

Rapture # 2

'Backgrounding: Secret Bride for a Secret Rapture'

Bro. Lee Vayle - September 25, 1983

Heavenly Father, we're grateful again to be in the house of the Lord. Our minds whirl with so many thoughts that You give us: thoughts that have not yet come in, perhaps, to their proper place; and yet they're in their proper place on the grounds that they're real and they mean something to us; but perhaps continuity, a certain amount of chronology, according to the Word being missing—but we know it's there, Lord. We pray that You'll help us to be so imbued and endowed by it, Lord, that we'll be completely ready for that Rapture, which we know we're getting into now, Father. We pray we're a part of it. We believe it's going on. We believe it's a great secret. We believe it's the working of God. Father, we're absolutely convinced of that. We simply don't have any other thoughts, because we know that if You don't do it, then it's not going to be done. You started it. You're going to have to finish it.

You positively said, "I have chosen you." At the end it's the same thing: You do choose. It is the will of your Father which you do. "All that come are given; and all that are given will come." And there will not be a losing of any. We know this is the way it is: this Word piled upon Word until it's all over, it's all of God, because it is of God; it is from God; it is for God; it is through God. We recognize this, Lord, and we're very grateful. It causes us to shout deep within our souls. We rejoice in our hearts and our minds. We magnify Thy great and holy Name. We commend ourselves unto you in this moment. In Jesus' Name we pray. Amen. You may be seated.

1. Now, it's kind of difficult to know just what to do this morning, if I'm going to do anything other than start to read out of the chapter—I mean out of the "Rapture" message—as I did last Sunday, because there's just so much that can be said, and I oftentimes don't know just where to place it in the saying of it, but we'll just start off anyway here in the "Rapture" tape.

2. Now, we got to page 11 from page 6, and you'll notice that we started with Bro. Branham in his backgrounding of the 'Rapture.' Now, remember that the subject is the 'Rapture.' Now, that's what you're dealing with, and this is far more extensive and intensive than most people realize. We started some time back on Wednesday night bringing you to the position where you understood that Bro. Branham said that the Rapture was a revelation that the Bride was waiting for. Now, what people don't understand when Bro. Branham says that, he goes back to the fact that every age has its own message. Every juncture has something that is vital to that particular period.

And he also said that God reveals His Word or interprets His Word by bringing It to pass by manifesting It. See? And in this particular hour, the majority of people have no concept that it takes a prophet. And so, therefore, they don't understand that there is a turning of the corner through that prophet. They don't understand many things that we stand for. So, when he brought out the fact there that this is a revelation the Bride is waiting for, he is telling you, that though

you understand the fact there is to be a Rapture, you don't know what the Rapture really means. Now, there comes a time when you've got to know. It's as when Paul was dealing with the sovereignty of God with the Gentiles—and I brought this to your attention before—in the Book of Ephesians. It's the 3rd chapter. He said here:

- (1) For this cause I, Paul, the prisoner of Jesus Christ, for you Gentiles, (So, this is for the Gentiles.)
- (2) If you have heard of the dispensation of the grace of God which is given me to you-ward: (Now, there's a special dispensation, a period of time, that is given to the Gentiles that Paul was privy to, and whatever Paul had for them—when it runs out, then it's all over. Do you follow? All right. A lot of people don't even know that much.)
- (3) How that by revelation he made known unto me the mystery; (as I wrote afore in few words,
- (4) Whereby, when you read, you may understand my knowledge in the mystery of Christ, (Well, there's a mystery there that they're already into, that has been explained to them, and he's going into it more fully. Now, watch:)
- (5) Which in other generations was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit...

3. So, you see, the intimation was there. The facts were there, but they were to be obscured and clouded until the actual entering into it. Do you follow me? Do you really follow me? Because if you don't, you're just like the rest of them. You've got to know you're in it. If you're not in it, you don't have a revelation. I'm sorry, I'm sorry, I'm sorry. I don't care if you're male, female or child... Let's get this flat this morning. I'm not mad at anybody. You follow me? The prophet himself didn't know until he was into it. You've got to be a part of it before the foundation of the world. You've got to have had your representation. You've got to have been that minuscule Word. Now, I know you're a little bit scared right now. It's enough to scare anybody. But you see, we're not fooling. See? Everybody out there is fooling, but we're not fooling. See? I've got no reason to fool. We're not ashamed of the Gospel of Jesus Christ.

- (5) Which is other ages was not made known unto the sons of men, as it is now revealed...

See? It wasn't revealed! It was simply pointed to. They couldn't figure it. They couldn't understand it. They had Israel in there as a great nation and the Gentiles flowing in and hallelujah! they were top dogs and, "You come through us. You ain't got it."

Hogwash! We come through Jesus, the Christ! That was a nation. We're individuals. So, it wasn't revealed. Do you follow me? A revelation, my brother/sister, is not something that suddenly comes on the scene as though it wasn't there. It was already moving. Remember those

birds? Little bitsy bits of birds he saw, and he saw a bunch of bigger birds, and he saw the third one, which was angels. See? One pull, two pull, three pull. And everything had to do with the Word.

4. So Paul says back here, “There was not just an intimation, but there was the actual fact of the Gentiles coming in.”

“What does it mean? What does it mean? Well, who’ll guess at it?”

“Israel is a great and mighty nation with a king.”

Ah, hogwash! God didn’t want them to have a king. They wanted their own king. Now, they said, “Oh, look at this great nation. Hallelujah! We wanted a king, and God gave us a king. And now they’re going to come through us!”

Ah, baloney! Stinkin’ bunch of organization! God says, “Here’s your king.”

They said, “Kill him! Kill him! Kill him! Kill him!”

God said they would have a king. But giving them the wrong king, brother/sister, brought all kinds of trouble. See? They didn’t wait for a revelation. Israel is still all scrupled up. There’s a few Israelites who understand. They don’t even believe in that Seven Day War!

There’s some old timers in Israel who say, “If God hasn’t done it, it ain’t done!” But one thing they forget: He makes the wrath of man to praise Him. Rabbis ain’t half as smart as they think they are. Now, they went to the Talmud instead of the Torah.

5. Now, listen:

(6) That the Gentiles should be fellow heirs...

An heir is not somebody that comes in by the same status...pardon me. That’s true. Let’s get it this way: a fellow heir of the Jews means that they both have somebody leaving them usually something. Then a true heir is not an heir that comes in by another heir. A true heir that’s a brother doesn’t come in by his brother. He comes in with his brother. And they have one father. Now, that’s what It says here. But Israel said, “We’re going to be the midwives”, as it were. Now, they weren’t going to be midwives. They were going to be ‘birthers’. A midwife is not a birther.. She just stands there to help out, and then she takes the credit. Ridiculous!

You know what I’m thinking about right now?...organization and everything else. “How many souls I have won to Jesus! Hallelujah!”

(6) The Gentiles fellow heir, and of the same body, and partakers of his promise in Christ by the Gospel:

(7) Whereby I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power.

- (8) Unto me I'm the least of all the saints, in this grace given, that I should preach among the Gentiles unsearchable riches of Christ.
(And so on.)

6. All right. It's not that the Rapture isn't in the Book. Bro. Branham said, "*Every Christian believes it.*" Well, pre-trib, middle-trib, post-trib, pre-millennial, post-millennial. Everybody believes something about it. You've got to if you believe the earth's going to get dissolved. Where do the people finally go? They've got to get caught up. See? You can get the Rapture in a dozen places according to your thinking. But the point is, where is the Rapture? Who has the revelation of the assertion? Who has the revelation of the Word of God concerning it? And Bro. Branham said, "*Nobody, but nobody, but me has the revelation.*" And they say, "Pbugh-ht!" Oh, Pentecost has got very touchy stomachs—they stumble over... They'll vomit over fresh apricots, and peaches, and delicious, fresh bread; but they'll go, "Num, num, num, num!" for vomit and manure.

Well, I don't have a manure head and a manure appetite. I'm strictly gourmet for the manna. I understand fully well: the manna doesn't keep. Yesterday's manna is gone. It was all right to probe and to guess, but when the Seals opened, one man had the definitive revelation of this Bible. That's it. Forget all else! Who needs creeds and dogmas?

7. Starting with sin in the garden... Who knew what the sin was? They probed at it. They guessed at it, because the secret of the copulation of Eve with the serpent was forgotten. It died as a true revelation. A little thread was there, but nobody, but nobody, knew for sure unless a prophet proclaimed it.

The seed of a woman, what about it? It was there, but who knew it? And who knew it was a virgin, until an angel came down and said to the woman, "The Holy Ghost will come upon you. You don't need a man." You see? Setting it straight. So, Bro. Branham said, categorically, "*Let your thinking go.*"

8. Now, I don't know where the Roman Catholics put the Rapture, but it's quite likely they put it somewhere... Maybe at the end of the Millennium. I don't know. I can't remember anymore, if I ever did know. There are those who put it at the beginning of the Millennium, which means that it's after the great tribulation, if such a thing there really is.

9. Now, we put the Rapture just before the great tribulation, at the end of the Gentile age, and before the two messengers—prophets—come to Israel. Now, there's where we put it.

10. I want you to notice something, and there again we're not going to worry how I get this message across this morning, because my thinking is in various channels. And I'm going to just follow my thinking. We're going to go to Ezekiel 1. And this may be why I've had funny feelings all this week, wondering if I'd even be able to say something up on this pulpit, until I got here. I've got my notes...everything... Don't worry, but we're not going to worry about them.

Now, It says here:

- (1) (This man, Ezekiel, he was:) ...by the river of Chebar and the heavens were opened and I saw visions of God. (He never saw visions from God; he saw visions of God! He saw God in a vision.

Anything that could be seen of God in a vision, he saw. Now remember, this is a prophet that God appeared to in visions—not like Moses. No, no. Not like Moses. ...never appeared in visions. There it was—apparently—a Pillar of Fire.)

- (2) The fifth day of the month which was the fifth year of King Jehoiachin's captivity, (That's grace, without a doubt.)
- (3) The word of the Lord came unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him. (Now, here's the Hand of the Lord upon him, the same like with John. Now, remember, we are literally reading the Book of Revelation, chapter five, and, literally, a part of chapter one.)
- (4) And I looked, and, behold, a whirlwind came out of the north (All right. Remember, we've got a vision.) a great cloud, and a fire unfolding itself, and a brightness was about it, out the midst of it as the color of amber, out of the midst of the fire.

11. Now, Bro. Branham said, "*It was amber.*" Now, he could have lied to us; no problem. I don't believe he did.

"Well," you say, "what do you mean, 'he lied'?"

Well, he could have pretended he was Ezekiel or somebody. But he didn't. It was amber.

- (5) Out of the midst thereof came the likeness of four living creatures. (Now, watch the unfolding of God.) And this was their appearance; they had the likeness of a man. (Well, what else should it be? When Moses saw Him, even apparently, hidden in the cleft of the rock, with God's Hand in front of him, he saw the back of a man. All right?)
- (6) And every one had four faces, every one had four wings, out of the midst thereof came the four living creatures. (Oh, yeah, we got that.)
- (7) And their feet were straight feet; the sole of their feet was like the sole of a calf's foot; they sparkled like the color of burnished brass. (Now, that's typical—feet of brass—judgment.)
- (8) And they had the hands of a man under their wings on their four sides; they four had their faces in their wings.
- (9) Their wings joined one to another; they turned not when they went; they went every one straight forward.

- (10) As for the likeness of their faces, they had four, the four had the face of a man, the face of a lion, the face of an ox, the face of an eagle.
- (11) Thus were their faces; and their wings stretched upward; two wings every one joined one to another to cover their bodies.
- (12) And they went every one straight forward; whither the spirit was to go, they went; they turned not when they went.
- (13) As for the likeness of the living creatures, their appearance was like burning coals of fire, the appearance of lamps; and it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.
- (14) And the living creatures ran and returned as the appearance of a flash of lightning. (Do you notice that all the things you see in there are actually relative to the revelation of God in the ages of Israel? and also pertain to this hour but in a little different category.)
- (15) Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.
- (16) The appearance of the wheels and their work was like unto color of beryl; and the four had one likeness; their appearance and their work was as a wheel in the middle of a wheel.

12. All right. In other words there's a wheel in the middle of a wheel. There's an inner and an outer movement, and you can see the outer movement. If you don't catch the inner movement, you don't know what's behind the outer movement. In other words I don't care what God does—unless there is a revelation of what He's doing, you've missed it. The wheel within a wheel.

Now:

- (17) When they went, they went upon their four sides; and they turned not when they went.
- (18) As for their rings, they were so high they were dreadful; and their rings were full of eyes round about them four.
- (19) And the living creatures (Now, these are not flying saucers like people try to make...you know...machines with, run by gas and stuff.) the living creatures went and the wheels went by them; living creatures were lifted up from the earth, the wheels were lifted up.
- (20) Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them; for the spirit of the living creatures was in the wheels.

13. In other words you've got a manifestation of the Spirit of God moving in our day, in the latter rain, and the Spirit of God in the inner wheel, moving in the former rain, because the latter rain and the former rain fall together. Now, one is the manifestation of power, and one is the manifestation of Word, a revelation. Okay. And they are both here at the same time; and you can't have one without the other. See?

- (21) When those went, these went, when those stood still, those stood still, when those lifted up, they were lifted up, for the spirit of the living creature was there in the wheels. (Now, that's the part that hit the earth, considering motion, manifestation.)
- (22) And the likeness of the firmament above the heads of the living creatures was the color of terrible crystal, stretched forth over their heads above.
- (23) And under the firmament their wings straight, and one toward the other, every one had two, which covered on this side, every one had two, which covered on that side, their bodies.
- (24) And when they went, I heard the noise of their wings, like the noise of great waters...(All right. The great waters of revelation is the voice of many men that say nothing but the Word of God.)...as the voice of the Almighty, (as in thunders coming forth and great things) the voice of speech, (It's articulated so that men may know the Word of God positively.) and the noise of a host, (In other words all that the host and encampment of heaven is with that Word.) and when they stood, they let their wings down.
- (25) And there was a voice from the firmament that was over their heads, when they stood, and let their wings down. (In other words, you're seeing about 'standing'; you're talking about wheels standing still; you're seeing how the revelation is coming forth from the throne.)
- (26) And above the firmament that was over their heads (That's the sky.) was the likeness of a throne, as the appearance of sapphire stone. (Now, remember, that's the same as Revelation 4: "The one to look upon.") and the likeness of the throne was the likeness as the appearance of man above it. (I think I should have said "chapter 'four'" instead of chapter 'five,' beginning where the throne is and the beasts.)
- (27) And I saw as the color of amber, as the appearance of fire around about it within it (Notice: It's around 'within.' Now, notice: the fire is around 'within,' the wheels are around 'within.') from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

- (28) As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of God. (Now, he's talking about the literal Shekinah Glory—that which is attendant upon the Presence of God that Bro. Branham said was here—which it is.) and when I saw it, I fell upon my face, and I heard a voice of one that spoke.

14. [Ezekiel 2:]

- (1) And he said, Son of man, stand upon your feet, and I will speak unto you.
- (2) And the spirit entered into me when he spake unto me.

Notice that when he spoke, the Spirit entered into him. Now, a lot of people don't want that. They don't believe Hebrew 1:1 that God was in the prophets, and It was the Spirit. They don't want to recognize that Bro. Branham was neither the Son of man, nor the Pillar of Fire, but the Son of man was in Spirit form, and It was in the prophet. See?

- (2) And the spirit entered into me when he spoke unto me, and set me upon my feet, and I heard him spake unto me.
- (3) And he said unto me, Son of man, I send you the children of Israel, to a rebellious nation that rebelled against me: And they and their fathers have transgressed against me, even unto this very day.
- (4) For they are impudent children and stiffhearted. ('Impudent' means they're actually brazen in repudiation of what will be said to them under divine inspiration and, no doubt, vindication.) ...Stiffhearted. I do send thee unto them; and thou shalt say, Thus saith the Lord God. (Now, watch: "THUS SAITH THE LORD." This is the "THUS SAITH THE LORD" prophet; and remember, he is the one with visions. This is in a vision. This is not apparent as it was with Moses and with Paul and with William Branham. See?)
- (5) Whether they will hear, whether they will forbear, they are a rebellious house, they shall know that there has been a prophet among them. (Now, It says they won't maybe pay attention, but they are going to know this one thing: that you were a prophet. Now, you tell me different from Bro. Branham.)
- (6) And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost well dwell among scorpions; be not afraid of their words. (In other words, the people that Bro. Branham was in the midst of, could bite him just the same as they bit Jesus and any other prophet. Now, don't be afraid of their words because that's where the briars and thorns are. You see, you're going to be destroyed by your word

and what you believe, or you are going to be kept by your word and what you believe.) don't be dismayed at their looks, for they're a rebellious house.

- (7) And thou shalt speak thy words unto them, whether they'll hear, whether they'll forbear; for they are rebellious, most rebellious. (In other words, you notice how he quickens the word 'rebellious' to 'most rebellious.')
- (8) But thou, O son of man hear what I say unto thee; Be not thou rebellious like unto that rebellious house; open thy mouth, and eat that I shall give thee.

Now, there again, you'll notice the prophet has got to 'take' before he gives to others. William Branham and Moses lived by the same Word as Paul did—that the people he gives It to.

- (9) When I looked, behold, an hand was sent unto me and a roll of a book was therein, (In other words a scroll, which is a manuscript.)
- (10) And he spread it before me; and it was written within and without: (The same thing in the Book of Revelation—both sides are written thereon so you can't add or take from It.) and therein was written lamentations and mourning and woe.
15. Now, all he's got to do then is open the book that was sealed and brings forth the day of the vengeance of our God. This one did the same thing: lamentations of woe. The opening of the Seals, therefore, is prior to the great tribulation. As Revelation 22 says:
- (10) Seal not the sayings of the prophecy of this book; for the time is at hand. He that is righteous, is righteous still; filthy, filthy still. (And then all these other things..." Don't add to, or God shall add the plagues," and so on. "Your name is taken out of the book."
16. [Ezekiel 3:]
 - (1) Moreover he said unto me, Son of man, eat what you find, eat this roll, then speak to the house of Israel.
 - (2) I opened my mouth and he caused me to eat the roll.
 - (3) And he said Son of man, cause thy belly to eat and fill thy bowels with this roll I give thee, then I eat it; it was honey in my mouth and sweetness.
 - (4) And he said, (Then, of course, John said, "It turned to bitterness.) Son of man go, get thee to speak to the house of Israel, speak with the words, with my words unto them.

Now, notice what he said right here. He said, “You will eat this the same as they do. It’s going to bring forth lamentations of woe and mourning, but it’s going to be sweet to you.”

17. Now, this is where people don’t understand the Day of the Lord as I’m trying to preach it. I’ve become an ogre... every kind of distasteful and foul minded person... just want to see people piled on people until they’re rubble and going to hell. That is not it. But this is the Day of the Lord! There’s somebody who is going to try to shut my mouth and make me stand back. They’re crazier than a hoot owl. I’m going to tell you one thing: somebody is going to see somebody roast. The dove and the crow are on the same branch. Oh, don’t try to change it, people. Don’t get abusive, but don’t try to change it. You’re just too nice. Yes! Let’s get it down flat: Ezekiel wasn’t too nice. What do you think a prophet feels like to open a book that’s going to cause condemnation?...that stands up and says, “*There’s a bomb written for America, and you’re going to get it. I don’t pray for America anymore.*”

“Oh,” said that great Du Plessis, when Bro. Branham preached the destruction of the West Coast. He said, “That judge...” he said, “he got judged!” He was happy to see Bro. Branham smeared across the road and busted up in a car. I’ve got the letter somewhere... Sneering! The man that brought Pentecost to Rome and condemned millions of souls to hell! stood up as a sweet, sweet man...hob-nobbing with the elect of the Roman Catholic Church. That’s their bosom buddy—the one that Escudo Filmed...?... said, “Oh, sir, Mr. Du Plessis, what message can I give to the ‘Holy Father?’” Holy? But I’m mad. A man stands up... “holy father”. A protestant bows down to it... “holy father”. Let me tell you something: the Catholic people rose up and said, “If we’d have had Pope John XXIII instead of Leo, Luther wouldn’t have left.”

That’s the same thing [as when] they said, “Our fathers wouldn’t have killed him. If we would have been there we would not have killed the prophets.”

And he said, “That proves you’re the children of your father, of those same lousy, rotten ones that killed the prophet, and you’re guilty of the blood.”

18. Now, where does the Catholic Church stand? Now, where do the protestants stand? I want to know where they stand.

You think Bro. Branham wanted to stand up and say, “*This whole generation is condemned*”? You think I like standing up here when I know there is a nice way to be sweet and nice, and nice and sweet? Because I’ll tell you one thing: you don’t draw many flies with vinegar. Yeah.

“Holy priest.” Let me tell you something: hell is not holy. Heaven is holy! Earth is not holy! No man is holy! There’s a Holy God. They stand up and flaunt themselves... Sure. Said right here, “He’s going to be sweet to you.” I’m going to tell you something: this man was a judgment prophet. Bro. Branham was a judgment prophet... True!

Poor kid, Bobby Lambert, stood up... He thought he was a judgment prophet; and Bro. Branham said, “*If you think you’re a judgment prophet, you better know what you’re saying and what you’re doing.*” He was a judgment prophet of nothing. Well, I’m going to tell you one thing: he could have preached the prophet’s judgment message. Had he been a pastor, he would have been a pastor of judgment...of discernment.

19. Why do you think I preached in Columbus the way I did, the fourteen points?["Communion", September 4, 1983, Columbus, OH.] Oh, you discern the signs. You can discern all that out there. But isn't it funny?... As soon as someone comes on the scene, sweet and nice, you're seduced. Let me tell you something: a woman seduced or raped has been taken regardless of how it was done. And I would sooner know that a woman was raped than seduced, because it shows she didn't put her mind to it. She was forced to it. Yes, let's get that flat, you women sitting here, and young people... And men had better rape than seduce, also. Yeah.

You say, "Bro. Vayle!"

Don't "Bro. Vayle" me. I know what I'm saying, and I've waited a little time to say this, too. I'm not mad at anybody here, and I am no judgment teacher, but when I preach this Message, let me tell you flat—there is judgment. And I'm not preaching for myself, because I don't have one thing to do with that, because I know this about it—that I can be condemned, as anybody else can be condemned, and "the foundation of God standeth wherein this the Lord knoweth them which are His," and nobody else does. We can't sit here and say, "Well, we've got it made." We haven't. Let me tell you: He's got it made; and if He's for us, we've got it made—but only on that condition.

There's going to be sweetness...a judgment message. Why? Because, as the prophet said, our prophet said many times, "*Look up,*" he said, "*when you see these signs...*" What signs? Judgment in the land. "*Rejoice and be glad,*" but there's a squeeze coming down, too. Oh, sure, people can't understand why you don't run to the excess that they run to.

20. [Ezekiel 3:]

(4) He said, Son of man, go, speak in the house of Israel, speak my words unto them.

(5) For thou art not sent to a people of a strange speech of a hard language, but the house of Israel.

Now notice: he said, "I'm sending you to a certain people." It's not worldwide. How many places did Bro. Branham go outside of where the English language is spoken? Not very many, because the Light came to—and then set—in the West.

(7) The house of Israel will not hearken unto you; for they are impudent and hardhearted.

They're brazen. They're brassy. They're smarty pants. "We're rich. We're increased in goods. We don't lack a thing! Don't tell us we need dressing. We've got the Holy Ghost! We spoke in tongues. Sure. We've got the manifestation!"

Let me tell you flat, brother/sister: there is only one Spirit when it comes to gifts. Yes! One Spirit! when it comes to gifts. And the righteous have gifts, and the unrighteous have gifts. But there is only one Spirit when it comes to the Word that's real, that's true. Do you follow me? It's the Word that makes the difference. The gifts will bring you the Roman Catholics and protestants—everyone—together. The Word is separating the chaff from the wheat. You do what

you want. I know what I'm talking about. All right. He said: "They will not understand. They won't listen."

21. (8) I've made thy face strong against their faces, thy forehead strong against their foreheads. (Expression of countenance against expression of countenance and knowledge against knowledge.)

Isn't it funny? People come from around the world. They come over here, and they say, "Vayle's got the worst spirit in the world. Terry Sproule's got the worst spirit in the world. Roger Smith's got the worst spirit in the world. Mike Hunt's got the worst spirit." Why? Because our foreheads are strong. We've not got whore foreheads. Whore foreheads; they can have their whore foreheads. I've got as strong a forehead as the whore any day of the week. Yes, sir. The same ones like the whore, they partake of their miserable, rotten intercourse. And It says, "She commits her intercourse; she charges money for it."

"Join our church. Give so much. We'll pray... We'll pray and get you out of purgatory."

All that kind of hogwash and nonsense. And that whore's forehead: you can't stop her from her adulteries, because it's a real easy, nice life, and she likes it. She's in a business. She's in a racket. A whore's forehead. And when she goes through the act, it's no more than eating a piece of bread and wiping her mouth.

There's your rotten prostitutes of Rome and Protestantism. I'm going to tell you what: It said, "Your forehead is going to be strong against their foreheads."

And these guys say, "Oh, no, no, no. You mustn't be that way when they lie about you, and they seduce the Word..." everything else. You're supposed to stand back and say, "Pretty Jesus. Nice Jesus. I'm a nice fellow."

22. Bro. Branham categorically said that those who leave the Word: "*We don't fellowship with them.*" Get away. They talk about oneness with God. How do you get one with God, until first you're one with the Word?

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

Then you don't believe Logos. Whore's forehead. Jesus set His face like a flint! How did William Branham feel, knowing he's going down that road that day to be killed in that wreck? You say, "It tore his guts up." You bet it tore his guts up.

"Oh, but Jesus didn't have any guts."

Didn't he? "Let this cup pass, but nevertheless let it be Thy will." And he sweat, as it were, drops of blood. He didn't have any whore's forehead. Why didn't he say, "Oh, great Caiaphas, I'll acquiesce. I'll accede the Word!"?

"Oh, as long as we get together, it's all fine."

"O generation of vipers!" said John, "who warned you to flee from the wrath to come?"

Christ came on with the same story. Let them know they circumnavigated the whole globe with their dirty, rotten, filthy lies and tricks to make them more two-fold child of hell than

themselves. Let me tell you: this age goes down with a seven-more-fold child of hell than the first age, because the cup of iniquity is full, you see. I'm not mad. I'm just telling you. I'm no judgment teacher. I'm just preaching the Word of God. You do what you want with it.

23. (9) As an adamant harder than flint have I made thy forehead.

Oh, they'll butt their heads against ours, and their heads one day will shatter, and we're going to stand here.

"Oh," you say, "Bro. Vayle..."

Don't "Bro. Vayle" me. Look, I'm still on the Rapture, honey, and you don't know it—thank you—whether you know it or not. Yes, I'm still on the Rapture. You didn't know that. You thought I'd gone off the Rapture. See? I fooled the whole bunch of you—except maybe one—until I jarred your brains... brought you back. "Well," you say, "prove it." Just give me time. I'm backgrounding. I've got a lot of background. I've got a lot of foreground too. See?

24. (9) ...I've made your face (He said) harder than a flint. (Now, He said:) I made thy forehead; fear them not, neither be dismayed at their looks. (If looks could kill, we'd be dead.) They're a rebellious house.

(10) Moreover he said, Son of man, all my words I shall speak unto thee receive in thine heart, and hear with your ears. (Two places—heart and ears. You know something, brother/sister? Bro. Branham categorically said, he said, "*When this heart and this Word gets lined up with Him—perfection.*" We're getting there.)

(11) And go to each of them, and get thee to them of the captivity, unto the children of the people, and speak to them. (What captivity? Rome; protestantism.) Tell them, Thus saith the Lord God; whether they will hear, whether they will forbear. (How many times did Bro. Branham say, "*THUS SAITH THE LORD?*" Thousands of times. Did we listen? Oh, no... They had it too; but they didn't.)

(12) Then the spirit took me up, and I heard behind me a voice of great rushing, saying, (Now, 'great rushing' means it's accelerated.) Blessed be the glory of the Lord from his place. (Already said, "You're going to see the glory of God coming on the earth".)

(13) I heard the noise of the wings of living creatures that touched one another, the noise of the wheels over against them, a noise of a great rushing.

(14) The spirit lifted me up and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me.

25. "Well," you say, "what do you mean?" Why, this man... This man had inner cavings. He had feelings. I saw Bro. Branham when the handwriting wrote on the wall, and the Pillar of Fire;

and the Fire wrote on the wall. He looked like a hunted, trapped animal. Never saw a man so trapped, so scared in my life. Rest of the world goes around saying, "I saw Jesus when he looked from the drapes of the window....: 'Oh, nice little boy. Nice, little girl. Sweet, sweet, sweet, sweet.'"

They didn't see Jesus. They saw something foisted on them by the devil. You can't even have a vision, not have the—literally—the stomach torn out of you. You can't have revelation hit you real hard but suddenly you just...just go to pieces like water. You say, "Oh, God." Then watch the strength come into you, though. See? God let's you get down where you ain't nothing. Then He will grab a hold of you and put you up. And he was... He said, "*And terrible...*" He was right down.

26. (14) ...But the hand of the Lord was strong upon him.

(15) Then I came to captivity at Tel-a-bib, (That's Tel Aviv they've got over there now, but it's not the same thing. Could be the same city; but we're in our hour.) by the river Chebar, sat where they sat, remained there astonished among them seven days. (Seven church ages. Now, we're here at the end time...now, this seven.)

(17) Son of man, I've made thee a watchman unto the house of Israel.

Bro. Branham was that messenger unto the house of the Gentiles, the end time. "And except there the Lord watch the house, the city watches, watchman watches but in vain"—or "watches the city." See?) In other words, God's got to be there. The man's no watchman. If God's not there, he is a liar. He's a phoney. The only reason this man, the prophet, was a watchman [was] because of God. No other reason. No way.

(18) When I say unto the wicked, ("Give them a warning," he said.) when I say to the wicked, You'll surely die; and give him not the warning, nor speak to warn the wicked from his wicked way, to save his life; the same wicked man dies in iniquity; his blood will I require at your hand.

27. Now, watch where the prophets stand. Now, Balaam was a prophet, but not a true prophet of God. He never stood there; never stood there. No, siree! brother/sister. He wouldn't stand with that Word. He betrayed the Word that God gave him and got the people into sin, and he died in battle against Israel. Now, this one tells you right here: a true prophet, he's going to take It, the Word, and what the Word brings into this hour of fulfillment.

(19) Yet if thou warn the wicked, and he turn not in his wickedness, nor the wicked from his way, he should die in his iniquity; but you've delivered your soul.

(20) When a righteous man doth turn from righteousness, commit iniquity, I'll lay a stumbling block before him.

Now notice. This happens in every church age. At the tail end, when the truth has petered out, and those men are living in a place where they could take the Word and turn it down, they're gone.

Now, the glory of Pentecost was the greatest glory from Luther and Wesley, but this glory won't fade! When Luther came on the scene, Catholicism died. It was over. When Wesley came on, Lutheranism died. When Pentecost came, Wesleyanism died. When this came, it all died. And yet this gave life to sons—bring them out of the grave, even.

28. Now, he said, “You’ve got to warn that person.” Now, remember, at the time that this prophet comes, the blood of everybody is on his own head—the minute the prophet brings the Word. Then why did they get so enamored with the signs and wonders? Why didn’t they understand the third pull is the Word? See? They blew it. They shot it. All right.

- (21) ...But you delivered your soul.
- (22) And the hand of the Lord was there upon me; said unto me, Rise, and go forth into the plain, and I will speak, talk with thee there.
- (23) I arose, and went to the plain; behold, the glory of the Lord stood there, as the glory which I saw by the river Chebar; and I fell upon my face.
- (24) Then the spirit entered into me, and set me upon my feet, spake unto me and said, Go, shut thyself within thine house.
- (25) But thou, O son of man, behold, they shall put bands upon thee, and bind thee and shall not go among them. (And that’s exactly what happened. Who was it kept Bro. Branham from the people, and the people from him? The clergymen, the preachers, organization.)
- (26) I will make thy tongue cleave to the roof of thy mouth and you’ll remain dumb and shall not be to them a reprover: for they are a rebellious house.

The day came when Bro. Branham had no more to say to them. He said, “*It’s over.*” The last message he preached to them was “Leadership.” From there on, it’s all for the Bride. Whatever warning there was there was simply to warn the Bride.

- (27) When I speak I will open your mouth; and you will say, Thus saith the Lord, to warn the wicked of his wicked way to save his life, Thus saith the Lord God; he that heareth, let him hear; and he that forbear, let him forbear: for they are a rebellious house.

29. Now then, it comes down to a one-to-one basis. All right, now. What I laid this in here for was to show you that back over here, where John is speaking, getting his revelation, in the 4th chapter, It says:

- (6) ...There were four beasts full of eyes before and behind. (They are the same ones that were seen by Ezekiel. Now, watch:)
- (7) The first was a lion, the second a calf, the third had a face of man, the fourth beast was like a flying eagle.

Now, remember [End of the first side of the tape.] what you're looking at here to get our understanding. There are seven church age messengers, and the seventh was a prophet. Now, those seven church ages are identified with four periods—the lion, the calf, the man, and the eagle. Now, there is no one messenger that was the lion. There was no one messenger that was the calf. There was no one messenger that was the man; and there is no messenger, seven church age, that's the eagle, even though prophets are considered eagles. This is not William Branham. No way. No way, shape and form. It's not William Branham. William Branham is Rev 10:7. This is the spirit of four manifestations, or spirit, throughout the seven church ages.

The Spirit of God moved forth at the first time as a lion. He moved forth as a young calf for the sacrifice—martyrs. He moved forth as the face of a man, which was under Luther and to this age. But the last age is God in revelation—the same as back here with Ezekiel. As Israel had a Son of man as a showdown, this age has a Son of man as a showdown. Yeah. You can't make Bro. Branham Revelation 4. No way, shape and form. But it's in the hour that God takes upon Himself the manifested form of the eagle. It is the hour of the prophetic.

30. Now, Bro. Branham is the prophet, but he's not God. See? That's what I want you to understand here, because it's very important. Now, in this hour of the prophet, when God is this great revelation, this great creature that is representative, the Spirit that is rampant, or manifest, and demonstrated in the last hour, is the Word coming to the people. Now, let's watch that Word—the Word coming to the people. What is It? Rev 10:7:

- (7) In the days of the voice of the (seventh church messenger, the prophet, William Branham), when he shall begin to sound, the mystery of God shall be (perfected, concluded, polished off) as God has declared (the good news of the Gospel) to his servants the prophets.

Now, he's telling you right here, that this man is going to have the last, and telling effect, of whatever mysteries are to be concluded in this hour: God revealed, and the mysterious God, fully revealed as to what is in this hour, according to what He is to be in this hour—which is the Word. "In the beginning was the Word in flesh."

31. But one of these beasts is not Jesus. I'm sorry. Jesus is taken up... The body is taken up behind the throne on the mercy seat, and that body doesn't come forth but the manifestation comes forth four-fold: number one, as the lion; number two, as the calf; number three, as the man; number four, as the Word. In other words, as the Word was made flesh, that same Word that was made flesh, now has to manifest in a spirit form. That's what you're talking about. That's why the fourth one has the face of an eagle. He's up there and He's bringing us this Word, and at this time when He begins to sound—in other words, it is his ministry—which is the Message, which is a part of the Rapture—the mystery of God should be finished!

32. All right. Remember, there was a mystery concerning the Gentiles when they came in, and there's a mystery concerning them when they go out. It's got to be; alpha is omega. Now, the mystery of the Gentiles going out is the Rapture. The mystery of the Gentiles coming in is the baptism with the Holy Ghost.

You say, "Prove it."

I'd be glad to. I don't have any trouble proving the things that I say. Keep your fingers crossed on that one. If it's in the Spirit, I haven't a bit of trouble. [Galatians 3:]

- (13) Christ hath redeemed us from the curse of the law, being made a curse for us; as it was written, Curseth every one that hangeth on a tree.
- (14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the spirit through faith.

There it is right there: the baptism with the Holy Ghost—the beginning of the mystery. Now, it runs out. And when it's all over, what happens? Then there's only one thing: you're back to Headship. Why? Because to the Gentiles comes Ephesians 4. Notice in that fourth chapter:

- (7) But unto every one of us is given according to the measure of the gift of Christ.

It tells you right there, according to the measure of the gift of Christ. What is Christ? He's all of it, the Great Anointing. So therefore, there's a measure. What measure? The measure until it all runs out.

33. He came as a Pillar of Fire. Israel got a little dabble of the baptism of the Holy Ghost, but they turned Him down; so no way could Israel have the Holy Ghost in there and priests ministering. It's all over. No way—they botched it; they ruined it. It's gone. You'll never recover...it's over. Israel hasn't got one thing until David comes down in the flesh. That's King David—our mighty David. They blew it. But, you see, the Gentiles didn't get the flesh. They got the Holy Spirit in the form of Light. So the measure of the Spirit in every age was the measure of the Word and the infilling in each one till they came back to the Word in Spirit form; because you've got to grow up unto Him. From what comes down, goes up to Him.

Do you see what I'm talking about? I haven't got time to let you all ask questions. But if you don't see this, you are missing what everybody is missing about Bro. Branham's Message. There's a portion in every age until it's over, and there's no more. Now, under the seven church age messenger, it's all finished.

34. Now, what finishes the Gentiles? Back to Headship. Why Headship? To raise the dead and get us out of here. Rapture! So therefore, the mystery of the Rapture is under the Seals, as it was under the Seals in the day of Israel, and couldn't come out until Acts 13:46:

- (46) Then Paul and Barnabas waxed bold, and said, It was necessary the word of God be spoken first to you Jews: but seeing you put it from you Jews, and judge yourself Jews from everlasting life, we turn to the Gentiles.

There you are. Now, that was already given to Paul in Acts 9:15, where he meets Jehovah in a Pillar of Fire.

- (15) ...To bear my name before the gentiles and kings and the children of Israel.

And, notice, Israel is put below Gentiles and kings. So Paul was for the Gentiles. All right. The manifestation came in the literal fulfillment, and he said, “You Ephesians know my ministry in this, because you’re a part of it.”

35. Now, what about Reverend William Branham coming, the end time prophet of God, with the ministry of the Rapture?

“Oh,” you say, “just a minute...”

Don’t “just a minute me”, because Paul never put anybody into Christ. Paul never put anybody out of Christ. Paul just had a Word. And you know what that Word of sweetness was? Honey to the Gentiles and wrath and destruction to Israel, because they fell in 70 A.D.

“Oh,” you say, “the Gentiles should have said, ‘Now, far be it from Thee, Lord, to let judgment fall upon those Jews...for they rejoiced; so glad that they were a part of it.’” They were not judgment-minded, my brother/sister.

36. They tell me [that in] certain churches people are going around judging people. If you ever start that here, I’ll knock you on the head with a four-by-four, and you’ll never get back in this church. I can tell you right now. I don’t have a judgment to anybody and prejudging anybody. What I’m preaching is strictly a Word of God, and I go to nobody; I fuss with nobody. That’s why you don’t find me coming to you and talking to you people.

You say, “Well, you’re not a very good pastor.”

Never said I was, but I’m a good teacher or whatever gift I’ve got—I’ll stick right with it. We’re not dealing now with the ABCs anymore, brother/sister.

37. Here’s a great sculptor... Here he is, this great sculptor. You know what? He’s just like a Michelangelo, and he makes a beautiful statute of Moses. And, of course, the Word of God, the Word that Bro. Branham preached was... He screamed, “Speak!” And he was so thrilled with his own work that he bruised it. He knocked a chip off.

Well, let’s just take another picture: here’s Michelangelo. He’s got his beautiful sculpture of Moses all done, and he says, “Well, now” he said, “it’s all finished. I think,” he said, “since it’s all finished, I’ll start on the feet again.” Well, then it wasn’t finished. Finished is finished. Finished is finished. That’s what It says here, “In the days of the seventh man the mysteries—that which must be revealed in the Word, that which was hidden in there...”

38. Now, we don’t need what has passed. He only brings it to the forefront now to, not to encapsulate—even to encapsulate—but to... What is the word? Put a cap on. That’s exactly what he did. He came with a capstone revelation, with a capstone ministry, with a capstone Word. When he did, he stood before the folks, and he said, “*I will now tell you the Rapture, of which you have guessed at.*”

Well, did they guess at it? It was under the Seals and locked in there. It wasn’t that it wasn’t there. It was there. And they said, “Oh, great Rapture is coming, and it’s going to be a secret Rapture.”

And he said, “*A-ha! Exactly right... Exactly right.*” He said, “*Secret Rapture.*” But he said, “*You don’t know the truth of it. It’s in three parts.*”

They said, “Three parts?”

“Oh, yes, three parts. Don’t you know He descends with a Shout and the Voice and the Trumpet?”

“Oh,” they said, “very true, very true.” And they said, “Now, let me tell you where you’re wrong. You don’t know the first thing about the Shout.” And they said, “Any jackass can tell a shout.”

[Bro. Vayle shouts.] That’s a shout!

“Well,” they said, “now, hold it. It’s not quite that. It’s a military command.”

[Bro. Vayle shouts:] “Okay, get ready down there! I’m coming!”

You’re guessing. Prove it. What’s the Shout?

39. Now, the next thing:

“Hold it, hold it. It says it’s not even the Lord’s Voice.”

Well, that’s where the pope comes in, bless God, because he’s a big shot. Holy pope; holy father. Yes, get down to the holy Lake of Fire! It will be when God’s finished. It will be. Yeah.

“Oh yeah; Vayle’s too crude, you know.”

I never said I wasn’t, but I get my point across. You do what you want. It’s your life. I’ve got mine. You know the strange thing? People don’t realize... Once a man preaches the Word—if it is the Word—it’s all over.

“Oh, Bro. Branham, come hold my hand.” Hogwash.

“Oh, Bro. Branham, great prophet, why don’t you deal with me as a person, because I’ve got complexes?”

I had them. He was going to help me one time, but I never got with him.

40. I’m going to tell you one thing: God, by Himself, can do a million times more than any prophet can do trying to deal with all the people. That prophet brings that Word, my brother/sister. That’s all that is necessary, because the Life is in the Word. And if the Word is in you, the Life is in you! What do you want for your nickel? Oh brother, when the prophet brought the Word, he does this, and he does this, and he does this. Oh, come on. You’ve got him galloping across the prairie into the fading sunset. I’ve got him caught up in a Rapture!—never fading Glory of Almighty God. Not ambling off in the West like a bunch of stupid cowboys. Pfap! Who’s got time for cowboys? They herd cows. Shepherds and sheep. Let’s get It down pat.

41. [Acts 13:46-48] “Yes,” he said. “Here we turn to the Gentiles. I’ve set you as a light. You should be for their salvation unto the ends of the world. And when the Gentiles heard this, they

were glad, they glorified the Lord.” And they said, “Whoopee! He’s left the Jews, and we’ll be glad when they all get condemned to hell, because they crucified the Lovely One. Can’t wait for the blisters to fall on them Jews. Can’t wait for them to burn.” They never said that at all. They said, “Praise God that He chose us.” But they knew the judgment would come.

42. Are we any different? Are we going to hold it back? You know something, brother/sister? I just want to bring this to your attention, but I have every reason to believe that Noah had nephews and nieces that screamed outside that door when the door was shut. Kind of makes you sick inside, doesn’t it? And I can see Noah prying the lid off, saying, “Bless God! If they don’t go, I don’t go!” The fear of the Lord, my brother/sister, is a funny thing. You don’t have father, mother, sister, brother. Neither did Bro. Branham.

“Oh,” you say, “my uncle, my cousin, my father, my this.” Oh, I don’t care. That’s fine if you want to list them. That’s fine, but judgment is stalking the land. See? I’m going to tell you, brother/sister: you and I are in our own shoes, and we answer to God in our own shoes, not somebody else’s.

43. So Bro. Branham says here, *“I’m speaking on the Rapture.”* He said, *“Nobody’s got the right thoughts about it.”* Now look at... Remember, Bro. Branham was not Revelation 4, the creature with the eagle face. Huh-uh. That’s the Spirit of God in this hour. William Branham was Rev 10:7, and that Spirit epitomized in Revelation 4 came down in Rev 10:1, and Rev 10:1—feet were on land and sea the same time the prophet was here. And He’s still here.

Oh, I know a lot of folk don’t believe that. They think kind of like a yo-yo: He went up and down. I’ve got news for you: the dead haven’t been raised, and He came down to raise the dead; and He hasn’t got His Headship yet, and He’s here to make Himself the Head.

Now, what are they talking about? I don’t know what they’re talking about; and I care less. And they say, “Well, you see, brother, it’s not the doctrine. It’s the spirit that goes with it.” What am I supposed to have? What am I supposed to have against a whore’s forehead? Come on, baby. I’ll kiss you and crawl in bed with you. [Bro. Vayle makes kissing sounds.] No way.

44. You know something? I ain’t got the stomach for other women. You don’t say, “Well, Bro. Vayle, you’re too old,” because I ain’t too old. I’ve never been too old. I may never be too old. So get that crap out of your minds. I’m talking truth. You want prostitutes; you can have them. If you think some new thing out there is worth your time, you shack up; because that’s all you’ve got in you, anyway; because you haven’t even got the conjugal. But they want love. Call it right, because Bro. Branham said, *“If I let my wife do that, or I want to do it, I don’t love her right.”* Not even phileo love.

The whole thing is so bastardized. And why not? Because the whole thing came out of a house of prostitution—Rome. Vat-tee-cah-heen—the house of Cain is what it really spells out. Exactly what it means—Vatican—vah-tee-cah-heen—the house of Cain, the house of murdered Scripture! Adulterous worship.

45. So, Bro. Branham said, *“There’s not one of you got it right. Oh,”* he said, *“you knew it was there.”* Sure. Israel knew there was something about Abraham and the Gentiles. What was it? Well, let’s find out. So one day God knocks down Paul...whams him down flat with the Pillar of Light. “Who are you, Lord?”

He said, "I'm Jesus. Who'd you expect?"

Well, who are you expecting? Come on. Everybody says they believe Jesus, believe Jesus, believe Jesus, believe Jesus. He's gone back to a Pillar of Fire. Who are you expecting? See, that wasn't any snide remark I brought out—a little flashy crack. It was very good now, wasn't it? Oh, yeah. Who are you expecting?

He says, "It's hard for you. Very hard." He said. "You can't fight Me and get away with it. Yes, I'm going to send you to the Gentiles."

So God raised up a prophet to bring His Word to pass, because there was a transition. There's a transition now, my brother/sister; and remember, before there could be a transition, the Pillar of Fire had to be there sanctioning the transition and putting it into effect.

46. So before William Branham was even born, God was waiting for him. And William Branham was going about his life; one day God smote him down, so to speak, brought him to his senses in the Ohio River down there by Jeffersonville, appearing over him where people saw the rainbow. The rainbow, I suppose, was what befogged the Pillar of Fire so they couldn't see it, because no man can see it except in a reflection, unless it was a prophet. So, they saw what the Pillar of Fire brought out from it, which was a rainbow, the seven colored rainbow with, no doubt, multi-facets within it.

And he said, "*Look, there's time for a change. The Gentile era is over. We're going back to Israel.*" But you know what? God disposed of Israel. You know how He disposed of Israel? He scattered them! Yeap. And now He's bringing them together. What He did to us as a Bride, He has scattered us all through the earth. That was just natural, because He takes one here, one there. That's why Bro. Branham said, "*You can worship God in Africa. The same Holy Spirit in your heart is up here. We're all one.*" We're one in a greater form than that in this hour, too. I know that for a fact. No one can tell me different from that, because we are—because He said we would be. All right.

47. Now, at the end time, what's happening? There's a Word bringing a Bride together. And one time this whole Body's going to be in one place, and they'll start going up and meet up there before His Presence. So, Bro. Branham said, "*Listen. I'm going to tell you flat,*" he said, *you talk about a Rapture, but not one of you have got the revelation. Not one of you know what I'm talking about.*" Now, he said, "*To understand, you're going to have to let all your thinking go, and you're going to have to act as though you've never heard of anything; but there is a Rapture.*" But who knows what it's about?

It's just like that word 'thingamabob.' Well, what in the world is a 'thingamabob'? Well, fifty million minds have fifty million ideas, so everybody knows a 'thingamabob' ain't nothing, really.

And yet it's something. See? That's the way a Rapture is. Everybody's got an idea, but he's got a wrong idea about the Rapture. But who knows? Shut up and listen! Remember, Bro. Branham said, "*That woman, talking in tongues and prophesying: 'Blah, blah, blah'.*" He said, "*Woman, shut up and sit down!*" And that's what he said to the church in a nut shell. "Thank you, Bro. Branham. Nice boy. I love your couth." Oh, yeah. They thought he was uncouth.

“Why,” they say, “she’s got fresh bread.” Pbsst! Fresh bread, tongues and interpretation, fresh bread?

48. Where did the Word of God come by people speaking in tongues and somebody interpreting? They were speaking in tongues and interpreting and Paul said, “Did the Word of God come to you? Or did it come out of you?” He said, “Shut up and sit down!” He said, “If there’s a prophet among you, he’ll believe what I say.”

Is anybody full of the Holy Ghost, or did you speak in tongues? If you’re full of the Holy Ghost, you’ll shut up with your tongues and you’ll sit down and say, “Yes, Bro. Paul...yes, Bro. Paul, what you say is the commandment of God.” And William Branham stood there and he said, “*Woman, shut up and sit down. I’m going to tell you women about the Rapture.*”

And she went, “Hah, hah, hah, hah,” signifying Bro. Branham was a jackass, because that’s, I think, what the term ‘jackass’ means. You put your fingers in your ears, and you wiggle like this. That means you’ve got big ears, big jackass, and poke your tongue out. That’s what a jackass does: wiggles his ears and brays.

49. Let me tell you something: a jackass does not sound like a sheep. You remember the story one time Aesop told about this jackass. He wanted to scare everybody and take the kingdom of animals over; and he knew that the king of the animals was the lion. So, one day he went to the pawn shop and bought a lion’s skin. And he put the lion’s skin on, and crouched down and went through quickly; and they all scattered, until he opened his mouth to tell them he was going to reign over them. But he brayed like a jackass. He wasn’t a lion anymore. Aesop’s fable. Very true. The church said, “Bro. Branham was a jackass.”

They hated his cutting words. They were glad when he died, and they said, “Wasn’t it too bad. The man had such a great ministry; but, you see, he got puffed in the head. He got carried away.”

I got news for you. I’m going to get carried away—with Bro. Branham. He ain’t got carried away. God have pity. They don’t know the first thing about a prophet. Every prophet’s got to die, brother/sister. They’ve got to go. The two prophets coming up are going to die. They’re going to get killed. First of all, they can be killed. Then the magic word is out: we have found the Achilles’ heel. We know how to kill them. And they’ll kill them. And they’ll lie there three and a half days, and there’ll be a Resurrection—God’s last warning to a world that’s gone down. You see, the Rapture is secret. And the Resurrection is secret to the Gentiles; so nobody really knows. And the Bride gets out of here one and two at a time. It’s very secret. And the prophet said, “*Yes. There is a secret Rapture,*” like the woman in a trance in an Irvingite meeting said. Yeah.

50. Now, how come everybody that believes this Message does not correct Bro. Branham. [Why don’t they] say, “Bro. Branham, you know that secret Rapture junk, you know, that was said by a woman in an Irvingite meeting.” See? I went to Bro. Branham on the same story. I thought I had him by the short hair...that’s, you know, back, where it hurts—the back of the neck.

Ma used to do this. She’d take the hair and put her finger like a little ring. You’d twist it up. They’d called it in Hungarian, a ‘bullocks.’ Shee! Yi! Yi! Short hair... Yee! Right by the back of the neck. Doesn’t feel too good. Ma was good at her pinching, what have you.

What's the little Melms' boy that didn't like being pinched in church? Who was that? Christopher? Chris, I'm with you, kid. I don't like to get pinched in church or out of church. Oh yeah, right by the short hair, you know. That's where it is.

That's where that pull is. Can't stand that pull. They don't like that pull. See? They don't want that. They can't stand it. Nobody, nobody wants it. Bro. Branham came right by, and he said, "*Now, look here.*" he said, *I'm going to tell you something.*" He said, "*That Rapture, absolutely, is something that you know about in the sense that you're familiar with the word, but you don't know anything about it. And what you do know about it is wrong.*"

Like I said, I tried to go to him. I said, "Now, Bro. Branham, just heard this message that you preached, secret Rapture, you know, that secret Rapture," I said, "brought up by this woman in an Irvingite meeting...fell flat on her back in a darkened room and spoke in tongues— prophesied." And he looked at me, and he said, "*Well, Lee, it's a secret Rapture anyway.*" I was supposed to have him by the short hair! See? Prove my point. No way!

51. Now, we're preaching the Presence, and now they're saying, "Well, that's what Russell preached." I don't care if the devil with four horns preached it! I don't care. I don't care if all the devils in hell came down and had a barbecue and a side show...and every trumpet came down, gilded and beautiful, and swayed and tinkled in the breeze, and blew out lovely words and lovely songs. It doesn't bug me one bit, because the Presence is still real, as far as I'm concerned. You do what you want with It. Oh, yeah.

And so Bro. Branham came, and he said, "*I've got news for you people.*" He said, "*You don't understand the Rapture. And when you hear it, and the people do understand, it's going to cause a fight. Scoffers are going to rise.*" Yeah.

52. Now, we've talked about that which concerns the Rapture concerning your thinking. But Bro. Branham said in page 6, and I won't have time to go into this, "*I want to speak on the subject of the Rapture.*" So, what's the subject? Rapture. And the subject that nobody knows like he knows it; and if you don't know it like he knows it, you ain't got it. And you ain't going.

"Oh," you say, "Bro. Vayle, I don't know that."

Well, let's put a little joke to it. Years ago when I was going to a certain place to take certain training, a little joke came out. And this guy says to his girl, he said, "Listen", he said, "do you know the difference between being in a street car and a taxi?" He said, "Great! We'll take the street car." So, if you don't know the truth of a Rapture, you don't know a taxi from a street car. Do you follow what I'm saying? All right.

That's the truth of it. Do you see? I could have said something about a horse from a mule (or a cow), but that's not as good as the joke, because, you see, the street car and the taxi are both means of conveyance and will get you home. And I'm going to tell you: if you miss the last bus, you walk home. You'll be here for the great tribulation.

The Rapture means 'catching away.' And Bro. Branham said, "*We're dealing with the Rapture.*" And let's say the Rapture is the taxi; then you don't take a street car, because although they both speak of conveyance, one is not the other. And when you speak of Rapture being a

catching up, the Rapture that the world preaches is not ‘the’ Rapture. They’re going to stay here and miss the bus. So, you see what I’m talking about?

53. Now, he said, “*I’m going to background it.*” And he said, “*The Lord is my light and my salvation.*” All right. The word ‘Lord’—that’s the One we’re talking about. He is ‘my light’. That means ‘my brightness’, ‘my clarity’, ‘my revelation’. And the revelation, which is ‘my Lord’, is ‘my deliverance’, because that’s what salvation is. Now, if you ain’t got the right revelation of Him and what He’s doing, you ain’t got the Rapture. You’ve got no deliverance. So when this comes upon the earth, you’re not going to make it.

Now, you say, “Bro. Vayle, I don’t like that kind of preaching.” I don’t like it either, so I’m not as blood-thirsty as people think I am. But I’ve got to preach what I’ve got to preach. I’ve got no choice.

Now, he says: [Psalm 27:]

- (1) ...Of whom should I be afraid? Of whom should I be afraid? The Lord is my strength of my life; of whom should I be afraid?

Now, he tells you: at this time the Bride has Christ in light and deliverance, and there is no fear. Why are people so scared? I don’t understand. It’s just like years ago Bro. Branham would preach on the baptism with the Holy Ghost and say, “*Anybody doesn’t have the Holy Ghost?*” They’d run to the altar. Every preacher about ran to the altar. I always sat there. Old reprobate Vayle—cruddiest of the cruddy. Never, ever ran for it. I’d say, “Just a minute. Either I’ve got it, or I don’t.” Now, if I don’t got it, I better run. If I do got it, I’d better not run.

You say, “Well, Bro. Vayle, you see the...”

Don’t talk to me about “you see”. I see it’s you that doesn’t see! Why should I make God a liar? Just to please somebody? Somebody wants to keep running up and say, “Well, I don’t know if I’ve got it.” Well, I do know that I’ve got it. What if you made a mistake? Well, that’s the way it’s supposed to be. How am I going to find out? Tell me: will I go to heaven and have an audience? Will I pull Him down to audition me? It’s nigh here in my mouth, the Word of faith. I do what the Bible says.

55. Well, he said, “Of whom shall I be afraid?” Why should I be afraid? What’s there to be afraid of?

“The Comforter has come. The long, long night has passed. The morning breaks at last, and hush the dreadful sound and fury of the blast as o’er the distant hill.”

Never mind the distant hill. He’s here. It must be the breaking of the day. It is the breaking of the day. It’s no longer saying, “Would God?” every morning, “Would God?” every night. It’s morning. You say, “Well, what about... What about these hard times coming?” What about them? What’s that got to do with it? You see? That’s the trouble: you people take fear unto yourself.

“Well, I think I ought to find something to be a scared of.”

Go ahead. Be my guest. Maybe you'd like a few more diseases. I'm trying to get rid of my diseases. Would you like a few of mine? Are you looking for more bills?

"Oh," you say, "no, Bro. Vayle." Then why are you looking for more fear? Why are you scared?

Now, you say, "Well, Bro. Vayle, you said you're running scared."

That's a different type of fear. My running scared is this: to be one hundred percent with the Message; and I fear that at one little tiny point, I might not be. The other fear is out. They went.

56. (2) When the wicked, even mine enemies, my foes, shall come to eat my flesh up, they stumbled and fell.
- (3) The host encamps about me; my heart, it won't fear: they rise in war. I'll be confident.
- (4) For I desire the Lord, and I seek after it, that I may dwell in the house of the Lord all the days of my life, and behold the beauty of the Lord and inquire in His temple. ("Why," He said, "that's what I've always wanted: for her to know 'I'm Bride.'" Sure, we've got a Bride Message. When you believe the Word, it proves you're part of the Bride.
- (5) For in the time of trouble he shall hide me in the pavilion: (Well, if you're hidden in the pavilion, they can't get at you.) in the secret of his tabernacle (That's the Bride. She's a secret Bride for a secret Rapture.) he hides me; I'm set upon a rock.(The rock of revelation.)

Why, the Bride's waiting for a revelation, and the revelation is this: am I a part of the Rapture? Absolutely, absolutely. Now, he said, "*Some of you differ from me.*" Sure, they differed. They all differed. Everybody differed. William Branham alone had the revelation. "*Why,*" he said, "*it's going to bring on scoffers.*" Scoffers of what? The Message. Do you believe that? What's the Message? The first third of the Rapture. The first third of the Rapture.

57. And then they say, "Well, Bro. Vayle believes it's a progression."

I certainly do! Brighter and better; it's a perfect day. I'm going on and on. It's more and brighter and better. I'm not brighter. He's brighter. I'm not more loving. He's more loving. I'm not more graceful. He is more full of grace. I'll accede to Christ any day of the week. He's got it all, and I'm hanging around for the drippings. Oh yeah.

"Oh," they're going to say, "all things continue."

Don't mean to tell me that from the first age to the next, to the next, through all seven, it all runs the same. You get born again and you come up, and that's the way it is... That's the way it isn't! Got to have a prophet. Got to have the Presence.

"Oh," they say, "get away from that stuff."

Go, get away. That's fine. See? See?

58. Now, Bro. Branham said, "*They'll look for impersonations of truth.*" What's impersonation of truth? Now, 'impersonation' to me means he imitates me for the purpose that he is going to deceive somebody. What's impersonation of truth? To bring the Bible to the purpose that you're going to fool somebody. Right with Cain. "Why," he said, "don't tell me the first fruit offering is not in the Bible. Why," he said, "the first fruit offering is superior to the sacrifice offerings." He said, "Anybody can see that. Why," he said, "let's face it," he said, "lamb's blood makes good fertilizer and look what I got out of the fertilizer—beautiful fruit. Why", he said, "I'm there."

And Abel said, "Now, hold it, hold it, hold it. The revelation says "Blood, then fruit."

You've got the same people saying the same thing right now. They don't believe in the Presence, they don't believe in the Message. They don't believe in the Rapture. Which makes the difference? This is the hour of Catching Away. This is what the Message is all about. This is what William Branham was all about. This is what the Presence is all about. Rapture!

And they say, "Let me see now...what is it all about? Well, you see, brother, what it is...it's not that stuff that Vayle preaches...that Presence, and those other jerks just like him. What it is, it's those peripheral doctrines."

He tried to pull that on Bob Brown, and Bob said, "Brother, this is the Message." Yeah. "But we've got to be real sweet."

59. I'm going to tell you something: I've got a tougher head than a whore.

You say, "Bro. Vayle, watch it."

You watch it. The chips are down. You do what you want. You do what you want, and I'm going to do what I want. And when the day comes I can't do it, I'll walk out, and I'll take my battle down the road muttering to myself. You do what you want. That goes to anybody and everybody. Bro. Branham stood against the whores, and he did not take any one person apart. He took the whole system apart. And I'm not thinking of any one person today. I'm thinking of everything that comes against this Word, because Bro. Branham said, "*It would be scoffers over the Rapture doctrine*"—of which the Shout is the Message. And Bro. Branham called it 'His' Message that he was packing, and he says, "*God's Message,*" which he was packing. He said, "*I was only the voice.*" And he said, "*That's Rapture.*"

"Oh," you say, "but it's not."

I don't care what you say. You do what you want. You see, you're so scrupled up in your minds, and so rotten in your minds, with your creeds, your dogmas, and your spiritual whoredoms, and your fornicating with the Word, messing everybody's life up, that they simply cannot get to the place of understanding that Rapture, the way Bro. Branham taught it, is the only way it is right. And everything else is wrong.

60. "Well," you say, "Bro. Vayle, listen. There's some great, fine men out there."

I agree there's great, fine men there. My good friend, Peter, was a great and fine man, a wonderful man. He was a marvelous man. He opened the door to the Jews. He opened the door to the Gentiles. He was a spokesman for the whole company at Pentecost. He had the keys, so to speak. And one day James, a Judaizer, came down and said, "Now, just a minute, Peter, there's that Barnabas there with Paul. I want you to tell. Know this one thing: we've already decided what the Gentiles cannot have. They must not engage in fornication. They must not have things strangled, or offer to idols, and this boy hasn't been circumcised. Now, you know jolly well, that if he's going to be one of us, and he's going to be in the Bride, the Kingdom, he's got to be circumcised."

And they worked on him, and Peter worked on him until Barnabas was circumcised. And Paul came down, and he said, "Peter, what did you do?"

"Oh, now, we love each other, Bro. Paul. We just love each other."

He said, "Love? My foot! Barnabas: out. Out! If you've got so little that Judaizers can take a Gentile and bring him back to Judaism—out!"

And Barnabas was gone. And he said, "Peter, who do you think you are? Who do you think you are? You, that ate with the Jews...the Gentiles. Now," he said, "You're trying to put a burden on him—more than we can bear. Who did sin when you encountered the Gentiles and ate with them?"

And Peter slunk off...full of the Holy Ghost.

61. Let me tell you flat. Men like Bosworth didn't know, in the presence of William Branham...of another age. You can't bring your doctrines from yesteryear to this Message. You can't do one thing about it. Those men full of the Holy Ghost years ago have no part with our age, because there was no revelation for the Holy Ghost to witness to at that time concerning the Rapture. The only witness It had was: it's in the Word. It's there, and there's a mystery about it.

And Bro. Branham said, "*The first pull of the Rapture,*" and remember: the Seventh Seal is in three parts. Yeah. And he said, "*If the devil could get a hold of this, great damage would be done.*" Are you listening, people? Are you listening? I've been trying to tell you for a long time Rev 10:1-7 was the Seventh Seal as the Rapture is the whole thing...is that Coming.

We'll get into more and more of this, because we're going to close, because time is all but over. I want you to understand, and understand this flat, brother/sister: there is a war going on. It's a spiritual war, and the scoffers are there, because they can't stand the Rapture. They can't stand the Presence.

You say, "What if you're wrong?"

Then I'm wrong.

You say, "Oh, Bro. Vayle..."

Don't "Bro. Vayle" me. I've seen... I watch you. I watch you all the time. Don't think I don't. See? I'm where the apostles were. If this isn't it, who gives a rip? It's not that you don't give a rip, but, my God, what are you going to do? Tell me, what are you going to do? Let the

women prove they've got it by making the prettiest dress. You'll never compare to the Miller girls, I don't think, because of years of training. Let me paint a sign instead of my good friend, Bryan [Bower], here. Oh, Bryan, you'll see a sign. You'll see the signs of the times. Catastrophe, my boy, and judgment. What will the women do? Bake a better cake? Ha! We've got mechanics sitting here. I'd like to see you fix some cars today. Got engineers sitting here—couple of them, maybe. Who knows how many? I don't know. Salesmen...college graduates. What can you do or get anybody to do for you? Nothing. It's faith.

62. I believe this Message, this...these what Bro. Branham preached, according to my understanding. But I'm past twenty-one. I'm an American citizen. I'm democratic in my principles—not politically—but in my principles. It's a democratic nation, so-called republic, and I've got the right to stand and preach what I want and to contradict where I want, to admonish where I want, and do what I want, as long as I realize that they have equal... [End of tape.]