

## 1 Thess. 4:16 - "a shout" to all saints of all ages

Paul's three usages of the phrase "*from heaven*" in Thessalonians (1 Thess. 1:10, 4:16; 2 Thess. 1:7) establishes that he is speaking of the parousia of the awaited corporal Son of God from heaven.

Matthew 25 6 But at midnight there was a shout, 'Behold, the bridegroom! Come out to meet him.'

1 Thessalonians 4 16 For the Lord Himself will descend from heaven with a shout [*or cry of command*], with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. 17 Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.

Paul said, "*this we say by the word of the Lord..*" (1 Thess. 4:15). That word is at least in part Matthew 25. Hence, there is a shout to literally '*come out to meet the Lord (the bridegroom) in the air*' (1 Thess 4:17; Matt. 25:6). Therefore this shout is heard not only by the living saints but also by all the dead in Christ that rise; (they in fact arise first)! The "*a shout*" cannot be disconnected from the sleeping saints because all his saints come out to meet him in the air as a response to it (and subsequently accompany him to earth (Zech. 14:5; 1 Thess. 3:13). That being the case, both aspects ("*a shout with the voice of an archangel and with the trumpet of God*" and "*meet the Lord in the air*") are literal and specific to that moment, and precludes "*a shout*" being a Message to the living saints only or occurring prior to the literal descending of the corporal Son of God. Also, it is "*a shout*" that issues forth from without (reasonably understood from where the descending, corporal Son of God's procession is in the air), and not from within the midst of the church for it says to "*come out*" not '*go out*'. Another observation is that it is "*a shout*" not "*the shout*," whereas "*the gospel*" is never "*a gospel*." So to interpret "*a shout*" as "*the restored gospel message of the kingdom*" or "*the Message*" via William Branham' ministry to the living saints is unsound ("*a shout ..the Message*"-WMB). "*A shout*" invokes, and with power facilitates the gathering together of all the saints of all ages (Matt. 24:31; Mark 13:27; 1 Thess. 4:17; 1 Thess. 5:10; 2 Thess. 2:1). There is no such "*gathering together*" of the living saints independent of those that sleep set forth by Jesus or Paul. That is the contrary invention of William Branham that was forcefully advocated by Lee Vayle (and others as well).

William Branham - The Rapture - 1965-1204 "Three things happen, 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 descending. A "shout," what is a "shout"? **It's the Message going forth first**, the living Bread of Life bringing forth the Bride."

"See, the **first** things comes forth is **His Message calling the Bride together**. The **next** thing is a **resurrection of the sleeping Bride**, the--the one that's died back in the other ages. They're caught together,...**We're right there ready now**. The only thing, the church coming out has got to lay before the sun to ripen."

"The **first** thing come when **He starts descending from the heaven**, there's a **shout**. What is it? It's a Message to get the people together. **A Message comes forth first**. **It's Malachi 4 time when you come... It's Luke 17**. It's--it's Isaiah... All those prophecies that it can--perfectly set in order for **this day in the Scriptures, we see it living right there**."

Lee Vayle -The Projecting Of Love: #10 - "The Lord descending with a Shout with a message. William Branham coming on the scene."

Lee Vayle - Rapture: #21 The Shout Is The Message - "...He's descending. A "shout," what is a "shout?" It's the Message going forth first, the living Bread of Life bringing forth the Bride. So, the Message is Bride bait [enticement]. Yes. The Message is what catches the Bride. Three pulls, for the fishes."

Lee Vayle - Rapture: #18 God, Standing Before Groups Of Men - "**this Message that Bro. Branham talks** that is **brought by Jesus Himself** in the **invisible** form **is to the living and not to the dead**. Three things happened: a shout, a voice, a trumpet... He does all three in descending. A 'shout'; what's a '**shout**'? **It's a Message** going forth first,"

So according to Lee Vayle, the "*a shout*" of 1 Thess. 4: 17 is "*William Branham coming on the scene*," with "*bride bait*", namely "*three pulls for the fishes*".... "*brought by [an] invisible Jesus*," "*to the living and not to the dead*."

Lee Vayle - Identification: #8 World Dollarization; Jesus Made To Stick Out - "When I heard him say, **"The Shout is the Message,"** I said, "Bro. Branham, I've heard you say a lot of things, but **this is the most ridiculous thing**, or the critical thing **I've ever heard you say. I don't think I can take it.**" And suddenly my voice, What was in me said, "When was he ever wrong?" And I said, "Shout is the Message."

He would have done well to not take it, but the voice within him prevailed, and he therefore built a life-long ministry (and life) on this heresy, deceiving many.

This word *"meet"* (**apantēsin**) is used in only one other instance besides Matthew 25:6 and 1 Thessalonians 4:16; that is where the brethren came out to meet Paul and accompany him back to their home as he was coming to stay with them. This usage compares to Christ in the progression of coming to earth to abide when met in the air by all his saints. He doesn't make Larkin's (Darby's, Scofield's and others) U-turn (adopted by William Branham) back to heaven.

Acts 28:14 There we found *some* brethren, and were invited to stay with them for seven days; and thus we came to Rome. 15 And the brethren, when they heard about us, **came from there as far as the Market of Appius and Three Inns to meet us**; and when Paul saw them, he thanked God and took courage.

Ellicott's Commentary for English Readers

To meet the Lord in the air.—Chrysostom says: "When the King cometh into a city, they that are honourable proceed forth to meet him, but the guilty await their judge within." The phrase "in the air" certainly does not mean "heaven." The word ("air") in itself properly signifies the lower, denser, grosser atmosphere, in which the powers of darkness reign (Ephesians 2:2); but here it is only used in contrast with the ground, and means "on the way from Heaven whence He comes," of course not to dwell there [in the air], but to accompany Him to His Judgment-seat on the earth.

"Repent and believe the gospel."—Jesus Christ

Steve Smith