

Questions and Answers #04

Declaration On The Parousia

May 17, 1992

#1992

Brother Lee Vayle



Shall we pray.

Heavenly Father we rejoice in Your Presence in a very limited way although we know You're here.

It's been absolutely proven in a way You haven't been here since the time of the apostle Paul, fulfilling Lord Your great Word that You said You would be here, the Lord Himself descend with a Shout a Message, a voice of the archangel to raise the dead, the trump of God; to bring the Bride together for the ascension and the Wedding Supper at the great re-incarnation.

We know that to be true, we appreciate it Lord to we it's actually a fact, there is scientifically proven nothing can be denied.

Yet the great reality is not at this moment in our hearts, in our lives, but we know it will be, because we are in a progression. We are going forward, upward.

The old nature fading away, the new coming on, the old man fading out, the new man being renewed day by day, these thing Lord we know to be true also.

So our rejoicing is in Thee Lord and Your fulfilling of Your own Word according to Your desire which is coming to pass, we thank You for it.

Help us in our studies this morning, we give You praise in Jesus' Name. Amen.

You may be seated.

Now you'll notice, I mentioned there is no Wednesday service, though we had foot washing and communion coming up on the weekend of 23rd and 24th. And that will of course Saturday night starting at 7 o'clock.

01

Now continuing the question that the brother from Europe asked me, and he has very good questions. He really a very, very fine brother, I always enjoy hearing from him, because he's such a very fare minded person.

And his next question has to do with the Parousia, and I'll read all what he says here so you'll know that he's such a very fine minded person. You can tell that he's very stable, but he's has not heard of the Parousia.

He evidently understands I'm sure in his own way about the Presences. About... not familiar with our usage of the word at this particular point.

02 And he says:

"A brother wrote to me from Belgium to inform me that your preaching concerning the second coming of Christ, la Parousia, that's in French, causes confusion and disorder. I was very surprised and distressed to hear this, were Brother Branham held you and esteemed you. You're well versed in the Scripture and that it's always possible to submit questions concerning the Scriptures to you."

"Please my dear brother, can you briefly let me know what all your declarations on this subject are which could spiritually be helpful to us. Or perhaps can you send a tape containing a preaching of yours on this question? How can people speak against something while they don't exactly know what they are speaking about?"

03 Well, you can see instantly that his brother here is quoting someone who doesn't know anything about what we teach. Because he says, "The second coming," he refers to it as "The Presence," which is entirely erroneous.

Now, we know that, but evidently many people do not. They do not know Brother Branham except from the stand point that he is a great man to be reckoned with in this hour, and that you can ride on his coat tails and make a fortune.

You can dilute people by association yourself with the man that was vindicated by God. Brother Rascoy was in Hungry, he just went over there for the first time, he was met by a man who had the nerve to tell the people, "What are you praying for? You don't need to pray, the prophet is here." And he called himself a prophet.

04 So, when Joe tangled with him over some of the things that were said, not concerning me to begin with, but my name came up and so he said, "Well," he said, "You don't listen to Lee Vayle because he's a false teacher."

And Joe said, "How so, what do you mean?"

He didn't tip his hand.

"Well," he said, "This teaching of Lee Vayle, that Jesus Christ took the Book out of the Father's hand, ripped off the Seals and climbed on the Father's throne," he said, "Complete heresy."

Joe said, "Yeah, how come? That's not Lee Vayle's words, that's William Branham's words, he just quoted it." Well the guy folded.

05

But you see, you have this every place, the same as when a man in western Canada, when I mentioned that Matthew 24, according to Brother Branham was the Word separating the people.

And in Luke 17, the separating was the actual Rapture. This man had the nerve to say, "That's not William Branham, that's Lee Vayle talking."

Roger Smith sat there, with the Book opened at the very quote: "Future Home of the Earthly Bride."

Most people who deal with Brother Branham have very little understanding of what the man taught. And they do not care to, because to them it's simply a 'new patch on an old garment'.

It's too bad it's that way, but when Brother Branham heard that ten thousand people believed this Message, he said, "*Too many, got to shake them off.*"

What about a third of a million? You then are getting thousands and thousands and millions going into the ark. When the Bible clearly teaches that one man made the rapture, eight people went through, rose above and came down.

Now, you can't type that too thoroughly, because Jesus Himself typed the ark as the rapture. But when you look at numbers you can be satisfied that there are very few.

06

Bob was just talking to me the other day, he mentioned a certain man that we absolutely have no fellowship and were not allowed inside these doors hardly, split his church in Tennessee, make a list of mysteries that he said Brother Branham had not spoken of and therefore the mysteries were not all made clear.

Which means one thing: you listen to me instead of Brother Branham. That man doesn't have a clue as to Brother Branham's ministry.

Number one: there's a Message for the hour and the hour only, and the people of that hour. Go to your Bibles you'll find it if you have an ounce of understanding. So therefore, he did not have to come and lay the whole Bible out before us.

He own words were, "*He corrected the errors.*"

And I've explained many times, because we have school teachers sitting here and I taught for a while myself, that if a pupil handed in an imperfect paper, all I had to do is jot in the corrections, he now had a perfect paper.

There's no difference from Brother Branham coming with the Word of correction, because the Word corrects. So there's a great misunderstanding of what Brother Branham taught.

07

Now the teaching of the Parousia is very, very simple; it is a word that is grossly misunderstood and in the King James version, mistranslated and is on par with the word 'baptism' which should never have been translated other than 'baptiso' we get the word baptism from it, and it actually means an immersion with which Israel was

well equated, and with the rebirth, because if you were going to be inducted into a tribe of Israel being a Gentile, you had to be immersed in water, showing forth your death as a Gentile, rising as an Israelite.

So when Jesus said, "You must be born again, Nicodemus actually knew what Jesus was saying though he dodged the issue and said, "How can a man be born again?" Nicodemus knew how they're born again according to tradition.

08

So this word 'parousia' [Strong's 3952] should be essentially translated 'presence' and many times 'the presence'.

And I read to you before from Rotherham, and I'm going to read it again for this brother, because he's a fine brother and evidently he has not come across, or looked into some of the words in the Greek which Brother Branham correctly used in English.

And you know my own statement in 1977, I think it was in March, I'm almost positive it was, that I brought this subject to you the first time due to Brother Branham saying, "*Appearing and coming are two different words.*"

Well if 'appearing and coming' are two different words, then 'presence and coming' are two different words, because they are different words.

Now, there is no such thing in my estimation that you can simply go to the Bible, to the Greek, and you can look for the appearing. As Brother Branham mentioned, "*The appearing and coming are two different things.*"

Because number one, the fundamental mind has reduced the Rapture to the Appearing, and because they have reduced it and made it their doctrine, there is no way they can turn back and reexamine it as though they could have made a mistake.

Because organization says, "We don't make mistakes." They're like the doctor, they bury them in cahoots with the undertaker; anybody knows that, and perhaps with a good lawyer. So the theologians are no different.

09

Now, Rotherham says,

"The word 'parousia', (par-oo-see'-ah) is uniformly rendered presence, and the word 'coming' as representative of this word being set aside."

In other words, never take the word 'coming' and use it as presence. Because they are two different words entirely.

Now you notice what I'm driving at you that are here understand perfectly well what I'm driving at. I'm driving at the picture of the angel surrounding that One called Jesus Christ that Brother Branham said came down.

I'm talking about 1 Thessalonians 4:13-17, concerning the time of the Resurrection, "When the Lord Himself shall descend from heaven with a Shout, which is a Message."

So the point is: "Who came down and delivered the Message?"

Brother Branham said, "*Jesus does all three in descending.*" So to deny that Jesus Christ came down to this earth makes you a blasphemer.

Now you can say what you want. Now don't play chicken and goosey goosey with me, because it won't work.

10 "This is a Bible, this is a pen, and don't try to confuse me that this is some tome of literature that is supposed to be written by seers and prophets bless God and in it has certain revelations and prophecies which came to pass and perhaps will come to..."

Don't give me that stuff; this is the unalterable, inerrant Word of Almighty God that has been vindicated, period. This is not something that a scribes uses, blab-ady blab, blab, blab...

This is a pen, if you can't understand that please depart, I don't have any time for you, because your ignorance is absolutely self-induce and hypocritical. Now if you don't like it I'm sorry for it is this extent, smarten up.

11 I want to ask you, "Who came down?" Brother Branham said, "*Just think the same Pillar of Fire that brought the Word to Paul is here today revealing it.*" Do you believe it, or don't you believe it?

He said, "*That's scientific.*" Scio, scia, sciwi, scitum the Latin word: 'to know', meaning science. I'm not so dumb, I've had three years of Latin, three years of French and many years of English, and I'm 77 years old, started preaching when I was 22. I acquiesce one hundred percent to the prophet.

At the river, in 1933 on June the 11th, the seventeenth convert was being baptized a ring which was literally a rainbow came down over Brother Branham, and a voice said, "As John the Baptist..." Brother Branham himself speaking, the voice coming through him, "As John the Baptist foreran the first coming of Christ, so your Message will forerun the second coming of Christ."

12 And I've told you on different occasions when I first met Brother Branham, I was asked to introduce him.

I was told erroneously, "That as John the Baptist foreran the first coming of Christ, so you will forerun the second coming of Christ."

So I said that. I didn't know I was wrong. Shortly Gene Mercer, Leo Mercer came by and he said, "Lee you've got that wrong introducing Brother Branham," I guess I said it maybe just one time, twice, I don't know.

He said, "It was not that what was said, what was said was, 'As John the Baptist foreran the first coming of Christ, so you're ministry foreruns the second coming of Christ!'"

So I said that. Then Brother Branham called me in. He said, "*Brother Vayle,*" he said, "*You're not introducing me right.*" He was kind about it, congenial.

I said, "What, what, what is it?"

He said, "*Brother Vayle, as far as I know what He told me down there at the river was, 'As John the Baptist foreran the first coming of Christ, so your Message will forerun the second coming of Christ.'*"

I said, "Hold it Brother Branham, as John the Baptist and nobody but John the Baptist, it's not John Smith, John Doe, John the Baptist as only John the Baptist, a personality, a man could forerun the first coming of Christ, so you're Message, not William Branham, not John Doe, not John the Baptist. But a Message foreruns the second coming of Christ?"

He said, "*You got it.*"

13

Now, I'm a person who understands logic and understands analysis. And I've a certain ability as a synthesizer, but not much of one. I analyze much better than synthesize.

And I nailed that on the head so the prophet of God said, "*You got it.*" It was not William Branham that foreran the second coming of Christ, it was his Message.

Now listen to me, the Message was then his ministry, right or wrong? Right, his ministry. Yet Brother Branham said in 1962, "*My ministry is to declare that He is here!*" Now what is the message? "His Presence."

You say, "Brother Vayle, He was always here." Then you've missed my quote, you've missed my quote from Brother Branham.

"Just think how wonderful the same Pillar of Fire that gave the Word to the apostle Paul is now here revealing it." The same word he said, [he said,] "We've have not had the Pillar of Fire here as in the time of Moses for two thousand years since the apostle Paul until now."

14

Again I want to bring you back to Thessalonians, "The Lord Himself shall descend with a shout, which is a message."

Who was it that came down with a message? It was that God Himself, Jehovah, the same One. Now then, who raises the dead? Only God can raise the dead. Who will collect us for the Wedding Supper? Only God will do it.

"And when that spirit that's in the midst of thee, becomes incarnate to us, we'll crown Him King of kings, and Lord of lords." I am quoting from the prophet. I have said nothing about the second coming.

You say, "Brother Vayle you get very vehement."

I've been a teacher too long not to know you repeat and you repeat, and you repeat. Or you make them laugh. I do that the odd time.

The third thing is not in the rules of pedegosha, I made that myself. You hit 'em so hard they don't dare forget. I'm vehement.

I am vehement for this reason: This is a classic example what's going around the world, these people don't know what the Message is. It is the Message of His Presence!

15 Now go the Rapture tape. Brother Branham categorically said: *"There is no such thing as a true healing revival unless there is a changed message, because God does not vindicate an old tired, dying message."*

So therefore this Presence is not the presence of the baptism with the Holy Ghost, or the Holy Ghost in you, it is the Baptizer Himself.

Now remember, the day of Pentecost He came down and divided Himself, but when He appeared to Paul he was undivided.

The Baptizer Himself was there, God Himself, Elohim, where Paul said, "Who aren't Thou Lord?"

And He said, "I'm Jesus, I'm Jehovah." Now don't get mixed up with the body.

Brother Branham said, *"That One had gone back to being a Pillar of Fire, He ditched the body, He took the body up."* That's the Lamb that's on the throne; the One in Revelation 5:1 came down as Revelation 10:1.

So we are talking now about Presence, Who is here. God Himself is here. Brother Branham said, *"The Capstone is here."*

16 Who's the Capstone? The Capstone was the Cornerstone rejected, and He's always been rejected.

But there come a time when will be no longer be a rejection, and in that hour when He comes down, it tell you in Malachi and it tells you in 2 Thessalonians chapter 1, at that time there is a judgment that sets in, which is the Judge.

And there's the Judge with the ring of Angels making the hoary crown or the wig.

And remember, He is that Prophet. So therefore, it is that Prophet that Judge that came down. And when He comes down absolutely He will not destroy the righteous with the wicked.

But they are separated the fan is in the hand, thoroughly purged the floor, gather the wheat in the garner and then He will destroy. That's exactly what is taking place now.

17 The judgment of the wicked has been pronounced and it only was pronounced because He the Judge is here, and that's a stumbling block.

The people preach Parousia, they stop right there, and they don't even talk about the Judge. Now why do you bother mentioning it? Who is here? What is His role? What is He doing?

It says in Hebrews the second time He appears without sin means without a sin offering. He was a sin offering the first time. The second time He is not a sin offering.

He's the One gathering in His sheep and bringing in His Own and declaring His headship. And Brother Branham said, *"When you see God descend from the heavens and stand before men and declare Himself as ever He did."*

When did people see God descend from the heaven, stand before men and declare Himself? At the time of Moses, on Mount Sinai, the time of Paul and the time today. God in three.

18

I want to ask the people a question in Europe and around the world, ask this question: Who is here? Or is He here, and in what manner is He here?

I can show you one thing those that believe that He is not here in person the great God Himself, and they say, "Well, He's present in my heart and this and that."

I want to tell you unwittingly, unknowingly they are pantheist, and they believe in the Elohim of God, where we're all are God. And the way they talk they certainly act like God.

You say, "Brother Vayle what about you." I stand with the vindicated prophet. I stand with the Bible in this Word. I challenge you prove me off!

Get all your books out, and your computers, we got it on computer. I challenge you find me off one word. Can't do it. I learned my tricks well from Brother Branham, *"Alpha is Omega."*

I don't know how well you've learned it, but all you've got to do if you know Alpha you know Omega. If you see Omega you Alpha is. See?

There's no way that you can have seed, I mean a harvest without a seed. What you've got in the Book of Revelations got to come in Genesis.

19

Okay. He talks about this Word is being present, and you cannot change the word coming, because it's a different word.

Now, there's twenty four places in the New Testament the word parousia is used.

And the sense of presence is so plainly shown by the contrast with absence. There's a contrasting word that says absence, which is in contrast to presence.

So when you say, "The guy is present," you say, "Present." And when you mean absence, you mean absent. They're two different words. One is there, one is not there, and is plainly shown in Scripture when Paul talks about his absence.

He said, "I am not present, I am absent." That is brought out in Philippians the 2nd chapter and verse 12. And it's also provided in 2 Corinthians the 10th chapter and verse 10.

20

It says, "It should always be rendered as presence." And the more so, in as much as in 2 Peter 1:16. A peculiar fitness is our English word 'present'.

Because Peter was there with the other two disciples and Jesus was present. It had nothing to do with the coming. You understand what I'm saying? It has to do with the fact that he was there.

This passage... remembered, relates to the words transformation and then so on.

His bodily presence was one that implied and exerted power, so that power and presence go actually well together, and it goes together on the grounds that that Presence which is the Holy Spirit that Paul speaks of in Ephesians 1:17, is so demonstrated as the nature of God, which is the Spirit of God identified by what only God can do, and His power is there to transform you and raise the dead and put you in a rapture.

21

So therefore, what are we talking about? God Elohim, Jehovah, Holy Spirit, Almighty the Individual creator before there was ever an angel, a speck of star-dust, or any baptized with the Holy Ghost is here, the One that did it all is here.

Now that's what you're looking at, Capstone. To miss this, I challenge any preacher living who says he believes this Message; categorically he does not know anything about this Message.

Because if you don't know who is here and what He is doing, and what He has done and is going to do; let me tell you something, "You are merely listening with your own denominational fundamental ears if you even got that much and you haven't even got a clue as to what this is about."

Still wretched, miserable, naked, blind and think you're rich, important, wonderful and lack nothing.

22

My wife worked amongst the insane, she hadn't had much rest in fifty years of marriage either. I'm glad I'm married... like Doc Collin we've both married psychiatric nurses, because we needed them.

And she can tell how one little girl was so broken hearted when the Prince of Wales got married because she knew he was her man and he done her wrong.

And how people that seemingly were the most intelligent, one woman was so verbose that she could with her language, which was so flawless and so perfect and absolutely marvelous as to her ability in the sense of her vocabulary that she fooled people left and right as they wrote letters and they come to this institution where my wife was, and knocked on the door and ask to see this lovely lady who resided here who was so brilliant.

She couldn't even come in out of the rain. Let my wife tell you about them. You won't talk about me, she thinks I'm smart. She better, because you know how it is, I'm her husband. In her head, she can't admit I'm coo coo, because she'd have a bad head then.

23

You talk to her sometime. She'd let you know what people are like. And you know when you're diluted, you're right and everybody else is wrong.

You say, "What about you Lee Vayle."

No! I got a mind set.

"So that's a bad thing."

Is it? Is a mind set bad that this is a part of a clothes pin, that this is a band on my wrist that this is a wrist watch and by the way this is my nose.

And I got a mind set, this is not my nose. Sometime I wish it were might improve my looks. Pardon the sarcasm, if you don't it's all right; you're going to get it anyway. You're done gone.

24

All right.

"You see the difficulty expressed in the notes in the second edition of the New Testament, in the way of so yielding to the way that is evident rendered parousia, always by presence, lay in the seeming incongruity if regarding presence as an event would happen at a particular time, which would fall into rank as one of the series of events as in 1 Corinthians 15:23, (That's where Christ the first fruits, you know, at His presence and so on.) Now, the translators still feel the force of this objection, but is withdrawn from taking his stand upon it any longer by the reflection, that after all the difficulty may be imaginary."

In other words, a lack of a true revelation.

"The parousia in any case is still in the future and may therefore be enshrouded in a measure of obscurity, which only fulfillment can clear away."

25

And Brother Branham said that. He said, "God absolutely interprets His Word by bringing It to pass." He said, "*There's no big difficulty, a virgin shall have a child.*" She had one.

Now, in the last time he said, "*The former rain is going to fall at the time of the latter rain.*" No problem, it did.

But you try to convince anybody. You try to convince Israel that Jesus was indeed the Christ. Only the sheep knew it. Do you think it's any different?

Study your Bible from Genesis to Revelation, you won't find God with one break in His soul. He's a hundred percent in continuity, never changing one thought.

As Brother Branham said, *"He knew how many times that flea would bat its eye, that gnat would bat its eyeball and how many fleas or gnats it would take to make a pound of tallow."*

That's infinite; you talk about a computerized God. How can computers reach into infinity? They have nervous breakdowns. Yeah they do, I heard about them, read about them.

26 All right, he says here,

"A period of events, Christ is raised as a first fruits," that's one event. "He returns and vouchsafes His presence during which He raises His own."

This man Rotherham has the perfect understanding. He said, "There's coming a time when Jesus' presence will be there and the dead will be raised."

Now the question is: "How do you know He's present?" You know that He's present by the things that He's done, and the pope knows that. The Roman Catholic hierarchy issued a statement: "We know Christ is here. How do we know? We don't know what form He's in, but we know He's here by the things that He's doing."

Where are the Protestants that know that? You talk about panning the Catholics, I'd take a good Catholic any day, I'm almost ready to kiss the pope's toe on that one.

Listen, Brother Branham said, *"How do you know what spirit's there? By what it does,"* raising the dead, healing the sick, doing the works that Jesus did when He was here in the flesh, now doing it by the Spirit.

And the Catholic edict has been this week don't know what form he's in, but we know He's here, and the Protestants go down the road you know.

27 The Catholic church has come full circle, that's why I believe some are coming out. Protestants aren't getting nowhere, when they do, it doesn't do them any good they know too much.

Especially the Pentecost's, come with a dead fundamentalism; they don't understand signs before the Word, vindicating a prophet and signs following the Word, which is a promise of God to anybody.

They can't tell how Moses was vindicated being the great prophet of God. Korah, Dathan and Abiram were condemned of God. They went down in the fire.

Well come on, where's your understanding this morning? God goes in continuity. If you thing nature's in continuity you better understand how God's in continuity.

28 Now,

"He vouchsafes; in other words makes His presence known during which He raises

the dead. That's another event however large and prolonged. (Who knows?) And finally there comes another cluster of events constituting the end. Hence after all, presence may be the most widely and permanently satisfying translation of the look for parousia of the Son of Man."

The man's right on target. That's why you know Rotherham was full of the Holy Ghost. He knew that God would have to fulfill His Word to take away the mystery.

What's a mystery of the One with the white hair, girded about the path with the golden girdle, garments down to His feet, feet of brass, eyes like swords of fire, had in His hand the candelabra? What was it?

The prophet told you, "*The Judge*," the Judge.

29

Now who can judge but a prophet? Now Jesus Himself spoke of Himself as the Prophet Judge concerning the Resurrection. So who is here?

The One that brought the Message to raise the dead, the Judge. "Shall not the judge of all the earth do right?"

How can He not do right if He is the One that knows the Word that gave the Word and now interprets it, because the Judge interprets the Word? He passes the sentence and the executioner waits for the hour that the judge sets for the execution.

The fan is in His hand, thoroughly purges his floor, glorifying Himself and His saints and glorifying His saints in Himself all becoming one. And the judgment, the floor being clean, gathering the wheat in the garner and the judgment set.

Well come on, if we're going to preach presence let's preach it! Let's teach it. Let's not fool around.

30

Let's read you some more about this presence here. The Greek parousia, means 'along side'. The expression being drawn from the preposition power along side and ...?... a being. Cursed twenty four times in the New Testament, rendered presence in the New World translation.

The verb paramya, literally means being along side, cursed twenty four times. And then it tells you the place that it's all found. It means presence or Himself present or present Himself.

It quotes Matthew 24:37-39, "As it was in the days of Noah," see? That word is a literal presence. The word parousia, presence is different from the Greek word, 'il-li-ci-ous' (??) meaning coming, which occurs in the Greet text, that's what Rotherham said.

The words parousia and illicious are not used interchangeably, they mustn't be. For the terms 'paramya' and parousia are never used for the coming of Christ in the flesh, parousia never has the sense of return, never has the sense of return. So whenever it happens it's over with. See?

That's according to the Scripture here.

31

He [Rotherham] then quotes them some authorities. Israel P. Warren DD wrote on the parousia, "We often speak of the second coming event, the second coming, but the Scriptures never speak of the second parousia."

So this man here that wants to say, "I'm teaching a false doctrine," he doesn't know what I teach, he hasn't got a clue. He himself doesn't know. He's still got the old idea.

They don't realize that Christ appeared, as Brother Branham said, "*When Moses went down to Egypt, God manifested Himself not only in signs and wonders, but He Himself appeared in a Pillar of Fire upon Mt. Sinai, so today.*"

If there's any one thing that'll keep you people straight in this Word is the fact that He is here:

He is here to perfect a Bride to dress Her, to separate Her.

He is here to raise the dead, which He hasn't done yet.

He is here to take us away to the Wedding Supper.

There'll be forth days at least in a minimum period of time when the dead are raised, when we get acquainted with each other.

See who made it, who didn't, so then when the time comes all eyes will be upon Him the Lord of glory when we crown Him King of kings and Lord of lords, the synergy of attraction the Altogether Lovely.

That's what you're looking at. Oh yeah.

32

Now he said, "This word we often speak of that, (there's no second parousia) what ever was to be, it's nature, it was something peculiar having never occurred before, and being never to occur again. It was to be a presence different from, and superior to all of the manifestations of Himself to men, so that it's designation should properly stand by itself, without any calling apposite other than the article 'be present'."

Didn't I tell you concerning the word 'epiphany', didn't Brother Branham say, "*That Jesus had more success in William Branham's ministry in life than he had in His own?*"

Wasn't this then His great Epiphany to the church? Isn't He the one coming forth as the Judge; the one that descended proving who He was, and all about Himself and saying, "As I was in the Garden of Eden and couldn't trust anybody to take care of my son and my daughter? So today I could trust no one but I Myself came down."

33

Did he not speak to Brother Branham His servant? Oh, come on. Didn't Brother Branham say correctly, "*That God was duty bound to manifest Himself in human flesh again?*" And did He not do it? Is not God in the prophet, answer me, is He not, or is He?

Oh, let's get with the Word, never mind you're clap-trapping balderdash. You say, "Well, my church says so."

Oh, I can say what Peter said to Simon the sorcerer about his money, "To perdition with you and your money." That's exactly what Peter said, "To perdition with you and your money." Hmm!

If you can't figure out what he's saying you're sick. I hate to say things like that, but it's the only thing I can say. What am I going to say?

34 I'm not challenged concerning any man what I preach, don't think for one minute. It doesn't matter what Lee Vayle preaches; it only matters what the prophet said. And I can take it right back to the Word.

I showed you where Brother Branham had the power of life and death, exactly the Scripture. I've showed you Brother Branham's statements absolutely a hundred percent.

When it comes to various statements he said, "*The Millennium is a further place of sanctification.*" And that's exactly true, because one plants and another will not eat thereof and he will build another will not take over. And it said there the children grow up and so on.

There's a sanctification going on there which we could not have in this hour and believe me when you get to New Jerusalem.

Brother Branham categorically said, "*The leaves of the trees were for the healing of the nation,*" which meant to keep peace.

Why would you need to keep peace where there wasn't any disruption? You know why? For their sanctification, a further moving and going on with Almighty God.

I assure you, William Branham spoke the truth according to God in His holy prophets, because the same God in these prophets was in that man vindicated.

I'm not steamed up about my own word, forget it. I don't have a word. For I know I'm right on this Word, what the prophet is teaching it is right.

35 So therefore, we're looking at the word 'appearing', which is different from the word 'coming'. And the word appearing, while it has different meanings of course; but actually to appear is 'epiphaneia'. [Strong's 2015]

I've already explained that the majority of times, used as epiphaneia means 'it is His great moment to the church'.

Even as this man said, Dr. Warren, "That when He appeared it will be in a way that He has not ever appeared before, and will ever appear again."

Everybody well say, "Bless God, if I was back in the day of the Lord Jesus Christ when He was on earth, I do so and so."

"You're a liar, you'd of crucified Him."

You say, "Brother Vayle how do you know?"

"Because the prophet said so."

"Well you sure believe the prophet."

"I sure do and I know he's right."

Because I can tell you one thing, if I'd of been back there, I'd of been glad to crucify Him.

You say, "You're a horrible creature."

"Well, what kind of a great creature are you?"

Are you going to sit here and tell me, "Oh, I wouldn't of done it."

36

Brother Branham talked about you. He said, "*You're the one that would do it.*"

I'm not nice am I? I never said I was nice, it's not my job to be nice, it's my job to be right and not a hypocrite in doing it. You seem to understand what we're talking about.

He said, "*What would do this would be the epiphaneia.*" This would be the shining moment.

You've heard people say, "This was his epiphany."

How would you like to have the epiphany of Magic Johnson? His shining hour to admit at least two hundred women and now I'm here with AIDS.

I'm illustrating the word 'epiphany'. You say, "His shining hour?" (His shining hour?) How dare you defy the Word of God? How dare you say what God has not said?

How dare you deny what God has said, because in the last day they'll even deny and say, "No," to the very Lord that bought them? A rejection.

37

The prophet himself said, "*He had more success in my life in His ministry than His own.*"

Epiphany, the shining moment, that's the appearing. The Appearing is not the Rapture. The Appearing is part of the events about the Rapture and preceding it.

As Brother Branham said, "*Christ coming more and more into His church,*" illustrating at the time of the death under the Catholicism.

One thousand years of the dark ages. Under Luther a little light, "Thou is to name,

thou livest are now dead.” Repent.

And under Wesley, a greater glory. Pentecostal a greater glory, and today a glory which shall not fade away.

It is the greatest glory, “Behold I stand at the door and knock, and if any man hear my voice I’ll come in to him and sup with him and him with me.” Raising the dead, taking a bride, wedding supper.

You say, “This is not the great moment.”

This is the great moment spoken of in the Bible as pertaining to this hour, this is the greatest, as it always has been a crescendo, coming from the dead it’s been raising, and raising, and raising, until now we’ll rise and be with Him.

38

Let me just read the rest of this, we’ll call it a day.

“From this view of the word it is evident I think that neither the English word ‘coming’ nor the Latin ‘advent’ is the best representative of the original. They do not conform to the etymology, they do not correspond to the idea of the verb from which it is derived, nor could they appropriately be substituted for a more exact word presence than the case where the translators used the latter, nor is the radical, or the root idea the same, coming an advent given most prominently the conception of an approach to us, a motion towards us, parousia, that of being with us.”

The Lord appearing suddenly in His temple; nobody knew He was coming and suddenly He there. Brother Branham did not know that Pillar of Fire was coming down.

The hundreds of people did not know what was coming down, but He starting coming more and more into His church. But He had to identify who he was coming into His church.

That’s why you saw the ministry, so the full acceptance of the mouth piece of God, thoroughly vindicated, it was God behind the mouth.

God the brain behind the mouth, God the power behind the mouth; the presence and power of God demonstrated to a little old man like Brother Branham, tremendous person, tremendous, tremendous person, not because William Branham, but because of God.

And one day we’ll have something even far greater. You know what I mean, glorified risen bodies.

39

Now, he said here:

“The force of the former ends with the arrival. That of the latter begins with it. Those are words of motion; this is a word of rest.”

This is a word of rest. This man tells you, a word of rest. “You that are troubled, rest

with us when the Lord Jesus Christ shall be revealed from heaven.”

Hey, this man had the Holy Ghost. This man was a true teacher, way back in 1880. How can anybody know what’s going on today when they turned down vindication? They turned down the very nature. They knew it was God doing it.

And they ran, “Oh, this is God doing it as long as He’s doing it with us, and this of course is a big misfit.”

“Because,” said Lindsay and du Plessis, “Oh yes he’s a prophet when he discerns, but when it comes to the Word he is no prophet.”

Well he certainly was not prophet when it comes to the ‘f-i-t’ making money, because he didn’t want any, but when it came to pro, p-h-e-t he was the prophet.

He was for God, and of God and by God; God’s government on earth coming through a man. Not coming a though it has arrived, but indicating and showing it from the headship.

40

“Had our translators done with this technical word ‘parousia’ as the did with baptisma, transferring it unchanged, or if translated using its exact etymological equivalent ‘presence’ and had it been well understood as then it would have been that there is no such thing as a ‘second presence’. I believe the entire doctrine would have been different from what it is now. The phrase the second advent, the second coming would never been heard of. The church would have been taught to speak of the presence of the Lord so that which its hopes were to be realized whether in the near future or at the remotest period, that under which the world was to be made new, a resurrection both spiritual and corporal should it be attained and justice everlasting rewards.”

This man tells it as it is. He said, “When that presence is there, there will be a Resurrection. There will be a Rapture.”

And Brother Branham came on the scene and corrected the error, for the majority of people were in error and remember those who are right are always approved of God. And this man Warren and Rotherham have been approved of God.

You say, “Are they going to make the rapture?” You better believe it, or you’re not going to make it, I can tell you that flat.

41

When these people knew by a mere insight what William Branham knew by lip to lip, lip to ear, and from the Holy Ghost speaking through him, manifesting it was the Holy Ghost by the very nature what was being done. And don’t tell me these men aren’t part of it.

What are the people of the world falling for? Let me tell you what they fell for: Under the Irvingite’s, and an Irvingite meeting where they spoke in tongues in a dark room and fell on the floor and talked in tongues and interpreted it.

A woman spoke up and said, “The rapture is the appearing.” And she laid it all out,

and ever since then everybody has believed in this female goddess.

What woman can set doctrine in the church? She's not allowed to, because she's not fitted for it. It's not in her nature composition.

That's how when these guys they female part of the Holy Spirit came down at Pentecost, I never yet heard of a man being pregnant by a woman.

How can a woman make a man pregnant? That's what they're trying to tell me. Merciful God what's going on with these people, they say they believe the Message and believe the Word?

42

If I can just get one person to hear my voice and change back to the truth, I've not lived my life in vain. I don't know what they're talking about.

Woman doesn't have life, the woman doesn't have life. The life she got is from the man in the original. Her body as it was, is the same as a male as is for procreation.

Don't try to make God an hermaphrodite or something ridiculous, you're stupid thinking, because you want some little thing to egg the people on. Why would I want to say something to egg you on and put you in my control?

I just told you this morning as quick as I can, I'm going to resign off this board, somebody else get on. Why would I do it? So no one can say, "Well Lee you're trying to take advantage." I'd give you the whole thing and walk out.

I've got one job, to preach the Word and stand back and watch it. If it's the Word of God, it'll come to pass in both of us. If it isn't, we're both gone.

But you can never accuse me; I sold you down the road for money or anything else. I know you wouldn't do it; you wouldn't dare, because I'd bring the books out. Nope. These men don't understand.

43

Let me just give you a little picture here: 1 Timothy 6:15. Here looking at that word 'appearing' which is epiphaneia.



1 Timothy 6:15-16

(15) Which in his [blessed] times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords;

(16) Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting.

Okay, the 14th verse, here what I should of read first of all and got the whole thing to you.



1 Timothy 6:14

(14) That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ:

Now there's an Appearing, that's the epiphaneia, that's the shining, that's that great crucial moment.

He's talking to the Gentile church the crucial moment which we found in Matthew the 12th chapter to be true when He says,



Matthew 12:19-21

(19) He shall not strive, nor cry; neither shall any man hear his voice in the streets.

(20) A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

(21) [Even] in his name shall the Gentiles trust. [That's to the Gentiles.]

In Israel he strove, he cried, he raised His voice and he whipped them out of the temple and he quenched the flame, and he broke the reed and he walked out. That was to the Jews.

To the Gentiles He doesn't strive, He doesn't raise His voice, He doesn't cry out, He doesn't become a brawler, he doesn't quench the smoking flax, He doesn't break the bruised reed, He brings them to victory.

Can you not see what I'm talking about here? His finest moment for the Gentile church is in His Appearing, "For the Lord Himself shall descend Himself with a Message," opening the Seals. What do people want anyway?



1 Timothy 6:15

(15) Which in his times he shall show, who is the blessed and only Potentate, [How's He going to show it? He can only show it by demonstrating it's the risen Christ.]

44

And Brother Branham said, *"And if He's the same yesterday, today and forever, He will now do in His presence here in the Holy Spirit what He did when He was in flesh, and He did it exactly."*

Then He turned right around when God was in human flesh in the days of the 18th or

19th chapter of the Book of Genesis before the burning of Sodom, He turned His back and He discerns Sarah in the tent.

Who does these things? Who does it?

“Oh,” they say, “well it’s the baptism.”

I beg your pardon, it is Almighty God. The baptism with the Holy Ghost is a fooler, because there is a genuine and a false. The genuine comes with the Word down in the heart, which receives it and brings forth that Light.

The other is merely an anointing upon the spirit and brings forth all of those manifestations. But remember, one comes before the Word, one comes after the Word.

You better get you horse before the cart brother/sister, or you ain’t going nowhere, you’re hitched up to a donkey, and he will only pull you so far as to pull you over the fire you lit to get him going and burn you and the cart up together.

45

1 Timothy 6:



1 Timothy 6:15-16

(15) [And] in his times he shall show, who is the blessed and only Potentate, the King of kings...

(16) Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting.

So what if He comes in a Pillar of Fire? He tells you how He’s going to appear to the Gentiles at the end time. Do you think they believe that?

“Oh no, that’s the Rapture, hallelujah.” Well let’s knock the Rapture on the head right now and get it over with; that is their talk about the Rapture.

46

All right, let’s read it.



1 John 3:1

(01) Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

They couldn't identify Him, they can't identify us. That's logical. Hey, if you can't recognize an ocean, you cannot recognize a pond. Right? Okay.



1 John 3:2

(02) Beloved, now are we the sons of God, and it doth not yet appear [hath never appeared] what we shall be: but we know when he shall appear, we shall be like him; for we shall see him as he is.

Now, I'm going to tell you something: They say, "The appearing is when you see Him as He is and that you get caught in the air to see Him, because He's up there and you're going to see Him."

And they say, "Now just a minute, they'll tell you, hey, I'm going to get changed and caught up."

This Word says right here, "You've got to see Him to get your change to get caught up."

47

Now, watch the cart before the horse. You've got a donkey pulling it, and you whip him a little too hard. So you build a fire under his butt and he pulls you and your wagon over the fire and you burn.

You want to know the truth? I'm telling you the truth. You don't got your wagon hitched to the horse. The horse in the Bible is a symbol of power, power of the Holy Ghost. Yes sir.

Christ coming back riding that great white horse, symbolizing a Bride coming in power with the power of God. Judgment has been reserved, but now is that day.

And the fire burns but doesn't leave ashes, doesn't leave root nor branch. He telling you, what is He telling you? The great White Throne is already set in.

The Lake of Fire has already been designated as the date of execution. This generation has been indicted.

48

What generation? I've told you about that generation, this generation. That means that people like these guys won't pass away.

"Oh," the people say, "One of these days you know, it's all going to work out, the homos are going to come back."

Listen, I got news for you. The homos are here to stay. Yeah! The bi-sexual are here to stay. AIDS is here to stay. The whole thing is here to stay, till the fire of God hits it.

You try to tell me and get me off this Word, come on. I'm not boasting and proud I'm just telling you, I got a vindicated prophet. I don't have to worry about what the next

guy says. See?

49

Okay. They're two different words. We've more than taken your time; I didn't mean to take this much time.

But I like answering this brother's question, because this is a good brother, he'll have no trouble seeing the truth as we teach it. I'm certain he sees it already.

He's just confused on what the French translation says, or what somebody else says. There's no confusion when you go to the prophet. *"My ministry is to declare that He is here."*

Check that word declare through the Bible, you're going to be in for a little treat. *"So I'm the one to tell you,"* he says.

Let's raise and be dismissed.



Heavenly Father, we're going our way, and as we often dismiss, 'Take the Name of Jesus with you', how true is, and what a wonderful way to dismiss, because it's a hundred percent Lord with Your Word in Matthew 12, "In Your Name shall the Gentiles trust."

We've been proven Who it is that's here, it's Jesus, Jehovah the great Savior, the great Redeemer. The One who in His explicit titles and names has shown forth and demonstrated, perfected, absolutely proven His relationship to a Bride today. Gather wheat in the garner, purged the floor, yes sir.

Yes sir, taken all the dross all the mildew, all that gunk out, bringing His Bride into a perfect fold; thoroughly cleansed of everything with the power of the Word of Almighty God.

Lord I just pray that this Word that we have from the prophet will be allowed in our lives to such an extent that we can see the glory and power of that Word come forth in a people who try Lord to follow that Word and believe it.

Knowing that in themselves and presently, if there's any trust Lord it's in You, because there's no longer any trust in ourselves for we have surely come to the place, "Except the Lord build a house they labor in vain that build it."

And except the Lord watch the city, the watchman watches but in vain.

We commend ourselves to You this morning Father God in heaven, though my preaching might be rough and hard.

Not commended to men I trust oh God even though it not be in the spirit it ought to be in, that's commended to You; the Word of Your grace on the grounds Lord I tried to take the very things that were said, and not necessarily to defend myself, but to defend the Word in me.

Even as the apostle Paul and Brother Branham had to stand, everybody in his congregation. And everyone that names the Name of Jesus Christ in this Message go

to stand with this Word. Not just live, die, sink or swim, but faithful unto death.

Help us Lord to enter into that irrevocable position where Job stood, though he slay me or anybody else or whatever they do, it doesn't matter.

My faith which is the revealed Word of this hour will not depart. It cannot, because we are one, even Lord as Your Own Scripture said, "In that day you'll know I'm in the Father, you and Me, and I in you."

And Your prophet said, *"This was that day."* Positively said, *"Your Father wanted to have fellowship with you, but you were just in His mind. But through these bedding grounds of mother in holy matrimony you came forth."*

And he said, *"You, your mother is apart of your father, and you are a part, making you all one, one Word."*

Lord I don't know how a man could illustrate any better than that, or do any better. He laid it out.

And Father, may we all be Your children this morning, real men and women of God to take it to heart and say, I take my place with as a listener to the Word of God with every ounce of my being as hard and much as I can, though it be puny, though in the sight of some it would be infinitely small, but in Your sight Lord a faith like a grain of mustard seed.

Not only moves a mountain but ascends to the top of the mountain to transfiguration, and one day can take its place on the Holy Mountain of God, for the lamb and the lion lie down together.

The serpent just trickles along the dust and wild animals just eat straw like an oxen. It just takes that little faith Lord. May we recognize it and move on Lord in this process of sanctification, onward and upward in that Seventh Seal, like the Roman candle, moving on and on.

Never more to be discouraged or defeated within our souls, but to simply to take our stand; live like Christian brothers and sisters and know that this is God, His work, His doing and we're a part of it.

Now unto the King eternal, immortal, invisible, the Only wise God be all power and honor and glory through Jesus Christ of Lord. Amen.

'Take the Name of Jesus with you.'