

Rapture # 8

'The Word of Prophecy Made More Sure'

Bro. Lee Vayle - October 23, 1983

Shall we pray? Heavenly Father, we're grateful to be given health and strength and freedom in this land that gives us access to a place to worship. Not that we absolutely have to have a place to gather together to worship You—for we ought to be worshipping You all the days and moments of our lives. But we're glad to have this place allowed us, for we've been commanded to come together, and so much the more as we see the day approach. So we appreciate You've given us this place as a refuge, a place of learning, a place of correction and building up in the most holy faith till we all come together to that knowledge which is extended toward us concerning Yourself; and then holding that truth in love, all growing up together to the very hour of leaving this earth and being with You, which we have the assurance of, and that this is that very hour. We appreciate that; and we love You, Lord. And we know that this love is just merely a drop in the bucket to the love that shall be from our hearts as time goes on, more and more seeing you, more and more aware, more and more grateful, appreciative in honoring Your great Name. Now, Lord, may You have glory today in this service. In Jesus' Name we pray. Amen. You may be seated.

1. Now we're back again to "The Rapture", and it's going to be quite a problem to ever get this finished. I keep making notes, and I'll just give you an idea why I have an awful time preaching. Here is one page that's scribbled in. [Shows page to the congregation.] Now that's just a mild page. I've got pages far worse than that; and I have red ink and black ink and green ink and blue ink; and by the time I get all the ink in there and all the little lines, I don't know what I'm into. I finally got a copier, so I'm going to put all these pages on eight by eleven... That'll give me margins and little lines, and maybe I'll be able to do better. I hope so, because right now I'm just about ready to call it a day...just say, "Hey, I'm tired of preaching. I'm ready to go home," because it just got that bad. But we're going to go over some of last Sunday and then get back in to "The Rapture" message as Bro. Branham taught it.

2. Now last Sunday we went to 2 Pet 3:1-14, and we'll look at that again, try to go over it a little more rapidly but refresh our minds.

- (1) This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:
- (2) That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:
- (3) Knowing this first, that there shall come in the last days scoffers, walking after their own lusts. (Now this sets the tenor that there's got to be scoffers, and the scoffers, of course, you're going to see what it's about, based on what he previously said.)

- (4) And saying, Where is the promise of his coming? (That's His literal Presence.) For since the fathers fell asleep, all things continue as they were from the beginning of the creation.
- (5) For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:
- (6) Whereby the world that then was, being overflowed with water, perished:
- (7) But the heavens and the earth, which now are, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.
- (8) But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.
- (9) The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.
- (10) But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.
- (11) Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation (That's behaviour.) and godliness,
- (12) Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?
- (13) Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.
- (14) Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

3. All right. Now we recall that verses 3-7 were used by Bro. Branham as part of the Rapture message. And he said:

- (3) Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,
- (4) Saying, Where is the promise of his (coming) presence? For since the fathers fell asleep, all things continue as they were from the beginning.

- (5) For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water.
- (6) Whereby the world that then was, being overflowed with water, perished.

4. All right. Now we've read them, and with this he read out of Psalm 27, and verses 1-5, and we'll read those also; and this was basic to his Message.

- (1) The Lord is my light and my salvation, (Notice that light comes with salvation. The Lord is the one that enlightens me, and He is my deliverer. So therefore, deliverance is based upon enlightenment.) Whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?
- (2) When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.
- (3) Though an host shall encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident.
- (4) One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the lord, and to enquire in his temple.
- (5) For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock.

5. Now you can see here that Bro. Branham is using this to bring forth the understanding that the Bride actually goes through a squeeze. And I would say from Psalm 27, that the squeeze coming down on the Bride is literally perpetrated by the group over here in 2 Peter that are actually scoffing concerning the hour, the revelation, and the going into of the Rapture.

Now that's the only way that I can see it. Otherwise, it would not be put that way. He would not have put it together the way that he put it together, because he himself said, "All Scripture must fit." And we know this is one of the strong laws of the Word of God—that you cannot put together Scripture that does not belong together. Bro. Branham clarified that. He said, "Certainly," he said, "*Jesus never came preaching Moses' message anymore than Moses came preaching Noah's message.*" Otherwise Moses would have said, "Well, tell you what; let's build an ark. We'll float it down the river; and we'll just get to our place." And then if that had been the case of Jesus taking Moses' law, he'd have stood there, not sacrificing his life, but he would have given them something that would have brought them life outside of the life that was shed. But the Scripture says, "The law does not give life."

6. So when Jesus Christ died, it is not, as the Seventh Day Adventists say and many people say, "That Jesus fulfilled the law by living it." That is a lie. Jesus fulfilled the law by dying—because the law condemns—and he died upon the cross. Then they come along and say, "Well, hey! I'll

tell you what: blotting out the handwriting and ordinances were against us... “Well,” they said, “That’s the washing of pots and pans. That’s going to the temple. That’s doing this. That’s doing that.”

Hogwash! I never heard such stupidity. Why that was ‘for’ you, that wasn’t ‘against’ you. How would you like to be like David? Now this isn’t right what David did, and anybody knows that, but David actually lusted after another man’s wife when he had around four hundred of his own to go into any time... And he got her pregnant, then he killed the husband; and then he took her and married her. Now all he had to do really was to go to the temple and confess to God, “I’m sorry,” and he was sorry, and sacrifice a lamb and wash his hands and a few things.

Listen, if that gets you off the hook, wonderful. That’s not against you; that’s for you. What was against you was the moral law, as it was against David, and that was: he was an adulterer, or he wouldn’t have committed adultery. He was born in sin, shaped in iniquity; and he admitted it. What got him off the hook? Looking to the Lamb until the day that Jesus could come and die. So there we see here, people get sort of mixed up in a lot of things from the Word of Almighty God, and they shouldn’t get mixed up.

7. Now notice in, here, then that the squeeze is coming on down, because the people don’t understand the Word of the hour. And the Word of the hour in which we’re living... We’ll see more and more as we study the Rapture. The Laodicean age is the season that there is going to be a Rapture. There’s going to be a Resurrection first of all and then the catching away. Now it’s at this time the scoffers arise. Now what are they scoffing at? Well they’ve got to be scoffing at the very thing that Peter outlines here in 2 Pet 1:12-21. Now he said:

(12) Wherefore I will not be negligent to put you always in remembrance of these things, (Now he said... Notice what he says.) I will not be negligent to put you always in remembrance of these things.

8. Now what does he say over here? He said in 3:1-2.

(2) That ye be mindful of the words, (No, he said:)

(1) I write you now, in both which I stir up your pure minds by way of remembrance.

(2) That you may be mindful.

Now over here he’s telling them that they’re supposed to be mindful of something. Now what is it they’re to be mindful of? [2 Peter 1:12:]

(12) I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

Now watch: they had a present truth which meant the truth that was presented to them in that hour. Now he could not present to them the truth of the Resurrection, because it wasn’t the hour. All he could do was tell them about it. Now he’s telling... He is bringing them the understanding here now that you must be established in the present truth.

9. Now Bro. Branham quoted from Psalm 27 and showing that the Bride would be established, and she'd be established in a truth; and the truth was that she was going to miss the great tribulation. There'd be a squeeze come down, but she'd actually miss the rough part. She'd be taken away. Now then he goes to 2 Peter, and he says, *"At that time of that truth, there's going to be a squeeze. There's going to be a persecution. There is going to be a scoffing."* Now watch: he said, *"Established in the present truth."* So Bro. Branham is correct that every season has its own truth.

10. I wonder if I can find something over here for you. Maybe I can't... Oh, yes. It says here in Titus 1:3:

- (3) But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour.

Now notice:

- (3) But in due time manifested his word through preaching.

So therefore, the manifestation of the Word, which is for that hour, has to be preached in that hour. Now I don't care how many years, two thousand years, people preached the Rapture... said, "There's a Rapture coming." But there's got to come a time when the Rapture is preached wherein the Rapture is consummated—the Word of God is manifested and fulfilled.

11. Now here's what It says here in a literal translation:

- (3) But in his own private and strategic seasons, he made known his word in a proclamation with which I was entrusted.

Now the strategic season is like an election, an adoption, predestination. Now he tells us in the Book of Ephesians, he said, "It was formally known that the Gentiles would come into salvation, the same as the Jews." Now he said, "It was way back there known, but," he said, "it is not known; as in this hour it is known." Why? Because it was being fulfilled, and ever since that time the Gentiles have been coming in one at a time; and Israel is locked out, because they come in as a nation. Right? Born in a day—a nation born in a day.

12. Okay. Now the present truth:

- (13) I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;
- (14) Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me.
- (15) Moreover I will endeavour that you may be able after my decease to have these things always in remembrance.

Now they're established in the present truth, and he's stirring up their minds concerning it. But now he's speaking to people way down the road—that's to you and me. Now he's going to lay out something here. Now watch.

- (16) For we have not followed cunningly devised fables, when we made known unto you the power (the dunamis) and presence of our Lord Jesus Christ, but were eyewitnesses of his majesty.
- (17) For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. (He left one little verse out: "Hear ye him.")
- (18) And this voice which came from heaven we heard, when we were with him in the holy mount.

13. Now he tells you that is absolutely a present truth. He said, "That was something that was manifested in this hour." Now what was manifested in that hour? It was a preview of the hour in which we live, and in the Rapture. So let's go back to Matthew 16:28:

- (28) Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Now he said, "Some of you are not going to die until you literally see the Son of man coming in his kingdom." Now that's the Kingdom coming upon the earth.

14. Now: [17:1]

- (1) After six days Jesus takes Peter, James, and John his brother, and brings them up into a high mountain apart...

Now remember, he's talking to them, and there's thirteen people there at least—twelve people there at least: the disciples, one with Jesus making thirteen, and maybe a whole lot more. I don't know. And he said, "There's some of you, but not all of you, are going to be in this, that you're going to see it." So therefore, you can see here that only a few people are actually going to be allowed a participation in this. We don't know how many, but we know there's going to be a separation—the wise and the foolish virgin. All right.

He took them to a high mountain apart. That is actually a literal type of calling out—a separation.

- (2) And he was transfigured before them; and his face did shine as the sun, and his raiment was as white as light.

Now there you can see what they saw. Now let's go on further. He saw that. And let's read on down here... It said:

- (5) A voice came out of the cloud, that said, "This is my beloved Son, in whom I am well pleased; hear ye him."

Now he said, "This is my beloved Son, in whom I'm well pleased; hear ye him." Now he left that little bit out.

15. [2 Peter 1:]

- (18) And this voice, which came from heaven, we heard when we were with him in the holy mount. (Now watch; he said:)
- (19) We have also a more sure word of prophecy. (That's not a true translation. The translation is:) We have the word of prophecy made more sure, whereunto ye do well that you take heed; as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts.

Now he's setting the illustration here of what he went through. Now he said, "You've got prophecy made more sure."

What's that? Well this was only a picture, a vision. What's coming is the real thing—the Kingdom of God with the glorified Jesus Christ; God once more immortalized or incarnated in human flesh. Now watch.

- (19) We have a more sure word of prophecy, (The prophecy is made more sure than just a vision, because you're going to see it.) whereunto ye do well that you take heed (Now watch:) as unto a light that shineth in a dark place.

16. Now he's telling you it's going to come as a revelation. And he's telling you it's going to be at a very dark time. And he's telling you something's going to take place in your heart: "The eyes of the heart being enlightened". That's what Paul says. That's why Peter said later on, "There's a lot of things that Bro. Paul says that are hard to be understood." Paul's sayings are not so hard to understand. I find Peter just as bad. Just a matter of interpretation in the sense of, "Who do you think made it easy?" I don't think Peter made it easy either. We'll go in to this and show you why. [2 Peter 1:]

- (20) Knowing this first, (Now watch:) that no prophecy of the scripture is of any private interpretation. (No man can interpret Scripture—no way, shape and form. Paul said the same thing.)
- (21) For prophecy came not in old time by the will of man but holy men of God spake as they were moved by the Holy Ghost.

Now therefore, it's got to be given by God in the Word form, and it's got to be revealed by God from that same Word.

17. Now let's go to 1 Corinthians 2 and see if that isn't right, because... Look. The whole Scripture dovetails or forget it. Paul can't say one thing and Peter another thing, you know. Forget it. All right. Verse 9:

- (9) Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (All right. Nobody has the knowledge of the Rapture, the Kingdom, or anything by himself.)

- (10) But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.
- (11) For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.
- (12) Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.
- (13) Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual with spiritual things.
- (14) But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

18. Now It tells you right here, and Peter is saying, "Look, what we saw in a figure, we've got something far greater," because that was only a vision. That was only a temporary thing. Jesus had not even died. But now that he died and that he is risen, and the Kingdom is at the time of the Kingdom being in view, he said, "I want you to know this: as it took a prophet to write It, it takes a prophet to reveal It."

So he's telling you right here that the Holy Ghost is going to come on the scene through the ministry of God Himself, and God is going to bring into view, absolutely, the revelation of this hour, which is the Rapture and the Kingdom of Almighty God being set up upon earth.

19. All right. Notice what he says, going a little further, chapter 2:

- (1) But there were false prophets also among the people...

So at the time of the real prophets, there always have been false prophets. Now watch though:

- (1) ...Even as there shall be false teachers among you, privily bringing in damnable heresies, even denying...

That's saying "no," saying "no" to the Lord. Say, "No, it can't be. We don't want You. Oh, no, You can't set Your Kingdom up."

Listen. You say, "I don't believe that."

Well, you're wrong! I'm right; because when Jesus came in the flesh they said, "We don't want you! We don't want your Kingdom!" They turned it down flat. They said, "We have no king but Caesar."

20. Now, if alpha is omega, it's going to be the same thing. See? Now, what is the trouble? The trouble is false teaching. Now what's false teaching got to do with it? The teaching is so

false that when the true teaching comes, here's no way they can receive it. You say, "Hold it!"

I won't hold anything! Jesus Christ said to those Pharisees and the Sanhedrin, "You've made my Word void by your traditions and by your teachings." It's going to be the same thing—false teaching—a false understanding of Scripture.

21. At the end time we know the Book was sealed with Seven Seals, and the Bible tells us they're going to hand this Book to the learned men and say, "Open this Book, and tell us what it really is." And they'll fumble around, and this guy will say this, and that guy will say that, and there won't be one voice of authority. Now then, there's got to be a voice of authority. That's why Peter says here... Now he said, "Look, we only saw this thing in a figure;" but he said, "get this flat, this thing has been prophesied, and it's going to come to pass literally—not a vision, not an idea, but the literal absolute thing itself, where the glorified Jesus Christ is going to come and set up a Kingdom."

22. All right.

Now he said, "These false teachers will be here at the end time." Now, listen. We've had the teaching of man since the time of Luther, the face of the man. So when the eagle comes in, which is the prophet, God speaking through a prophet, I'm going to tell you: man is so rotten he can shoot down the lion, he can shoot down the ox, they can shoot themselves, and they can shoot down the eagle. And that's exactly right. They'll bring to nothing the teaching of this end time. And those that believe it, and those that desire it, are going to be scoffed at. They're going to be oppressed.

- (2) And many shall follow their pernicious ways (That's the many will do it.) by reason of whom the way of truth shall be evil spoken of.
- (3) And through covetousness shall they with feigned words make merchandise of you. (Like the Baptists said, "In '54 a million more." Now the Pentecostals are getting there. Now listen:) Whose judgment now of a long time lingereth not, and their condemnation slumbers not.

Now notice; in here he's telling you that this is what is going to bring on the judgment. Now, there can't be a judgment until, first of all, this which he saw in a figure begins to come to pass with a prophet bringing a true revelation which is contrary to the false teaching. Now why won't that prophet get off the ground? Because everybody is going to interpret him in the light of their previous teaching. And Jesus Christ could come as big as a barn and a handful of peanuts, and they'd brush him to one side as though he were nothing but a little tiny flick of dust. That's exactly right...exactly right.

23. Now watch carefully what he says in here. We read 2 Peter [2]:1-3 now. You'll notice in here, in 2 Peter [2]:1-3, which we read, is categorically 2 Thessalonians 2.

- (1) Now we beseech you brethren, by the presence of our Lord Jesus Christ, and by our gathering together unto him.

Now remember, only three people saw it, but that's the Rapture. There's a gathering together. Now the people have to get gathered together. I want to ask you a question: who was it that gathered those three? Jesus did. And He did it by His Presence. He was there doing it.

- (1) Now we beseech you brethren, by the presence of our Lord Jesus Christ, even by our gathering together unto him (to be taken up).
- (2) That you be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. (That's the day of the Lord, really, not the day of Christ. Now, the day of the Lord is a day of trembling, a day of problem.)
- (3) Let no man deceive you by any means; for that day cannot come except there come a falling away first, and that man of sin be revealed, the son of perdition. (Now, It tells you right there there's going to be a falling away. That's actual divorce.)
- (4) Who opposeth and exalts himself above all that is called God, or that is worshipped; so that he as God sits in the temple of God, showing himself that he is God.

24. Now remember, Jesus was accused of being false, because he forgave people's sins; and they said, "Only God can forgive sins." And the Roman Catholic Church through its priesthood forgives sins. So they're just as antichrist as the devil himself; and the Protestants are now doing the same thing starting with the Anglicans and the Lutherans.

- (5) Remember ye not, that, when I was yet with you, I told you these things?
- (6) And now ye know what holds it back until he be revealed in his time.
- (7) For the mystery of iniquity doth already work; only he that hindereth will hinder be taken out of the way.
- (8) Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his presence.
- (9) Even him, whose presence is after the working of Satan with all power and signs and lying wonders.
- (10) And with all deceivableness of unrighteousness in them that perish; because they received not the love of truth, that they might be saved. (What would have saved them? The revelation would have saved them, but they turned it down. Now why'd they turn it down? Because of false teaching. See? Couldn't get off the ground.)

- (11) For this cause God shall send them strong delusion, that they should believe the lie.

What is the lie? You shall not surely die. There's no way that at this end time will the people believe in the immanency of judgment. See? No way. There's a lukewarmness over the whole world.

25. Now in verse 13,

- (13) But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit even belief of the truth.
- (14) Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

There you're right back where Peter was. The end time revelation, which people turned down, brings them to a place of condemnation. Why? Because the very Word of God is destroyed as far as Its ability to reproduce Itself the minute It is perverted, or in any way changed. It is no longer the Word of God. It took one word by Eve, and the whole thing was thrown plumb out of cater. All right.

26. Let's go back to 2 Peter now, because we see what's going on. There's wrong teaching at this time...Such wrong teaching that people simply can't see what's there under their noses. Okay. Now watch: 2 Pet 2:4. Now look at:

- (4) For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

Now what did Satan do? He was the leader in worship with Michael, a mighty archangel, and he perverted the Word of God in heaven; and one third of the angels followed him, and they're cast down. Judgment! for turning down a revealed Word—a vindicated, revealed Word. Now the same vindicated, revealed Word in heaven, that started up there with Satan coming against It, is the same Word that's down here. Now watch:

- (5) And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly. (Now, what was it that destroyed the ungodly? the whole world of them? Turning down Noah's message. See? Okay.)
- (6) And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an example unto those that after should live ungodly.
- (7) And delivered just Lot, vexed with the filthy conversation of the wicked.

27. All right. What you can see in verse 4: the wicked that disbelieved must be judged. In verse 5, the wicked that disbelieved must be judged. In verse 6, the wicked that disbelieved must be judged. But notice in verse 7.

- (7) And delivered just Lot, (The same as He delivered Noah, the same as He kept the angels that didn't fall.) ...delivered just Lot, vexed with the filthy conversation of the wicked.
- (8) For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.
- (9) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.

Now you notice right in there that every time the Word of God comes fresh, in seven church ages, every one of those people that disbelieved are going to be judged, and their judgment is reserved. Now that's what gives people the wrong idea. They say, "Well, it's been going on for so long. I don't think God is going to do this."

From what I read here, it seems to me that we are going to be coming very shortly to a period where people are going to disbelieve, somehow, someway, in spite of every evidence to the contrary, that this is not the Laodicean age, this is not the hour of judgment. You say, "Why do you say that?" Because it's right here. It means nothing. It means nothing. They just cannot see it. All right.

28. Now, always the righteous are saved. In verse 5 Noah is saved. In verse 7 Lot is saved, and his daughters, of course, are saved with him. Now right on down to verse 22, which we don't need to read, you will notice here that he talks about the people at this end time that are going to be destroyed, and he says "as natural brute beasts."

In other words they just sort of live in a realm of the physical—no more than animals—and they have no conscience; they're unstable; they can't cease from sin; they are out there destroying others; their hearts are full of covetous practices; they're full of adultery; they've gone the way of Balaam, the son of Bosor. That's the church, the ecclesiastical dignitaries, the Nicolaitanes that are out there for money. And no matter what happened, even that phenomenal sign of the little old mule talking to Balaam couldn't turn Balaam around. So even a prophet will not turn the people around in this day. 'Wells without water.' They're just full of hot air; servants of corruption—overcome.

And then It says that at this end time, those that go that way, having known already that there's something real, will be in a worse mess than they ever were. And that's absolutely true, because they merely pile up their own aggravation toward Almighty God.

29. Now this is to warn that when the hour of 2 Pet 1:19-21 breaks, which is the literal fulfillment of the coming Kingdom, the hour of the Rapture which is based on 15-18, which is when he was there with James and John and saw the thing in a figure—very real, but not the real thing, only a vision—God will use His never failing way of saving the righteous. They're going to be saved. Absolutely! They're going to be saved by 2 Pet 1:19-21, wherein he tells you that a

revelation is going to come at the end time, striking the hearts of the people, making them to know indisputably the hour in which they live, through God bringing His revelation of Light through a prophet; and they are going to escape the judgments coming upon this world.

30. Now watch: 2 Peter [1]:19-21, is abrogated—that is, the prophet coming, the light shining, the Scriptures open, the hour indicated and vindicated are going to be lost to the people, as I've previously said, through 2 Pet 2:1-3, which is the false teachers, and they are the scoffers with their crowd that they teach over here in 2 Pet 3:3:

- (3) Knowing this first, that there shall come in the last days scoffers, walking after their own lusts.
- (4) And they're going to be saying, All right, where's the promise of the presence? Where's the promise of this which has been said and indicated? Why there's nothing to it, all things are continuing. They're just going on the way they were and there's not going to be any changes.

Now there's going to be changes. See? Now these of 2 Peter 3, the scoffers, refuse to take a lesson from Scriptural history. They refuse the lesson that Peter outlines here, and that is that every time you turn down a prophet and his ministry, you turn down what God has vindicated, the actual Scripture manifested, there has got to be a judgment.

31. Now let's look at it. Those judgments all were at a time that brought on a cataclysm, which I'm trying to say is this: look, you can turn down a lot of things, and it won't bring on judgment. You can turn down Luther; never brought on judgment. You can turn down Wesley; that doesn't bring on judgment. You can turn down the Pentecostals; that doesn't bring on judgment. But you turn down Elijah, Malachi 4, 5 and 6, it's all over. That's what Peter is talking about. See? There has got to come a time when this Word is fulfilled, and when It is, there is going to be a judgment. Absolutely. So [it is] when they turned down the messenger of 2 Pet 1:19-21.

Now notice, they heard a Voice from heaven that said, "This is my beloved Son." At the end time there's a Voice from heaven that says, "Come out of her, my people"—the gathering together. Now we'll talk about that just as we go into what Bro. Branham wrote here. We'll just have to leave that.

32. Now they refused to believe the things going on in 2 Pet 1:19-21, which is the... Well, look at it, let's face it, that's over here in Ephesians 1, "the day star arising": that's to the born again. Ephesians 1: now he says in verse 15 to those people full of the Holy Ghost who have a hope of the eternal life, of their bodies redeemed, of the Millennium, of the New Jerusalem:

- (15) Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints.
- (16) Cease not to give thanks for you, making mention of you in my prayers. (Now we'll notice:)

- (17) That the God of our Lord Jesus Christ, the Father of glory, may give unto the spirit of wisdom and revelation in the knowledge of him.
- (18) That the eyes of your heart being enlightened, that you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,
- (19) (Even, or what) and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power.
- (20) Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.
- (21) Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:
- (22) And hath put all things under his feet, and gave him to be the head over all things to the church.
- (23) Which is his body...

33. Now that's what Peter is talking about here. He's talking about that time when the day star arises. All right. What is the day star? The night star is the one that gives light in the darkness. But the night is far spent; the day is at hand, and we see the approaching of Christ in the physical. And at that time of the approach, there has got to be a prophet with the revelation—God's Holy Spirit bringing it through the prophet. We'll show you that as we go down the line. And that will cause what It says over here,

- (18) The eyes of the heart are enlightened.

And at the time of the enlightenment, the prophecy concerning the Kingdom will come to pass. There's going to be a rapture. Now look. All Scripture dovetails. Oh, I know somebody will come along and say, "Bro. Vayle, I don't dovetail It that way."

Well, that's fine. I'm going to be gone; you'll be sitting here. You say, "How do you know?"

That's my business. They've got their business already figured out. This is my business. They refused to believe what is going on in 2 Peter 1; and so therefore, they are going to miss it. And it's their wrong teaching that does this to them. They simply will never make it.

Now watch: again in 2 Pet 3:4-9. Now It tells you here:

- (4) And saying, Where is the promise of his coming (His Presence)? For since the fathers fell asleep, all things continue as they were from the beginning.

- (5) For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:
- (6) Whereby the world that then was, being overflowed with water, perished.

Now he's telling you that way back there in the Genesis account, when the earth was without form and void, there was nothing but water everywhere, and the Spirit of God began to move. Now Isaiah 45 tells you, "He created the earth not in vain," which was: He did not create the earth in a chaotic condition. Now what made the first chaos? It tells you: the angels that left their first estate came down to earth—and whatever they did, I don't know—but God judged them. And He took them off the earth and locked them up so they couldn't do any more damage. And the earth was so chaotic—just overflowed with water. God put a judgment on it. He overflowed it with water, so He could just level everything. See? Then He began bringing beauty out of the chaos. See?

Now the same thing we know happened back there in the time of Noah. All right. The people were so wicked and so sinful. What did God do? He destroyed all the unrighteous, and He saved Noah. Now what happened? The earth was chaotic again. So now God has to sort of renovate the earth. You'll see every single time in here that this man is illustrating that there has to be a time of a prophet and a Message and a judgment, and when there is, God always hits the earth. Why? Because the righteous are safely taken out of it. See? And the rest are then judged on the conditions of the earth, and He has to do something about it.

35. Now he said:

- (6) The world that then was, being overflowed with water, perished.
(In other words it was in a chaotic state. It didn't perish as though it disappeared—no life on it.)

But the heavens and the earth, which are now, by the same word are kept in store, (What same Word? God never changes, does the same thing.) reserved unto fire (Now not water—fire.)

There won't be any more water. The next cleansings are going to be by fire, and the final cleansing is a complete dissolution and a restructuring of the entire surface of it—goes thousands of miles up, changing the whole universe; goes deep in the earth, changing the whole thing. Now that's the final. Now there's a fire in between, which is not final. That just hits the surface. You see?

36. Now,

- (8) But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

All right. He's telling you something: there's going to be a fire cleansing two thousands years from the time of Christ, then one thousand years later, there's going to be a tremendous cleanup of fire when the whole thing dissolves: like...throw a bunch of metal into a great big kettle, turn the fire on and you throw all the ingots of whatever-it-is, type of metal in there, and pretty soon it's just a great big molten pot, and you begin recasting it. See?

37 All right. Now He puts it in thousand year slots.

- (9) The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but all should come to repentance.

Now he's telling them: look. You people don't have a thing to do with this, but down the road there's going to be those who do. Then he says here; watch:

- (10) But the day of the Lord will come as a thief in the night.

Now he tells them that very, very boldly. Now let's just take a look at some Scripture. I think I've got it written down here somewhere. [End of the first side of the tape.] Now Bro. Branham commenting on this under the Third Seal, he says: "*Now there is where I believe even... Now, it didn't say He would come secretly, but the Rapture will be a secret! So if that was so secret when He came...*" Now he's talking about the flesh, not about this minute. The Scripture did not say that He would come to Israel secretly.

Then the Scripture in Malachi that said, "The Lord will come suddenly to His temple," couldn't refer to that hour. It's got to refer to this hour. Now come on; let's face it. You can't have your cake and eat it. See like, I can't stand behind the door when you come through, and yell, "Boo," and not stand behind the door and not yell, "Boo." I've got to be one or the other. So watch what you're reading.

38. Now so if that—the Coming, which was not supposed to be secret, was so secret when He came, how much more will the Rapture be unknown? Now how many are really looking for a rapture?

"Well, you see, I'm looking for that Rapture."

Hold it! You may be looking for that Rapture, as Israel looked for that Messiah, and this Rapture... You'll miss the same as Israel missed this Messiah. What are you looking for? Because if you're not looking for the Word of God, having been revealed so you can look for it, you're out of luck. Now that may sound like pretty rough language... Look; I didn't write the Bible, and I'm not God. I just preach It. Well, I tell you, I'm happy to go along with It as long as He gives me the revelation. I don't think I'm any part of the devil.

39. Now they want to... Directly they'll say, "Well, I thought we were supposed to have a Rapture and all this judgment upon the earth." He said, "It's already taken place, and you didn't know it." Now hold it! That's 'John the Baptist is Elijah.' And he said they'll do the same thing with the One that they're looking for Who's here now. So therefore, they are going to miss both the prophet-messenger and the Word and the One they say they're looking for, and the judgment will hit! And they'll say, "What's going on here?" It already went on. Now look, I did not write the Bible. I didn't even say this. William Branham said it.

40. Now it will be so, just "like a thief at night." Well, let's just kind of look at that thief at night business. Here's one over here in 1 Thessalonians... Well, let's go back to Matthew first of all—hit the thief from the beginning. Matthew 24. Let's just take a look at this old thief—24:43.

- (43) But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.
- (44) Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh.

That tells you: you've got it wrong! you better get it right! or you're going to miss it. Now people say, "Can't figure that about the thief."

Look, the thief doesn't come for his own; he comes for yours. He comes to catch you when you're not aware. And that's exactly what Jesus is going to do as far as the world's concerned. They will not be aware. And He tells the Bride to be aware! So therefore, there is something that she can be privy to that's going to get her out of here and Peter tells us. Okay.

41. Let's go to Lk 12:39. Might as well lay It all down the best we can.

- (38) And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.
- (39) But know this, if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.
- (40) Be ye therefore ready also; for the Son of man cometh at an hour when ye think not.

All right. Now Bro. Branham said, "*The coming in the flesh on earth the first time was not a secret thing but it was secret in the sense of people not recognizing and knowing it.*" Then what about this one? It'll go plumb over the heads of everybody except a teeny, weeny minority. They're going to miss it just as sure as you and I are alive.

Okay. Let's go now to 1 Th 5:2.

- (2) For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. (What is he talking about? The Rapture! which is in chapter 4.)

[1 Thessalonians 4:]

- (13) I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, as others which have no hope. (In other words, identical manner.)
- (14) For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. (Same thing; bring right forth with Jesus, just like him.)
- (15) For this we say unto you by the word of the Lord (THUS SAITH THE LORD), that we which are alive and remain unto the presence

of the Lord shall not prereignial, take any precedence or pre-eminence over them that are asleep.

- (16) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first
- (17) And we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord
- (18) Wherefore comfort one another with these words.

[1 Thessalonians 5:]

- (1) But of the times and the seasons, brethren, ye have no need that I write unto you.

43. But he re-explained it in 2 Thessalonians 2:

- (2) For yourselves know perfectly that the day of the Lord so cometh as a thief in the night
- (3) For when they (Not 'you'—but 'they') say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.
- (4) But ye brethren, are not of darkness, that that day should overtake you as a thief.

44. All right. What day? Let's go back to 2 Peter [1] again and find out, so we don't get all messed up here.

- (18) And this voice we heard from heaven, when we were in the holy mount with him.
- (19) We have the prophecy made more sure; ("Because I only saw," said he, "in vision what you're going to see really.") whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.
- (20) Knowing this first, that no Scripture is of any private interpretation.

It's going to take God Himself using a prophet, absolutely vindicated, manifested. And you'll know at that time something's going to get hold of your heart that you know just where you're at. And He's not going to come as a thief to you. How can you compare your loving Bridegroom to a thief? except He came and stole you away from this bankrupt bunch of filth out here. So "Praise God" is about all you can say right there. Okay.

45. With that we go to 2 Pet 3:10, which we read:

(10) But the day of the Lord will come as a thief.

Let's go to Rev 3:3.

(3) Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

...If they don't hold to the revelation and God's way of making it manifest... And this hour demands a prophet! Absolutely, we're just not going to get away from it. I don't care what anybody says. They can say what they want. I don't give a rip. I saw the prophet.

46. All right. Rev 16:15.

(15) Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

And you know that's Laodicea, because they say, "We don't need anything. We've got it all. Oh, we're wise. We see; we're dressed; we're ready."

And He said, "You're wrong! You're naked; you're miserable; you're finished."

Why? Their teaching. The teaching of Israel destroyed the literal coming of Jesus Christ in the fullness of what could be His full efficacy. God knew how that would happen. The same thing today. Brother/Sister, you can't change it. All right.

47. Now... Okay, 2 Peter 3 again. Okay, we notice here, first of all we read 4-9, we got down there. Then we notice 7-9,

(7) But the heavens and the earth, which are now by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. (Notice, it's going to come as a judgment.)

(8) But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day

(9) For the Lord is not slack concerning his promises, ...(Now watch:) the Lord is not slack concerning his promise as some men count slackness.

All right now, how do men count slackness?

"Oh," you say, "Bro. Vayle, that's the big time element."

I beg to differ with you. The slackness of men is: they don't go to Scripture and discern It. Jesus said, "You discern the skies out there," he said, "you can tell red in the evening means a nice day following." He said, "Red in the morning means a bad day." He said, "You have watched carefully, and you can tell what's going to happen by the very things that have already

happened.” He said, “Look at it. Why don’t you read your Scripture, find out what’s happened, and then apply It to this hour? You show me where God hasn’t sent a prophet.”

48. Let’s go back here to Amos. And he says here in verse 6.

- (6) Shall a trumpet be blown in the city, and the people not be afraid?
Shall there be evil in a city, and the Lord hath not done it?
- (7) Surely the Lord God will do nothing, but he revealeth his secret
unto his servants the prophets.

Now he tells you right there: He’s got to have a prophet. And remember, the secrets take a prophet. And one of the great secrets, the great mystery, is the Rapture...rather immortality, Resurrection, and the Rapture—your great secrets. All right. Now: they refuse It. They do not want It at all. All right.

49. This verse 9 embraces 2 Pet 2:5-6.

- (5) Spared not the old world, but saved Noah the eighth person, a
preacher of righteousness, bringing in the flood.

Now you go on down:

- (6) Turning the cities of Sodom and Gomorrha into ashes condemned
them with an overflow, making them as an example unto those that
live ungodly.

All right. Then the world ought to know it’s ripe for something, and the church ought to know it’s ripe for something. They ought to know that judgment is stalking the land, but they don’t believe it.

50. Now then watch 2 Pet 3:10-11 again. We’re going back—back and forth, see? because three is based on chapter 2:

- (10) But the day of the Lord will come as a thief in the night; in the
which the heavens shall pass away with a great noise, and the
elements shall melt with fervent heat, the earth also and the works
that are therein shall be burned up.
- (11) ...They are going to be dissolved.

All right. Now he tells you: every single time it comes time for God to take care of the wicked, something tremendous happens in the earth.

Now let’s go a little further; now verse 11,

- (11) Seeing then that all these things shall be dissolved, (Now watch
who He’s talking to.) what manner of persons ought ye to be in all
holy behaviour and godliness.

- (12) Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?
- (13) Nevertheless we look for a new heaven, a new earth, wherein dwelleth righteousness.

51. Now watch: we are looking as a people to a final judgment wherein it becomes totally righteous for us, where the dwelling is. Now that's the Millennium, where the devil is bound for one thousand years. But after the Millennium, the devil is loosed in the Second Resurrection, and the people come up upon the earth, the millions and billions of them. And that's the time Satan deceives them again; and it's that time again there's another judgment, and the earth is hit. And this time the whole atmosphere and everything else is changed.

Now you see, that's what Peter is trying to bring out to the people. He's trying to make them judgment oriented. But they're not judgment oriented. See? Like I've said myself, "If this is the squeeze give me one thousand more years in good health." See? Sin is coming fast to a close, but we're not near it yet.

52. Now let's watch this: I want you to understand something here. The reason I say this absolutely refers to the two burnings of fire, because there were two deluges—that's right, yep—there'll be two fires. You say, "Well, they had one fire way back there." That was merely a local; that was merely a local. Okay?

Now we're looking for the fire to dissolve, because water does not dissolve. Water is merely a type of sanctification, but fire is the type of the baptism with the Holy Ghost. So therefore, the earth will have her fire, and the real fire is going to be at the end of the one thousand years. We recognize that. But in the meantime, he is talking to these people here: how they are to live, how they are to be watchful, how they are to be waiting. You can't say that at the time of the Millennium, when it's all over. You can't say that. The conditions are not the same. So in my understanding here, we see where total destruction is coming, starting from the beginning destruction where it started with water, it now begins to be entirely purified and cleaned up for that which is in store, which is coming upon the earth.

53. Now let's look again at verses 12-13. Well, we read that.

- (12) ...Hasting, the time is going to be dissolved.

Now he says here... Let's look at 14-18,

- (14) Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

Now look. They're looking for the day of the Lord to come; they're looking for the judgment; they're looking to be full of peace, without spot, and blameless. Now that's not at the end of the one thousand years, the White Throne judgment, because they ain't looking for that... They ain't got it. Now when can you look for that? All right.

54. Let's go to 1 Corinthians 1. Now I talk fast... I'm sorry if I left you lagging, but I can't help it. Now in verse 7.

- (7) So that you come behind in no gift; waiting for the coming (apocalypse, the unveiling, the revelation) of our Lord Jesus Christ who shall confirm you unto the end that you may be blameless in the day of our Lord Jesus Christ.

It tells you right there that before the day of judgment comes, there is going to be an unveiling, the day star rising in your heart that gives you an absolute blamelessness before God. Now how are you going to miss the Rapture, and how are you going to be judged when you've got that? Now how's it going to come? He tells you: it's going to come the way God always brought it, which is the Holy Spirit using the prophet. And Jesus Christ himself was a prophet. Let's get that. Don't ever forget that, because that'll blow your mind if you just think, "Well, prophet, prophet," and not realize that Jesus was a prophet. See? All right.

55. So I believe we see here a compound fulfillment. We see here the fire that's coming before the Millennium; we see the fire that's coming after the Millennium. And remember, Bro. Branham categorically said, "*That it was in the time of Noah that science was so desperately and wonderfully smart.*"

Now let's figure that out. People lived to be hundreds of years old. Man alive, you just know that Adam died about 930 years; Methuselah 969. All right. How many people live to be 900 years of age? How much learning can you acquire in 900 years? Now the next 900 years you've got a child growing up that can get all of your 900 years plus his own.

You couldn't have that today without your computers. With your computers you can do what it would take 900 years to do and knowledge is increasing, I think by now, once every six months... I'm not sure, but I think at least by the eighties, knowledge will increase every six months—double itself—through the use of computers and people studying; and they study everything under God's high heaven. They'll give people millions of dollars here...there...here, thousands, and thousands there, to study the wing of a moth, or the wing of a butterfly—and people starving. Great, great, great. I like that; don't you? Shew!

Forget the government! [Makes sound of derision] Anybody doesn't want government wiped out, you've got something wrong with you. Why do men go to war, civil wars? They kill knowing that they themselves could be killed, but let's have justice. And if you're not hungering in this day for justice to the point where you're ready to get wiped out, there's something wrong somewhere. You are so lukewarm, it's to be pitiful. Either get in or get out. That's right. You get the right spirit on you, you'll come to that place. Don't worry. All right.

56. Now remember: John the Revelator saw the same thing that Peter saw, and he saw it at the end of the Millennium. Now I was talking about those smart things they did back in the days of Noah. Bro. Branham said, "*They were so smart back there they had the atomic bomb, and that's what brought the floods on.*" So the atomic bomb... Russia will hit America and the Vatican at the same time. Va-ti-ca-in—the house of Cain. It'll hit it, and you watch the chain reaction.

You say, "What kind of a bomb?" Who cares? I don't. When you're glorified like I'm going to be, I don't care what kind of a bomb. I could walk through one, its detonation. What do I care? I'll be a million times brighter than the sun anyway. Who cares about a bomb? Now he

said, “*There’ll be no more sea.*” Certainly not. That big bang go off... She’ll evaporate everything. Okay.

57. We understand then what we’re talking about here, hopefully, trying to get these things in line. We’re going to go back now, start reading; and oh, my... Might as well let you go home now as later, I guess, but I can’t afford to give you the time off. All right. We’re going to get here to page 16—we’re going to recap, because I left you in the middle of page 18, paragraph 76:

[76] *We all know we’re living in the Laodicean age.* That’s...we do, but the rest don’t. *There will never be another age added to it; it can’t be.* Because that’s the seventh. It’s finishing. *So we’re living in the Laodicean age, and these Seven Seals that’s held the Book is a mystery to the people, should be open at that day.*

58. All right. Let’s see if it opens at that day. Rev 10:7. Now It tells you something here:

(7) But in the days of the voice of the seventh messenger, when he shall begin to sound, (Now there’s only seven messengers to the seven church ages, and this is the seventh messenger—Laodicea. So the Laodicean messenger, when he begins to preach, it’s in his preaching...) the mystery of God is finished, as he has declared the good news of the gospel to his servants the prophets.

He tells you right there, this man is going to be a prophet, when he comes on the scene, and he’s going to wind up the Gospel to the Gentiles. So there you are. All right?

59. So...and at that time the mysteries are finished, of which the Seven Seals and the Thunders are mysteries. So it’s going to be opened and the mysteries revealed.

Now let’s find out if that’s true. Rev 22:9,

(9) Then he saith unto me, See thou do it not: (Don’t worship me.) for I am thy fellow servant and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. (Now notice verse 10:)

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

In other words between Rev10:4 and Rev 22:10, the Seals and the Thunders are revealed; and don’t you dare act as though they aren’t and seal them up and say, “Well, I don’t believe it happened.” Well, it did happen. It did happen! See? It’s got to happen in this age. Now we believe it did. Of course, people don’t believe that. I’m sorry for them. All right. It’s opened, and it can’t be closed.

[76] *That’s what He promised.* That’s true. He promised it. *Now, it won’t be anything outside the Word, because you can’t add to the Word or take from the Word.* Now there are those who thought the Book was sealed up and at a certain time opened and you could add to It. Dr. Bloomfield thought that. He’s wrong entirely. You cannot add to the Book or take from It. So therefore, what It is—

It's a revelation. Now listen. *It's got to remain always the Word. But the revelation is to reveal the Truth of It, what It is, to make It fit with the rest of the Scripture.*

60. All right. Now, he says here, "*It is a Book of mystery.*" Now we know it's going to take a prophet to do it, and there is a prophet, and one... As I said, great mysteries at this hour are immortality, the Resurrection, and the Rapture. Now. So it's going to have something to do with that. And it must fit with the rest of the Scripture. That's exactly right. If it doesn't, there's something wrong. It's got... In other words, when this Book opens, It's got to bring the Word of God into a continuity where the people realize and say, "Yes, this is that hour." Then what that man says, being a revelation, illumines the heart and puts them into it. Because look. If it's not the Word of God, I don't care how much you believe. It's never going to happen.

61. Remember, years and years ago, they use to believe in spontaneous generation. One fellow put some hay into a bottle, and there weren't any bugs visible, and he put the lid on it real tight. I forget what else he did. And then pretty soon, they found some bugs in there.

"Well," they said, "See? There it is. Nobody put any bugs in there. Nobody put anything in there. That proves that life comes by itself."

Well, that didn't please some people. Leeuwenhoek, and guys like that, made the microscope; they said, "Hogwash." So when they sterilized the material, and they put it in a jar, and screwed the lid down—nothing happened. So it proved that life had to beget life. All right.

62. That's what we're talking about. God stands behind His Word, which is life, which comes into manifestation. Now, if you believe wrong, like they believed in spontaneous generation, they're wrong! You've got to believe right, and then you go from there, because God is more scientific than the scientific. He's so scientific, It makes the rest of these birds look like idiots. That's the trouble; and they don't even know it. All right.

[76] *It's got to remain always the Word. But the revelation is to reveal the Truth of It, what It is, to make It fit with the rest of the Scripture.*

63. Now the Seals have to fit with the rest of Scripture. Absolutely. Under the Seventh Seal is the Rapture. Now, if what we are talking about is the truth, fitting with Scripture, let's begin to look at the Word of God from the Old Testament for this hour. We're going to go to... Let's see... Psalm 24. Now in Ps 24:7.

- (7) Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors; and the King of glory shall come in.
- (8) Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle.
- (9) Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.
- (10) Who is this Lord of glory? The Lord of hosts, he is the King of glory.

Now there's not one student that doesn't admit that that is Jesus Christ going up with the Saints to the battlements of heaven and leading them in as that King of glory. All right. That's very true. Okay.

64. In other words he went up bodily from this earth with the Saints. How's he going to come back? Same way, because he's got to. Alpha is Omega. Let's find out. We go here to the Book of Jude; Jude 14-15,

- (14) And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints. (Now notice, He comes with ten thousands of his saints:)
- (15) To execute judgment upon all, to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. (And that's Revelation 19, coming back with the Bride.)

All right. He goes up with the Old Testament Bride. In other words he goes up there in the bodily form with the Bride, and he comes back in the bodily form with the Bride; and we're talking about earth. See? He's got to have his entourage, which is Bride, and those that follow him also. All right.

Now if we see in Scripture here that this one is going to come back to earth in a glorified form with the glorified saints... Now, you've got to be in the Rapture to be a part of it.

65. [76] *Then God vindicates that to be the Truth.*

Okay? Now he says here:

[77] *See, God doesn't need an interpreter. He's His own Interpreter. Sure He is. He does His own interpretation by bringing to pass the things that He said would happen. Like He said, "Let there be light!" and there was light. All right, He said it back there, he says it now because the Coming is Light—Light in our hearts, the eyes of our heart. That doesn't need any interpretation. It was vindicated.*

66. Okay? Back here in page 42 he says.

[206] *It's been spoken; it has to come to pass. It will come to pass! And little people, no one wants to die; no one wants to be lost. Let me tell you, whatever you do, I don't care how well you go to church and how loyal you are to church... That's fine, nothing against that; you should go to church. You do that; keep on going to church, but whatever it is, throw away your traditions and move right on up into Christ; because it's going to sound one of these days, and you're going to be caught with the mark of the beast on you and not know what it is until it's too late.*

Now, you see, he laid it right there. God made a way of escape. They won't listen, so the judgment is going to come. Now the mark of the beast is going to come.

67. [78] *Now, He promised certain things in the last days, in the Scripture.*

All right. Now this is the last day; we're right with it. And He promised things in the Scripture. And what did He promise? He promised that there would be the prophet and the revelation. Now that's all through the Bible. We'll get more and more as time goes on.

[78] ...*Why, there it was. Now listen; watch: That's how Jesus was the Son of God. God promised to send Him. Now he's talking about the fact of what went on back there when Jesus was on earth. When He was in His days on earth the people couldn't believe Him. He said, "Search the Scripture, for in Them you think you have Eternal Life; and They are They that testify of Me. If I do not the works of My Father, then believe Me not, But if you can't believe Me, believe the works that I do; because they testify Who I am."*

68. Now let's remember that this is the preaching of the Rapture, the doctrine of the Rapture. And he is using this as an illustration that parallels exactly this hour. Now watch. See? Because here's what people don't believe. He said he's back in the days of His flesh, *"It was a promise that God gave to send Him, and here He was, and they said, "No, you're not the one. No way. No way at all."* Now watch, *"When He was here on earth, the people could not believe Him."* Now here's what he said to the unbelievers that said, "No you're not the one." When he cast out the deaf and dumb spirit, the people said, "Is this not the son of David? Is this not the seed of David?"

And they said, "No, that's not the seed of David. No way. That's the other one."

Blasphemed the Holy Ghost right there. Absolutely. See?

69. Now let's watch. What did Jesus say in the face of their disbelief, not accepting what God was doing humanly before their eyes? "Search the Scripture, for in them you think you have eternal life, and they are they that testify of me." In other words, "If you can't see me and what I am doing, you've got your Scripture all wrong, You've got your eternal life all wrong. It isn't going to work." Now:

[78] ...*"They are they that testify of me. If I do not the works of my Father then believe me not, but if you can't believe me, believe the works that I do, because they testify Who I am."*

All right. What's he saying? At the end time, a Rapture time, the very ministry of the works that he said he would do are being done. Well, let's find out.

70. I don't think I'll leave this until later. I may go over it again. No, I'll just go into it now, right this one point—Acts 3:19b, after he told the Jews to repent, that their sins could be blotted out, he said:

(19) When times of refreshing (That's a revival.) shall come from the presence of the Lord. (That which is visible of God to the eye).

What is visible of God to our eyes? What God has done or is doing. Nature proves God. Now one day Jesus stood before the crowd, and he said, "If I had not done the works no other

man did, they had not sinned, but now they have both seen and hated both me and my Father.” In other words the works that he did testified that God did those works, because the words of a man would not do what Jesus’ words did. He said, “It’s the Father that doeth them.” Now It tells you right here: there’s going to be a monumental miracle revival.

71. Then what does It say?

(20) And He shall send Jesus Christ, which before was appointed unto you: (And It says, that [revival and presence] actually will precede this ‘taking up in the air’ to be with Him at the Wedding Supper. Now watch:)

(21) Whom the heavens must receive until the times of restoration of all things, which God has spoken by the mouth of all his holy prophets since the world began.

Once more you see a prophet involved just before the literal Coming of Christ down to earth with his Saints and the Catching Up—a literal prophet. And what is the prophet going to do? He’s going to restore the Word. Now the word 'restore' means to bring into reconciliation, into alignment. Now that’s different from cosmos system. Cosmos means an 'order;' it means a... That’s just what it means, an order—like nature’s in order, or this is in order. So okay. The world’s got an order. God’s got an order. So He’s going to bring everything into order. In other words align the Word up, and the people will come right into that Word.

72. Now It says, “He’s going to bring It back.” Now watch,

(21) For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

(22) It shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

Now It tells you right there that, at the end time, there is going to be a prophet. See? And that prophet by the revelation of the Holy Spirit is going to line this whole Word up. And when It’s lined up, those that don’t listen are going to be destroyed. The word is 'literally annihilated.' Now that’s exactly what It says over there in Malachi—utter destruction. This is what It says here—utter destruction. So you can see what we’re talking about.

73. Now the miracle ministry—this great ministry that Bro. Branham had—is the literal ministry of the Lord Jesus Christ come back to the earth in spirit form. And when you see that, you know positively the next thing is the Word of God, and the next thing after the Word of God is the Word of God fulfilled! All right. We’re getting ready for the catching away. We’re getting ready for the Millennium. See? Now that’s the Rapture.

[79] *Well then, in Wesley’s age the works that he did testified who he was. That’s Wesley. In Luther’s age of reformation, testified who Luther was. In the days of the Pentecostals, the restoring of gifts, restoration of gifts, speaking in tongues, and casting out devils, testified of it. No joke about it.*

You see? That was the Word being fulfilled, coming then. Now that was back in their day. See? Now what testifies to this day...talking about Pentecost.

[80] *People said when it first raised up...I read the books on the history of*

Pentecost. They said, "It can't last long; it'll burn down." It's still burning. Why? It's because you'll never put it out. God said it would be there. It's that portion of the Word, and no more could you put that out than nothing. And then when the Bride—now watch our hour—and when the Bride is being called out, how are you going to put it out?

Pentecost never called a Bride out. But don't you know, there's got to be a calling out? "Come out of her, my people." All right, who's going to do it? How are you going to know the man that's supposed to do it? See? Now there are earmarks in the Scripture. That's what I'm trying to keep putting across; like Bro. Branham did, time after time. Learn the earmarks! Then you won't be deceived.

74. Now:

[80] *...It's the revelation of the manifestation of the Word made true. And we're living in that day. Praise be to God! The revelation of the mystery of Himself.*

Now let's look at this thing here. Who is testifying to it? The Bible said Elijah would do it. Now the mystery, he says here... Let's go back to 78.

[78] *Now, He promised certain things in the last day in the Scripture. Now that's what he said; going to the last day. Why, there it was. Now watch now, he likens it to the day of Jesus. That's how Jesus was the Son of God. He promised to send Him. That's right, see? Promised to send him, back in that day. When He was in the days here on earth, the people couldn't believe Him, and He said, "Go to the Scripture and you'll find out." But did they do it? No way.*

Now do they do it today? No way. What do they go to? A little black book. "Our church believes this; we believe that; we can't take it." See? So what is it he says here then?

[80] *...Then when the Bride is being called out, how you going to put it out?*

Did they get rid of Jesus by crucifying Him? No way. Did they get rid of the fact that he was the Messiah? No way. Can you fight God? No way. They couldn't stop Luther; they couldn't stop Wesley; they couldn't stop Pentecostals; they can't stop us. No way. There's no way.

[80] *...It's the revelation of the manifestation of the Word which has been made true.*

75. In other words what God is doing, based on His Word, the prophet stands there and shows you: that's the Word; there It is. How do you think the people felt like when they said, "John, who are you? John the Baptist?"

"Why," he said, "I'm the Word of God manifested in human flesh."

“What do you mean?”

“Well,” he said, “I’m Isaiah 40 right here where It says, ‘Make all the high places low and all the low places high.’ I’m the ‘voice of the one crying in the wilderness.’ Why,” he said, “I’m Malachi 3; I’m Isa 40:3.”

“Oh,” they said, “Drop dead.”

Now they got kind of scared for awhile. Then pretty soon they found that John couldn’t do much. They got pretty scared of Bro. Branham for awhile; then they found he couldn’t do much.

“Oh,” you say, “That’s horrible.”

Well listen. They were kind of scared of Jesus Christ, and they found he couldn’t do much. But they’re not afraid today. But you see, there’s where they get all kooked up. There’s a judgment down the road because of it.

76. Now Peter says, and Paul said, “You are not unaware. You don’t have to be afraid. It’s not going to be like a thief in the night to you.” Why? He said, “Because you’ve got a revelation.” And that revelation vindicated has got to come to pass in your life; and the revelation is: the Rapture is going on now. It’s in process and progress. And if you’re a part of it, you’ll know it. And you know how you’re going to know it? By the Scripture. Not by some kooked up feeling or think you’re somebody; because the Bible distinctly says, “The living will not take any pre-eminence over anybody.” You could be dead, dead, dead, then stand here alive, alive, alive; and you’re no better than dead, dead, dead, because it’s going to take God to do it. But we better be aware. The dead don’t need to be. You know why? Because He’ll come by and bring those theophanically controlled people down here to get in their bodies—the Holy Spirit will do it. Why? Because it’s called God. All right.

77. Our time is gone. I haven’t even got back to where I was last Sunday. Sorry about that. I’m like the fellow on the tread mill: every time he takes two steps forward, goes back four steps. Well, I’m sorry about that. I don’t think I’ll be here next Wednesday. I keep telling you I’m going to go away but at this time I think I’m going to do it. If I can get the car so I know it’s just right, I’m going to get away for a bit.

Service will continue this Wednesday just the same. Bro. Evans, we’ll leave him and Lloyd to take care of things. They can play tapes or they can preach. If they think you need something, that’s good by me. I’ll just be glad to let them preach anyway they can; and if you don’t like it, well, you can just lump it, I guess. That’s about the way it’s going to go. You can pray for them. That’s it. All right? You’re nice people, so I’m just trying to kid you.

Hope to kind of get away. I’m way, way overdue. And there’s so much piled on me that I’ve simply got to get a couple places and see what will come of it all. So all right. Let’s rise at this time. Seven thirty—Wednesday; eleven o’clock—Sunday, and so on.

Gracious Heavenly Father, again we come to You with grateful hearts knowing that we are in this last hour. To some it’s very confusing, and to some it’s very, very, enlightening. And we know really, Lord, where the confusion is, the questions are always being asked—based upon

that which they previously understood or thought they've experienced—when, Lord, we need to put all these things away, out of our hearts and minds, and know that absolutely as Jesus said when he came down in the flesh, he said, “Satan has got no part in me, and I've got no part in Satan,” and we know that the church has put its hands in the hands of Satan for revelation. The devil himself has been interpreting this Word for all these years just like he's always done from the very beginning. And people listen to him and that means that one word off, that's Satan's kingdom.

How can people then, Lord, interpret Your Kingdom and see it, except they just give up everything they ever knew? And, Lord, this is the hour in which we live—the age of the mind. We're grateful, Lord, that by Your grace, and by Your grace alone, by Your help and Your help alone, Lord, because of ourselves, we cannot do it.

We leave everything that we ever thought we knew. Somehow, Lord, we will, we must, we've got to leave everything we've ever thought we have known, to see it absolutely corrected by the Word that has been vindicated as the true revealed Word of this hour, brought right to our attention. For, Lord, we know by reading Your Own Holy Writ, by reading the history books that are written concerning the Scriptural things of this world, the church history and all, there has never been a man like this man in two thousand solid years. No way.

We know, Lord, we're at the face of something and, Father God, as people back there in the days could look at John the Baptist and know he spoke the truth, and could see Jesus Christ revealed—Lord, I don't believe there's any difference between them and us. If we're Elect, we're going to see It. We are going to see It, Lord. We're not going to miss It.

And today we believe with all our hearts we are not going to miss anything, but we're coming more and more and more into that glory that Peter spoke of. We are going to be a part of that Kingdom of God upon earth. We believe that, Lord; we only believe it because of where we stand in grace, and not by anything we have done or ever hope to do. No way, shape and form. We believe it, Lord, as a free gift, as heirs to the grace of Almighty God.

So, Father, we take everything away from ourselves and lay it all on You that You might get the preeminence and the honor through that time, Lord, when You indwelt that One down here, our lovely Brother...[Tape ends.]