
THE UNVEILING OF GOD



Let us remain standing just a moment while we bow our heads for prayer.

2 Our Gracious Lord, we are indeed grateful today for this privilege that we have of assembling ourselves together upon the earth before the Coming of the Lord. May we examine our hearts today, by Thy Word, and see if we are in the Faith, that we might be ready, that, the hour of His Appearing. That we should be as the Scripture has said would be, “Caught up together, with those who are asleep, and meet the Lord in the air, and forever be with Him.”

3 We thank Thee for the true Christian Spirit that’s still in the world, among the people, that they still believe Thee and Thy Word. So we ask Your blessings upon us today, that You’ll shower out to each one of us that which we have need of, that we might be watered by the Word, that we might grow into instruments of use in Thy hands, for this last day. For we ask this in the Name of the Lord Jesus Christ, our great Shepherd, that we are looking to appear. Amen.

May be seated.

4 And I want to say that I deem this a grand privilege this morning of being here again. And sorry that we don’t have the adequate seating room. And we are going to try, tonight, now to have prayer for the sick; today, this morning, it would be a little hard.

5 And—and I was going to tape this Message today. I . . . The Lord seemed to deal with me concerning it, oh, a month or two ago, and it’s long. And I don’t have the time out in the meetings, because we allow that to thirty, forty minutes of service. And then we . . . Because of the people having to go to work and things, I found it better if I make my Messages short. And they didn’t have time out there to record it, so I thought I’d just wait till I got to the tabernacle here and then record it from here. And it’s a little lengthy, and I know you’re standing, and I—I’m going to hurry just as fast as I can. And, now, you won’t bother me if you’re switching seats, or whatevermore, that’ll—that’ll be perfectly all right with me because this is a special day that we just make these recordings.

6 And so we got great reports from what the Lord has done out in the field, but we’ll probably give more of that tonight when we can give more time to it, have more time to give.

7 And now we trust that the Lord will bless each one of you. I know your hearts are full of joy, looking for the Coming of the Lord. And

mine also, bubbling over, to see things a happening the way they are. And—and national strife, and the church in the condition it's in, and see the signs of His Coming, both physically and spiritually, and knowing that this time of His Appearing is so close, it just fills our heart with joy to know that we're going to be changed one of these days. We're going to be changed from these creatures that we are.

8 Now, I believe, if I understand, they got a telephone hookup somewhere, that this Message is going into Phoenix and to—and to different parts, by telephone. And so now we trust that if that's so. . . I don't know; just told that before coming in. And—and all the people out there are really enjoying good health and—and the Glory of the Lord upon them.

9 And now—now we're going to open the Word of the Lord. And what we are all here for is to enjoy ourselves and to take heed to what we are. . . We—we never come here and we're. . . No one that's present knows that any man would sit in this heat like this, and just to the idea of being here. We are here for one purpose, and that's, "closer walk with God." That's all we can do, is to believe the Lord Jesus is with us. And we're here to—to walk closer with Him.

10 Now this heat's a little hard on me. I kind of got customized to that dry heat out there in Tucson, which is. . . The humidity here now; our heat there is much hotter than this, but it's dry. Our humidity sometime is one twentieth of one percent, maybe, something like that, just almost like living under an oxygen tent. But here it's got the—the—the moisture in it, and it makes you just kind of feel "all wrung out," as we used to call it. So it's hard on you, so I know that, and you mothers with the little babies and you people standing, old and young, and placed together like you are. And now we are—we are hoping that God will reward you richly for your sacrifice.

11 I understand that Brother Roy Borders is here somewhere. I heard him announced, but I guess maybe he couldn't get in. All right. That's the manager of the meetings.

12 So now we are also want to announce that one that used to be among us went to be with the Lord this morning, a man, Brother Jackson from Sturgis, Michigan. No one knows how he went or what about it. He was just doing fine, and he just. . . I think they found him dead, or something. I—I didn't get the full detail of it. And we are very grateful to God that Brother Jackson was a Christian. I haven't seen him for several years, but he set among us and he's one of us. God rest his gallant soul! Going like that, we believe that maybe that it was something, that it was time for him to go. The Lord never warned us of it, or him of it, he just went.

That was the way it was. And I want to call his wife just soon as I can, and tell her our sorrow. And we all want to give thanks to God for his gallant Christian life, and what he meant here on earth, and especially to us here in this local assembly.

13 Now tonight, I've announced there will be prayer for the sick tonight, and I'll speak more about on the sick tonight.

14 But for this time, let's get straight into the Word now, because it's congested and hot. We'll get right straight to the Word. I want to read from two portions of Scripture this morning, lengthy, so that it'll give me a little background on what I want to say.

15 And, now, I wish that they would hold the tape, Brother Sothmann and them, before selling it, if possible, and I—I'd like to listen to it before we . . . before it goes out to the public.

16 Now in . . . I want to read from Philippians, the 2nd chapter, 1 to 8; and Second Corinthians 3, beginning with 6, and reading into the 4th chapter of Second Corinthians, just for a background. Now in Philippians, 2nd chapter, I will read first.

Before reading, let's pray.

17 Lord Jesus, Thy Word is Truth. And in this troublesome hour that we're living, nation against nation, pestilence, earthquakes in many places, man's hearts failing, fear, we see the handwriting on the wall. Now, that is in the natural realm, that all the world should see this. But now there is a spiritual realm, also, and we see the great happenings, and we want to speak of them today.

18 Bless Thy Word to our heart. We know that there is no man in Heaven or in earth is worthy to take this Book, to loose the Seals, or to look upon It, even. But there was One appeared, a slain Lamb, bloody, that came and took the Book, and was worthy and able to open It. O Lamb of God, open Thy Word to our hearts today, for comfort. We are Your servants. Forgive our sins, Lord. And anything that would keep the Word from going forth with great power and influence today on our lives, take it away, Lord, any hindrance, that we might have full access to all the blessings promised to us through Thy Word. We ask it in Jesus' Name. Amen.

19 Philippians 2.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercy,

Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of—one mind.

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem the other better than themselves.

Look not every man to his own things, but every man also on the things of others.

Let this mind be in you, which also was in Christ Jesus:

Who, being in the form of God, thought it not robbery to be equal with God:

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man:

And being found in fashion of a man, he humbled himself, and became obedient to death, even the death of the cross.

²⁰ Now if we shall turn now over to Second Corinthians, the 3rd chapter, we will begin with the 6th verse, and reading this to the 18th, and down to part of the 4th chapter.

Who also has made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

But if the ministration of death, written and engraved in stones, was glorious, so that the children of Israel could not stedfast behold the face of Moses for the glory of his countenance; which glory was to be done away:

How shall not the ministration of the spirit be rather glorious?

For if the ministration of condemnation be glorious, much more does the ministration of righteousness exceed in glory.

For even that which was made glorious has no glory in this respect, by reasons of the glory that excelleth.

For if that which is done away was glory, much more hath . . . which remaineth is glory.

Seeing then that we have such a hope, we must greatly . . . plainness of speech, use great plainness of speech.

And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which was abolished:

But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

But even unto this day, when Moses is read, the vail is upon their hearts.

Nevertheless when it shall be turned to the Lord, the veil shall be taken away.

Now the Lord is that Spirit: and where the Spirit of the Lord . . . there is liberty.

But we all, with open face beholding as in a glass the glory of the Lord, has changed into the same image from glory unto glory, even as by the Spirit of the Lord.

Therefore seeing we have this ministry, as we have received mercy, we faint not;

But have renounced the hidden things and the dishonest, not walking in craftiness and handling the word of God deceitfully; but by manifestation of the truth condemning ourselves to every man's conscience in the sight of God.

But if our gospel be hid, it is hid to them which are lost:

21 May the Lord add His blessings to the reading of His Word!

22 Now, my subject this morning, I trust that God will reveal this. And each time, if you who take the tapes and listen, and I hope and trust that—that you have had a spiritual understanding of what that God has been trying to get over to the Church without saying it right out. See? It's a thing, sometime, we have to say things in such a way that it might thin down, it might bring some to go out, some to leave, and some to—to—to ponder over. But that's done purposely. It must be done that way.

23 Then it might be that some would say, "You mean God would purposely do a thing like that?" He certainly did. He does yet.

24 He said one day, when He had thousands around Him, He said, "Except you eat of the Flesh of the Son of God, or Son of man, and drink His Blood, you have no Life in you."

25 What kind of a statement do you think that a medical doctor or a nurse, or any fine intellectual person would think of a statement like that, for a Man that had a ministry like He had? Why, he would say, "Eat the flesh? That's cannibal! To drink human blood? It's a vampire! In other words, He wants us to be cannibals and vampires." And the whole audience walked away from Him.

26 And there was a ministerial association with Him, of seventy, that had been chosen. And He turned to them, and He said, "What will you think when you see the Son of man ascending up from where He came from?" Now, He didn't explain that. He never explained *how*; Paul did that later on. He just said *It*. See? And then when this, He said, "What will you say," to these ministers, "when you see the Son of man ascending up from where He come from?"

27 No doubt them man said, “Now, just a moment. Oh, we eat with Him. We fish with Him. We sleep with Him. We—we know where He was born. We seen the cradle that He—He was rocked in. And how does this Man . . . This is a hard saying.”

28 And the Bible said, “They didn’t walk with Him anymore.” They left Him.

29 Then He had twelve left. He had chose twelve, and one of them was a devil, He said. So He turned to them.

And there’s no one could explain what He had just said. “How are they going to eat His Flesh and drink His Blood? And how did He come down, when He was born right here on earth?” See? They couldn’t understand It.

And then He turned to the apostles, and He said, “Do you want to go also?”

30 And that’s when Apostle Peter made that great statement, “Lord, to whom would we go?” See? “For we are satisfied. We know a surely that You, and You alone, have the Word of Life of this hour.” See? “And we are satisfied of that.” See, they could not explain It. They . . .

You can’t explain faith. It’s something that you believe, and it’s so solid that there is nothing else will take its place.

Therefore, they knewed that the Word that was written for that age that they were living in, the Messiah-ic age, that He fit that place exactly. And what could they do to go back in them cold, formal churches that they had come out of? Said, “Where would we go to?” See? “We are fully persuaded that You have the Word of Life.” See? And they—they couldn’t explain It, but they believed It. See?

31 And Jesus said that to weed down His crowd, see, till He could get the group together. And out of all those people, they, only eleven of them then understood actually Who He was. They knewed that He was God, and God alone. Now, the . . .

32 My subject this morning is to reveal, or, unveil that God.

33 God has always, in every age, has hid behind a veil, all ages, but He’s been God all the time. See? But He’s kept Hisself hid from the world, and reveals Hisself to His Elected, like the apostles at that day. Now, that was God speaking in Christ.

34 Now, man has always, it’s been the nature of man, he sought to see (physically) that God. He has always wanted to see It. Man has made creatures that look like Him. They think of a . . . The Indians worshiped the sun. And—and we find, in Africa, different forms

of animals, and so forth. And up . . . the totem poles in Alaska, and—and different forms that they think this God is in. As Paul spoke there at Athens that time, on Mars' hill, and told them that they were superstitious concerning this unknown God, that, they knowed He was there but yet they didn't know Him.

³⁵ And so we find even back as far as Job. Job knew that there was a God. He knew it. And there's not a—a—a human being, in their right mind, but what knows there has got to be Something somewhere. And, now, Job wanted to talk to Him.

And I want you to notice the form that God chose to talk to Job in. God was veiled when He talked to Job. He was veiled in a whirlwind, came down in a whirlwind. You believe that God still comes in a whirlwind can come where you see? [Congregation says, "Amen."—Ed.]

³⁶ There is several sitting here, a number, that was with us the other day when He came in a whirlwind. Told us the day before, Brother Banks Woods and them, when He said, "Take up this rock, throw it up in the air, and say, 'THUS SAITH THE LORD! You will see it right away.'" And I picked up the rock, up on top the mountain, threw it up in the air, and the . . . course, coming down, it started the whirlwind, see, the suction of it.

³⁷ You have to do something to cause something to follow it. Jesus took a piece of bread and broke it, then multiplied from that piece of bread. He took water, poured it into a pitcher. Elijah took salt, put it in a cruse; cut down a stick, throwed it on the water. It's something to symbolize.

And picking up this rock and throwing it into the air, and coming down started the whirlwind.

³⁸ The next day, why, there was a minister with us on a hunting trip. He was standing close, and he said to me, "Does the Lord give visions out like this, Brother Branham?"

³⁹ I said, "Yes, but I usually come out here to rest." And just then the vision came.

⁴⁰ And Brother Borders, I think he's outside now, he was along. Brother Banks Woods, I think, and, oh, several was up there, eight or ten. And Brother Banks Woods watching for this. Right on the mountain, right across from, exactly, about one half mile where the seven Angels appeared, that I left here to go there for, that come back and told the . . . about the Seven Seals. Just about a half a mile from that.

⁴¹ And then the next day, when this was going on, why, the . . . I said to brother, this brother, I said, "What's your trouble, you've

got an allergy in your eye. The doctors has tried for a couple years to stop it and they can't do it. They say you're going to . . . it's going to eat your eye out." And I said, "But don't worry, the Lord Jesus has honored your faith." And he just dropped his gun. And I said, "your mother," just what she was and what was wrong with her.

And he said, "That's the truth."

42 Brother Roy Roberson from the church here, standing present, I guess all of you know him. Knowing he was a veteran, and knowing what was going to take place, I put my hand on his shoulder; I said, "Brother Roberson, be careful, watch, something is fixing to happen."

43 I walked back to where I was supposed to be standing, and out of the air came a whirlwind, down through a canyon, from above, that was so great till it tore rocks, eight or ten inches through, out of the top of the mountain, and throwed them two hundred yards out in. And clapped three times like that, and a Voice came from it. See?

44 And all of them standing there. Brother Banks, present now, came up and said, "That was what you told me yesterday?"

I said, "Yes, sir, that's it."

He said, "Now, what did It say?"

45 I said, "Now, that's just for me to know, Brother Banks, see, because it was . . . It would alarm people."

46 But It went ahead, it happened just a little . . . traveling northward. A little, few days later It hit in the ocean, and you seen what happened around Fairbanks. It was a judgment sign. Now we find that—that God still . . . You see, it'd throw people into panicks. And so then they had . . . That had to happen, see. It just has to happen. The things that's got to happen has got to happen, anyhow. See, it's going to happen, anyhow.

47 Moses one time desired to see God, and God told him to stand on the rock. And, on the rock, Moses stood and he seen God pass by, and His back looked like the back of a man. God was in a whirlwind, and God . . . while Moses standing on the rock.

48 I guess you all seen the picture out there the other day, we stood by that same rock. And here is that Light, the Angel of the Lord, right there where It clapped. Standing . . . It's right on the bulletin board there now, again.

49 Notice, Jehovah of the Old Testament is Jesus of the New Testament. See? He is the same God, just changing His form.

50 Now, someone said the other day, a—a—a Baptist minister out in Tucson, "How can you say that—that Jesus and God would be the same Person?"

⁵¹ I said, “Well, it’s very easy if you just let your own thinking get away, and think the Bible terms of it. They are the selfsame Being. God is a Spirit; Jesus is the body that He was veiled in. See?” I said, “Like in my home. To my wife, I am her husband. And I have a young daughter, Rebekah, I am her father. And I have a grandson, and his name is Paul, I am his grandfather. I am husband, father, and grandfather. And my wife has no claims on me as father or grandfather; she has claims on me alone as husband. And my daughter has no claims on me as husband or grandfather; she is my child. See? But yet all these three persons is the same person. See? That’s God; Father, Son, and Holy Ghost, is just the dispensation claims.” God is same, the same God.

⁵² God changed Himself, changes His form. If you notice here in Philippians, He said, “Not thinking it robbery, but took the *form* of man.”

⁵³ Now, the Greek word there for that *form*, I’ve been looking at it all day yesterday, trying to think out what it was, I find, come with this word of “en morphe.” It’s spelled e-n m-o-r-p-h-e. Looking in the Greek, to find out what en morphe was. . . I may pronounce that wrong, but reason I spell it, when if a tape is released, the people will, scholars will, know what I—I mean by it. He, when the en morphe, that means that He changed Himself. He, He come down. Now, the Greek word there means, that, “Something that could not be seen, yet it’s there, and then it’s changed and the eye can catch it.” See?

⁵⁴ Like Elijah was, at Dothan. See, the—the servant couldn’t see all those Angels around there, and God just changed; not brought the Angels down, but He changed the seeing of the servant. And there was the mountains full of Angels, and fire, and horses of fire, and chariots of fire, all around His prophet. See, they, He changed the seeing. The—the thing is already there.

⁵⁵ So, that what I’m trying to say, that God that always was is here. The only thing He done when He become man, He changed His mask. See? He—He, this en morphe, He—He changed Himself to what He was to what He is, or His mask, another act.

⁵⁶ Like in a great drama. As I was speaking this morning, kind of catching up on this of Shakespeare. It’s been a long time. But when Shakespeare wrote the—the—the drama, the. . . for King James of England, when he. . . the character of Macbeth. See, Shakespeare did not believe in witches; but in the play, for the king did believe in witches, so he had to include witches. See? And now, in order to do this, they change the cast.

57 Becky here, in *Carmen*, they acted that in the—in the school where she just graduated a few weeks ago. Now, maybe one person played three or four parts. In order to do that, he—he changed his mask. Sometimes he comes out, he's *this* character; and the next time he comes out, he's another character. But it is the same person all the time.

58 And that's God. He changed Himself from—from a Pillar of Fire, to become a Man. Then changed Himself from that, back in the Spirit again, that He might dwell in man. God acting in man what He really was. Jesus Christ, was God acting in Man, in *a* Man. In a Man, that's what He was. He had changed from the Pillar of Fire, and then had come in; which was a veil in the wilderness, that hid God from Israel. Moses seen the shape of His body, but really He was hid all the time behind this Pillar of Fire, which was the Logos that went from God.

59 Now we find here, now since Pentecost, God is not acting *in* man, or act. . . now He is acting *through* man. See? He was acting *in* a Man then, Jesus. Now He is acting *through* man that He has chosen for this purpose. God, in the form of man, He changed Himself from the form of—of a . . . of God, to a form of man.

60 He came in three names, three sons' names. He came in the Son . . . name of the Son of—of man, the Son of David, and the Son of God; three sons' names.

61 Now, He came first in the Son of Da- . . . Son of man, because He was a Prophet. Now, Jehovah Himself called Ezekiel and the prophets, "son of man, what seest thou?" Jesus never referred to Himself as Son of God; He referred to Himself as Son of man, because the—the Scriptures cannot be broken.

There can be nothing broken in the Scriptures. Every Word must be so. That's the way that I believe it. That's the way It's got to be, not because I believe it, because It's the Word of God.

62 Now if you notice in the beginning, one Word, page one in the Bible, in Genesis 1, we find out that the whole. . . All the sickness, all the sorrow, all the heartaches, and everything that's ever happened to human beings, came because *one* person disbelieved *one* Word, caused all this. That's the first of the Bible. In the last of the Bible, Revelation 22, the same God said, "Whosoever shall take one Word out of This, or add one word to It." See, it must be Word by Word, just the way It is.

63 So, therefore, and just take the little thing like I'm going. . . someone always going on to me about the women bobbing their hair. Now, to me, as long as she does that, I don't care how saintly she does and how much she knows, she is still wrong. She wears

shorts and these clothes like that; I don't care what she does, how much she can sing, how well she can preach, whatever she could do, what kind of a life she lives, it's still that one Word is broke. See? See, it's got to be every Word. Not a sentence; a Word, one Word! So, the Bible is no private interpretation. It must be Word by Word, the way It's written. We must believe That.

⁶⁴ And not only believe It, but live It. If we don't live It, then we don't believe It; we just say we do. Like I. . . Basing back to what I said, those disciples could not explain It, but they believed It, anyhow, and they made their confession and lived to it. When all the rest of them walked away from It, they stayed with It! They believed It! That's the way we do. That's the way you got to do it. No matter what anybody else does, we believe It and then we act upon It. If you don't do it, then you don't believe It.

⁶⁵ Now notice now as He came, He had to come as Son of man, because the Holy Scripture said that He would, "God would raise up a Prophet to them." So He could not come calling Himself the Son of God, because it wasn't that dispensation. He was the Son of man prophesying, to fulfill, and revealing to them all the things that had been done, and typed what He was. Then He was on earth as Son of man.

⁶⁶ Look at that Syrophenician woman run to Him, and said, "Thou Son of David, have mercy on me!" He never as much as raised His head. She had no claims on Him as Son of David. She was a Gentile.

No more than my daughter has claims on me as husband; or, my wife, as daughter. Yet, she is my daughter and my wife, she is my daughter in the Gospel. But, earthly, she has no rights to call me a—father. See?

Now notice, this Gentile woman had no claims on Him as Son of David. But blind Bartimaeus did, see, he was a Jew. Now, He came as Son of man.

⁶⁷ You have to know these words and these things. Look at Hattie Wright that time, when the Third Pull. You remember it. Of all the everything, that woman said the right thing. You've got to say that right word, the right thing to God.

⁶⁸ Notice now, He came first as the Prophet, and they crucified Him. His own crucified Him. He came as the Son of man.

⁶⁹ Then after the Holy Spirit came, He was then the Son of God. God is a Spirit. He was the Holy Spirit, Son of God. He lived through the church ages as Son of God.

⁷⁰ Now, in the Millennium, He'll be Son of David, sitting upon the Throne of His father, David. He is the Son of David, now.

⁷¹ And, remember, between the Son of God . . . In the Laodicea church age, they put Him out. And in Luke, He said He would be revealed again as Son of man, the Prophet, fulfilling the rest of it. See? The Scriptures tie perfectly together. Son of man, Son of God, Son of David. What was it? It's the same God all the time, just changing His form, en morphe. He just change it. It's a great drama to Him. He is acting it out.

⁷² He came as Son of man, the Prophet. Done exactly. Even that little woman in all of her sin, there at the well, she recognized Him. She said, "We know the Messiah is coming, which is called the Christ, that's what He'll do." See, she recognized because she was a predestinated Seed. Then she . . .

Where, the rest of them didn't recognize It. They had nothing to recognize with. They were in sin, to begin with.

⁷³ For, for His acts, He changes His form. Then He came the form of Son of man.

For the reformers' age, Wesley, Luther, and all down through, then we find out that they got it so bundled up, just like the Israelites did, till when He does appear in the last days, in the pentecostal age, as the Holy Spirit, they rejected It. They did the same thing Israel did.

And what does He do now? Return as Son of man. And then, from that, Son of David. See how close we are? Son of man, Son of David, Son of God. He is revealed in the last days as Son of man, according to Malachi 4, all the rest the prophecies pertaining to this hour. No more dealing with the church after He . . . They put Him out; on the outside, knocking at the door. Some predestinated Seed in there, yet. He must get to them.

⁷⁴ And God, in man, had emptied Himself. Joel 2:28, we find out, He said, "I will pour out, in the last days, My Spirit." Now, if you notice the word there, Greek word. I may have this wrong, but the one I could find . . .

⁷⁵ You have to watch the words. The English sometime means double meanings. Just like the word we say, "god." God created the heavens and earth, Genesis 1. But now, in the Bible, It said, "In the beginning Elohim." Now, Elohim, the English calls "god," but it really wasn't *Elohim*. Anything can be god, to the word *god*; you can make an idol a god; you can make that piano a god; you can make anything a god.

⁷⁶ But it isn't so in the word *Elohim*; It means, "the self-existing One." See? That piano cannot be self-existing, nothing else can be self-existent. So, the word *Elohim*, means, "He that always existed." *God* can mean anything. See the difference in the word? [Congregation says, "Amen."—Ed.]

77 Now, when It said here that He *emptied* Himself, or *poured* out, now, we would think like this, that He “vomit up,” the English word of *emptied*, or *poured* out from Him, see, something went out of Him that was different from Him. But the word *kenos*, in the Greek, does not mean that He “vomit up,” or some. . . His arm went off, or His eye went out, another person.

78 That is, He changed Himself, He “poured Himself into,” (Amen!), into another mask, into another form. Not another person went out of Him, called the Holy Spirit, but It was He Himself. You get it? [Congregation says, “Amen.”—Ed.] He Himself poured Himself into the people. “Christ in you!” How beautiful, how wonderful, to think, God pouring Himself into the human being, into the believer. “Pour out!” It was a part of His drama, to do so.

God, all the fullness, all the Godhead bodily was in this Person, Jesus Christ. He was God, and God alone. Not a third person or a second person, or a first person; but *the* Person, God veiled in human flesh.

79 First Timothy 3:16, “Without controversy great is the mystery of godliness; for G-o-d, Elohim,” capital G-o-d, in the Bible. Refer it back, anybody. It refers to, in the original, It said, “Elohim.” “In the beginning, Elohim.” See? “And, Elohim, without controversy great is the mystery of Elohim; for Elohim was made flesh, and we handled Him.” Elohim, veiled in human flesh! The great Jehovah that covered all space, time, and everywhere, was made man. We handled Him, Elohim. “In the beginning, Elohim. And Elohim was made flesh, dwelt among us.”

80 What? This is His way, the parts of the drama. That’s the way He’s to act it out, His way of revealing Himself to us as some different person. We are mortal, and He knows that. And we only understand as mortals. We only know as mortals. We only know as our senses will let us know, and the rest of it we have to believe by faith. We have to say there is a God; whether we see Him, or not, we believe it, anyhow. See? Whether there is or not, we still believe it because God said so.

81 Like Abraham, could not see that son, no signs, no pregnancy of—of Sarah, no even any menstruation periods or anything, but yet God said so. All hopes, even her—her womb was dead, and his life in him was gone, and the—the stream of his life had dried up, and her—her life had dried up within her. “And yet he staggered not at the promise of God through unbelief, but was strong, giving praise, knowing that God was able to perform anything He said He would do.”

There's the way we got to believe that Word today. How is it going to be? I don't know. God said it's going to be that way, and that settles it.

⁸² Who is this great unseen Person? Who is This that Abraham seen in visions? Right at last, though, He was manifested in flesh, before the son came. God Himself came to Abraham in the form of a man, at the end time. Manifested! He saw Him in a little Light one time; he saw Him in visions; he heard His Voice; many revelations. But just before the promised son, he saw Him in the form of a man, and talked to Him, and fed Him meat and drink. See? Notice, God Himself veiled in human flesh.

⁸³ This is a part of His way. This is the way that He manifests Himself to us, manifests the Eternal Word, God, Jehovah made flesh. Like in Saint John 1, "In the beginning was the Word, and the Word was with God, and the . . . In the beginning was Elohim, and Elohim was . . . became the Word, and the Word was Elohim. And the Word was made Elohim." See? It's the same thing, just unfolding.

⁸⁴ Like the attribute, see, it is in God. A attribute is your thought. God in the beginning, the Eternal, He wasn't even a God. He was the Eternal. He wasn't even God; God is an object of worship, or something. See? So He wasn't even that. He was Elohim, the Eternal. But in Him was thoughts He wanted to become material. And what did He do? Then He spoke a Word, and the Word was materialized. That's the whole picture, from Genesis to Revelation. Is nothing wrong. It's Elohim materializing so He can be touched, feel. And in the Millennium, there is Elohim sitting on the Throne, see, that's right, with all of His subjects around Him, that He predestinated before the foundation of the world.

⁸⁵ Like a man building chimes or making chimes, the molder. Each bell has got to ring different from the other. The same materials, but so much iron, so much steel, so much brass, to make it give the "ting."

⁸⁶ That's the way God did. He bred this one to that one, to this one to that one, to this one to that one, till He got exactly what He wanted. That's how He come down. God unveiled Himself in a Pillar of Fire down through the prophets, then into the Son of God, which, He was God. See, it's the same God bringing out exactly, from perfection to perfection, from glory unto glory. That's the way the Church goes.

⁸⁷ Notice, through the ages, the same way, by His prophets, He has revealed Himself. Them wasn't exactly prophets, they were gods. He said so. For, what they spoke was God's Word. They were the flesh that God was veiled in. They were gods. Jesus said,

Himself, said, "How can you condemn Me when I say I'm the Son of God, and your own law says that them who the Word of the Lord came to was gods?" See?

88 So it was God formed in a man called a prophet. See? And the Word of the Lord came to this man, so it wasn't the prophet; the prophet was the veil, but the Word was God. The man's word won't act like that. See what I mean? It cannot act in that manner. But potentially it was God. See, He was the Word of God in the form of a man, called "a man."

Notice, He never changed His nature, only His form. Hebrews 13:8, said, "He's the same yesterday, today, and forever." So He did not change His nature when He come. He is always that Prophet, all down through the age, same thing: the Word, the Word, the Word, the Word. See? He cannot change His nature, but He changed His form. Hebrews 13:8, said, "He's the same yesterday, today, and forever." He just changed His mask.

89 Like I changed from husband, when my child is born, then I'm father. When my grandchild is born, I'm grandfather. See? But, I don't change; that's still—still me. See? (And that's God.) It's just I changed my . . . See, it's just change your form. See?

Notice. And nature changes it down from a young man to a middle-aged, to an old man. And there you are, you see, you just change your form.

90 Now, you couldn't say a little fellow standing up here, sixteen years old, say he was grandfather. He couldn't be. His form has to be changed. A few years changes it, then he becomes grandpa. See what I mean?

91 But it's the same Person all the time, the same Person, God all the time. In this way He reveals Himself to His people, in doing this. Notice, through the age of the Pillar of Fire, He revealed Himself to His people. In the age of—of Jesus, He revealed Himself to His people. In the age of the Holy Spirit, as Son of God. Son of David . . . He always reveals Himself in that manner to His people, making the people to know Him. He is veiled behind something, notice, in the same way, or same nature, every time.

92 God veiled in Jesus, to do the work of redemption at the cross. God could not die, as a Spirit. He's Eternal. But He had to put on a mask and act the part of death. He did die, but He couldn't do it in His God form. He had to do it in Son form, as Son of man, on earth. See? He had to be Son form. Then when He returned on Pentecost, He was Son of God again. See what I mean? Get the idea? He was . . .

⁹³ He had to come into human flesh, to . . . and nobody, no sexual desire. Because that proves again our statement of the serpent's seed, see, "sexual," absolutely sex. Not apples; sex! That's right. That had to be. Notice here, see, for any good man . . . Look at those prophets back there, but He had to be more than a prophet. See? In order to do that, He had to come virgin birth, showing that virgin birth proved . . . He had to be born virgin birth, to take the curse off, the Antidote. See what I mean? So, it had to be sex. He proved it in His Own coming; He come not in sexual desire, but through virgin birth. And He changed His mask from Jehovah to Jesus, in order to take the redemptive work in the drama that He was acting out, in God at the cross.

⁹⁴ The Greeks wanted to see Him. In Saint John 12:20, many of you heard me preach on that saying, "Sirs, we would see Jesus." Did you notice that?

⁹⁵ Now, the Greeks were scholars, they were great man. And they had a—they had a—a great feeling for God, as Paul preached to them on Mars' hill. And they were, they—they led—they led the world in science and—and education, they were great people. But they worshiped and believed in mythology and so, books of art and curious arts, and so forth.

⁹⁶ But they—they—they got stirred up about this Man Who could heal the sick and could foretell things that happened, to the dot. And they got stirred up, so they come to see Him. Now, watch close now, don't miss this. See? And they come and they said to Philip, which was of Bethsaida, "Sir, we would see Jesus." And Philip and another disciple brought him to Jesus, to see Jesus.

⁹⁷ Now notice the very words that Jesus reported back to them, for they come to see Who He was, and they could not see Him. They seen the form, but He was in His temple. God was in His temple, veiled in human flesh. Notice the words He said, "Except the corn of wheat falls into the ground, see, and dies, it abides alone." See? "The hour has come, it'll soon be that the Son of man be glorified, see, and He must pass from this earth. And except this hour comes, you'll never be able to see It." See?

⁹⁸ Here, why couldn't they see Jesus? He was masked. God was masked. The Greeks wanted a God, and here He was, but they couldn't see Him because of the veil. And that's the same thing today, they can't see Him because of the veil. It's over their face. These Greeks were masked, or Jesus was masked to these Greeks.

⁹⁹ Notice, He said to them, "Except this corn of wheat falls into the ground, it abides alone."

¹⁰⁰ They, they couldn't understand how, why that they couldn't see Him. There stood a man. They come to see God, and they seen a man. See? They couldn't see God because God was veiled to them. Now keep that on your mind, God was veiled in a man. They could say, "No man could do these works except it be God. No man can do it, and how here stands a man and yet the works of God is manifested through Him!" See, they couldn't understand that God was veiled.

¹⁰¹ He is veiled in a man, as He always was veiled. But, He was veiled unto them, He was in His human temple. God was in a human temple. Now, be real careful, now He's the same yesterday, today, and forever. See, God veiled, hiding Himself from the world, veiled in human being. See? Here was God! Those Greeks saying, "We would see Him."

¹⁰² And Jesus said, "A corn of wheat has to fall and die." You have to die to all your ideas. You have to get out of your own thoughts.

Like those disciples was, they couldn't explain about eating His body and—and drinking His Blood, but, see, they had done died to those things. They were dead to a Principle, they were dead to Christ. No matter what it is, or how much defeat looked like He had, they still believed It anyhow. See? They could see in that Man; a Man that eat, drank, fished, slept, everything else, was born here on the earth, and walked with them, talked with them, wore clothes like the rest of them, but that was God.

¹⁰³ So the Greeks couldn't see Him, because He was hid from them, in a human being. Notice His Word to them, "Except this corn of wheat falls in the ground."

¹⁰⁴ God veiled in the form of a man, hid Himself from their view. They could only see a man. But those Predestinated seen God. One saw a man, the other one saw God. See? And it was God veiled in a human being, making both of them right, but your faith in that what you don't see. You believe it, anyhow. God veiled in a human being. He was in that flesh, and that flesh was His veil. The veil was rent, see, that God might be made manifest.

¹⁰⁵ In the Old Testament, God was hid when He was on His mercy seat; on the mercy seat, by a veil. In the Old Testament, God was in His temple. But the people come in and worship like this, but, remember, there was a veil (amen) that hid God. They knowed God was there. They couldn't see Him. That Pillar of Fire never appeared anymore there. Did you notice? There's not one time in the Scripture, from the time that Pillar of Fire went in behind that veil, that It ever showed again, till It come from Jesus Christ. God was veiled!

106 When He stood on earth, He said, "I come from God and I go to God. "

107 Then Paul, (after His death, burial, and resurrection), on his road to Damascus, there was that Pillar of Fire again. What was It? Out from behind the veil! Glory to God!

108 He was in behind the veil. Now He was behind what? Skin veil. See, "badger skins," behind the veil. And when that veil was rent on the day of crucifixion, the veil that He was wrapped in was rent on the day of the crucifixion, the whole mercy seat came into view.

109 Now, the Jews could not understand how that God could have mercy upon a sinful, foul people like we are. But they couldn't see this One who was giving mercy, because He was hid. He was behind the mercy seat, on the inside, with badger skins hanging down, covering Him. Before . . .

110 Before, if any man walked in behind that veil, it was sudden death. Amen. Oh, we're going to get a lesson here in a minute, see, if you can—you can receive It. To walk behind them skins. . . Even one of the priest's sons tried to do it one time, and died. "Don't go behind that veil." The man that walked behind. . . Why? There was no redemption yet, in that. It was potentially. It was just potential. And anything *potential* is not the real thing yet, see, just potentially. It was redemption. . . Sin was covered, not omitted. . . remitted, rather, not remitted. *Remitted* is "divorce and put away." And so the blood of sheep and goats could not do that, so Jehovah was hid behind a veil. Now, back behind this veil where He was hid, to enter into that, a man dropped dead, to try to enter into It.

111 But since Pentecost, since the Crucifixion, when that veil was rent from the top to the bottom, for that generation. . . Jesus was that God, veiled. And when He died at Calvary, God sent fire and lightning, and ripped that veil from top to the bottom, that the whole mercy seat was in plain view. But they were too blind to see It. As Moses said here, though, or. . . Paul said, reading of Moses, "When Moses is read, yet, that veil is still on their heart." Oh, brother, sister, that's what the Jews did when the veil was rent and brought God into plain view, hanging on the cross. He was in plain view, but they couldn't see It.

112 Could it be possible that the Gentiles has did the same thing? O God! When they've had the church ages, of the Son of God; but when now the veil of this denominations and things, this veil of tradition that we've got since Pentecost, when the church traditions has been rent, the things that the people said, "Days of

miracles is past, and these things,” and God has took the veil off of It, and brought It in plain view, and they’re ready to crucify It again, just exactly like.

113 The unveiled God, plain view, they should have seen Him standing there. Yet He was too common, He was an ordinary man. They couldn’t see It. See, there stood a man. “Well,” they said, “this guy, what school did He come from?” But, remember, when that spear struck His body, that Spirit left Him, the temple . . . the sacrifices’ blocks turned over, and the lightning whipped down through the temple and rent the veil. What was it? There was their God hanging on Calvary, and they were too blind to see it.

114 Brought Him in open view, and still they don’t see It! They are blinded. God, veiled in a human being!

115 You remember, He returned then to Paul after that, and to Peter in the prison, as the Pillar of Fire. Remember that? [Congregation says, “Amen.”—Ed.]

116 But in the last days He is supposed to return again, but a Pillar of Fire is supposed to come back again to manifest the Son of man, see, to show the Word, the Light. The traditions, has been, will be wiped away. There is nothing going to bother It; it’s going to be done, anyhow. God just tear them denominations and traditions down.

What kind of a Spirit will He do with it? Like He did in the first place. Look what He done in the days of Elijah, in the days of John. “Don’t you think to say within yourself you ‘have Abraham to the father,’ ’cause God is able of these stones to rise children to Abraham.” See? Don’t you think, “Cause, I belong to *this* and I belong to *that*.” See? God tearing off the veil, see, to show Who He is. See, watch the veil when it rents here now, we find now.

117 Now, and one time, if a man walked through that veil, it was sudden death. Now it’s death not to go through It! Amen. If you can’t break that veil of tradition, break through that wall of denomination, to see God in His power, it’s death. Once where it was death to go in, now it’s death to stay out. The whole Mercy Seat is setting in plain view, anybody can see It, the veil is rent. Glory to God! The whole mercy seat comes into plain view.

118 How God could have mercy on foul sinners as us, when He hid Himself, was a mystery. And now It’s in plain view, or in full view, revealed by His Word. It’s always the Word, constantly, that is God. It’s the Word that opens it up. If those people would have knowed the Word of God that day when Jesus died, they would have seen the Mercy Seat, they would have seen Who He was.

¹¹⁹ “Who was That then? Why did the veil rent?” Remember, it was death to go into It. Nobody could see It. Moses saw It in a form, It was a whirl. . . it was a—a Man’s back. Well, here It is, a bleeding back, that same Man! What was It? God wanted to show them the Mercy Seat. God wanted to show them Who He was. So the veil in the temple, from the hand of God, above, was rent from top to the bottom, and showed God in plain view. It was Jesus Christ hanging on the cross, the Mercy Seat. And what was it? The people were too blind to see It.

¹²⁰ Now it’s repeated again, their traditions! How, then, on the Day of Pentecost, the Word came and was in a form of “Son of God.” And they began to organize it at Nicaea, Rome. And, the first thing, they went to Methodist, Baptist, Presbyterian, Pentecostals, and so forth. It’s organized tradition till a man don’t know where he stands.

But, glory to God, He promised in the last days what He would do. He would show His Word in plain view, open before us again, see, open It up.

¹²¹ If they’d a only knowed the Word, they’d a-knowed Who Jesus was. If a man only knowed the Word of God, he would know the hour we’re living and what’s going on. They just refuse to listen to that Word. Their traditions! What caused those Jews to see that? What? Looked like they could have actually seen, because the thing was tore open. It was tore open for a purpose.

¹²² What’s this revival on for now? How could it prosper? How could it be blessed? I don’t care how many impersonations it’s got, or anything else, that don’t. . . When Moses went out, there was a mixed multitude went with him. But what’s it done for? It’s Jehovah Himself taking the veil off of God, to show the difference between right and wrong. Which is, Methodist, Baptist, Presbyterian, or who is right? God’s Word is right! “Let every man’s word be a lie, and Mine the Truth.” God needs no interpreter. He does His Own interpretation. He manifests It, and ma-. . . it gives the interpretation. God unveiling Himself. Oh, my! Right in the midst of us, we see His great hand telling these things, doing these things.

¹²³ Got something on that tonight, see, of how to watch the hand of God, what It does, how It unfolds itself. See?

¹²⁴ And people say, “Oh, That’s nonsense. That’s fanaticism there. There’s nothing to That. That’s nonsense. That’s Beelzebub. That’s a devil. That’s fortune-telling. That’s *this*.” See, the same thing they said about Him.

¹²⁵ O church, and if this tape goes out, can’t you see, ministers of the Gospel, where you’re living? Can’t you see the hour that we’re in? God, showing Himself, setting aside. . . Look, He took that

temple veil and tore it to pieces, that they might see God in plain view, and they was too blind to see It. And He's done the same thing today, putting His Word right out in front, what He promised. Every promise in the Word, laying right before us, in plain view!

¹²⁶ You know what the Gentile church does? The same thing the Jewish church did, too blind to see It. That's all. It'll be on their hearts just as it was in that day.

¹²⁷ Notice, death, to stay away from It now. You must go into It through this veil, or you won't. How God could have mercy on them, but remember what it was, that God is manifesting what was behind that veil. Watch what was behind the veil, the Word! What did it veil? The Word! What was it? It's in the ark. It was the Word that that veil hid. See? And Jesus was that Word, and He is that Word, and the veil of His flesh hid It.

¹²⁸ And today the veil of tradition hides the Word again, saying, "It's not so." But It is so! God is testifying of It, blasting Hissself right out as bright as the sun, before everyone, and they fail to see It. God, be merciful to us.

¹²⁹ In type, Moses coming from the Presence of God, with the Word of God for that age. Now watch, we're now in Exodus 19. Don't miss this now. Exodus 19, Moses is coming from the Presence of God, or 20 and 21, 19:20 and 21. Moses is coming from the Presence of God. He has been into the Word. The Word has been wrote. And he, in the Presence of God, with the Word, he had the Word for that age. There is a Word for each age. And Moses coming forth, his face shined so! See? The Word was in him, ready to be manifested, give out to the people.

¹³⁰ The true Word, God had wrote It, and It was with Moses. Notice, It was with Moses and was ready to be manifested. He was the Word to them, he was the living Word, hid. Veiled himself, Moses had to put a veil over his own face. Why? He was that Word. Amen. Until that Word was made known, Moses had to veil himself. Amen!

Do you see It? Wherever the Word is, It's veiled.

¹³¹ Moses had the Word. Now remember, after the Word was made manifest, Moses was Moses again. See? But while that Word was in him to be give out, he was God; well, he wasn't Moses no more. He had the Word of the Lord for that age. Nothing could touch him till that was over; had that Word with him. So, therefore, when he come, the people turned their heads; they couldn't understand. They had been changed. He was a different fellow. He come with that Word. "And he put a veil," the Bible said, "over his face," for he had the Word. And he was the Word to them.

¹³² Now look, if Moses . . . O brother, here is going to be an insult. But if Moses . . . As Paul said here in Second Corinthians, the 3rd chapter. If Moses had to veil his face with that type of Glory upon him . . . see, because that was natural glory, that was a natural law. And if Moses, knowing that that law had to perish, but the Glory was so great that it blinded the people, so they had to put a veil over his face. How much more will It be? Spiritual blinded people! Uh-huh. That glory was to fade away, but This Glory won't fade away. See? Moses had the carnal laws, the condemnation, no grace, no nothing; it just condemned you. But This we're speaking about . . . That had no pardon, that just told you what you was. This gives you a way out.

¹³³ And when that Word is unveiled, oh, my, what kind of a face will It be? It'll have to be veiled. It's got to be veiled. Now notice. So the Spirit is veiled in a human temple, see, He to speak the natural words with a natural veil.

¹³⁴ Now, Paul speaking here now, and in this—this sense, the Spirit-Word, “We are ministers, not of the letter, the law; but able ministers of the Spirit,” that the Spirit takes the letter and manifests It.

¹³⁵ That was just law, you had to go look at it, say, “Thou shall not commit adultery. Thou shall not steal. Thou shall not lie. Thou shall not do *this, that*, or the *other*.” See? You had to look at that.

¹³⁶ But this is Spirit that comes upon the promised Word for *this* age, and brings forth and manifests, not two tables of stone, but the Presence of the living God. Not a mythical thought somebody made up, or some Houdini, a trick; but the very promise of God revealed and made manifest right before us. What sort of a veil will that be behind? And to—to lose that . . .

¹³⁷ See, that was so great till even the people said, they said when they seen Jehovah come down in this Pillar of Fire, and begin to shake the earth, and—and the things He done, and the mountain on fire. And even if anybody tried to go to that mountain, perished. It was so great till even Moses feared the quake. Then, if that time He shook just the mountain, this time He'll shake heavens and earth.

¹³⁸ What about This Glory? If that was veiled by a natural veil, this is very . . . veiled by a spiritual veil. So don't try to look at the natural; break into the Spirit and see where you're at, see what hour we're living in.

¹³⁹ Does It make sense to you? See, It's a spiritual veil that's over the people, say, “I'm Methodist. I'm as good as anybody. I'm

Baptist. And I'm Pentecostal." Don't you realize it, that thing is a traditional veil? It's hiding God from you. That's the things that keeps you from enjoying all . . .

Oh, you say, "I shout and jump up-and-down."

¹⁴⁰ He said, "Every Word!" Eve believed every Word but one. See? It's the full Word of God, the promise of this hour made manifest. See?

¹⁴¹ Notice now as we go on. Got plenty here to speak of, but I got about twenty pages, but it . . . of—of notes, but I—I just won't speak on them all. See, I'll hurry.

¹⁴² He is veiled with a natural veil before he could speak the Word to the people. Now, God has to veil Himself, as He promised, in human flesh. God! Do you get It? [Congregation says, "Amen."—Ed.] God has to veil Himself in human flesh, and put a spiritual veil over them, (say, "Well, I'm *this* and I'm *that*"), in order to speak to the people. When that's veil, which is the traditional veil, is tore apart, then the . . . that what they say, "Why, the days of miracles is past."

¹⁴³ A guy said to me the other day, a—a little Baptist preacher out there, come to me, Brother Green, and he said, "Brother Branham, here is one thing I got against you." He said, "You're trying to make the people . . ." It was down at the Ramada Inn, when we had the meeting down there. Said, "You're trying to make the people believe in an apostolic age, to live today like they were in the apostolic age." Said, "The apostolic age ceased with the apostles."

I said, "It did?"

"Yeah. "

I said, "Who was the spokesman in the apostolic age?"

He said, "The twelve apostles in the upper room."

¹⁴⁴ I said, "Then Paul was out." I said, "The spokesman was Peter. And Peter said, on the Day of Pentecost, when they seen all this going on, and the Holy Ghost working, he said, 'The promise is unto you, and to your children, and to them that's far off, even as many as the Lord our God shall ever call.' If He is still calling, then the same Thing is here. When did the apostolic age cease then? The apostolic age ceases when God ceases to call." He never said a thing but picked up his hat and walked away.

¹⁴⁵ It takes the Word to do it. It's the Word. Jesus told Satan, "It's written." See? That's it, "It's written."

¹⁴⁶ I said, "Peter said that it would never end. As many as the Lord called, this Blessing was for them. Now you say, 'He stopped.' When?"

“No harm done?”

I said, “No, sir, not a bit. Go ahead.” All right. See?

¹⁴⁷ Peter said that it was for everyone God would call for, would receive the same apostolic Blessing. That’s—that’s the Word of the Lord. See?

¹⁴⁸ Now the natural veil. God, the Word, veiled in human flesh. What was it? God was veiled in Moses. God was in Moses, veiled, and the Presence of God was in him. He was so perfect with that Word in him like that, till he had to veil his face. And it was a vindicated prophet that unfolded the Word and told them, “Thou shalt not! Thou shall! And thou shall not!” See?

¹⁴⁹ To give His Word to that generation, He veiled Himself in a human being, or the Word would have blinded even the called-out. See? Even the people that was out there, they could not stand to see that. In—in Exodus we find that, they said, “Let Moses speak, not God.” See why the Pillar of Fire don’t appear too much? See?

¹⁵⁰ God said, “I—I—I’ll do that. I’ll raise them up a Prophet.” Amen! “I’ll raise them up one.” And He came just exactly. “I’ll raise, and He’ll have, be the Word.”

¹⁵¹ He said, “If they want to see what the Word is . . .” Said, “Now, Moses, I appeared to you yonder in that burning bush.” Said, “I’m going to come down and set that mountain afire.” Said, “They’ll see that you’ve told the truth. I’ll appear here in the—in the—the same burning way. I’ll appear here and prove to the people, I’ll vindicate your ministry.” That’s what He told Moses here, so many words.

¹⁵² Notice, He said, “Now I’m going to—I’m going to glorify you before the people.” Said, “Now, you told them that I met you out there in a burning bush; now I’m going to come down, same Fire, and I’m going to let the people see that you never lied about It.” You can scientifically prove It, even, if you want to. See? “I’m going to come right down and let them know.”

¹⁵³ And when He begin to thunder, when Jehovah started thundering, the people said, “No! No! No! Don’t let Jehovah speak; we’ll—we’ll die.”

¹⁵⁴ See, He had to be veiled, so God veiled Himself in Moses and give Moses the Word. And Moses come down and spoke the Word of the Lord, in a veil over his face. That right? Jehovah veiled in a form of a prophet, ’cause it would’ve absolutely . . . And God said He wouldn’t speak to them anymore like that. He would only speak to them by a prophet. That’s the only way He would ever speak from then on. That’s the only way He’s ever spoke. That’s right. Never any other way. He don’t lie.

¹⁵⁵ Notice, only Moses had the Word. Now, there wasn't a—a group came down, there wasn't just the Pharisees, or the Sadducees, or it wasn't a—a certain sect or a clan. It was Moses! He got one man. He can't get two or three different minds. He takes one man. Moses had the Word, and Moses alone. Joshua even didn't have It. No one else had It. Amen! Joshua was a—a general; Joshua was a commander of the army; Joshua was a believer, a Christian. But Moses was a prophet! The Word can't come to Joshua; It's got to come to Moses. He was the major prophet of the hour. Notice, the Word never did come to Joshua till Moses was gone. No, sir. God deals with one at a time. God is one. See? Now, only Moses had the Word, not a group.

¹⁵⁶ Look, God warned any persons not to try to follow Moses into that veil; impersonators. See? Woman, man, priest, whoever it was, how godly, how man, how much honor, how much they was; He warned, "Let Moses come alone! And if any man, even an animal, touches it, must be killed right there." Never break before that veil. That veil belongs to one person. That Message is one. See? In the temple, one man went in once a year, anointed and fixed to go in; not to bring out the Word, but to offer blood. To even walk in there before It, only one. Any other man died. See?

¹⁵⁷ They spiritually die now. This is a spiritual veil. See? That was a natural veil. This is spiritual veil. See? They keep walking right on in behind there, you can tell them. "Oh, I know! I know that, but I . . ." See, go ahead, it's all right, it only speaks . . . You remember, the last plague in Egypt was death, before the exodus. The last plague on earth is spiritual death, before the exodus. Then they'll be cremated and turned back to the dust, and the righteous will walk out upon their ashes. But the last thing is spiritual death, rejecting the Word.

¹⁵⁸ Now notice, God warned any persons not to try to follow Moses into the veil of Fire. Moses was to be veiled, he had to come out of there. Moses went in as Moses, went into this Pillar of Fire; and when he walked back out, he was veiled. For, he went into There, out of his traditions, the traditions of the elders. He had *saw* the Pillar of Fire, but now he goes *into* the Pillar of Fire. See? Amen! And he come forth, veiled. God's Word in a man, veiled! Here he come walking out, oh, my, I can see it. Warned nobody else to try it, nobody can impersonate That. You better not. See? Even a priest or a holy man, whoever it was, cardinal, bishop, anything else, trying to go in that veil, died. God warned them. We'll have no impersonations.

¹⁵⁹ His Word is revealed to one. It's always been, a prophet came with the Word of the Lord, each age, every time, down through the

Scripture. The Word comes to one. In every age, the same, even in the church ages, from the very first to the last. Others have their places, that's right, notice, but stay away from that Pillar of Fire. See? What a lesson we learn here! See, everybody wanting to be a Moses, and everybody . . .

¹⁶⁰ You remember what Dathan and them said out there? They said, "Now, Moses, wait here just a minute! You take too much upon yourself, see. Now, there is other man here that God has called."

¹⁶¹ That is true. They, each one, were following fine as long as they went along, but when one tried to step up and take God's position that He give Moses, which was predestinated and ordained to that job, tried to take it, fire come down and opened up the earth and swallowed them right into it. See? See? Be careful. See? Just be a good, God's godly Christian, believing the Word. See? Stay away from that Pillar. What a lesson!

¹⁶² God had first appeared to Moses in a burning bush, God was veiled in the Pillar of Fire. Now listen real close now for a minute. God, first come to Moses, He was veiled. God was in a Pillar of Fire, hid back in a bush, see; like behind the skins, see, back by the mercy seat at the altar. See? He was veiled. He is always veiled. And when He come to Moses, He was in a Pillar of Fire, veiled in the Pillar of Fire. But here, before the people, God vindicated him by the same Pillar of Fire. See? Moses said . . .

¹⁶³ Now watch. Are you reading? [Congregation says, "Amen."—Ed.] Are you letting your minds drift way out? Can you? Can . . . "He who has got ears, let him hear." See?

¹⁶⁴ When God appeared to Moses, it was in a Pillar of Fire, when He called him to his ministry. And Moses come and told the people about it. They couldn't believe it, yet he done the miracles and things. But, this time, He visibly, scientifically appeared and vindicated Moses' ministry to be the same God that spoke to him, 'cause He appeared in the form of the Pillar of Fire and set the mountain on fire. And It come to Moses in a bush, spoke to him. All right.

¹⁶⁵ God's first appearing, to Moses, in the burning bush, veil. Before the people, God veiled again and vindicated Moses, by the veil, by veiling Himself with the same Fire, same Pillar of Fire came down. From—from then . . . From them, so they could only hear God's Word. You get it? Just the Word, they heard His Voice. For, Moses was, to them, the living Word. Moses! See, God had so proven that Word by Moses! See, Moses said . . . God said to Moses, "Go down there. I'll be with you. He's . . . Not nothing going to stand before you. I AM THAT I AM."

¹⁶⁶ Moses come down, and said, "You might not believe this, maybe, but God appeared to me in the Pillar of Fire and He told me these things."

¹⁶⁷ "Oh, we have all kind of things like going on." Pharaoh said, "Why!" Pastor Pharaoh said, "Well, you got a cheap magician trick. Why, I got magicians here that can turn a serpent into . . . a stick—a stick into a serpent. Come here, magicians." And they come over there and done the same thing.

¹⁶⁸ Moses knowed. No nothing bothered him. How many impersonators they had, didn't make a bit of difference. Moses just stood still. The first thing you know, they crawled around a while, and, directly, Moses' snake just eat the rest of them up. See? Why? Like them apostles, they couldn't explain It. Moses didn't know how God was going to do it, but He was going to do it.

¹⁶⁹ Remember, He said Jambres and Jannes will return in the last days, see, impersonations. "And would deceive the very Elect if possible," Matthew 24:24. See? Just exactly the same things, do the same kind of miracles and everything. Watch that Word! Watch that Word! The man says he does a miracle and still wants to believe there is three Gods, and there is all these kind; you get away from that kind. We know that's—that's wrong, see, no such thing. See? The Word, every Word, every Word that proceedeth out of the mouth of God! Genesis, one Word! Over here, said, "Don't take or add one word." See, It's got to be that same Word. See?

¹⁷⁰ Notice, the people seen something that had happened. Moses had been veiled as a . . . He was a prophet, and God had vindicated His Word now, went down there. And he seen signs and wonders. And then, all right, this people got separated unto themselves, a church. See, *church* means "called out." See? After they was called out of the world and became a people, see, then God let Himself be known that He was that Pillar of Fire. He proved Moses' message. See? He was the Pillar of Fire. They might have took the picture of It, I guess, if they'd a-had cameras, 'cause it was all on Fire. But they—they proved that, God proving that the Message was right. The Message was at hand, everything was, they was going to be exodused then. Veiled His prophet to this exodus people.

¹⁷¹ The people, think, seen something had happened to him. He was now different from the rest of the Israelites. He was a different, his message was different, he was different from the priests, he was different from anything. See, he was a different person. The people seen something had happened. God had veiled Himself in

His prophet, to speak His Words to them. That's what He had done. Moses was that living Word to the people, veiled by the Pillar of Fire, speaking what was to be veiled later behind badger skins. See?

¹⁷² The Word had to come from Moses, first. See? Moses had the Word. They were written by God, nobody could interpret Them, Moses had to interpret Them, first. That's the reason he veiled his face, 'cause he . . . Do you see It? [Congregation says, "Amen."—Ed.] See?

Here It is. [Brother Branham picks up his Bible—Ed.] We could pick It, pack It up, and everything else there, but It's got to be revealed. In order to reveal, Moses had to become God to the people.

You say, "That's nonsense."

¹⁷³ Why, He told, even told Moses, Hissself, "You'll be God, and Aaron will be your prophet! . . . ? . . ." See? So there He come, see, He had to veil Himself, 'cause God is always behind a veil. Oh, my! Do you see It? [Congregation says, "Amen."—Ed.] God is hid from the public.

¹⁷⁴ Said, "Father, I thank You, You've hid It from the wise and prudent, and revealed It to babes, to them that wants to learn." See?

¹⁷⁵ God hid behind the veil. Moses veiled his face. Moses was the living Word veiled then. The people saw that Pillar of Fire, said, "Now we are satisfied." See? "Let Moses speak." See? "Don't let God speak, lest we die." Moses walked right into that Pillar of Fire. See?

¹⁷⁶ And said now, He said, "Now I—I won't speak to them no more like this. I'll give them a prophet." See? And that's the way He always did it. See? Said, "Now let them go up." But this prophet has to have this Word. If he's veiled with a tradition, God never sent him. If he's veiled with the Word, God will vindicate It. God interprets His Own Word. Moses spoke Them; God interpreted Them. Amen.

¹⁷⁷ Moses said, "The Lord said so!" And the Lord did just what He said. That made It right.

¹⁷⁸ Now He said, "Now, Moses, you understand. The people understand now. See, I have showed you, I have vindicated you." God had veiled Himself in this prophet, to speak His Word to the people. Moses was the living God to them, the living Word of God made manifest. That's the reason his face is veiled. See?

¹⁷⁹ And do you know the same thing in a genuine Christian is veiled today, to unbelievers? They see them women with long hair and things, say it's . . . "Look at that old model." Women twist their hair up on the back, say, "Got a flat tire, spare tire up there." See, It's all veiled. They're blind. "Oh," they say, "I got a Ph.D, L . . ." I don't care what you got, you're still ignorant of the Word. Exactly right. "Oh, that, that's just something minor. I . . ." Take the small lessons first.

180 How about the people who say that they are veiled in the Presence of God, and preach some church tradition? Oh, mercy, goodness! Which adds to and takes from, and everything else, by injecting their own subjects and their own thoughts, and not the Word of God, see, what kind of a veil? That's got an ecclesiastical veil. God has tore that veil wide open!

181 They said, "There is no such a thing as prophets. There is no such a thing, in these last days, as apostles and prophets. There is no such a thing as Divine healing. There is no such a thing as seers, anymore. There is no such a thing as Mark 16 being fulfilled. Apostolic age is done." They veiled It from the people. But God walked right out with His Holy Spirit of Fire, and rent that thing from the top to the bot- . . . [Blank spot on tape—Ed.] God has rent the veil.

182 Moses was the veil, the living Word of God veiled behind human flesh. The Pillar of Fire was in Moses, of course, speaking what was to be veiled later behind skins, you see.

183 Now, that, the Word, the Word was brought forth, then It was written out, then It was put behind and still veiled, for God was always in that Word. Amen! He's the Word, always. He was in that Word. That's the reason that Word had to be veiled.

184 Oh, brother, sister, are you catching It? [Congregation says, "Amen."—Ed.] Look! Don't you see? It's been veiled through these ages, according to what God said, and It will be opened in the last days, those Seven Seals would be broke, and the full Thing would come into view of the people, what's took place all along. The hour of the seventh angel's Message, all the mysteries of God should be made known in that Elijah, this last hour; how that Christ is put out of His church, the Son of God; how He is revealed as Son of man again; how that the Church is to be put in order, and everything for the last day, no creed, no denomination, just absolutely the Word living in the individual. "I'll take one, and leave one. I'll take *this*, and leave *that* one." See? There's just . . . There's no strings, no denominations, no bindings or nothing; it's the heart with God, and Him alone. See?

185 Notice, veiled in a human flesh. Moses with that Word, speaking what was to be later put behind badger skin. So that . . . So is Christ our Moses. Christ is our Moses. He was God veiled in human flesh, veiled in humanity, in flesh. That's right. And He's the same yesterday, today, and forever. He was veiled by badger skins. He was veiled. And this time He was veiled in a man. See? Now notice, "same yesterday, today, and forever," promised His Word to *this* age. He is still Christ, the promised Word to this age, veiled in human flesh. The Word is God.

¹⁸⁶ The anointing is a person. The word *Christ* means a anointed one, see, “the anointed one.” Then, Moses was Christ in his days, he was the anointed one. Jeremiah was Christ in his days, with a portion of the Word for that day.

¹⁸⁷ But when Jesus came, He came as the Redeemer Anointed One; and that was both Moses and all that was in Moses, and all the Word, and all the Godhead bodily was in Him. That’s the reason the whole temple veil rent, and the mercy seat come in perfect view, He was the anointed One.

¹⁸⁸ Notice now, the veil in human flesh, the promised Word to this age must also be veiled. Notice. Sin-loving church members and sinners cannot see It because of the human veil.

¹⁸⁹ That’s the reason they couldn’t see Him. “Why, He’s a man. Where did He come from? What fellowship card does He have? What church does He belong to?” I want to speak on that tonight, “What church does He belong to?” See? And so, see, now, “What church does He belong to, what—what group? What school did He have? Where did He get His education? Well, this Man was born, according to the tradition, or according to the—the legend of Him around here, this Man was born out of holy wedlock. Why, He, sure, He’s of the devil. See, He’s—He’s of the devil. He was born out of holy wedlock, and Joseph just married her to keep her from being stoned, ‘cause she was an adulteress. And that Man come around and tell us priests what to do?”

¹⁹⁰ And there was God standing there, revealing that Word, crying, “My God, why has Thou forsaken Me?” The very songs they were singing in the temple, that David had made for them years ago, pertaining to Christ. “All My bones they stare at Me. They pierced My hands and My feet.” And there they was standing there, singing that, and the very Man dying on the cross. And when they got through and the . . .

¹⁹¹ When He died, the God of Heaven come down, like He did on Mount Sinai, with Holy Fire, and burnt that temple veil from top to bottom, tore it apart. And what could they do? Look right there out of the temple window, on Calvary, and there was God in plain view, the Sacrifice.

¹⁹² But they don’t see It yet, today. God in this last day has rent those traditions away, and brought the Word for this age right plain in view, and they still don’t know It. They just don’t know It. It’s—it’s so simple. See, it’s just so simple. It’s so far away from the things of the world.

193 I preached the other day at a certain gathering, of, "Being a nut." One of these days I want to speak on that, "Being a nut." We're all nuts for somebody, so—so I'll be one for Christ. Paul said he "was counted a fool." Sure, you have to be. See, it takes a nut to hold the things together. See? That's right.

194 So notice the veil, the human flesh. No, now, the sin-loving people could not see that. Those traditional religious people, they couldn't see that, because He was a man. Why? That human flesh hid God.

195 Now, if He had been a great Pillar of Fire that come down, see, a great Pillar of Fire had come down and showed them that what He was, that He was this great Pillar of Fire, they might have believed that; if Jehovah would have went around.

But you see what He did, so that He could bypass all them smart, wise people, He just revealed Himself like He promised Moses, see, "I'll speak to them through a Prophet." And He was Son of man, a Prophet. And some of them recognized It, about one hundredth percent of one hundred in the world, they believed It; the rest of them didn't. But, He was, just the same.

196 But there was the Mighty God standing in full view, the Mercy Seat! He died when His Own children saying . . . His Own children there, saying, "We won't have Him! Away with Him!" Spit on Him.

197 A type, way back, when David was leaving the temple, rejected king. Went down through the street, and a little, old crippled-up fellow crawling along, never did like him, he called him "old hypocrite" or something, spit right in his face. And that guard pulled the sword, said, "I'll let that dog's head stay on him; and spit on my king?"

198 David said, "Let him alone, God told him that." And David probably didn't know what he said. Went up on the mountain, looking back, crying.

199 Eight hundred years from there, the Son of David was climbing the same mountain, looking out, weeping over Jerusalem, a rejected King. And they spit in His face.

200 Don't you see? It's the same thing. See that Word coming on down, following on down today? Always rejected by the majority, see, and believed in the minority.

201 Now, see, they couldn't believe It. Those Greeks, they couldn't see Him, He was in His human temple. "Why," they said, "this man's name is Jesus; He comes from Nazareth."

202 Now, they only had one name there in them days. Like, "John, Jim," they say, "John from Jeffersonville, Jim from New Albany," or something like that, you see.

203 He said, “This is Jesus from Nazareth. It’s common believed that His mother was pregnated by a soldier.” See? And then that’s exactly what they believed. Sure! And say they said, now, “And this is Jesus of Nazareth.” You see? “Who is He?” See, they couldn’t understand That.

204 But, why, this Word for that day, when He was preaching, said, “Search the Scriptures. In Them you think you have Eternal Life, and They testify Who I am. If you can’t believe Me; forget Me, as a veil, believe the Word that’s coming forth. Two is a witness,” He said, “I speak and the Father speaks for Me.” Amen. That’s right.

205 I speak of the Word of this day, and the Father confirms It. Now is that a witness to you? [Congregation says, “Amen.”—Ed.] It is, see. That’s how it’s to be fulfilled.

206 Notice in Second Corinthians now, the . . . in Second Corinthians, 3rd chapter, the 6th verse, the old temple housed God behind old skins, from the Jews. When the old veil was rent, still the Jews . . . blinded to Who He was, and Who He is yet. And then Pentecost revealed Who the true and living God was, when that veil was cut in two, with God, from the top. Why did that veil do that? Why did it do it?

207 Why did there come such a Message today to do what It’s done? Why did It come? Why?

208 There was someone going to call me, some day here not long ago, wanted to debate with me about the—the church age, that, “God was in His holy church,” and things like that. And I found out it was some woman preacher, and I just forgot about it. See, if it had been some man that was going to be all right, it’d a-been different. But, so, but what’s the use of going plumb over into another country there, when I’ve got to leave a meeting here to do it, you see? So I just let them alone. The blind leads the blind, they—they all fall in the ditch.

209 So, so now in this age, when the old denominational and traditional veil has been rent, from the Word of God, so It can be manifested! You see what I mean? The tradition says, “All those things are past.” Let It soak a little bit. “The things are past.” But, in this last day, that traditional veil has been rent apart, and here stands the Pillar of Fire. See? Here He is, manifesting the Word for this day. The veil is rent.

Now, the world, still they don’t believe It. No matter what, they don’t see It. They don’t see It. It wasn’t sent to them.

210 Remember, the Son of God was not revealed to Sodom; two messengers was. That’s right.

211 But, this, God Himself in human flesh was revealed to Abraham, the Elected. And watch what He done to reveal Himself. And now Abraham knew, when He knew what was in Sarah's thought behind Him, he said, called Him, "Elohim! Thy servant . . ."

212 Notice now, so it can be manifested. The Word has had a veil over It all these years, to the people, "It can't be done."

213 You remember the sermon I preached the morning when I left here the first time, about Goliath and David? I said, "Look at the challenger out there, saying that 'the days of miracles is past.'"

Watch them tapes as they come down, watch each one, how It's come in more plainer and plainer; if you have ears to hear, see, eyes to see.

What? I said, "There stands that great ecclesiastical world out there, say in this scientific age, that it cannot be done." But I said, "God . . ." In that Light, 'fore It was ever taken, but once; never was taken then. It was down on the river there; they never took the picture of It. See? I said, "He told me that it would be done; He would make a call and it would sweep the nations."

214 And even to Doctor Davis, said, "You, with a grammar school education, passed into the seventh grade, will be praying for kings and monarchs, and will start a revival that will sweep the nations?"

I said, "That's what He said."

215 And it's been done. See? See, it's been done. That's the thing of it, is, He don't need no interpretation. He's done it. See, He's already done it, that interprets itself, see, calling His Elected, see, from—from all walks of life. Now it's made manifest.

216 I said that David stood out there, a little, bitty, scrawny fellow with his back all bowed in, a slingshot in his hand. And, why, Saul looked at him, the head of the ministerial association, said, "Why, you, you're not even trained!" He said, "Let me see if I can give you a Ph.D. or some." Put this armor on him, it . . . He found out it didn't fit a man of God.

217 Said, "Take the thing off of me." Said, "I don't know nothing about that." Said, "Let me go in the way that I know, what I fought the lion with, what I fought the bear with." He was kind of a woodsman. He said, "Let me go in this way."

218 And this old Goliath said, "Do you send a dog out to fight me?" Said, "I'll pick you on the end of my spear and hang your carcass up there and let the birds eat it."

219 David said, "You meet me as a Philistine, and an armor and a spear, and I'll meet you in the Name of the Lord God of Israel."

Watch the prophet, David, said, "Today I'll cut your head from your shoulder." Amen! Oh, my! He knowed what he had, whom he had believed, and was fully persuaded He was able to keep that which he committed to Him. See? So it happened anyhow.

²²⁰ The old saying, "The days of miracles is past," the walls is tore down! Jehovah still stands in full view, manifesting His Word, unveiled One. That's right. Notice.

²²¹ The Gentile church has also been blinded from the veil, after it's been tore off and showed God, the ecclesiastical veil. How? By veiling the Word in human being again. That's exactly what Israel failed to see. If it would have been some Angel or something, Israel would have believed It. But being it could not be an Angel, it had to be a man. Amen!

God can't break His Word. In the last days it has to be the same thing again. See? What blinded Israel? That Man. "You're a Man making Yourself God." That's what they killed Him for, and, today, because the Message come through man and not Angels. See? God can't change His way, change His Word. He said He changed not. See? Notice, promised! And the Gentiles are just as blinded today as Israel was, because (what?) the veil. God veiled in a human being, blinded Israel.

Notice, has ever blinded one. One, It will blind; the other, It will reveal the Truth. It'll close the eyes of some, and open the eyes of the other.

²²² Look, Jesus stood and said, "Well, your name is—is—is Simon, and your father's name was Jonas."

He said, "Lord God!" See? Philip. . .

He said, "When did You know?"

He said, "Behold an Israelite, in whom there is no guile!"

And he said, "Rabbi, when did You know me?"

²²³ He said, "Before Philip called you, when you were under the tree, I saw you."

²²⁴ He said, "Rabbi, You're the Son of God. You're the King of Israel. "

²²⁵ Well, there stood those there, said, "He is Beelzebub." See? What did It do? Open one's eyes, blinded the other. What did the priests say? "Why, that Guy is Beelzebub!"

²²⁶ The little woman said, "I know Messiah is coming, which is called the Anointed One. See, the Anointed One will come. We haven't had prophets. . . You must be a prophet. But the Anointed

One will come. We're looking for Him. This is the last days for the Gentiles. . . or for the Jews." Said, "This is the last day." See, both Samaritan and Jew were looking for a Messiah. See? Said, "This is the time for Him to appear. We know, when He comes, He'll do these things. He'll tell us these things."

He said, "I am He."

Her eyes was opened; the police, priests was blinded.

227 That's what the Gospel always does. It opens the eyes of some, reveals the Truth to some, while It blinds the others; has a two-fold meaning. Some can take that Son and look straight into It, and go blind; others can take It and walk out with It. It's the different.

228 As it was done in every age, Deity veiled in human flesh. Notice, He did. The prophets was Deity, veiled. They was the Word of God (is that right?) veiled in human flesh. So, they didn't notice our Moses neither, see, Jesus.

229 Notice veiled behind the old badger skins in the old temple, was the Word, was the Word manifested on tables of stone.

230 Now, I'm going to try to get away in about twenty minutes now, if I can, make it half past eleven. Notice, if you notice, I've turned some pages here, you see, to keep from getting. . . so I'd keep from cutting the . . . making it too long. I know you're hot, tired.

231 Behind the old temple, in the veil, what was back behind there? What was Jehovah? What was hid back there? What was the veil hiding? Oh, hallelujah! What was the veil hiding? It was hiding the Word. The veil, old badger skins, was hidden, hiding the Word to their eyes, natural. Behind there, also, was the shewbread. Behind there, also, was the Shekinah Glory. But It was all hid from them. It was all hid. All the Glory of God was right behind that old badger skin, that's right, all hid to the natural eye.

232 It is today, too. It's called "a bunch of holy rollers, fanatics," but they don't know what's hid behind there. That's what they don't know. See?

233 Then when God, in mercy, rent the veil for them to see, they were so wrapped up in their traditions they. . . it was still hid to them, even to this day.

234 Same now! The Glory, the Power of the Holy Spirit, the Shekinah Glory that comes upon the believer, now I mean the real believer, that causes the works of God and the faith to come into him, to believe the Word of God, that's all hid to them eyes. They say, "Them things are passed." You see, they're still living behind the veil.

You're not behind that veil anymore, little Ones, God has come in full view of you.

²³⁵ The other day, Brother Fred Sothmann, Brother Tom Simpson. . . I don't know whether he ever got here or not. Several of us was up at a Baptist church, and the minister said something that sounded pretty good. All of us said, "Amen!" Everybody in the church stretched up their neck and looked back. See? See? We found a crumb that come from behind the Shekinah there, you know, and we was kind of glad to get it. We said, in other words, "Thank You, Lord!" See? And, when they did, these fellows was so veiled they just laughed at it. They didn't know what It was all about. See? They're still veiled. So, there is some inside and some outside. And so. . . But God is in full view of us, hid. Same now!

²³⁶ Then when God, in His mercy, rent the veil, He was brought into plain view. But, they were so wrapped in their traditions, He was still hid from them.

Same now! All that Glory, hid, is hid for us in Christ, the Word, Who is our Temple.

²³⁷ Oh, now, I'm going to have to dig down in this a little bit. Excuse me for my emotions this morning, but, oh, I've—I've wanted to give this out so long, I. . . it's just binding up in me. See?

²³⁸ Notice, all the Glory that is in God is in the Word. All the blessings that's in God is in the Word. It's hid, to the unbeliever, by traditions. See what I mean? But It's all in Christ. All that God was, He *emptied* Himself, "kenos," and came into Christ; and we, into Christ, are behind the veil.

²³⁹ "Well, I'm into Christ," you say. And then believe there is three Gods? Baptize in the name of "Father, Son, and Holy Ghost"? Believe in all these traditions and things that you believe in, of the elders? No, you're still behind the veil. See? Come into the veil. He, Christ, is the Word.

²⁴⁰ "How? I don't believe in Divine healing. I don't believe in these miracles and things like That."

²⁴¹ Well, you see, you're—you're not in, inside the veil. You don't know nothing about It. See? Christ is the Word! And when we are in the Word, we're in Christ. And how can I be in Christ, denying Christ? It was He that said, "Not one word shall be added to or taken from." How can you take from and add to, then? See, it shows you what veil has got you veiled away. See?

²⁴² We in Him! Then we, being in Him, we are still veiled to the religionists and professors of the world. See, our Glory that we have

and enjoying, we are still veiled to them outsiders. They think we're "crazy, a nut," again. See? See? That's right. But we who are in here, in Christ, baptized into Him, (First Corinthians 12), into Him, we are partakers of this Glory. See? But not on the outside; you're still looking in, denying It. See?

243 So now we are invited into Him, to be partakers of all that He is. We're invited into Him, which is hid to unbelievers, by the veil of human flesh. See? They know that Glory, they read of It, It's in the Word here, "the Glory of God" and things like that, it's just a word to them. To us, it's a manifestation! See? It is no more a word; it's a reality! Amen!

244 God said, "Let there be light," that was the word. But now there is light. It ain't the word; it's the light. See what I mean?

245 Now it isn't just a written Word to us, it's a reality. We are in Him. Now we're enjoying. Now we behold Him. Now we see Him, the Word, manifesting Himself. It's hid, out there, because (why?) It's veiled in human flesh. See?

246 Oh, they say, "That bunch of people, where did they go to school? What—what education do they have? Where, what—what did they come from? What—what—what group do they belong to?" See? Huh! See, they don't get It.

247 A man said to another man, the other day, said, "You have to belong to a denomination to be a Christian."

248 He said, "I am a Christian; I don't belong to any of them." Uh-huh. Said, "God taken this cancer out of me," said, "now what do you think about that?" It was a doctor. He said, "Show me the denominations doing it." See? All right. See? It's still veiled.

249 We're inside of Christ. Now, as then, all true believers see Him, the Word of promise of this day, openly manifested. That's a big word if you can get it. See? See? All true believers, that's in the Word, see God openly. The veil is rent, and God stands openly before you, manifested. See? God, manifested, open.

250 In order to do this, our old denomination traditional veil must be rent again. In order to really see what It is, you've got to come out from among that stuff. See? You'll never do it; they'll keep pulling that veil before you, every time, "Oh, there is nothing to That." But here It is written, and here It is made manifest, you see. See?

251 Now, what if a fellow refuses to see the sun, say, "Oh, there, I know God said, 'Let there be light,' but there is no such a thing. I'm going down in the basement. I—I just refuse to see it"? The guy is crazy. There is something wrong with him.

252 There is something wrong with a man or woman, can see the promise of God and, see It manifested, and then refuse to believe It because the denomination pulls the veil down. See, veiled!

253 In order to do this, our denomination traditional veils must be broke, by God's Spirit of Fire and Sword, which is His Word. Always His Word is His Sword. See? And He took His Sword that day, full of Fire, and ripped that veil from top to bottom. He does the same thing with the same Sword today! Not "my creed, my book of creeds, my—my catechism." But the Sword of the Lord, see, rips the veil down, and you see God standing in plain view, manifested in His Word. What a glorious view to look at! See? All right. God's Holy Spirit and Fire, His Sword, rips it. The Word rips the denominational veil.

254 Well, if you just said, "the Word," and the Word don't work? What good would the Sword be here, and say, "It can't rip"? Say, "Uh," and it won't rip?

255 But when you lay that Sword of God up there and watch her rip, she is—she is held by an ordained hand sent to do so. See, rips it open, and there He is. There it shows God plainly in view, the great Jehovah. That is His Word made manifest, the portion that's promised to the day. Do you get It? See? When the Sword, promise of today, in this day, what's supposed to be, and God takes His Sword and rips down the denominational veil and pulls it back, and manifests Himself and shows that He is there, still that same Pillar of Fire. Notice, that is the Word made manifest for today's promises.

256 We see It as did Peter when he said, "Lord, to whom would we go, after seeing This?" Where would we go? What church could we join, when we're born in One? See? What could you . . . What denomination could you join after knowing these Truths, see, when they (every one) deny It? Every one of them! I haven't got a one that'll say or do a thing for It. Right. That's right.

257 I started off on these trips down here, where forty-two churches in one place was the sponsor; when I got there, I had none. Every one of them said, "He believes in Eternal security." That let the legalists out. One said, "He baptizes in Jesus' Name." That lets all the rest of them out, see. One of them said, "He believes in the serpent's seed. The serpent has no seed!" That let . . .

258 The Bible said, "I'll put enmity between her Seed and the serpent's seed." See that?

259 It, the—the veil, has been lifted off of the Word. See? That's right. It's revealed to babes. It's—it's lifted. They see It. And will be,

as once said . . . That's right. Then it will be, as once said, "When you see," when this veil is took off of the Word, the traditions is taken off the Word, as Jesus once said, "when you see Me, you see the Father." See? God and His Word is one. Now you understand? When the Word is manifested, what is It? See?

²⁶⁰ Jesus said, "Search the Scriptures, you think you have E-. . . . You've believed in God, believe also in Me. If I do not the works of My Father, then don't believe Me. But if I do do the works, I and My Father are one. When you see Me, you have seen the Father."

²⁶¹ And when you see the Word made manifest, you see the Father, God, because the Word is the Father. The Word is God. And the Word, made manifest, is God Himself taking His Own Word and manifesting It among believers. Nothing can make It live but believers, just believers. It's not . . . It won't . . .

²⁶² You can take wheat and plant it in a—in a—a different kind of a soil, it'll never grow. But, what, it's got to have certain fertilize in the ground to raise wheat. And if there is no—if there . . . if the fertilize in the ground isn't—isn't, the wheat isn't germitized to that fertilize, it'll never grow. So no matter where the Word falls, if It doesn't fall in the right kind of a heart . . .

²⁶³ Jesus said so. "Some fell by the wayside, on stony grounds, and the fowls of the air come and fed on it." And then He said, "Some fell in the thorns and thistles, which raised up and choked out right away," traditions, denominations, cares of the world choked It. But said, "Some went over into good ground and brought forth a hundredfold," said, "that's the Kingdom of God."

It's the same thing, see, some will not believe at all.

²⁶⁴ Some will believe for a little while, like the disciples. They followed Him, many of them, the seventy followed Him for years, to find out; about a year and a half, or two years; just to find out, till they could find something in Him, some . . . like some way He had some power to do these things, or like a rabbit foot, a magician of some sort, what He could do to produce these things, how He could know what was in the people's heart and what they were thinking. And they finally found out that He said that He "come down from Heaven," He "was the Word Himself." And when they did that, that was too much for them. They said, "No man can understand This." And they walked away from Him. That's those who fell among thorns.

²⁶⁵ It brings back to the same thing, in every congregation, you have make-believers, unbelievers, and believers. It's been in every congregation. You find them all the time. Some of them make out

like they're believers, that's the worst of type. And then they have those who are actually unbelievers; he won't bother you, he'll just walk away and shake his head. But those who make-believe, say they're believers, that's the kind, that's the kind you have to watch, is those make-believers. And then there is some genuine believers. See them three there?

266 There was the unbelievers. As soon as He said, "Eat the Flesh of the Son of man," oh, man, that was it!

267 The others was make-believers. They stayed till, just like Judas did, right up to the end.

268 But then the real believers, they couldn't explain It, but they believed It, anyhow. They went on through.

269 The veil, tradition of unbelievers, taken away, you see God. When the veil of traditions has been removed, you can see that God is still God of His Word. He still keeps His Word. He is the—He is the God, Author of His Word.

That is hid behind skin veils, to others. Yes, that is right. To those who cannot go behind the veil, He is still behind skin veils.

270 Notice. Then, we, then we become part of Him, as you are the veil that veils Him. You are part of Him, as long as Christ is in you, as Christ was of God. Because God was in Him, made Him God. And as Christ is in you, the hope of Glory, you become part of Christ. "He that believeth on Me, the works that I do shall he also." See? You become part of Christ as long as Christ is hid in you. Then it's veiled to the unbeliever, but you know He is in you. You are temple-ing Christ that's behind the veil, the skin. Then we, becau- . . . Behind, because of this veil, the veil again in human flesh, hides God (the Word) from the unbeliever.

271 As it is written, see, "Written, you are written epistles," the Bible said. Now, what is *epistle*? Is a "written word." And you are the "written." Other words, you'd read It like this, "You," It said, "you are written epistles," or, "you are the Word, that has been written, made manifest," nothing can be added to It. You can't say, "I'm a written epistle," and living some other kind of a something but what *This* has already wrote, [Brother Branham pats his Bible—Ed.] because nothing can be added or taken away.

272 As Doctor Lee Vayle is writing this famous book, I want you to see it after a while. Brother Vayle is here, is on the grounds somewhere. I seen him outside. I don't think he can get in. But he's writing a book there, and—and is very astounding, of the Laodicean

Age. And I want you . . . It'll be off of presses pretty soon. So, we're taking the last reading of it now. And was writing, and we was discussing It in there, see, about . . .

²⁷³ Everyone has always come to me, said, "Brother Branham, them seven thunders that the voice thundered, and He said, 'Write It not, see, but close It up,'" said, "that'll be seven thunders that will be revealed in the last days, see, seven thunders that'll tell us?" Now, don't that sound real good? See? But watch what you're talking about when you say that.

He said, "See that you write It not." See? These seven thunders utter their voices, see, and He said, "Don't write that, see, but It's to be sealed up in the Book until the last days."

²⁷⁴ Now someone has been, many has been saying to me, and theologians said, "Brother Branham, if the Lord God . . ." Said, "If—if . . . With your experience, that the Lord has given you for His people," humbly saying this, said, "you would be eligible to write a—a Bible yourself, your Word, if God has manifested."

²⁷⁵ I said "That might be true." See, he was trying to catch me. See? And I said, "But, you see, I couldn't do that."

He said, "Why couldn't you? You have all the qualifications."

²⁷⁶ I said, "But, you look, one word cannot be added or taken away." See?

²⁷⁷ And he said, "Well, then, them seven thunders, you see," said, "wouldn't them seven thunders blasting out, won't that be a Revelation be give to some man?"

²⁷⁸ I said, "No, sir, it would be adding something to It or taking Something from It."

²⁷⁹ It's all revealed in There, and the Seven Seals opened up the revelation of what That was. That's what it was. See, it's still in the Word. You see, you can't get out of that Word. It won't leave the Word. And God's Spirit will never leave that Word. It'll stay right with the Word; blinding some, and open the eyes of others. It'll always do that.

²⁸⁰ "Ye are written epistles, read of all man." Or, you are . . . I translate That, turn around this a way, see, just turn It around, "You are epistles that has been written," 'cause you can't add nothing to It, "that's read of all man; manifested Word of God," in other words.

And Peter and John, to show it, when they went up there, they perceived they were ignorant and unlearned, they had no education, but they taken notice they had been with Jesus.

See? They were ignorant and unlearned, but they were written epistles, see, read that they had been with Jesus. Cause, Jesus was manifesting Himself through them, Christ veiled in their flesh; manifested, made alive.

²⁸¹ Like He was in Moses. When the Word was in Moses, he was God in flesh. When It was in Jesus, It was God in flesh. See? Only thing He done was change His mask, not His Word, not His nature. He is the same yesterday, today, and forever. He only changed His form. He changed from Noah to Moses; He changed from Moses to David; from David, Joseph; on down till He come into the fullness of the Godhead bodily. See?

²⁸² It's still the same God! Amen. Amen. I hope that gets through. See? It is the same God, but He just takes on another veil. See, He puts on another veil.

²⁸³ He did it in the reformers, taken on a veil, taken on a veil. Until, finally, It come down through the Lutheran age, down through the other age, then finally It comes out into the Complete. Just before It comes, a prophet arises again. What it does, it foreshadows the Word, showing back here, revealing what's been done, what's been left off, that the Church will be without...not without understanding. Then when this fades out, then, like John said, "I must decrease, He must increase," then all-in-all comes into Him. He is fully manifested, through Luther, Wesley, and Pentecostal age, and on down, on down, He is fully manifested, you see, come down, just the manifestation, God unfolding: See Him (Now, notice.) fulfilled in His promises for *this* day, as *they* had.

²⁸⁴ Now Moses was the Word that day, because the Word was given to him for that day; Moses. Joseph was the Word in his days, portraying Christ exactly. See, each one of them was the Word.

²⁸⁵ And when Jesus came, He was the Word in Its fullness, because the whole plan of redemption laid in Him. The whole plan of redemption didn't lay in Moses, didn't lay in Joseph, didn't lay in Elijah. See, they were only part of the Word, pointing to It. See? Now notice, keep your thought; here It comes, as I say. See, the whole plan wasn't in them. They were pointing to It.

²⁸⁶ Therefore, after Him, the Fullness, we cannot point to something else. It points back to Him, the Word. [Brother Branham picks up his Bible—Ed.] *This* is the complete Revelation; nothing can be added or taken away from It. *There* is the complete Revelation. All that, a shadow of Him to come; but when He come, He was the Perfect. Hebrews 1, "God in sundry times spoke to the fathers

through the prophets," God spoke through veils, the prophets, "but in this last days through His Son, Jesus Christ." There you are. Unveiled out there on Calvary, the Son of God, unveiled.

²⁸⁷ Notice, "made alive." And, today, when the Word is manifested in human vessels, veils, it's absolutely the Word fulfilled in that day, which comes back to God. Being baptized into Him, according to First Corinthians 12, we become identified with Him. Amen.

²⁸⁸ I said a half hour, but can I have just a little bit longer? [Congregation says, "Amen."—Ed.] See? Look, I just can't miss this right in here. Notice, identified with Him!

²⁸⁹ Now notice. How many American citizens is here? Raise up your hands. All right, you are an American citizen, then you are identified with this nation. Whatever this nation is, you must be. Is that right? You are all of her glory and you are all of her shame. You're identified with her. You are an American, so you take on America. Hallelujah!

²⁹⁰ I was with George Washington when he crossed the Delaware. I'm identified with him. That's right. I was with Abraham Lincoln at the Gettysburg Address. I was standing there. I was with the soldiers on Guam, you boys, when you hoisted that flag. I was there. I'm American; I'm identified with it. Amen. Now, to be an American, whatever her shame is in the Revolutionary, I bear it, 'cause I'm an American. That's right.

²⁹¹ And as a Christian, I'm identified with Him. Amen! I was with Noah when he went in the ark. I was with Moses when he come out of Egypt. Amen! I was Elijah on Mount Carmel. Yes, sir! Glory to God! I was with him when he did that. I was truly with Him, I identified myself in His death there on Calvary when I died to the things of the world, to myself and all traditions. I was identified with Him. I was identified with Him on Easter morning when He rose from the dead. I was identified with Him on the Day of Pentecost, when the Holy Ghost came down like a rushing mighty wind. I was identified with Him. All that He was I am, all that I am He was; amen, being dead in Him we are identified with Him. What He is I am. Amen!

²⁹² What this nation is I am. I'm proud to be that. I'm ready to bear her shame. I'm ready to bear a reproach to be American. That's right. But I'm double that to Jesus Christ! All that He ever was I am. I like to be identified with Him.

²⁹³ Them apostles, when they come back, they thought . . . they was made fun of, and called everything else, they thought it was a great honor to bear the reproach of His Name.

²⁹⁴ I am happy today to be one of them, being identified with the Word, which is Christ. Identified with Him! Being baptized into Him, we become identified; identified in His likeness, identified with His Word, which is Him. If I am in Christ, I am His Word; for He is the Word, and what He is I am. Amen! Do you get It? [Congregation says, "Amen."—Ed.] All right.

²⁹⁵ The Word manifested, or revealed in that Revelation in there, then what does that puts me? If He is that Shekinah Glory, I'm part of It. Amen! Oh! Amen! That's right. The Word Itself revealed, reveals Itself.

Think! The mysteries of God made known to us in this day, by the same Heavenly Messenger that was made known to them in them days; notice, the same Pillar of Fire that sent Moses; the same Pillar of Fire that was on Moses that wrote the Bible; the same Pillar of Fire that Paul met on his road down to Damascus.

²⁹⁶ And Paul wrote the New Testament. Remember, Matthew, Mark, Luke, and John, they only wrote what they seen; but Paul had the Revelation. He pulled It out, for he had met the Pillar of Fire, himself. And think, the same . . .

²⁹⁷ There, Joseph, all them wrote what went on, everyone wrote back in that day. But when Moses came on the scene, he had the Revelation. He had met the Pillar of Fire, and It was revealed to Moses how Genesis. He wrote the first four books of the Bible, Moses did. Is that right? For he met God in the form of the Pillar of Fire, veiled in the Pillar of Fire.

²⁹⁸ When Paul met Him on the road . . . The disciples just wrote what they seen Him do, but Moses had the Revelation; went down into Egypt for three years and studied, and seen that God of the Old Testament was Jesus of the New, the Revelation! "I was not disobedient to the Heavenly vision." That's right. Right!

²⁹⁹ And think of It! The same Pillar of Fire that come upon those man that wrote the Bible, is the same Pillar of Fire here, today, interpreting the Bible. Amen! How we thank Him for that! Same! What a comfort! What identification! I'm so glad to be identified in that, I don't know what to do! I'd rather be identified in That than all the Baptist, Methodist, Presbyterian, Lutheran, and all the rest of them. Identified in that Word where that Shekinah Glory and Revelation lays!

³⁰⁰ The Pillar of Fire appearing visibly among us, identifying that the Message is right, like He did at Mount Sinai. Remember, before the true message come forth, Moses preached and he led them out of Egypt; but there, before the real commandments was laid down (the

Seals was brought in), God come down before the people and proved that Moses was sent from Him, (that right?) in a Pillar of Fire that Moses said he had seen in a bush and talked to him.

301 Oh, in this last days, to see that same Pillar of Fire right among us, speaking the same Word; not only that, but interpreting It by making It manifest, and proving It, It's the Truth.

So, the people has not one way to disbelieve, lest they just willfully want to. And, then, "He that sins willfully after having a knowledge of the Truth, there remaineth no more sacrifice for sin."

302 Notice, same Pillar of Fire sent to Moses and to Paul, that wrote the Bible, now sent to reveal It. The grace of God, the unchanging God, fulfilling the promises of Matthew 28, "Lo, I am with you always"; fulfilling Saint John 14:12, "The works that I do, you also"; fulfilling Saint Luke 17:28-29, "In the last days the Son of man will be revealed," see, see; Malachi 4, "Behold, I send to you Elijah the prophet, that will restore the Faith of the people back to the original Word." See? How this . . . See? Oh, my!

303 He died, to reveal Himself to us. Now let us die to self, to reveal Him to others. Let us die to the traditions and things, to reveal Him to other. Die to the denominations, to reveal Him to others.

304 Notice, the old temple had in it the Shekinah Glory, and the Light of the Shekinah over the Word. The Word is a Seed; It brought forth the shewbread to believers only. The blood also was upon the covenant; and the Blood is the water, the water that life-ens the grain, the wheat, the seed, which is the Word.

305 Like Jesus said, "As Moses lifted up the brass serpent," and then again He said, "God so loved the world He gave His only begotten Son; whosoever believeth on Him should not perish." Moses smote the rock in the wilderness, to save a perishing people, or bring water. God smote Jesus, to bring forth the Spirit out of Him, for a perishing people. The Blood came from Him, which is, "The water of the washing by the Word." Which, the Water brings Life to the Seed. And it brought forth the Shekinah Glory; shined upon the Word, which brought forth the shewbread. And the shewbread was just for a chosen people. Uh-huh. That right? [Congregation says, "Amen."—Ed.]

306 Now breaking into the veil, through the veil, into His Presence, where the Word is (not the creed), the Word; in there seeing the Shekinah Glory, the Shekinah, the Power, the Holy Spirit shining upon the Word, bringing forth the promise, shows you're behind the veil. Amen!

I've crossed the riven veils where the Glory never
fails, (Uh!)

Hallelujah, hallelujah; I'm living in the Presence of
the King.

I've crossed the riven veils where the Glory never
fails,

I'm living in the Presence of the King.

307 The old badger skin, denominations, is tore down. I've broke through that, into the Shekinah Glory, and I see the Word. I see the Pillar of Fire moving. I see the Word made manifest. What He said He would do in these last days, I see it growing. I see the children eating that Shekinah Bread coming from the ripening of that Word, which believes It. Amen! What a wonderful hour we're living in! See, the Shekinah was over the Word; and under there was the Bread. And there was the Blood, sprinkled, which gives It water. The Spirit gives Life to the Word. And the. . .

How many read, heard the tape on *The Trial*? Guess, many of you have. You see there, it takes. . .

That Word must grow. In order to grow, It's got to be in the right kind of ground. See? And God makes a promise, and it hits that heart, it cannot fail.

308 Noah waited a hundred and twenty years. Abraham waited twenty-five years, on the child. God said so, and that settled it. See? What is it? The Word was there being watered by faith, believing It, it brought forth the results. It brought forth a son; it brought forth the rain; it brought forth the flood; it brought forth the virgin that was conceived.

309 A prophet said, "A virgin shall conceive." No doubt but what every little young girl went and got her baby clothes ready. Well, this prophet Isaiah was identified prophet, vindicated of God. And the Lord said, "A virgin shall conceive. I'm going to give them a supernatural sign, a great sign; a virgin shall conceive."

310 There, all them people, them believers, just like you all. And they heard that prophet say that, every little girl. . . Every man said, "That's going to be my daughter. Yes, sir." Everybody went and bought the booties and the birdeye and everything, getting ready, 'cause they knowed she was going to have it. That generation passed, and they thought, "That identified prophet, vindicated of God, how could he tell anything was wrong? It must be so!"

311 It was eight hundred years later, but she brought forth the baby. "Heavens and earth will pass away, but My Word shall not pass away."

³¹² “And it shall come to pass in the last days,” saith God. See, here we are, the—the Light over the Word. As the light of the sun changes the seed from glory to glory, we also became—become more like Him as we live in His Presence; like Him, being conformed to His blessed image as we walk with Him.

³¹³ Watch what the sun does. You plant a seed, what happens? That seed rots. Inside the seed is a life. The life comes forth and brings forth a stalk. Now, that don’t look like the first.

There is Luther. It was a stalk. All right.

The stalk went on and, the first thing you know, it brought forth a tassel. See, that was the Wesleyan revival; wasn’t like the other.

Then along come the Pentecostal revival, see, brought forth the baptism of the Holy Ghost. All right.

What happened? We get fungus on the ear. It begins to look wrong. *This* thing, *that* thing, it don’t look like the Word. It’s not like the rest of It. It’s not like the original Grain went in.

³¹⁴ But God is still there to make that—that just the same. Notice, what does it do? It finally returns back to the original Seed again. When He come in the form of Martin Luther; when He come in the form of John Wesley; when He come in the form of the Pentecostal; He is supposed to reveal Himself again like the same Seed went in, the Son of man. He revealed Himself as Son of God, through the stalk age and so forth, but in this last age He’s to reveal Himself as Son of man again. Get it? [Congregation says, “Amen.”—Ed.] All right, like the beginning, molded!

³¹⁵ And what does that stalk grow? It’s growing all the time. That little stalk grows, still it’s not like the original grain. Neither was Luther’s message; no, along come the—the other messages, Finney, Sankey, Knox, Calvin, on down, none of them. They were still the message but, what it was, they didn’t get the complete Revelation of It ’cause it wasn’t time. You can’t put the ear on the corn before it’s time to come. See? And then, finally, there comes back again the original Seed that went into the ground.

³¹⁶ See God follows nature exactly. See, He was born a lamb, that’s the reason He was born out in a manger. Lambs are not born in beds. See, He was *led* to the Calvary. Lamb, sheep are led. That’s right. Goats lead them to the slaughter, you know that, a slaughterhouse. A goat leads them, but they have to be led. Huh! That’s right. So He was led to the slaughter, see, because He was a Lamb.

³¹⁷ Everything identified Him in nature. That’s the reason He was born in March or April, not in December; He couldn’t be, there’s

twenty-foot of snow up there in that time of year. Not no sun-god, but He was the Son of God. See? Roman sun-god on the twenty-fifth day of December, when the solar passes its places in there and they had the Roman circuses, and called the sun-god's birthday, and they make it the Son of God. No, no. He was the Son of God. His birthday was with the rest of nature. Exactly.

Now notice again now as we go on, we got a little time left.

318 Now to the perfect. After the stalk has been formed; after the tassel has been formed; after the grain has come onto the cob; then it has to come to perfection, back to a regular grain again.

And, remember, the grain must be germitized. See? If it don't, it won't live. See? None of that was outside of them messages will ever come to Life. It has to be germitized to It. But, remember, the same Life that was in the stalk is in the grain. It's just maturing itself right back, see. He revealed Hissself, (what?) Son of man, the grain that went into the ground. Get the Message? [Congregation says, "Amen."—Ed.]

The Greeks said to Him, "We would see Jesus."

319 He said, "Except the grain of corn falls into the ground." See? All right.

320 Now what did He reveal Hissself next? In a different form; stalk and tassel, and so forth, and all the leaves and everything. He revealed Hissself then, (what?) same Spirit, but in a different form. See? But what's the last of that corn? It comes back to the original grain. Is that right? [Congregation says, "Amen."—Ed.]

321 And His ministry comes, from them reformations, back to the original Word again. The Word comes to a prophet. And He promised it, in Malachi 4, "And to restore the Faith of the people back to the original grain." What went in the ground is here the same. The grain is come up through here. It come up as Son of God, now It reveals Itself here as Son of man, and then It reveals Itself as Son of David on the Throne. See, them three sons, just exactly. Oh, my, again like the original!

322 Now to the perfect ministry of Himself; not some man, not some denomination, as they've worked down through that age there, see; but Himself made manifest, manifests Himself to the promise, making Saint Luke 17:28, Malachi 4, and so forth, Hebrews 13:8, just exactly right. At that time, what time should it be? When the royal Seed of Abraham is looking for the promised Son. And all types must be fulfilled. And God Himself appeared in the form of a

human being, to Abraham's natural seed, before the destruction, and Jesus said it would be the same thing to this royal Seed before the promised Son returns.

323 Notice the old veil that hid the Glory. The old badger skins, there was no beauty to be desired of it; neither was His flesh. That's the reason people said, "A little old stooped over Fellow like that?" Probably thirty years old, and gray, and His beard gray, wasn't much to look at. The Bible said, "There's no beauty we should desire Him." He didn't look like a King, the old badger skin, but, oh, what was on the inside!

324 And a little bunch of "holy-rollers" sitting together in a hot building like this, they call them, not much beauty to be desired, but what's on the inside! I'm sure it's veiled from many hearts, you see. You see? All right.

325 Outwardly It was nothing, but all was on the inside. Once inside of It, then you see It. How do you get into It; shaking hands, joining? No. Born into It. Dying, getting rid of your old badger skin, see, your old self, to get into a new one. See? Forsake the old badger skin.

326 The Shekinah Light does not . . . Listen, ministers! Ministers, I want you to listen to This. When once inside . . . Now I'm going to take this real easy, so you'll be sure to get It. Once inside the veil, under the Shekinah Glory, the Shekinah Light does not take the Word of God and reveal Jesus to be a "fortuneteller," no, like the denominations do today, "mental telepathy, holy-roller, Beelzebub." The Shekinah Glory doesn't reveal Him of that.

327 But the Shekinah Glory ripens the Seed that's promised for that hour, of the Word, showing Him to be still the Lily of the Valley. It brings forth that Seed, the Lily of the Valley, the Bread of Life, the Alpha and Omega, the same yesterday, today, and forever. He is the believers' portion. The Shekinah Glory reveals, to the believer, He is the same yesterday, today, and forever.

328 Not, "The days, He is past, and He died and it's all over." So friend, if you believe that, if you believe that, you've never struck the Shekinah Glory. How could the Shekinah Glory ever reveal Him in three persons? See? How could the Shekinah Glory ever reveal Him as being baptized, people, in the name of the "Father, Son, and Holy Ghost," when there's never a person in the Bible baptized that way? How could the Shekinah Glory limit Him to an apostle, when He's the same yesterday, today, and forever? See?

329 The Shekinah Glory manifests Him. It brings forth the Word of promise, right out to you. That's the reason that He had to veil

Moses' face, because in him was the Word. He veiled Jesus, as a humble little Man, to keep them from seeing Jehovah. And He veils Himself today, in earthen vessels, with the Shekinah. The outside looks like a bunch of holy-rollers, old badger skins, but the inside hides the Shekinah Glory.

And It ripens the Shewbread that we feast on, and drive across the country for, hundreds of miles, see. It's the believers' Food. It's only for a believer. Remember, the Shewbread was only for the believer only, see, Shewbread Seed. Notice. What does it do? That Shekinah Glory, over the Shewbread, kept It from spoiling.

³³⁰ Remember, the manna that came from Heaven, it was stayed in the Shekinah Glory, from one generation to another. Outside, it got wiggletails in it, overnight, it contaminated. Is that right? [Congregation says, "Amen."—Ed.]

³³¹ Outside of the Shekinah Glory, "The days of miracles is past. See, it's all fanaticism." But inside . . .

³³² Look, they got some sunflower seed out of a garner in Egypt that was put in there in the days of Joseph, four thousand years, nearly, ago. Joseph put them in the garner. They planted them. They lived. Why? They had life.

³³³ What's this Shekinah Glory today? To break beyond the veil, to see Who God is standing before you, see Who God is standing here before us, the—the Pillar of Fire. He is veiled in human flesh. But what does the Shek'nah, what did it do? The Shewbread Seed, the Word that we're to live on in this day, by these promises, the Shekinah Glory ripens that Shewbread, brings it to pass, makes it Bread to the believer; that laid in the pages of the Bible, year after year, the Word for this age.

³³⁴ To the denominations, It's a stumbling block. To the denominations, they stumble at It. Down through the years, Luther, Wesley, Martin Luther, and all, Sankey, Finney, John Smith, Knox, all stumbled at It.

³³⁵ But what's it to be done in the last days? What is "to reveal"? "Bring forth!" What's Malachi 4 to do? To turn back the people from that stumbling block, to break down the traditions, and to reveal the Bread with the Shekinah Glory. Watch It ripen and produce just exactly what It said It would do, oh, my, the Shewbread for this age. To the denomination, a stumbling block, "a bunch of fanatics." But, we who believe!

³³⁶ But now as Revelation 10 has promised, “All the mysteries of God, that’s been hid in the pages down through them years, would be ripened, brought forth in the age of the seventh angel’s Message.” Is that right? [Congregation says, “Amen.”—Ed.]

What did He say, a year and six months ago, about on two years now? “Go out to Tucson; be north of Tucson, a great blast,” and what would take place, “the Seals would be opened,” the Seals that reveal these things. Come back just as He said.

What is it? It shows It cannot be man. It hits perfectly, just as straight as it can be, each time. What is it? It’s the hand of God, see, before us. And because it’s in a little group, veiled in human flesh, it’s veiled to the outside world. He is hid from the outside world. He is revealing Himself to babes such as will learn. See? That’s right.

³³⁷ Every, see, every parable in the Bible, every type of the Bible, is made manifest right here before us. The same God, in the Pillar of Fire, that wrote the Bible, both in the Old and New Testament, is right here manifesting It, showing just exactly what it was, interpreting right back, and to make it sure that it’s the interpretation.

³³⁸ “We got the interpretation!” Then let’s see it happen. See, that’s it, let’s see it made manifest.

³³⁹ Manifest! Jesus said, “If I do not the works of My Father, believe Me not.” See, it’s got to be proven.

³⁴⁰ But now—now, not proven like Jesus, they put a—a rag around His head and hit Him on the head, said, “If You’re a Prophet, tell us who hit You.” “And if You are the Son of God, turn these bread.” See, that’s the devil. “If You’re the Son of God, come off that cr- . . .”

³⁴¹ I mean, the Revelation that He is supposed to do, that’s what It is. But now, as Revelation 10 is revealed, the mysteries of God is made manifest, known, as the Seven-Seal Book promised.

Now let your faith in Him Who is the Word . . . Cause, in Revelation 10 it says . . .

³⁴² Or, Revelation 19, rather. I had it wrote down here, Revelation 10, to go to it; but it ain’t 10, it’s 19. When He comes, He is going to be called, “The Word of God,” riding upon a white horse, and the followers of Heaven will be behind Him.

³⁴³ Break the denominational veil of education! Break the denominational veil of tradition! Break those veils that’s hiding Him from you! Break those veils of pride, you women. You’re—you’re

King's daughters; act like it, live like it. Break every veil, no matter what Ph.D. and LL.D. says. If it's contrary to that Bible, break through that veil!

For, we've crossed the riven veil. We're on the other side now, on the other side. And you will see, if you'll just do that, break those old traditions and things, and come to Him, you'll see Him standing, the Mighty Conqueror, the Word of promise for this age, made manifest. You'll see the Mighty God unveiled, see Him right among us here, unveiled, the Mighty God, unconquered by traditions.

344 They tried to hide Him behind there; they did, for years, but the time of the promise drew near. God raised up a Moses one time, and he set the children free from them things. And He is still . . . He can't be conquered. "Heavens and earth will pass away, but My Word shall not." He is the same yesterday, today, and forever.

345 They say, "It can't be done." But it was done. Then, when it was done, they said, "It's of the devil."

346 But that don't change the Word of God, a bit. It still remains "God," to the believer, "the Mighty Conqueror; the same yesterday, today, and forever," by His nature, by His Word, Hebrews 13:8.

347 I'm closing, in saying this, 'cause it's five minutes to twelve, just saying this. I got about ten, twelve more pages. I'll get it some other time, maybe tonight.

348 Notice, notice this. There was an auction one time, and they got an old fiddle up. You've heard it many times. An old violin; and the auctioneer said, "What am I offered for it?" I may not have this just right, according to the poem. It's been many, many years, but it comes on my mind. And they picked up the old fiddle, it didn't look very much; looks crummy, everything. He couldn't even get a bid on it. Finally, I think he got a bid for a dollar, or something like that.

349 And there was one standing there that didn't think it ought to sell for that, so he went and picked it up. He struck it in his hands, and picked up the bow and rosined it, and he played a tune. And when he did, everyone started crying. They never heard such music in their life.

Then the auctioneer said, "What am I offered?"

350 "Two thousand!" "Five thousand!" "Ten thousand!" See? What was it? The master's hand revealed what was veiled in the old instrument.

351 Same now! The old Book, It's ragged, It's been laughed at, burnt, made fun of. But the time has come that they got a denominational auction, the World Council of Churches. They're selling It like nobody's business. There is a denominational auction coming.

352 But, remember, there is something in the old Book that promised that there would be a predestinated, ordained hand come one day, that would pick It up and make the Word of this Book, through a predestinated heart, to the task that It's made for, reveal the promises that's in It. It might look, oh, like an old bunch of holy-rollers, or something other; but just takes the Master's hand, the Word on It, to reveal that Word, and it becomes more than a holy-roller. It's become that to every one of us, hasn't it, friends? It's not a bunch of fanaticism. It depends on whose hand the bow is in.

Let us pray.

353 Our Heavenly Father, by faith today I see the Master of the old Book, that they have swapped for traditions. They swapped It for denominations. They tried to trade It off. Now they're trading It for a—a World Council of man, of churches, communistic, atheistic. The auction is on, Lord.

354 God, step forth! Surely, You will. Send us that prophet, Lord, that picks up that bow, that picks up this Word and proves that Jesus Christ is the same yesterday, today, and forever. Many, Lord, will sell their lives, they'll throw away the old traditions, they'll break the veils. They want It, Lord. They'll give anything, anything, just give them Jesus.

355 Lord, I think You've proved It to them now. They come from everywhere. They spend their livings. They do everything, to try to get to the meetings, to do all they can, because they've found that Pearl of great price. Other things are very little. Bless them, Father.

356 Laying on this pulpit, this morning, Lord, lays handkerchiefs. Maybe some of them will have to leave today, before the healing service tonight. O Eternal God, look down. I know You're here, You're veiled. And I'm sending these little veils, Lord, called "handkerchiefs," and little "aprons," and little "booties" for little babies. And I'm sending them as little veil tokens, that Your Word has been preached over it this morning, and, as a believer, I lay my hands upon them, my body, a signifying that I believe It. And, by faith, each one in this building is doing the same, Lord. May the sick get well.

357 You can stroke the—the Word from here, Lord, like the old violinist did to the violin, make it so, Lord. Make it play the right tune, bow in the Master's hand, then we'll see Him standing in full view.

358 How those people must have thought that day, when they wouldn't give nothing, when they didn't give nothing for the old violin. They didn't want it. They wouldn't have it in their house. But when once picked up by the one who could master it, then they sold everything they had, to get it. They were fussing and fighting over it. It was too late then.

359 So will it be sometime when the Trumpet of the Lord shall be sounded out, time shall be no more. Those who have been looked at and made fun of, that stood there before the open veil and seen the Word of God manifested (*others* will scream for It, but, as You said, "It'll be too late then"), they went into the Wedding Supper; and *they* were left out where there's weeping, wailing, and gnashing of teeth.

360 Help every person to believe, this morning, Father; break through every veil of selfishness, every veil of unbelief, and see the Mighty Conqueror unveiled before the believers. For, "Lo, I am with you always, even to the end of the world. A little while and the world won't see Me no more, yet ye shall see Me." Show Yourself among us, Lord, as You have been doing. Ever remain that way until we are visibly before You, when the en morphe has been changed and You become again Son of man, and Son of David. Grant it, Lord, through Jesus Christ's Name.

While we have our heads bowed, all in prayer.

361 Wonder today if there's some here that . . . inside or out. There is no way to bring an altar call up here, because there's no room. But I wonder, sincerely, do you believe this to be the Truth? Do you believe that in this day that we're living, and all this chaos and scientific age like was in the days of Noah, in the days of Moses, the days of Christ, that God, the great Father of all of us who are born into Him, stands among us today?

362 This visible Pillar of Fire that's scientifically proven, many years ago, as a little boy, spoke to me out there and told me I'd live right here, what would take place. Telling you about it, and then It . . . One day down on the river, before the ministry started, first revival, He appeared in the skies, identified Himself and give the commission. All these years I've hid it in my heart, veiling Christ, same Pillar of Fire interpreting the Word, as promised. We're in the last day, just the Coming of the Lord. And if you find yourself

outside that veil, which is death to stay out, will you by faith, this morning, say, “By God’s help. And with Your help, Lord, I want to break through that veil. I want to get in where You’re at, to see the full Word of God”?

363 Don’t try to be a Moses. Don’t try to be an Aaron. Don’t. Just be who you are, but be a Christian.

364 Would you, with your heads bowed, raise your hands to God, and say, “Lord God, help me inside the veil”? God bless you. God bless you. That’s, just look at the hands!

365 Outside, remember, I might not never see your hand. It isn’t—it isn’t worth much for me to see it, anyhow; it is, God. It only, to me, it just makes me see that the—the Seed has fell somewhere, and, but God sees the real heart.

366 If there are any others that didn’t raise their hands, would want to be raised now, raise your hands and be remembered in prayer. Raise your hands. God bless you. That’s good. God bless you.

367 Father, we pray today that these, Lord, who are not yet through that veil. They’re standing out there like Israel; they’re watching. They believe, but they’ve never broke into This yet, to see that great Shekinah Light, both spiritual and physical, insomuch that a mechanical eye of the camera keeps taking the picture; just two weeks ago, caught It again. You’re revealing Yourself, Lord, the Mighty God unveiled to the believer; still veiled to the unbeliever, but unveiled to the believer.

May they break through, today, Lord, see His great splendor and Glory. May their hearts be changed before we even get back to this church tonight. May they all be filled with Your Spirit, Your Presence. May the Master pick up that faith that they’ve got, streak it across the Word; may the tune come back, “Thou has been ordained, before the foundation of the world, to believe This. Believe, My child, and be saved.”

368 Father, God, we commit them into Your hands now, realizing there’s nothing more that we can do. It’s all with You now, Father. I give them to Thee. In the Name of Jesus Christ, Thy Son. Amen.

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

369 Do you love Him? [Congregation says, “Amen.”—Ed.]

Wonderful, wonderful, Jesus is to me,
 The Counselor, Prince of Peace, Mighty God is He;
 He's saving me, keeping me from all sin and shame,
 Wonderful is my Redeemer, praise His Name!

I once was lost, now I'm found, free from
 condemnation,

Jesus gives liberty and a full salvation;
 Saving me, keeping me from all sin and shame,
 Wonderful is my Redeemer, praise His Name!

Oh, wonderful, wonderful, Jesus is to me,
 The Counselor, the Prince of Peace, the Mighty God
 is He;

Oh, saving me, keeping me from all sin and shame,
 Wonderful is my Redeemer, praise His Name!

³⁷⁰ How many sees Him standing, the Mighty Conqueror, the Word made flesh, unveiled before us; the Alpha, the Omega; He that Was, Which Is, and Shall Come; the Root and the Offspring of David; was the Son of man, Son of God, Son of man, and will be Son of David? You believe It with all your heart? [Congregation says, "Amen."—Ed.] Unveiling Himself in each age, brought to the believer, veiling Himself in human flesh from the unbeliever. He is hid behind a veil. May God break every veil, and we see Him as He is!

Jesus breaks every fetter,
 Jesus break every fetter,
 Oh, Jesus break every fetter,
 When He set you free!

On the other side of Jordan,
 In the sweet fields of Eden
 Where the Tree of Life is blooming,
 There is rest for me.

Jesus break. . .

Don't you want to cross Jordan now? Ain't it long enough in the wilderness? Let's go over in the promises!

Jesus break every fetter,
 Jesus break every fetter,
 Oh, when He set you free!

³⁷¹ Let's raise our hand now.

I will ever, ever praise Him,
 I will ever, ever praise Him,
 I will ever, ever praise Him,
 For He sets me free!

³⁷² Amen! Don't that make you feel good? [Congregation says, "Amen."—Ed.] Oh, how wonderful! How wonderful, isn't He, then? Let's shake hands with one another now, saying:

Jesus break every fetter,
Jesus break every fetter,
Oh, Jesus break every fetter, (God bless you, brother.)
Oh, and He sets you free!

I will ever, ever praise Him, (the Mighty God)
I . . . ("Same yesterday, today, and forever," just
changed His form.) . . . praise Him,
I will ever, ever praise Him,
For He's (took all the creeds away from me) set
me . . . (to believe His Word).

³⁷³ Oh, can't you hear the Master's Violin pull across, the bow
across this Word? He's the same yesterday, today!

I will ever, ever praise Him,
I will ever, ever praise Him,
I . . . (Him, the Word!) . . . ever, ever praise Him,
(What did He do?)
For He set (behind the curtain) me free!

³⁷⁴ Praise be to God! I love Him. Don't you love Him? [Congregation
says, "Amen."—Ed.] Isn't this Heavenly? ["Amen."] I like that
attributes of the Word, see, just the Holy Spirit in that sweet, humble
way. I—I just like That. Oh, just think!

On the other side of Jordan, (I'm nearing there now)
In the sweet . . . (immortal) of Eden, . . . (What will I
find there?)
Where the Tree of . . . (that was in the garden of
Eden) is blooming,
There is rest for me.

³⁷⁵ You want to go? He breaks every fetter.

Jesus break (every tradition) every fetter,
Jesus break every fetter (all denominations, all
creeds),
Break every fetter,
And He set you free!

³⁷⁶ Praise be to God! I just love Him. No wonder Isaiah said, "He's
the Counselor, the Prince of Peace, the Mighty God, the Everlasting
Father, Wonderful!"

Wonderful, wonderful, Jesus is to me,
Counselor, Prince of Peace, the Mighty God is He;
Oh, saving me, keeping me from all sin and shame,
Wonderful, my Redeemer, praise His Name!

³⁷⁷ Oh, my! That moves my heart. How wonderful He is! I tell you, there's no end to This. It, I come into This thirty-three years ago, feeling this a way. And if He tarries, one day I'm going to close my eyes, I'm going out in the same way. Amen!

Wonderful, wonderful, Jesus is to me,
He's the Counselor, my Prince of Peace, Mighty
God is He;
He's saving me, He's keeping me from all sin and
shame,
Wonderful, my Redeemer, praise His Name!

³⁷⁸ I could stay here the rest of the day, in That. Paul said, "If I sing, I'll sing in the Spirit." Uh-huh. "If I preach, I'll preach in the Spirit. If I walk, I'll walk in the Spirit. If I talk, I'll talk in the Spirit." Let everything be done by the Word and the Spirit. Yes, sir. Amen! It's all God's Truth.

³⁷⁹ I see Him, the Mighty God, unveiled. I see Him pull back the creeds, the denominations; pull back the—the skeptics, the educational programs, and everything; walk forward, stand there. You think the creeds could conquer Him? You think the denominations could conquer Him? You think the World Council can conquer Him? He conquered everything, broke every fetter, ripped open hell; tore off the seal, entered into the Holiest of holies; unveiled Himself to us, being the Word, the same yesterday, today, and forever. Amen. I love Him.

³⁸⁰ Now, until we meet this afternoon, we want to do one thing, that is:

Take the Name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Oh, take It everywhere you go.

Precious Name, O how sweet!
Hope of earth and joy of Heaven;
Precious Name . . . (Yeah, I got them, already.)
. . . O how sweet!
Hope of earth and . . .

[Brother Branham speaks to someone on the platform—Ed.]

381 If the Satan tries to tempt you, that you're not looking at the right thing, point him to the Word like Jesus did. See? See? Amen!

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

382 Billy will be in, about six o'clock, giving out prayer cards to those who wants to come in the prayer line. I think we better do it. We wasn't going to, but, being a crowd, we better do it, you see.

383 Now remember Him! Keep Him always on your mind, in your heart. Wherever you go, see, keep Jesus on your mind.

Take the Name of Jesus with (now listen) you,
As a shield from every snare; (what happens?)
When temptations 'round you gather, (what must
you do?)
Just breathe that holy Name in prayer.

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

384 Let us bow our heads now. I'm going to ask the pastor if he'll come and dismiss the audience. Brother Neville, God bless you, Brother Neville.



THE UNVEILING OF GOD

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