

Questions and Answers #07

Coming - Appearing - Presence

June 07, 1992

#2292

Brother Lee Vayle



Shall we pray.

Heavenly Father, we are indeed happy to be in the house of the Lord, the place that You have provided for us. We thank You for it O God, and pray that it shall indeed be a place where we truly worship You in spirit and in truth, especially by Your revealed Word O God, knowing that our words are not spirit and life, our words will not accomplish anything unless our word is one with Your Word, You having put it in our hearts and our mouths O God.

Which we trust at this time has indeed happened and we are growing up in that Word, Word by Word, Lord, life by measuring the Holy Spirit by that Word until the complete life is restored to us at this point where we become immortal children of God.

We ask You to help us in our studies Lord, such studies as are corrective and good for us.

In Jesus' Name, we pray. Amen.

You may be seated.

01

Now we're going to continue dealing with some of the subjects that we have been dealing with in Questions and Answers in order to clarify what we have been looking at, especially beginning with the coming and appearing, which has a great deal to do with the Presence or Parousia as we know it today from our studies according to what we believe Brother Branham has taught us.

Now the other day Brother Brian Kocourek told me he had gone through his computer and literally went through hundreds of sermons, or how many number he has, and I suppose they're by the hundred in the computer, whereby he looked up the various words such as 'presence', 'He is here', 'coming', and 'reveal', and 'manifest', and all these words which we use and have been using since 1977, beginning about the time of March.

And he came up with what is a phenomenal account of literally into the thousands where one word alone was found thirteen hundred and some times, another eight hundred times.

Now I'm going to disabuse your minds right now, so you'll understand that every one of those words that he found will not be purely indicative of what we are talking about, but there are enough in there of that number of times that Brother Branham used the word 'He is here', 'He is present' and 'His Presence' and 'coming' and 'manifestation' and 'revelation' and so on, that actually point to what we are discussing and what we believe, so that it merely augments what we are teaching and clarifies and giving a strong substance and support to what we are talking about.

02

Now Brother Branham made a statement and he said, "*Coming and appearing are two different words.*"

Now you must realize when he used that phrase, or used that statement, "*Coming and appearing are two different words,*" he was not merely speaking in terms of a theological disposition so that we can say, "All right, we're going to look in the Bible, we're going to make this a point of theology and we're going to argue about it."

Believe me; the man was speaking first of all as an ordinary citizen with an ordinary vocabulary who knew positively that the word 'coming' was not the word 'appearing'.

In other words, when he used the word 'coming' he was not thinking 'appearing', and believing 'appearing' and saying 'appearing'. And when he said 'appearing' he was not thinking 'coming' and saying and believing 'coming'.

He knew that they were absolutely two different words. And they are two different words.

So we're going to look at those two words from the viewpoint of what those words actually are by dictionary definition, which Brother Branham many times went to his dictionary.

03

All right, now the word 'to come', which of course will include 'coming', which is the gerund okay 'to come', the verb. 'To move or advance, go forward from a place that is thought of as there, over there, to or into a place or location thought of as here'. Right? To come.

So you're coming my way. So if you're coming my way you're moving from one location to this location, which is up here at the pulpit. You understand?

All right, the word 'go' would be exactly the same, but it's in reverse. And you will find that to be actually in the Greek where you find it is mentioned, "Behold the Bridegroom," and it says, "go out to meet Him." And that is ridiculous.

It is "Come out to meet Him," though the words are the same, because... now we go into theological dissertation there, and understanding of Scripture, which we'll just let it drop.

But you can understand what we are talking about. We are talking about moving objects from one location to another and the word 'come' signifies that something is going to move from one location to this location, which we call 'here'.

So the word 'coming' then is 'approaching or progressing to the point of destination, or from there to here'. He is coming from there to here.

Do you understand? You say, "Hey, that's just simple." Is it? Then how come people are so confused?

04 Remember Brother Branham said when they smarted off at him He said, "*Yes, I've only got a seventh grade education, but you better believe I knew what was in them books.*"

In other words, don't smart off with this guy here. You're not dealing with some dummy, you're not dealing with an idiot, you're dealing with the prophet of God with the incisive understanding of God Himself. No. Well that's 'que sera' that's it.

Coming, approaching, progressing to a point of destination. Therefore, anything that is moving from one location or spot to a second location or spot that is designated as the destination by anything or anybody occupying the second spot is called that someone or something coming. See?

If you are using the term coming and yet the moving object, now listen, if you use the term coming and yet the moving object bypasses the location of the subject, you are erroneous in your terminology. The object is not coming to you, it is only moving in a direction that carelessly could be called 'coming' in the sense of coming toward but not coming to.

In other words there's a vicinity, you've got a latitude there. So we're talking in terms of the absolute definitive. Coming toward but not coming to, for the object did not come to the subject, merely near it. Or what else?

05 So all right, we're looking at the term 'coming' and 'come'. You come to me, it comes to me, he comes to me, she comes, we're looking at two, at a movement of an object or a person from there to here.

It is evident that the word 'coming' is not a word whose terminology would be defined as a word that can be used loosely. 'Come' means that the destination is attained and the presence of the object is before the subject. Both are there and together.

If someone or something has come to someone or something else, they are present one to the other. Both are here.

If someone is coming to me we have to meet. It is strange but true that many people meet. They come together even face to face and yet are unaware of the meeting in the sense that that's what it is all about.

Now listen carefully and understand what I'm saying. Like ships passing in the dark. There is no recognition. Recognition is therefore not the criterion of coming or having come.

Never forget, coming implies movement and necessitates a meeting. At the same

place. Two things being present at the same place. Further consider the sentence, "His coming made me rejoice."

Now let us consider the fact that this person has just completed a journey which was fraught with danger. The comer has escaped death but not injury, starvation but not famine.

So no one rejoiced over the events of the journey, but the fact that he got there, where they met face to face or faced each other.

Do you understand then what we're saying? We're narrowing this right now to an on the spot confrontation. Okay, we're using this on the basis of correct English, and also the Scripture.

06

It is seen that coming is literally starting out from there and getting here. It is whatever was once there is now here. Two people are objects, present one to the other.

Whoever or whatever transversed the distance means the journey is complete as per that one particular episode. That's the requirement, whatever there. It came, it moved, it arrived, it is here, it is presently present.

Now that's what you're dealing with when you're dealing with the fact of come. Come and coming.

So when he says, "His coming gave me a great bit of joy," it was the fact that he got here, not how he got there, when he got there, the deprivations, the pleasures, those things mean nothing, if he wandered around the country like a cow, loosed on a mountain path taking the way of least resistance and finally getting there after several decades, that is not the point.

The point at what we are looking at here is the actuality of that thing which was once there is now here.

07

Okay. And remember it doesn't even depend upon a recognition. It's like the story I told you at different times here, my mother told of a family from Europe, but the man came over here and he made quite a lot of money.

And his family knew that he should be sending some of the goodwill back to the old country. But the boy knew that if he sent it back, and the wrong people got it, which could be the post office and anybody else, like over here, you know people are crooked everywhere, let's face it. He put it in a picture.

It was so beautifully sealed in, his parents got the picture, and they said, "Oh is this all he can do is send me a picture?" They threw it in the fire. There went the money. Parents be nice about your kids, Lee Vayle talking to himself. Don't even have to recognize the actuality.

08

Now let's look at the word 'appear'. They are two different words, they certainly are. To

appear does not suggest any type of a journey. It does not suggest any type of emotion of coming, or of leaving whatsoever.

It simply means 'to come forth', which means in turn 'to be visible'. So we could use the word first of all 'visible'. The reason we use the word 'come forth' is because it actually is a truer consensus, a truer understanding.

Now there are four little definitions we're going to give you.

Number one: 'to come into sight', that's 'to appear'. Because it just wasn't uncovered, it was hidden, see? Something like that.

Two: Also it means 'to be in sight', it already was there, open for viewing.

Now there are two more meanings that I'm going to group together.

Three: is 'to come before the public'.

Four: 'to present oneself formerly in court as an attorney or a plaintiff', or so and so.

Understand we're saying that, I put two together, 'to come into sight', 'to be in sight'. Can either be in sight or come into, that's 'to appear'. It also means 'to come before the public', 'to appear'.

In other words you've got something in mind, you're doing it. You appear in court. You appear so and so, and such and such.

09

Now it is very evident from this definition of 'appear' that one, number one:

One: The word 'manifest' is closely related to the word 'appear' because 'manifest' means 'to make apparent', which means 'to appear to the senses, especially light'. In other words, 'to see'.

So, when you look at the word 'appear', comes into sight, you look at the word 'manifest', means 'to show'. And it's clearly related because mostly it has to do with the eye rather than closing the eye and say, "Well this seems to me," and you could use that in the sense seems, and when you use the word 'seem', you start with s-double-e, right?

See... now you're changing from actual sight to another sense, and using it, "Seems to me to be an apple." Say, "Why is it not a pear?" Because it doesn't have that shape. "Why is it not a peach?" It doesn't have fuzz. "It could be a nectarine." No, it's too big. Say, "Well it could be a small apple." You got me there, but there's a different feeling. Seem. You see?

So that's 'manifest'. The word 'manifest' then is closely related to the word 'appear' because it is something that it comes to life.

10

The next word is 'reveal'. That's very closely related to the word 'appear'. Because the word 'reveal' means 'to expose to view'.

Now notice 'come into sight', 'to be in sight'. 'To come into view', 'to be in sight'. So the word 'reveal' means 'to expose to view'.

Which means that at this particular point we are using verbs, 'manifest' is a verb and 'reveal' is a verb.

Now 'reveal', 'to expose to view' means 'to show', 'to exhibit', 'to display', 'to tell', 'to unveil'. The word 'reveal' means 'to unveil'.

11 Now there's a third word that we consider. And that is the word 'presence'. Presence, because we're talking about everything that is present. From there to here is present. Appear is present. Unless I'm using a historical fact, it appeared over yonder. We are talking of now conditions.

So, the word 'appear', 'manifest', 'reveal'. The word we look at is 'presence'. Now this word is recognized by virtue of the words 'coming' and 'appear', for if one came, then he is present, and if he is present, it is only because he has manifested to be so or we would not know that he's come and that he's present. See?

On the other hand he could have come at night and therefore be invisible until he revealed himself to be here as opposed to being somewhere else, having not yet arrived. Do you understand what I said? All right, it's all on tape, but I'll read it again.

12 Now this word is recognized, the word 'presence'. It comes from the word 'present'. This word is recognized by virtue of the words 'coming' and 'appear', for if one came then he is present, and if he is present, it is only because he has manifested to be so or we would not know. That is for sure.

Because the ships could pass in the dark, and somebody could come, and your description is so faulty that you'd miss him a million miles or two. Something like the IRS isn't it, getting down your neck? "You should have known the law!" I can't go by your conscience and your faith. Right?

Okay, you get what I'm driving at, because this is a sermon, you know, and we're involved in theology just the same.

13 All right, now the word 'presence' is recognized by virtue of the words 'coming' and 'appear', for if one came then he is present, and if he is present it is only because he is manifested to be so or we would not know that he is present.

Now we're talking about an actual acknowledgement here. On the other hand, he could have come at night and therefore be invisible until he revealed himself as to being here, as to being opposed to being elsewhere, not yet having arrived.

Now the fact of the matter is that the word 'presence' does not involve the process or event of the person or thing that got here, but the actual fact that it is here.

Though let's face it, if the distance had not been traversed, the event had not taken

place from there to here, he would not be here and therefore would not be present.

14 But the word 'presence' as I mentioned awhile ago, we talked about coming, the man was not killed, but injured. He did not starve, but he was in a condition of malnutrition when he got there.

And the rejoicing was not in the fact that the fellow went and took his lumps. Lay in the fact, "Hey, I'm sure glad to see you, I'm sorry what happened, but that does not diminish my joy of you being here." See?

So now the fact of the matter is that the word 'presence' does not involve the process or event of how the person or thing got there but the actual fact that it is there.

'Presence' therefore means 'the fact, condition or quality of being present'. That's 'presence'. 'Fact, condition or quality of being present'.

Present: 'being at the specified or understood place, in attendance as opposed to being absent'. And that's a hundred percent correct. It's just like come/go, here/absent, not there/here, present, therefore not absent.

15 Now then let us just look at what we have said. We have been speaking of reality. Number one: we are speaking of reality. As Brother Branham said this is not something mythical. Many times he said, "*This is not a Houdini.*"

So Brother Branham was very correct in bringing us to the reality, and there is only one reality: "I am the reality. I am the way, the reality and the life. I am the way. I am the One that produced the reality, which is now found in Zoe."

The argument is: is He here? Is the doctrine of the Parousia the doctrine of the second coming? Hogwash.

A man came all the way from Tucson to see me, he said, "Lee, out there they're saying you believe the resurrection's over. Are you preaching it?"

I said, "You see me here don't you? It ain't over."

16 Anybody can say anything he wants, but I'm going to tell you something, I am before the White Throne and I am responsible for what I'm saying.

And if I were to go back on one word that I have taught and His Presence and my understanding, I would die! I would no longer be a companion of Jesus Christ.

You say, "Brother Vayle, you don't believe in predestination." I certainly do.

But I'm going to tell you, predestination and all these things we talk about have their earmarks. As the earmark of the baptism with the Holy Ghost, is this evidence, you believe the given Word, the revealed Word for this hour.

So it is that you must continue in that faith, as Paul the Apostle himself said that we are companions of Him if we retain the same mind that was in Christ that was in him!

So that is an earmark. In other words I am not guessing. This is not something mythical. That is not mythical! The seeing eye of the camera took it!

Now you can laugh and be scornful and have your own ideas, be my guest. I'll be standing right there when the carpet's pulled on you at the White Throne and I'm not gloating and anything, I'm just telling you facts, people don't want facts. They want fiction.

This is not fiction, this is not mythical! It is not a myth. We are speaking of the Person of God Who came down to earth and is therefore present here on earth, whereas He was not formally present. At least in this particular manner.

He has revealed Himself so that we know it is He Who is present! That revelation came by manifestation.

17

Notice the words 'reveal' and 'manifest' are the words akin to 'appear' and belong in the same definition and category of Scripture or doctrine.

It is exactly as Brother Branham would say when he was waiting to start a prayer line, "*We are waiting for Him to come.*" Then he would say, "*He is here.*" Then the manifestation of it was indeed God Who did appear according to:



Hebrews 4:12-13

(12) For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of spirit, and joint and marrow, and is a discerner of the thoughts and intents of the heart.

(13) Neither is there any creature that is not manifest in his sight: [at that time! When He's doing that.] but all things are naked and opened unto the eyes of him with whom we have to do.

Who was doing that, William Branham or God? And why wasn't everybody before William Branham doing it? Because He wasn't there! In the sense of being here at their particular age in church history, but now He is here!

18

Also Brother Branham used Hebrews 13:8 as a criterion, and he went back to Genesis 18, where God appeared to Abraham in the plains of Mamre, flanked by two messengers, God Himself stood outside the tent with His back to the tent and read Sarah's heart, and he said, "*That's the last sign before the coming of the son manifested in flesh, so today you've seen your last sign.*" Who did it? God did it!

Now listen to what Brother Branham also said along with "*He is here.*" He said, "*My ministry is to declare that He is here.*" And what was his ministry? His ministry was a Message. Then what is his Message? His Message is here.

Well you say, "Is that all there to it?" No! Who is here? What is He doing? Why is He doing it? What's it got to do with us? Where will it end?

Come on. You wonder why I lower the boom on you folk here. I expect you to know answers the way I'm giving them. Even every woman and child, not to sit here and sleep and worry about your kids and this and that, but get with God's Own heart! And understand the truth.

"My ministry is to declare," and I'm sure that Brother Branham used that word according to the Greek, which is 'exegesis', which means to absolutely clarify by word and even demonstration where necessary, the proving that He is here.

He further said, *"When you see God descend from the heavens, and stand before men and declare Himself as ever He did."*

Now listen, for a man to make that statement, he goes back into church history, he cannot leave the Bible. *"When you see God descend from the heavens and stand before men and declare Himself as ever He did,"* you've got to check what he means!

When did God come and stand before men? He stood before men until the day of Moses, from that time on He never stood before men except as He stood in a man! God in the prophets! How did God confront the people? He confronted them by a delegation, by His Own special legates.

19

We go to the Book of Matthew and the 23rd chapter, I believe it is, and he says in verse 34:



Matthew 23:34-35

(34) Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them (you) shall scourge in your synagogues, and persecute from city to city:

(35) That upon you may come all the righteous blood...

And so on, down there, but listen, skip that 35 and 36 and listen again.



Matthew 23:34

(34) ...Behold, I send unto you prophets, and wise men, and scribes:

The prophet is the one who brings the Word because God is in the prophet bringing the Word. The wise men are the five-fold ministry.

They're called that because they've been given gifts whereby they can bring forth the

Word of God and properly discourse upon it no different from how that prophet gave it.

And number three, the scribe is simply a man that copies it down, and just says it word for word, and said, "Hey, I cannot tell you the meaning, I just tell the content." But he's faithful in that respect as a witness.

20

Now watch:



Matthew 23:37

(37) O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent to thee, how often would I have gathered [you]...

How was God doing it? Through the prophets, then through the ministry! Now but God was only in the prophets, for Brother Branham said, "*When you see God descend from the heaven and stand before men and declare Himself as ever He did,*" he tells you right here how it was done!

He said:



Matthew 23:37-38,35

(37) ...[I] would have gathered thy children together, as a hen gathers her chicks, [but] ye would not!

(38) [Therefore you're] left desolate.

(35) [And] upon you...

21

Now bring in verse 35 and 36:



Matthew 23:35

(35) Upon you [shall] come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. [A mini great tribulation upon the earth to the Jews.]

Now he also said, "*When God went down to Egypt with Moses, He not only manifested Himself in signs and wonders, but He Himself appeared in a Pillar of Fire*

upon Mount Sinai, so today and we have His picture."

So he said, *"He is here. You cannot see Him with your eyes but I declared to you by vision!"*

"You're a liar, Brother Branham, forget your eyes, I got to see this myself, He's not here!"

22

Let me tell you these weak-brained, weak-kneed, spiritually destitute preachers who come against the truth, I have no time for them. When I've got time for you, you better listen.

I may come across plenty of harsh, but I'm not half as harsh will God be, because He doesn't miss one jot or one tiddle, there's not one flicker of the eye or the heart that He doesn't deal with. I saw that in the prophet, I've told you many times about it.

From 1956 to 1964 and more particularly in the last two years, he preached 'A Greater Than Solomon Is Here thirteen times.' He said, *"Just think how wonderful, the same Pillar of Fire that brought the Word to Paul is here revealing the Word."*

And remember, when Brother Branham spoke of the Word coming to Paul, he always spoke of Jesus or Jehovah having gone back to a Pillar of Fire, having left the flesh. And that Paul, listen, Paul, one man, only one man received the revelation from Jehovah personally.

This begins to epitomize or be epitomized in the fact that Brother Branham was asked the question, "Can you explain what Jesus meant when he said, "He that seeth me seeth the Father"?"

He said, *"You're looking at me aren't you?"*

Brother Branham could say there, and I could stand as his witness in full corroboration, *"You were not looking at a man, you were looking at God."*

He explained it. It's a very thing that Jesus Himself said, "I'm not saying the words, I'm merely repeating the words. These words are not mine, these miracles, these acts are not mine."

And Brother Branham said, he said, *"'THUS SAITH THE LORD', is that William Branham? The one that brings all these things so perfectly to pass there's not one miss, never has been, never will be, is that William Branham? By no means no. There's only one could do that, that is God."*

23

Now people hate to understand that God per se is in the prophets. They understand that Jesus Christ was the complete fullness of Godhead bodily, but they forget that the prophets were God to the people and God was in the prophets according to the Apostle Paul in the measure of the Message of that hour.

And when you consider the Apostle Paul went from A to Z, and William Branham came back at the end of the Z, then William Branham went all the way back to A, and

having corrected the errors brings forth a perfect Word.

And remember that perfect Word being in the womb or the mind of the Bride, she cannot get further pregnant by another seed! She's wholly committed and wrapped up to God to bring Him forth, because the church cannot bring Him back in flesh!

It's a tragic thing when the Roman Catholic church with their either got a Rome says "He's here, we don't know in what form but we know He's present because we're seeing the things that only He could do."

God help the Protestants. And God help the people in this Message.

And let me tell you once more, the greatest lie in this world is ninety-nine percent truth, and the Pentecostals have nothing but chaff, they will burn, they're wretched, naked, and blind before God.

The Baptists, where do they come in? No where! Then who's got the truth? The Branham people have got the truth! One word off it's all gone.

The greatest lie in the world is taking Brother Branham's Message and messing with it. Who's going to hate us? The Pentecostals? They don't even know we live. They're not even interested. We mean nothing.

Where does it all come from? Those who say they believe the Message, they call this Message puke, filth and rotten. There it is. Oh they love it, they literally worship him.

24

I know a certain lady who said to my wife one day, said, "Do you think it's wrong Sis. Vaile to pray to that?"

She said, "Oh no sister, I don't believe it's wrong in the sense you're doing it, because I think you're looking beyond it. And if you're looking beyond to what that truly represents and you know Him Who is represented there in that picture, the God of William Branham, you're okay, because the thoughts of your heart are toward Him and not toward a man."

I've elaborated a bit my wife said, because she couldn't put it quite that way. You'd better get your lines right. And remember the right lines were over Pentecostal doctrine.

Brother Branham was fishing, and they all cheered him on, "Oh Brother Branham you can tell us, you can do this, you're great, you're this, you're that." And he got puffed up.

And he cast out, and he jerked the line too quickly, and he got nothing but his lure covered with skin! Then in dumb amazement the line was all curled up in a complete mess around him.

And as he mumbled in his embarrassment and tears coursed down his cheeks – this was a vision – the angel stood there and said, "Now look what you've done."

He said, "You better not get your lines all mixed up in troubled times like this." He

said, "You can't teach Pentecostal babies doctrine." Where do you stand this morning on your doctrine?

25

Now let us remember that these words used by Brother Branham in the Bible, beginning with 'come' there is nothing better to illustrate the thought, than we find in the Book of Acts the 1st chapter verse 11



Acts 1:11

(11) Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

It tells you the same One that left here to go there is coming from there to here! Identical! No problem. Same word 'to go', 'to come', depending on direction and who's doing what.

So the One that left here, went there, is going to come back in identical manner to here. Now that is an understatement.

Because the true statement of there to here, now that He's gone from here to there, is Revelation chapter 19. Coming right down to earth.

26

Now remember He comes three times. The first time He came mortal to shed His blood.

The second time He comes to meet us in the air in the body, when that Spirit that's in our midst becomes incarnate to us, we'll meet Him up in the air, having been taken up by God Himself, Holy Spirit, and then when God reincarnates Himself in the Lord Jesus Christ we crown Him King of kings and Lord of lords, and that will be Father, Son and Holy Ghost, whatever you want to call it.

That will be the Son of David, the Son of man, the Son of God. That will be the Rose of Sharon, the Altogether Lovely, Lily of the Valley, creator of the heavens, the ends of the earth, the resurrection and the life.

He'll be all the titles that you find in Jehovah complex, every one. Every single one, we could rattle off, what is it, two hundred and forty different names or so? He's that One.

The third time He comes right back to earth in the immortal body with the Bride to take over in the Millennium.

27

All right the word is 'erchomai' which means 'the act of coming'. The word 'present' is 'parousia' meaning 'presence' or 'to be present'. The word 'reveal' is 'apokalupsis'. Apokalupsis.

Take a few of those; we go to the Book of Matthew:



Matthew 11:27

(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.

In other words He could be right there and you could be staring Him in the face and not knowing Who it is.

When I was first attracted by Brother Branham, all I knew was "This man is the one you listen to if you listen to anybody." He's got to have an answer somewhere.

28

A dear friend of ours, and God bless her soul if she's gone, she could be gone by now, she was one of my best supports when we had nothing; she sent us a lot of help.

She said one day going down a street in a little town back in Canada, like a voice said to her, "William Branham is a man to be reckoned with; he ought to be heard. Look at his ministry; he's got something to say."

And so she was going down the street that day and she met my wife's brother, and they were acquainted also.

So she began talking, and come to find out, John said, "Well Sis Whosaby," her name was – I forget her name, she married Whosaby. A very common name she had before.

She used to play in the Edmonton Grads which was a world famous basketball team for eleven solid years, they won all championships.

But anyway, she's talking about Alison, "Where's Alison?"

"Oh she's down in the States living down there with her husband Lee, and they work with Brother Branham."

She said, "Brother Branham?" Right away then she contacted us.

Now she's the woman who positively knew there was something there like I knew something was there. But you see she couldn't stand still for the resurrection, she had to have all the gifts and all the things, she went back to Pentecost.

Just what Brother Branham warned, but the angel said, "You cannot get your lines mixed up in troubled times like this," which means you can't teach Pentecostal babies doctrine.

And who are babies? Well they're those that never grow up into be adults. They have

a problem. All right, of revelation.

Now I said this, nobody can get to know the Father unless the Son reveal Him. Now remember in Romans 1 it tells you according to the resurrection, He's the Son of God.

You've got the hour of the Son of God, which is the Holy Spirit manifesting in that particular office in the Spirit. So you're going to get a revelation.

30

Now with that we're going to see the perfection of my remarks, because Brother Branham is the one who said that, you look over here in,



Galatians 1:16

(16) To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

Now that's dependent upon the fact when Paul was struck down, and a voice said, "Saul, Saul, why persecutest thou Me?"

He said, "Who art Thou Lord?"

And He said, "I'm Jehovah!"

Now remember Jesus is the Greek for Joshua, and Joshua is Jehovah Savior!

In other words, "I'm the Messiah, I'm Jehovah Savior, I'm the One Who do all these things, I'm talking to you now."

31

Now, with,



Galatians 1:12

(12) For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

So therefore what we're talking about here is the apokalupsis, is the unveiling. It is there before you! It is there... so many times, committed right to the eyes, but there is not the definitive understanding unless the thing is explained!

That's exactly what the Bible says concerning Jesus.

It says, "The only begotten of the Father, Who is in His bosom is the One Who declared Him," which means to absolutely show forth by manifestation and

explanation to lead you to understand fully that this is that thing! Which is Logos.

32

So all right, we have 'come', 'presence', 'reveal', the next is 'manifest'. The word 'manifest' is from the word 'phaneroo', which means 'to render apparent'. The basic word is 'phaino', which means 'to lighten', 'to shine', 'to appear'.

Now that's what we found before, from the dictionary. 'Manifest' means to especially by light, 'to bring into view'.

In other words, you're in the dark, or it's in the dark. Now there's got a light shined, and when the light shined you see it.

Now remember the word 'see' is also a word that applies to the understanding! Remember Jesus said, "Do you now see? Do you now believe?"

Brother Branham used it, "*Do you now see?*" Because 'believe' means 'to see'. Is it through to you? Has it got through to you? Do you understand? Not Pentecostal baby doctrine.

33

Now the word 'manifest' is found in places such as John 17:6. And he says:



John 17:6

(06) I have manifested thy name unto the men which thou gave me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

Now how in the word did He manifest it? He did the things that nobody else could do! John said, oh Nicodemus said, "Oh we know Jesus you're a teacher sent from God."

In other words, "You're here to tell us things, you're here to open our minds, you're here to give us the truth, you're here with the doctrine. You are actually a prophet, you're a teacher. And no man could do the things you do except God be with him."

In other words this fellow unconsciously was repeating a hundred percent Deuteronomy chapter 18! A vindicated man, prophet, comes before the people, and the people say, "This has got to be God." See?

34

So therefore Jesus said here:



John 17:6

(06) I have manifested thy name...

He said, "I come in my Father's Name." And he proved that he was the Son of God, that he did come in the Father's Name, that he was here to reveal Him, on the grounds that he did reveal the Presence of Him Who was there within him, that John saw coming down from there to here and indwelling the man! That's right.

And this man Nicodemus understood that only God could do those things. Because the devil doesn't heal, you got the Church of Christ saying the devil heals, they're liars.

Then Jesus said in John 15, he said, "If I had not done the works no other man did, they had not sinned, but now they've both seen and hated both me and my Father."

What's the Father got to do with it? He did the works, He said the said. He said what was said, the same.

35

And so they hated him, in spite of the manifestation which was conclusive and liberal! To the extent John said all the libraries in the world could not hold those things which were done by Jesus.

There weren't many libraries, but so what. If you ever was around Brother Branham like I was, he could start one o'clock in the morning, or start at midnight, and go days and tell the things that God had done in his ministry, and he still wouldn't catch up. Hour after hour after hour.

Why, he said, "*These meetings are nothing what you see; it's out there what's going on.*" And I'm witness to it. The meeting never saw him tell a man his dream. I saw him. Hold it, tell the dream. Time after time!

And everybody thinks Daniel was so big, "Oh Daniel, Daniel, oh, ho, ho, ho, he told a king his dream he had forgotten."

What about Brother Branham telling many people the dreams they'd forgotten, or correcting where they're off base.

Say, "Oh you're right Brother Branham, I forgot that part." What about that? "A greater than Solomon." Not William Branham!

But God manifesting Himself in a greater, and therefore a more conclusive way to an end that is in itself greater! Why? Because it's a wind down, it's over! It's a real phanero, the real manifestation.

36

Okay, let's go now to 1 John. These are all good Scripture. When I get through here, I'm going to quit. I can't take the next section, it's too long.

All right 1 John 1:2, that's what I'm looking at.



1 John 1:2

(02) (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

Now listen, he said the Zoe was manifested. Now God is the living God, and He's manifesting Zoe! In other words, He's in a form that He took from His Own creation!

Remember Mary had nothing to do with the body of Jesus Christ, save giving him the chemicals through her chemical factory.

So now God is giving birth to His carrier, His conduit, His tabernacle! Scriptural, a hundred percent scriptural, the word 'tabernacle', tent. His platform, call it what you want. That life was manifested!

The living God manifested through normal natural means, that it was He, bearing witness by what He did to Himself, guaranteeing you have eternal Zoe!

Which means you go back to where Adam was, without sin, perfect, to the Tree of Life and live forever! Sensate! And a fabulous marvelous condition beyond our understanding.

37 And notice he said,



1 John 1:2

(02) ...[this life] was with the Father, and was manifested;

The very thing that was in God to begin with, right down here in its finalized form. Speaking now in terms of God in humanity and redemption, in this hour as we know it, this age as we know it. What He's got in the future, don't ask me, that's God's business.

The 5th verse:



1 John 1:5,8

(05) This is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. [That's very true.]

(08) If we say we have no sin, we deceive ourselves, the truth is not in us.

We're looking at the fact of the very thing we're talking about here. There is no darkness, it's all light. And what is the word 'phanero' come from? It comes from the word 'to bring to light', 'to shed light upon'.

Appeal to the senses, especially by sight, absolutely. And again we see in... look over

here I think John, John the 1st chapter, that's the Book of John, and the 31st verse:



John 1:31

(31) And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

38

Now John says, "I can come face to face with this Person that's come here. And don't think for one moment I don't know that He's come, because I know He's standing amongst you. I just can't recognize Him! But I am to recognize Him in the waters of baptism."

So therefore Jesus did that exactly, which differentiated Him from any other man, the same as that man William Branham! He said, "You're looking at me aren't you?"

"Ahhh! Murder, blasphemy."

Ah, shut-up. You're too chicken for me. You're too gutless. Look, either go in with the lions, or don't go in with the lion. It's live, die, sink or swim. If you can't believe that, then you don't believe anything else.

Now there's some things you don't know what to believe about, but you just accept them. And that's great! That's about his tent vision. I don't know anything about it. I accept it.

Whether he's got it now, having it, this and that, and applies to you and me, no doubt it does, being a future thing, I don't know what it's all about. He knows. He and God knows.

Now the big thing or leave it with God. Don't deny anything the prophet said, because everything is vindicated, there's not one point he missed in.

And remember God's Own Word says, "When a man comes 'THUS SAITH THE LORD' just one thing, everything else is going to follow in line." Now Moses did many, many things of course, and so did Paul.

39

All right,



2 Corinthians 4:2

(02) But [we] have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

What is he saying? We have the truth, we have the light, and the light shines upon it to prove this is the living Word of the living God, because God backs up everything

we say.

Paul said we've been vindicated! You understand what I'm talking about?

Now let's begin to taper off. I hope we can begin and finish quickly.

40

Let's look at Brother Branham in the light, and I've already been talking about it, John 14, but I'm going to read the whole thing, 7-12.



John 14:7

(07) If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Now remember, "He that receiveth whomsoever I sent, receives me and he that receives me receives the Father that sent me. That day you will know I am in the Father and you in me and I in you."

Now let's just lump the whole thing up and lump it where it belongs, hit the thing right on the head with a sledge hammer. Let's not cut the dog's tail off, inch at a time, just cut his tail off.

In other words, get with it. Not to think, "I'm going to accept a part of this according to my mind and my reasoning, I am going to just be very careful and very, very slow here, and you know very, very cautious."

I want to tell you something. Jesus was not cautious. "Into Thy hands I commend my spirit. Nevertheless Thy will, not my will be done."

Christians are not cautious when it comes to the revealed Word of God. Because their destiny hangs upon it.



John 14:7

(07) If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

41

Now I said with that you apply the words, "He that receiveth whomsoever I send, receives me, and he that receives me receives the Father."

And therefore you have the complete revelation as is necessary, and there's no missing it. You can't miss it! So if I'd have received Brother Branham as Jesus Christ, I'm out of luck. I got a problem.



John 14:8-9

(08) Philip [said], Lord, shew us the Father, and it [will] suffice us.

(09) [And] Jesus saith, Have I been so long time with you, and yet thou [hast] not known me, Philip? he that hath seen me hath seen the Father; how sayest thou then, Shew us the Father?

So Brother Branham said, *"You're looking at me, aren't you?"*

Then what do you want to bother looking for Jesus for? "Oh well he's got to have wounds in his hands."

If he does, if William Branham had a wound in his hand, in his side, and scars on his brow, now I wouldn't do it, but the Bible said a man like that you take out and stone and burn him.

Your protection. "He that receiveth whomsoever I send." Takes you right back to God, who is doing the works?

42

All right.



John 14:10

(10) Believest thou not that I am in the Father, the Father in me? the words that I speak I speak not of myself: but the Father dwelleth in me, he doeth the works.

That's the same with the prophet. Paul had it, Moses had it. Only three people, Moses, Paul, William Branham. Moses was the first great type of Christ, then Paul became the complete Word deliverer, and William Branham became the restorer. Each had a message.

It was called Paul's gospel, William Branham's Message. "Your Message."

Now he said:



John 14:11

(11) Believe me that I am in the Father, and the Father in me:

Well isn't that the truth? You tell me if it differs from any what the original? There's no way. See?



John 14:11

(11) Believe me that I am in the Father, and the Father in me: or believe me for the very works' sake.

43

Now he said if you cannot believe the statement, "I am in the Father, the Father in me," if you cannot believe William Branham's statement, "*You're looking at me aren't you? Same thing.*" That's what he said. Then you check the works out!

Now then you give me something to go by. That you've got something. "Oh well Brother Vayle, the Greek, oh this student."

Listen, you can take your Greek and do what you want with it. And you can take your students and die with them. Because they're all Trinitarian idolaters.

They change the very essentiality, the understanding thereof, by their foolish creeds and dogmas, which originated in the Roman Catholic church that perpetrated the doctrine of Father, Son and Holy Ghost! Ain't no such animal.

There's one God Who is Spirit. And He had a Son, don't forget that Son. That doesn't make Him God the Son; it's the Son of God.

Otherwise you'd say concerning our boy, Don, Don the Lee. Well Don ain't the Lee, Lee is the Lee, and Don is the Don, and he's my son.

Oh that's too deep. Too deep. That was sarcastic, it was meant to be. You think otherwise, you're off the hook. Just let it go over your head to the next guy.

44

Now watch verse 12:



John 14:12

(12) Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

Now that's in magnitude in the sense of the wideness of scope! Can you believe Brother Branham justifiably said, "*He had more success in my ministry than He had in His Own*"?

When did Jesus go plumb around the world? When did He have a crowd of half a million? When did He have thirty thousand converts at one time? You can pity Jesus, how many did He have? He ended up with not even the twelve.

How many did He convince? And of course the woman typing the Bride manifested a greater faith than the men. They have that in their favor, don't they?

Here we see the truth. Can we really believe that Brother Branham had the authority and the right to say, *"You're looking at me, aren't you? Same thing."*

So we're looking at Brother Branham in the light of John 14:7-12, which is the epitomization of Deuteronomy 18, the prophet coming in the Name of the Lord, thoroughly vindicated to the people, a vindicated Word that they know to be the truth, to which you cannot add or take a word.

45

Now remember back in the days of Paul you could add or take. Not today you can't. You got to get right back to original. Because though the woman was already pregnant, the Word was already harmed in her mind at the time she was a virgin.

The two vines began growing up side by side with a little tiny vine called the Bride, and a great big tree called the church. It was full of all manner of corruption and hideous things.

But now at the end time, it's "Come out her My people," and you're back to the bare minority, and never forget in spite of everybody's teaching, "Oh God loves the world, oh God loves sinners, oh they're coming in by the millions, now the Communists are out of power."

You'd better not believe for one minute the communists are really out of power. The hierarchy is still in authority, and I just read an article the other day, where it's absolutely claimed there are two cities in Russia right now that are not on the map, that contain bombs and everything necessary to wipe us plumb off the universe.

Who's got the army? Don't ever think for one minute, when Brother Branham said *"Watch Russia, she'll go down for the oil,"* she will, it will be Russia.

46

But we're looking something way beyond that, we're looking at the tie, and you know right now the Roman Catholic church is very angry, because they say the Greek Orthodox took away billions, I guess, and millions of dollars of property in Russia, took over their churches, "We want them back."

Now the fight's going to be with Orthodox and Romanism. Who's going to win? I'm sure not betting on the Metropolitan. His goose is cooked. Rome has a better record of ovens burning people than does the Greek church.

And furthermore, those two hundred thousand evil spirits that were bound at the River Euphrates until the time of Hitler, where do those spirits come from? Rome, because Rome never died, it just seemed to die.

The deadly wound was healed, through the Roman Empire becoming the Holy Roman Empire so-called. And the Catholics will tell you, "We've waited centuries for this." It's true, it's true.

I knew that when I read Phil's book on the black pope, they waited for centuries, and

they'll wait centuries more if they have to.

47

All right let's look at the words 'appearing' and 'coming'. The appearing and the coming. Now the appearing is not what the fundamentalists say it is. The appearing is not the Rapture.

And this is for that man especially that wrote that very ridiculous book, not even knowing what he was saying, running off at the mouth, which is a dangerous thing.

Because when you run off at the mouth then put it in print, something is going to happen one way or the other.

Because when the truth comes, you'll never embrace it, because you haven't got the guts to stand and say, "I was wrong."

How many times have I told you I was wrong believing that the Bride stayed through the tribulation? How many times I've confessed where I was offbeat? It's not all that hard. It's harder to stay in ignorance and...

48

Listen. This is not the coming, I mean the appearing. This is the appearing we're looking at here in the sense of what was previous to the literal catching away.



1 Thessalonians 4:15

(15) For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord [and notice the word 'coming',] shall not prevent...

And that's Brother Branham said "*To hinder*," which is also true, but also in the Greek it means 'to take precedence over', which I like the actual connotation of both, because 'prevent' meaning 'to hinder', preeminence, in taking preeminence would also hinder. See? You can't do it.

You've got to come to the place where the preeminent one is Christ! Because Brother Branham said that was one of the things He came to do, restore and to give Himself preeminence.

And right here it's warning you, in the face of this coming... see? when He's coming for His Own, it involves the living and those that are asleep.

And there's no special favor given to the people living that is not given to those that are dead. They end up the same way, glorified, immortal to go to the Wedding Supper.

49

Now it says:



1 Thessalonians 4:16-17

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

(17) Then we which are alive and remain shall be caught up together with them in the clouds, [there we'll] meet the Lord in the air:

Now let's watch it. You've got two mentions of Lord. In my understanding of that is very simple, it comes from the Scripture, "The Lord said to my Lord, sit thou on My right hand."

What was he talking about? He's talking about God speaking to the Son. Remember Jesus Christ is head of the church, which is the bodily affair, not just spiritual, it's the body affair.

As the spiritual headship is the Holy Ghost, the actual physical headship of the Bride is the Lord Jesus Christ, because He's the husband.

50

So all right, it tells you right here that the Lord Himself shall descend from heaven with a Shout, the Voice of the archangel, Trump of God, and at that time there'll be the resurrection, then us who remain and are alive will be changed and caught up together to meet that Lord in the air that Brother Branham says when that Spirit that's amongst us, which is Emmanuel, which is Elohim, which is God Himself, becomes incarnate to us, we'll crown Him King of kings and Lord of lords.

So all right, you've got two things mentioned here. You've got the literal descent or the coming of God Himself in the form of a Spirit, in a Pillar of Fire, appearing amongst the people. That is the actual Appearing. And we'll talk about it.

Now this is the second time Jesus comes physical; we meet Him in the air. We do not go

back to the throne. It is someplace in the air; it is someplace different. And at that particular time we know that the Old Testament saints He'll bring with Him, without a doubt. He'll bring with them. The dead will bring forth. We're going to meet Him in the air.

Now listen, in this particular area, as Brother Branham said, Jesus or Jehovah, the One that went back to the Pillar of Fire, that's the One he's talking about, descended with the Shout, which was a Message, the Voice, which is the raising from the dead, and the Trump which is the gathering and the assembling together to take to the Wedding Supper.

51

So all right, the world church believes that the Rapture is the Appearing. They believe it in the very face of the Book of John, where he says in 1 John the 3rd chapter, revelation:



1 John 3:1-2

(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 not [him].

(02) Beloved, now are we the sons of God, and it [never] yet appear what we shall be: [there's going to be a first time in history,] but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Now Paul says the very same thing in 2 Corinthians the 3rd and 4th chapter. Now that is before the Rapture! Because you've got to be changed to go in the Rapture, the Bible said so! "Behold I show you a mystery, we'll not all sleep, we'll all be changed, then we'll be caught up."

So therefore He must appear! See? He must appear before this Exodus in order that we are in the Exodus!

That's what Brother Branham said, *"Just think, the same Pillar of Fire, had His picture taken. God did not only manifest Himself or appear in Egypt in signs and wonders, but He Himself upon Mount Sinai, and so today we got His picture."*

You got the actual truth of the perfect Presence of the Lord Jesus Christ.

52

Now notice where that comes from. That comes from the Book of Matthew the 12th chapter, and this is the ministry that He comes down with.

This is that message, and Brother Branham said there can be no such thing as a true healing revival unless there is a fresh message because God does not vindicate the same old tired message!

Now Matthew 12, and you got to read it the way it's written, because hey, don't try to mess with Scripture.

Okay, 48, from 15th verse.



Matthew 12:15-18

(15) [And] when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

(16) And charged them they should not make him known:

(17) That it might be fulfilled which was spoken by Esaias the prophet,

(18) Behold my servant, whom I have chosen; [now notice, these people don't know him, so they don't know what's going on! Even though something is going on! Watch

it!] my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

When did Jesus ever go to the Gentiles and show judgment? He never did! I don't care what the Mormons say with their fluky stupid doctrine. They're even arguing now about what Joseph Smith actually said.

They don't even know what went on, there's no vindication Joe ever had a word of truth. Joe Smith they claim was a horse thief.

I don't know if he's a horse thief or not, but he was certainly an adulterer, ran away with another man's wife, scurvy scum. We've got them amongst us too. And there'll soon be a bunch of homosexuals amongst us.

53

Listen, you people watch it. Do you think I'm not telling the truth? I've read it to you dozens of times, the 1st chapter of the Book of Romans !!

When they turned on God and His complete revelation and knowledge, there's one place they went to, bestiality and homosexuality! And this generation shall not pass away! This homosexual bunch are going to be here till the end and they'll be burnt!

Wonder why I scream at the pulpit and tell you to teach your kids, why I didn't go through this my dear brothers and sisters and my young husband and wife and families. We didn't go through this, we didn't need to. You're different!

Even got to watch your diet! Animals are perverted! They're losing their own sexual identification! Males acting like females and vice versa.

Listen, I'm telling you we're at the end time, wake up! A lot of you kids sit here, it's over your heads, you don't give a rip. Every time my heart gets torn out of here, one couple with a fine young girl, you know she can't wait to get married, can't save her virginity. No, she got to run off like a female in heat. [Blank spot on tape]

I talk tough. I'm not sorry about it. It's going on, wake up, smell the coffee, as Ann Landers would say. But don't listen to her, she's a pbbt. What is she? What do they call a yentl or something, I don't know. Oh God help us, the Jews are everywhere. Yeah. Herodian doctrine still with them. Serpent seeds never change. How are you going to change?

54

No, listen:



Matthew 12:18-20

(18) My [beloved] servant, whom I have chosen; [they won't recognize it] ...put my spirit upon him, shew judgment to the Gentiles.

(19) [He'll] not strive, nor cry; [Jesus did that,] neither man [shall] hear his voice in the

streets. [They heard in the streets.]

(20) A bruised reed shall he not break, [he broke,] smoking flax not quench, [he did it,] till he send forth judgment unto victory.

In other words he tells you he's going to come at a time of judgment, and the Gentiles who trust in His Name will be thrust into victory! Come on, it's an end time preachment! Vindication by manifestation. Absolutely.

55

With that take Luke chapter 17, beginning verse 20. How many minutes? 15. Oh, good got time to finish. Verse 20.



Luke 17:20

(20) He was demanded of the Pharisees, when the kingdom of God should come, he answered and said, The kingdom of God [comes without] observation:

In other words, it will be there and you won't see it. It will be there, it will come! You'll be looking at it! But you won't see it. "Oh was that to come?" You missed it.

Go back to your gospels and listen how Jesus excoriated those Pharisees and those Sadducees. He didn't say, "Oh I'm so sorry for you that you don't recognize." He said, "Oh you serpent seed, you're not of Abraham, if you were you'd recognize me."

"Oh, uh, um."

That's exactly Brother Branham said the kind old priest, showed a thousand times more love so-called than Jesus, the renegade. Where's your love? Where's your love?

A man's going to his death, going to fall off a cliff, and you can't scream out, "Watch your step! One more step and you're gone."

"Oh no, because I'm supposed to be very sweet, I might scare him... I... I just..." You're a murderer. Law would count you a murderer. Accessory after the fact.



Luke 17:21

(21) [They'll] say, Lo here! or, lo there! [Don't believe it!]

56

In other words this is man's imagination, this what man says, don't believe it. There's going to come a time when no one the Kingdom comes, when Christ Himself will be here, and nobody but nobody will know it, unless somehow He tells them! Or

vindicates it.

If he had not appeared in that whirling cloud, the rainbow came down over Brother Branham's head in 1933, when He first approached His church to become more and more into it till He took Headship, nobody would have known, not even the prophet.

And the prophet would not have known! Except God spoke through him Himself, like God speaks through a prophet, and said, "As John the Baptist foreran the first coming, so your Message will forerun the second coming." And it's true.

William Branham's gone. But he stood long enough to say, "*Behold the Lamb of God.*" Saw Him come down.

Oh that's all right by me, people believe anything they want. Live, die, sink or swim.



Luke 17:22-23

(22) And he said..., The days will come, when ye shall desire to see one of the days of the Son of man, and shall not see it.

(23) And they shall say, See here; see there; [don't] go, [and] follow them.

Now he said, "They're going call again." "This is it, this is it. Follow here, here's where the real life is, here's where the real signs are, here's the miracles, here's everything. Don't go to that Branham junk."



Luke 17:24-26

(24) For as lightning, [shineth from] one part under heaven, the other part under heaven; so shall the Son of man be in his day. [Phaneroo. The light will come. See, understand. Now watch:]

(25) He [must] suffer many things, [first,] and be rejected... [So this can't happen until after His resurrection! Now watch:]

(26) As it was in the days of Noe, it [will] be in the days of the Son of man.

57

Now it puts it right at the end time. The days of the Son of man repeat. And when they do, the son of perdition repeats! Once more we see a Judas. I know one of them.

And I'm going to tell you, and I'm before the White Throne, this is my own opinion, and I feel cautious about saying it, but I'll subdue my voice. That may help.

Put it this way, I just cannot believe that Judas did any more tricks with the bag than this guy that I know. If he did half as many.

You say, "Brother Vayle, why would you believe that one guy at the end time could do twice as many as the first guy?"

I'll tell you why, because they crucify to themselves the Son of God afresh. And if the first one had its merits because somebody had to do it, you show me where it has merits and the second man has to do it. Unto himself.

We live in a terrible, horrible condition. Talk to many people, they cannot understand how men can do what they're doing today. At the end time, now watch, it says the days of Lot will come back, and it will rain fire and brimstone.



Luke 17:30

(30) Even thus shall it be in the day when the Son of man is revealed.

It tells you plump and plain flat that the Son of man will be revealed. Doesn't say the Son of God, it says the Son of man.

"Whom say they that I the Son of man am?"

"Thou art the Christ, the Son of the living God."

What was He doing? Demonstrating a hundred percent Who He was. And Brother Branham said it was absolutely Son of man, Son of God, Son of man.

Now He's back to Son of God of course, because the days of Son of man are over. The days of the son of perdition are fast upon us.

58

And again we use the Scripture as we used in John 14:12, having read it to you. Jesus speaking of Himself Who was doing the works, and the mighty works that were to follow:



John 14:12

(12) ...He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father. [See?]

Now not only does He go to His Father, but there's absolutely the truth that He's coming again.

And His coming in the Scripture is told that the days of those Son of man repeat, which they've repeated in this hour, where we see the great ministry of God Himself in a ministry He employs through Brother Branham, to whom He gave a Message, which Message is vindicated by the manifestation, which proves as it was God in flesh back there it's God in flesh again.

As Brother Branham said at the end time, *“God has promised once more to reveal Himself in human flesh.”*

Now remember that doesn't go just to Brother Branham. When asked the question, “What do you mean the Son of man revealed in human flesh?”

And I can't even find where he ever said it; I asked him myself, “What do you mean by it?” He must have been talking to me privately.

And he said, *“That is the Bride in every age.”*

59

Let's just close in looking at the Book of Revelation the 10th chapter. And it tells you here concerning the visitation of that mighty God that came down, which Revelation 10:1 is Revelation 5:1, the mighty God.

Because He's the One with the rainbow, He's the Judge; He's come down, and remember at that particular time the Book is sealed.

But notice in verse 7:



Revelation 10:7

(07) ...the days of the voice of the seventh [messenger], when he shall begin to sound, the mystery of God, as [God] hath declared [the good news of the gospel by] his servants the prophets. [Shall be finished. That's the literal translation.]

60

Now go over to the last chapter of the Book of Revelation,



Revelation 22:10

(10) And he [said], Seal not the sayings of the prophecy of this book: for the time is at hand.

What time? What he saw in the first chapter, and then continuing all the way through. And what does he say? At the end time the Book is unsealed and no man dare seal it!

Now those people that believe the Book was not opened, there's something wrong somewhere. Because Brother Branham said we had everything opened to us now under the Seventh Seal that would put us in the Rapture.

That obviates even Brother Branham coming back and saying or doing anything, because we already got it. Which I'm not saying he won't do things and say things,

hey look, I'm looking for it.

I don't know what to look for, but I'll be looking for whatever he brings us, it's perfectly good by me. Because if I look it's perfectly good by me what he's brought already, why shouldn't I look forward to that? That's going to be better than ever. See?

So we just leave it with that.

61

Now he says here at that time:



Revelation 22:10-15

(10) ...for the time is at hand.

(11) He that is unjust, let him be unjust still: filthy, filthy still: righteous, still: holy, holy still. [Then he said:]

(12) Behold, I come quickly; [one is His Presence, God's with us, the next is we're caught up to His Presence, and all this is a part of the literal second coming of the Lord Jesus Christ, and he says,]

(13) I am Alpha and Omega, the beginning and the end, the first and the last.

(14) Blessed are they that [wash their robes, and Brother Branham mentioned that very thing. Also, "I'm here to dress a Bride,"] they have [the] right to the tree of life, and may enter through the gates to the city.

(15) For without are... sorcerers, whoremongers, murderers, idolaters, and whosoever loveth and maketh a lie.

And that takes in the whole group, and in that last bunch, sorry to say, strange to say, we hate to say it, there lies the foolish virgin also. There is a very tiny elect group that are going to make the Rapture.

I believe that's why at times the Lord seems to caution me to be very careful what I say and how I say it, because it's very condemnatory.

The point is I am not here to judge anybody, let God do that judging, but I want you to know something, the Bride has already judged, and she has passed from mortality to immortality on the grounds that God has sworn by Himself and fulfilled His Own Word.

The sons of Abraham that are here upon earth that have not made the first part of the first resurrection are soon to appear, and we're going to appear with Him because He has already appeared! The Shout has taken place.

We are now, as Brother Branham said, knowing his ministry was over, literally over,

we are resurrection, the next is the calling together of those who are transfigured with those who are resurrected, to be caught up to meet the Lord in the air.

That's 'THUS SAITH THE LORD', as I understand what Brother Branham taught.

Let's rise and be dismissed.



Our most gracious, kind heavenly Father, we want to thank You again for the opportunity we have of coming together and knowing Lord that in broaching such a subject as this, the thoughts could keep flooding, and flooding, and flooding, and flooding Lord, knowing that this is the theme of our preaching and has been since 1977, fifteen solid years has gone by now.

Preached at that time Lord even at the rate of thirty sermons years a year would be four hundred and fifty, four hundred and fifty by one and a half [hours] minimum. Would be a long, long time of preaching, would cover many, many days of preaching, sitting in one place.

Not one time, but many times, talking about the vindicated prophet, vindicated by the God Who is present, the things that are here extant, in our very midst at this particular point.

And those things the prophet said are very true, we are resurrection, we are before the White Throne, all of these things have a ring of certainty, not only that, but too bad for... and yet we cannot say too bad.

And yet it has a ring of finality, and You Yourself said in that hour, in Your Own Word, "When all these things come to pass, lift up your head and rejoice, your redemption draweth nigh."

Father, we've already seen those things which show our redemption draweth nigh, for redemption is already here. It's now a matter of the last little leg of it, which we find Lord the witness, the sealing, the token of immortality is giving way now to the immortality itself.

And we shall be like Him and wondrously like Him, and in His glory shall shine. That's Your Word, Lord, it's a Bride somewhere, and by Your grace Father, and with all humility, and yet in the right direction, with the right understanding, we would claim to be a part of that Bride.

But as Brother Branham said, *"If we're not Bride there's a Bride out there somewhere, and by the grace of God,"* we too want to say with him, though we don't know how true our words will ring, or what we can do, *"we don't want to stand in her way."*

Help us Lord then to so walk, to so live, to so speak in every way conduct ourselves, there might not be any hindrance, even as we saw that man not only try to do it, but accomplished it, knowing that he was not perfect as You are Lord, we know nobody ever lived that Word to perfection outside of You, but we know there are those who believe it to perfection, right down the line can believe it, and there are some who are sanctified by it and walk in that light as You're in the light, and have fellowship one with another, Your Blood cleansing a church, even as Brother Branham saw the

scarlet circle.

Be with Your people this morning, Lord, heal the sick amongst us. We ask in Jesus' Name to give the mighty dynamics strength from above, O God, so they'll know it is from You Lord, flood our hearts and our minds with truth Lord, so we know it is from You, and walk in the rejoicing as it in Christ Jesus, not only filled but being filled and filled fuller, as we pile Word upon Word and the life thereof is in it.

And now unto the King eternal, immortal, invisible, the only wise God be all power and honor and glory through Jesus Christ's beautiful, wonderful Name, in Whom the Gentiles trust. Amen and amen.

'Take the Name of Jesus with you.'