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# *CHRIST IS THE MYSTERY*

## *OF GOD REVEALED*

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Thank you, Brother Neville. The Lord bless you. Just remain standing a moment while we bow our heads for prayer.

<sup>2</sup> Gracious Heavenly Father, we're approaching Thee again this morning for mercy and for guidance of the Holy Spirit today, as it's dawned upon us, that we should meet together this morning and to teach Thy Word, and that we might know how to live in this present day, and what is the time of day that we're living. We would ask Thy holy guidance to our thoughts, our hearts today, that You would direct us to every Word that is necessary for us to know; that You would open our mouths freely, and our hearts, also, to receive, and that which You would speak to us, and would close our mouths to the things that are not right, knowing that only You can reveal the Word of God.

<sup>3</sup> And now as I have to leave the little church right away now for the other parts of the world, I'm committing them to Thee, Lord. Which, they are heart, the apple of my heart, as to say. They are the—the ones that's been begotten to You, by the Spirit and by the Word of Truth. And I pray that You will bless them, Lord, and keep them closely knitted together by the bonds of the love of Christ.

<sup>4</sup> Bless our dear beloved pastor, the shepherd. We pray that You'll anoint him with the Holy Spirit, of Thy Word, and reveal to them and feed the flock.

<sup>5</sup> And once, just a while ago, when You showed the vision, the little tabernacle here, about to store up the Food, that there would come a time when this would all be needed. When we seen Brother Sothmann and Brother Woods ready to cross over into another country, to . . . But You said, "Store up this Food here for the time." Lord, reverently I've tried to do that.

<sup>6</sup> And now, this morning, in this lesson that we have thought of, I pray that You will cap it all off, Lord, to show that You're God, and this is Your Word and Your Truth. Grant it, Lord, that the people might feed thereon and grow fat, as it was, in the grace of God, that they would see that it's God's great mercy to us in this day. Bless all that's present and those who would like to be present, Father. And get glory to Thyself, for we ask it in Jesus' Name. Amen.

The Lord bless each and every one of you now.

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7 And I believe, just before we start, we have a little baby here, a Collins. I met the father just a few moments ago, and—and he had a little baby he wanted dedicated. And we want to do that now, if Brother or Sister Collins, one, will bring the little one forward so we can have the dedicational service for this little fellow.

8 Leaving, you know, why, it causes...as these are loyal members, are, of the Body of Christ. You notice, I never said “of the tabernacle.” “Of the bodies of Christ,” the...this body here, a part of His Body.

9 And they got a little fellow here they want dedicated. And—and this is always a job I think my—my wife envies me of, to hold the babies. Uh-huh. And Brother Neville, if you’ll come forward, if you will.

10 What is your first name, brother? [The father says, “Clyde.”—Ed.] This is Brother and Sister Clyde Collins, is the brother to our precious brother here, Reverend Collins, Wilbur. And they’ve had an increase to the number of Collinses here, I see, and a very cute little fellow.

11 How old is he, Sister Collins? [The mother says, “Almost four months.”—Ed.] Almost four months. And what’s his name? [“Mark David.”] Mark David. That’s a very fine name. He looks like a very fine boy. Say, he’s kind of a big boy, too.

12 Now I know the mothers here can appreciate this little fellow here. Isn’t that a doll? [Brother Branham holds Mark David up before the congregation—Ed.]

All right, as we bow our heads now.

13 Heavenly Father, as this young father and mother comes with this little, precious lump of human flesh that’s been given to their union, placed into their hands for a keeping for the Lord God. They reverently bring this little Mark David here for dedication to the Almighty, Who has give this precious little boy, fine health and a fine boy, into their care, to be raised for the glory of God.

14 Lord, bless the father and mother. May the barrel never be empty, at the house, or the cruse never run dry. May the father be well and able, Lord, to work and to make food for the little fellow; may the mother be well and able to prepare it; and their hearts prepared, Lord, to teach the little fellow, to raise him in the admonition of God. Grant it, Lord.

15 Now from their arms, to mine, comes this lovely child, little Mark David. And I present him, with the elder of the church here, to You, in the Name of Jesus Christ, for a life of service. Grant it, Lord. Get glory out of his life. May he live a long life, even to this Coming of

the Lord Jesus, if that be pleasing to You. And, if so, may he come to pack the Message of the Lord God, in the age that is to come. Grant it. Keep him healthy, happy, and may his heart always be set on doing the things which is right, before God. In the Name of Jesus Christ, we offer the child to You, in dedication. Amen.

<sup>16</sup> God bless you. God bless you, Sister Collins, and this fine boy, and you Brother Collins. God be with you.

*Bring Them In*, all of us together.

Bring them in, bring them in,  
Bring them in from the fields of sin;  
Bring them in, bring them in,  
Bring the little ones to Jesus.

<sup>17</sup> I like that. See, bring them to Christ before the devil even has a chance. They're already presented to Him then for a life of service.

<sup>18</sup> Does anybody know whether the Dauch family, any of them, got down today, or not, Sister Dauch? Brother Brown, are you here, Brother Brown? Yes, I'm glad. And the . . . Brother Dauch is still with us? Wonderful! [Brother Tom Brown comments about Brother William Dauch's condition—Ed.] Brother Dauch almost left us. See, we can't say too much or ask too much, he's already twenty-one years past the time that God told him to live. That's a ordinary lifetime, past the time that God told him he could live.

<sup>19</sup> But we had a call the other morning, that he was—he was dying, and we rushed up there. And the Lord God was really good to him, has spared him. Just, I think he—he's ready and just waiting the Coming of the Lord. But, you know, we all hold on to one another. We just . . . The old fellow is like a—like a dad to me here.

<sup>20</sup> I remember him sitting right down here in the old tabernacle, the old part, when he . . . that Light flashed across, on that water baptism in the Name of Jesus Christ, right out of there he come. And about eighty-seven or eighty-eight years old, on a stick, come right up here and said, "I want to go right in there and be baptized." Somebody went and got him some clothes. He couldn't wait till the next time; he had to come right then, right then. So I—I like that.

<sup>21</sup> He said, the other day, I was talking to him; he said, "Do you think I'm all right now, Brother Branham?"

<sup>22</sup> I said, "Did you ever go to a doctor for a physical checkup?"

He said, "Yes, sir."

<sup>23</sup> I said, "The doctor will put stereoscopes in his ears, and put them on your heart, see if your heart is beating right; and an

electrical cardiogram, and then blood pressure, urine test, and so forth, instruments, to find out where your physical being. Now, the way he does that, he looks back on a—a book here, where specialists on these different subjects writes down, ‘If *this* takes place, this is what’s wrong.’”

24 And I said, “Now, the only stereoscope that I have is the Bible, see, for the soul.” And I said, “I’m going to give you the test.” I said, “Saint John 5:24, said, ‘He that heareth My Words.’” I said, “That isn’t just sit and listening to It. That’s receiving It, see, receiving It; you believe It. Something inside of you tells you It’s right. You’ve accepted It, you believe It, It’s yours. ‘He that heareth,’ It’s already yours, ‘My Words, and believeth on Him that sent Me.’ You believe that?”

He said, “I do.”

25 I said, “Then I’ll tell you what the Chief Doctor said, ‘He is passed from death unto Life, and shall no more come into condemnation or judgment.’” I said, “As far as I know, according to the Books, you’ve passed the examination.”

26 That old man, of nearly a hundred years old, not a churchman at all; but just the first time that Light flashed across his path, he received It. See that predestinated seed laying there? Uh-huh. Yes, sir. See, as soon as the Light strikes it, it comes to Life right quick.

27 Now, I know it’s hot today, and look like it’s hard for me to call you people together for a service where you set jammed in like this. But yet I—I thought, by the grace of God, that I’d would have another service before I had to leave you all; for a short season, I trust.

28 And I’ve got to go now tomorrow night, to Chicago, to begin Wednesday. I thought I would get there a little early, if possible, and rest up a little before beginning a series of service. And I believe they’ve got it. . . Here, I was looking at it right here. It’s—it’s advertised up there. It’s called the Marengo . . . [Someone says, “Marigold.”—Ed.] . . . area, yeah, Marigold, Marigold, yeah, area, arena. Marigold Arena is where it to be held, beginning Wednesday night, through Sunday. And the Full Gospel Business Men has a breakfast, also, on—on Saturday morning. And I don’t know just exactly where they got that advertised, where. No. Then Saturday evening is at the Lane Tech. I see here it’s—it’s advertised.

29 Now, if you’re around in that area, or up there, it’s be a regular, just a regular evangelistic service like we have at any time. Most of the Messages will be primarily on something that’s been taught here, ‘cause here is where we make our tapes, you see. Out there

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they can fuss. But if they get tapes made from here, that's up to them if they want to listen to any tape. It comes right from here. This is our own pulpit.

<sup>30</sup> So out there, usually I try to pick around on something not very deep, because many of them are shallow in experience and what comes in. But here I feel I have a right to say whatever God puts upon my heart, to say it from right here. So our tapes are all made from right here. See? And they're right in the room there now, you can see their heads up over the clouded glass in there, where they're sitting with their recorders.

<sup>31</sup> Now, and if you want to come to the meeting, we'd be most happily to have you. Just, if you get there, don't know just where to go, why, just contact any of the Full Gospel people, or—or Brother Carlson, and he'll—he'll tell you that's. . . He can advise you, or the Philadelphia Church, or any of them, they can tell you right how to get to the place.

<sup>32</sup> Then I come back next Monday evening, sometime, afternoon or evening. And Tuesday we go back to Arizona for—for put the children in school, and so forth. And then I don't know just exactly when to be back again, because, the Lord, I want Him to lead me just on what to do.

<sup>33</sup> A very strange thing happened. I might as well. . . I know this is taped, and I might as well place it on here. And right while visions and leadings of the Holy Spirit is moving, I like to strike just exactly while It's moving. That's. . . Now, in the last year it's been one, right along with one of the most highest time for visions that I've ever had, in all my ministry, has been this last year, of things that has taken place, that you people know that it's foretold before it happens, and it happened just the way it—it said.

<sup>34</sup> Now, we come back here, and—and to visit. The climate in this place, I certainly don't like, 'cause I'm. . . just breaks me down as soon as I get here. And I just. . . I can cross the top of the knobs up there and come down in this valley, and I'm here about ten minutes and I got hives, get sick. Weather, swimmy-headed, everything looks spooky, dark, and I—I just have to get out of it. See? And the other day I was talking to the wife. . .

<sup>35</sup> But what brings me in, first, what brings me in here, is you people, see, this church. I tell you, of all the places I ever went in my life, this is my favorite place to come preach the Gospel. And looks like that we can make a tape from here that's ten times better than anywhere else. See? See, that's the reason I say, "Where God is doing something, then stay right with that." But I think, where the

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great thing is, that was me failing to go out at the first time when He called me, and therefore He makes it kind of rough on me when I come in. Obedience is better than sacrifice.

36 And then I'll be coming back and forth, all the time, preaching in the tabernacle. And you people that's from out of town, you'll be notified. Billy Paul will be here, right in the office, and—and can be reached at any time, through him. And we'll be coming back here, hold. . . . And then the Seven Trumpets is coming up right away, the Lord willing, Seven Last Plagues, and the Vials, and so forth, just as we can, get a little cooler weather, maybe, or something, however the Lord leads.

37 And now, the other day, coming in, there was a question brought up about something, about someone had given me a—a check, and it said “personally,” exactly just to me, and me only, “tax paid, free,” everything else. Well, we went, and Billy knew that I kind of had need of that check, now.

38 He went and asked the attorneys if we could cash it. He said, “Why, he's an American citizen. Why can't he cash it? See, says, ‘tax paid,’ and everything else, ‘free.’ Any citizen can do that.”

39 So then he couldn't be satisfied with that, Billy, so he goes to the public accountant. He said, “Why, certainly, he can cash that.” Said, “He's a citizen of the United States.”

40 So, well, he couldn't think good about that, so he called Merle Miller, that's the head of the—the tax association at—at Indianapolis there, was our attorneys, and so Ice and Miller. So, “Sure, it's all right. See? Sure, he can have that check. It's—it's—it's made out to him, ‘endorsee only.’” I can, only one can endorse it, so forth, and it couldn't be stamped with our. . . .

41 See, I don't cash no checks. That's what they got me for the other time. Somebody bring in a bunch of checks, and say, “Here, Brother Branham,” at the meeting. I'd say, “William Branham, William Branham. . . .” Well, the government was taking care of all that, all the time. And I was signing them to myself and was paying the debts out there, but they said I owed delinquent taxes on all of it, anyhow, three hundred thousand dollars. So—so then that's where the fuss came.

42 So then as soon as I put this check in, whammy, here come the agent right back, said, “We'll reopen the case for him now.” So it made it kind of rough.

43 And Brother Lee Vayle sitting here, I guess it's all right to say it, we just. . . . He had come down, and this fine scholared Baptist here

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had . . . I baptized him in the Name of Jesus Christ, here in the pool the other day, Brother Lee Vayle. And so he's really a fine man, a brother in Christ. He's preached for us here before, and highly intellectually educated, and, besides that, a Spirit-led man. When the Light flashed across him, he said he tried to get away, but just couldn't do it, so I baptized him right here the other morning. Couldn't stand it any longer, so we just come down here and put on our clothes and went in, and was baptized in the Name of Jesus Christ.

44 Well, I thought, being that he had taken that fine spiritual food, maybe to talk a little bit we would take some natural food. So we goes over to the Blue Boar, and sets down, was talking, and the subject come up, "How do you let people talk about you like that?"

45 Now, Brother Vayle is one of the finest man I ever knowed, but he's "just a little too quick on the trigger," I always told him, you know. And so, he, so I said . . . I hope that's all right, Brother Vayle. So he . . . I said, "Don't fly loose all at once. Sit still. God is the One that's doing it."

46 He said, "Ah, it might be all right for you," he said—he said. But, well, he—he . . . I believe he—he is so smart till that's what he's been meeting, those smart intellectual people; so he just knows how to pour it in there, and they ain't got no place to stand. That's all.

47 So I said, "Look, Brother Vayle." We was sitting at the Blue Boar. I said, "David, one day, after being throwed from the throne by his own son, run off the throne, mutiny, Israel divided, and David took off the throne by his own son, and was going out of the city, weeping. And a guy that didn't like his last-day message, you know; he didn't care for him; little old fellow, kind of crippled up, going along there, making fun of him, and he spit on David. And that guard drew that sword, said, 'I'll let the head of that dog stay on him, that spit on my king?' David said, 'Let him alone. The Lord told him to do that.' See? Spit on him, making fun of him, and then spit on him. Said, 'The Lord told him to do that.'" Well, we know the story, how it returned back. Brother Vayle thought that took a whole lot of grace to do that.

48 So no more than coming back and entering the office, the public accountant called Billy Paul and told him about this. So Brother Vayle went up the house with me. When I walked in, I said to the wife . . . Long about sometime in the afternoon. We went in a room. I said, "I got something to tell you, Honey."

49 We just been talking before I left. She said, "Bill, I know that God sent you out there; we all know that, but He never told you come back. He said . . . Now, that's where I'm worried about."

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50 I said, “Well, I think it’s for you and the children. Don’t matter for me. I’m going to serve Him, Lord willing, wherever I go.” And so walked back, and I told her about it like that. So I just turned around, laid my hat up.

51 And somebody said something, about, “Oh, this tax collector! We ought to go out . . .” Just kind of raided out something like that.

52 Not thinking of what I had told of Brother Vayle, I said, “Let him alone. Maybe the Lord told him to do that.”

53 I no more than said that, till a Light flashed on the wall and wrote across there, Brother Vayle and my wife sitting there, “Come on back to Arizona.” With letters wrote across the wall, “Come on back to Arizona.” That’s right. So here I go, amen, back to Arizona.

54 Now, this week has been a week of great blessings. We had private interviews this week, of people who had been waiting since the *Seven Seals*. And I don’t doubt but some of them, course, was called in from out of the town, across the nation. But the morning before the interviews started, sitting in the room, the Holy Spirit let me write out exactly everything they knew, everything they wanted to ask, rotate the questions just the way they wanted to, and tell them their dreams and interpretation before they ever told me.

55 Now, the people are in the room here, there. And I’d go ahead and let them talk. They’d say, “Well, Brother Branham, I come *such-and-such*.”

56 I said, “Now, remember, we have assembled here not for fellowship. We haven’t come here to fellowship with one another. There is a question in your mind, in your heart, that—that you’ve stumbled into and you don’t know what it is. And maybe I’ll be able, by the help of God, to do it.”

57 I said, “Remember, the queen of the South had some questions, too, when she came to Solomon. And the Bible said there was nothing revealed or held back to what Solomon couldn’t answer for.” And I said, “A greater than Solomon is here. See? That’s right. The Lord Jesus promised, ‘Wherever two or three are gathered in My Name, there I am in the midst of them. And whatsoever thing they can think of, or desire, and—and shall ask, it shall be given to them.’ And now your question is something you don’t know about, something you don’t know how to approach about, something you don’t know what to do about.”

58 And I said, “Again, the Scripture said this, that, ‘the Angels of God are encamped about those who fear Him,’ so in another world where the five senses does not declare.”

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<sup>59</sup> The five senses only contacts this world. If you had no feeling, you couldn't feel nothing. Feeling wouldn't be nothing to you; that would be another world. If you had no sight, what you look at would be another world, you know nothing about it. So these five senses is the only thing that God let us loose to.

<sup>60</sup> Now there is another one called faith. But by faith you walk up a ladder, and finally you can get so high until you break into another world, which is vision. There you can see.

<sup>61</sup> Just like if you never knowed what this was you was feeling with your sense of feeling, never seen it; then your eyes come open, you could see it. It'd be all a mystery to that person who never could see. It'd be a mystery to him, but yet that's it.

<sup>62</sup> And in there, the Lord. . . Before we got here, to people from across the country, everywhere, from north, south, west, come in for these interviews. And as soon as they'd get through talking, just exactly the questions they would ask, the thing that they would ask about, I would say, "Watch here," raise over, and there was a piece of paper with every question, and rotate just exactly the way they asked it, was going to ask it, their answer down here to their question, just the way it was answered out. The Lord is great. He knows all things. But, yet, take me about three days to come out of that afternoon, what it was, such a tear-down. And now I thought to get it, though, before we left.

<sup>63</sup> And there is the proper way, the real way of, to individuals. Now, there is things can be said.

<sup>64</sup> And if the people is here, that knows that secrets of hearts that was revealed, that would absolutely. . . It would be horrible; it would cause crime, it'd cause somebody to shoot another, or something, if that would be revealed right here at the platform like this, in a public, in before the public. It would cause penitentiary offenses, and everything else, that would. . .

<sup>65</sup> But when you're sitting together like that, the Holy Spirit, just two of you together. But we understand this, that what they ask me is private. I say nothing about it. And what I say to them, it's up to them whether they want to say it or not. See? But it's to be known between us, the interview. That's taking the person, one by a time, and sitting there until everything is completely settled, see, the Holy Spirit.

<sup>66</sup> And then to think of the grace, the Holy Spirit telling me all about it, to each one, a whole line of them, before they ever even got here; across the country, coming, people I never seen in life. And write it out so that they would know, just a routine according to the questions the way they would, answer it.

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67 One brother had questions on the serpent's seed, that I didn't get to answer just exactly, 'cause their little half hour was up. I hope that he got it all right, the answers to it, on the paper. I . . . He had it wrote out, and he didn't get to all of his answers, so I just give him the writing back, the answers on the paper. If he hasn't, Billy Paul has it. I know the man is sitting here; I just looked at him just a few moments ago. So if he—if he wants to find that, it's wrote out on a piece of paper, your answers to your question.

68 Now, oh, how good the Lord is! I hope everybody is feeling good. Uh-huh.

69 And now let's us remember, and now when I pray for these handkerchiefs, to remember Brother Dauch. He is a precious brother, and we want to remember him in prayer.

70 And I—I see Brother Ungren, but I—I can't see Sister Ungren anywhere, whether she is all right now. Yes, sitting right out from him. Sure. Yeah. I'm glad. Cause we was called out the other night, in a . . . just a emergency case of her and her daughter, Sister . . . I . . . Downing, Downing. Run off the road, and just the grace of God, or they would both have been crushed to pieces right there. And here they come right on to church, got on a train and come on.

71 I'll never forget you all. I love you. God knows that. I—I love you. How, across the country, through slick weather!

72 When I look at some brother here from Georgia, and Alabama, and different places, and Tennessee, and around, where they ride their car down the road, where the ice, sliding, and back and forth like that, to come here for one service.

73 When I had that emergency call to Brother Dauch the other day, I didn't realize that Lima, Ohio, was so far away. Just . . . I thought that was a little skip, hop, and a jump. But, my, I left here real early that morning, never got there till one o'clock that afternoon, driving every—everything the speed limit would allow, and on dual highway. And I think how close that is, to way down in the South where these other people come from, way out in the North and West, where they come.

74 I love you, and that's the reason I try to be deadly sincere here.

75 And the old-timers! I see Brother Creech and them sitting back there now, and ones that's been with me all these years and things, and how we come up together. I was looking at Mary Jo's picture, I believe it was a couple nights ago. Just a little bitty tiny thing when we first met, and now she's married, I guess, and got children. Brother Creech and Sister Creech, young, black-headed,

and Meda and I, and here we are gray and stooped over. See, there is something about people like that, that—that grips you. See, you—you—you want to stay with them. See? There is something another that—that always makes your mind pull back. Just giving them for examples to others that's here. Young and old, we look forward for the Coming of the Lord.

<sup>76</sup> So this morning I have put it. . . God, I believe, put it in my heart to teach a Sunday school lesson here this morning, God willing, for a lengthy time. I. . . And now, this being my last service for a little while, as far as I know, the. . .

<sup>77</sup> And I want you to remember that Brother Neville here, left in the church, in the charge of this tabernacle, under the Holy Spirit, that he is left here, and he believes this Message and—and teaches It just the same as I do. Right. And any time that you'd want to, you can see fit to come to hear Brother Neville, he certainly would do you good, I'm sure. He's a great servant of Jesus Christ.

<sup>78</sup> I've knowed Orman Neville since I was a little boy, and he hasn't changed one speck, only got closer to God. I remember when I first saw him on a. . . I was invited to his Methodist platform. And when I come back here to the tabernacle, I said, "Someday, I'll baptize him in the Name of Jesus Christ." And here he is with the Message now, going on, a real gallant servant.

<sup>79</sup> And Brother Neville goes through many strains and heartaches, that he doesn't show it here at the tabernacle. But being that the Lord lets me have a little sight into people's life, I know what he goes through; a whole lot of it, see. And he certainly goes under a lot of labor and strains, and things. And you, you people here, hold him up like Joshua and Caleb held up the hands of Moses, as he's bringing the Word.

<sup>80</sup> Love one another, above everything. Love one another. Don't. . . No matter what the devil tries to say! Now you're all one great big sweet group now, but remember my warning, see, Satan won't let that stay that way. No, sir. He'll shoot everything, if he has to bring somebody in to make his target. He'll bring some critic or unbeliever in, and sit him down, and cause him to fellowship with you under the quietness and things, and then he'll shoot that guy with some kind of a poison stuff, and he'll start through the church with it. Don't you take sides with it. Don't you have nothing to do with anything else. You stay right loving and sweet and kind to one another. Pray for that man, that he'll be saved too, or that woman, or ever who it is, just pray for them. And stick one with another.

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81 And stay with your pastor. See, he's the shepherd, and you give him respects. He'll lead you through, and, 'cause he's ordained of God to do so.

82 Now do you remember that? [Congregation says, "Amen."—Ed.] The enemy will come. And when he does, just cling that much closer together. And the one that the devil is using for an enemy will either get out or come in and be one of you. That's all.

83 Don't never clan among one...or—or talk, make yourself clannish. We are one. I couldn't say, "Left hand, I'm—I'm mad at you, I'm going to take you away 'cause you're not a right hand." He's my left hand. I want him to stay there. Even the little tip of my finger, I want to stay right there, every little part of my body stay right there. And God wants us, as a body of believers, to stay right exactly with one another, right at with one another.

84 And now you've got tapes on that. You've got tapes on what we believe. You've got tapes on discipline in the church, how we behave ourself in the church of God, how we got to come here together and sit together in Heavenly places. Don't stay home. If God is in your heart, you can't hardly wait for them doors to open out yonder, to get in here to fellowship with your brothers. If you don't—don't feel that way, then I tell you, it's time you got to praying.

85 Cause, we're in the last days, where the Bible exalted...or exhorted us to—to, "Much more as we see that day approaching," to love one another with Christian love and Divine love, "to assemble ourselves together in Heavenly places and—and—and Christ Jesus," and love one another. "This will all man know you are My disciples, when you have love one for the other." That's right. Stay right together.

86 If the brother, you think he's a little wrong, or the sister, say, "Lord, don't let me never have the root of bitterness spring up, 'cause it'll—it'll affect him, and it'll take the Christ right out of my life." That poison acids of malice, and jealousy, and hatred, that will just take the Holy Spirit right away from you. It will run Him from the tabernacle here. It'll kill the Spirit of God, or drive It away from here, hurt your pastor. It'll do everything. See? Don't you do that.

87 You just wax that much closer together. Draw up the...Take the buckle, as the brother testified, a minister here the other night, about having a buckle, seeing it in a vision. Just, that buckles on the whole armor of God. Just pull her on, tighten up, move right up close to one another. Love one another, anyhow. Talk nice about one another, say nice things about one another, and then God will bless you.

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88 Now this morning, the Lord willing, by His help and grace, I got quite a bunch of questions here, of Scriptures, rather. And now before we approach It. . . I think I heard the recorders click on in there. We are going to bring the Message now, by God's grace.

First, a word of prayer.

89 Lord Jesus, speaking to this body of the Church, that they should hold together with God's unchanging hand, their absolute, the Word; warning them, as Paul warned his flock, that, "there would be wolves enter in." You're the same God today as You were then, and that enemy is the same. May this fellowship and bonds of love always exist amongst these people, in Christ Jesus.

90 Help, this morning, Lord, as we read the Word. May the Holy Spirit reveal It to us, that the Church might be fully established in "the Faith that was once delivered to the saints," to hold them. And may, as You gave the vision some two years ago, "to store up the Food," fine, healthy-looking vegetables that I saw in the vision, being stored here in this tabernacle, may we today receive a whole barrel full of That (Grant it, Lord.), or, a tape load: that It might reveal Jesus Christ to us in the hour that we live, to give us sustaining strength, the spiritual strength for the task that lays ahead. Grant it, Father.

91 Bless these, Thy children. They're in here this morning from many different parts of the nation. A hot, sticky morning, but yet we feel the Presence of the Holy Spirit, in all this.

92 We think of John Wesley, and Calvin, and Sankey, and Knox, Finney, and many of those, even without electric fan, where people sat in halls, and perspiration running down their faces. The women, well covered and dressed, sat in the audiences and perspired till their clothing was soaking wet, listening to the Word of God, feeding their souls. Now, we feel, Lord, that they are at rest somewhere yonder, waiting the Coming of the Lord.

93 Keep us together, Father. Let the Holy Spirit guide us and direct us. Give us long life of service for You. Give us this great Message this morning that we're expecting out of Thy Word, that It might go to each heart. Make the lips that speak, Lord, speak Truth. Make the heart that hears be fertile to receive Truth, and may It grow into great trees of Eternal Life, to be shining lights and read epistles of all men; they might know that Jesus Christ has raised from the dead and lives among us. Make us so full of love and the fruit of the Spirit until other men and women, boys and girls can see the results of the Life of Christ still living in us, after two thousand years from the great event. Grant it, Father, to honor Thee. We ask in Jesus Christ's Name. Amen.

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94 Now I want to read some out of the Scriptures. And I trust now that you've got your pencils and papers, and everything, ready.

95 And, Brother Neville, you're sitting still. I'm just going to take my coat off. That's. . . [Brother Neville says, "That's all right. Amen."—Ed.] It's a . . . Excuse me for taking off my coat, but this—this is awfully warm up here.

96 Now I want you to turn to the Book of Colossians, the 1st chapter of Colossians. And then while we read this, beginning with. . . I want you, when you go home, to read the entire chapter of these Colossians. But I want you to read this morning, with me, from the 15th verse, 29th, inclusive.

97 And now just be as patient as you can, for I feel that in this here, if God will help me, will reveal and bring into your mind all these other things that I have talked on all through the days of the tabernacle; why I have said what I've said, and why I have done what I have done. This is why.

98 Now from the 15th verse.

*Who is the image of the invisible God, the firstborn of every creature:*

*For by him were all things created, that are in heaven, and that are in the earth, visible. . . invisible, whether they be thrones, . . . dominions, . . . principalities, . . . powers: all things were created by him, and for him:*

*And he is before all things, and by him all things consist.*

*And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminences.*

*For it pleased the Father that in him should be all fulness dwell—should all fulness dwell;*

99 Let me put a little emphasis on that again, this 19th verse.

*For it pleased the Father that in him should all fulness dwell;*

*And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.*

Watch where that reconciliation went.

*And you, that were sometimes alienated and enemies in your mind by wicked works, you now has he reconciled*

*In the body of his flesh through death, to present you holy . . . unblameable . . . approvable in his sight:*



*If you continue in the faith grounded and settled, and not be moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;*

*Who now rejoice in my sufferings for you, and fill up that which is bound . . . behind of the affections of Christ in . . . flesh for his body's sake, which is the church:*

*Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;*

*Even the mystery which has been hidden from age and from generations, but now is made manifest to his saints:*

100 And I want to read that verse again.

*Even the mystery which has been hid from ages and from generations, but now is made manifest to his saints:*

*To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:*

*Whom we preach, warning every man, and teaching every man in all wisdom; that we might present every man perfect in Christ Jesus:*

*Whereunto I also labour, striving according to the working, which worketh in me mightily.*

101 Now for a text I want to take out of there, this for a text, basing it upon the entire Bible, but I want us title this: *Christ Is The Mystery Of God Revealed*. Christ being the mystery of God revealed! Now, I took it in order as a Sunday school lesson, so we could all read together and—and have this fellowship together.

102 Now, God's secret mystery, He had before the world began. Now, back in the back part of God's mind, there was something that He was trying and was going to achieve, and He had a motive in doing it, in order to let Himself be expressed. Because, first, there wasn't even a moon, star, atom, molecule, or anything. He was God. But He exactly wasn't God at that time, because God is an object of worship, and there wasn't nothing to worship Him.

103 So, in His great mind, He wanted these attributes to be expressed. And in Him was love; in Him was to be Father; in Him was to be Son; in Him was to be a Saviour; in Him was to be a Healer. And all these great attributes that we see already expressed, they were in God.

104 So, my opinion, the first thing that He made was Angels. And then they worshiped Him, and that made Him God. And He started

from there. As in previous Messages I have tried to explain it, break it down. And now, then, when Angels began to worship Him, that was before there was even a molecule in the earth. There was nothing. It was all darkness. There wasn't no sun, nor no moon, no stars, no nothing, then He was God. As He asked Job, "Where was you when I laid the foundations of the world, see, when the morning stars sang together, the sons of God shouted for joy? See? Now, where were you?" See? That was way back before the earth.

<sup>105</sup> Now, God had a purpose and a hidden mystery. And that's what I want to speak on to the Church this morning, the hidden mystery of God that He had in His mind before the world ever began, and how that it's unfolded itself right down to this present hour that we're living. See? Then you will understand clearly then, you see, on, I believe, what is being done.

<sup>106</sup> God's great mystery, of how, it's a secret. He kept it a secret. Nobody knowed nothing about it. Even the Angels didn't understand it. See, He didn't reveal it. That's the reason, under our seventh mystery, when the seventh seal was opened, there was silence. Jesus, when He was on earth, they wanted to know when He would come. He said, "It's not. . . Even the Son Himself don't know when it's going to happen." See, God has this all to Himself. It's a secret. And that's the reason there was silence in Heaven for a space of a half hour, and seven thunders utter their voices, and John was even forbidden to write it, see, the Coming of the Lord. That's one thing He hasn't revealed yet, of how He will come, and when He will come. It's a good thing that He doesn't. No.

<sup>107</sup> He has showed or revealed it in every type that's in the Bible. Therefore, the entire Bible is the revelation of God's mystery in Christ. Hum! The entire Bible is an expression of one goal that God had, one purpose He wanted to achieve in the entire Bible. And all the acts of the—of the believers in the Bible has been in type, an expressing what God's great goal is, and now in this last day He has revealed it and shows it. And God's help, we'll see it right here this morning, what the Lord has had in His mind all along, and has expressed it.

<sup>108</sup> Therefore, you can see the great meaning of what it's been to know this, and then try to bring it to the people. See? And then you don't. . . I haven't went into details to try to explain It as God has revealed it to me.

<sup>109</sup> Now, if you want to mark this down. I got so many places I want to read from. And now in—in the Book of Saint Luke, the 24th chapter of Saint Luke, we find out it's. . . It is the two of the

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apostles on the road to Emmaus. And Jesus stepped out, after His resurrection, and they were on their—their road to over to Emmaus, going along the road, thinking and talking, and weeping, on account of His—His death, and how they seen Him suffer for what they had thought was of no value at all; they took their Lord and crucified Him. And—and they were going along there, weeping.

<sup>110</sup> And He stepped out from the roadside and begin to talk to them about Christ. He said, “Oh, fools and slow to understand. Don’t you know that all the prophets and the Psalms . . .” See, what was He doing? Identifying Himself to these apostles, that all of the prophets, and all of the Psalms, and everything, was Him, expressed. See?

<sup>111</sup> And now the reason I never took to preach this morning, was because, I thought, in teaching, we would understand it better than just to take a text and skip over it. We would just teach it.

<sup>112</sup> Now, He was saying that all the Psalms and all the prophets spoke of Him. Well, there, therefore, that shows that all of the Old Testament, all of the New Testament, and all of the Psalms, the singing, the songs that were sung, were sung of Him.

<sup>113</sup> Take the 22nd Psalm, and sing it, and compare it with the morning of the crucifixion. See, “My God, My God, why has Thou forsaken Me? All My bones, they stare at Me. They pierced My feet and My hands.” Yet, all those things there, them singing that Psalm down there in the temple, and crucifying the very One. See? See, those great religious leaders, those great men, those great teachers, and yet so blinded, that was reading the prophets and was singing the songs, and doing the crime that they said they would do.

The same thing is taking place this morning!

<sup>114</sup> Now listen close, ‘cause . . . Now I ain’t going to even pay any attention to what that clock says. I want you to get this. See? I want you, get it. See? [Congregation rejoices and says, “Amen.”—Ed.]

<sup>115</sup> So you can see here, basically, in the beginning, the very thought that God had in His mind, He hid it from all of those scholars. And the . . . Just a number, a selected predestinated number, a predestinated people, was the only ones that heard it. And now search back the Scripture down through the age of the prophets, and see if it wasn’t the same thing. See?

<sup>116</sup> Now, and Jesus here referring them to the prophets and the Psalms, He said they all spoke of Him. See? And here these Jewish teachers, rabbis, doctors of the law, professors, had did exactly like they had done before.

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<sup>117</sup> Now notice, again, He said, “Search the Scriptures, for They are They that testify of Me.” Search the Scriptures, the Scriptures, the entire Scriptures. What am I trying to do? To show you that this Bible is the thing that’s right.

<sup>118</sup> The other day, standing in a hospital room, talking, a sister had asked me to explain about denominations, why we was—was against denominations, with some denominational people.

<sup>119</sup> You see, it’s got to come back to the Word, because the Word is God. See? And Jesus declaring the same here, that the Word is Him. You can’t make the Scripture contradict Itself. “In the beginning was the Word, and the Word was with God, and the Word was God. And, the Word, made flesh!” See?

<sup>120</sup> Now here He says, “Search the Scriptures, They testify of Me. In Them you think you have Eternal Life,” and that’s true, “and They are the One that bear record of Me. And I’m bearing record of Them. And if I do not the works that’s promised that I would do, then don’t hear Me. But if I do the works, and you can’t believe Me, believe the works, because they testify that He is the Word.” Oh, it looks like it couldn’t be any plainer. See? All right. Now, “Search the Scriptures.” He said Moses and all the laws, and so forth, and the prophets, and Psalms, spoke of Him. And, again, He said the Scriptures testify of Him.

<sup>121</sup> He is the principal theme of the entire Bible. If you read the Bible, and don’t see Christ in every verse of It, go back and read It again. See? If you can’t see Christ in every verse of the Bible, then you read It again, because you’ve missed something. The Bible is Christ. He is the Word. When you read, “In the beginning God created,” there is Christ. See? Every . . . From that, to the “Amen” in Revelation, is every Word testifying of Jesus Christ.

<sup>122</sup> That’s why these added books that they call the *Second Book of Daniel*, and the—the *Book of the Maccabees*, adds purgatory and stuff like that, see, it’s not spoke of in the Scripture. See? It doesn’t theme up with the rest of It. There’s no place to place purgatory in there. There is no place to place intersection of saints, and things. There is no place in there for that. There is no place for a denomination. There is no place for—for a creeds outside of the—of the Bible. See? So when you see those things, they—they just don’t come into the picture. And that’s why people has added those, and got their—their—their jigsaw puzzle all mixed up. See? They can’t make it right, “same yesterday, today, and forever.”

<sup>123</sup> But, if the thing is put together right, there is the entire picture of the fall and regeneration. The whole picture of creation, and God’s

whole plan revealed right in Jesus Christ. Amen! That's the whole picture set together, every little crook and corner. It's just like . . . Now, I don't mean to be sacrilegious by this, but it's just like putting a jigsaw puzzle together.

124 That's why we got pictures today that looks horrible. Say, "We are believers," and the cow picking grass up in top of the tree. Don't work. That's when they say, "Yeah, He's every way, but just of a certain . . . He's the same yesterday, today, and forever, all but a certain thing." See? Then you ruin your picture.

125 The Bible said He is the same! Saint John 5, or Saint John 14:12, He said, "He," he, anybody, "he that believeth on Me, the works that I do shall he do also."

"Well, that was for another age."

126 There you got your picture wrong again. You got a man fishing out in the desert, for fish, in a bunch of hot sand where there is no fish at. See? See, you've got to bring him back to where he's fishing, at Galilee, where there's plenty of fish, you see. See?

127 You—you got to make the picture look right. It's God's great picture. And there is only one way you'll see it, that when you see Jesus Christ. There is the entire Bible. He is the principal theme of the Bible.

128 Now you realize that any of these places here you could take a text, and it's just hard for a preacher to hold his peace. He look like he want to keep going with it, but you got to get back to what we're teaching on.

129 He is the principal theme of the Bible. He was in the prophets. He was in the Psalms. He was in the history of the Bible. The Bible is a prophetic Book. It's a historical Book. It's a Book of love. It's a Book of—of songs. It's a Book of Life. And in there you find Christ. He was in the prophets. He was in the Psalms. He was in the history. And He also, in the Bible, is the things that is to come. So, He was before and till after. What does that make Him then? "The same yesterday, today, and forever."

130 And you inject something in There, that doesn't make Him "the same yesterday, today, and forever," Brother Lee, where do you go to? You got an awful picture there. For, He was the history, see, and He is the Prophet. He is the Psalms. He is everything. And if you can't make Him everything, and the same, where, what's your picture look like? Do you see it? [Congregation says, "Amen."—Ed.] All right.

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<sup>131</sup> He is the thing! He was the prophets. He was in them. He was in the Psalms. He was in the history, and He is the things to come, “the same yesterday, today, and forever.” Hebrew 13:8, if you’re writing it down. He should be, then, He should be the principal, if that’s what He is. And we believe it, don’t we? [Congregation says, “Amen.”—Ed.] Then, if He is that, then He should be the principal theme of our talking, of our thinking, of our singing, of our walks. [“Amen.”] He should be the principal theme of our life. If He’s the principal theme of the Bible, and the Bible is in us, then He should be the principal theme of everything that we do, say, or think; should be Christ. Is that right? [“Amen.”] All right.

<sup>132</sup> Since, we think this, since He has been made—made the Head of “all things,” to us. The Colossians said so here. He is the Head of “all things,” to us. For He was made. . . for us, which we are considered “all things.” You say, “What about the sinner?” He was made to be the Judge of the sinner if he don’t accept It. He was made the glory for the believer who does accept It. So there, thing, “all things was made by Him, and for Him.”

<sup>133</sup> And it takes the night, to express the glory of the day. It takes the vessel of dishonor, to express the—the love and care for the vessel of the honored. It takes an evil woman, that would wear immoral clothes and—and sell her morals, to express the virtue of a decent genuine lady. See? It takes a crook and a thief, in a man, to express the genuineness of a real believer, a real Christian. It takes the hypocrite, to show up the believer, what he is.

<sup>134</sup> So, “All things was made by Him.” And since He was made all things. . . made, for all of us, all things was made for, by Him. Then, since that is true, we should make our identification (should be) with Him. We should be identified, ourselves, with Him, because He has identified Himself with us. We should be identified with Him. How? By living for Him; not just a confession.

<sup>135</sup> So many people take a confession, say. . . I say it’s got to this place now. Are you a Christian? “I’m Methodist.” Well, that’s a long ways from being, making yourself known as a Christian. Well, look what the Methodists does. “I’m Baptist.” Well, look what the Baptists does. “I’m Catholic.” Look what they do. See?

<sup>136</sup> But the only way that you can actually be a Christian is for Christ to identify Himself in you. How we got some, a stinger there! I hope everybody on the tape gets that, too. See? See? See?

You say, “I’m Pentecostal.” That don’t mean a thing.

<sup>137</sup> It’s Christ identified in you. That’s when He has recognized you.

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Say, "I spoke with tongues." Devils does, too.

138 "I shouted." The Mohammedans, Buddhas, and everything shouts. The Indians scream at the snake dance. See? Sure. They all do. Cults, clans, and everything else, scream and holler. They holler and shout at a baseball game.

139 But when Christ is identified in you, identifying Hissself, then you are Christ-like. Which, the word *Christian* means to be "Christ-like." There is your identification. All right. Now, and since He is our identification, then we should be identified with Him, by living for Him.

140 Notice, God has had a threefold purpose in this great mystery secret. God, in His great mystery secret that He had before the world began, He has got a threefold purpose in it. And now what we want to go upon, this morning, is, what is that threefold purpose? See? Now, I believe, by the help of the . . . of God, Who is present, and He—He'll show it to us. Now, if He had this threefold purpose, we want to find out what is this threefold purpose.

141 The first thing was, that, God wanted to reveal Himself to the people.

142 He couldn't do it as a great Jehovah God Who covered all space, time, and Eternity. He could not. He is too great to ever be revealed to people, because it would be too mysterious. How could that great Being that never did begin . . . that after you went beyond the cycle of a hundreds of billions and trillions and trillions of years of light space, and on out into the infinite, into the Eternity, and a great Creature that was all that, and still is.

143 But what He wanted to do, He loved fatherhood, for He was a Father. And the only way that He could express it was to become a Son, a man. That's the reason Jesus kept saying, "The Son of man." See, they didn't know what He was talking about, many of them. But now you get it? [Congregation says, "Amen."—Ed.] See? He wanted to express Hissself. That was His, one of His great threefold purposes, was to express Himself, identify Himself with human beings, to reveal Hissself in Christ.

144 Secondly, to have the preeminence in His Body of believers, that is, His Bride, that He might live in people.

145 Now, He could do that in Adam and Eve, but sin separated them, so now there had to be some way to get it back again. Oh, my! Oh, when I . . . This, this is rich, to me, just to even think of it. See? See what God's purpose was? Now why didn't He just keep Adam and Eve like that? Then He would never been able to express His fullness,

His full attribute. Because, He could have been a Father there, that's true, but also He's a Saviour. You say, "How do you know He was?" He is, 'cause I've had the experience. See? See? He is a Saviour, and He had to express that. And how could He do it? Only through Christ. How could He be a Son? Only through Christ. How could He be a Healer? Only through Christ. See, all things are wound up in that one Person, Jesus Christ. Oh, my! When I—when I . . .

<sup>146</sup> When I think of it, I—I just see denominations pass off the scene, and everything else just going, see, when I see God's great purpose. Revealing Himself, and having, first, to reveal Himself in Christ, "the fullness of the Godhead bodily." And, then, to bring that "fullness of Godhead bodily" into a people, that He could have the preeminences, the oversight, the leading.

<sup>147</sup> Another one, the night, if you didn't get the tape, I preached here one night, on "A prisoner of Jesus Christ." Paul, a prisoner! See? When God gets you to be His prisoner, then you can't do nothing but what the Spirit says do. Paul, with all of his great intellects, he taught . . . he was taught by Gamaliel to be a great priest or rabbi, someday. And he had high ambitions. He was intellectually a great man, great authority, great man in the nation. But he had to sacrifice every bit of it, see, to become part of the Word, to express Jesus Christ. He knowed what it was to say . . .

<sup>148</sup> He had a notion to go over some place, some brethren had called him, but he was forbidden by the Spirit to do his own will. Oh, if—if people half spiritual can pick that up! See? He was forbidden to do his own will. He only could do . . . "The Spirit forbad me." See? He was a prisoner to Christ.

<sup>149</sup> Then, this little fortuneteller one day, who he knowed, Paul knowed he had power to cast that devil out, but he could only do it as God willed it. Day after day she followed him, crying out after him, but one day the Spirit give him permission. Then he rebuked her, the spirit that was in her. See? He knowed what it was to be a prisoner.

<sup>150</sup> Moses, his intellectuals, he had to lose them in order to find Christ, to be a prisoner. Then when God got all the world beat out of him, and all of his mighty man that he was, and stand in the Presence of that Pillar of Fire that day, he was found just speechless. He didn't even, couldn't even talk, he said. God had a prisoner then. See? You won't try after your own searching. Then God had to endue this man, or, endow him with power enough that he could go down there.

<sup>151</sup> And he said, "Lord, I told Pharaoh what You said, and he wouldn't do it."

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152 He said, "Then take this, thy rod," God speaking, that's God's Word, "go out there and point it towards the East, and call for flies." And flies come into creation, because He had a prisoner that Pharaoh couldn't pay off with nothing. Nobody else could turn him no way. He was a complete prisoner in the chains of God's Word, bound up only to **THUS SAITH THE LORD**.

153 Oh, if God can get Him prisoners like that! Now, that's when He can express the preeminences, you see. He, He's got the man, or the person, so that he knows nothing but Christ. You get what I mean? [Congregation says, "Amen."—Ed.] All right. That's secondly.

154 First, to express Himself completely, God in Christ.

155 Second, to have the preeminences, by this, in His Church, which is His Body, the Bride, till He could have the preeminence to express Himself through them. All right.

156 And, thirdly, to restore the Kingdom to its rightly position, that fell by sin by the first Adam, back to where He walked in the cool of the evening, with His people, talked with them, fellowshiped with them.

157 And now sin and death had separated them from His Presence and His entire expression. Do you read it? Before the foundation of the world, to express all of His—His—His attributes, what He was.

158 Therefore, if any Trinitarian here would just let yourself loose a minute, you can see that Father, Son, and Holy Ghost is not three Gods. It's three attributes of the same God. See, it's expression. Father, He was, wanted to be a Father, He was a Father. He was a Son. And He is the Holy Ghost. And the Father and the Holy Ghost is the same Spirit. Don't you see? You get it? [Congregation says, "Amen."—Ed.] Not three Gods. The devil has told you them things, to make an idolater out of you. See? It's one God expressed in three attributes. To be Father, to be Saviour, to be Son, to be Healer, see, is His expressions.

159 I want to coast just a little bit so that even people listening to the tape will get the idea, that can see. It would take me around, around that clock, just each one of those subjects. But I hope I'm making it clear enough that you can see what I'm coming to. See?

160 God, expressed in Jesus Christ, Who was both Father, Son, and Holy Ghost, "the fullness of the Godhead bodily."

161 Now "the complete fullness of the Godhead bodily" dwells in His Church, the preeminences. All that God was, He poured into Christ; and all Christ was, was poured into the Church, the believers.

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<sup>162</sup> Not denomination! We'll get to that in a few minutes, and it'll take it out of your mind forever, see; show you what causes that, by the help of God, if He'll just permit it to us.

<sup>163</sup> What's His purpose now? Express Himself as a Son, see, and, now, that in Him might dwell "the fullness of the Godhead bodily." I'm, I've got Colossians laying here, right before me. See? That, all through the Scripture, that's what God purpose was. Then, through this Life of this Son, His cross, "the Blood," it says here, "of His cross," that He might reconcile to Himself a Body, a Bride; which is Eve, second Eve. And God give it in a type, like He did Moses and all of them. The same thing He did in Adam and Eve, giving a type, that they were Christ and the Bride. He is the second Adam; the Church is the second Eve.

<sup>164</sup> And as long as the second Eve compromises against the Word, isn't she doing the same thing the first Eve did? [Congregation says, "Amen."—Ed.] Trying to say, "Well, it was for some other age." And we'll get to that in a few minutes, whether He said that it was for another age. How can it be another age, when He is "the same yesterday, today, and forever"?

<sup>165</sup> But God has purposed that and "hid it from the eyes of the prudent and wise, and revealed it to the predestinated babes" who were predestinated to receive it.

<sup>166</sup> That's the reason, watch down through the age, whenever that Light hit some, they'd turn It away, and flashed It away. And great intellectuals and them great priests standing there, there was rabbis from great teachers and authority, like different ones, like Nicodemus and them, the man polished in scholarship, and he couldn't even understand It.

<sup>167</sup> And there was those great priests stood out there, and rabbis who were taught in that Word. My, they knowed It, intellectually! And He said, "You are of your father, the devil, and his works you'll do." Think of it, holy men, you couldn't put your finger nowhere on their life, or their father's life, or their grandfather's life, or their great-great-great-great-great-grandfather's life. If they did, they died in shame, they was stoned to death. But here stands Jesus, calling that group, "a bunch of devils," religious people.

<sup>168</sup> Now, oh, the great revelation now! Now to restore back His kinship, to bring back. . . Now, He had to let them get lost. You understand it? He had to let them sin, put them on free moral. . . He—He could not make them sin, and remain God, and then punish them for something He made them do.

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169 But when He put man on partnership with Him, then let man act as a free moral agent, see, the same thing He's got you on today. See? See? You act any way you want to; you're a free moral agent. So, therefore, if He put the first like that, He has to put the second like that, He has to put everyone like that, or He acted wrong in the first place. See? But everybody is on that same basis.

170 Now noticing, in bringing that back; and letting that man do that, and knowing that he would do it, knowed he would do it. But what did it do? It displayed His attribute as Saviour. And the whole purpose then is left in Jesus Christ, to become. . . God Himself to take the penalty of His Own law, death, to die, to redeem the wife that was lost by rejecting Him.

171 When Eve went away from the Word, she went away from her mate. And when the church goes away from the Word, to a denomination, she rejects and commits fornications with the world of man's wisdom, rejecting the authority of God's Word. That sound clear? [Congregation says, "Amen."—Ed.] The Bible said, "Committing spiritual fornications." Any Word in the Bible, that's rejected, or if any self-interpretation put to It, it's absolutely rejecting and committing adultery against the God that is your Husband. An adulteress never enters the Kingdom of Heaven, we know that. See? Now, see, that's what Eve done at the first place.

172 Now notice again, now, what's His threefold purpose? Manifest Hisself in Jesus Christ; to come into the Body, by Jesus Christ, to have the preeminences; to (what?) restore back Eden, bring back that which lost. That was the only thing out of order. All the rest of His things was in order.

173 But He had to let, put man on free moral agency, to fall, so that He might be a Saviour, to display what's in Him, see, His attribute of Saviour. Something had to be lost. And the very thing, that man fell and become lost, He become the Saviour of that, taking His Own law. And He could not do it as that great Jehovah that covered all space, time; see, He couldn't do it. And He had to become a Man. And He took kinship with the man that was lost, amen, and become a Man: God, made flesh!

174 Hallelujah! Think I'm excited; but I'm not. Something inside!

175 God became, from God, to become me, to take my sin upon Him, that He might make me Him, amen, back to His great purpose of sons and daughters of God, for He is the Eternal Father. That attribute was in Him, see, so that had to be displayed.

176 Now see the whole threefold purpose? See, to express Himself, He wants to become. . . Now, the—the world is lost, now He has

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to express Himself in a Man, to become a Saviour, through the reconciliation of the Blood from His cross. Now, He had to become that, to die, in order to save and to bring Himself back into the Church, to have the preeminences in His Church.

<sup>177</sup> Now remember, it cannot, and will not, and never will be, and never has been, a denomination! He has to have the preeminences, and He is the Word. Amen! How can any creed be injected in There? It's a . . . it turns the church into a prostitute, to take any man's words of any creed or any denomination. It be quickly is marked, in Revelation 17, as a whore and harlots; the Roman Catholic Church being the whore, and the Protestants being the harlots. It's exactly as clear as any person could read it. We've come through the Church Ages, and you can see that in those—those tapes if you desire it. Exactly. Then, anything that joins itself with a creed outside of the Bible, is a whore in the sight of God. And done the same thing Eve did; got away from the Word, which is Christ. Oh, my! All right.

<sup>178</sup> Now we see His mystery He had hid in His mind before the foundation of the world. Now would you just like to read a little of this? Let's just read it. Have you got plenty of time? [Congregation says, "Amen."—Ed.] We'll—we'll read it. Now let's just all turn, just for one reading, anyhow, to the Book of Ephesians, and let's begin at the—the 1st chapter of the Ephesians, to read. And now as the Sunday school lesson goes on now, in this threefold manifestation of Christ, let's read.

*Paul, an apostle of Jesus Christ by the will of God, . . .*

<sup>179</sup> Now watch, it's not addressed to the world, but:

*. . . to the saints which are at Ephesus, and to the faithful in Christ Jesus:*

<sup>180</sup> How do you get into Christ Jesus? By joining church? [Congregation says, "No."—Ed.] By a Birth! "By one Spirit," First Corinthians 12, "we are all baptized into one Body." See?

<sup>181</sup> All right, that's the ones he's talking to. That ain't addressed to the outside world. We can't talk to the sinner on this, 'cause he knows nothing about it. Paul didn't address it to no sinners. He said, "This is to that—that—that Group there that's in Christ Jesus."

*Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.*

*Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings (whereabouts?) in heavenly places in Christ:*



182 “Heavenly places.” Oh, how I wish I had time! Here I’ve got it marked right here in my Bible, about Heavenly places, what is Heavenly places. *Heavenly places*, just for a moment, is “the believer’s position in Christ,” see, “where the believer stands in Christ,” in Heavenly places.

*According as he has chosen us . . . (listen close) . . . chosen us in him before the foundation of the world, . . .*

183 When did He choose us? “Before the foundation of the world,” when His great hidden mystery, His great secret.

*. . . He chose us in Christ before the foundation of the world, that we should be holy and without blame before him in (what?) love:*

*Having (what?) predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,*

184 “Predestinated!” There’s the mystery. He, before Christ or anything else was ever on earth, you see His great mystery, that He chose the Bride. Knowing Eve would fall, from disbelieving the Word, knowing that she would fall; but He would choose a Bride that would not fall, that would hold to that Word regardless of what all the rest of the world had to say about It. They would hold to that Word! They are predestinated to stand there, “the adoption of children by Jesus Christ,” predestinated the Church to that great, glorious stand!

185 Now you see His secret? What to? To restore fallen Eve, as she was a prefigure of the Church. And now notice, as God opened up the side of Adam and took out Eve, by his own flesh and blood; and divided his spirit from masculine and feminine, to feminine, and put it in Eve. Took the rib from under his side, and made Eve out of it; so God did the same thing, taking out of the side of Christ, the Blood and the water. And Christ is the Word, and taking the Word and making up His Church, Eve; see, back to Himself again, redeemed by the Blood that was come from His Body. You see it now? [Congregation says, “Amen.”—Ed.]

186 God’s great mystery now being unfolded, that’s been hid since the foundation of the world, but prefigured it all the way down through. Now watch, we find that, that He—that He did that. And here in Ephesians, and many other places, but that will give you enough to . . . Now, down through the ages, He has been slowly unfolding this mystery. Can you see now? Now, down through the . . .

187 How did He . . . ? What happened in the prefigure now? He opened Adam’s side and took part of his flesh, which was Adam, to

make Eve. The Bride has to be the Word, for He is the Word. She cannot stand on creeds. She cannot stand on denomination. She cannot stand on good behavior. She has to stand alone on the Word, because She is part of It. She was taken from Christ. See?

<sup>188</sup> And to be sure, that, the whole Rapture now: Luther was a part, Wesley was a part, the prophets was a part. If they're—aren't a part. . . Just in the revelation that they was making up, the body, feet, toes, arms, and so forth, until the Head (which we get to that in a few minutes), see, that makes the entire Rapture. It's the Body of the Word, which is Christ. Amen!

<sup>189</sup> Outside of That, you're lost. I don't care how good you are, or what your relationship is, or what your fellowship is, or what your organization is, you're lost, outside of that Word being in you.

<sup>190</sup> "If ye abide in Me, the Word, My Word abide in you, then you ask what you will," because you and the Word are the same. He has the preeminences. He's got the rulership. You're a—you're a prisoner to Him. The world is dead. You have nothing more. . . You see the rest of the people living the way they do, but yet you do not do it. You're a prisoner. You're yoked with Him. "My yoke is easy." Yoked with Christ, with His Word. "I do that only which the . . . pleases the Father. And if you can't believe that I am He, then believe the Word." So perfect! Notice.

<sup>191</sup> Notice now, down through the ages, He has been gradually letting this out, slowly unfolding the mystery, through the prophets and through the types. Now we can just go on to that, and, expressing Himself.

<sup>192</sup> He expressed Himself in Moses. Look at Moses. Born in the time of persecution of the children. He was born to be a deliverer. He was hid in the bulrushes, just like Jesus was taken down into Egypt. He came out. He went up on the mountain, come back with the commandments.

<sup>193</sup> Jesus went up to the mountain, His first sermon, sermon on the mount, come back down with the commandments. "You heard them say, them of old times, 'Thou shalt not commit adultery.' I say to you, whoever look upon a woman, to lust after her, has committed adultery." Law-Giver, Priest, King, Leader, just exactly!

<sup>194</sup> He expressed Himself in Joseph, born amongst denomination, his brethren. They hated him, without a cause, because he was spiritual. He saw visions. God was with him. He could interpret dreams. And his brothers hated him. He was sold for al- . . . by his brethren, by almost thirty pieces of silver. Just exactly like He was sold by

Judas Iscariot, one of His brethren, by thirty pieces of silver. He was throwed into a ditch and supposed to been dead. That's right. The father and them was told that he was dead. That he's throwed into this ditch; taken up, and went to the right hand of Pharaoh.

<sup>195</sup> In the dungeon, how he suffered there! And—and there was two saved. . . The butler and the baker, one of them lost and one was saved, rather. And the—the butler. . . One of them was lost and the other one saved. Just as on the cross, when He was in His prison house, of tacked to the cross for our sins, become a prisoner, one thief was lost and one was saved. See, just exactly.

<sup>196</sup> Then he become at the right hand of Pharaoh, the king that he dreamed, that had the vision that he would set at the king's feet, and all authority in Egypt was given to him. His vision had to come to pass. He might have studied of it, many times, while he was in—in that prison down there. His whiskers growing out, and so forth, but he studied it. Some day his vision had to come to pass.

<sup>197</sup> Though it linger, it's got to happen! As I spoke last night, or night before, Wednesday night here at the service. See, it has to happen. When God says so, it's got to happen. It's a vindicated prophet, and it has to come to pass, 'cause it's God's Word.

<sup>198</sup> And the Word comes only to the prophet. The word *prophet* means "a revealer of the Divine written Word," the same as it does "a forthteller," see, or "seer." Notice. And the seer, how, the one you know is telling forth, he is Divinely vindicated by foreseeing, and it comes to pass. "If there be one who is prophet, will speak to you and tell you certain things are going to happen. And if it don't happen, don't listen to him. But if it does happen, then I'm with him. You better fear him, because I am with him, you see." That's exactly. There is the vindication, there where you know whether it's the Truth or whether it isn't.

<sup>199</sup> God is speaking back through His Word, to His people, by people. See, God only speaks through man. "I am the Vine, ye are the branches." The Vine doesn't bear fruit. The branches talk, bears the fruit of the Vine. Notice, it's always been that way.

<sup>200</sup> Now we find Joseph, then, that when no man could touch or come to Pharaoh without first seeing Joseph. "No man can come to the Father, only by the Son." And when Joseph left the throne, they sounded trumpets, "Every knee bowed! Joseph is coming forth!"

<sup>201</sup> Glory! And someday every knee will bow, and every tongue will confess, when He leaves the Throne of His Father, see, to come forth. Everybody will bear witness that He is the Son of God. You either. . . It's too late then. Do it now.

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<sup>202</sup> Now we notice that through the types, we could take even David, as I spoke of a while ago, going off his throne, rejected by his own people; going up the same mountain, Mount of Olives, as he's going over to his prison. He was going to his prison house because he was rejected of his brethren and of his own people. He went up, weeping. That was the Spirit of Christ in him, to be rejected, as He looked up over Jerusalem and wept, and said, "Jerusalem, how oft would I. . ." A rejected king. Eight hundred years later, the Son of David stood on Jerusalem, up there above Jerusalem, and rejected, and wept over Jerusalem, and said, "Now your hour has come." That's right. See?

<sup>203</sup> All those things typed Him, just in type, but yet the mystery was hid. Them men didn't know what they were doing. They only knew that they were led by the Spirit to do some. Now, holding it back in the last days, for the great revelation. But, expressing it, express Himself in Moses, and David, and Joseph, and Elijah, and on down through. You. . . we could take each one of those prophets, and bring their lives out and show it expressed Jesus Christ perfectly, exactly. Yet, never giving His secret in full; waiting for to make it known in the last days as He promised, waiting for it to be fully comprehended, see, before He could express it. If He told the whole thing. . .

<sup>204</sup> Because, the Bible is written in mysteries. Jesus thanked the Father for it, see, that It was wrote in mysteries.

<sup>205</sup> Now, the Coming of the Lord is in mystery. We don't know when He's coming, how He's coming, but we know He is coming. See? And so was all the mysteries of God waiting for this last day. After it's already been completed, then He reveals and shows what He's done. Oh, my! Never gave His mystery in full.

<sup>206</sup> It's just like this, comparing the Seven Seals. Now, when God used Martin Luther for the coming out for that first church or that church age, and when He used John Wesley, and He gradually brought them out, and was revealing in them that church age. When we. . . when it goes back through the Bible now and find out. But in the last days, the reason that was such a tremendous thing, that He spoke of it here and showed those Seven Thunders. And *Look* and *Life* ma- . . .

<sup>207</sup> *Life* magazine then packed that Circle of a Cloud and Light there that they could not understand, and don't know it yet. But here telling, "Go there and wait for these mysteries to be revealed," and here months before it happened, and then it happened at exactly the way He said it would do. Did you notice in that picture? Even that

Angel on the right, when He was being materialized, coming down, with His wings back and His head setting sideways, there it is right *there* in the picture, just exactly. Months before it happened, told here, that, "He's going to bring the Body of believers together; to reveal, take up them lost ends."

208 Here come Luther through, he only preached justification, just pounded away in that age. He didn't know what the age was. Here come Wesley through, and he pounded his age through. See? A lot of outfalls come from it, the other churches raising up. Then here come Pentecost, pounding away, and they organized and went right back into death again; as we'll get to it in a few minutes, right back into "death."

209 And then comes the revelation of the mystery, to reveal what it's all been about. Where, these little doctrines, like Luther brought out catechism and everything else; and Wesley brought *this, that*, and the *other*, and these other things; and then Pentecost brought organization just the same, and "Father, Son, Holy Ghost" baptism, and things; not knowing any different, 'cause. . . Then come back in the last days and pick up all these mysteries and clearly explain it, reveal it. Why? It's all the last days when this great mystery that God had in His heart is being revealed.

210 Do you get it? [Congregation says, "Amen."—Ed.] If you fail, come back to this tape again. I don't know how much longer I'll be with you. Remember, this is the Truth, of THUS SAITH THE LORD. It's the Truth. It's the Scripture.

211 Like the seven mysteries of the seven last Seals, the mysteries of them. The Seals had done been broke, and every age had come down, and there they had left a lot of scattering. And God, not willing that It should be scattered, He comes back and picks up those things, those doctrines they started, and brought it on out and revealed the whole thing. Same thing He's doing now in revealing the mystery of Christ, how He was God's threefold purpose for the Church! Oh, my! Letting Him out. Reveal!

212 *Reveal*, Webster says, is to "Make known. Make known, and, especially," Webster says, "in Divine Truth," that *revelation* means. The revelation, it is Christ's way of making Himself known to His Church.

213 Now we're going to say, "Now, Brother Branham, you're just saying this." Now, we won't say, just *say* this.

214 Now notice, He made Hisself known to Peter. Now if you want to mark this down, and we. . . If you want to read it, we'll—we'll

read it, if you want to, in Saint Matthew 16:15 and 17. I'll quote it. When they come from the Mount Transfiguration, He says, "Who does man say I the Son of man am?"

215 "Some says, oh, they think You're 'Elijah,' and some says You're 'one of the prophets,' 'Jeremiah,' or some of them." But that wasn't what He asked.

216 He said, "Who do you think that I am now?" Now there is the Church He is talking to. See?

"What does man think I am?"

217 Today, "He's a philosopher; this social religion. He was a good Man. We believe His teaching is right. It's a subject to be lived by. I think it'd make us all better, if we did. We ought to have our churches, our—our so forth." That's a Santa Claus, like a Santa Claus story.

218 It's not expressions of some church that we should express something. It's a life that you don't live yourself, but He comes in you and lives by Himself, and you become a prisoner; to any human intellectual being at all. You're led by the Spirit. And how do you know?

219 Now, you say, "I might know I was losing my mind. Maybe a man that loses his mind does that."

220 But if you have the mind of Christ, Christ expresses Himself through you, shows that it's Him and not you; you've not lost your mind.

221 Some people, under illusions of things, goes out and becomes insane. Well, that, we know that's wrong. That's the devil trying to impersonate the real thing before it gets here, see, always a bogus. See?

222 But a real man is to lose his own thoughts and his own thinking! Not come up blindly like that. No, sir. You come up with your right senses, and Christ takes you over and expresses Himself. And now, to the world, you're an insane person.

223 Now, if you're insane, you're actually insane, then there's nothing. . . the devil can't take you in complete control. He'll make you do everything contrary to this Word.

224 But when Christ takes you over, He'll express that Word right through you, because it's Him. He is the Word! See? And then you can see the expression of Christ. Not some illusion of some sort, but a real genuine Christ expressing Himself right through you. How beautiful!

225 Now watch. He said, "Who do you say I am?" He is asking the Church, His twelve. Out of the millions of that day, He asked twelve, His Church.

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In the millions in the days of Noah, He asked eight. Uh-huh. See?

226 And He said, "As it was in the days of Noah, so will it be in the coming of the Son of man, see, where eight souls were saved."

227 I don't say there going to be eight saved now. Now don't get that all wrong. I never said that. I don't know how many is be, going to be saved in that, that that's the . . . that last moment to—to Rapture that little group. It'll be a small group, I'll tell you that. "For strait is the gate, and narrow is the way, but few there'll be that'll find it."

228 But when the great ransomed Body through all ages comes up, then that's going to be a great throne there! Revelation 7 express it, "Great number, which no man could number," through all the ages has come up, them that's walked in the Light of the Bible as far as It was revealed to them. And now we know that Wesley had more Light than Luther did. We know Pentecost outshined Wesley. See? Certainly, it does.

229 Because, it just gradually let loose, as it did down through the prophets, and so forth, till it was perfectly made known, "the Godhead bodily in Christ."

230 And now the Christ in the Church is just being made known. The whole thing is the revelation of God, to take Eve back to her right position again with her Husband. Notice, and God is the Husband of the Church, and the Church is His Bride.

231 Now, Peter, when he called, said, "Thou art the Christ, the Son of the living God."

232 Now watch. "Blessed art thou, Simon *Bar-jona*," says, which means, "son of Jona." See? "Blessed art thou, for flesh and blood never revealed This to you. You never learned It from some school. But My Father which is in Heaven has revealed It to you." Notice what He said to him, "Upon this rock. . ." That's Peter, the predestinated Seed of God that had received this Light, and given the keys to the Kingdom. "Upon this rock of revelation of Who Jesus Christ is," He is the full, manifested God. "Upon this rock. . ." Not a Father, Son, and Holy Ghost; and Him being the second Person. "Upon this rock I'll build My Church, and the gates of hell will never shake It down, never prevail against It." See? "I'll build My Church upon this rock," a revelation of Jesus Christ.

233 Look, Christ in you makes Him the center of Life of the revelation. See? Christ's Life in you makes Him the center of the revelation. Christ, in the Bible, makes the Bible the complete revelation of Christ. Christ in you makes you the complete revelation of the whole thing, see, what God is trying to do.

<sup>234</sup> What is the new Birth then? You'd say, "Well, Brother Branham, what is the new Birth?" It is the revelation of Jesus Christ personally to you. Amen! See? Not you joined a church, you shook a hand, you done something different, you said a creed, you promised to live by a—a code of rules. But Christ, the Bible, He is the Word that was revealed to you. And no matter what anybody says, what takes place, it's Christ; pastor, priest, whatever it might be. It's Christ in you, that is the revelation that the Church was built upon.

<sup>235</sup> You say, "Well, I'm a Lutheran. I'm a Baptist. I'm Presbyterian." That don't mean one, don't mean [Brother Branham snaps his finger—Ed.] *that* to God, not a thing, not a snap of your finger.

<sup>236</sup> What is it? It's Christ being revealed, and He is the Word. And when the Word is revealed, It expresses Itself. See? That's God's purpose for Jesus Christ, was to express Himself, to take His Own laws and live by His laws, con- . . . and fulfill His law, by death. And Christ, God, died in flesh, in order to condemn sin in the flesh, that He might bring to Himself a glorious Bride, redeemed back, that will believe only in the Word of God; and not swap It, like Eve did, for intellectual conceptions of man. You see it? That's Christ's idea. That's God's idea. The new Birth reveals this.

<sup>237</sup> And if a man says he is born again, and try to place these promises of Christ, in this last days, to some other age, making Him Christ yesterday but not today, then that man or that person has been in a—a delusion by Satan. And if that man says that he believes That, and it doesn't manifest itself through him?

<sup>238</sup> Jesus said, in Mark 16, "These signs shall follow them that believe; into all the world, and to every age." Casting out devils, and speaking with tongues, and—and all these great manifestations of gifts that would follow, that, "they shall!" Not, "they *may* be; they *ought* to." "They will!" And heavens and earth will pass away, but His Word won't.

<sup>239</sup> So it's Christ expressing Himself in the individual, whether he's intellectual or whether he's—he don't know his ABC's. Half the apostles didn't know it, that's right, but they knowed Christ. They never taken heed to Peter and John, knowing that they had been out of some seminary. They said, "They taken heed and noticed that they had been with Christ," when they healed the lame man, see, at the gate. They knowed they—they had been with Christ.

<sup>240</sup> The new Birth is Christ, is a revelation. God has revealed to you this great mystery, and that's a new Birth. Now what are you going to do when you get all that group together, where the revelation is perfectly in harmony, and God expressing it through His Word

by the same actions, the same things that He did, making the Word manifest! Oh, if the Church only knew its position! It will, one day. Then, the Rapture will go when it knows what it is. Now notice.

241 You say, "Brother Branham, but that—that ain't . . ." Oh, yes, it is, too. It is the Truth.

242 Did you notice? Paul never knew Jesus, physically. Paul never knew Him. The only way that Paul knew Him was by a revelation, by a vision. Is that right? [Congregation says, "Amen."—Ed.] Paul only knew Jesus by the revelation, just like Peter did.

243 Peter had seen Him in flesh, but he didn't know Him by flesh, 'cause Jesus said so. "Flesh and blood didn't reveal it to you. Even My Own life didn't reveal it to you. But My Father which is in Heaven has revealed the thing to you," that He is the Word of God, "and upon this rock I'll build My Church." Peter didn't know Him by flesh. Man walked, and handled Him, and everything else.

244 Paul had something greater than any of the apostles did. See?

245 They said, "Well, I—I've got more of a revelation than you, Paul, because, you know, I walked with Him. I went fishing with Him, one day. I heard Him talk. He sat in a boat with me, and actually told me, 'Let's go over here and fish in this place, and we'll get more fish.' And we did it." See? See? "We seen Him do things."

246 But Paul saw Him after He was dead, buried, rose again, and expressed Himself in the Pillar of Fire that led the children of Israel. Knowing . . . Paul, being a Jew, would have never called that "Lord" unless he had seen the expression, He was back, the same yesterday and forever. He said, "Paul," in other words, "I'm the same God today that I was yesterday. Here I am, in the same Light, the Pillar of Fire that Moses talked to, in the burning bush." No wonder he could separate the law from grace, over in the Book of Hebrews; he met that same Pillar of Fire. He said, "I am Jesus, Whom you persecute."

247 And here He is today, in the same manner, by the same Pillar of Fire, expressing Himself and vindicating Himself the same, revealing the mystery of God that's been hid since the foundation of the world. See it?

248 Paul only knewed Him by—knew Him by revelation. Peter knew Him by revelation.

249 He walked with Him, talked with Him. Therefore, you can set in this Word. Now, I've just said that He was the Word. Now, a scholar can sit down and read that Word till he can just tie your mind up in any way, see, if he wants to do it, 'cause he's smart, brilliant. Get a Catholic priest, or, not so much as that, as a real good trained

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theologian in the Bible. Brother, a Baptist, or a Presbyterian, or something, he'll make you think that you don't know nothing, see, when it comes to talk. What? See, because that he has knowed Him in the flesh, the Word. [Brother Branham pats his Bible—Ed.]

250 But the only way you're saved is by know Him by revelation!

251 If I can take, I can take the Presbyterian doctrine and tie you Pentecostal till you won't know. I can take the Baptist doctrine and show you Pentecostals a million things that you know nothing of. That's right, but that's not it. That's not His Church. That's not His Church.

252 His Church is Himself revealed, (Amen! Do you see it?) and expressed by the Word Itself, that He is God. See?

253 How can you say, "Father, Son, and Holy Ghost," then, and be baptized in it? Heathens! Right! How can you say you know Jesus Christ, He is the Word, when, there's not a Scripture in the Bible, there's not a place where anybody was ever baptized in the name of "Father, Son, Holy Ghost"?

254 And you—and you Jesus-only people, just using the name "Jesus" for baptism! I'm personally acquainted with four or five Jesuses, myself. So you see what your denominations lead you into? That's the darkness, the expression of Cain, who brought fruits in the stead of blood. See?

255 But the revelation come through the Blood, see, through Jesus Christ, Who is the Blood of God, creative Blood in the womb of Mary. And Paul knew Him by revelation. That's how we know Him today, is only the only way you could know Him. Not say, "I'm Methodist." That means nothing. "I'm Baptist." That means nothing. "I'm Catholic." That means nothing. But by the revelation, that God has revealed the Word to you! He is the Word. And the Word, how you know It's revealed, It lives Itself and expresses Hisself through you. Oh!

256 Churches has long forgotten that great revelation. That's right. Revelation of the Truth, they have forgotten it. They went to . . .

257 Now, when Luther raised up, he was a great man. He had the revelation of that day. But what happened? A bunch of rickies got in, flat-top's haircuts, as we'd call it today, and rickettas, and all of them, they got around there. And—and—and, the first thing you know, it's there.

258 That expression. If you only—only knew the numerology of the Bible, and know what *Elvis* or—or *Ricky* means, to the Scripture!

Uh-huh. Just like, why did Jesus . . . You say, “There is nothing to that, your name.” There isn’t? That name could only come in this last days, for this last-days people.

<sup>259</sup> Why did Jesus change Abram’s name to Abraham, then, Sarai to Sarah? Why did He change Saul to Paul? Why did He change Simon to Peter, and so forth? You see, certainly it means something.

<sup>260</sup> That name could not be spoken till this day. That’s the reason we got this hellish thing we got in the earth today, because of such things. The whole human race is corrupted. It’s—it’s gone, see, and that’s why it is.

<sup>261</sup> Notice now, he was all right, he was in his days, Luther, and he had the revelation; but as soon as he left, look what they did. Wesley had a message; look what it did. The old early Pentecostals had a message; look what they did. They got a bunch of men together, just like exactly the same thing that . . .

<sup>262</sup> God, by grace, sent Israel a Pillar of Fire, a prophet, a sacrifice, and showed Himself among them, and brought them out of Egypt, across the Red Seas. And they wanted a law, so they could have great dignitaries, they could have something to do into it. And what did they do? They was left in the wilderness for forty years, to wander, and not one of that organization ever went over.

<sup>263</sup> Caleb and Joshua, the only two that stood out and said, “We’re able to take it, to look at the Word of God.”

<sup>264</sup> Every one of them died in the wilderness. And Jesus said they were Eternally gone, right, after He had showed His blessings and power in their ages; like Luther, Wesley, and so forth. Did He?

Said, “Our fathers eat manna in the wilderness.”

<sup>265</sup> He said, “And they’re, every one, dead.” That’s, Eternal separated from God. Their carcasses perished in the wilderness. See? “They are dead. But I’m the Bread of Life that come from God out of Heaven.” They couldn’t see it. They just couldn’t see it.

<sup>266</sup> All right, church has long forgotten it. They accepted intellectual message, intellectuals, membership, knowledge, instead of the revelation of the Truth of the Word.

<sup>267</sup> Now look here, they say today. Do you believe that God commissioned us to go into all the world, and heal the sick, and preach the Gospel, and cast out devils? “Oh, oh, yes, I suppose that right, but . . .” You see?

<sup>268</sup> A lady, talking to me the other day, she said, “Well, all the churches are in harmony.”

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269 I said, "There isn't one of them in harmony with the other." There's Catholics standing there. I said, "How about you? You're a Methodist and that's a Catholic, are you in harmony with one another?" I said, "This pope come to unite them together, that's a good thing for all that kind of people."

270 But the Church of God has nothing to do with it, not a thing. It's out from the whole bunch. Uh-huh. Right. Yes, sir.

271 You want to unite that together, and one believes in *something* and the other; Methodist takes sprinkling, the Baptist take immersion, and both of them denying the Holy Ghost in Its fullness of the power. They said, "We received the Holy Ghost *when* we believed."

272 The Bible said, "Have you received the Holy Ghost *since* you believed?" There is the difference. See? That's right. See?

273 And they say, "We're the Catholic church. We started early. We did *this*." The Methodists say, "We are based upon the Bible."

274 Jesus said, "These signs shall follow them that believe." Now where is it at? Uh-huh. See? Yeah. "Works that I do shall you do also," every creature, every person that believes in Him. Now where is it at? That's His Words. "Heavens and earth will pass away, but My Word shall never fail." Now where is it at? See? Oh, it just shows!

275 What is it? It's a hybrid condition. Look here, you take a big fine grain of corn that's hybrid, and you take that hybrid corn, it's a pretty corn. But you plant it, what do you get? A little stalk comes up like *this*, and turns yellow and wilts down. That's the way every denomination is, when it's hybrid, with man's words mixed with God's Words. It'll come up to the signs and wonders, and what Jesus said about believing the Word, and it turns yellow, and say, "We can't accept It," and go back.

276 Just like all them other spies did that went over and looked at Canaan. They come over there and said, "Oh, we look like grasshoppers aside of them! We can't take them! The Amalekites will, all these, what they're going to do!" And they went back.

277 And Caleb and Joshua, being thoroughbreds, amen, by the Word of God, knowed God said, "I give you that land." They said, "We are more than able to take it! "

278 It depends on where you're born from. If you're born of the Word of God, God's Word has the preeminences in His Church. That's what He died for. That's His purpose, that He might be able to achieve, to have His preeminence working in His Church. Let the Word of God shine forth, first, no matter what anything else



looks like. I don't care if the intellectuals says *this*, *that*, the *other*, it has nothing to do with It. God's Word said so, and we are more than able to take it!

279 "If I preached that in my church," a minister told me, said, "I'd be preaching to four posts in the church."

280 I said, "I'd preach to that." Yes, sir. God's Word said so. We can do it. God said do it. Amen!

281 Oh, yeah, they excuse themselves by this. See? That's why they're blind to the Message of the end time, this last days, when God is proving Himself. They try to class It as some kind of a spiritist, or some, oh, (what would I call it?) some mental, an illusion, or something on that order. See, they—they try to make It something that It isn't.

282 Just like they did when He was here, when Jesus was here, they called Him "Beelzebub; a fortuneteller," now they say it's kind of like a mental telepathy. See? When, they know that He could stand there and look upon the people and discern the very thoughts that's in their heart. The Bible said so.

283 Well, does not Hebrews the 4th chapter, says, "The Word of God is quicker and sharper than a two-edged sword, and can discern the very thoughts of the mind"? And He was that Word. And when that Word is preeminence in the man, the same thing takes place again, for it is the Word! Amen! . . . see how you can stumble over this from now on. There it's so perfectly plain. See? All right.

284 That's why they're blind, same as it was in the days Christ was on earth. Oh, my! They stagger the same way. They said, "He is Beelzebub. Beel- . . ." They seen He could do it, so they said, "He's just a . . . He was born an illegitimate child, and kind of a odd fellow. He's just got possessed with some devil. He's a—He's a Samaritan over there, and He's got a devil in Him. That's how He does that."

285 Jesus said, "I'll forgive you for that," see, calling the Word of God, the works of God, an evil spirit. He said, "I'll forgive you for that. But some day the Holy Ghost will come, and one word against It will never be forgiven, neither in this world or the world that is to come, or that great Day. It will not be forgiven." So, you see, that's written plain in the Scripture.

286 So when people come to that Day, no matter how intellectual, and how big a denomination they belong to, it's condemned. They have to be! They've blasphemed the Holy Ghost, calling It "holy-roller" and something another that had an untasty name, or something like that. And God's Church had to bear it all the time.

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287 Even Paul, before Agrippa, said, "In the way that's called 'heresy,'" which means crazy, "that's the way I worship the God of our fathers." That great intellectual scholar had to come to that place, "in the way that's called 'heresy.'"

288 Why? It was revealed to him. That Pillar of Fire hanging before him, said, "I am Jesus, the great God that was in the wilderness yonder with Moses. I am He, and it's hard for you to kick against the pricks."

289 Then Paul standing there, know that the life was laying at stake, he said, "The way that's called 'heresy,' that's the way I worship the God of our fathers." It was called that. Because it was revealed to him what the great Truth of Christ was.

And today, people say, "It's a denomination."

290 It's Jesus Christ, the new Birth, revealed in you, that He has the preeminences, that He might express His Words. And anything that He's promised in this last days, He can bring it to pass, through His Body as He's working. Amen! It's just exactly the Word of God made manifest. Notice. All right.

291 Same as in the days of Christ, God holds the key to this revelation of Christ, Himself. You believe that? [Congregation says, "Amen."—Ed.] Schools of theology can never find It. Jesus said so. If you want to read it now, in Saint Matthew 11:25 and 27. "I thank Thee, O Father, God of heavens and earth, that Thou hast hid this from the eyes of the wise and prudent, and revealed it to babes such as would learn." See? See? I don't care. . .

292 Look at them scholars of that day, those Jews, very fine men, their organizations of Pharisees, Sadducees, and Herodians, and whatever they might be. See? All their great organizations, and Jesus said, "You are blind; you lead the blind. Well did Isaiah speak of you, 'You have ears, and can't hear; and eyes, that you can't see.' Cause, Isaiah said this in the Spirit, therefore the God of Heaven has blinded your eyes. You're doing like Eve did, accepting the intellectual side, and know nothing of the Spirit of God. Therefore, won't they all fall in the ditch, both the leader and the blind, too?" The leader will fall with the blind, 'cause he's blind also. The leader fall, that's blind, leading the blind, they both fall in the ditch.

293 And God alone holds this key! He expressed the same thing in a previous Scripture there a while ago when I read it, when He said, "Who does man say I the Son of man am?"

294 And Peter said, "Thou art the Christ, the Son of the living God."

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295 He said, “Blessed art thou Simon, a son of Jonas. Flesh and blood never revealed this to you. My Father which is in Heaven! Upon this revelation here, alone, I’ll build My Church. The gates of hell will never prevail against it.” See? Now you see?

296 So therefore there is no school, no theologians, no teachings of the Bible among any school, that knows anything about It. They cannot know nothing about It. It’s impossible for them to know anything about it. God has hid the senses, of knowing It, from the very elected teachers and everything else.

297 It’s a personal, individual affair with the person, that Christ is revealed to them.

298 And if you say, “He’s been revealed to me,” and then the Life that Christ produced here in the Bible, that same Life is in Him, does not produce Itself in you, then you’ve got the wrong revelation.

299 If I put a life of a pumpkin into the life of a pear tree, it would bear pumpkins. “By their fruits you shall know them.” Exactly right. And if the first . . . you put out a tree, a grape vine, and it put out a bunch of grapes; the first shoot it put out, brought grapes, the next one brought out lemons, and the next one brought out pears, the next one brought out apples, there is some kind of a grafted affair in there, that’s bearing its own life. Every denomination will bear life of itself. But if that original vine ever puts out another shoot, it will bear grapes like it did the first time.

300 And if the Life—the Life of Jesus Christ ever puts out another body of believers, it’ll bear the fruit that the first one did. They’ll write a Book of Acts behind it, ’cause It’ll be the same, same Life. See what I mean? You just can’t get away from it. It’s the Life of Christ in you, been injected in you, by the Holy Spirit Itself living Its Life through you.

301 “Blind leaders of the blind!” Notice, God holds this key, alone. No theologian can tell you; It’s not known. It’s hid from them. They know nothing about It.

302 So the schools, when you say, “I got a Ph., LL.D.,” you only make . . . To me, and, I believe, and to God and to any real true believer, that means you’re just that much farther away, you just backed off. God is not known by education. He is not known by how to explain It.

303 God is known by simplicity and of revelation of Jesus Christ to the most illiterate person. See? Not your theology. It’s a revelation of Jesus Christ. “Upon this rock I’ll build My Church.” No other rocks accepted, no other things accepted, no other Roman rock, no

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other Protestant rock, no other school, no other nothing, but on exactly the revelation of Jesus Christ through the new Birth. He borns in there, and He injects His Own Life, and your life is gone. And the Life of Christ is projecting Itself through you, with the preeminences, to the people; that they see the very Life, and works, and signs, and wonders, that He did, is doing the same thing through you. Outside of that, the rest of it's not even called to, at all. Watch God's great revelation unfolding!

<sup>304</sup> By lack of this revelation is why we have so many different divisions among us, and so much mockery. So much division among us, is because the people lack that revelation. See, they lack that revelation, the teachers.

<sup>305</sup> Paul, after his great revelation of Christ, said, in First Corinthians, the 2nd chapter. Be sure to read that as you write it down. Watch! Oh! He said, "I never come to you with wisdom." Look at that man who did have the wisdom, or, look at that man who had the scholarship, "I never come to you with them kind of a words." First Corinthians, the 2nd chapter of First Corinthians. Oh, I wish . . .

<sup>306</sup> Well, let's just read it. How . . . Can you stand a minute and let's read just a verse or two? [Congregation says, "Amen."—Ed.] I'd just like to read it so you—you wouldn't be con- . . . It'd get even the people on the tape to turn back to it, anyhow, give them a chance.

<sup>307</sup> First Corinthians, the 2nd chapter. Listen to this great apostle here, Paul, the intellectual servant of God. Let's look at here.

. . . I, Paul, *when I come to you, came not with excellency of speech . . . of wisdom, declaring to you the testimony of God.* I never said I—I'm Doctor So-and-so. See?

*For I am determined not to know any thing among you, save Jesus Christ, and him crucified.*

*And I was with you in weakness, and in fear, and in much trembling.*

*. . . my speech and—and my beseeching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power . . . of the power.*

<sup>308</sup> There, see, there is the Gospel. See? Jesus said, "Go ye in all the world and preach the Gospel." Didn't say, "Go teach." He said, "Go preach." In other words, "Demonstrate the power, and these signs shall follow them." Just teaching doesn't do it. It takes the actual Spirit Itself demonstrating these signs. See? Listen to this.

*That your faith should not stand in the wisdom of men, but in the power of God.*

309 Oh, my! See, to change the man! Not in what I can explain away, and say, "He's not the same," when He is the same. If I do that, it shows, to me, it—it... Surely, a man tell me that, would show to me he don't have the revelation, the threefold revelation of God. See? Now, and. . .

*Howbeit in weakness. . . among you that are perfect: yet not with the wisdom of the world, but of the princes of this world, that come to nought:*

*But we speak the wisdom of God in. . . mystery, (see, the threefold mystery of God) even the hidden wisdom, which God ordained before the world unto our glory:*

*Which none of the princes of this world knew: none of the priests, rebbi—rabbis. . . (pardon me). . . or anything, knew anything about it; for had they known it, they would have not crucified the Lord of glory.*

310 You said, "You're wrong about rabbis and preachers there." Who crucified Him? Uh-huh.

311 Oh, on and on and on, we could go. Read it, see, on, save time, 'cause we got just. . . Not getting late yet, but we just got plenty here to say if the Lord will help us. Now, lack of this, now. . .

312 And Paul, this great intellectual man, never tried to express his great theological terms upon the people. He humbly accepted the Word of the Lord, and he lived the Word so that It expressed through him. He lived so—so godly until they seen Jesus Christ in him, so much, till they wanted his handkerchief, to take it and lay it upon the sick. There is the Life of Christ.

313 Now watch some say, "Oh, well, you see, Elijah done that, a long time ago, laid his stick; but, oh, that was the days of Elijah." Now, the world thought that. The intellectual priests and things, and churches of that day, thought that.

314 But to them believers, they knowed different. They seen the revelation of Christ that was in Elijah, same thing was in Paul, expressing the same kind of Life, 'cause he was a prophet. See? He foretold things that happened exactly the way it was, and they knowed that was God's identification of a prophet. And they knowed that he was God's prophet. You couldn't shake them from it, at all. Even when they seen Peter foretell those things that come to pass, they said, "Just let his shadow pass over me." Amen! That's the Church. That's the ones that believe it. Yes, sir. It was revealed by. . .

315 What did Paul say? "Because I—I got a Ph., LL.D., so forth, they believe me"? No. He said, "I forgot all those things,

the wisdom of man.” Said, “Had to die, and I know Him in the power of His resurrection. That’s what I come to you at, with a demonstration of God’s power.”

<sup>316</sup> What was it? Making Jesus Christ the same yesterday, today, and forever. The same works that Jesus did, Paul did the same. And they seen God, the great Father that had demonstrated in the burning bush, had demonstrated It to Paul, and here It was being demonstrated.

<sup>317</sup> And He’s the same in every age. God’s threefold manner, “yesterday, today, and forever.” What? Redeemer; in His Church; preeminences in the coming Kingdom. Amen! You see it? Just as perfect as it can be!

<sup>318</sup> Oh, notice! The Holy Ghost is the only revealer of the Divine revelation of Christ. There is no school can do it. No scholar can do it. No man, how well educated, how godly, or anything else, there is no man can do it.

<sup>319</sup> I could sting hard here. How many is Christians, born again; raise up your hands, filled with the Holy Ghost? All right. Here we go then. All right. Notice.

<sup>320</sup> And He will only do it to the predestinated. That’s exactly. “All the Father has given Me will come, and no man can come except the Father has give him to Me first.” See?

<sup>321</sup> Look at them priests, saying, “This Man is Beelzebub. He’s a fortuneteller. He’s a devil.”

<sup>322</sup> And that little old woman walking around there, living with six husbands; she was living with five, and had the sixth one then. And Jesus said, “Go get your husband, come here.”

She said, “I have no husband.”

<sup>323</sup> Said, “Yes, you’ve got six. You’ve had five, and the one you’re living with now is not your husband.”

She said, “Sir!” What? That Light struck that Seed.

<sup>324</sup> When It struck them priests, they said, “This Man is a fortuneteller.” See, no Life there. A hybrid, to come up as far as organization, but died from there on.

<sup>325</sup> But this woman was not a hybrid. Said, “Sir, I perceive!” I can see her big pretty eyes shine up like that, tears running down her cheeks. Said, “Sir, I perceive that You’re a prophet. I’m looking for a Messiah. And when that Messiah comes, He’ll do this very same thing. He’ll tell us these things.”

He said, “I am He.”

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326 O Lord! She left her pot. “Here He is! Come, see a Man who has told me the things.” What was it? That Light struck that Seed. That Life was there. It come forth.

Same thing today!

327 But the theologian will say, “Now wait just a minute. I’ll find out if *So-and-so*, Pastor Moody said, or . . .”

328 What’s Pastor Moody got to do with this, this day? Pastor Moody lived in his day, but not now. Certainly. Luther lived in his day, but not in the day of Wesley. Wesley lived in his day, not in the day of Pentecost. Pentecost lived in their day, but they’re a long ways from This in this hour. We’re in the last hour. Sure.

329 Their organizations, and scruples up, proves that It’s not there. The Word has never been correctly vindicated; just only in Its strength. Seeds, denominations. . . And they’d make denomination, then put them old jimson weed seeds in with that genuine wheat; died right out. Crop went to jimson weed, right, greenbriers and nettles, uh-huh, see, went on back to that. It died right out. Then they broke the field up and started over again, planted some real Seeds, and some of them come up, it choked It out.

330 But then, God said, in this last days He would bring out a people washed in His Blood, and they were predestinated to be there. They’ve got to be there. God said so. And It would reveal. . . And the very sign, “I will se- . . .” Malachi 4, and what he would do, “restore back again,” bring back, in the last days, these great things that He promised, it’d bring the revelation. What is to. . . What’s he to do, Malachi 4? Was to bring back the Faith of the fathers, to the children. See? That’s right, to bring that same thing, the same Pillar of Fire, in on the scene; the same signs, the same wonders, the same Jesus; making Him the same, preaching Him the same, vindicating Him the same yesterday, today, and forever.

331 “I will restore,” saith the Lord, “all the years that the Methodist worm, and the caterpillar worm, and the Baptist, and the Catholic; and all them worms eat that—that Faith down,” till it become a denominational stump where there’s no seeds left in there. “But I will restore again,” saith the Lord, “all the years.” What? “All the signs and wonders that they’ve forsaken. I’ll take it right back to that original Tree again, and I will restore It,” saith the Lord. That prophet was a vindicated prophet. His words has to come to pass. Amen.

332 The Holy Ghost, alone, is the revealer of the Divine revelation of Christ, and has been in all ages. Remember, all ages! Who did the Word of the Lord come to? Prophet, alone. That’s right. Is that

right? And the prophet had to be vindicated, first. Not 'cause he said he was a prophet; because he was born a prophet, and proved to be a prophet, and everything he said was exactly on the Word and come to pass, then everything else let go. See? It was, the Word of the Lord came only by the Holy Ghost. The Bible said, "The men of old, moved by the Holy Ghost, see, wrote the Word."

<sup>333</sup> Look. John the Baptist would never had known Jesus if it hadn't have been for the Holy Ghost pointing Him out. That right? [Congregation says, "Amen."—Ed.]

<sup>334</sup> John the Baptist, that great prophet that come forth, and said, "There is One standing among you right now. And an ordinary Man standing here somewhere, that's the Lamb of God." John said, "Then I bore record. I bare record. I saw the Spirit of God, the Holy Ghost, descending from Heaven like a dove, and It went upon Him. And a Voice said, 'This is My beloved Son in Whom I'm pleased.'"

What was it? The Holy Ghost said, "I'll point Him out."

<sup>335</sup> That's the only way you'll know Him today, only way you'll get the threefold revelation of God, is for the Holy Ghost. And the only way it can ever be, is you're predestinated to see it. If it don't, you'll never see it. If you're not predestinated to see it, you'll never see it; 'cause that Light can flash and you'll go away and make fun of it, and explain it away, by some intellectual conception. When the very God, Himself, manifesting Himself and proving it, see, but, if it ain't upon you to see it, you won't see it.

<sup>336</sup> God never just said, "I'll choose *this* one, choose *that* one," but He knew by His . . . Reason He could predestinate, because He's infinite, and He—He knows every . . . He's infinite, so therefore He knowed everything. He knowed the end, and could tell the end from the beginning. He's God. If He can't do that, He's not God. Yes, sir. He's infinite. All right.

<sup>337</sup> John would have never know Him, no, sir, had the Holy Ghost not pointed out. See how God hides His mystery to the high, educated and everything? Look, every one of them people, in simplicity reveals it to whom He has predestinated to see it. Look here! Others standing by and never even seen the dove, they never heard no Voice, for it was only sent to that predestinated Seed. Predestinated! Certainly, was predestinated!

<sup>338</sup> Why, Isaiah, seven hundred and twelve years before he was born, in the Spirit, raised up out of these human senses, and said, "There's a voice of one crying in the wilderness, 'Prepare the way of the Lord, and make His . . .'"

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339 Then, if Isaiah could see it, couldn't Malachi see the same thing for a predestinated last prophet, the sealing off all the prophets of the Old Testament, that main . . . that great prophet standing there at the end of the age? See? He's saying he's predestinated. Certainly, he was. Malachi saw him, too.

340 Jesus said, "If you can receive it, this is he who was spoken of, 'I send My messenger before My face,' Malachi 3, 'to prepare the way before Me.'" See? Sure, he was predestinated to see that message. No wonder he could look yonder and see that dove coming down, that Light that was in the wilderness with Israel, coming, moving down.

341 The God Himself, saying, "This is My beloved Son in Whom I'm pleased to dwell in." God and man becoming One.

342 "I bare witness," John said, "I beheld Him, the only begotten of the Father. I'm a witness of it." Amen!

343 There you are. Simplicity! With an old preacher, his father; his father was a great theologian, you know, he come out of a school. Look like he'd have went back to his father's denomination. That wouldn't have been the will of God.

344 When God touched him at his birth back there, and he received the Holy Ghost three months before he was born. Yes, sir. When Mary went up there, and little John was six months old, in his mother's womb, and had never . . . Them little muscles had never moved yet. And Mary was afraid. . . The little muscles were growing, but she couldn't feel no life, Elisabeth, his mother, rather. And when Mary come up and grabbed her, and hugged her, put her arms, laid hands on her. See? And said, "God has spoke to me, and I'm going to have a baby, too."

"Are you and Joseph married?"

"No."

"Mary, how can this be?"

345 "The Holy Ghost shall overshadow me, and there will be created in me. And I shall call His Name 'Jesus.' He'll be the Son of God."

346 And as soon as that word 'Jesus' spoke, little John begin to leap, and shout, and jump around in his mother's womb.

347 She said, "Blessed be the Lord God! For whence comes the mother of my Lord?" The mother of my Lord! Oh, my! "Whence comes the mother of my Lord? For, as soon as your salutation come into my ears, my baby leaped in the womb, for joy."

348 No wonder he didn't want no seminary, something to indoctrinate him with something, another. He had an important job. He was a

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man of the wilderness, went out into the wilderness and waited. God told him out there, said, now, and reveal to him. Oh, there is your revelation again! "And I'll tell you Who He is. You're a prophet. The Word is to you. You know who you are. You've got to come." That answers a question from last Sunday. See? "You know who you are, John. Keep yourself quiet; don't say nothing. Go on out there. And when you see this One, there'll be a sign coming from Heaven, like a Light, a dove will come down. That'll be Him when you see Him."

349 That's the reason, when Jesus walked out in the water, John looked over and he seen that dove coming down, he said, "Behold the Lamb of God! There He is! He's the One that will take away the sin of the world."

350 Jesus walked right straight out in the water, to him. Them two eyes of John met them two eyes of Jesus. They were second cousins, by flesh. Mary and Elisabeth were first cousins. Their eyes met one another. There was God and His prophet, amen, standing there.

351 John said, "I have need to be baptized of Thee. Why come Thou to me?"

352 Jesus said, "Suffer it to be so now, but, remember, thus it behooveth us to fulfill all righteousness."

353 Why did John do it? Because He was the Sacrifice. John was a prophet, he knowed; and the Sacrifice has got to be washed before It's presented. Oh! Oh! And he suffered Him, and he baptized Him.

354 And when he did, lo, the Heavens opened, oh, my, and that dove come down upon Him, and a Voice said, "This is My beloved Son in Whom I'm pleased to dwell in." King James puts it, "in Whom I'm pleased to dwell." So it's just any way you want to turn it around, same thing, "dwell in," or . . . "This is My beloved Son in Whom I am pleased to dwell," or, "to dwell in," either one you want to put it, same thing. All right.

355 We see then it was revealed to him. Others standing there didn't hear nothing about it. The Holy Ghost, alone, reveals it.

356 Same when He reveals Himself to Paul, another predestinated Seed.

357 There was Paul going around, he might have said, "If I get a hold of that bunch, I'll tear them to pieces, because I'm Doctor Saul. I come up under Gamaliel. I come from the Moody Bible . . ." or some other one, see. "I, I'm a scholar. I know what I'm talking about. I'll tear that bunch of holy rollers to pieces. And I tell you, great holy father, you just give me the permission to go down there, and I'll arrest every one of them noisemakers down there. All this Divine healing stuff, we'll stop it."

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Put it in his pocket, said, "I'm on my road down."

358 And that day, my, about eleven o'clock in the day, a—a Light shone in his face, and he fell to the earth.

359 Why? He was a predestinated Seed. God said, "I have chose him. Yeah. And I'm going to show him what great things he'll suffer for My Name's sake. I'll send him to the Gentiles, and disgrace him in every way that they can be—be disgraced, but yet he'll bear My Name."

360 Paul went down, then, till he got all of his ecclesiastical stuff cut off of him, down at the backside of the desert, for three years and a half. Down there in Arabia, until he learned the Word, and the Word become he. And he become a prisoner; here he come back in chains of love! "All my seminary experience is gone! I'm a prisoner to Jesus Christ. Amen! Philemon, my brother, I'm a prisoner of Jesus Christ. I only can speak and say what He tells me."

361 God needs prisoners today that will prison yourself to His will, to His Word.

362 That's what Paul was. No matter how much intellectual he had learned, he had knowed God by revelation. Yes, sir. The intellectual went all the way out of the business then, when the revelation come; which, upon the rock the Church is built. Yes, sir. Notice, he was a predestinated Seed.

363 The Holy Ghost, alone, shows you Who He is. There is no man; they'll make you "Father, Son, and Holy Ghost," and everything else, out of it. See? But the Holy Ghost will reveal Him as the Lord God of Heaven made manifest, that that is, oh, Him!

364 Now notice. Not prophets, not kings, not nothing else; but here, for the first time, God was revealed in Christ, in the fullness of the Godhead bodily, in human flesh. That's the revelation. Oh, my! Going to sing you a verse now.

Nations are breaking, Israel is awakening, (are they?)

The signs that the prophets foretold;

The Gentile church in a denomination, their days  
are numbered, with harrows encumbered;

"Return, O dispersed, to your own." You're kicked  
out of them.

The day of redemption is near,

Men's hearts are failing for fear;

365 All their Hollywood jokes ain't covering it up. Like a little boy whistling, going by the graveyard at night. See?

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Be filled with the Spirit, your lamps trimmed and  
 clear,  
 Look up, your redemption is near!  
 False prophets are lying, God's Word they're  
 denying,  
 That Jesus the Christ is our God; (that's right)  
 This generation spurns God's revelation,  
 But we're walking where the apostles have trod.  
 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!

<sup>366</sup> Get the revelation, brother. This generation, spurning God's revelation! See? False prophets are doing that. "By their fruits you shall know them." They are—they are hybrid. They are bred into a organization; instead of the Word of God, the revelation of God revealing Himself through Christ, Who is the Word. Oh, my!

<sup>367</sup> We could stop here, but if . . . get again when I come back, if you want to. Now there's . . . You want to go ahead, that's up to you. [Congregation says, "Amen."—Ed.] All right. Just a little . . . I'll hurry, so, but take time enough that you'll . . . You got some time to rest, after this. All right.

Same, notice, that predestinated Seed!

<sup>368</sup> The Holy Ghost, alone, shows you Who He is; no prophets or His kings. And here God is manifested in flesh. Here is the fullness. He is completely revealed and made known to the world. Oh, my!

<sup>369</sup> Look on Mount Transfiguration, when the testimony of God Himself, "This is My beloved Son. Hear ye Him!" There stood Moses representing the law. There stood Elijah representing the prophets. But He . . . They passed away, and He said, "This is My beloved Son. Hear Him!" There was three represented there; the law, the prophets, and Mo- . . . and Christ. And He said, "*This* is Him." God, fully; not manifested in prophets, not manifested by law; but manifested in Christ, He is.

<sup>370</sup> Christ has mercy. The law put you in jail, but couldn't get you out. The prophets is God's justice, to condemn you and kill you for it. That's right. But Jesus was God's love and revelation, to let know, to a predestinated Seed, that He had called you. "This is Him. Hear Him!"

<sup>371</sup> Know! The fullness of Godhead is made known. This secret of mystery is now revealed, that God is manifested. God and man



become One, the anointed Man, Christ! What does *Christ* mean? "The anointed One," the Anointed that was anointed with the fullness of the Godhead bodily. Oh, my! How can people doubt it?

372 Where once, partly, Moses had Him; partly, David had Him; oh, my, but here He is manifested in the fullness, Deity Himself standing on earth. God, in His fullness, to die for the sin of the people, that He might bring to His Church a sanctified Life; that He might have the preeminence, in fullness, in His Church, to manifest every promise in these last days, that He promised for the last days. See? What was . . .

373 Listen now. Are you? Now just pinch yourself a little now. Watch.

374 What was Jesus manifested for? To show God. He was God. He had to be; no man could die, no prophet could die. He was God. He was the God of the prophets. He was the prophets. He was the kings. He was the history. He was He that was to come. He that was, He that is, and He that's to be in this day; the same yesterday, today, and forever. He was manifested for that purpose.

375 And through that purpose He achieved a Church, that He, the fullness of God, might bring to pass every promised Word of God in these last days; when He gets the preeminences, preeminence in the Church, the position, His place in the Church. Jesus said, "He that believeth on Me, the works that I do shall he also; even more than this shall he do, for I go to My Father." See, that was His purpose. There was the manifestation. And now, today, He wants to get somebody that can so see it, that they can let the Word . . .

376 See, Jesus so seen it so, was so perfectly born for the day, until God expressed every move that He made. He was God's revelation; God, revealed.

377 Now He sanctified, with His Spirit and Blood, a Church, that He might make every promise in this last day be revealed. Now, see, He could go back and pick up what these other fellows has left off here, in the last days, and by His Holy Spirit reveal all the mystery of the Seven Seals. See, He is expressing Himself. That's His purpose. That's why He died. That's the second fold of His threefold manifestation. First, to express Hisself in Christ, then express Hisself through the Church. And the same thing, Christ was the Word, and the Church becomes the Word when it lets the Word go through them.

378 But when they accept a hybrid denomination, how can the Word go through it? It's grounded, then it causes a short and blows a fuse. See?

379 But when the current is flowing freely, the Word of God, It expresses Itself. "The works that I do shall ye be, also." And in the last days it shall come to pass: "Behold I send to you Elijah the prophet, and he shall turn the hearts of the—of the children back to the Faith of the fathers."

380 And in there, there would be a time come forth when He could express Himself in fullness of His Godhead, Deity, through His Church, have the preeminences in this Church. Oh, my! What? The anointed Man; now the anointed people; oh, my, to bring back the anointed Bride and the Bridegroom. Anointed by (why?) accepting what Eve turned down, and Adam; coming back with the anointing of the Word, because He said, "My Word is Spirit." See, anointed with the Word. What Eve turned down, He comes back and we accept.

381 See how that hybrid condition, again, just exactly what he done Eve.

382 He told Eve, "Don't you do *this*, and don't you do *that*; and you can do *this*, and *that*."

383 And Satan said, "Oh! You know . . ." But she turned around and listened to him.

384 But the Eve in the last day is not going to do it, because She predestinated not to do it. Yes, sir. God's going to do it. He knows. He'll have it. He said His, spot . . . "Church would be there without spot or a wrinkle." She is going to stand there in the splendor of Him, His Word made manifest.

385 She'll be a token to the world. She'll be an ex- . . . She'll be something to the world that the world can look and say, well, the rest of the world say, "Ah, She's a holy-roller. She's the second cousin. She don't belong to our group." I know. That's a good thing, see. She—She belongs to this Group up *here*.

386 A man said the other day, to me, standing and talking, he said, "Well, what denomination do you belong to?"

I said, "None."

"What?"

"None." I said, "I belong to a Kingdom."

"Well, how do you join that?"

"You don't join it. You are born in it." Uh-huh.

"What Kingdom is that?"

I said, "The mystical Body of Jesus Christ."

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387 “By one Spirit we are baptized into this Body,” born of His Spirit, then we belong to a Kingdom. And our lives are not Americans, we’re not Germans, we’re not nothing; we are Christians. We are settled, and walk in the Spirit, a love-slave. From the things of the world, and our rights to the world, we’ve sold out and bought this Pearl of Great Price, and walk and letting the Holy Spirit manifest Itself. That’s what His real Church is. That’s what you are, or what I am, if we’ll let ourself go and serve God, and by His Word, and not by what some creed says.

388 Notice, the anointed Man, the Christ Himself here, O God, is made known. But now, look, but—but now (Wow!) He has the preeminences. God fully manifested, in Jesus Christ, God’s great secret of His revelation.

389 This great Light of revelation has always blinded the wisdom of this world.

390 In the days of Jesus Christ, when He was here on earth, they—they had blinded them. They said, “Why, You even make Yourself God! You make Yourself equal with God!” He was not only equal with God; He was God Himself. See, they don’t get it. And by the way, some of you might . . .

391 I’ve heard infidels one time told me that Jesus never did say He was the Son of God. He sure did. He certainly did. You just don’t know your Bible. What did He say to the woman at the well? See? What did He tell her?

392 “I know Messiah cometh. And when He comes, He’ll do these things.”

He said, “I am He, and speaks to you.”

And to Paul, also, and different ones.

Notice. But now the Church has the preeminence.

393 God’s great secret has always blinded the wisdom of the world. They can’t get it. They just don’t understand it. Satan don’t understand it. None of the rest of them understands it, but just those who are predestinated to understand it, how God and Christ are One. They’ll make Him three every time. See? They certainly will.

394 Notice, next, secondly, the manifested Christ in you, the hope of glory. That great, manifested God in Christ; now Christ manifested in you.

We’ll hurry.

395 Look! What was once God’s great secret, great mysterious secret in His mind, is now put in the hearts of the believer, that is,

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the Body of Christ. What was God's once great secret in His mind, before the foundation of the world, is now made manifest. Think of it, friend. Oh, oh, I'm . . .

396 I'm sure we don't, we don't get it. Well, I—I can't see it the way I ought to, and—and I'm sure you don't. See?

397 But God's great mystery, what the Eternal God had as a mystery, has now been unfolded in Jesus Christ, then given right down to His Church. What was once in God's mind is now in the Body of Christ. Jesus making love to the Church, His Bride, whispering secrets to Her.

398 You know how you tell your wife things, you know, the little girl you're going to marry. You love her so much, you just tell her the secrets, and get her up next to you, and love you and everything. You know how it is.

399 That's what God, Christ, is doing to the Church. See? He is letting Her know the secrets, just the secrets. Not these flirts; I mean His Wife (See? All right, now look.) knows, by having the revelation of His secret made known to them, by His grace! How the grace of God! People, I know it . . . I hope you don't think this sounds personal, to a—a bunch of people, or *this, that*; but the secret that God is sharing with the whole Church, if they would just receive it. See? It doesn't mean just me or just you. It means the Church, that He—He is trying to get into it.

400 And you say, "Well, why don't they receive it?" They can't receive it. He said, again, He said these things. "And how could they?" Because Isaiah said they can't see it. See? And He's always said . . .

401 The prophet Paul said, "In the last days the people would be heady, high-minded, lovers of pleasure more than lovers of God, trucebreakers, false accusers, incontinent, and despisers of those that are good; heady, highminded, see; having a form of godliness, but denying the Power thereof; from such turn away. For this is the kind that goes from house to house, and leads silly women, led away with divers lusts," with shorts, and bobbed hair, and everything else. "Led away with divers lust, and saying, 'It's all right. Oh, they're crazy out there. Don't pay no . . .'" See? "Never able to come to the knowledge of the Truth. And these men resisted It, as Jambres and Jannes withstood Moses," able to produce a church, and produce a group of people. Yes, sir.

402 "But their folly will be made manifest," when Jesus takes His Bride and sets Her up here, and said, "*This* is Her," and away He goes with Her. That's right. And their folly will be made known.

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403 Look it, having the revelation of this secret made known to them by His grace! Look! When this great revelation, revealed mystery, is made known to you, then you denounce all the things of the world.

404 Now I'm going to come back once again. I just might as well say it, I'm pointing to it, the tape's sake, and those that are going across; this tape goes across the world. See?

405 You women that claim you've got the baptism of the Holy Ghost, and not the audacity to let your hair grow out; when the Bible condemns it and said a woman's . . . a man has got a right to put away his wife in divorce if she bobs her hair. Honored before God, to do so. The Bible said, if she cuts her hair, she dishonors her head. And it's a common; just, you know, what any old common thing is, for a woman to even pray with bobbed hair. See?

406 Wearing shorts, and these slacks, and things! The Bible said, "Any woman that will," (oh, you say . . .) "that put on a garment that pertains to a man, it's an abomination to God," filthy, dirty, like an old stinking bathroom somewhere. See? Oh, my! The filth in God's nostrils! And then you try to pray or offer up prayers in such a thing as that? God refuses it, turns it away. That's right.

407 "Well," you say, "now wait a minute, Brother Branham, you are talking about the Old Testament."

408 He is the same yesterday, today, and forever. It's the full revelation of God. God ever says anything, He can never change it. He always magnifies it, not change it. The law was magnified, not changed. Magnified!

409 "'Whosoever commits adultery shall be guilty of death,' but whosoever," now magnified, "looketh upon a woman to lust after her!" He never changed the commandment. He magnified it.

410 "'Remember the sabbath day; keep it holy,'" one day in the week; now He magnified it, the "rest" comes from keeping the Spirit of God. "Precept upon precept, and line upon line; here a little, and there a little. Hold fast that what's good. For with stammering lips and other tongues will I speak to this people. And that is the rest. That's the refreshing from the Presence of the Lord."

411 And yet they would not hear It, and wagged their heads and walked away, for their denominations. Uh-huh. "This is the refreshing," see, magnifying the sabbath day; to you Sabbatarians, and so forth. Oh, my! He don't change. He magnifies it. Hell has spread her gates to receive them.

412 Now, you can see now, the end-time Message, why It's rejected. Can you? [Congregation says, "Amen."—Ed.] Now, no denomination,

but the revelation of His mystery. See, no denomination. The revelation! God is not known by denomination. He is known by revelation.

413 Look! God in His body, Christ; and Christ in His Body, the Bride. Oh-oh-oh, my! God made manifest in Christ; Christ made manifest in the Bride! And as God took from the body of Adam, the woman, and she fell; then God has took from the body of Christ, His flesh, His Body, which is His Word, and is bringing a Bride out that won't fall by denomination or creed. No, sir. But She is coming back with the pure, unadulterated Word of God being manifested.

414 I hope every man that hears this tape, and every woman, will understand that. See?

415 She is the second Eve, but She is not breaking and—and spoiling Her skirts of purity and holiness, to Her Husband. She'll stay with His Word regardless of what anybody says. You can have all the ecumenical moves you want to, and all the affiliations.

416 And they're going to bring a persecution on, pretty soon, and shut up all the churches. You see that. And churches like this, who is not denomination, they'll use them for a storehouse, anything. And if any man goes and offer a prayer for anybody else that don't belong to the economical movement, will be shot on the spot. It's all ready. That Lutheran minister, the head of it, said so. And it's right here, you can read it right here in your magazine. Right.

417 Don't make any difference what they say, that Church will stand true in the fight. She's already proved it back yonder, and She'll do it again in the face of everything. It's the Word of God. And let all ecumenical movements and anything else be gone. She is going to be There without spot or wrinkle. That's right. She'll stand there.

418 Notice, God manifested Himself in His body, Christ. Now you see the threefold, beautiful thing?

419 Christ in His Body, the Church, vindicating His promised Word, like God did through Christ.

420 "Who can condemn Me of sin? If I do not the works of the Father, then where have I—where have I failed? Now you fellows say that you are doing it, you denomination now, now show Me. Yeah. Show Me where I fail to be the Messiah. Show where I failed of, on one sign that God said the Messiah would do, that I haven't fulfilled it," He said. See? God in His body.

421 Now Christ, "The works that I do shall you do also." See, see, the same God. See? "The works that I do shall you do also; more than this, for I go unto My Father," the Church will be a little



longer in Light, see. Vindicating His promised Word. As God did His promises in Christ's body, so is Christ doing His same works in Christ's Body, the Church, see, now making His mystery known to His Bride Tree in the last day, bringing forth the fruits that was in the Tree at the beginning.

422 Watch, the tree puts forth a branch, a Lutheran. What did it do? When the tree started coming up, here come the fruit coming up with it. What happened? They denominate it. So the pruner come by, the Father, Husbandman, and cut off, says, "It's dead."

423 Up come the Wesleyan; it done fine coming up. What did it do? The fruit went right back into the tree again, so He cut the vine off, it dead.

424 Show me one, one church . . . I want to know. I've got thirty-three years of church history. Show me one time, one place, where any church ever organized that didn't die on the spot. Show me one place they ever rose again, outside of just numbers and things, not a revival. See? It's not there. No, sir. She's all gone.

425 So what did her Husbandman do? Come by and pruned it. See? It brought forth denominational fruit; lemons on an orange tree, so He pruned it off, see. Brought it forth, kept on.

426 But where is the heart of the tree? Right in the middle. And He's pruned them all down, till right in the top . . .

427 He's got a Seed down here in the root. Like a tree that's planted by the rivers of water, he that takes God's laws and love in his heart. "And he shall be like a tree," Psalms 1, "planted by the rivers of water; his leaves shall not wither; in his season he'll bear his fruit." And here it is right . . .

428 And where does the fruit ripen at quickly? In top of the tree. Why? The light's on it. Amen! That's right. And right in the top of the tree, in this last days, He's bringing forth a Bride Tree.

429 Now remember, He is that Tree of Life, contrary to "the serpent's seed," you see. He's that Seed, "the woman's Seed," the Tree of Life in the garden. "And lest they put forth their hands and move this Tree, they'd eat that Tree and live forever." And He's the only Tree that can be taken, that you can live forever. His Word is Life. And that be the Word then, the Word of God which Eve turned down in the garden of Eden; then here is Christ, the Word, made manifest.

430 And when He come on earth, He was the Tree of Life. Do you believe that? [Congregation says, "Amen."—Ed.] And Rome, what

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did they do? He had to be chopped down. And He was put on a tree of disgrace, “cursed is he that hang on a tree,” become a curse for the human race.

431 And now through that, He brings forth a Bride Tree, which will be the Tree of Life restored back to Him, as Husband and Wife in the garden of Eden, (oh, glory to God) by the same Word and the same God made manifest in Husband and Wife, the same Bride Tree back again.

432 Notice, making it known! How... My, there’s just so much here, we could just keep on going. Notice, this Tree, of Christ’s Body, in the garden. Making, now making His mystery known to this Bride Tree.

433 Watch, redeemed by Christ, the second Adam. You believe He was? [Congregation says, “Amen.”—Ed.] Going back Home, to Eden, with His fallen wife redeemed back Home again. That’s Christ in the Church today, taking His Wife back. See the threefold mystery now? [“Amen.”] God manifested in Christ; Christ manifested in the Church; all together, to bring back the original Adam and Eve again, man and woman, which are one, made out of the same Blood and same Spirit, and everything else.

434 The Church is the Blood of Christ, by the Spirit, because the—the Life is in the Blood. That’s the baptism of the Holy Ghost that baptizes us into His Body, that recognizes only His Body, His flesh, His Word. [Brother Branham pats his Bible—Ed.]

435 Denomination won’t, never touch that. It’s a revelation. She knows it. So did Eve know it, but she fell; but this one knows it, and won’t fall. She is ordained! Hallelujah! Whew! She is ordained to not fall. She won’t fail. She is predestinated to it. “Blessed is the man who God will not impute sin.” You ministers know what I’m speaking of, when there’s a couple dozen of you sitting here. See? “Blessed is the man who God will not impute sin,” David.

436 Notice, redeeming back, with Him, going Home; back to Eternal Life in a human body, eating, drinking, living forever. Isaiah said, “They would build houses and inhabit them, plant vineyards and eat the fruit. They’ll not build and another take it.” The children won’t take it, but they’ll be there with their offsprings. He’ll build it and stay there. Amen. “He don’t build, and another eat; he builds and eats, himself.” Amen! What is it? His Bride going back with Him, redeemed back to the original Adam and Eve again, for death is left behind. They look back at the cross and see the death has been paid.

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437 And now, by faith, we are resurrected with Him, sitting in Heavenly places right now, looking back to what redeemed us; waiting for the Husband to come, to march on Home with Him.

438 Threefold purpose of God, manifested in Adam and Eve, and every prophet, and down through the ages, and He that is to come; He that was, He which is, and He—He which is to come. The whole manifestation, the revelation of the Word of God, Adam and Eve going back Home again, redeemed, God making Himself known!

439 There He'll sit upon the Throne of David (That right?) and shall own, rule all nations with a rod of iron. There will be a—a tree on each side, and each nation that comes in, this healing will be for . . . these leaves will be for the healing of the nations. The kings shall bring their honor into it. There will be nothing that can defile, or anything ever enter in. And Mount Zion will have a Light on her, all day and night, and the redeemed shall walk in that Light. Oh, hallelujah!

440 To think, it's not a mythical story, it's not some theological conception. It's a revelation of Jesus Christ, by His Word, which is outshining, been true in all ages. And It's true in this age. It's true here now. It's true with me, It's true with you, and every man and woman that holds this revelation. Amen.

441 And see God Himself making Himself known, and pulsating Himself through the life, that you're a prisoner to Him now. You are His love-prisoner. The world can laugh, make fun of them, say, "Come on out." You could go, but you're a prisoner. See? The other women can act Hollywood, but not you. You're a prisoner. Amen. See, you're a prisoner to Christ. Other men can smoke and drink and carry on, if they want to, and call themselves Christians, deacons, and even preachers, but not you. You're a prisoner, a prisoner to the Word. Yes, sir. Yes, sir.

442 Making His mystery known to His Bride Tree; redeemed by Christ, the second Adam; going back Home, to be restored back to the original Eden, free from death, sickness, sorrow, shame, going back with Eternal Life.

443 Then, listen, so many people has got the wrong conception. The—the . . . To convert people to Christianity, and to its government, is not God's thought at all. You say, "We make converts to Christianity by His government." That's not it. "Well, they're not supposed to drink. They're not supposed to lie." Do you know the Mohammedans can outshine you? You know the heathens in Africa, them black men, and they got laws among their tribes that outshine anything you can produce in Christianity.

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444 Why, I've went to that tribe of Shangaan there. If a young girl isn't married by a certain age, she has to leave the—leave the tribe, take off her tribal paint. She goes into the city; she's just a roustabout. And if she . . . Before she's married, she has to be tested for her virginity. She be found guilty of committing adultery with some man, he . . . she has to tell who it is, and they're both killed, together. Uh-huh. Oh, they can—they can outshine what these so-called . . .

445 What if you did that in so-called Christians? Ninety-nine percent of them would die before daylight. That's right. That's right, both men and women. You know that's right.

"What?" You say, "Well, I'm pure!"

446 "Whosoever looketh upon a woman to lust after her has committed adultery with her in his heart already." Now what about that? What about you, sister, that presented yourself to that man like that? You're just as guilty as if you did it. See?

447 "Oh, but it's all right." Pastor is afraid to say that, 'cause why? His denominational headquarters will kick him out if he gets straight on that. They're hybrid. They don't take the Word. The Word said that's true. Jesus said it's true, and He's the Head.

448 Now notice, God making Hissself known. Not, we're not suppose to make converts to Christianity by a government; but by the revelation, the Christ in you, as God was in Christ. As God was in Christ, Christ in you! When, what God did in Christ, Christ does in you! What signs did God in Christ, Christ does in you! Oh, isn't that beautiful? Uh! Oh, my! I like that.

449 Jesus said, "At that day," that's this day. "At that day," when this revelation is made known, "you will know that I am in the Father, and the Father in Me; I in you, and you in Me." When the revelation is made manifest, "At that day ye shall know that I and the Father are One; I am in the Father, and the Father is in Me." Then when the revelation comes forth, then it's, "I in you, and you in Me." There you are. See the manifold, threefold mani-. . . What for? To bring it back. We've got to be . . .

As Jesus was the Word of God, He vindicated the same.

450 If He—if He wasn't the Word, He wouldn't have made manifest the Word, He'd have been some great theologian. That would have been the real messiah the world was looking for. See? Yes, sir, that would have been him.

451 That's what they're looking for today, some—some—somebody can exceed Billy Graham, or somebody can smother down with their organization, come up and show them Baptists they don't

know where they're standing. Sure. They're looking for that. But the Church is looking for the humility and the signs of the living God, Christ.

<sup>452</sup> Jesus wasn't a great theologian. He was a common peasant, a carpenter's son, so-called. See? He walked around, but God. . . He said, "Some of you show Me what the Bible says that I will do, that I haven't manifest."

<sup>453</sup> So the Church can do the same thing today. What Christ did, so does the Church do now. "That day you'll know that I am in the Father, and the Father is in Me; I in you, and you in Me." See? There you go, marching on to Zion, to (where?) the Kingdom! "At that day you will know that I am in you."

<sup>454</sup> And watch here. Here, it's beautiful. I don't want you to miss this. Now everybody, and you people on tape, out in the jungles and wherever you hear It, now listen.

<sup>455</sup> "And as the Father has sent Me, so send I you," Jesus said. See? Now watch. The Father that sent Him went in Him, to vindicate Himself right, for He was the Word. And the same Jesus that sends you, goes with you and in you, to vindicate the same God. "As the Father has sent Me, and I live by the Father; so I'll send you, and you live by Me." What is He? He's the Word. You live by the Word. Oh, how I'd like to take a text on that, and preach now for about a couple hours on it, see, on that, how He. . . on that. Notice, notice, "And the Father that sent Me," went with Him. The Father that sends. . . the Jesus that sends us goes in.

<sup>456</sup> "A little while and the world won't see Me no more, yet ye shall see Me, for I," personal pronoun, "I," the Person, Jesus, "will be with you, even in you, to the end of the world. The works that I do shall you do also." Now go back and see what He done, then see what you do, then compare yourself.

<sup>457</sup> "And as it was in the days of Noah, so shall it be in the coming of the Son of man. And as the days of Lot," when a modern Billy Graham and Oral Roberts went down into Sodom and preached to them Sodomites, and blinded their eyes, see, with the Gospel. One Angel stayed back, a Messenger with Abraham and the Elected group, and what kind of a sign did He do? See? And what did Abraham call Him? Elohim, God manifested in flesh. Jesus showing that He Himself, God in Him, will be manifested in His Bride in the last days! Oh, my, my! Just no end to it; just a revelation of God! It's Eternal, just keeps moving on and on and on.

<sup>458</sup> Notice, then, One like the first Adam and Eve, before sin separated them in death; now Christ, the second Adam, in Life,

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redeems His Bride from death; and now on His way back to the original Eden, restoring back His Bride in fellowship, back with God, as Husband and Wife, in the garden of Eden, Christ and His Bride.

459 And God, at that day, “The Kingdom be given over to the Father; He might be all in all.” “While he’s yet speaking, I’ll hear.” David, Christ, David sitting on the Throne, the King over the whole human race. “And while they’re yet thinking, I’ll know what they’re thinking about. Before they speak, I’ll answer them. The wolf and the lamb shall feed together. The lion shall eat straw like a bullock, and they shall feed together and lay down. They shall not hurt nor destroy in all My holy Mountain,” right back exactly to Eden again, as hard as it can go!

460 There is His threefold purpose. O God, help us to know it! Help us to know it!

461 Listen closely now again as we go on, going back to the original Eden.

462 Then when we are born of Him, we are filled with Him. See, your life, His Life is in you. Then, all our actions should declare Him.

463 Like taking—taking life out of one tree and putting it into another. Take a life out of a pear tree and put in an apple tree, it’ll bear pears. It’s got to, ’cause the sap, the life in it, the germ is pear tree. All right.

Then, all of our actions should declare Him.

464 We have His Name. Is that right? [Congregation says, “Amen.”—Ed.] We should bear His Name.

465 And remember, we are now, as His Bride, pregnated with His Spirit. Oh, my! The Church, bearing children, see, pregnated by His Spirit with His Name; bearing His Name, bearing His Life; bringing forth the signs of His Life, evident with the preeminences, evidence of His resurrection; showing that He is not dead, but alive forevermore. This is Eternal Life, and vindicated, vindicates to the world that we are alive in Him. Whew!

466 How do you know, ’cause you’re a church member? Because, Christ is living through you, so pregnated with His Spirit that you—you’re a prisoner to anything else. You’re confined, oh, my, to the Gospel, confined to the Word, and all the children that you can bring forth is that, ’cause you’re a prisoner.

467 You can’t commit adultery; you’re already pregnated. Glory! He can’t take a hold. The womb of life is closed to anything else.

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You're already His, by predestination. That Seed has come to Life; no world can get in. Oh! Oh, how we'd like to stay on this for about an hour! I'm sure you understand. See? Christ, and His alone, already finished. The Seed was there. The Seed was, already. When was It put there? "Before the foundation of the world, has predestinated us unto Eternal Life." And as soon as the Life-giving flow, that Seed laying there. . . Other seeds that just would come in, wouldn't take hold, just couldn't do it, like. But when that Seed come in, quickly it stopped up the womb; all the rest of the seed was drove out, see, like that.

468 And you become a prisoner, surrounded, in Christ. Christ in you, His Life bringing forth His evidence, His signs. Oh, my, my, my! Look, bringing His signs of Life as a evident of His resurrection, proving to the world that Eternal Life, vindicates to the world that we're alive in Him. And think of it, alive with God, our Redeemer, Who created us for the very same purpose, the Church, and His creative Life in us.

469 That is, Moses could said, by the Word of God, "Let there come," and there come flies. A God can make flies can make squirrels. See?

470 He can do whatever He wants to. He can create. He can do anything. He's God. The very same God, that creative Life, you see, that's in you, can. . . You're a prisoner; you can't speak it till He says speak it. But, when you spoke, it's God's Word. He's vindicated it to be so. Everything else is right, and He knows, when that's spoke, it's got to be so. See?

471 Moses took his rod, and said, "Let there come frogs," 'cause God said, "Let there come frogs." He just transmitted it on out. That's right. And frogs was in everything, everywhere was frogs. Where did they come from? Nobody knows. They wasn't there before. But the Creator, God, working through a man, created things, a living species.

472 The very God that made the first frog can make the second frog. He makes all frogs. Oh, my! You see what I mean? Made the first squirrel, makes the second squirrel, make any squirrel; can make squirrels where there is no squirrels. He can do anything He wants to! He is God! He is God! His Life! Oh, my! When I think of it, makes me shiver! Uh-huh.

473 Oh, to live with Him, going Home with Him, to live with Him! Going Home with Him to live with Him forever, having Eternal Life!

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474 This is God's great mystery of love expressed, that God and man became one. See? The whole thing is God and man, one. God and man was one, there; and God and man is one, here. See? What is it? Being filled with His Spirit, Him having the preeminences. That was God's achievement, that's God purpose to do that: that He might be in Christ; and Christ in us; and all of us together, one. The Holy Spirit, same thing; It revealed it to Christ, reveals it here; the supernatural creative Power. Oh, my!

475 The same God that could—that could say to Moses, “Let there come frogs,” the same One could stand up there, “Let this water be turned to wine.” See? Amen. Is that right? [Congregation says, “Amen.”—Ed.] He's the same God, the same One.

476 He just don't change. It's God in man. That's His manifestation. That's what He's revealing. That's what He's trying to do, and God's Own Word revealing It. Shows that man cannot create; God is the Creator. And it ain't man no more; it's God the Creator, in man, which is His Church now. Amen!

477 Going Home to Heaven, live with Him, ever. God expresses Eternal love to the Church.

478 Listen, listen close now. I want you not to fail to get this. No other church, no other sign, no other fellowship, no other government, no other testimony, no other creed, no denomination, is accepted outside of This. God accepts nothing else but that, “Christ in you, the hope of Glory,” the only thing that God recognizes. No fellowship, no church, no creed, no denomination, no nothing; everything else is dead. It's fragments that has to be cut off, pruned off away from the thing, that Christ might live with preeminences in you.

479 Not referring back! I got one limb here, that says, “It's my organization.” That's got to be cut off, too. “I got my *so-and-so* here. *This* says this. My mother will tell me I'm a holy roller.” That's got to be cut off, too. See? “Well, I know my husband wants me to wear these shorts.” That's got to be cut off, too. See? It's got to be cut off and pruned till there's just you and Christ, alone. See? Uh!

480 Think! By the living Presence of the living Christ by the living Word; oh, living Christ, living Presence, living Word! Watch! By His Own personal, personal vindication proves His Church.

481 Not members! He never done it in the days of Moses. He never done it in the days of anybody else at the end of the world, when it come to the place where it was the destruction. The days of Lot, it wasn't membership. It was personal vindication, God in flesh, see, personal vindication.

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482 Remember! Think of it, that, people born of His Spirit, in a day like this, in this great denominational age that we live, and the living God takes His living Word and—and vindicates It, personally, this Life that's in the Word, the germ that's in the Seed! And the Word is a Seed that a sower went forth to sow. And the Life is Christ, in the Word, personally in you; vindicating something that you cannot do, proving Himself that it's not you, but it's Him. And you've become one, a—a—a love-slave to Him, to be a Bride.

483 Thanks be to the living God Who created the heavens and the earth and all that's in the midst! No wonder, "He is Alpha and Omega, the Beginning and the Ending; He that was, which is, and shall come; the Root, and Offspring of David; the bright and the Morning Star." He is all-in-all.

484 His Presence, in the individual, with a personal vindication of Himself expressing Himself, the living Word that's promised for the day, expressing Itself through you, a vindication of the great revelation of God. Look, only in an individual, never in a group! An individual; not in a group! His identification is with an individual. You get that? [Congregation says, "Amen."—Ed.] Not with the Methodist, not with the Baptist, not the Presbyterian, not the Lutheran, not the Pentecostals, but as an individual!

485 "I'll take one, and leave one; I'll separate them." That's right. "There'll be two in the field; I'll take one and leave one. There'll be two in bed, and I'll take one and leave one."

486 It's not a group. It is a personal vindication of a preg-nated child of God, filled with the Holy Ghost, so surrendered to God that he don't care about anything else. And the Holy Spirit living Its Life, pulsating through him, showing the personal—personal vindication of the Word, Itself, expressing Itself to the people and to the world.

487 How can the world blindly walk by something like that? Just as the same as the Catholics walked by Saint Patrick and didn't recognize him till after he was dead. Same thing they done by Saint Martin, didn't recognize it. Same thing they've done in all ages.

488 The same thing they done to Joan of Arc. The Catholic church burnt her, for a witch, because she was spiritual. About a hundred and fifty years later, dug up the body of those priests and throwed them in, to do penance.

489 It goes right by them, and they don't recognize it till it's gone. It only picks up the predestinated Seed that God predestinated before the foundation of the earth. The same thing come through in the days of Noah, same thing come through in the days of Moses, days

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of Elijah, days of the prophets, days of Jesus, on down through and to this very hour. The pregnated person with the Seed of God, the Word in there manifesting Itself, so surrendered to the will of God that the Word, and the Word alone, manifests Itself in this person, the prisoner, to an individual.

490 Not say, "My church. . . ." Now, "my church" has nothing to do with it.

491 It's an individual, one person! All hell is against this Teaching. All hell is against this Truth, but it is the Truth.

492 Jesus never said, "Now, Peter, you and John, and all the rest the people, you've got the revelation, now the whole church is saved." No.

493 It was to him, personally. "I say unto thee, thee," not to them, "to thee, thou art Peter; upon this rock I'll build My Church." And the word *Peter*, means "a stone." *Stone* means "the confessed one," or, "the separated one."

494 Upon a certain stone, upon a certain thing; see, a called-out, the Church called out; upon this *stone*, upon this "revelation." "Flesh and blood never revealed it to you. But upon this revelation, called-out group, I'll build My Church in them. And all the gates of hell will never be able to withstand it."

495 "Not one hair of your head shall perish. You are Mine! I'll raise you up in the last day, give unto him Eternal Life, and raise him up at the last days." There it is, the revelation. Not them; but "him," an individual! Not a group; an individual! All hell is against it.

496 But His mystery is only revealed to His beloved Bride. That's the only one could see it.

497 He said, "Well did Isaiah speak of you, you hypocrites, you snake in the grass. You go out here and say, 'Oh, the great holy prophets! We mark their tombs. We polish them.'" He said, "You are the one that put them in there." Did He say it?

498 Same thing He would say to the Catholic churches in their days, when they were sent the prophets of the Old—the Old Testament before they had Nicaea, Rome up there, and elect. Them old prophets come out there, eating grubs and things out of the ground, with not even clothes on, with sheepskin wrapped around them, and tried to stand for that Truth of the Bible. But the Catholic church wanted their intellectual conception. Then they brought out. . . There come Saint Ireaneus, Polycarp, Martin, all the rest of them. And what did they do? They put them in the tomb, Joan of

Arc, Saint Patrick, and the rest of them. They put them in there, now come back and whiten the walls like they did Joan of Arc. What did they do? They put them in there!

499 Then I say, as His Spirit calls onto you, “Whited walls! You hypocrites, calling yourself something, when you take the intellectual conception of man, and leave the Word go. Instead of come pregnated with the Seed of God, the Word in you, you’ve taken every other hybrid.” No wonder she set as a “whore,” because she “commits spiritual fornications,” teaching the people things of man and not things of the God.

500 But He said, “Fear not, little flock, it’s your Father’s good will to give you the Kingdom.” That’s right. Certainly. There we have it.

501 The Bible, in Revelation, said, “This great city reigned over all the kings of the earth.” Said she was a “whore.” What is that? A woman that claims to be a lady and commits fornication. “She had a cup in her hand,” of toast, to the world, “of the . . . filled with the filthiness of the abominations of her fornications.” And she had daughters, the Protestant churches, that every one come out of her with her same false doctrines, same baptisms, and by shaking hands, instead of the baptism of the Holy Ghost; and their false doctrine of “Father, Son, Holy Ghost,” and all that, instead of taking the Name of the Bride . . . Bridegroom, and so forth.

You say, “It don’t make any difference.” It does.

502 If I put my name on a check, and say, “the reverend,” to “minister,” or so forth, that won’t cash nothing. That’s right. It’s turned down at the bank. Uh-huh. Notice. All right.

503 But all this mystery is revealed only, as He promised, to His Bride. Hell is against this Truth, of the revelation of this mystery. But the Bride is standing on it. That’s Her stand.

504 Why do you hunger, Church, why do you thirst? It’s the Father trying to reveal this hidden secret to you. But you let so many things get it out of you. You let your job, you let your wife, you let your husband, you let your children, you let the cares of the world, you let some pastor, you let somebody else get that out of you, when you know that way down in your heart you’re thirsting, hungry. It’s God trying to reveal it to you, see, the revelation. The last day is here. Notice now.

505 Let’s look back again. I can’t pass all this. See? I just want you look here just a minute now, and we’ll close just in a few minutes. You’ll be . . . Just give me your undivided attention for a minute.

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506 Notice, Colossians, the 18th verse here. In the Book of Colossians, 18th verse.

*Now he is the head of the church, the body: who is the beginning, the firstborn from the dead; that in—that in all things he might have the preeminences.*

507 “He is the Head of the Church, which is His Body, and He wants the preeminences.” Listen now, listen close while we’re going. What? He is to be the Head of the Body, His Bride’s Body, which is taken from Him; flesh and bone, like in Adam, see, Bride.

508 “Born from the dead,” see, that’s, born from the dead, sin of unbelief.

509 What killed Eve? Unbelief. That right? Their unbelief in what? By, for the un- . . . the unbelief in God? No. She had faith in God. Sure. Did she say, “There is no God”? No, sir. She wasn’t an infidel. “Well,” she said, “you know, I don’t believe His Word at all”? Oh, no. She believed all but one little thing. See?

510 Now didn’t the Bible say, over in the Book of Revelation, Jesus said Himself, “I—I Jesus have sent My angel to testify of these things unto you”? “Whosoever shall take one Word from It, or add one word to It.” And if all this heartache and sorrow had to come because a woman doubted one Word of God, will He let you back doubting one Word? He would be unjust. Uh-huh. See? See, that wouldn’t be right. Condemned. . .

511 Here is one man standing, and he caused all this heartache because of one word doubted; then he goes ahead and takes years of experience and everything, and the Bible and so forth, and others who have give their lives for it; then say, “Oh, you can go ahead and eat it. That’s all right, I’ll let you back, anyhow”? Oh! God is no respect of person, but . . . ? . . . See? See? God is no respecter of person. Now notice.

512 Notice now. “He is the Head of the Body” that’s born from the sin, of unbelief in God’s Word. That ex- . . . that excuses every denomination, every creed, see. Unbelief in the Word; which is Himself, the Word of Life. See? The Word, only, has Life. Any other word is a hybrid. No matter how much it looks like It, it isn’t the Word.

513 The Word produces Its Own Life, that Eve swapped for personal knowledge. See how the church has, today? Through some man’s understanding. Moses had a great understanding of God till he met the burning bush, then he saw his failure. The burning bush had what Moses lacked. The Word has got what the denomination lacks.



“He, the Head, is the first fruits of the resurrection.”

514 We'll go off this, “revelation”; just a little while longer, if you say so. [Congregation says, “Amen.”—Ed.] All right. All right, right, just a little bit now.

515 “He is the first fruits of the resurrection.” Is that right? [Congregation says, “Amen.”—Ed.] Watch. Then, what is He? “He is the Head of the Body, which is His Church, Bride.” Uh-huh.

516 Then, the Bride-Body must follow the Head, for it is part of His resurrection and part of the mystery. It's impossible for it not to go. Oh, my! It's part of God's mystery, how God revealed Himself here and raised It up by the Word, so He reveals the Church and raising It up by the same Word. It's a part of His threefold mystery.

517 As the Head was took from the grave, so must the Body follow Him back to Eden. Where, the Head of the family, the Man, the Bridegroom; the Bride being the Body of the Bridegroom, must follow, the Bride, because that's the Head. And the Head is revealed, and come back with Eternal Life; and the Body must follow that, because it is Husband and Wife again. Amen! And as long as you're pregnated with the same Word, which is His Body; you've took His Body, become in Him, when you took the Word. Not the creed; the Word! Oh, my!

518 Wouldn't that make a text for this afternoon, to go on? Huh? My, wouldn't that be wonderful? See? Just think of it now, what it is.

519 Therefore, the Body cannot recognize. . . Don't you fail this. The Body, therefore, cannot recognize any other headship but the Word. Cause, the—the Head is connected with the Body, and the Head is the Word, and it's the same Word, one Headship! Therefore, denominations, and holy fathers, and everything else, is dead dung. There is one Headship, that's Christ. The Body only recognizes one thing, the Word!

520 Now show me where somebody was baptized, in the Body, in the name of “Father, Son, Holy Ghost”? And what you recognizing? See, I realize I'm talking to thousands, on tape, you know, and we got a tape ministry around the world. What name are you baptized in? “For there's not another name given under Heaven,” said the Word, “whereby man can be saved.” If you're baptized, to show your belief in Christ, and then take on a creed name, then you're a hybrid. If you're not exactly like that church and exactly like their teaching. . .

521 Then, you Catholic people, see, how can you go under the jurisdiction of a pope now, saying that he is the successor by apostolic succession, from Chri-. . . from Peter, and this pope and this church teaches so contrary to this first Word which God recognized, by signs and wonders, to be His Church? And to see that same Word being brought forth today in Its purity, showing the same resurrection that He had there, God living among His people, doing the same things, then you can recognize a headship in Rome?

522 Our Headship is in Heaven. I'm not going to Rome; I'm going to Heaven when I die. See? See? The Headship is in Heaven.

523 And the Body must follow the Head, as the wife follows the husband. Being that Adam was not deceived, he walked out with Eve. Eve was deceived, she was in the transgression, or the entire resurrection of the whole Body would have come forth at the day of the Lord Jesus when He come forth from the grave. But He had to redeem Her, which is His Body. She has to be redeemed in order to come to Him. Do you see it? [Congregation says, "Amen."—Ed.] Oh my! See, it couldn't have happened then. The redemption is going on.

524 Now you see the Seals? When He's in His mediatorial work back there, redeeming, but some day He comes forth to get this Book that He's redeemed. And all that's in this Book would be Him, for that's the believer, the words in the Book, and the Word is Him. And all that's in that, He come forth for this Book of Redemption, whose names are written on the Book before the foundation of the world, when He was slain as a Lamb.

525 And here He is today, in His Word, manifesting the same thing He did there. She can't recognize another headship. No, sir. There's no bishop, no nothing. She recognizes one Headship, that's Christ, and Christ is the Word. Oh, my! Whew! I love that. Uh! Yes, sir.

526 As the Head was took up from the grave, so must His Body follow Him into Eden. Therefore, the Body cannot recognize any other headship, but the Headship of the Word.

527 No denomination can put anything to It. "For whosoever shall take one Word away from It, or add one word to It, it took away from It." You're dead, hybrid, right there. She's back here, this testimony in her hands, "the filthiness of her fornications, committing in spiritual adultery," against the very Word that she claims to believe. See?

528 Therefore, it's the Word, or nothing. That's right. He, the Word! How do you know it's right? He, the Word, is vindicated.

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See? He, the Word, properly vindicated, is the Headship, the Head of the Church. He is the Word, the Headship. He is properly identificate, identified, vindicated, by His Own Spirit being in the Church Itself, the person. Showing forth Himself, in vindication, is the direct proof to the entire Body. You don't need creeds, then. Denominations has perished. But the Headship Itself, recognized in the Body by personal identifications, see, identifying Himself, proves the Headship to the Body. Then, we are united under One vindicated Headship, that is, Christ, the Word of God [Blank spot on tape—Ed.] not under any church.

529 Then, our Headship is a Kingdom. "The Kingdom of God is within you," said the Bible, Jesus. The Kingdom! We are not a denomination. We belong to a Kingdom, and the Kingdom is the Word of God made Spirit and Life in our own life, bringing to pass every promise in this day, as it did in that day when the Word and God was one. And the Word and God is one in His Church today, making It the Headship of the Body that is redeemed, to bring the Message in the last day; and be taken up from the dead, in the resurrection, to go back and restore again, as Adam and Eve, in the beginning in the garden of Eden. The threefold mystery of God, His Body! Oh, my!

Notice closely now, like in types, Israel of old. [Blank spot on tape—Ed.]

530 Am I taking too much time on it? [Congregation says, "No."—Ed.] Don't let me, don't let me go too. . . Now listen. Now we ain't got but about twenty more pages. See? See? But now I. . . Just a little bit now, and then—then I'll leave you all go till next summer, or some time, if the Lord willing. See?

531 Now look. Notice now, united together under one Headship, in a like manner, type of Israel of old. Now you getting it? Like Israel of old; one God, vindicated by a Pillar of Fire, and revealed Himself through a prophet, to be the Word. The same God, same Pillar of Fire, same way; He cannot change His way. Is that. . . Just perfect as it can be. Isn't it? See? [Congregation says, "Amen."—Ed.]

532 One God! How many Gods did Israel have? [Congregation says, "One."—Ed.] How many has the Bride got? ["One."] How many will there ever be? ["One."] Sure. Sure.

533 See, under the leadership of the Holy Spirit, which was the Pillar of Fire in the days of Moses, the great prophet. He was directed by a Pillar of Fire. Is that right? [Congregation says, "Amen."—Ed.] All right. Going to a promised land.

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534 And in the Christian age, there was one God which appeared in a form of a Pillar of Fire, to a prophet called Paul, who was sent to the Gentiles, to take a people out for His Name's sake. Is that right? [Congregation says, "Amen."—Ed.]

535 And in the last days, has come down in like manner, vindicating Himself, see, in the same sign, same wonder, same Pillar of Fire, same Gospel, same Word, same manifestation.

536 His Body will do the works that He promised, like in Mark 16, and so forth. His body was not held in the grave, but was recognized with Him in the resurrection. Do you get it? [Congregation says, "Amen."—Ed.] Then, the Body of His believing children will not be held in the grave when He comes, but will be recognized with Him, because He died for the purpose to resurrect His Bride, the Body. Recognized, because it is His Body, because it's the Word. It's so completely yielded from denomination things, to Him, and He is the Word. See? And it's recognized with Him because now we have the first fruit of our resurrection, by know that we've passed from death unto Life, become prisoners of His. And God, proving to us by His personal Headship that He is the same yesterday and forever, by doing the same things through the Church that He did then, "He in Me, and I in Him, in you," you know, so forth. That's right.

537 His body was not held in the grave. Recognized with Him in the resurrection, same as He is now, listen, which means this: His Word, which He is, has been begin to be risen. The Word, that down through the age of Luther, Wesley, see, has begin to raise up to Its power; there It begin to move, then It moved a little more, now It's coming up to a identification. See? Watch. Now, to the Life in the Body, is a vindication of the Rapture is at hand. When you see the Headship and the Body becoming One, and the fullness of the measure of His manifestation, shows that the Body is about ready to be received to the Headship.

Nations are breaking. Israel is awakening.

538 See what I mean? He has begin to give Life unto His Body, (why?) the One that He has redeemed. The mediatorial work is done, He's bringing His Life to Body, in a vindication for the Rapture. Remember, now, in the last day. . .

539 I—I, if you'll let, just bear me on this just a little bit, now—now, it'll be all right. I don't want you to miss it. I—I, and I got to—I got to take this tape now, being I started this far. One more great remark I want to make, if I have to move over a little of it.

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540 Now notice. Listen to this. Now is the great thing. Now is where we want to watch. Remember, in the last days, will exactly go back and vindicate the first day; see, Adam and Eve, husband and wife, no sin, Life; then the fall. Notice, notice closely.

Twist her up. Uh-huh.

541 Notice. What caused it? Lucifer! Lucifer is doing now as he did at the first time.

542 Just as the kingdom of the Gentiles was brought in, with King Nebuchadnezzar, vindicated the Gentile race by a prophet who could interpret unknown tongues, visions, dreams. And it's come down through the Gentiles, without anything, just Medo-Persians, and iron and so forth, and in the feet it goes out the same way again, the Gentile kingdom.

543 Notice Lucifer, in the last days, is doing as he did at first. What did Lucifer do? The first thing that Lucifer done to separate the fellowship of God and man, he wanted to build him a united kingdom, a greater splendor and seemingly more cultured, a greater kingdom than Michael, Christ had.

544 You got it? [Congregation says, "Amen."—Ed.] Now, now if you miss it, just hold up your hand, I'll say it again, you see. See?

545 Lucifer, at the beginning, his purpose in heart was to achieve a brighter and greater thing in Heaven than Christ had. Is that right? By seemingly a more cultured, more beautiful, more splendor than the Kingdom of Christ. Do you think we'll have automobiles in the Millennium, and airplanes? See? See what Lucifer is doing?

546 Now, the big fancy intellectual denominations are doing the very same thing, gathering themselves together to do the same thing. See? They are gathering and denominating themselves, each one trying to beat the other one. And now they got so much splendor, they don't know what to do but to unite it with the Catholic church. See? Lucifer again building a bigger kingdom, to push out people that don't believe in denominations; and even take their church buildings and make storerooms, and the pastors of such has no rights at all.

547 And a man that is a God-sent man would never stay in a denomination after hearing This or seeing It, if he—if he's got enough to go out and look at It. Certainly. See? I don't say that critically; I say that truthfully, see, to see that revealed.

548 Notice, in this last days, Lucifer is doing the same thing. Can you see it? [Congregation says, "Amen."—Ed.] The devil doing the same thing, building up a hybrid church, a hybrid by hybrid members, hybrid by knowledge instead of the Word, by intellectual

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men instead of born-again men, building an intellectual kingdom that will outshine Christ's little bitty flock. See? What is it that did that? Fallen angels.

549 The Bible said it was fallen angels who listened to Lucifer instead of Christ, Who they once belonged to. Is that right? [Congregation says, "Amen."—Ed.]

550 Now listen close, "fallen angels." What kind of angels? Luther, Wesley, Catholic, Pentecostals, who kept not their first estate like the Angels did, and has fell into organization, like Lucifer's main hold at Nicaea. And what have they done? Organized a great ecumenical association of ministers, to make "an image unto the beast," as the Bible said. And building a Christian economy that'll close the doors of this church and others like it. See Lucifer at his work?

551 I'm trying to bring you the threefold revelation, or mystery of God.

552 What did they do? Sold out to reasonings of wisdom and education, like Eve did, fallen angels did. Wesley was a man of God; but what followed him? Fallen angels got into it. What was the angels, first? Creative beings of God, but fell for Lucifer's wisdom, fell for Lucifer—Lucifer's wisdom. And you see what they become? Fallen angels. And organizations, from men of God who has went forth to establish Truths in the earth; before that Truth could go on and proclaimate and get on to the real revelation of Christ, fallen angels come in and took it over and made denominations out of it.

553 That's the reason the revelation of the Seven-Seal mystery had to be unfolded.

554 Now you see it? What they left off, if Luther would have went on, it'd have been here. If Wesley would have went on, if Pentecost would have went on, what would they'd done?

555 Now there is only one thing can happen. There has to be a Message at the end time, when there is nothing else can follow It. And now the ecumenical world has set up such a regime that there can be no denomination and no not nothing else follow it; you're either in it or you're not in it. The fruit is in the top of the tree, and the Light is shining on that predestinated fruit. And she is ripening into Christ-like fruit, bringing forth the same mellowness and sweetness, and the same Spirit that He had in Him. Hope you see it! See?

556 I—I try to put too much in one day. I wear you out. [Congregation says, "No."—Ed.]

557 So, look, they sold out to reasonings, sold out to reasonings of denomination. "If I can just belong to *this*! The—the mayor goes to this



church.” See? “If I can be a Methodist, or a Presbyterian.” Just look where they’ve gone. Now, I’ve just explained, them limbs are pruned off. They’re dead. They’re not connected with Christ any more; they’d be bringing the same Life. They’re not connected with It.

558 But they’re—they’re like a citrus fruit. Any citrus fruit will live on a citrus tree, but it’ll bring its own fruit. You put a grapefruit in a—in an orange tree, it’ll live by the orange tree, but it’ll bring forth grapefruit. You put a lemon in there, it’s a citrus fruit, it’ll bring forth an old sour lemon, but it’s living off of the life. And that’s what denominations are doing, by under the name of the church.

559 It’s the Bride that’s the original Tree, the original Spirit. The revelation comes from Christ, not the denomination. Christ! Notice.

560 What’s the denomination trying to do? Exalt itself, like Lucifer. They so-call themselves “the Church, the Bride.” Which, they are in Revelation 17, as is spoke of, the false bride. Above Christ’s little flock, the Bride; Lucifer thinks and exalts himself above the humble Word of God’s Truth by the knowledge of the revelation, and has placed himself by a seminary education and theology until they have got themselves up. And if you don’t belong in their group, then you are a out-wash.

561 Like Lucifer did in the beginning, saying to the people just exactly what Lucifer said to Eve, “Surely God will receive us! We feed the poor.” That’s good. “Surely He will receive us. We are a great denominational. We are a beautiful church. Why, look at our great buildings! Look at our great membership. We stand in the millions. Surely God will not turn that group down.”

562 The same thing that Cain did, brought in the pretty fruits from the ground that he had tilled, and toiled, and worked, and brought in the fruits, and rejected the humble blood of the lamb.

563 God have mercy, that men and women will not think I’m saying this to exalt something, or some personal revelation or something. I’m only telling you the Truth. Can’t you see what they’re doing? See? I speak it loud and harsh, but you got to drive a nail till it clinches, if it’s going to do any good, see, till you’ll see it. See?

564 Now, saying to the people, “Surely! You mean to tell me that, our great Catholic church, that stood all this time, our great Methodist, and all? Look at our forefathers!” See? But they broke the Word of the Lord. And Eve was God’s, one of His, and he . . . she was a by-product of Adam; and because she doubted one Word of God’s Word, it did it.

565 And here is Lucifer at his job again, today. And, remember, the antichrist is not communism. The antichrist is so close like the real thing, till, “It’d deceive the very Elected if it was possible,” Jesus

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said, Matthew 24, “the Elected if it was possible.” Lucifer, again, Lucifer again is breaking God’s unity in man, by his—his limiting the Word of God to his reasonings. What he thinks that’s right, and what he thinks, he breaks the Word of God.

<sup>566</sup> And the same thing he did in the days of Jesus. And Jesus said, “You, by your traditions, has made the Word of God of no effect.”

<sup>567</sup> And the denominations, by their organized intellectual reasonings, has made God’s Word of no effect upon the people. That’s right. They just can’t see It. Then they say, “Where is the God of the Bible?” He’s right here. He’s the Bible, that’s what He is.

<sup>568</sup> Notice, now, Lucifer comes in the cunningness, and breaks the unity of God to man, just like he did in Eden, by great temptations of promises of self-power and exaltations. “Why, you might become a bishop if you’ll just stay with us. You might come a district presbyter. Why would you go to something like That?” See, that’s Pentecostal, the Catholic, and so forth; see, a great false promise, to men, to receive power outside the Word and promise of God. You receive Power when the Holy Ghost is come upon you, not when you become a bishop, or a deacon, or whatever he was. See? But Lucifer is at his job again.

<sup>569</sup> Does this church understand that? Raise your hand so I’ll see that. [Congregation says, “Amen.”—Ed.] All right, I won’t stay with it any longer, then.

Breaking from, apart from the Word of God! See?

<sup>570</sup> He did the same at Nicaea, Rome. You know what Constantine give them? You went through the Church Ages. He give . . . They didn’t have nothing, but just Christ. And they set in little old buildings anywhere they could, on hard rock floor. You know that, if you’ve took the *Nicaea Council*, and the *Pre-Nicaea Council*, and *Nicaea Fathers*, and so forth, and the history of the church. They had nothing. But when they had this council and inducted some of the Roman paganism into Christianity, and put holy men and bishops, and so forth, and popes, and all this kind of nonsense, what did Constantine give them? I ask any theologian to tell me. He gave them property. He give them freedom and all that they wanted.

<sup>571</sup> And they swapped the Word of God for the wisdom and culture of man! And that’s the same thing Lucifer did then, he did in the garden of Eden, and they died right there. The pentecostal Church died at Nicaea, Rome, but to be resurrected in the Bride Tree in the last days.

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572 Notice, Lucifer comes in, cunning, like he did then, and by temptations and false promises, of power outside, apart from the Word of God. He did the same at Nicaea, Rome. He's doing the same today at the World Council of Ecumenical churches.

573 "Let's all unite together," the pope says. "I want all my ecumenical brethren out there to unite with me. We are one." That's right, in organizations you are one. But that has nothing to do with the Bride of Christ; not a thing, brother. You'll never wash Her in anything like that.

574 Now it is promised, in the last days, that the original Faith in the same . . . to be restored to the children of God at the time of the Bride Tree. Malachi 4, God said, "Before the world burns up with fire, behold I send to you Elijah the prophet, and he will restore the Faith of the children." Now, that wasn't the first Elijah that come. No, no.

575 Now, we don't teach here Elijah's mantle and Elijah's blankets, and all those things like that. We just teach the Word of God. See? That's what He said. See, we got all kind of a Elijah *this* and Elijah *that*, which is nonsense. That's—that's . . . We know that. That's . . . I'm not talking about that, and you that's spiritual-minded understand. See, as the late, hour is getting late, and can't put it all on this tape, of course.

Now, the promise in the last days. Now if . . .

576 Jesus said, in—in Matthew, I believe, the 11th chapter or the 6th chapter, and the 11th . . . No, it's the 11th chapter and about the 6th verse. When John sent his disciples over there to see if He really was the One, Jesus said, "Who did you go out to see? A—a—a wind . . . a reed that's shaken by the winds? Did you go out to see *such-and-such*?" He said, "Or did you go to see a prophet?" He said, "More than a prophet." John was more than a prophet; he was the messenger of the Covenant. And He said, "If you can receive it, this is he which is spoke of by the prophets, 'I'll send My messenger before My face.'"

577 Now, that's in Malachi 3, not Malachi 4. Cause, the Elisha that was to come in Malachi 4, the earth was to be burnt with a fervent heat, and the righteous was to walk out in the Millennium upon the ashes of the wicked. See? So it is not that one. See?

578 Now we see the promise being fulfilled. Christ, the true Headship going in, coming in His Bride, doing the same works that He did at the beginning, and making ready and fulfilling His Word as He did, at first, in John 14:12, "He that believeth on Me the works that I do shall he do also." Then, the Head and the Body are becoming One, in works and in sign and in Life, vindicated by God Hissself through His promised Word for the last days. He promised this in the last days. Now, if you're spiritual, you'll catch it.

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579 Then, we can see that the Marriage Supper is at hand. Now, if I never see you again, remember, the Marriage Supper is at hand. And then the Kingdom according to the promise is ready to be issued in, the great Millennium, the taking up of the Church, and the destroying of the wicked. And the world, under the Sixth Seal, to be purified by volcanic, to take all the corruption and sin of the world and to mold her out again, and bring forth a bright new Millennium for the age that is to come.

580 When, we see all these, great threefold revelation: God in Christ; Christ in the Church; the Kingdom coming. Adam and Eve redeemed back to the garden of Eden, in the representation of Christ and His Bride, and then the Kingdom is going to be restored according to His promise. Praise be to God! Now, by the revelation of the threefold mystery, the secret, and by the personal vindicated Word by His original Headship!

581 Not say, "Well, glory to God, we shout; hallelujah, we sing." That, that ain't it. I'm a missionary. I've been seven times, practically, over the world. See? I've seen heathens, devils, and everything else, dance and shout. I've seen all kinds of fleshly manifestations. That's carnal.

582 But I'm talking about the Headship of Christ. Notice, being personally identified by the original Headship, we have the answer to the devil's question. Amen! Glory! We have the answer to the devil's question. He, Christ, is risen and has paid the price, and raising up the Head . . . or the Body.

583 The devil can't stand it. That's the reason these ecumenical kingdoms are setting up. That's the reason they're all coming into what they're doing now. The devil, that's the reason he's howling the way he is. His wickedness has been . . . his scheme has been uncovered by the risen, resurrected Christ in the Headship over His Body. Glory!

584 You think I'm beside myself? I'm not. We've got the devil's answer. "Not me that liveth, but Christ the Word living in me." It's not my idea; it's His Power. Not my idea; it's His Word. He promised it; here it is. He said it would be here, and here it is. We got his answer.

585 Christ is risen and has paid the price for our redemption. What God in Christ manifested, He gave that flesh, that and Blood; that in the Blood might come the Life, and the flesh be redeemed, that—that God in this redeemed flesh could manifest His Word for the day as He did in that day. Whew! Glory!

586 You see it? [Congregation says, "Amen."—Ed.] Oh, my! When can I stop? Notice it. ["Go on!"]

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587 Then, we stand justified in the Presence of God. As a drop of ink dropping into a—a—a tub full of bleach, you'll never find the stain of the ink no more. It went somewhere. It'll never come back again. And when man is truly redeemed, that predestinated Seed that sees It and accepts It, his sins are demolished. It's gone. It's separated. It's dropped into the ink of the—of the Blood of Jesus Christ, and it's never to be remembered. God forgets it. And he stands as a son and daughter of God, in the Presence of God. Amen and amen! "Now we are the sons of God." Not we *will* be; we are! Now we are redeemed.

588 We have Satan's answer. God has vindicated Himself. God has proved Himself, to His promise in this day. Hallelujah! The Headship is here. Amen! Christ, the risen Lord, is here in the same Power of His resurrection that He ever was, manifesting Himself. There's the devil's answer.

589 That's the reason when this man sitting here, dropped dead the other day, sitting here, we could say, "Come back, life!" Cause, the Holy Spirit said so.

590 That's why it could do to that little baby yonder in Mexico, had been dead for about fifteen hours, when the vision come and said, "Call it back to dea- . . . life." And said, "Let the little baby live." And the baby that the doctors wrote a statement, died at nine o'clock that morning, and eleven o'clock that night come back to life; is living today.

591 What is it? Not them people. The Headship and the Body has become one unit. It's God manifested in His people. That's the reason the husband and wife is no longer twain; they're one. God and His Church is one, "Christ in you," God's great revelation. Glory to God! Even bearing His Name; His Name is Jesus, the Anointed. The reason He is called Jesus, He is the Anointed. It's the anointed Body of Christ, proving, manifested God like That body did. And That body redeemed every of this, these bodies, and through there God works His threefold manifestation, going to the Kingdom. Risen, paid the price! We're redeemed. God has proved it, vindicated it. See?

592 And we stand justified in Christ, before Him. Because, He cannot pass judgment, for He's already judged that Body, in which I am a part of. What, how am I a part of it? *Here* It is; It's in me. "If My . . . ye abide in Me, and My Words in you, then what you say . . . Ask the Father anything in My Name, it'll be done, because It's there." Justified! Glory to God!

593 Oh, if I could get the world to see that! Why? There you are. There is the Body of Christ living, standing redeemed. Redeemed! Oh, my!

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<sup>594</sup> Justified in His sight! Why are we justified? We are His victory. The Church is His victory. We come forth in this last days with this glorious Gospel, showing His victory. He died for this purpose, and we are proof of His victory. Amen! When we see Him coming down and living among the Church, that's His victory. Shows that he couldn't keep Him in the grave, neither can they keep us. That's true! . . . ? . . . And we're already, potentially, arised, because we've raised from dead, unbelief in His Word, from denomination creeds, to an Eternal Word of the Eternal God; which is Him, Hissself, working through us, manifesting Himself that He is the same yesterday, today, and forever.

<sup>595</sup> And then the Word moves on down into the Body, from the Head. What is it? This same Word. Nothing can be added or taken from It. So that same Word moves from the Head, as the Day comes close, down into the Body, down into the Body, vindicating that they are One. They are Husband and Wife. They're flesh of His flesh, Word of His Word; Life of His Life, Spirit of His Spirit. See? Amen! How do you know it? Bears the same record, same fruit, same Word. See? Manifests Christ; same Life, same God, same Spirit, same Word, same Book! Amen! Same signs, "Things that I do shall you also." Oh, hallelujah! My!

<sup>596</sup> Notice, the vindicated Word in His Body is His very victory and the reason of His death. See, the death, not in the Spirit; when He died, He only died in the flesh. His Spirit went to hell and preached to the souls in prison. That right? His flesh, only, died, then He raised it up again and quickened it. *Quickened* means "made alive," His flesh, which was His body. And that's the Word. It's been laying dead for years, but It gradually begin to come in the reformation, and now She is standing upon Her feet!

<sup>597</sup> Oh, how I wish I had time to go back into Ezekiel, and pull out them "dry bones," and show you. He said, "Can these bones live again?"

He said, "Prophecy!"

<sup>598</sup> How can prophecy come? Only through the prophet. It's the Word of the Lord. "Hear ye, dry bones, the Word of the Lord!" And sinews, skin come upon them, and they stood up a mighty army, and begin to march towards Zion. Glory to God! That's Him. That's Him, the victory.

The ransomed of the Lord shall come to Zion then  
with joy,  
All His holy mountains, nothing hurt or shall  
destroy. Huh.



599 He proves His resurrection Life then as He vindicates Himself. She, the Bride, is independent from all others. She's an independent Woman, a great speckled bird that's different from all others. You remember the Bible on that, "The great speckled bird." But, She had His Name, She had His Life. For the . . .

600 How did they speckle the bird? They were both white, and then they pulled the head off of one bird and drained the blood out upon the other bird. And the other bird was speckled with the red blood, and it flopped its wings like *this*, and the blood cried, "holy, holy, holy," as it bathed the ground.

601 So Christ, the dead Mate, put His Blood, His Blood from His Life, into us; sprink- . . . carrying His Blood, crying, "Holy, holy, holy, unto the Lord!" It's an odd-looking bird. Sure, it is. But She, the Bride, is— is identified by Him, and She is independent from all others. "Keep thee only unto her as long as you both live. Keep thee only to Him, the Word," no, no adultery, not one sign of denomination, not one sign of creed, no adultery at all. The Word, and Him alone!

602 "On Christ the solid rock I stand, all other grounds is sinking sands," said Eddie Perronet. Uh-huh.

603 That's it, Christ, the Word! He was the Word; He is the Word. And the Church becomes the Word, by Him making Her a part of Him, and that's the Word again. Personally identified by Him, His property alone! His property alone! She is redeemed by Him, through Him, for Him, and for Him alone. That's right. Then, what the devil is howling about, that it's being revealed.

604 We're in a dangerous time. Remember, the Scripture says, when these things begin to happen, "time is no more." She is fading away, when we see the manifestation.

605 "Earthquakes." You see them thousand killed the other day? "Earthquakes in divers places."

606 Said, "Fearful sights in the skies, pillars of fire," like, floating around like flying saucers. They don't know what it is. See? They don't have any idea.

607 Did you notice the Angels that come down, investigated Sodom before Sodom was destroyed? You remember that? [Congregation says, "Amen."—Ed.] There was a bunch of them come down, three of them. One of them stayed with Abraham. You remember that? ["Amen."] They were Lights from Heaven, that came down in the investigating judgment. One's . . .

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<sup>608</sup> Look where they're all found. Around the Pentagon, and things, they find them. That's the world judgment, Sodom. And there is One represented, will be represented amongst the churches, will be Christ Himself, vindicating Himself. See? "Sights on the . . . in heavens above, and signs in the earth below." Certainly.

<sup>609</sup> Identified! Oh, the devil is howling about this: the manifested Truth of the promise of the Word in Her alone.

<sup>610</sup> They don't have the answer. When Jesus come, why didn't those Pharisees? He said, "If I cast out devils by the finger of God, who do you cast them out by?" See? He stood alone.

<sup>611</sup> And His Church stands alone. She is not hooked with nothing. But He was identified by God, being the body that God dwelt in; and the Church is identified by His Body, doing the same thing. She is His Body, the manifested Truth of His promised Word for the last days. And She, and She alone, stands by It. That's why the devil is howling, these great organizations, to set up something to close Her up. They'll never do it. She'll be taken up, not closed up. She is now risen, and by the power of the vindicated Word promised to Her. Amen!

<sup>612</sup> How a Bride holds that promise! "He told me He would return after me. I'll believe it." Uh-huh. See? Yes, sir. To meet Her Headship, Her Redeemer, Her Husband, Her King, Her Lord, Her Lover, Her Saviour, in the provided meeting place!

<sup>613</sup> He's got a place to meet Them. You know, He—He . . . The Bridegroom don't leave out nothing. He's got the ring, the identification. He's got the robe that She wears, Her clothing. See? And He's got the provided place to meet Her, that's in the air. Everything has been all provided. He's got the Wedding Supper already set; guests already invited, already chosen. All the Angels are standing around, His servants, at attention. Oh-oh-oh-oh!

Oh, there is going to be a meeting in the air,  
 In that sweet, sweet by and by;  
 I'm going to meet you, going to meet you over  
 There  
 In that Home beyond the sky;  
 Such singing ever heard, ever heard by mortal ears,  
 It'll be glorious, I do declare!  
 And God's Own Son, He will be the leading One,  
 (full manifestation of God,)  
 At that meeting in the air. Oh, my!

<sup>614</sup> Watch His vindications now.

You've heard the—heard the story told of Moses in  
the bulrush,  
You have heard of fearless David and his sling;  
You heard the story told of dreaming Joseph,  
Of Daniel and the lions we often sing.  
Oh, there's many, many others vindicated in the Bible,  
How I long to meet them all, I do declare!  
By and by the Lord will let us meet them,  
At that meeting in the air.

For there's going to be a meeting in the air,  
In that sweet, sweet by and by;  
And I'm going to meet you, greet you over There  
In that Home beyond the sky.  
Such singing ever heard, has been heard by mortal ears,  
It'll be glorious, I do declare!  
And God's Own Son will be that leading One  
At that meeting in the air. Oh, my!

<sup>615</sup> Don't you love that? [Congregation says, "Amen."—Ed.] Now the threefold purpose of His great mystery of revelation has been revealed. He is the main One. That's the One. Oh, my! Let's sing it. I just can't preach no more. I feel so good, see.

Oh, there's going to be a meeting in the air,  
In the sweet, sweet by and by;  
And I'm going to meet you, greet you over There  
In that Home beyond the sky;  
Such singing ever heard, has been heard by mortal ear,  
It'll be glorious, I do declare!  
And God's Own Son, He'll be the leading One  
At that meeting in the air.

<sup>616</sup> Are you going? [Congregation says, "Amen."—Ed.] Amen! By the grace of God, by the grace of God! See? Oh, my!

You have heard of little Moses in the bulrush,  
You have heard of fearless David and his sling;  
(them is all types)  
You have heard the story told of dreaming Joseph,  
And of Daniel and the lions we often sing.  
Oh, there's many, many others in the Bible (which  
is Him),  
And I long to meet them all, I do declare!  
By and by the Lord will let us meet them  
At that meeting in . . .

<sup>617</sup> But there is one main One!

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Oh, there's going to be a meeting in the air,  
In the sweet, sweet by and by;  
I'm going to meet you, a greet you over There  
In that Home beyond the sky;  
Such singing ever heard, has been heard by mortal  
ears,  
It'll be glorious, I do declare!  
And God's Own Son, He'll be that leading One  
At that meeting in the air.

618 Now, we're going to meet one another over There. Let's all, the Methodists, and Baptists, and whatever you are, that's born again of the Spirit of God, shake one another's hands as we sing it.

Oh, there's going to be a meeting in the air,  
In that sweet, sweet by and by;  
I'm going to meet you, and greet you over There  
In that Home beyond the sky;  
Such singing every heard, has been heard by mortal  
ears,  
It'll be glorious, I do declare!  
For God's Own Son will be the leading One  
At that meeting in the air.

619 Oh-oh-oh! Oh, that's wonderful, see, see what He will be. Now look.

620 We just got to close, friends. It's nearly two o'clock, see, and we'll—we'll be here at supper. I just got page after page of this yet, see, so we're just going to have to close on this. There is no end to it.

621 It's a revelation. It's as Eternal as God's Word is Eternal. Look, but the threefold purpose of God's great mystery is revealed! God manifested in Christ; Christ manifested in the Church; in order to redeem the lost Eve back to the original condition in the garden of Eden. Oh, my!

622 Oh, there is going to be some great times on that Day! Yeah. It's right away. We believe it. Don't you believe it? [Congregation says, "Amen."—Ed.] I just think of that song every time I think about it.

623 He vindicated Himself in Daniel, and in Moses, and in Jeremiah. What were they? The prophets which the Word came to, see, them great men. See, you've heard the story told of dreaming Joseph, you see, and Daniel in the lions' den, and all these other ones, you know. Them, that, what were they? Prophets. See? But the main One . . . God was just, temporarily, typing in them.

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624 He typed Himself in Adam, knowing what was right, but walked out to redeem his wife, because she was wrong. Christ didn't have to be sin, but He walked out and took sin, to redeem His lost child. See? See? He typed Himself.

And Moses in the bulrush,  
And you've heard of fearless David and his sling;  
You've heard the story told of dreaming Joseph,  
(the prophet,)  
And of Daniel and the lions we often sing.  
Oh, there's many, many others in the Bible,  
And I . . .

625 They, they are the Bible. "And I . . ." They was all manifested in Him, though. See? Without Him, they're all gone. See? And I have to become part of That, to be Him. Amen! See?

And I long to meet them all, I do declare. That's  
right.  
But God's Own Son, He'll be that leading One  
At the meeting in the air.

626 Hebrews 11, said, "They could not be perfect without us." Hands and feet cannot be perfect without the brains, the knowledge, the head, and so forth. See? And we're all perfected in Him, "So by one Spirit we're all baptized into one Body," free from Judgment; passed from sin, unto death. . . Amen! God's Own Son will be the leading One at that meeting in the air. Do you love Him? [Congregation says, "Amen."—Ed.]

I love Him, I love Him  
Because . . .

627 Lord Jesus, the anointing of the Holy Spirit come upon these handkerchiefs, Lord, and heal the sick. May it be so, as they set it upon it. I pray that You'd make it so, in Jesus' Name. Amen.

. . . Calvary's tree.

[Brother Branham begins humming *I Love Him*—Ed.]

628 Just think, "Christ, revealed," right in us now, right now in us. How did He, how was He revealed? Because He first loved me. What did He do?

And purchased my salvation  
On . . .

629 Glory! That great Angel of the Covenant, that One Who was with Moses in the wilderness, that One Who come to Paul

on the road to Damascus, that same One permitted His picture to be taken with us; the same One that was in the picture in the *Life* magazine the other day; the same Word, by the same God, through the same channels, by the same way, by the same promise! "Wherever two or three are gathered in My Name, I am there in their midst." Then He is here. "The Angels of God are encamped about those who fear Him," that hangs only to His Word. No man can respect that Word without fearing God. See? Then, here He is in here this morning, with us, as we worship Him in the Spirit.

<sup>630</sup> Oh, since a hard Message like this, I think we just ought to worship Him a little bit in the Spirit. See, just close your eyes and let's sing that to Him again, "I love Him, I love Him," just as you—you raise your hands, like, to Him.

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

Oh, my, how we love Him!

Faith in the Father, faith in the Son,  
Faith in the Holy Ghost, these three are One;  
Demons will tremble, and sinners awake;  
Faith in Jehovah makes anything shake.

<sup>631</sup> Amen! Glory to God! How we love Him! Just worship Him in your heart now, just adore Him, just—just think how beautiful He's done. Look what He's done for us. All these years of the visions, not one has ever failed. Everything that He said would come to pass, come just exactly the way He said it.

<sup>632</sup> I love you. Don't forget the commandments of God to you, little children, "Love one another." Love everybody. Right or wrong, sinner or saint, love them, anyhow. If you don't, then pray God to help you, 'cause God loved the sinner. And the nature of God is in you. If the man is wrong, love him, anyhow. Don't partake of his sins. See? Don't partake of his sins. But in sweetness, not in sourness and rebuke, in sweetness tell him of the hope of Life that rests within you, through Jesus Christ being revealed to you by the Holy Ghost.

Take the Name of Jesus with you,  
Child of sorrow and of woe;  
It will joy and comfort give you,  
Oh, take It, (don't forget now,) everywhere you go.



Oh, precious . . . (That Name!) O . . .

633 We have His Name. We are called by His Name.

Hope of earth and joy of Heaven;  
Precious Name, O how sweet!  
Hope of earth and joy of Heaven.

634 Now I'm going to give you a little secret, till I meet you again.  
Remember this, as we stand. Remember this.

At the Name of Jesus bowing,  
Falling prostrate at His feet,  
King of kings in Heaven we'll crown Him, we'll  
crown Him,  
When our journey is complete.  
Precious Name, precious Name, O how sweet!  
The hope of . . .

635 What? The threefold revelation! Hope and joy of Heaven,  
revealed in Him.

Precious Name, precious Name, O how sweet!  
Hope of earth and joy of . . .

636 What? The hope of earth and joy of Heaven, everything is  
manifested in Christ. God, the Church, everything else, is manifested  
in Christ. The Bible is Christ. The Bible is the written Word. Which,  
He is the Word. Its manifestation is the evidence of the Life coming  
into the flesh of the Word, to manifest It. Oh, isn't it wonderful!

Take the Name of Jesus with . . .

Now listen close now.

As a shield (don't forget that now) . . . every snare;  
When temptations round you gath- . . .

What must you do?

Just breathe that holy Name in prayer.  
Precious Name, precious Name, O how sweet! O  
how sweet!  
Hope of earth and joy of Heaven;  
Precious Name, precious Name, O how sweet!  
Hope of earth and joy of Heaven.

637 Not knowing . . . Of course, being spiritual, you watch spiritual  
things. Not knowing this; God knows it. But if you'll turn and look  
at the clock, it's on the dot, two o'clock, the end of the Second Pull.  
The Third Pull is at hand! See?

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At the Name of Jesus bowing,  
Falling prostrate at His feet,  
King of kings in Heaven we'll crown Him,  
When our journey is complete.

Precious Name . . .

Second Pull has been made manifested!

Hope of earth and joy of Heaven;  
Precious Name, O how sweet!  
Hope of earth and joy of Heaven.

<sup>638</sup> Did you notice the Spirit take the same song and picking it up an octave higher like that? The next Pull is at hand! Amen! Uh-huh.

Take the Name of Jesus with you,

It's later than you think!

. . . sorrow and of woe;  
It will joy and comfort give you,  
Oh, take It everywhere you go.

Precious Name, precious Name, O how sweet!  
Hope of earth and joy of Heaven;  
Precious Name, O how sweet!  
Hope of earth and joy . . .

Now if temptations come, what do you do?

Take the Name of Jesus with you,  
As a shield from every snare;  
When temptations (something to make you  
disbelieve now) gather,  
Just remember, breathe that holy Name in prayer.  
Precious Name, O how sweet!  
Hope of earth and joy of Heaven;  
Precious Name, precious Name, O how sweet!  
Hope of earth and joy of Heaven.

<sup>639</sup> Let us bow our heads now, everybody, reverently. Look now.

At the Name of Jesus bowing . . .

<sup>640</sup> [Brother Branham hums another line of *Take The Name of Jesus With You*. A brother speaks in another tongue. Another brother gives an interpretation—Ed.]

<sup>641</sup> Now if you understand, the Spirit of the Lord dropped in the meeting, upon unknown languages, speaking it to a man not knowing; to interpret it by another man not knowing. The Word of

the Lord! You remember when the enemy was coming up and they didn't know what they would do? The Spirit of the Lord fell upon a man, and revealed what was to be done. Oh, my!

<sup>642</sup> Just bow our heads now, humbly. God bless you.

Till we meet! till we meet!  
Until we meet at Jesus' feet;  
Till we meet!

All right, pastor.

God be with you till we meet.



*CHRIST IS THE MYSTERY OF GOD REVEALED*

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