
THE RAPTURE



. . . the chapter here at—at Yuma, it's a grand privilege to have this invitation to come back again. We had a wonderful time, the last time here. And then when I understood I was to be back again, it made me feel real good, to hear the testimonies and these fine words from the people, and kind of boosts you up a little.

² Billy told me that the brother from Las Vegas, that wanted a meeting there at the chapter, see him immediately after the service is over here. We have a time, he says, that we can slip in, right over in January, before the Phoenix meeting, see, to come to Las Vegas. And so we've always wanted to get there.

I believe Brother Art Wilson used to be there, a long time ago, or he may still be there. And he—he asked me come up, he and Sister Wilson. I didn't get the opportunity, so maybe this will be the time I could come.

³ You just see Billy Paul or Brother Roy Borders. I think he's here somewhere. Somebody said Brother Roy was in. Brother Pearry, Lee, or any of them, they'll be able to tell you. Just set the dates for us to come.

⁴ Now, I seen many ministers here, a while ago, to which I'm very happy to meet my brethren. Wish I had time, go home with you, 'cause I know you got the best cook there is in the country. That's fine.

⁵ And now, Brother Pearry really got two, tonight, on him. He got two marks against him now. One of them, cutting that microphone in, out there. When, you're—you're held guilty of that, Brother Pearry. I don't think you really were guilty. But you. . . Somebody was fixing to speak. That was a good one.

⁶ And so then, again, he went out there and was talking. He said, "Say!" Telling Brother Collins or some of them. Said, "The supper was good. But," said, "I'm telling you," said, "that man must be a Spaniard or something, or a Mexican. That was the hottest pepper I ever taste." Going on like that, and he was talking to the chef.

He said, "I'm the chef."

⁷ That's Texas, for you. We'll get him straightened out, over here in Arizona, after while, (won't we?), if he stay around us.

⁸ Really nice to be here! And I guess those don't sound like jokes, but sense of humor. Which, the Lord Hissself had a sense of humor, you know. He said, "'Herod,' go tell that fox," see, "today I cast out—

cast out devils; tomorrow I'm made perfect." So, He had a sense of humor. Well, it won't hurt us, I don't think, once in a while.

⁹ And now it's a little late. And, usually, I—I preach about four hours. So this, knowing the courtesy of the brother and sister here, the chapter, we'll cut that way down, tonight. And just . . . I told Terry. I said . . .

He said, "What's . . . Put on a two-hour tape?"

¹⁰ I said, "No, Terry. This is a—a banquet." I said, "Just about thirty or forty minutes, speak to the people of something." That, I'd try, though, each time, knowing that.

¹¹ When I was a little boy, people used to come out to listen because I was a boy preacher, just a young fellow, a chap. And they'd say, "Well, Billy Branham, you know, just a kid, never went through school, and no education." And they'd come out to hear my broken words, my Kentucky English, and—and so they . . . my "hits," and "hain'ts," and "totes," and "carry."

Like in one of the meetings here not long ago, they said, "We'll all stand up and sing the national anthem."

¹² I got up and said, "For my old Kentucky home far away." That was the only nation I knowed about, so it was national anthem, as far as I was concerned.

¹³ So now, after you got older, though, why, we . . . you come in, you got to have something more than that. See? We're take . . . Paul said, that, "When I was a child, I spake as a child and thought as a child." You act as a child. But as you grow older, then you begin, from making your first couple steps, and tottle and fall, and get up and try it again. Then you, after while, you get so you can walk a straight line. And that's what we have to do, as soldiers of the cross. Now is time to walk a straight line, right down that highway to Glory.

¹⁴ I do believe that we are living in the closing scenes of the history of this world. I truly believe that the Coming of the Lord is closer, perhaps, than we think. So now, for just about thirty minutes of your time, or something, I would like to call your attention to a Scripture that I'd like to use for a text, and—and refer to some more here. I . . .

Setting at home, the other day, I was thinking on this thought. Then I thought, "Well, I don't know, speaking from all this Scripture. I'll just take part of It, and just for these little short services like we would have tonight." I want to say one thing, while you're turning over to Psalms. The—the first . . . The 27th Psalm, I want first five verses, to read.

¹⁵ Would like to say this, concerning this businessmen's Full Gospel Business Men's chapters.

My Brother Pearry was speaking about the books, and so forth, and the new books that they got. How many remembers when we had the tape, and preached it over here at Phoenix, at one of the conventions, of *Sirs, What Time Is It?* Now, that was the beginning of that book, you see, when these . . . this taken place.

¹⁶ There's too much supernatural vindication of God's written Word, of this hour, for something not to be approaching us now. We're just . . . It's too real. The things that you . . . It would be astounding, to you, just to let you know that what is really taking place. Many of you, strangers, perhaps, hear these men get up and make—make these remarks, about, “A Message of this hour,” and so forth. What they are getting at, is God's promise of this hour, that He promised what He would do. And we see Him Scripturally vindicating just exactly what He said He would do, in the same manner. Foretold, hits just exactly perfectly, each time, because it's God saying it.

¹⁷ If a man, I don't care who he was, will try to make such a prediction, there's one chance out of ten million. If a man told you a certain *thing* would happen, it would—it would happen at a certain *time*; one out of ten million. And then the *place* it would happen, would be about one chance out of about a hundred million.

And then the *time* it would happen, goes on and on, and the *way* it will happen, and *what* it will be happening, and so forth, it's just beyond a guess. When we see it so perfectly, each and every time, then it's God.

And then we turn right back in the Scriptures. It may seem foreign to us. But we turn right back in the Scriptures, without even knowing where to look, and the Holy Spirit brings out and just puts the whole Word together, makes the picture there to show us just the hour that we're living in. We're changing dispensations.

¹⁸ We're—we're at a corner. It's easy when somebody turns a corner, of a brick mason, turns a corner. Starts, everybody laying the bricks right down the same row, like a certain denomination starts, and starts rolling down the row, it's all right. But, when you get to them turns, where you have to turn back the other way!

Now, God isn't building a wall. He's building a house, see, and there's many cuts and turns that He's predicted here in the Bible. And the turns, anybody could try to make a turn, but it must be according to the blueprint. If it isn't, it's got to be torn down again.

¹⁹ So we—we praise God for His goodness and the fellowship of you people, and the open doors that the Lord has given us, and through this businessmen. I've always contended that I—I didn't believe in . . . I believe in the people in denominations. But I don't have much time to exhort denominations, because each one builds a fence around himself.

20 And—and just like, I believe, it was Brother David's little saying, about he was raising some ducks, and said the river come up. And each duck, you know, they wanted fellowship with one another, and they couldn't do it because they was all fenced up. But when the water got so high, it just floated the ducks out of the pen.

So I—I think that's the way to do it. Is just the water is coming up, see, and we can get out of the pen and—and fellowship with one another, you know, have the real love of Christ in our hearts.

21 And this Full Gospel Business Men has been an—an oasis for me. Because, many times . . . I have brothers, fine brothers in, I guess, every denomination I've ever met: Presbyterians, Lutheran, Baptists, Pentecostals, all different types of the Pentecostals, Church of God, and Nazarenes, Pilgrim Holiness. Fine brethren, everywhere. But, many times, they cannot have me in their community, because, see, not that they don't believe it, but, see, it would cut them off from their denomination. And when you do that, course, that—that does it.

22 Here not long ago, there was a Methodist brother came to me, I won't call his name. A fine man, he was writing a thesis on Divine healing, and he come to me for some—some talk. We set down and talked a little while. He said, "The only thing we got against you, you're hanging around them Pentecostals all the time."

I said, "Then, let the Methodist church sponsor it. I'll come."

That was different. See? He—he said, "Well, of course, I—I'm not the Methodist church. I just belong with them."

23 I said, "That's it. See? They're the ones, the Pentecostals, is the ones that open their doors. See? That's the ones I can get to. And as many as them that will open, why, we're ready to come in."

Like in the Revelation, the 3rd chapter, said, "I stand at the door and knock. If any man will open the door, I'll come in and sup." And that was Jesus. All of us knows that was Christ, and He is the Word. That's right. He is the Word.

24 And so the Full Gospel Business Men has been a oasis where we can come together. No churches is sponsoring it. They all, together, the—the men out of the churches, and we come together and fellowship, cross the world, around everywhere.

25 And I've helped establish many, many, many chapters throughout the entire world, of the Full Gospel Business Men. I'm thankful for that opportunity that was given me. In there, the businessmen will sponsor it. Then, all the churches, they—they want to come, anyhow.

But, then, if . . . I don't want to never try to pull somebody from their church. Just stay right in your church and scatter out the Light.

See? Be a real Christian. Your pastor will appreciate you. A real, loyal, genuine saint, any man that believes in God will appreciate a person like that. Yes.

²⁶ Now, I thank the brother here, and his wife, and this chapter, for this opportunity. And may this chapter grow. May the blessings of God rest upon it, and be an instrument in God's hands, to save hundreds and hundreds of people before the Coming of the Lord; and all the rest of you chapters or representatives here from the chapters.

²⁷ In the Book of Psalms, now, I want to speak on a—a real strange subject, tonight, just for a little while. I got some Scriptures written down here. And—and I thought maybe that, tonight, I was going to speak on something different. But, see the time get away, why, I didn't want to stay that long, so I just turned over here and got some more Scripture. And I want to speak on the subject of: *The Rapture*. See?

²⁸ Now, we believe that there will be a Rapture. All Christians believe that, that's Bible readers, believes that there will be a Rapture.

²⁹ And now to read for some background, we read the 25th Psalm. I mean. . . I beg your pardon. The 27th Psalm, 1 to 5 verses.

The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?

When the wicked, even mine enemies and my foes, come upon me to eat up my flesh, they stumble and fell.

Though the host should encamp about me, my heart shall not fear: though war should rise against me, in this I will be confident.

One thing have I desired of the LORD, that I will 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 require in his temple.

For in the time of trouble he shall hide me in the pavilion: and in the secret of his tabernacle shall he hide me; he shall set me up on a rock.

May the Lord add His blessings to that reading of His Word.

³⁰ Now, today, speaking on this subject, and now some of you may differ, the—the avenues that I take. But how many in here believes that the Bible teaches there will be a Rapture of the Church? [Congregation says, "Amen."—Ed.] Yes, sir. That's right, exactly, a catching away of the Church. Whether you're a Methodist, Baptist, Presbyterian, or whoever you are, Pentecostal, there will be a catching away.

³¹ And I think that, in speaking, I—I just don't try to get up here to say something that I think would please the people. I've never been guilty of that. I want to get up here and say something as I feel led to say

it, that I think would be a help to you, something that would further your experience with God, if you are a Christian; and if you're not a Christian, make you so ashamed of yourself, that you will become a Christian. And that's the purpose that I've always tried to line up my thoughts, as the Lord would lead me.

³² Now, we are warned, as in the Doctrine of This in the last days will be scorned at. If you would, let's just read That, just a minute. It's in Second Peter, the 3rd chapter. Let's read just a moment on this. The 3rd chapter, and the 3rd and 4th verses. Let's see if this isn't right.

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

And saying, Where is the promise of his coming? . . . since the fathers fell asleep, all things continue as they were from the beginning of the creation.

For this they willingly are ignorant of that, that by the word of God the heavens were of old, and the earth standing out of the water and the wa- . . . and in the water:

Whereby the worlds that . . . was, being overflowed with water, perished:

³³ Now we see that, the reason that this subject is so lightened at, is because that the prophet here has said that in this last days these scoffers would come saying these things. See? It's predicted, the reason the people are acting today the way they're acting. Why, you certainly are expecting it, because the Bible said that. "In the last days they'd be heady, highminded, lovers of pleasure more than lovers of God; trucebreakers, false accusers, incontinent, despisers of those that are good; having a form of godliness, and denying the power thereof: from such turn away." Can we look for an impersonation of Truth? Certainly.

³⁴ When Moses went down into Egypt, to deliver the children of Israel, with only a stick in his hand for vindication, with the God of Heaven behind him, he performed a miracle. There come impersonators behind him, and doing the same thing he did. See? Now, they come second, after he did it first. Then they come around, because they were copying after what he did, impersonating the original. We find that.

And now you say, "Well, that was in the days of Moses."

But the same Scripture says that they'll come again in the last days. "As Jambres and Jannes withstood Moses, so will these men of reprobate mind concerning Truth." See? Impersonations, all kinds of things to upset people. And then if. . .

35 This Rapture which is coming to pass, and anything that God has in the line of His Word, there's always something to come out to upset That if they can. It's—it's—it's Satan's purpose to do that.

36 As the brother here, from the meeting up there at Las Vegas, said, "Satan said the world was his dominion, and—and that being his headquarters up there."

I know that Satan is the god of this world. Every nation under heaven is controlled by him. Exactly. This world belongs to Satan, but Jesus will take it over. He offered it to Him one day. And He refused it, but, He said . . . because He knowed He'd be Heir to it in the times to come.

37 "Scoffers." Just us take for a few moments on that one word, before we go further. Scoffers!

I was reading a paper, about two weeks ago, in Tucson, that where some Englishman from England had made a statement. It's in headlines in the paper, that the crucifixion of our Lord Jesus Christ was only faked, between Pilate and Jesus, that He come to make . . . just to make Himself something. And there's no way that we could disprove that to them, because all the things of God is to be received by faith. We must believe it. Now, he went ahead to give a description how that that could be done.

38 Here not long ago, in that great nation, London, in England, rather, where that John Wesley and Charles, and many of those great preachers of the early days, Spurgeon and them, had preached the Gospel in the hay markets and everywhere there. They turned down that message of their day, and look what they are in this day.

There is where Brother Williams and them are tonight. It's one of the lowest degraded countries in the world. I've been over the world, but I don't know anything that's so illegitimate as England. It's . . . Billy Graham said the same thing. Why, he had to take his wife from the parks, how the—the—the acts of between men and women were going on, publicly, in the parks. When I was there, I never seen anything would break a person's heart any more than what was going on in England; which had the opportunity, and, one time, led the world in a reformation. Just shows how it can fall.

39 But, you see, what does that, the message that went forth then, the Englishmen try to hold that same message for today. That won't work today. It won't work. How would . . .

40 What if Moses would have come, would, brought Noah's message, "We'll build an ark and float down the Nile"? It wouldn't have worked. And neither would Jesus' Message have ever worked of Moses. And

neither will Wesley's message ever work in Luther; or Luther's Wesley's message, vice versa.

And today, we, our last great reformation was Pentecost. And today we're moving from that. And the Pentecostal message won't mix with This, because it's another day. It's all the Word of God, but it's building. Like the feet, arms, coming up, it's forming a Bride for the Rapture. See? Don't—don't displace them people back there; they lived to their message. All them will come out, that was in the Bride.

Just like life going through a stalk of wheat. It leaves the wheat, the hull, but the wheat forms itself like the grain of wheat that fell in the ground.

⁴¹ Here not long ago, I was reading a book some German wrote, in criticism. He said, "Of all of the—of the fanatics in the world, William Branham tops them all." He said, "Why, he's nothing but a . . . He's a—he's a magician. He does these things." See, the man, not knowing.

⁴² And, then, the man was a critic. He didn't even believe in God. He said, "A God that could set up in the dark ages, hold His hands across His tummy, and laugh at a bunch of Christians; being mothers, and His Own disciples, was supposed to be; mothers with little children and things, and let lions eat them up; and never even turn a hand." You see where the carnal mind, where education and things, can't catch the vision?

⁴³ That corn of wheat had to fall into the ground. Just like Jesus had to fall, to rise again, so did the church of pentecost had to fall. It had to go into the ground, them dark ages. Any wheat that . . . Any grain that goes into the ground, it has to lay in that dark time, to bring forth.

But it started sprouting in Martin Luther. Come on through Wesley. On out into Pentecost. Now in, to go out to the grain. And now the denominational systems that they left behind, they're stalks, that's all. It's to be burnt, the denominational system. But the real grain of wheat that come out of each one of those reformations will be caught up in the Bride. It all altogether will make the Bride.

⁴⁴ Now we find out, in England there, they impersonated the crucifixion, not long ago, a bunch of those people, them long . . . kids with them long hair and things, and hollering, called Jesus "daddy-o" and all that stuff. Such scum!

⁴⁵ Now you say, "That's in London, England."

Watch what was in the paper last week, here in Americas. Some great doctor of divinity, from a fine school, said that the—the crucifixion was a fake. Said that, "Jesus only tried to make Hissself like that; that He had dranken this mandrake weed."

And we find it in Genesis, where it's spoke of. It's a weed like marijuana or something. It's found in the Orients there. And if you drink it, it'll put you to sleep. Maybe . . . And you're like you're dead, slump, everything, for two or three days at a time.

⁴⁶ He said, "When they give Him vinegar and gall, it's all possible that that was mandrake weed. And when they did, they give Him that, and He went slump like He was dead. They put Him in the tomb, and they laid Him there. After two or three days, sure, going back, then He was awake again, was all right." Said, "He went up in India and died somewhere, an ordinary death, trying to fake a religion."

The first place, that critic, what's the matter with people? See, it's just this day we're living in, scoffers, see, the day to fulfill the prophecy.

⁴⁷ God lotted His Word out to each age, and each one of those age has to manifest That. And He also foreordained men for that age, to fulfill that Word. Every time He lotted His Word, He lotted a man for it. When He lotted Moses' time, He lotted Moses to it. When He lotted the time for the Son of God to be born, He lotted Him to it. Every age, He's lotted His man, foreordained, as the Bible said. Nothing. . .

⁴⁸ If God is infinite, Almighty, all powerful, omnipresent, omniscient, why, He knowed all things from the beginning. So, He knowed. There's nothing out of cater. It's just us that thinks it is. It's everything run. Look back in His Word and see what He's doing, then we'll have an understanding.

⁴⁹ Now, just think. The first place, if that minister would have thought, when they put that vinegar and gall in His mouth, He spit it out. He did not take it, at the first place. See? Just scoffers rising! Another thing, how did this Jesus of Nazareth, how did His life fit every prophecy of the Old Testament? How could it been? It couldn't have been without it been ordained of God. His life fit every prophecy of the Old Testament. Another thing, if those disciples had faked Him like that, why did each one of them die in martyrdom? And even apostle Peter said, "Turn my head upside down. I'm not worthy to die like Him." How they took Andrew and turned him sideways on the cross. They, every one, sealed their testimony in their own blood. They believed Him and loved Him, and gave their lives for Him. If He was a faker, how would they ever done that? See? The spiritual application, the people don't get it.

⁵⁰ Here was a great man here, not long ago, some great rabbi that wrote that, "Moses, while passing through the Red Sea," said, "it wasn't actually water. The waters never walled up." Said, "What it was, up at the other end of the Dead Sea, there was a bunch of reeds. And he passed through the water reeds, the reeds of the water. No

water in there. Just a bunch of reeds, an ocean of—of reeds they passed through.” And many clergymen believe it, they, and accept it.

51 Here not long ago, when this first astronaut went up, he come back, and he hadn’t seen nothing of God. That even turned ministers around. They thought God lived right up there somewhere, a hundred and fifty miles high.

52 Why, my, how education and wisdom of this world has turned the church into a bunch of ragweeds! The . . . Its education and the educational system, science and civilization, is of the devil. It’s the devil’s civilization. The Bible said so.

And our Civilization that’s coming on will have nothing to do with this civilization, at all. It’s nothing of it, at all. There’ll be a different Civilization, into this civilization and this scientific world we got. More science, scientific we get, further we go into death things, traps to kill, and everything. In that new Civilization, there’ll be no death, no sickness, sorrow, or no pain. See? There won’t be none in There. So this civilization will have to be destroyed, because it’s of the devil.

53 We find out, that in Genesis 4, that Cain’s people started civilization, building towns and cities, and so forth, and instruments of music, and become in science. And the people got further away from God, yet religious. But when Seth’s people come on, they begin to come on, call on the Name of the Lord.

Ah, talk about a subtle one!

54 I’m not here to hurt anybody’s feelings, say something about a church. And if you’re here, and belong to this church, I’m not saying this to hurt your feeling; ’cause just as many good people in there, as there is in other churches. But I was reading in Shreveport last week, where the Catholic church made a statement.

And we see where they’re all coming together now at the great ecumenical council, and so forth, just exactly fulfilling what the Bible said they’d do. Just exactly.

55 Now we find out they said, “Why, the Bible . . .” Some of the Protestants want to hold to that Bible. “Why,” said, “the Bible was nothing but a book, a history of the church, and they didn’t have it in literature till about two hundred fifty years ago. It’s always been the church.” Said, “It was the church, not the Bible, and the Bible is just a history of what the church did.” What a subtle lie that is! Why, we’ve had the Bible for three thousand years. The Old Testament was been written in Scripture, for hundreds and hundred of years before the coming of Christ. Just a subtle thing of the devil!

56 And we find out in this day, when this great scoffing and making fun of the Bible, and trying to push It out, God has got to judge the church by something. He can't be just . . .

They can't go down this street and arrest me, and say I'm making thirty miles an hour in a twenty mile zone, unless there's something there to tell me that I'm only allowed to go twenty miles. It has to be there.

And God is going to judge the church, is going to judge the people, someday. We know that. There's a Judgment coming. So if He's going to judge it by the Catholic church, which Catholic church? If He's going to judge it by the Methodist, the Baptist is lost. If He judge it by the Oneness, the Twoness is lost. See? What's He going to judge it by? He said He would judge it by Christ, and Christ is the Word. So it's the Word of God, that God will judge. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us. The same yesterday, today, and forever." See? So, He'll judge it by His Word.

57 And now we find out that in this day, when they're trying to push the Bible out ("Accept the church!" The Bible: don't want It. "The church!") so they can just make any kind of a creed or anything else, and walk by it.

58 Well, as I was speaking the other night at Shreveport. In the—the communion, when they kill that sacrificial lamb, there was to be "no leaven among them, through the entire seven days," no leaven, no leaven bread. Everything had to be unleaven. That represented the seven church ages that we get in the book here, and there's no leaven. What? It's something mixed with It. And we mix creed and denomination, everything else, with the Word, and still try to call it the Word. "No leaven, shall be the entire seven day."

59 And even what is eat today, don't try to keep it for tomorrow. "Burn it with fire, before daylight come," for there's a new Message coming forth, and a new thing. See, try to hold it over, but that's been the attitude of the church. A revival goes forth, and the first thing you know, within about three years, they start an organization over it. A denomination starts, organization.

But have you noticed? This has been sweeping for twenty years now, and there's no organization. And there never will be. This is the end. The wheat has come back to the wheat again. The wheat has come back to its grain. The shuck has pulled away from it. And the wheat must lay in the Presence of the Son, to be ripened.

60 Isn't it a strange thing, that, not long ago, on the East Coast, the big blackout? They couldn't understand it. Texas blacked out, last week.

They can't understand it. Don't you realize that that's a sign? Don't you know the nations are breaking? Israel is in her homeland. And these signs are indicating that we are at the end. The same time it's blacking out, don't you know that's a sign that the prophet said? Yeah. "But there shall be Light about the evening time," that there will be a Light come forth in the evening time, when the blackouts and things are going the way they are now.

⁶¹ Look at just how it blacked out. The pope just come over here.

Remember, up at the tabernacle, when them . . . You got tapes. I guess, all of you take them. How that the Lord showed there that day, in the tabernacle, exactly where those church ages would be and how they would be! I had them drawed out on the board up there, them church ages which you see here drawed out in a book. And if that Holy Spirit didn't come down in a big Pillar of Fire, and went right back there on that wall and drawed them out, Hissself, while three or four hundred people setting, looking at It!

And just as the pope started over here, the moon somehow blacked out. And they took their pictures the same way that it was drawed up there on the platform. Now he's made his trip over here on the thirteenth, walked thirteen steps, served communion to thirteen, to a nation that's number thirteen, and blackouts coming everywhere. Don't you see where we're at? We're at the end time.

⁶² "Scoffers shall rise in the last day, saying, 'There's no difference in the time than what it was, than when our fathers fell asleep.'"

But when you see these things begin to happen, raise up your head, get ready. Something could happen at any time, Christ come for His Church.

⁶³ Now, they don't believe it, because it is a . . . it's a . . . They, they're suppo- . . . They don't realize that they're the ones that's fulfilling the Scriptures. The people really don't realize that, doing these things and saying these things, they're fulfilling the Scriptures.

How little did Caiaphas, the high priest, and all those priests in that day, that scoffed and made fun of Him, didn't know that, the very God that they were singing about, "My God, why has Thou forsaken Me?" The 22nd Psalm, "My hands and My feet they pierced." Singing that in the temple, and Him dying out there on the cross. Little did they know they were doing it. Even Jesus prayed, "Father, forgive them. They don't know what they're doing." Because, they were actually predicted, by the Scriptures, to be blind.

⁶⁴ Did you know the Protestant and Catholic church is predicted, in the last days, to be blind, the same thing, to the Scriptures, with Christ on the outside, trying to get in? "Because thou sayest, 'I am rich, and

have need of nothing,' knowest thou not that thou art miserable, poor, wretched, naked, and blind, and don't know it," Revelation 3. There you are, back to the blindness again, trampling over the things of God, as if (they) It didn't mean nothing to them, scoffing and making fun of It. That's what the Bible said.

⁶⁵ But, to the Church, the Bride, the Rapture is a revelation to Her. It's revealed to Her. That, the revelation, the true Bride of Christ will be waiting for that revelation of the Rapture.

⁶⁶ Now, it is a revelation, for the revelation is faith. You cannot have a revelation without it being faith. Faith is a revelation, because it's something that's revealed to you. Faith is a revelation. Faith is something that has been revealed to you, like it was to Abraham, that could call anything contrary to what had been revealed to him, as though it wasn't so. Now, faith, that's what faith is, is the revelation of God. The Church is built upon a revelation, the whole entire Body.

⁶⁷ Here a few weeks ago, I was talking to a fine Baptist minister. He come up to discuss with me. He said, "I like you as a man, but," said, "you're all mixed up."

I said, "Then, I pray you help me get straightened out," (he said . . .) "with the Scripture."

He said, "We'll never be able, Brother Branham, to get the things together till we get every Word upon Word, upon Word, exactly with the Greek, and so forth."

⁶⁸ I said, "Oh, sir, you know better than that." I said, "Even in the Nicaea Council, way back as far as that, three hundred years from the death of Christ, they were still debating which Greek scholar was right. You can know. It's a revelation, the whole thing. Is re- . . ."

He said, "I cannot accept revelation."

I said, "Then how can you accept Christ?"

He said, "Why, the Bible said, 'He that believeth is . . . on Jesus Christ, has everlasting Life.'"

⁶⁹ I said, "That is true. It also says that no man can call Jesus the Christ only by the revelation of the Holy Ghost that's revealed it to him." See? There you are, right back around again, falls right back to the revelation. It's got to be revealed, in the Bible.

⁷⁰ Cain and Abel didn't have a Bible to read, but it was revealed to Abel, by faith, which is a revelation. Abel offered unto God a more excellent sacrifice than that of Cain. Which, God testified that he was righteous.

When Jesus was asked here, Matthew 16:17 and 18. We haven't time to read it, but if you want to write it down. He said, "Who does man say I the Son of man am?"

"One of them said You're 'Moses, Elias, or so forth.'"

He said, "But Who do you say I am?"

⁷¹ He said, "Thou art the Christ, the Son of the living God."

⁷² He said, "Blessed art thou, Simon, son of Jonas, for flesh and blood has not revealed this to you. My Father which is in Heaven has revealed This to you. Upon this rock," the spiritual revelation of Who God is, Who Jesus is. And He is the revelation of God, God made in flesh and revealed to the world.

"He was in the world. God was in Christ, reconciling the world to Himself, revealing what God was, in a body of flesh."

"Thou art the Christ, the anointed One, the Son of God."

⁷³ He said, "Flesh and blood never revealed this to you, but My Father which is in Heaven has revealed this to you. Upon this rock I'll build My Church, the revelation of the Word in Its season. I'll build My Church, and the gates of hell cannot prevail against It."

⁷⁴ The Book of the Revelation is the last Book of the Bible. It's sealed to unbelievers. In there, the Bible says, in 22nd chapter, "Whosoever shall take one Word from It, or add one word to It, I'll take his part from the Book of Life." We realize that, then, it was altogether given for believers. And It opens the Book of Revelation and reveals Who the Author of this entire Book is. "He is to look upon as Alpha and Omega," from Genesis to Revelation, Jesus Christ just the same, right straight through. And reveals His complete mystery of Himself, and His plans for His church ages that's to come, and was sealed in there by Seven Seals.

⁷⁵ Now, the Book was written, but then, remember, It was sealed with Seven Seals. And these Seven Seals was not to be opened (Revelation 10) until the sounding of the last earthly angel on earth, Revelation 10:7. See? "And in the days of the sounding of the last angel's Message, seventh angel, the mystery of God should be finished in that age." That, and that's the age that we're living in.

⁷⁶ We all know we're living in the Laodicea Age. There will never be another age to it. It can't be. So, we're living in the Laodicea Age. And these Seven Seals that's held that Book, is a mystery to people, should be opened at that day. That's what He promised. Now, it won't be nothing outside the Word, because you can't add to the Word or take from the Word. 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 the Scripture. And then God vindicates that to be the Truth. See?

77 God don't need no interpreter. He is His Own interpreter. He does His Own interpretation by bringing to pass the things that He said would happen. Like, in the beginning, He said, "Let there be light," and there was light. That don't need any interpretation. It was vindicated.

78 Now, He promised certain things in this last day, in the Scripture. Why, there it was.

That's how Jesus was the Son of God. He promised to send Him. When He was in His days here on earth, and 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, 'cause they testify Who I am."

79 Well, then, in Wesley's age, the works that he did testified who he was.

In Luther's age, on reformation, why, sure, it testified who he was.

80 In the days of the Pentecostals, the restoring back of the gifts, the restoration of the gifts, speaking in tongues and casting out devils, and the gifts, why, it testified. There was no joke about it. 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? Is 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.

And then when the Bride is being called out, how you going to put it out? 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 Hissself.

81 Now, the Rapture is only . . . This Rapture that we're talking about, is only for the Bride. Remember, the Bible said, "And the rest of the dead lived not for a thousand years." This great Rapture! If there's not a Rapture, friends, where are we at? What are we going to do? What age are we living in? What promise do we have? There is going to be a Rapture. The Bible says there will be. And it'll be only for the Elected, the Elected Lady, the Bride in this day, that's pulled out, the Church.

82 The wor- . . . very word, *church*, means "called out of." As Moses called a nation out of a nation, the Holy Spirit is calling a Bride out of a church; a Church out of a church; members, from every denomination, making up a Bride, Bride tree. It's in the—in the tape, *The Bride Tree*. A Bride coming out, call, and that's the one that . . . the Bride tree is the, the Bride, rather, is the one that's going to be in the Rapture; that,

alone, nothing but the Bride, the elected ones foreknown by God from the beginning, the Father's spiritual genes.

Let me just stop here a minute. And I keep getting nervous, thinking I'm going to hold you, going to hold you too long.

⁸³ But, notice, look, each one of you people. Do you know, years before you were born, you were in your father as a gene? That's right. A germ, a seed, was in your father; comes from the male sex, not the female. See? Female furnishes the egg, a bedding ground. But the germ come from the fa- . . . Now, say, in my father. . .

⁸⁴ Or, my son setting here, when I was sixteen years old, my son was in me. I didn't know him, but he was there. Now, through a bedding ground, through holy wedlock, he becomes in the image of me. I know him. I can fellowship with him. And he come just at the time when it's the right time.

⁸⁵ Now, so were you in, if you've got Eternal Life, you were a . . . in God before there ever was a world. You are a part, a son of God, an attribute of God. He knowed the very age you were coming. He predestinated you to that age, to take that place, and no one else can take it; care how many impersonations and things. You've got to be there, because He knew you would be there. Now you are made manifest. Now you can fellowship with Him, and that's what He wants. He's longing for fellowship, to be worshipped. But if your life did not . . . always was as an attribute in God, you're just a mimic of Christianity. See? There'll be millions and billions of them, they'll just be mimics of Christianity.

⁸⁶ A remark that I made just recently. I was watching Brother Demos Shakarian over there, when they was having hybreeding cattle, watch the test tubes, and so forth, being taken in by doctors, and watching these things.

⁸⁷ In the literal discharge of the male, there's somewhat a million germs comes forth from the male at each time. And somewhat a million eggs comes from the female at—at the same time. But did you know, in all them little germs moving around, a million of them, there is only one of them ordained to life, and there's only one egg fertile? And that little germ will crawl right up through every one of them other little germs, right over the top of every little germ looking just like him, and come over the top of *that* and come over *here*, and find that fertile egg and crawl into it. And then all the rest of them die. Why, talk about the virgin birth, oh, it's not half as mysterious as a physical birth, how it's foreordained, predestinated by God!

⁸⁸ Now, in the beginning, way back, way years ago before there was a time began, you, if you are a born-again Christian, tonight, you were

in God then, your Father. That's why, when you come into this life here and profess Christianity, well, everything going wrong, you've wondered why *this* is, and all *this*. It, you wondered at it. But, one day, Something struck you. What was It? That Life that was down in there, from the beginning. And if it . . .

89 Like my little story about the eagle, finding it, its mother finding the eagle. You've heard me preach on that, how that little eagle was hatched under a hen. But she, her habits of trying to feed them—them chickens, the little eagle couldn't stomach it, because he wasn't a chicken, to begin with. Yet, he was in the pen with the chickens, and follow the chicken. But she would scratch in the barnyard and things, and the little eagle couldn't stand it. But every time she would cluck and everything, all the little chickens go, so he would go too. But one day . . .

90 His mother knew that she had laid two eggs, not one. There had to be another one, somewhere. She went to hunt it, flying around, circling. Finally she come over the barnyard, and she found her baby, and she screamed to him. It was a voice, that, he realized that that's the thing that fit. That was what he's looking for, see, and he realized then that he wasn't a chicken. He was an eagle.

And that's the way, every born-again Christian, when you come. I don't care how many denominations you joined, how many names, you put your name on the books and things, when that real Word of God is vindicated and made true before you like that, you realize you're an eagle, right there. Because, all this clucking of the hen, "You join *this* and join *this*, and go *this* way and *that* way," it's nonsense. It's a genuine, adding Word to Word.

91 When a germ comes into the womb of—of the female, it don't take on . . . You, you didn't become a human germ from your father, and then the next thing you become a germ from a dog, and the next thing from a cat, the next thing from a chicken. It was all human germ.

And the Body of Jesus Christ, the Bride, will be part of His Body. Which will . . . He was the Word, and the Bride will have to be the Word; Word added to Word, add to Word. Luther's justification, Wesley's sanctification, Pentecostals' baptism of the Holy Spirit, restoration of the gifts, and all the rest of It, goes with It. See? It's got to be Word on top of Word, germ on top of germ, Life on top of Life, to bring out the full stature of the Bride of the Lord Jesus Christ. Now, you remember you was an attribute.

92 And now, the thing of it is, after we find out these things, that Christ is coming for His Bride, now how do we get into that Bride? That's the question.

Many say, "Join our congregation." One of them wants a certain type of baptism. One wants to do *this* or *that*. One said, "You must speak with tongues, or you haven't got It." The other one said, "You don't have to speak with tongues." *This* one says, "You must dance in the spirit." *This* says, "You must shout." *This*, "Got a sensation." It's all all right, and then, still, it's all wrong.

How could a man that's . . . or a woman, or a child of God, that's born of the Spirit of God, deny the Word of God? When, God Himself interpret It and say, "This is It. I promised It. Here It is," showing It just as plain as It can. Why, they're bound to see It. See? How could Christ deny His Own Word? And if Christ is in you, It can't deny His Own Word.

⁹³ Then how do we get into this Body? First Corinthians 12, "By one Spirit we're all baptized into this Body, by one Holy Spirit baptism." That, if you want to put that down, it's First Corinthians 12:13. "And by one Spirit we are all baptized." And the Spirit is the Life of Christ. Is that right? The Life of Christ! And the life of any seed . . . Which, He was the Word Seed, brings the Seed to Life. You get it? If that—if that Life is laying in the Seed, and this baptism of the Holy Spirit comes upon It, it's bound to bring that Seed Life.

⁹⁴ As I told you, here at Phoenix, not long ago. I was talking to Brother John Sharrit. I was out there, and he showed me a tree, a citrus. He—he raised a lot of citrus fruit. And he showed me one tree, it had eight or nine different kinds of fruit on it. And I said, "Brother Sharrit, what kind of tree is that?"

Said, "An orange tree."

I said, "Why is the lemon, and the tangerine, and tangelo, and grapefruit?"

He said, "It's all citrus fruit. They're grafted."

"Oh," I said, "I see. Now, next year, it'll all have oranges becau- . . ."

⁹⁵ "Oh, no. Each tree will bear its own. Each limb will bear its own fruit."

⁹⁶ Many of you fruit growers know that, here in this citrus valley. It'll bear its own. You put a lemon branch in an orange tree, it'll bear lemons, 'cause it's the nature of a citrus fruit. Yet, it won't bear the original fruit.

And that's what we've done. We've grafted in, taken in with creeds, and so forth, and grafted in each, here. How can the Methodists bring forth anything but a Methodist child? How can any denomination bring forth anything but a denominational child?

97 But if that tree ever puts out an original branch, it'll bring forth oranges.

And then if God ever does anything in the Church, it'll be original, back with the Word again. Exactly. It has to be, 'cause the Life is in the Tree, and It bears Its own kind.

98 Now, when we find out, now, there's that big church has moved down, through the ages, bearing its fruit. And as the limbs quit, they prune them off. In Saint John 15, never pruned the Vine out, now. He took the branches off, cut them out, because they wasn't bearing any fruit. And—and we . . .

99 Jesus wants fruit of, for Hisself. His Wife must bring forth the kind of a children that He is.

Then, if it don't bring forth children, Bride children, Word children, then it's the denominational child. Then, her first love, for the world and denomination, she's gone back to that. And it can't bring forth a real, genuine, born-again Christian, 'cause there's nothing there to bring It forth.

100 Just like if you take a lemon branch and stick it in there, it'll bring a lemon, but it can't bring a orange, because it wasn't there at the beginning. But it was ordained at the beginning, foreknowledge of God, predestinated and born, it has to bring forth an orange. It can't bring nothing else.

101 That's the way with the Church of the living God, when the hour comes. Everybody . . . You let God start to do something, everybody has got the ball and gone. See? It's always been that way.

I was reading in history, of Martin Luther, here not long ago. Said, "The . . . It wasn't so hard to believe that Martin Luther could protest the Catholic church and get by with it. But," said, "the strange thing, that he could hold his head above all the fanaticism that followed his revival, and still stay straight on his justification." See? Just everything, impersonations and everything, followed him.

102 Look at Mrs. Semple McPherson, Aimee Semple McPherson, that had this temple over here. Every lady preacher had them wings, and packed the Bible the same way, just—just carnal impersonations!

They can't be original. That's the way the churches can't be. You let one church get something another in the city, the other church can't stand it. They get it. See? They're not original any more.

God's Word is original. It's the Word, and It has to bring forth Its kind; Its kind in Its season, elected, predestinated by the Father, God.

¹⁰³ Now how do we get in this Church? “By one Spirit we are all baptized into this one Body, Body of Christ,” which is the Bride, the Word. “Baptized in there by the Holy Spirit.”

¹⁰⁴ Now let’s notice whether we’re in the last age, or not. Now we find out, if we turn back in Genesis, about the, oh, about the 5th chapter, you can also turn to Luke and find out, that Enoch was the seventh from Noah. Enoch.

There catches the serpent’s seed. For, if Cain was Abel’s son, then he was the eighth. See? But nowhere in the Bible it said that Cain was Abel’s son. . . or Cain—or Cain was Adam’s son. Because, that, the Bible said, “He was of that evil one.” And Adam wasn’t the evil one. See? “He was of the evil one.”

¹⁰⁵ Now we find here that Enoch was the seventh from Noah, which was a type of the church ages. Now, all of the rest of the six men, before him, died, but Enoch was translated. Enoch was raptured, the seventh, showing that it’s the seventh church age that takes the Rapture. Now, there’s no doubt, we’re in the seventh church age. We all know it.

¹⁰⁶ Now, it’s the seventh church age that takes the Rapture. All of the other six died. But Enoch was translated, because, “He was not found. God took him.” But Enoch, raptured, was a type of all of the rest of them dying. But the—the end-time Bride will be called out of the. . . The rapturing, without death, will be called out of the seventh church age, which we are now bearing record of that age. Oh, my! Let’s dig in now, real deep. See?

¹⁰⁷ Now, here, also, a type of the seven church ages, which, in Revelation 10:7, that the great mystery of the Book was to be unfolded by the seventh angel’s Message.

¹⁰⁸ Now, there’s a Messenger above, always, and a messenger on earth. The English word *angel* means “a messenger.” And in the seventh angel’s Message, while he was making his proclaiming, his ministry, “then when he begin to sound forth his ministry,” not when he started out.

Jesus, when He started out, He started healing the sick and afflicted. “Oh, that great Rabbi! He’s a Prophet.” Everybody wanted Him in his church.

But when He set down one day, and said, “I and My Father are One,” that was different. That was different. “And except you eat the flesh of the Son of man, and drink His Blood, you have no Life in you.”

“Why, He’s a vampire!” See? See? That was different.

He didn’t explain it. They had already seen the manifestation, the vindication of the Word of God for His age, made real and proved to

them that He was that Messenger of that age. And He didn't have to explain nothing.

¹⁰⁹ Those disciples might not have been able to explain It. But they believed It, whether they could explain It or not. They set right still and believed It. How could they tell if they was going to eat His flesh and drink His Blood? Why, it was impossible for them to do it. But they believed It, because they were ordained. Jesus said He "chose them before the foundation of the world." See? They believed It. Whether they could explain It, or not, they still believed It.

¹¹⁰ Now watch, now, in the seventh church age, "When the seventh angel begins to sound, the mysteries of God was to be made known right there," the Seals.

That, the reformers that . . . been they had time. Luther didn't live long enough, neither did Wesley. The ages didn't live long enough, them reformers. They had their message of that day, and the people grasped it and denominated it. And what is it?

¹¹¹ You can never beat nature. Nature always testifies. God runs in continuity with nature. It has to.

Like the sun. The sun rise in the morning, it's a little baby born. It's weak, ain't got much heat to it. Ten o'clock, it's coming out of high school. Middle the day, it's entering into life. Three o'clock in the afternoon, it's getting old. Five o'clock, it's dying. Old and weak again, going back to the grave. Is that the end of it? It rises again, the next morning. See?

¹¹² Look at the trees, how they put forth their leaves, everything that they do. Now we find out, the leaves drop off the tree, go back. What? The life goes down to the root of the tree. Is that the end of it? Comes back next spring, with new life.

¹¹³ Now watch the churches, how it's done the same thing in the Reformation. It come up. That corn of wheat fell in the ground and died, under the dark-age persecution. It went into the ground. It had to die. Any man, spiritual, can see that. That, lest that seed dies and rot, it abides alone. And it had to go into ground, under the dark age. It laid there, rotted. And come forth in two little blades of the Lutheran church. Out of the Lutheran church, brought off more blades, Zwingli and so forth. From that come on up into the tassel, which was John Wesley, the great missionary age. It dropped back. Out of there come that deceiving age, that Pentecostal age. That corn of wheat, that . . .

¹¹⁴ Anybody ever, here, ever raise any wheat? You look at that wheat when you look at it. When you go out there, say, "I've got wheat." You look like you got a wheat there. Open it up real close and watch. You haven't got no wheat at all. You got a shuck. Didn't Jesus warn us

that, in Matthew 24:22 . . . -four? “In the last days, that, the two spirits would be so close together, it would deceive the elected wheat itself if it was possible.” See? Now watch. It’s a carrier.

¹¹⁵ Now, the Life that come up through Luther was what made Wesley. The Life that come out of Wesley is what made Pentecost. The Life that comes out of Pentecost makes the wheat. But they are carriers. See? The real Life goes through there. The Message goes through, but It’s heading on up into the wheat. That’s the reason the wheat come up and brings the whole thing in the Rapture, up here at the top. The Bride, Itself, comes out of each age. But the denominational stalk dies, dries up and dies. Have you noticed, this last days, how it’s begin to pull away now? When that wheat begins to grow, then the—the shuck begins to get away from It.

¹¹⁶ Look back in that little wheat when you look at it. Pull it open like *this*, and look into it and see. You got a little bud of wheat back there. You have to take a thirty-power scope to look into it, to see the little bud of wheat back there. See?

It’s way back in there, but It starts growing. Now, that shuck has to be there, to shelter That, to give It a chance to get out. But then when It begins to grow and the Message begins to spread, then the shuck pulls away from It. And the Life goes right out of that shuck, right into the wheat. Goes on! That’s the way each age done. It just—it just can’t beat nature. It’s . . . That’s God’s continuity, the way He does things.

¹¹⁷ And now that’s the age that we’re living in right now, the seventh church age. Now, it’s all to be manifested in the grain of wheat at the end, another come back. Now, if you take Luke the 17th chapter and the 30th verse, He said, “As it was in the days of Sodom, so shall it be in the coming of the Son of man, when the Son of man begins to reveal Himself.” What is *reveal*? Make His revelation of what He is in this day. Reveal, out to the people, the Word that’s made known for the day. Reveal, to the people, by the manifestation of Holy Spirit making that Jesus live among us. And, remember, He was represented there in a man. A man! He said, “As it was . . .” Now, He read same Bible we read, Genesis. Now, we notice in that Genesis chapter there, when Jesus was speaking about it.

¹¹⁸ We find there, that, in that, with His back turned to that tent, and Sarah in the tent. He said, He asked a question. And she didn’t believe that what was going to happen could happen. He said, “Now, Abraham, I’m going to visit you according to the time of life.” See? And Sarah, in the tent, laughed about it. He said, “Why did Sarah laugh, in the tent, saying, ‘How can these things be?’”

¹¹⁹ Jesus promised. And That was Him. Abraham called Him, "Elohim," the Almighty. That was Him. Now, the Bible predicts that it will return again in the last days. Jesus said so. "And when you see these things begin to come to pass," just remember, when this starts to taking place like that then, that, "you know that the time is nigh at the door."

¹²⁰ Look at the world itself. Look at the world, Sodom, if there ever was a Sodom. Look at the people perverted in such a perverting. Their minds are perverted. They don't know what common decency is. Look at the outlaw . . . [Blank spot on tape—Ed.] . . . -sexuals and everything.

And look at our women, what a rampage it's made. Look what a rampage of indecency, immoral amongst our women. And not only our . . .

You say, "That's Methodists." That's Pentecostals, too. It's the whole thing.

¹²¹ Look at our men. They hang, instead of the Word of God, in some little tradition of denomination. They hang onto it, instead of coming out when they see God make Hissself known perfectly. The reason, they're blind. They can't see It. They never will see It.

Now watch what takes place here in this, while we hurry.

I think that lady wants us to leave. I seen her motion her hand, something another about she wants us to get out, so we better hurry.

¹²² So now notice Enoch, the type of the Church. Here he's also typed in the seventh church age. Can you think of that? The seventh church age! Notice. "At the sounding of . . ."

¹²³ How many believes there's been seven messengers for the seven church- . . . ? Oh, we all believe it, if we believe the Bible. If we don't believe the Bible, course, see, we don't believe it. But, there has been.

¹²⁴ Now we're living in the seventh church age. And when the Bible said that, this seventh church age, "When the messenger of the seventh church age begins to sound his Message, that the mysteries of all the things that's been twisted up, down through the age, would be revealed in that time." Here we see it, the Son of man coming among His people and doing just exactly, confirming His Message as He said He would do. Here we find it, in this last age.

¹²⁵ Now, and the seven watches, like the seven watch, of when come, he didn't come the first watch, second, third, fourth, but come in the seventh watch. That was Enoch, the seventh, which was translated. And Noah, being a type of the remnant of Jews, is to be carried over. Now, in the Bible times, talking about the watches. And nights were not divided into hours, in the Bible time.

¹²⁶ Now listen closely. Cause, I'll hurry now, 'cause they want the room. No. The Bible was not divided, or—or . . .

¹²⁷ The night was not divided in hours, in the Bible time. It was divided in watches. There was three watches. Now, the first watch started at from nine until twelve. The second watch started from twelve to three. And the third watch of the night was counted from three to six. Now we got three, three three's, which is a nine, imperfect number. Then we come back to the seven for the Rapture, which will take place, I believe, between six and seven o'clock, or, six and nine o'clock, some morning. "For the trumpet of the Lord shall sound."

On that bright and cloudless morning when the dead
in Christ shall rise,
And the glory of His resurrection share;
When His chosen ones shall gather to their homes
beyond the sky,
When the roll is called up yonder, I'll be there.

¹²⁸ The word *rapture*, in the Bible, is not even used at all. We just put that word there. The Bible says, "caught up; being caught up." We read here in Second Thessalonians . . . Or, First Thessalonians, it is the order of this great Rapture that will take place in the last days. Listen to this here. We're going to begin here with 13th verse:

. . . I would not have you . . . ignorant, brethren, concerning those which are asleep, that you sorrow not, even as others that have no hope.

For if we believe . . . Christ died and rose again, even so them . . . which sleep in Jesus will God bring with him.

For we say this unto you by the word of the Lord, that we which are alive and remain to the coming of the Lord shall not prevent . . . (That word prevent means to "hinder.") . . . those that are asleep.

For the Lord himself shall descend . . .

Now listen close:

. . . the Lord himself shall descend from the heavens with a shout, and with the voice of the archangel, and . . . the trump of God: and the dead in Christ shall rise first: . . .

¹²⁹ Now I want you to notice a great thing taking place here now. Don't miss this. See? Now notice. The Word says here, in Second Thessalonians, that there is three things. Notice. From the 13th to the 16th verse, there is three things that has to happen before the Lord Himself appears. Quickly now, so we can close. See? The first thing

happens . . . Notice: a shout, a voice, a trumpet. Let's read It now and see if that's right. See?

For the Lord himself (16th verse) shall descend from heaven with a shout, and with the voice of the archangel, and . . . the trump of God: . . .

¹³⁰ Three things happens: A voice . . . A shout, a voice, a trumpet, has to happen before Jesus appears. Now, a shout . . . Jesus does all three of them when He's—He's—He's—He's descending.

A shout, what is the shout? It's the Message going forth, first, the living Bread of Life bringing forth the Bride.

¹³¹ Now, God has a way of doing things. And He never changes His policy. He never changes His po- . . . He's the unchanging God. In Amos 3:7, He said He would do nothing on the earth until first He revealed it to His servants the prophets. And just as certain as He promised it, He'll do it.

¹³² Now, we've come through the church ages. But we're promised in the last days, according to Malachi 4, that there would be a return again, a prophet in the land. That's right. Notice his nature, what he would be like. He's always . . .

God uses that spirit five times: once in Elijah; in Elisha; in John the Baptist; call out the Church; and the remnant of the Jews. *Five* times, "grace," J-e-s-u-s, f-a-i-t-h, and it's the number of grace. See? All right.

¹³³ Now, remember, the Message is promised. And when all these mysteries has been all so bundled up by a bunch of ecclesiasties, it will take a—a direct prophet from God to reveal It. And that's exactly what He promised to do. See?

¹³⁴ Now, remember, "The Word of the Lord comes to the prophet," not the theologian. The prophet, he is a reflector of God's Word. He can't say nothing; he can't say his own thoughts. He can only speak what God reveals. Even to the prophet Balaam when he was tried to be sold, sell his right, he said, "How can any prophet say anything but what God puts in his mouth?" It's a thing that God does, that you can't say nothing else. And you're born that way. No more than you could. . . .

¹³⁵ If you could say, "I—I—I can't open my eyes," when you're looking. See? You can't. You can't reach your hand, when you can. See? You can't be a dog when you're a human. See? You're just made thus.

And God has always, too, in the ages, through Isaiah, Jeremiah and all, the Elijah, in the ages gone by. When the ecclesiastical group would get everything all mixed up, He would send a prophet, raise him up from nowhere. He belonged to none of their situations, and speak His Word. Called off a scene, and gone, just rugged men of the Truth

of God. And it's always the way you could tell him. He said, "If there be one among you who is spiritual or a prophet . . ."

¹³⁶ Now, prophets. There's such a thing as "gift of prophecy" in the Church; but a prophet is predestinated and foreordained for the hour. See? Yes, sir. Now, if a prophecy goes forth, two or three has to set and judge whether that's right or not, 'fore the church can receive it.

¹³⁷ But nobody set before a prophet, 'cause he was—he was absolutely the Word of God. He was that Word in his day. You seen God reflect. Now, God has promised to send us that again in the last days, to bring the Bride out of that ecclesiastical mess, in the only way it can be done.

¹³⁸ It'll never be done; the church can't receive Christ. We, the Pentecostals, we can't carry this Message on in the condition the church is in today. How we going to carry out the end time in the condition they're in today, when every one against the other, and everything else, and ecclesiastically? Oh, mercy! It's a mess. It's done gone in denominations. And any time . . . I ask any historian to—to—to say different. Every time that a message went forth in the earth, and when they organized it, it died right there. And Pentecost done the same thing that they all did, the Pentecost that come out.

¹³⁹ You, Assemblies of God, when your forefathers and mothers come out of them organizations back there, in the old General Council, shouted and praised God, and talked against those things. And you turn, "like a dog to its vomit, and a hog to its wallow," and done the same thing that they did. And now so ecclesiastical, you shut up your bowels of compassion. You have to have a fellowship card before you can even associate with you, hardly.

¹⁴⁰ You, Oneness, God given you a message like that, and instead of you going ahead, and just keeping humble and go ahead, you had to turn loose and organize your group. And where are you all at? The same bucket. That's exact.

And God's Spirit, moving on. "I the Lord have plant It. I'll water It, day and night. Lest some should . . ." He ordained these things to be, and He must send This.

¹⁴¹ The first thing comes, when He starts descending from the Heaven, there's a shout. What is it? Is a Message, to get the people together. A Message comes forth, first. Now, lamp-trimming time, "Rise and trim your lamps." What watch was that? The seventh, not the sixth. The seventh, "Behold, the Bridegroom cometh. Rise and trim your lamps." And they did. Some of them found they didn't even have any Oil in their lamp. See? But it's lamp-trimming time.

It's Malachi 4 time. What He prom- . . . Is Luke 17. It's—it's Isa- . . . All those prophecy that It can perfectly set in order for this day, in the Scripture, we see it living right there. There's no . . .

¹⁴² See these things happen, my dear brother, sister. When, God in Heaven knows I could die on this platform right now. You—you just ought to walk around a while. It's just . . . It's tremendous, when you see God come from the Heaven, stand before groups of men, and stand there, declare Himself just as He ever did. And that's the Truth, and this Bible open. See? Right. We're here.

¹⁴³ And the denominational system is dead. It's gone. It'll never rise again. It'll be burned. That's what you do with the husk on the field. Flee from it. Get into Christ. Don't say, "I belong to Methodist. I belong to Baptist. I belong to Pentecostal." You get into Christ.

If you're in Christ, there's not a Word written in Here but what you believe It. I don't care what anybody else said. And then God makes that thing manifested. Cause, you, when He pours the Spirit upon the Word, what happens? Just like putting water on any other seed. It'll live, and It'll bring forth of Its kind.

¹⁴⁴ You say, "I got the baptism, the Holy Ghost." That don't mean that you're saved, not by a long ways.

¹⁴⁵ Looky here. You are a triune being. You are. Inside *this* little fellow here is the soul, the next is the spirit, and next is the body. Now, you got five senses in this body, to contact your earthly home. They don't contact the rest of it. You got five senses of the spirit, *here*: love and conscience, and so forth, of that. But in *here* is where *you* live. That's what you are.

¹⁴⁶ Didn't Jesus say, "The rain falls on the just and the unjust"? Put a cocklebur out here, and a wheat out there, and pour water on them, and keep them under fertilize and things like that, won't they both live by the same water? Sure. Well, what is it? One of them will bear a cocklebur, 'cause that's all he is. The cocklebur will raise his hands and shout just the same as the wheat.

¹⁴⁷ Don't the Bible say, "In the last days, there shall come false Christs"? Not "false Jesus," now. "False Christs," anointed ones, falsely anointed to the Word; denominational anointed, but not to the Word.

For, the Word will bear record of Itself. It don't need nothing else. It'll bear record to Itself.

"And there will come false anointed ones." You got my tape on that. And that anoi- . . .

Oh, if you'd call one of them, say, "Oh, you, are you a Jesus?"

“Oh, certainly not.” They wouldn’t stand for that.

¹⁴⁸ But when it comes to an “Oh, glory! I got the anointing!” And it’s the genuine anointing. Remember, Caiaphas had It, too, and prophesied. So did Balaam have It, and prophesied.

But that don’t have nothing to do with *this*, inside. Unless that was God’s seed, His gene from the beginning, predestinated, you’re finished. I don’t care how much you shout, speak with tongues, run, shout. That has nothing to do with it.

A cocklebur can count just as much as any the rest of them. I’ve seen heathens raise, and shout, and speak in tongues, and—and drink blood out of a human skull, and call on the devil. See? So you don’t . . . Any of them sensations and things, forget it.

It’s your heart in that Word, and that’s Christ. Bring in there, and watch It make Itself known, just as It opens up like any other seed, and declares Itself for the age It’s living in.

¹⁴⁹ Luther could bring nothing but sprig. These others could bring these other things. We’re in the wheat age now.

Luther’s genuine Luthers had to bring forth genuine Luther. Genuine pentecost had to bring genuine pentecost. That’s all. But we’re past that age, and going on.

¹⁵⁰ You know, the Catholic church, started out, the pentecostal? And if the Pentecostal church would stand two thousand years, it’d be in worse shape than what Catholic is now. That’s exactly. I say that to my brethren, my sisters, who I love. And God knows that. But remember, friends, I got to meet you yonder at the Judgment. And that may not be too long. I’ve got to bear record of what’s the Truth.

¹⁵¹ When I went forth into the meetings with you, praying for the sick, it was fine. But, when I come with a Message! If any Message goes forth, it’s a true Message . . .

If it’s the true, genuine miracles of God, and hangs right in that organization, you know it’s not of God, ’cause that thing is already declared.

Jesus went forth and healed the sick, in order to catch their eyes, the people, then His Message. That’s right.

It has to have something that God is going to introduce. He just . . . Divine healing, His miracles like that, just catch the eyes of the people. The main heart of It is the Message. There’s what is, what comes from in *here*. He’s trying to get the favor of the people, so they’ll set and listen to Him, see, for there’s some in there that’s ordained to Life.

Some of the grain, wheat, fell on ground, the birds picked it up. And others fell amongst thorns. And some was, went on prepared ground, pre-prepared ground, and brought forth.

¹⁵² Now, it's the first thing, is the sounding. The first thing is a trumpet and a . . . or a voice. . . A shout; and then a voice; and then a trumpet.

Shout: a messenger getting the people ready.

The second is a voice of the resurrection: the same voice, that, a loud voice in Saint John 11:38-44, that called Lazarus from the grave.

Getting the Bride together; and then the resurrection of the dead, see; to be caught up with It. Now watch the three things takes place. The next is what? Was a trumpet. A voice. . . A shout; a voice; a trumpet.

¹⁵³ Now, the third thing, is a trumpet, which, always, at the Feast of Trumpets, is calling the people to the feast. And that'll be the Bride's Supper, the Lamb's Supper with the Bride, in the sky. See?

¹⁵⁴ The first thing comes forth is His Message, calling the Bride together. The next thing is a resurrection of the sleeping Bride; the— the ones died, back in the other ages, they're caught together. And the trumpet, the Feast in the heavens, in the sky. Why, that's the thing that takes place, friends.

¹⁵⁵ We're right there, ready now. The only thing, the Church coming out, has got to lay before the Son, to ripen.

The great combine will come by, after while. The wheat will be burned, the stalks, but the grain will be gathered into Its garner. See?

¹⁵⁶ You're not blind people. You're—you're sensible people.

And if I stood here and said those things for prejudice? I say It because It's Life, because I'm responsible to God for saying It. And I must say It. And my Message. . . All the time knowing, back there under healing and so forth like that was just to catch the people's attention, knowing the Message would come. And here It is. And them Seven Seals opened, those mysteries, and showing those things is what's happened. I didn't know it.

¹⁵⁷ But there is men standing right here now, was standing right with me. When, you all heard me preach that sermon: *Sirs, What Time Is It?* That morning, exactly where It said It would be, there stood seven Angels standing right there, from the Heaven. And as They went up, and the whirlwind taking Them up there, we standing, watching as They went away, science took the picture of It, all the way across the nations, down into Mexico.

¹⁵⁸ And there, when I was watching, one day, when I started preach these *Seven Church Ages*, and I called Jack Moore, a great theologian,

I said, “Jack, Who is this Person standing there? ‘There is One like the Son of man standing there, hair as white as wool.’” I said, “He was a young Man, how could He have hair as white as wool?”

¹⁵⁹ He said, “Brother Branham, that was His glorified body.” That didn’t ring the bell.

But when I went in the room and started praying, He let me know what it was. See?

¹⁶⁰ I’ve always preached that He was Deity, not just a man. He was God manifested in the flesh: God, the attribute of God, of love; the great attributes that come down, displayed here on earth, of God. Jesus was God’s love, which built a body that Jehovah Himself lived in. He was the fulness of the Godhead bodily. What God was, He manifested through that body. That body had to die, so He could wash the Bride with His—with His—with His Blood.

¹⁶¹ And notice, not only is the Bride washed, forgiven, but She is justified. See? Did you ever try the word *justified*, to see what it means?

Now, for instance, if Brother Green heard that I had been drinking, I been doing bad things, then he found out that I didn’t do it, then he come, say, “I forgive you, Brother Branham.”

¹⁶² “You forgive me? I never done it. What you forgiving me about?” See? But if I’m guilty, then I can be forgiven; but I’m still not just, because I did it.

But the word *justified* is “though you never done it, at all.” Justified! And then the Blood of Jesus Christ cleanses us so from sin, till it’s put in the Book of God’s forgetfulness. He’s the only One can do it.

¹⁶³ We can’t. We can forgive but not forget. I could forgive you, but I always remember you done these evil things. Then, you’re not just; you’re forgiven.

But, in the sight of God, the Bride is justified. She never done it, in the first place. Amen. Standing there, married to the virtuous Son of God; never sinned, in the first place. Why? She was foreordained. She was trapped into this. And now when She heard the Truth and come forth, the Blood cleansed Her. And She stands there, virtuous. See? She, no sin on Her, at all.

¹⁶⁴ Therefore, the Message calls the Bride together, see, the shout.

And the trumpet . . .

The same One, He, with a loud voice, He screamed out with that shout and a voice, and woke Lazarus. With a loud voice He cried, “Lazarus, come forth.” See? And the voice wakes up—wakes up the sleeping Bride, the sleeping dead.

¹⁶⁵ And the trumpet, “with the sound of a trumpet.” And, when it does, it calls. Always, a trumpet called Israel to the Feast of the Trumpets. See? Which, was a pentecostal Feast, the great Feast in the sky; and the Feast of the Trumpets. And, now, a trumpet do announce a calling together, “Come to the Feast.” And now that is the—the Lamb’s Supper in the sky.

Now watch: The assembling together; and the Bride; the Feast of the Trumpets; the Wedding Supper. We have seen it in types. Now watch just a moment before we close. Notice. We seen it in types.

¹⁶⁶ Now, if you want to read in Matthew 18:16, It said, “There is three that bear record,” see, in Saint . . . in First John 5:7, so forth. Three is always a witness. Is that right? It’s a verification, something that’s right. Three witnesses bear. “In the mouth of two or three witness, let every word be established.”

¹⁶⁷ Now notice. We’ve had three witnesses. Three is a witness. Now, we have already had three raptures in the Old Testament. Did you know that? As a witness. Now watch. Enoch was one; Elijah was the other one; and Jesus was the other one.

Jesus, being the Keystone, now, He bare record. See? He was the Keystone between the Old and New Testament, ’cause He had to first die and then rapture. He died; come to life and walked around here with us; and then was raptured up. Because, He was the Keystone that tied the two together. After His resurrection and rapture . . . Look. After He did that, and proved that, the Old Testament there. We all know Enoch was translated. We know Elijah was taken up by a whirlwind, that right, in a chariot of Fire. And Jesus died, buried, rose up and lived here on earth, and then was raptured up, the Keystone. There is three, to bear record. Is that right?

¹⁶⁸ Now, there has been one rapture already passed. You know that? That, let’s see if we can’t read it, right quick. Let’s get Matthew, the 27th chapter. And let’s get about the 45th verse of the Matthew, the 27th chapter. Let’s see if we can’t get that right quick, and see if—if we can’t get just a little bit out of this, would help us, right quickly. 27:45, I believe, I got wrote down here. Let’s read.

Now from the sixth hour there was darkness over all the land until the ninth . . .

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabach- . . . ? which to say, . . . my God, why has thou forsaken me?

Some of them that stood by, . . . heard it, and said, This man calls . . . Elias.

And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave it to him to drink.

The rest said, . . . let us see whether Elias will come and save him.

Jesus, when he had cried . . . with a loud voice, yielded up . . .

“A loud voice.” Loud voice! Watch.

When Jesus, dying, screamed with a loud voice, yielded up the ghost.

And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks did rent;

And the graves were opened; and many of the bodies . . . the saints that slept arose,

And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

¹⁶⁹ One rapture is passed.

Three has happened in the Old Testament, of them prepared, who the Word of the Lord came to. See? The Word of the Lord came to Enoch. The Word of the Lord came to Elijah, His prophet. See? The Word of the Lord was Jesus. See?

¹⁷⁰ Watch in the Old Testament, them Old Testament saints now, when this rapture first taken place. Notice verse 50. His loud voice awakened the Old Testament saints just exactly like the loud voice wakened Jesus . . . or wakened Lazarus. See? The loud voice awakened.

And the second is fulfilled in Second Thessalonians, the 4th chapter. Let's just take a read, read it. We just read, a few minutes ago. See?

. . . I would not have you . . . ignorant, brethren, concerning those . . . asleep, that you sorrow not, even . . .

That's First Thessalonians 4:12 to 18. That, that will be the second Rapture. The second Rapture will be the catching away of the Bride.

¹⁷¹ The Old Testament saints has gone into His Presence, paradise done away. And the Old Testament saints ascended up, at His loud voice, when He screamed and give up the ghost; because (why?) the Sacrifice, the propitiation of their sins, that they had waited on, believing that perfect Lamb was coming. They had offered the Sacrifice, the Lamb. And when He died and yielded up the ghost, He screamed with a loud voice, and the Old Testament saints awoke.

Watch the shout and the voice over here, the same thing at His Coming. See?

“Yielded up the ghost.” And when He did, the Sacrifice was perfect, and paradise emptied out. And the Old Testament saints came to the earth again, walked around on earth, and entered in with Him, at His rapture.

¹⁷² David said, over there, “Lift up, ye everlasting gates; and be ye lifted up.” “He led captive captive, give gifts unto men,” and the Old Testament saints went in with Him.

¹⁷³ They said, “Who is this King of righteousness?”

¹⁷⁴ “The Lord of Glory, mighty in host.” Mighty host, here they come in, marching. “Jesus led captivity captive,” and here He comes, with the Old Testament saints. And went in the new gates up There, and said, “Lift up, ye everlasting gates; and be ye lifted up; and let the King of Glory come in.”

The voice come from the inside, said, “Who is the King of Glory?”

¹⁷⁵ “The Lord mighty in battle.” The gates flew open. “And Jesus, a Conqueror, led captive captive,” them that had believed on Him, and the Word had come to them. There, the Old Testament saints laying in there, waiting, “He led captive captive; ascended on High,” took the Old Testament saints and went in. There is one Rapture, already passed.

¹⁷⁶ The next Rapture takes place is (Second Thessalonians) for the Church, the Bride to be resurrected, to be raptured into Glory. “We which are alive and remain,” that’s the bodies left on earth, “will not prevent or hinder them which are asleep. For the trumpet of God shall sound first, and the dead in Christ shall rise.” See? “And we which alive and remain shall caught up together with them.”

¹⁷⁷ Other day, I was standing on the street corner. And I—I was standing on—I was standing on the street corner and watching the Armistice Day parade. And when it went up, going up the street, I stood there with my little son, Joseph. There come, the first, was the old first war tanks come by, little old tanks. After that come the great Sherman tanks of the new war, and a great cannons with their muzzle blast, a—a muzzle brake on them, so forth.

After there, come the soldiers; the—the—the Gold Star mothers. And then there come a float with the . . . on down . . . Well, down there come a float, and on the front of it was a grave, “to the unknown soldier.” And there stood a—a soldier standing there, guard at the grave. There stood a marine on the other side, and a sailor on the other side. And there was a partition drawed. And on the other side set a Gold Star mother. She had lost her boy. There stood a young wife, with her head over on a table, crying. A little ragged boy setting sideways; and the tears running out of his face. He had lost his daddy.

I thought, "What sadness! I stand here and look, see them, old, just a few of the soldiers left; marching down there, crippled and old, like that, with their uniforms, but proudly displaying them because they were Americans."

I thought, "Oh, my God!"

¹⁷⁸ One day, there will come a blast from Heaven, "And the dead in Christ shall rise first." Them Old Testament saints back yonder, who are waiting, will blast forth and come out of there first, and go into the resurrection. We'll drop right in line, going into the sky; these old mortal bodies changed and made like unto His Own glorious body. What a—what a parade that'll be when it starts heavenward, some of these days, in that rapturing time that lays ahead, oh, proudly displaying the Blood of Jesus Christ upon their chests, the Message of God in the hour that they lived in. That's the hour that we're looking forward to, brother.

¹⁷⁹ Looky, just in closing now. The second resurrection, all . . . First one is past. The second one is at hand, right now, will come to hand now.

¹⁸⁰ Now, the third one is the two witnesses of Revelation 11:11 and 12. Which, these are the ones that turns back, with the Spirit of Christ, to witness to the Jews, like Joseph did to his brethren. And remember, "Their dead bodies laid in the street, for three days and a half. Then the spirit of life came into them, and they were raptured, taken up into Heaven."

There is your three raptures of the New Testament.

Three raptures of the Old Testament; all of them past.

¹⁸¹ Now we're ready, waiting for the raptures, the Rapture of the saints. It's been spoken, and so shall it be. When God says anything, "All heavens and earth will pass away, but that Word will never fail."

¹⁸² When God said, back there in Genesis 1, He said, "Let there be light," and it might have been hundreds of years before there was any light. He said, "Let there be a palm tree. Let there be a oak tree. Let there be a desert. Let there be a mountain. Let there be *this*." He spoke it, you see. And as long as it went out of His mouth, in a Word, it has to be manifested. It has to be. When . . .

¹⁸³ Then one day, He called His people out. And He had spoke to a man named Moses, by a Pillar of Fire, a Light; Holy, Sacred Fire. And Moses wouldn't . . . The people wouldn't believe Moses, so He said, "Bring them out to this mountain."

184 That morning, the mountain was all full of Fire, and flashing and thunders like that. And the people said, "Don't let God speak. Let Moses speak," see, "lest we perish."

185 God said, "I'll not speak to them no more like this, but I'll raise them up a prophet. And I'll speak through him, and what he says will come to pass. Then, you hear It, because I am—I am with him." Now, He spoke that. He said that it would come to pass.

186 Look at this prophet, Isaiah, standing there; a man, intelligent man, a man was thought of, well, by the king, 'cause he had lived with Uzziah. The king, which was a great man, tried to take a preacher's place, one time, and went in, got smitten with leprosy.

And that's what I told the businessmen. Don't never try to take a preacher's place. No, sir. You stay right where you're at. See? You do your work, what God put, told you to do. If you're a finger, you can never be an ear. If you're an ear, you'll never be a nose, nose or eye. See? You stay in your position.

187 You heard that Message, other day, on the broadcast: *Trying To Do God A Service*. David, anointed king. All the people shouting and screaming, "It was right." But he never consulted God's prophet. And a man died, and the whole thing was marred. Don't try to do God a favor. You wait till it's God's term. Let it come in His way of doing it. "I'll start *this* big thing. It'll do *this*." Be careful, brother.

188 Now, David knowed better than that. Nathan was in the land, in that day. He wasn't even consulted, at all. See? He consulted captains of hundreds and thousands. All the people shouted, and screamed, and danced. Instead of . . . They had all the religious motion, but it wasn't in the line and order of God's Word, and it failed.

Anything else, is not in the line and order of God's Word, will fail. Only God's Word will stand forever. "Heavens and earth will pass away, but not My Word."

189 Notice Isaiah, that intelligent young man standing there. All at once, the Spirit hit him. He couldn't say no different. He was a prophet. He said, "Behold, a virgin shall conceive." "Unto us a Son is born; a Child is born, a Son is given. His Name shall be called Counsellor, Prince of Peace, Mighty God, Everlasting Father. The end of . . . His government shall be upon His shoulders. The end of the . . . There shall be no end to His reign." How could that man intelligently say that a virgin would conceive?

Everybody looked for it. It's done been spoke. It was THUS SAITH THE LORD. It had to come to pass, 'cause it was God's Word. The same as it was in Genesis, when He planted them seeds down beneath the sea, where "it was without form, and void; and water upon the

deep.” See? It had to come to pass. And one day, eight hundred years later, the womb of a virgin conceived the Seed of God, a created Seed. She brought forth a Son.

¹⁹⁰ That same Son stood there, one day. He said, “Lazarus, come forth.” And a man that been dead four days, rotten, his nose fell in, stunk, he came forth. Said:

Marvel not at this: for the hour is coming, (Amen.) when all that’s in the grave will hear the voice of the Son of God,

So, it’s done been spoke. It has to happen like that. There’s going to be a Rapture. Oh, my!

¹⁹¹ I remember, just my last Message in California, where I thought I’d never go back again, when I predicted, “Los Angeles will go beneath the ocean. THUS SAITH THE LORD.” It will. She is done. She is washed. She is finished. What hour? I don’t know when, but it will be sunk. Right after that, the earthquakes begin to jolt and bow.

¹⁹² Remember, many of you men standing right there, that rock, that day when that Angel came down there. And that Light and Fire falling from the Heaven, around the rock where we were standing there. Rocks flang out of the mountains, and falling across there. She blasted three times, hard. I said, “Judgment will strike the West Coast.” Two days after that, Alaska almost sunk.

¹⁹³ Remember, that same God that said that, said, “Los Angeles is doomed.” And she is finished. I don’t know when. I can’t tell you.

¹⁹⁴ I didn’t know I said that. But this brother here, I believe it was . . . No. One of the Mosely’s, I believe, had me out on a street out there. I didn’t know what it was till I looked back. I looked back in Scripture.

And Jesus said, “Capernaum, Capernaum, how oft . . . You that’s exalted yourself . . .” (rather) “. . . up into Heaven, shall be brought down into hell. For if the mighty works that been done in you, had been done in Sodom, it’d a stood today.” And about a hundred and fifty years from there, (Sodom had already, in the earth) then Capernaum is in the water, too, today.

¹⁹⁵ And that same Spirit of God that said all these things, and done all these things, It said there, “Oh, city, Capernaum, who called yourself by the name of the Angels, Los Angeles, how you’ve exalted yourself into heaven! The very root and seat of Satan,” (See?) “you’ve exalted yourself.”

¹⁹⁶ Preachers, it’s a graveyard for them. Good men go there and die like rats. What havoc!

197 “You that call yourself by the name of the Angels; if the mighty works had been done in Sodom, that been done in you, it’d stood today. But your hour has come.”

You watch and see. If it ain’t, I’m a false prophet. See? There she is. She’s laying there.

198 I remember that night, ’fore I seen that, I seen the preview of the Bride. I stood there and seen a beautiful little lady, just correctly dressed, and things, marching *this* way. There was Somebody standing by me, in the vision. And I seen. They said, “The preview of the Bride.” I seen Her go by. They come on *this* side, and went around.

199 I heard it coming up, the—the churches coming up from this *other* side. There come the Asian church. Oh, you talk about filth! Here come the European church. Oh, my! And then I heard a rock-and-roll coming, and it was Miss America, the church, and she didn’t even have on any clothes. She had papers, like newspapers, gray, hold in front her, dancing by rock-and-roll; Miss America, the church.

200 I stood there in His Presence. I thought, “O God, as a minister, if that’s the best we could do? Oh! Oh!” You know how you feels. Then I thought, “God, hide me. If I could just get away from here. If all that we’ve done, and that’s what we have to produce, if that’s what?”

201 And then when them women passed by, all doing all kinds of rocks and things, and short hair, and painted faces. And as they passed by like that, supposed to be virgins to Christ. And when she passed by like that, I turned my head, you know, with *this* holding in front of me. It was—it was disgraceful, the back of them. And there they was, going like that. And I turned my head, to weeping, like *that*.

202 I said, “I—I couldn’t stand it in there. Him standing there, and me know that me, a minister of the Church, and that’s what I had produced for Him.” I said, “O God, I can’t look at it. Let me die. Let me—let me fade away,” and like that.

203 And as soon as it went out, every time one of them would come, they’d go out to a certain place, then drop off. I’d just hear the sound of it as it went away.

Then I heard something like *Onward, Christian Soldiers*. I looked, and here come that sainted bunch of little girls just exactly the way they was, all correctly dressed, their hair hanging way down on their back. Smooth, clean, marching like *this*, to the step of the Gospel. She was the Word. They looked like one out of every nation. I was looking at it as they passed by, and seen them pass by. Instead of going down, they started going up.

I noticed one of them trying, two or three of them trying, getting out of line. I screamed, "Stay in line!" And the vision left me. And I was standing in the room, screaming, "Stay in line!" Line, that. . .

²⁰⁴ Wonder, could it be already past? Could the Bride already be called? Is that what we're going through today?

She has to be molded and made into the image of Christ, and Christ is the Word. That's the only thing. See? It's in There, in the Word. It's ju-. . . See? There cannot be one thing added. It can't be a—a woman with a one hand like a man, and the other hand with a paw like a dog. It's got to be exactly the Word of the Lord, like He is the Word. The Bride is a part of the Bridegroom. The woman is a part of her husband, 'cause she's taken out of the husband. Eve was a part of Adam from his side. And so is the Bride, not taken from a denomination, but taken from the bosom of the Word of God for this day.

²⁰⁵ The Rapture!

The trumpet of the Lord shall sound, the dead in
Christ shall rise,
And the glory of His resurrection share;
When the chosen ones shall gather to their Home
beyond the sky.
When the roll is called up yonder, let's all try to be
There, friends.

²⁰⁶ God bless you. It's been spoken, it has to come to pass, it will come to pass. And little. . . [Blank spot on tape—Ed.]

People, no one wants to die. No one wants to—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, just throw away your traditions, and move right on up into Christ. Cause, 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. That's exactly right.

²⁰⁷ God bless you. I'm sorry to have kept you. And remember. I've kept them too long here. That's right. And the offering that you taken for me. . . Which, I did not ask you to do that, brother. That's, my, that's courtesy. Take that and pay this motel the—the overtime, 'cause I kept it. I just had a few things here. I got about eight or ten more pages on that Rapture there, but I—I just didn't have time to give it. God bless you.

²⁰⁸ Do you love the Lord Jesus? Let's just stand still just a minute now, quietly, reverently, and remember what I've said. Remember, we're in the last hours.

These nations are breaking, Israel's awakening,
The signs that the Bible foretold;
The Gentile days numbered, with harrows
encumbered;

"Return, O dispersed, to your own."

The day of redemption is near,
Men's hearts are failing for fear;
Be filled with the Spirit, your lamps trimmed and
clear,

Look up! Your redemption is near.

You know that?

False prophets are lying, God's Truth they're
denying,

We know that all is true. Don't we? [Blank spot on tape—Ed.]

I love Him, I love Him
Because He first loved me
And purchased my salvation
On Calvary's tree.

²⁰⁹ How many really love Him? Raise your hand. Now, I want you, while we sing this again, shake hands with somebody near you. Say, "God bless you, pilgrim." We are pilgrims. Aren't we? Pilgrims and stranger.

I love Him,
That's it, right across the table.

I love Him
Because He first loved me
And purchased my salvation
On Calvary's tree.

²¹⁰ You want to make the Rapture? How many is interested in making the Rapture? Say, "God, I want to make it, with all my heart."

Hold To God's Unchanging Hand, you know the song? You know it, sister? *Hold To God's Unchanging Hand*. I don't know what . . . What's it in, for that one? Huh?

Hold to God's unchanging hand!
Hold to God's unchanging hand!
Build your hopes on things Eternal,
Hold to God's unchanging hand!

You like that?

When our journey is completed,
If to God you have been true,

Fair and bright your home in Glory,
Your enraptured soul shall view!

Hold to God's unchanging hand!
Hold to God's unchanging hand!
Build your hopes on things Eternal,
Hold to God's unchanging hand!

I want you to bow your head just a moment now.

Covet not this world's vain riches,
That so rapidly decay,
Seek to gain the Heavenly treasure,
They will never pass away!

Hold to God's unchanging hand!
Hold to God's unchanging hand!
Build your hopes on things Eternal,
Hold to God's unchanging hand!

²¹¹ With your heads bowed, and this in mind, knowing that we're bowing our heads to the dust from which we were brought, someday we'll return, knowing that you got a soul in there that has to answer to God. And if you feel that you're not just ready for that Rapture, if It would come tonight, and you'd want to be remembered in prayer, just raise your hand. We have no place to make an altar call. Your altar is in your heart, anyhow. Raise your hand. God bless you, you, you. My!

"Feel that I'm not ready, Brother Branham. I—I, really, I—I—I want to be a Christian. I've tried to be, but there's always something missing. I—I know that I—I'm not just where I should be."

"Have mercy, God. I raise my hand. Be merciful to me."

Now, some twenty or thirty hands has been up, already, in this little group. More is going up.

²¹² Dear God, You know what's behind that hand, down there under the heart. I pray, dear God. There's only one thing I'm responsible for, that's, to tell the Truth. And, dear God, they want to be saved. They want to, really. They—they don't want this something that's just some emotion, some work up, some denominational system, some creed, some dogma that's been added. They understand, Father, that it takes the pure, unadulterated Word of God. Everything else will pass away, even heavens and earth, but It won't. And if we be that Word, the earth will pass from beneath us, but we can never pass away, because we are that Word, the Bride of the Groom.

²¹³ I pray for each one, that You'll grant to them, Father, is my sincere prayer. And excuse me, Father, for being so nervous tonight, jumping up here late, and—and being shaky, and saying words broke up and cut

up. Somehow another, great Holy Spirit, splice them together in Your Own Divine way, and deliver them to the hearts of the people, from my heart, and the motive and the objective that in my heart I have towards You. Won't You, Lord? And save which can be saved. Draw to You, Lord. And may we be ready for that rapturing hour that's soon at hand. For I ask it in Jesus' Name. Amen.

God bless you.

Now, the chairman of the—of the convention. 

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