

Christ is the Mystery of God Revealed #8

The Prophet Brings Answers

August 24, 1986

Shall we pray:

Heavenly Father, again we want to worship you and praise you, especially thankful this morning, which You said in Your Word so many times, Israel saw your great works, but they were never thankful. We saw a repeat in this generation, but there always were people, back there, few in number, Joshuas and Calebs and a few other young ones, perhaps they were thankful. And this morning, Lord, we're happy to say we're very thankful that we have been reserved to this hour to see Your hand move, Your grace and Your goodness.

Now help us, Lord, to study and know about that which You've done in this hour, to magnify Your great and Holy name, to be secure in Your love as never before, to just relax and be at ease, oh God, knowing that You have paid a price, the warfare is ended.

And now, Lord God, we are really ready as—ready as You make us, and You will make us perfectly ready, for that great day and that great time of visitation with You in the flesh; bringing us back, Lord, to enjoy the restoration to Eden. We know that is true, it's not some myth, it's not some pipedream, but Lord, it is new, true, and we're committed to it, because You commanded it to us, You showed it to us, You've proven it to us. And we're grateful that everything has been made ready for that, that's there's nothing been left out. We praise You for it.

Now may we help to deliver it as You've given it to us. In Jesus' name we pray, Amen.

You may be seated.

Now, I realize we're taking quite a bit of time with this, *Christ is the Mystery of God Revealed*, as we seem to do with every other message. And of course, I'm doing what Bro. Branham did, that is in that he repeated himself as to what he said many, many times, in order that people would somehow by the constant repetition receive what he was telling them, which was factual in this hour concerning God. And I have the same habit of repeating many, many things I have said before, but you'll notice that every time we hear Bro. Branham say them and I say them, that it brings on a deeper impression, a better depth, and it's something like, as the Scripture says, that the Lord never takes away His Word, He magnifies it—it becomes clearer and more evident.

And also, as you're more familiar with the actual revelation, more at home with it, then that is what brings that peace, and relieves you of all trouble, as the Scripture says, was meant for this hour.

So, in *Christ is the Mystery of God Revealed*, this is number nine, and if we understand the title of this message, we realize we're presented with the fact that Christ has been, is presently, and will be in the future, the expressed means of the invisible God revealing Himself. Now that's what you're actually looking at, that this title lets you know that God, who Himself is a mystery—invisible, unknown, has a way of communication Himself to the people, and that is through—you may say—the instrumentality of Christ. So that, the title of this message does reveal and bring to us the understanding that Christ has been, is presently now, and will be in the future, the expressed means of God—who is invisible—revealing Himself.

That revelation would answer these questions: who and what is God, what is He like, what are His purposes, and how it is He brings them to pass? What is He doing now and what is our relationship and responsibilities? Can we get an answer to these?

Well, it is possible that these questions can baptism answered so that the complete mystery of creation and life and God who is above all will all come together. Now that's what we want, because you couldn't say That's which is perfect is come unless you came to that particular place.

And then we might ask if this all so, how are we going to get it? How did we come to this place of complete reconciliation, which we are speaking in terms of reconciliation by revelation, because reconciliation has already been accomplished through Christ, even that it was already accomplished in the mind of God before there was a spec of stardust. The title of the message tells us all these things. And we—

Bro. Branham read from Colossians 1:15-19, but we will start with verse 12. [Col. 1:12-19:]

- 12 Giving thanks unto the Father, which hath made us meet to be partakers... (Now remember, Eve was a helpmeet to Adam.)

Now, most people don't realize what that word helpmeet is. It means that when Adam looked over all the animals, there wasn't one fit for him. There wasn't one of his class. So you see, God has—thanks be unto God, that He has made us meet—thank God that He has put us in the class of partakers. Is that nice?

Well if you get this—some of this meanings, is much richer than—you think really what He's saying well He's made us fit. That isn't true. John came to the vessels that were prepared and made them ready. We are already these vessels, and to us is given revelation, see? So therefore:

- 12 Giving thanks unto the Father, which hath made us meet (part of the partakers) ... of the inheritance of the saints in light:

Now it doesn't say inheritance apart from light, it says inheritance of the saints in light. The light given to those who are fitted for that. Do you follow me? Now if you're following me, you're understanding what Bro. Branham said previously in this message, that the revelation is only for certain people. It is an exclusive revelation for an exclusive people. The exclusivity of this is what people don't want to accept.

They always say, "well you see, God will never do a thing like that." What are you—why are you trying to tell God what He's going to do? You can't even tell me what I'm going to do and suppose to do. Or I might end up with a 4x4 wrapping around your skull. Because look, I'm my own boss, you got no ties on me. I'm going to answer for myself, you're not going to answer.

Now I'm being very strong here because it wouldn't be that way and you know it. But I'm letting you know about God. From whom did He ask advise and whom doth He ask advise? With whom took He council and who's He going to take council? So you can see the exclusivity of this. And when you become exclusive through God, you become hated.

I told my son the other day, I said, "Don, you're looking at one of the most hated men in the world and one of the most loved." And I said, "I'm glad I'm hated." If I wasn't hated, it would show I wasn't worth a plugged nickel. I wouldn't have anything. There'd be noting to it, just wind—no substance, no anything. But I could raised people hackles in short order—not because I'm an abrasive character, which I'd admit I am. It's not that at all.

They're always excusing me for my abrasiveness, but when it comes to that Word—wham! There's where the billyclubs come out, the bulldozers come down the road.

Now it says, concerning these people who are certain type people:

13 Who hath delivered us...

Now we must have been made fit for that. People always bemoan the fact that they never were anything, and what a horrible a thing, and I was a child of the devil and the seed of the serpent or something. I was a reprobate, and God did so-and-so. You are a nice fellow but you are a liar. I'm sorry, but you are lying in God's teeth, because that's not the truth.

My sheep know my voice; He came unto His own. You got to stay with the Scripture—why fool with the Scripture, why do you bother? See, the superficiality of man has brought the superficial salvation, which isn't the salvation. As Paul said, if a man preach another gospel, it ain't no gospel. At least it's not God's good news, we rest assured in that.

13 Who hath delivered us from the power of darkness...

Now what—power of darkness means what? You were sheep who have gone astray; you were in darkness but now you're brought into light. That doesn't say you didn't have darkness, it didn't say you hadn't gone astray; it said you had.

and hath translated us (picked us up and put us) into the kingdom of his dear Son:

- 14 In whom we have redemption through his blood, even the forgiveness of sins:

So who is the Blood availing for? Who is the Holy Spirit coming to? To whom is revelation appearing? That's the elect group. Now that's the Bible that millions are preaching—I don't care, that's their business. And this is our business. Now:

- 14 In whom we have redemption through his blood, even the forgiveness of sins:

- 15 Who is the image...

Now the image is an icon, and the image is not the real thing. An image is a perfect manifestation but not the thing itself, see?

...the firstborn of every creature:

- 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:
- 17 And he is before all things, and by him all things consist. (Maintained. The word consist means maintained; kept up.)
- 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead (that's from amongst the dead); that in all things (positively, no matter where you look, he is the preeminent one)

So therefore we have a little, little dissertation here, that we're going to get an insight into God. We're going to know something about God. We will know peculiarities, substance, quantitative, dimension, and also the plans, participation and plan, beginning, ending, gross results, net results. Now I hope you heard all those words, they're all important. And that covers a whole gamut of everything. Kingdom of God, kingdom of Satan—everything. Everything is in there, what I just said.

Now you get an understanding through this one, that then Christ, this one becomes the mystery of God revealed. God, the mysterious God, becomes revealed. And understanding this, if we can understand it.

Now, verse 19 is the one we look at.

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

Okay, verses 18 and 19 of 2 Corinthians 5 also tell us something.

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

And it also says in the same book, for He is the fullness of the Godhead bodily. Now watch in 2 Corinthians the fifth chapter what it says here, concerning the same one who brought redemption. [2 Cor 18-19:]

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, (or, this is the truth,) that God was in Christ...

Now there you have the picture. *God was in Christ* God was in the anointing, God was in the anointed one. Now that's what we're looking at.

Now, these verses together spell out the message, but if they stand alone and apart from an authentic revelation or an authoritative revelation of them, then they are nothing to us but added dilemma. And that becomes an added dilemma because now you have two gods at least. But it doesn't say that, it says God was in Christ. As the Scripture says, there is one mediator between God and man, the man Christ Jesus; which has been reduced to the greatest understanding through terminology when Bro. Branham said the body is at the right hand of the Majesty on High, signifying that he has a place of authority and preeminence before Almighty God, so as in typed in Joseph.

No man could get to Pharaoh except by Joseph, and no man can come to God except by that one who was ordained. And you can not get to Him, either spiritually or physically, or in any way whatsoever, revelation or otherwise, until you come to the authentic understanding. And this message tries to help our understanding.

Thus, to the Scripture, which by themselves would end in a further dilemma, we must begin to add such Scripture as we have gone over continuously. 1 Corinthians 2:7-13:

7 But we speak the wisdom of God in a mystery, even the hidden (not necessarily wisdom, but the hiddenness, hidden God, hidden things) wisdom, which God ordained before the world unto our glory:

This was ordained to our glory. This makes us a very select group. No one else is privy to God. You say, "I don't think I like that." I love it. I don't have a bit of trouble with it. You know, ducks don't have any trouble getting to water and cats don't like water, but you throw the cat in often enough he'll like the water—to a degree. Well, you could throw people in this all you want. They can come to a head knowledge where they

might like it. Sure. But there's something about this that becomes your life when you are part of it. Now:

...which God ordained before the world unto our glory:
(Foreordained, also.)

- 8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

See? They were very content with what they thought they knew concerning the invisible God, and how He dealt with them. What did they ... they called the Membra, which what we call the Logos in the Greek. But they could never get to the bottom.

- 9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

Now you got to the place here where you don't know anything about God and you don't know anything about His plans, but the select group does.

- 10 But God hath revealed them unto us

Now that's that met...?... One, that's the perfect One. That's the initiated, that's the ones that's in the exclusivity of God's mind—exclusiveness of God's mind.

- 9 ...entered into the heart of man, the things which God hath prepared for them that love him.

- 10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

Now the spirit in you that's been given to you is searching out those things. It wants those things, it loves those things. It lives for these things. Its exhilaration is there. Its stimulation is there. Its desires are there. The others—not so. Not so. And you'll find this true, what I'm talking about, because we're hitting strongly on revelation, not manifestation—that's a part of it—but revelation. Most people can go strong for the manifestation in their own thinking, but not revelation.

- 11 ...even so the things of God knoweth no man, but the Spirit of God. (Now man's got a spirit but he can not know this.)

- 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Of which, part of that is revelation, see? Which brings your faith. Now:

- 13 Which things also we speak (teach), not in the words which man's wisdom teacheth,

In other words, this can not be brought out in the realm of the senses and how learning is inculcated into your being. This is something different.

...but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

That starts right with the spiritual and says, “hey! Don’t try to reason this.” See? Now you can’t reason it. And I’ll tell you, I’ve heard preachers that don’t even want to go into predestination, like good old hard-shells like we do. And they’ll take: [Eph 1:3-5:]

- 3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:
- 4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:
- 5 Having predestinated us...

They’ll take that and they’ll say, “well you see, here’s the thing. This was the plan which was in Christ and He implements it. God Almighty had the great plan as the Father, and Jesus the son became the medium whereby the plan could go into effect, and the Holy Spirit becomes the agent, so now we get it.”

Hogwash! The Bible didn’t say that, or it would have said it very plainly. Now they don’t want—the human mind doesn’t want to take *before the foundation of the world*. They don’t want to understand the precept of Logos, and pre-Logos, which is an expression; of Logos being the expression of what was spiritual substance and ethereal—or mental—substance.

Now let me tell you, mental substance is just as real as your physical substance, and it’s real-er, because you can take your mental substance and do anything you want with your physical substance—psychosomatic diseases, hypnotism and all these things. But people always want to twist the thing around. Let’s get it back where it was. God had a plan, had a purpose, and you got to start there and believe there, and you’re a part of it, that you are a gene. And don’t try to figure the rest. The rest will come, but you will be arrested in your revelation if you don’t start there and just let it come. Sure.

I’m a good example standing up here to tell you these things because I know what I’m talking about. A very good example. I fought and battled my Armageddon more than any person living here, on the grounds of what I have been. So if you have enough on the ball to believe me this morning, then just go along, you’re going to have an easy route. Not that mine is hard, it’s just that it’s—the mind whirls and whirls and whirls. Why do you think I’m the kind of person lies in bed almost all the night worrying, thinking, thinking, thinking? Because you can’t help your nature from what you are, your mind in the channel. But I don’t say it’s spiritual, I’m just saying it’s got to come spiritual if it’s going to come at all.

Now it says: [1 Cor 2:13-14:]

- 13 ...not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

In other words, staying right with this revealed Word and not going outside of it.

- 14 But the natural man receiveth not the things of the Spirit of God: (revelation's out.) for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

In other words, there's a spiritual judgment in there, not a physical. Like a person says, "well if I believed that God had this thing all cut and dried, I just wouldn't believe anymore." Well fine, go ahead! "Well I got sour, or I got angry!" Paul said that this is cause for great rejoicing. Let's find out. You know where that's found? 2 Thessalonians 2:13:

- 13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

He tells you right there. God's choosing is great cause for praise. If people want to get mad and run off, well, it's... Well that's fine, I don't mind that. It's something you're doing, we're not doing that. You know, why get fussed up? If they didn't do it for that, they'd do it for something else anyway

Galatians 1:6-12, now it tells you this revelation, you've got to have something from God which is His Holy Spirit, there's only Holy Spirit understand and knows, and so you've got the Holy Spirit. Now it tells you something else. Galatians 1:6, beginning:

- 6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:
- 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. (One word on, one word off, is not the Gospel, right?)
- 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.
- 9 As we said before, so say I now again, (I'm going to repeat, he said, and keep on repeating) If any man (if *anyone*) preach any other gospel unto you than that ye have received, let him be accursed.
- 10 For do I now persuade men, or God?

Now see what he's saying there? If I've gone to God and got this thing all doped up ... if I'd changed God's mind and got something worked up between me and God, that He says, "okay, Paul, preach it,)

or do I seek to please men?

Do I listen to you and then go back to God and pretend I got another answer and say, "hey, let's listen to this?"

for if I yet pleased men, I should not be the servant of Christ.

Now there's the entire mystery of Almighty God to be revealed and Paul indicated exactly where it comes from. See, Christ the anointed, the anointing, met the Pillar of Fire.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

And that was the Pillar of Fire. Who art thou Lord? I am Jesus. Now he calls him Christ, Lord Jesus Christ. Gone back to the Pillar of Fire, see? Okay.

Now we go to 1 Corinthians 14:36-37, and here we get the definitive, that a man has this kind of authority to lay this down.

36 What? came the word of God out from you? or came it unto you only?

Did you—Corinthians Church—did you produce the word that you're talking about now? Did it come out of you? Did a group of men of somebody else bring it? Or was it brought to you? Now listen:

37 If any man think himself to be a prophet (and that's to whom the Word of the Lord comes, that's Paul), or spiritual (that means you are full of the Holy Ghost so you can get a revelation), let him acknowledge that the things that I write...

Not what you're doing, not what you're claiming, not what you're talking about, not what you're changing, not what you're arguing, but what I [Paul] have said verbatim. Point blank.

...are the commandments of the Lord.

Then notice; not the sarcasm but the dismissal

38 But if any man be ignorant, let him be ignorant.

In other words, my hands are off you. You do what you're want. Your blood's on your own hands. Your revelation, go to it.

Now maybe that's why some people think I preach a little tough like the Apostle Paul. But I'm going to tell you something, that's the kindest thing a man can do. It'll let you know where he stands and let you know what you can do.

As I said, if you leave this church and you come back, there's one reason you leave it. Maybe because you're mad at somebody. Well I'm sorry about that. The one reason you'd leave is because the Truth is not being preached here. If you say, "well I'm going to come back," you'll stand before the whole congregation and admit that you were wrong, because we still stand for what we stood when the doors opened. I haven't backtracked and I don't intend to backtrack. A little point here a little point there needs clearing up—that's no doubt true. But you got to stand with it.

Remember Bro. Branham and that great vision he had *Beyond the Curtains of Time*. He said, "I preached what Paul preached," and they screamed out, "we're depending on that, we're standing on that." And I don't have to worry about the entire Bible, I just worry about what this message is for this hour. *End Time Evangelism*.

So what we're looking at here definitely is that these questions can be answered, which come to people's mind. They might not be answered the way you want them, in the manner you want them, and a certain depth that you may want them, but the answers are there. And you can receive them on the grounds that a prophet of God brought them, vindicated to be that particular person of this hour. And you will know that you are one of those of the elect group, because you can hear that person.

As it says in Revelation 3:14:

14 And unto the angel (messenger) of the church of the Laodiceans [Bro. Vayle says *Ephesus*] write; These things saith the Amen...

And then it concludes by saying: [Rev 3:22]

22 He that hath an ear, let him hear what the Spirit saith (is saying to the messenger).

So therefore it tells you straight that there is someone to receive a revelation from God in every church age, and you will know; if you have the spirit of God you will hear what that person has to say. Now I know that's just like water off a duck's back, that's a lead balloon going over people's heads, because they don't want it that way. They are at liberty to want anything they want, but I am so grateful that I am not on my own, that God has taken care of me somehow to help me.

Now this brings us all to 1 Corinthians, I think it is, the sixth chapter, if that's what I really want. 26-29. No, isn't 6. Let's see. I beg your pardon. It's not the sixth chapter, it's the first chapter. All right, verse 26:

- 26 For ye see your calling, brethren, how that not many wise men after the flesh,

Now God has wise men after the Spirit, because He said prophets, wise men, scribes. Prophet is the man who brings the literal Word of God. The wise man can take that Word and break it down and teach it. The scribe will do nothing but just say verbatim. All three are one. Okay:

- 26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty (after the flesh), not many noble (after the flesh), are called:

In other words, the human race does not breed large numbers of elect.

- 27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; (babe born in a manger, dying on the cross.)

- 28 And base things of the world, and things which are despised, hath God chosen,

Which means that they don't have great repute in the eyes of the people. Doesn't mean they're rotten; He's going to get someone out of the insane institution. If you read your Scripture you can find a priest couldn't have anything even wrong with the finger tip or anything else. If he had a beard he'd have to cut it a certain way and everything else. Yet people think God today is dealing with some bunch of kooks that are high on pot, or some mushrooms that come out of Mexico.

Strange, isn't it, how people want to denigrate it all too something which is so base? Then they talk about worshipping God. I'd like to ask the question, what do they call worship? Something a little ridiculous. There isn't any... If you have such an opinion of God, how could you worship Him?

I think that's why people are such poor opinions of some preachers, I don't say some of them don't deserve it very roundly. I've said that myself on more than one occasion if I said... I said the kindest thing the people can say about you is that you're insane. Men who lives are so morally filthy, who's conduct was so absolutely unholy. The only thing you could pray is on Judgment Day they might be reserved for a lesser judgment on the grounds they were mentally incompetent or insane. Let me tell you something, God does not do things like that, my brother, my sister. The Scripture can love holiness on one hand and then absolutely condone filth on the other.

It's easy for a man to say, "don't you sin," then him do it. There's a witness in the Word of God on the punishment for that. Says ye have chosen the things that are not. In other words, they're just not here to be understood and be seen, to bring to nothing the things that are. In other words, you can't see those invisible things out there, but it'll come in and just make these other things look pale. What's going on anyway? You just can't make it work.

29 That no flesh should glory in his presence. (But watch:)

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

You want to know about God? See it all in Christ, what is coming to you.

31 That, according as it is written, He that glorieth, let him glory in the Lord.

Now, it is in this area that Bro. Branham so strongly comes against education or says that—rather, says that education can not bring revelation. Only the rebirth will do it. He got it from here, of course. He says:

⁴⁵⁻² *God is known by simplicity and of revelation of Jesus Christ in the most illiterate person.*

It doesn't say you've got to be illiterate. It just says that even if you are smart, before God you had better become illiterate. In other words, you have no literacy concerning God. You have illiteracy concerning God, until the literacy comes by the Holy Spirit. And then you will speak in the knowledge of revelation and not go outside of it.

You will not try to explain away predestination, foreknowledge, election. You will not try to explain away bride. You'll not try to explain away prophet and Malachi 4. You'll say, "this is it. This is it. This is it." See?

You won't have to worry about your own literacy, forget it. You don't have it in the presence of God, you are illiterate. And you can not take your literacy as far as the world is concerned and think you are going to get somewhere, because it won't work. Because your literacy in the world will say, "well, I got Jesus, hallelujah. Who needs this business of Elijah?" I just counter by saying, "all right, if Jesus was literally God because the Bible says John shall go before Him and that's God—the God of Israel, and the spirit of Elijah—I want to know this: why did Jesus need John?"

I don't need someone to eat my food, put on my clothes, and tie my shoe laces—if I had shoe laces. It's completely redundant. See what your mind will do? There is no way that you can take this scripture and make your mind function. No way. Especially in the light of a revelation which has been given, vindicated, authenticated, to—oh, what's that? Well, you're never going to get it, because your mind can't take it anyway, it's illiterate. That's why I say many, many times, you give me a good old, literally, a heathen.

I don't care if you're Methodist, Baptist, Anglican, Greek Orthodox—just as long as you didn't really participate, that you stood around, looked in the window with only one eye and that half-open. I can—you listen and you'll understand in a hurry. But if you worked your way up in the ranks, you're a very rank person when it comes to this. You're not going to get it. You're out-ranked especially. See what I'm trying to tell you?

It is not that educated men can not be born again. It is that education comes primary by the five senses and it's coupled with the ability to reason, which lies in the main part—which is in the main part—through the processes of the mind. Now, if you want to get that exactly right, I'll say it this way. It is that education primarily by the five senses and it's coupled with the ability to reason, which literally lies in man's spirit, which is part of the mind or the physical part in there.

See, you can't—you got a brain, but mind is different from brain and the senses related to it. So mind is spirit. So you see, since education comes primarily through the senses and the ability which you have in your own spirit to understand the power of words, and associations, you will always draw the wrong conclusion when it comes to the ultimate. You may come to the right conclusion to the point of having drawn a conclusion that you could say is really scriptural as a premise. But when it come to precept upon precept, line upon line, word upon word, you can't get it.

See, you could come all the way to what Dr. Pink—far as I'm concerned he's a born again believer in another age. He came all the way to understanding predestination, especially foreknowledge, using the scripture that as David said, "I'm always before His mind." Wrong! In His mind! Now the man will not be faulted on Judgment Day for that, because that was not the hour of the definitive. This is the hour when the veils were pulled back, and the mysteries are known to the intent of this hour—not another hour—and also not only the intent but the depth of the revelation, so that you don't have to understand every intimate detail, but you'd believe it.

Now what you don't understand you just simply let lie there, like what I had to do way back in the beginning with the Logos, the pre-existence of Christ. I understand the form of... no problem understanding angelic form, cherubim form, my biggest problem is going back to that Light in a conversation. And yet I don't have any trouble there for one reason, because I say if it's a part of God it's a manifestation and it is life, why shouldn't It talk back and forth? Well I haven't got all the answers.

But I don't have a bit faith trouble knowing there's one God period. I don't have trouble understanding this, the revelation comes this way. So therefore I don't worry about those other points; neither I don't want you to worry about those other points, because I stressed it that I have a point there, I'm just honest with you. We'll read something Bro. Branham said too later on, if we ever get there, which, who cares? We're just going to know this.

Now, this redeeming process of the educated mind won't work. Only God Himself can actually reveal Himself to us by His Spirit. Now that's what it said in Corinthians. We've been given His Spirit to understand. Bro. Branham illustrated this by using John 4, the woman at the well, and the priest who couldn't catch the light. Here was a woman with five husbands, now living with the sixth.

Now if you think they're immoral today just put your hat back on your head, you're immoral back there. And if you'll notice that it wasn't one man with five wives, it was one woman with half-dozen husbands. So people always have that stupid idea that man is the great initiator, I think you're a bit kooked. I don't think Adam approached Eve, I

understand Eve approached Adam. Women's so-called lib is a perfect unveiling of what always was in women—in man, too. So let's get the whole picture. Man is dirt, woman's dirt. It takes two to tangle. Who seduces who?

Oh, she was a pretty tough character, but she was a sheep gone astray. She was a jewel and what you might call a stink-pot. As far as her flesh's concerned, she stunk. Now here is these fine Pharisees, they stood around there, and oh man, their vessels, they looked tremendous. The finest clothes—wore something, you know, like the Amish people.

I get a little joke about them, you know. Women herself being Amish, she left them and she said, “you know, that bunch really makes me sick yet,” she said. She said, “when the people came by, the men came—the people came by and sold them those lovely cloths,” she said, “you should have seen those men vie with each other to buy the most beautiful black cloth with the nicest tailoring you ever saw, like a couple of sweet old gals picking out the best for those frilly ...?...” you know, so much for that hogwash.

Okay here they were in their fine robes, no doubt very luxurious, and he said, “you had five husbands and the one you got now is not your husband—literally, you are a prostitute.” She said, sir, I perceive that you are a prophet.” And when Jesus came and told those men about the Word and revealed it, they said, “I perceive that you are a devil.”

There is your classic picture of what we're talking about. Not that every fine person with fine thoughts is going to go to hell and every stink-pot God is going to pick up. On the contrary, brother/sister, it comes to one point. The sheep gone astray is as rotten as a serpent-seed that's gone astray or a goat gone astray. The sheep gone astray is as rotten as the hog and the pig that's gone astray. The sheep gone astray is as rotten as the wolf gone astray, And that the best you can say about the Apostle Paul, who was a sheep gone astray and was a ravening wolf, renting and tearing and getting a very spiritual delight out of it, knowing that he was truly pleasing God. There's your Roman Catholic Church with 68 million martyrs, and your St. Augustines. Ha! Saint what? And the church dare to claim a person like that, then stand for it.

And those self-righteous, fine people stood there, Jesus said, “you are of your father the devil, and the works you do.” But they said, “God is our father.” William Branham said concerning this woman, “the light struck the seed.

Let's go to John 1:1 to find: [John 1:1-5:]

- 1 In the beginning was the Word, and the Word was with God, and the Word was God.
- 2 The same was in the beginning with God. (Notice emphasis on *God*.)
- 3 All things were made by him; and without him was not any thing made that was made.

- 4 In him was life; and the life was the light of men.
- 5 And the light shineth in darkness; and the darkness comprehended it not.

Which means that darkness can't get it. Another translation says the darkness can do nothing about it, and it couldn't.

So therefore you notice we're talking in terms of the One being present, which at that time was flesh and is now Holy Spirit. And that Life is a light. In other words, It is duty-bound to give a revelation of Itself, whatever that Self is.

And then the 18th verse:

- 18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

That shows you the same one who was here in flesh is now in the bosom, strictly inculcated in God in the form of the Holy Spirit, because They are one. And it says He will lead him forth, or, as that word here is *exegesis*, which means to make him absolutely claim by a preachment, a description which comes by words. That's why you got the term Logos, an expression. It's a word expressing a thought. But remember, it must contain the very element which is the expressing. So Christ would contain God, see?

All right, with this we go to John 3:16. Now, this is about the Lamb.

- 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Now everybody stops there. Why don't they keep on reading? Well some do a little further.

- 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. (That's good. Now watch:)
- 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Now that's where they do stop, but watch where it goes.

- 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Now it tells you right there, even though Jesus died upon Calvary, and you can accept Him all you want, and you may try to accept Him all you want, it depends on light whether you are accepted and He is accepted. So therefore if there is the light and that

light is turned down, you can plead Blood all you want. Now I know that's another lead balloon. That's carnal reasoning. That's theology. That's not revelation. The revelation is what it says.

19 And this is the condemnation...

In spite of the blood. In spite of talking about Jesus. In spite of receiving Jesus.

...that light is come into the world, and men loved darkness
rather than light...

Now you can't just say Jesus is the light of the world, because what does that mean? "Well, it means..." Well, does it mean? It needs explanation. It's just what Paul said: if any man thinks himself a prophet or spiritual, let him acknowledge the things I write unto you are the commandments of God. Well you say, "well, thank God, no one like Paul would ever come again." Who says so? Quote me! I've got a quote that says Elijah is going to come. "Well, we don't see it that way." What's that got to do with it? So how are we going to know how God sees it? Let Him fulfill it.

You think God doesn't rub peoples noses, what He says and brings out before them. You think He doesn't rub their nose in it? That's the scripture. I mean, that's the description of scripture. Lake of fire. Name off the Lambs Book of Life. Not because I said so, that's because God said so.

Now, the light struck the woman. But others said this is Beelzebub. And so it is today when Matthew 12 is being fulfilled. Now here's something else your books should not—going to teach you. I've been through the books. "Oh this is just the Holy Spirit," they say. Let's just take a little look. Verse 15, Matthew 12:

15 But when Jesus knew it, he withdrew himself from thence:
and great multitudes followed him, and he healed them all;

That's when they were going to destroy him. And today they're putting Him out of the church and they're trying to get rid of Christ. You can't use His name, you've got to please the Jews, and so you can't use Jesus. Oh yeah. You can't say "in Jesus' name, amen," because you're going to hurt somebody. You can't—and the Arabs. What have they got to do with it? What do they got to do with my conscience? What does the government got to do with my conscience?

You talk about separation of state and religion. Like fun they've separated—brought it together. They're a bunch of liars. Who breaks the constitution? Our own government does. They're like the filthy...?... exclusive theology. They're supposed to teach Christ and come against the antichrist. They teach antichrist and come against the Christ.

Knew ...?... man several years ago, said, "I can't understand it. We're a land of liberty. Our universities and our seminaries especially are full of preachers who are teaching how to be communist, atheist. The very job they're suppose to do and paid to do, they don't do. So Mr. Nixon sends a legate, order ...?... I heard Billy Graham was be-

hind that—I don't know, I hope not. Well it shows where he is. Everybody else's ...?... shows where they are. Protestant Democrats.

I'm not trying to make this a religious situation, I'm just trying to show you why America's where it is today. Why it's chapter 13 in the Book of Revelation. People say, "well it's not in there." Sure it's in there. You're going to find out before it's too late.

- 15 ...he withdrew himself from thence: and great multitudes followed him, and he healed them all;
- 16 And charged them that they should not make him known:
- 17 That it might be fulfilled which was spoken by Esaias the prophet, saying, (now watch:)
- 18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, (now,) and he shall shew judgment to the Gentiles.

He shall make a difference amongst the Gentiles. He shall vindicate. He shall show one side against the other, to the Gentiles. When did he do it? He did not do it, but he's got to do it. Now watch when he does it:

- 19 He shall not strive,

Did he strive back there in the flesh? If he didn't strive then I'm going to tell you. I'm a caboose of a freight train. A little phone bell ding-a-ling-a-ling. I'm going to ding-a-ling-a-ling. Run a ding-a-ling-a-ling all day long. You bet he strove. He whupped them clean out of the temple, as they say down south.

...nor cry;

Ho ho! He didn't cry? Are you kidding? From the day he was born he cried. Cried literal tears and he cried out. He cried out at the great feast. You thing his voice wasn't heard in the streets? That's where he had to preach.

- 20 A bruised reed shall he not break,

You think he didn't break the religion, what their standing upon, their staff? You think he didn't? Then you don't know your Bible.

...and smoking flax shall he not quench,

You think he didn't? Where's their temple worship and the ass and the red heifer?

...till he send forth judgment unto victory. (Where?
Amongst the Gentiles.)

- 21 And in his name shall the Gentiles trust. (Because they can't see him in flesh.)

So how does he come? He comes in the Holy Spirit, in a Pillar of Fire. And he comes as a Judge. You say, "I don't believe that." You aren't—believe nothing. I got no trouble with you, you got trouble with me.

You think your seminaries are going to teach that? You show me one. You show me the educated mind teaches that? Can't, one. The educated mind says, "well he died once for all, I'll take that." But the Bible also says it is appointed man once to die and after that the judgment. How do you get around that, smart fellow? Because everyone's got to die. You say, "there's going to be a rapture." That doesn't answer one single question, just makes you sit there stupid.

Tell me how God gets around His own Word? Well you say, "behold, He shows us a mystery, and we'll not all die." Well, tell me how that's done. Well you better be aware of it. There must be some form of communication, who's going to come and tell us. "Well, well, well, well, it just says." I don't care what it says, I want answers. This is what this sermon is all about, answers. And if we've got a prophet that doesn't bring answers, who needs him? All I've had all my life is questions.

I said way back in the hungry thirties, "any jackass can ask questions, bring on the smart horse that's got the answers." Your politicians got all the questions that they think is worth questioning. And they've got all the answers and they dot have one like your Halls and the rest of them around the country here, your Metz and Balms and Glens. And not one will put his finger on the real trouble, the family. Civil law and obedience! Not what Russia's doing, or Rome's doing, or anyone else is doing; what's America doing? The enemy lies within.

They do every single thing to destroy the forces of morals, the moral force and the fiber of Christians. You tell me America is not shot? I believe exactly what old Jack Moore said, "if God doesn't judge America, He's going to have to bring up Sodom and Gomorrah on the day of Judgment and apologize to them." Exactly right.

You think people are ever going to believe this? I'll tell you what. Let's just read you something. Maybe I'll be nice and let you get out early. We won't even bother reading. So if you want to shoot me, shoot me. I'm going to get this thing in twenty messages. Twenty messages—sorry about that. I'm more embarrassed than you are. Sorry about that. I'll let my wife do the preaching next time. I don't think there's a next time, is there?

Let me read you something. Ephesians 4:7-10:

- 7 But unto every one of us is given grace according to the measure of the gift of Christ.
- 8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.
- 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

Now in other words, that's the man we're talking about. He said, the Son of man which came down from Heaven. They couldn't figure it. Then it says he died and went to the lowest parts of the earth. Same one.

- 10 He that descended is the same also that ascended up far
 above all heavens,

Now let's just hold our finger right there and go back to the Book of Acts, way back to the very first chapter. And the tenth verse—ninth verse: [Acts 1:9:]

- 9 And when he had spoken these things, while they beheld,
 he was taken up; and a cloud received him out of their
 sight.

All right, now he that descended is the same also that ascended, up far above all heavens, that he might fill all things. That's the one they saw go up, came back with the Holy Ghost, and every Trinitarian knows it, if he knows everything—which they don't know hardly anything, but the theologians do. Jesus Christ came back as the Holy Ghost, right? Is that right? That's exactly right. He came down, is that right? Now if he came down that's interesting.

I'm going to take you now to 1 Thessalonians 4:15:

- 15 For this we say unto you by the word of the Lord, that we
 which are alive and remain unto the coming of the Lord
 shall not prevent (go before, take any preeminence over)
 them which are asleep.
- 16 For the Lord himself shall descend from heaven with a
 shout,

Well, He already came down so needs this? Because this is the Appearing. That's right. Well they say He's always been here. Right in this message we have the theologians, the carnal minds. No revelation. Because it goes on to say:

- ...descend from heaven with a shout, with the voice of the
 archangel, and with the trump of God: and the dead in
 Christ shall rise first:
- 17 Then we which are alive and remain shall be caught up to-
 gether with them in the clouds, to meet the Lord in the air:
 and so shall we ever be with the Lord.

Oh they said, "that's just when He comes down in the air." Well, where is the shout and who brought it? Because it's not said to be the voice of the Lord. Any Greek—any theologian knows that, and the Greek student, anybody else knows there, ...?... and the rest of them. So there's your carnal mind. There's the mind that can't think.

This brings trouble in the church, it'll bring trouble in the home, too. You people planning on getting married, you better see you get the right one. If you can't have fel-

lowship around this Word, what have you got? If you don't have mutual understanding, where are you going? So that leaves you pretty narrow. That's the way it is. Narrow is the gate and straight is the way.

Say, "I was brought up in this Message." Were you? How far were you brought? Were you brought up or drugged up? Were you reared or were you raised? You raise cabbages and you rear kids. I'm being facetious, letting you know one thing. Was the Holy Ghost moving in your life, or you just come up through a bunch of spoken words? Strange.

What I'm calling for this morning, people examine your hearts. If you haven't received the Holy Ghost it's time to receive the Holy Ghost, it's running out rapidly.

We've been all through this for years. Young girls—women catch this, not the men. Men don't give a rip, even husbands are dumb as dodos. No man's smart as a woman, and she outsmarts herself. Her hair will hang down this Sunday, down to here, next Sunday it's chopped off even four inches higher. Father's don't catch it, mother's don't give a rip. Boyfriend can't see it, husband doesn't see it, women see it. Next month it's four inches longer. You were drugged up, raised up; you weren't reared in the Gospel.

You say, "well, I married a good message guy, been saved in the meantime, born again." You're the same girl, but now you let your hair grow. Letting your hair grow is not the answer. That doesn't make you anything. It's in the heart. Are you born again?

Preacher preach the Truth for a living. You go someplace else, see people excited about it, and you say, "our preacher doesn't preach that." He doesn't? I preached it for five years and haven't caught on yet. Let your thinking go, kids, adults. You got a spirit in you, and that spirit will betray you as sure as you're knee high to a grasshopper.

That's the spirit that Bro. Branham said comes when you're born, dropped from the womb. It's allowed of God, but it's not of God. But perchance you might have a soul that is of God, where that gene lies. Then you need the baptism of the Holy Ghost to waken you. And when it does, there'll be nothing but this Word in everything we preach will come out of us. I'll show you next sermon, by the grace of God. What I preached on love I can nail it down flat, like it's never been nailed down before. Not trying you hard shells, not trying to make you this or that, but to make you realize this is our life, because we have a part of that life.

You're manifestations of your father and your mother and clean back, but particularly your father and mother and so we can, by the grace of God, be manifestations of Christ through the rebirth. And the dedication to the knowledge of this Word that comes by divine revelation, because the Life that gave that Word that is in you is that same life that'll produce it, and I'm going to tell you, it will produce it. And don't you think it won't. But you won't give your time.

You're too busy with the exotic things of the world. Let me tell you, they're going to turn to gravel in your mouth. Everything you put your hand on, thought you'd take your way, is going to turn to gravel in your mouth.

When these meetings are over I want to preach two or three sermons and I want to help you. You stay home if you want, but I'd advise you don't even go to your job the days I'm going to preach them. They'll be so simple you'll leave here with your mind reeling, you'll say, "what's he saying anyway?" or you'll say, "I catch it." And you'll see its simplicity. And I'm not here as any great teacher, great theologian, any great man trying to tell you anything, I'm just telling you the Word of God.

Balaam had to listen to a jackass—turned him around. You can listen to me, I'm just another jackass in one sense of the word, humanly speaking—divinely hope by the grace of Almighty God.

Now, going on, just a few paragraphs before we close:

⁴⁸⁻⁵ *Same thing today.* (Bro. Branham say. The same thing is happening has happened back when Jesus Christ was in flesh.) *But the theologians say, "Now, wait just a minute. I'll find out if So-and-so... if Pastor Moody said or... What's Pastor Moody got to do with this, this day?"*

What does Luther got to do with it? What does Wesley? What do the Pentecostals? What do they got to do with what we are preaching on?

Pastor Moody lived in his day, but not now. Certainly not. Luther lived in his day, but not in the day of Wesley. Wesley lived in his day, not in the day of Pentecost. Pentecost lived in their day, but they're a long ways from this, in this hour. We're in the last hour.

We're in the last hour. What's the last hour? Let's read it in 1 Corinthians. There again the natural mind says "well I don't believe that way." You don't have to believe anything, believe what you want. It says distinctively here, verse 9: [1 Cor 13:9-

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

Now Paul is saying we know in part, we prophesy in part. That's exactly what he said over in Ephesians. Let me read it for you. Second chapter of Ephesians, so we get the understanding. Maybe it's the third chapter. All right. Verse one: [Eph 3:1-5:]

1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

- 5 Which in other ages (generations) was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

It tells you right there, there is an unfolding revelation, until the last revelation comes in, which is in Revelation 10:7:

- 7 But in the days of the voice of the seventh angel (messenger)...the mystery of God should be finished, (complete)

That means run out, perfect. That's the same word as over here. When that which is perfect is come, we're going to know in part; when it's completed, when it's all over, you won't know God in the sense of the intimacy of the complete mind of God. But you will know everything for your hour which is contingent to redemption, what God is doing concerning you, because that's the whole thing.

God creates this or that doesn't mean anything. God made the universe. That does not mean anything. Everything out here, it's rough. That doesn't mean anything. What means is this, what stake have I got in it, how am I going to come out of this, where am I going? Is there something beyond?

This isn't too hot. Man that hasn't have a day sickness, lived to be 98 years of age—what's 98 years in the light of thousands of years? Poor dumb luck! Should have had thousands of years. Cut off before a hundred. Another guy comes in blind, crippled, literally a paraplegic right in the mother's womb. Some genetic mistake or some doctor's mistake, who knows? What's he get out of it?

*But there's a land beyond the river,
that they call the sweet forever*

That's what counts! All these other things begin to frizzle-frazzle away, so we're not talking every mystery as though every atom and everything's exposed to you, but letting you know what lies in this hour concerning redemption, which has been vindicated, which has been proven.

There's no other generation. Then we can speak with an authority; speak with some kind of power. We're not guessing any longer. But if you want to guess, we'll just back away and say it's up to you.

All right:

We're in the last hour. Sure. Their organizations and scrupled up proves that it's not there. (That's the revelation) The Word has never been correctly vindicated just only in It's strength.

That's true. Another quote he said we've had the Word of God demonstrated in power for years but not in It's revelation. And that lets me know there's something going to come from revelation that supersedes the demonstration. It does not abnegate the demonstration but it supersedes it, and that's exactly William Branham coming on the scene, could say, "*I challenge you. Bring me twenty-four of your worse cases, I guaranty healing for all.*" They wouldn't take it. So the power did not supersede what was com-

ing. And when they did not take the opportunity to see the power at its maximum, and where it petered out, they failed to realize the revelation would take them to resurrection.

Christ's resurrection did not take of itself anybody to a resurrection. His resurrection fulfilled the Word of God that guaranteed a resurrection. And you talk about resurrection sans Word, or apart from Word. You talk about anything apart. There'll be demonstration there, brother/sister, until the stars fade, the milky way turns to nothingness and the universes explode and go back to their original gas, which might be Hydrogen, who knows? Then God forms and creates again and brings it forth. What does it? Word, living Word. Not something else.

Oh, the end of creation's not that, brother/sister. The end of everything is Word, living Word. That's the end. Why? Because Alpha's Omega. Sure. I hope you're getting what I'm saying. It's not that difficult.

Seeds, denominations... (You're all planted, see?) And they make denominations and then put them old jimsonweed seeds in with that genuine wheat: died right out,

See? Now, it's always born itself out to be true, regardless of age. That's the Word. Every age has had some type of vindication in it, see? So therefore today we'd say, "well, we don't have to have manifestation. We don't have to have something that's going to point us to something else, because look, we believe." Is that a fact?

Would you believe what we believe today without some vindication? It's not in the mind of man to do so. He said the:

crop went to jimsonweed. (That's right.), green briars and nettles (Uh huh. See?), went on back to that; it died right out.

I don't know what jimsonweed is—they got them around here—but I'll tell you, I know that horseweed. That horseweed is the smartest weed I've ever seen. I've never seen a weed like that, and I've pulled weeds for many years now. And I notice that rascal, he is so brilliant. He can seem to blend in to everything in my garden. And one day that fellow was in the—what do you call that?—snowball bush on the south-west side of the house—corner.

And I'm not looking to carefully, and so one day I look at that bush and say, "you know this—hey! That thing really has sprung up in the middle." And I go over, and that rascal, he was in there so pretty. Stalk like that. Great big, high. So I just take great pleasure pulling it out. And I find it in all the plants, they can blend themselves in so perfectly with those plants, until they can't help themselves, they have got to supersede the plant. Ah! The devil always does that!

And there's a perfect picture of that. I will exult myself above the heavens. When they get that far, my wrath is like the wrath of God. Shoom! Pull them up and burn them! Why? Because they've been taking the fertilizer and the sun and the rain that belongs to my goodies. And also I can understand the vengeful God. Just want to let you know these things.

Said those—I never knew that jimsonweed but I sure know that horseweed. I'm pretty... If it's not horseweed, Billy, you're the ... the head deacon there's at fault, he told me it's horseweed. At least I think Bill told me.

Okay, *green briars and nettles*, and so on. Just kills everything out. Then God's got to start over again as it says in Hebrews 6. But notice, in Hebrews 6 He does not start over after Hebrews 6, because in Hebrews 6 He tells you—now watch what he says here; the language. [Heb. 6:1-9:]

- 1 Therefore leaving the principles of the doctrine of Christ,
(You say, "oh, I couldn't do that." Well, Paul says do it.)
let us go on unto perfection;...

You say, "what do you mean, perfection? What did he mean?" Well, that's what he means. Leave certain things. Got to leave it right there! There's something else. There's a conclusion. Perfection means finishing and polishing off, so there's nothing more required. If you added to it you've ruined it, if you don't put it in there, it's shot. This has got to be it, entirety. Okay.

...not laying again the foundation of repentance from dead works,

Back in the last church age, the message is repentance. So then you got to drop that. There's comes once for all a change of mind, and from that time on your mind's in a channel. Huh? You don't believe that. You're dozy, you're sleeping on me. Come on, you should be here every single service, for we never leave everything out.

Now it says no more repentance. You won't need it. Nothing to change your mind from. It's in a groove. You say, "I don't like your grooved mind." I do. A properly grooved mind always goes cha! The right place. Cha! The right next place. Cha! Over here the right place. And thinks the right thing, because you got the right grooves. And the deeper the groove the better you are. Is that right? That's what they told me when I was a kid. Who knows? These birds change their minds.

But you get the right groove; the mind is full of grooves, right? So if you want to be really groovy... Ah! Caught you, didn't I? I could get you, you know. You want to be groovy people, hey? Right up to snuff. Okay. Get that deep groove in there.

Now you know what I'm talking about. You get to a certain place in your life, something becomes like a second nature, just takes over. Now you got to drop all this repentance, you got to go behind you now. All this change of mind.

...and of faith toward God, (Even that's got to go, whatever you had.)

- 2 Of the doctrine of baptisms, and of laying on of hands,

In other words, it comes to a place where you know that all these things are in their place; period, see?

and of resurrection of the dead, (we can prove He's alive, it's been proven.) and of eternal judgment. (Judge is here.)

- 3 And this will we do, if God permit. (But God did not permit.)

So there comes a time when God has to permit. Now under what conditions?

- 4 For it is impossible for those who were once (for all) enlightened, (That's the present truth of 2 Peter 3:5, the epical, strategic season.) and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

- 5 And have tasted the good word of God, and the powers of the world to come,

Just exactly like Moses, and the people out of Egypt going to Canaan Land.

- 6 If they shall fall away, (It's impossible) to renew them again unto repentance;

They're stuck and we're stuck. The apostles said, "we can't help it. Live or die, sink or swim, there's no way we can leave this." And the other guys, the serpent-seed, said "there's no way we'll take it." Even Peter, denying the Lord, had to come back and cry and weep, because he didn't mean it in his heart. His own little mouth had tricked him, see? They can not ever change.

...seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

Who's doing the crucifying? Not the ones whose minds they're fixed on God and irrevocably changed so they can not be changed back, but those who saw. And they went for the demonstration of power, not knowing there's always been power, always been something there. But when you come to this, this is the end of all things.

Everything runs out. Justification, sanctification, blood, baptism; everything begins to run out, because the last elected member's in and the Gospel goes back to the Jews. You're in the process now.

For the Lord Himself shall descend—oh, they say, "He already came 2000 years ago." Then why does it say He's going to come?

"Oh I change my mind." What came at Pentecost? Holy Ghost. What's going to come then? "Well, that's the body." Doesn't say that. Doesn't say that. It says the Holy Ghost is going to come at a certain time when a man does greater works than Jesus. And when you turn that down it's all over.

Say, "I don't see it that way." See it anyway you want. I can't change them, they can't change me, so here we are. Deadlocked? No, life-locked. They're dead. You've locked into life. Let me read you something.

In that particular, peculiar time—oh brother. In that particular, peculiar time of the going out and the coming in, it says that the Children of Israel:

- 7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,
- 8 Harden not your hearts, as in the provocation, in the day of temptation (testing) in the wilderness:
- 9 When your fathers tempted (tested) me, proved me, and saw my works forty years.

It wasn't good enough what God did through the prophet, they wanted their own ideas. It wasn't good enough what God did in Jesus Christ, they wanted their own ideas. It wasn't good enough what God did in and through any prophet because God was in the prophet, they wanted their own. And so today when we saw the greatest ministry unleashed since the time of Jesus Christ—the exact parallel, wherein he did what Christ could not do, that is, Christ Himself could not do at that time but now did in this age through a prophet, fulfilled in Scripture—it wasn't enough. Give us a sign.

Like the Church of Christ said, “well, we didn't mean that you'd see somebody healed. What we would do is we'd cut the girl, and then as it bled you would heal it.” Church with Christ? Church without Christ. If you ever heard the devil talking you heard him talking when those preachers talked.

I'm going to tell you something, they can be the sweetest people on earth. And you can be so fooled by that lovely spirit. But give them the Word test and watch the Pentecostal pussycat come back. Stroke the pussycat, oh, purr, purr. Sweet, then it go, *sweep...grrr, arrrr!* That's the truth. The Bible teaches.

But God said in this last days He would bring out a people washed in His blood. Notice how Bro. Branham said, this last days. Notice the plurality. This; singular, and days; plural, letting you know there's a period of time but this is that day.

He would bring out a people washed in blood. They were predestinated to be there, they've got to be there, God said so. And then he goes on talking about Malachi.

Well we're right back where we left off last Wednesday. Isn't that interesting? And we'll be right back... I'm sorry, I have to apologize for being the way I am but I can't help it. When I write my notes; when I see certain things here I'm duty-bound to tell you in order to help you because this is what helps me. This is where it lies, I can't change. There's no way we're going to go as far as I'm concerned. You say, “every church says the same thing.” That's exactly the way I want it, for that's the way God said it would be.

If we filled this church to the rafters I'd think something is really wrong. We're not that big of a church we couldn't stand more people. But I mean, if suddenly everybody begin saying, “hey, I can see it, I can see it.” If I did not hear reports, even from preach-

ers—and I don't say this maliciously, I say this truthfully, because this is where I stand, if I'm a hard customer, I'm a hard customer. And they don't know what I'm saying.

They don't understand Presence. From the baptism with the Holy Ghost, the Lord Himself has descended by the form of the Holy Ghost, to bring His own message. As Bro. Branham said, God is His own prophet. The Elijah of this hour is the Lord Jesus Christ Himself, not a man-God, but it will come by a prophet.

They don't understand. God that I'm talking about is not here in Africa and in Australia and New Zealand and Europe, Germany, France, Belgium, Switzerland, and so on, as He was when the prophet stood there, because God could give it Himself to trillions and trillions of people and still remain God inviolate. And those trillions would never constitute God, they'd merely constitute children of God. Little images. Little après. That would be. Mimickers. And that's not a nice word. Little examples. Little manifestations—to a degree—of the great one, but never constitute the Great One altogether. Never would.

So therefore God has definition. So God was only present and divided Himself by His Holy Spirit, then God lacks definition. And nobody will ever tell me that nothing is without definition. You may prove it scientifically, and as far as I'm concerned you are pseudoscientific. Everything has definition. Even gas has definition, because it may be weighed. But God is not gaseous. God has definition, solid spiritual factor.

So the Presence is not understood. Many things aren't. But I trust we understand it. It does not give us any great-headedness, it doesn't make us swell-headed, it does not make us important. The Scripture says at the end time, though we understand these things, having seen and know, it does not give us and preeminence whatsoever, for they are still a step ahead of us, who've gone on before. We are still waiting to catch up. And by revelation God lets us catch up, that they may come out and we with them ascend to the wedding supper.

Let's pray. Let's rise. No service on Wednesday.

Gracious heavenly Father, again we want to thank You for the time You give us this hour, to come together and speak concerning the things of the Kingdom, Lord.

We know in our hearts we are right concerning these things which have been brought to our attention through a man that was vindicated, a man who had a ministry that no man had like him, Lord, since Your time. A man with the life that people talk about but never arrive at. Conscience, spirit, heart. All of these things, oh God, made up a man that surely was in the image of Christ for this hour.

And Lord, I appreciate it so much, for You know that I can stand here and say I have seen great man of the past, sort of a link between those ages. Having known those men, seen those men, heard those men, and now being able to link to this hour, could say no man over this century spoke like this man.

No man over the centuries was able to do what this man did. And knowing all along his own perfect testimony was, *"I was only one standing near when He appeared. I was only a voice that He used. It was not what I said that did these things, it was what He said through me. And the work was done."* Father we can see the perfectness of it all. Even as Jesus said, "the Father in me doeth the works."

So Lord, we appreciate today the beauty of this hour of which we live; the grace of God, the love of God, the glory of God, all these things being shared now intimately with us. And not only being shared as though they're for something, Lord, in the mental realm, in the revelation realm; but it is revealed what You are doing with the things that are of You, and doing them for us and to us.

And therein lies the beauty and the glory. The faith, the stimulation, the joy. The altogetherness has come upon us, and we thank You for it. So that we can say as You told us we would say, I and my Father are one.

And there's a people, Lord, that's going to be standing here. They will be changed, they will not die. But they with the others who come forth, will meet You at the great Wedding Supper.

Lord I pray that this shall not be as idle tales or another message to any one person here, under any way, shape, and form, but shall be life, oh God, shall be life. I pray that, Lord, because what would be the use? What would be the use, Lord, if something did not come out of it? But Lord, knowing Your ways, how that You would have a prepared people, waiting for a Word to make them ready.

We're confident this morning, Lord, that people can not leave this building unchanged. It would be impossible, oh God. Every single one of us standing here, something must be happening in those atoms by way of a revelation to the soul, to the spirit, to the mind.

And so we can scream aloud in this hour—as Your Word said, we shall not die, but live. There will be some standing here who will not taste death till we see the Kingdom of God come in power. They've seen the power, they've seen the power in the figure, and soon they'll be in the Millennium.

And now until to the King eternal, immortal, invisible, the only wise God, be all power and honor and glory. In the name of Jesus Christ our Savior, be to Him, Amen.

The Lord bless you. Let's just sing *Take the Name of Jesus With You*.