesh, when a man will say something and only God can bring it to pass. Notice he said,

[186] *The anointing is a person.* [We took that last Sunday, too.] *The word Christ means "anointed one."* *See, "the anointed one."* [That's right. Messiah and Christ, the same word. Brother Branham called us little Messiahettes, then what would a prophet like he be... like him be? All right.] *"See, "the anointed one." Then Moses was Christ in his day, he was the anointed one. Jeremiah was Christ in his day, with a portion of the Word for that day.*

34

Then what about this day? Now you see there again people say, "Well, do you really believe that William Branham was Christ in that particular respect?" Yes, because he's the only man that had the anointing, the only man that had the Word, the only man that could

perform, the only man that could produce, and he doesn't stand but all alone. See? Now, now watch him differentiate so people don't get all fouled up.

[187] *But when Jesus came, He came as... Redeemer Anointed One, and that was both Moses and all that was in Moses, and all the Word, and all the Godhead bodily... in Him. That's the reason the whole temple veil rent, and the mercy seat [came] in perfect view...*

Sure! Because Christ was the Mercy Seat and he hanging there dying fulfilled the propitiatory necessity so wrath could be turned away and there was a Redeemer. God offered on the sacrificial cross of a human being, the body being as it were a cross and the body nailed to the cross: God hanging there.

The full Mercy Seat came in view where God met man in mercy. That was unveiled. In other words, Isaiah 53 was unveiled: every ram, every bullock pointed to Christ, every prophet spoke of Him, everyone was anointed for His day, like semi-Christ, part of Christ, pointing to the fulfilment.

[188] [Now] *notice now, [Not back there, not later, now.] the veil in human flesh, the promised Word to this age must also be veiled. [Now right there he said his case, and he said, "I am the one that is doing it, and if I'm not the one that is doing it, remember this somebody has got to do it." And when somebody does it, it's going to be a man that does it.] Notice. Sin-loving church members and sinners cannot see it because of the human veil.*

35 What are sin-lovers? Sin-loving church, unbelievers. Unbelievers in what? That's God going to have a man to do it. Why they say, "God's not going to do that, no way, shape and form." See? Why they say, "This can't be right.

The promised Word veiled in a man because his theology doesn't look like our theology. There's no way this can be right. Oh, there's no way." Why? "Because God does not use a single person. Oh, there's nobody could ever get up and be a single person.

Now the last single person we had were these apostles right there and there's nobody else ever going to take their place, because, you see, we believe in the plenary edition which means the full edition, you don't add a word and you don't take a word. So therefore, a prophet coming, there's nothing that we don't need a prophet, we've got it all."

Well, they had thirty-nine books in the Old Testament, they had it all. How come they flubbed it up? How come one man stood there like John the Baptist and said, "This is it?" And their own God came on the scene and said, "This is it," and proved it and they killed him.

"Now we, the great Gentiles, hallelujah." Like I've said many times, if they, one people, chosen of God, from one blood, in one place, under one theology, one temple, one everything could flub the dub so horribly, then hundreds denominations of Protestants and Catholics, they haven't got a prayer.

36 So Brother Branham was bringing this to our attention in contradistinction to the groups. It never comes by anything but by one person. See? They couldn't take the human veil, singular. Now they could have taken a lot of human veils. They certainly could if they

wanted that.

The Sanhedrin got so punch drunk with their own stupidity they said, "Why, when God gets in trouble, He calls on us." I'd like to know the day that He did. That's the day that they were punch drunk, wrong spirits. Oh yeah, you get those old goatskins full of wrong spirits, they bust wide open every single time. The Bible said they would and they do.

[189] *That's the reason they couldn't see Him.*

They couldn't see Him. Why? Because they saw a council, they took counsel to kill Him. When old Nicodemus opened his mouth and said, "Why, just a minute, do we condemn a man without a trial?"

"Aw shut-up, are you one of those birds? Do any of us fine people us, us, us fine people say anything but nasty against it?"

They condemned Him as one man standing up against a bunch. Glory to God, the day came when Brother Branham stood and said, he said, "*Listen, why do you get on my back?*" he said, "*Bring your Bibles up here and stand before me right now. Bring your Bibles.*" And he said, "*Lee,... they knew more than I thought they did, because the first man to come forward they would have carried him out feet first, dead.*"

Oh, you say, anybody could say it after it happened. I'm going to tell you something, brother/sister, years ago I was sixteen years of age we had a winter in Canada that was mild, mild, mild. Even the hens got so fooled, they laid eggs all winter long and bathed in the dust.

And after it was over, an old Indian chief said, "Knew 'em the time." he said, "Knew 'em all the time." Anybody can talk and say, "I knew the weather would be good," once the weather was good all winter long. I hope you get my point. It's not very good but it's there anyway.

[189] *That's the reason they couldn't see Him. "Why, He's a man. Where did He come from? What fellowship card does He have? [Well, he didn't have anyway.] Then what church does He belong to?" I want to speak on that... "What church does He belong to?"... what group? What school did He have? Where did He get His education? Well, this Man was born, according to the tradition, or according to the legend of Him around here, this Man was born out of holy wedlock. Why, He, sure, He's of the Devil. See, He's of the Devil... born out of... wedlock, and Joseph just married her to keep her from being stoned, because she was an adulteress... [and so on.]*

[190] *[Now]... God standing there, revealing that Word, crying, "My God, my God, why has Thou forsaken Me?" The very songs they were singing in the temple, that David had made for them years ago, pertaining to Christ. "All My bones they stare at Me..." and so on.*

[191] *When He died, the God of Heaven came down like He did on Mount Sinai, with Holy Fire, and burnt that temple... top to bottom, tore it apart... what could they do? Look right there out of the temple window, on Calvary, and there was God in plain view, the Sacrifice.*

concerning the Scripture here: if you didn't know the fact that John the Baptist, or the Elijah was going to precede the first coming of Jesus Christ, I would like one inkling where a man could prove that his own intelligence would demand it, because God doesn't demand anybody or need anybody.

And had the Bible not said that John would precede him, we would not have a clue that John or anybody needed to precede him.

And that's the very thinking right today: "Who needs Elijah to come? Because, hallelujah, we have Jesus." Well, God said we need him, and God said He needed him.

But that doesn't settle anybody's hearts, brother/sister, nah, I'm sorry, I'm sorry the way things go. There's just no way you can win. Man's just going to... he's going to ruin everything every single time.

[192] *But they don't see It yet, today. God in this last day... ripped [away] traditions... brought the Word... right in plain... view... they still don't know It. They just don't know It. It's so simple... so simple. [See?]*

[194] *...notice the veil... human flesh... now... sin-loving people could not see that. Those traditional religious people... couldn't see that, because He was a man. What? That human flesh hid God. [See?]*

38

But that same flesh also revealed God. Now that's what people don't want. Now they'll go so far if you make a little, you know, a little tinker thing out of this and say, "Well, look, every one of us veil God, we are temples of the Holy Ghost and the Holy Ghost is God and we all got God and we're all temples and we all have something to say," they say, "Hallelujah, hallelujah, hallelujah." And it's all wrong. See? Everybody wants that group.

That's why Brother Branham hit the fact that people are saying Elijah is a group. That's latter rain stuff. That's Pentecostal.

A man spoke to me the other day in Roberts, I was in there, and he said, "You know a certain so-and-so."

And I said, "No, I don't." I'd forgot that I did know the fellow.

Well, he said, "He's talking about these manifested sons and they don't even need the Bible anymore."

That's what that woman had in British Columbia up there. I used to get all kinds of revelations back when I was... I didn't know any better. I could just walk right in. I could tell things hundreds of miles away if not many more than that. I knew exactly what was going on. They'd gone past the Bible. And you know something? The denominations have gone past the Bible too, and they don't know it.

Because, you see, the thing is Jesus said, "If you by your traditions void my Word," he said, "you do void my Word. You destroy it. You've destroyed the promise." Then it is no longer the Word of God if it's added to, or taken from, or misinterpreted, or in any way done violence to. That's why it's so important: don't add to this Word, don't take from It. Take it word by word and watch It. Put it with the rest. See?

[194] *...sin-loving people could not see that. Those traditional religious people, they couldn't see that, because He was a man. What? That human flesh hid God. [He said, "Yes, I'm a veil of God, too, yes sir, I certainly am. I'm a temple of the Holy Ghost. Now listen, here's the point. He hits it so beautifully.]*

[195] *Now, if He had been a great Pillar of Fire that came down, see, a great Pillar of Fire had come down and shown... what He was, that He was this great Pillar of Fire, they might have believed that, if Jehovah would have went around. But you see what He did, so... He could bypass all them smart, wise people, He just revealed Himself like He promised Moses, see, "I'll speak to them through a Prophet." And He was the Son of man, a Prophet. And some of them recognised It, about one hundredth percent of one hundred in the world, they believed It, [I doubt there's even that much.] the rest of them didn't. But, He was, just the same.*

39

Now, look at this one. He revealed it like He promised Moses. Now, notice, He promised Moses. You know something? The people came to... Moses and said, "Now, Moses, listen here... we want you to go back to God, and you tell God we don't want to see Him or hear Him anymore.

Now never mind how He takes the form, and never mind how He speaks. We are scared, we cannot cope with it, we don't want it. Will you make God promise that?"

So Moses went up there and God says, "I promise just what they want. I will use you and I'll use the prophet." Now the people went to God and got a promise, and now they want God to put the promise aside for their own signs.

Now you try that with the great promises we want to get out of this Word, we want to get immortalised, we want to be glorified, then you mess with what Brother Branham said about the events of the Rapture, the circumstances.

Because the Lord did come down, He had to, and He was present in William Branham but not all the time, because Brother Branham said, "*Moses was no longer Moses when the Spirit of God left him when the Word's delivered.*" Remember, Jesus Himself, the body was only God when God was in him.

And no matter if all of us have a part of God, God is never exhausted. We don't all become God. That would be the most foolish thing in all the world. I certainly wouldn't want that, because we'd form a committee again right away. Oh, God, have pity. Let God be God.

[196] *But there was the Mighty God standing in full view, the mercy seat! He died with His Own children saying... "We won't have Him! Away with Him!" Spit on Him.*

[197] *A type, way back, when David was leaving the temple, rejected king. Went down through the street, and a little, old crippled... fellow crawling along, never did like him, he called him "ol' hypocrite" or something, spit right in his face. And that guard pulled the sword, said, "I'll let that... [should] I let that dog's head stay on him, spit on my king?"*

[198] *David said, "Let him alone, God told him that." And David probably didn't know what he said. Went up... the mountain, looking back, crying.*

[199] *Eight hundred years from there, the Son of David was climbing the same mountain, looking out, weeping over Jerusalem, a rejected King. And they spit in His face.*

[200] *Don't you see? It's the same thing. See [the] Word coming on down, following on down today? Always rejected by the majority, see, and believed in [by] the minority. [And it's always a very tiny minority, brother/sister. See? Now, as Brother Branham says in paragraph 213, it gets plainer and plainer. All right.]*

[201] *Now, see, [Listen.] they couldn't believe it. Those Greeks, they couldn't see Him, He was in His human temple. "Why," they said, "this man's name is Jesus, and He comes from Nazareth." [Okay?]*

40

Back there they couldn't see Jesus, the original Elohim, Jehovah, because he was veiled in a human form, and they couldn't accept that body. Today they cannot accept that same One again because He's working in and through a prophet, and yet he said, "That's the way He's got to do it when He Himself had to do it." See how all your types weave back and forth? Okay.

[202] *Now, they only had one name there in those days. Like, "John, Jim... John from Jeffersonville, Jim from New Albany," or something like that...*

[203] *They said, "This is Jesus from Nazareth. It's common believed that His mother was pregated by a soldier." See? And then that's exactly what they believed. Sure! they said, "Now... this... Jesus of Nazareth." You see? "Who is He?" See, they couldn't understand That.*

[204] *But why, this Word for that day... [this Word for that day that... no, this Word for that day was that He was preaching was... In other words, the Word of that day he was preaching was this] "Search the Scriptures. In Them you think you have Eternal Life, and They testify Who I am. If you can't believe Me forget Me, as a veil] believe the Word that's coming forth. Two are a witness," He said, "I speak and the Father speaks for Me." Amen. That's right.*

Now how is that done? It's done by Deuteronomy 18, when a prophet comes in the Name of the Lord and the thing comes to pass that he said, then you hear him, you fear him.

Now you don't have to fear the man that can't produce, because God's not with him. And God has His own integrity which means simply this: He will never let anybody say something in His Name and then bring it to pass. He can't do it. Look at Micaiah and the four hundred prophets of Baal.

Those four hundred prophets couldn't say... say the things of God... they said, "Oh, the Word says right here, it's our land, let's go up and take it. Come on, king, it's our land, let's go take it. Come on, you can do it." A spirit got on them. It didn't work. Micaiah went right to God and he found out that wasn't it at all. This was the hour for Ahab to get destroyed.

41

Now He's the same yesterday, today, and forever. Now then you see Deuteronomy 18 is Hebrews 13:8. Genesis 18 is Hebrews 13:8. Hebrews 13:8 is a prophet, God and a prophet, and God acting and doing exactly the way He could only do according to His own oath and His own Word.

Now people want God to change His mind and His Word. Then if He'd change it for us, somebody down the road will want something else. Can't have it.

You see, folk, I'm going to tell you: it's like a lot of babies like I was and I still am. I told you how I used to carry the Irishman's load, I said, "Lord, mamma..." and with wood for heating the house, then I put a stick here and I'd pile more and more, and I'd grab the stick and run in, and the centre of balance would shift, and I'd stand back and cuss a blue streak 'cause I was so mad.

See, so mad, and then one day I said, "Just a minute now, what am I getting mad about? The centre of balance due to gravity has shifted. Now would I want to walk like this all the time? Would I want things haphazard?" Everything's got to have a law. Do you follow me? God's got to have a law.

It's just that simple. But we're like little idiots, little kids in the marketplace, yakkity-yak, that's all there is to it: empty words from empty heads, and empty hearts. God has got a law. Now if He doesn't follow this law there won't be a Rapture, because Elijah's got to come and restore. Then the heavens that retain Him will no longer retain Him. See? Do you follow? See? It's very, very simple. All right.

[205] *I speak of the Word of this day, and the Father confirms It.* [That's what Jesus said back here and now William Branham says the same thing.] *Now is that a witness to you? It is, see. That's how it's to be fulfilled.*

42

Now Brother Branham said, "*I speak of the Word of this day, and the Father confirms It.*" Okay. Then we're back to Deuteronomy 18, Hebrews 13.

[206] *Notice in 2 Corinthians now... in 2 Corinthians, 3rd chapter... 6th verse, the old temple housed God... [behind old skins] from the Jews. [And] when the old veil was rent, still the Jews... blinded... [They're still] blinded to Who He was, and Who He is yet. And then Pentecost revealed Who the true... living God was, and when that veil was cut in two, with God, from the top. Why did that veil do that? Why did He do it? [What does it mean? Well, we'll just read on now.]*

[207] *Why did there come such a Message today to do what It's done?* [Now he said here, the veil was... why did He do it? Why did He do it? See, that's that... he's talking about that... veiling that was back there and the people are still veiled to it. Now, why did it... and Pentecost gave them... something to go by.] *Why did there come such a Message today to do what It's done? Why did It come? Why?* [Now he's giving a little illustration here.]

[208] *There was someone going to call me, some day here not long ago, wanted to debate with me about the church age, that, "God was in His holy church," [Now you see that puts it right in denominations because which church is holy and which church are you going to listen to?] and things like that. And I found out it was some woman preacher... [I know her name but I wouldn't say anything. It really threw me for a loop when I found out. Man alive.] See, if it had been some man that was going to be all right, it'd a-been different. But so... what's the use of going plumb over into another country... when I've got to leave a meeting here to do it, you see? So I just let them alone. The blind [lead] the blind, they... all fall in the ditch. [A woman will type the church. So if the people listen to the church, they're gone. Now listen!]*

[209] So... now in this age, when the old denominational and traditional veil has been rent, from the Word of God, so It can be manifested! You see what I mean? The tradition says, "All those things are past." [Let It soak a little bit!]

Now what's he saying? "All those things are past. Let It soak in." Okay, I told you, we already got the Bible, can't add or take. "So we don't need a prophet." See? "Now, furthermore we've accepted this Bible so we don't need miracles and signs and wonders of any calibre, not even Mark 16, because you see, it's a matter of faith."

"Now we've operated," Brother Branham said, "under a chemistry, but now it's under a life." And they don't recognize that the church has drifted. Now they're pretty smart, and they know Luther started coming back bringing light, but they refuse to believe Laodicea when the light goes blip. Wretched, miserable, naked, blind, don't know.

They don't want it. They built their churches that got their organisation, and they cannot acquiesce for one minute that they could be wrong. See? No way. They just cannot receive it. He said, "Let that soak in." Your church, if you belong to a church, you're finished. There's no way. Every denomination, every creed is gone.

43

You say, "Well, Brother Vayle... those lovely sweet people." Look, brother/sister, I'm not interested in being lovely and sweet at the expense of eternal loss.

You be lovely and sweet. You tell God He's a liar. You tell this man he's a liar, and you call me a liar, no problem. I am a liar. You're one, too. I'm not deceived and you are, because you made God a liar.

Because God said, "I'll only use a prophet and Elijah's got to come."

Oh, you say, "That's for the Jews."

"Then give it all to the Jews." Don't bother keeping anything, because you can't make Malachi go to the Jews. Poor people, I'm sorry for them. But this is the way he's letting you know: *let it soak a little.* "

Those things are past. We don't need prophets. We've got it. Just bring a bunch together, we'll figure it, get better Greek, get better this. More, more digging. More learning." And what do you dig up? I'll still play that ashes of the red heifer. Oh, I'll get it to you, don't worry, and then you'll really find out what it's all about.

In the meantime, the tape's done? Well, I'm sorry we're going to have to start next week. I won't go any further than this. An hour and a half has gone by. All right. We'll start on Sunday again by the grace of the Lord and don't worry about tapes. Let's just rise and be dismissed. I'll remember what I said somehow.



Heavenly Father, again we thank You in the Name of the Lord Jesus Christ for allowing us to come together to see more and more clearly, Lord, that which the people say those things are finished, it's all over. They're wrong, Lord. It could be all over now.

That's true because now we've had restoration coming right into the fruit of it, the life of it through a prophet vindicated, proving You're the same yesterday, today, and forever

because You do exactly in the same way what You've always done. Lord, it's marvellous to know that we stand in this, knowing that heaven and earth shall pass away but not one Word is going to pass away.

Knowing that one more time...

[Tape recording ends.]