

Christ Revealed in His Word #8

Overcoming the Gates of Hell

Depending on a Man

July 9, 1986

Shall we pray. Heavenly Father, again we want to say we appreciate Your kindness to us and that You saved us when we were lost and undone, and You loved us when we were not only altogether unlovely, but You don't say we are even now, but You did love us, Lord, and You made that way for Your love to be shed abroad in our hearts by the Holy Ghost, faith working by love and all these things, Father, that we could love You, too, as was said by Your apostles, "Whom having not seen we love; and though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory." And that's part, Lord, of this great experience, this joy and this wonderment. And there's the other part, Lord, of the knowledge that You bestowed in this hour, that revealing of the Son of man, the mystery of Almighty God, and beginning from Genesis, right on through to now "Christ revealed in His Own Word"—from Genesis right on through. Seeing these things, we've not seen them before, knowing what's happening in our hour. Lord, we can't see them as far as the human eye is concerned, but we do know that it's happening, because we've been given a vindicated revelation. So, we thank You for all of these things. Help us tonight to study Your Word carefully, sincerely, with real respect in our hearts, Lord, and reverence as never before. In Jesus' Name we pray. Amen.

You may be seated.

1. Now, this is going to be number eight in "Christ Is Revealed in His Own Word", and just as I was about to come to the pulpit, I was thinking concerning the fact that there is a Word in every hour; there is a Message in every hour. And one of the great themes of the Church Ages in the Book of Revelation, chapters 2 and 3 there particularly, you notice there's the comment of Christ, the Holy Spirit, revealing to the people that they've been given something to overcome—something to overcome. "He that," you know, "heareth what the Spirit says. He that hath ears." And it's always precisely a Word that is given to overcome.

Now then, in this hour there must be something to overcome. And that is to say it would be, as Bro. Branham put it so clearly, what the gates of hell is against. What is against us that has been given in this hour? We, therefore, knowing that, can be thoroughly approved of God and thoroughly able to be overcomers. And just examining that one little phrase, 'the gates of hell'. Now, what does a gate signify? Now every now and then I go by and up the road by here, and it's not too much to talk about, but I see the farmer was... He ripped some buildings down, and he ripped out some fences, and he put a gate there. Now there's no fence on either side. There will be I'm sure, because there's a brand new gate. So you see it isn't really a gate. But it's a gate because it's manufactured as such and designated as such, but it's not really a gate. A gate signifies an opening in an enclosure. See?

2. All right. Now, then if the gates are against something, in other words, then, that signifies that that is that thing which opens and gets them in the enclosure. So then, if the gates of hell is against this revelation, then it would tell you plainly that hell will take everything that is not with this revelation. Now, you see where everything's got to burn? everything's got to go after this revelation? See now, Jesus categorically said the gates of hell was against that revelation of Who He was. And remember; at the end time there has to be another revelation to the Gentiles. That's like Bro. Terry brought that out, very beautifully, the Redeemer, in Eph 1:18. And you can see exactly what the revelation is to the Church, and what the others turn down, and that becomes the opening to the enclosure. And at the end time, hell hath enlarged herself.

So, then you put the thing together, what does the Bride have to overcome? The Bride has to overcome everything that is against that revelation. You've got to keep tearing the veils off of your face. See, that's the greatest problem I have with preaching this Message. I don't have any problems anymore. I don't go anywhere very much, you know. You know, I just sit here and stagnate according to them, you know, and you know, grump like the old troll and all that sort of stuff. But the funny thing is that when people hear this Word, they can be in a backslidden condition, turn right around like that. They can come out of religions that is no religion at all, and they'll tell me, even those of utmost repute before the people, they know them to be sincere, wonderful Christians, say it's like a rebirth. Well, you see, the gates of hell cannot overcome this revelation, the revelation that He is here. Now, if you've got all the Baptists and Pentecostals and everybody believing the same thing that He is here, then they can't be believing that He is here in the way that we believe He's here. See?

3. So, the great thing is a revelation. And so you'll see that all of these messages go to that end to make you understand, once and for all, how does God make Himself known. And once you've come to that position, then, if there is something available from that position, you have great faith that you're entering in to the things of God. But you've got to have the foundation. And the foundation... The Church has always been built upon the apostles and the prophets—Jesus Christ the chief Cornerstone. See, in other words, it actually amounts to a Capstone. If you're built upon a foundation, and Christ the chief Cornerstone, what's he telling you? He's telling you that what the apostles have given you is Christ, and you're building on Christ. See, and Who is He? The Word. Because He Himself is not here except in the form of the Holy Spirit.

4. So, we're looking at "Christ Is Revealed in His Own Word #8", and in the last message that we took on this series, Bro. Branham showed how the prophets, who are the Word givers, so revealed Christ in that spoken and written Word coming through their ministries, that they spoke in the first person many times, making it difficult for the people to know of whom these prophets were speaking, whether of themselves or another. Now this is an in depth application of Heb 1:1: "God, in sundry times and divers manners spake unto the fathers in the prophets." See, you can understand what I'm saying. When you can speak in the first person, you being a human being, that was God in the prophets and so the prophets become God to the people.

5. Now, that sits very well. All the time it sits well with people who believe the Bible, and they say, "Yay, yay, yay. We believe prophets wrote the Book. Yay, yay, yay, prophets wrote the Book."

Why, you can have, "Rah, rah, rah, hold that tiger, sail hell, jump on the bandwagon, glory to God, let's mow the enemy down!"

But you say, "Just a minute, a prophet's here in this hour!"

And they say, "What are you talking about?"

They suddenly become dead weight. No more interest than nothing. Stop the speaking in tongues, the dancing in the spirit, why you just killed the spirit in the meeting. Well, what spirit got killed? You see the gates of hell is against the entire revelation. There's no way that you can convince people this Word needs a revealer. And there's no way you can convince them that a prophet is a revealer. You've got to be born to it. See?

6. So, this is an in-depth application to Heb 1:1 and shows that the prophets really are God to the people. Never forget to apply this to Bro. Branham, if you believe that he is Elijah of Malachi 4. He then mentioned that these prophets were taken by God so deep within God's Own Spirit that, like Moses and Daniel, he himself would be left wondering as to what actually had happened. You can get so engrossed and so deep, you can actually be confused, showing that the mind is literally taken over by God.

7. Now, right away, of course, they think that God's a college professor and he speaks always what is beautiful English. Hogwash! I still believe Dr. Coffin is right. Grammar is the ability to make yourself understood. Not what this dame writes in the Dayton Journal Herald, and not what Kilpatrick writes and is on the air about. I don't care how erudite and how precise he is, don't talk to me about English. I could have majored myself with first class honors because what I went through, I wrote a hundred percent. And I'm just about ready to forget everything and don't care if I do. Let's not bandy words, as though God is going to speak perfect English for a bunch of perfect what? ...Why, the mass couldn't understand Him if he spoke too perfectly. Might as well be like the old German lady that knew God spoke German, because her Bible's written in German.

She said, "Where art thou?"

Of course... How do I say that, Pete? Adam...? Yeah that's it, "Wo bist du."

She said, "I know it's in there, because He said, 'Adam, wo bist du?' Where are you, Adam?"

So, she knew it was in... Oh, brother, these erudite people—good old-fashioned people. No wonder Bro. Branham said the old scrub lady's going to get in while the rest stand outside the door.

8. Thus, when the Word of the Lord came to the prophets, it was so absolutely of God, and so phenomenal, that the great prophet and apostle Paul spoke of it in Gal 1:8 and 1 Cor 14:36-37. Now, he said, "If an angel from heaven came down here..." It was Bro. Branham who said that's pretty good bait. ...flaming, great angel came down and changed one word, just boot him out. He's the devil. When Paul himself said, concerning the Word of God, he said, "What? Came the Word of God out of you, or it came to you only? If any man considers himself to be a prophet or spiritual, let him acknowledge the things that I write are the commandments of God."

So somebody's got to be a... Look, somebody's got to drive the cart! Somebody's got to head up history! Somebody's got to take care of things! Somebody's got to be in control! And this is how God does it. So where would this place Bro. Branham? At the end time, just with Paul and these men. Therefore the entire Bible is "THUS SAITH THE LORD," Word by Word. And we're talking about this hour, Bro. Branham's ministry.

So, now we see come to pass in our day Rev 22:18-19, when the Book is opened, It says, "Seal not the prophecies, the sayings of the prophecies of this Book." The Bible is open. What did Jesus do when he opened it? He gave the Scripture for that hour, which was self-explanatory at that point, until further down the road It wasn't self-explanatory, until he said, "I've got to die!"

9. John the Baptist threw him a mystery—threw him a red hot riddle. He said, "Behold the Lamb of God that takes away the sin of the world."

"Lamb of God, what are you talking about? That sounds like a man's going to die for sin. That's forbidden by God's Own Word, don't talk about a man dying, or you'll die!"

And they had every right to say that because they couldn't be like those, the heathen, who walked their children through the fire. They weren't to sacrifice a man's blood.

"So, now you're going to come and say this man's going to die, and everything's going to be fine?" They said, "Oh, what are you talking about?"

And one man rose up and fulfilled Scripture. He said, "It's best that one man die than the nation perish."

10. Now, in this last day we've got a perfect revelation of the Word of God. Brother Branham said, "*That which is perfect is come.*" And I admit that's a bone of contention with me when any man says,

“That which is perfect hasn’t come.” That which is perfect has come! I don’t care how big a scholar he is: Ph.D. and everything else. That’s just piled higher and deeper. That’s all he’s learning! I have no respect for anybody when it comes to this Message here, when it comes to defending the Word. Why should I respect anybody? I’ll respect God. I’ll respect a prophet. The prophet had what these guys can’t dare to approximate. And I don’t approximate it, but I can sure preach It. I don’t have to pretend to approximate and don’t care if I do or not. As long as I’m right with that Word, then I haven’t let anybody down. I let myself down, but I haven’t let anybody down.

11. So, you can’t add a word or take word because the Seals have been ripped off the Book. That means everything is into manifestation, and he’s the prophet that goes right from Genesis to the Book of Revelation...because he’s got to be in the mold of Moses. That means to take everything that preceded you to this point, then pass it onto the next. And the next point’s Millennium! And you’re right back to Exodus again, because that’s what Moses did. As soon as he got through with that, he’s going to take them right into the Millennium. And they rebelled. So, if you got in anyway, hallelujah. You know what I’m about, Canaan land, which is a type. The type in that respect; it’s not a true type, but it’s typing for an exodus.

12. Now then, with “that which is perfect is come,” we are back to where the virgin Eve was just before she added one word given her by another other than God. And the lesson here is that we must not add or take from Bro. Branham’s message, as he alone had power to say It exactly how It was given him. For he said, “*I alone have the power to say It exactly as It was said to me, or to tell you exactly as I saw It.*”

Now, that’s a something peculiar a prophet has. He can sit right down and tell you word for word. Even a scribe anointed by God can sit down and give you word for word what’s already transpired! How do you think Matthew, Mark and Luke were written? And even John—John acted as a scribe. Matthew was simply an apostle. He was no prophet. Mark was just a follower. Luke was a physician. How do you think they got It Word for Word? The Holy Spirit. Then, if the Holy Spirit could do that, what did He do with Paul, and what would He do today if we had a prophet in that mold? Well, we’re supposed to have a prophet in that mold!

Of course, they say, “Give it to the Jews.”

Well, fine, give them everything; you ain’t going to give them what I got. You can give them what you’ve got. That’s fine by me. But don’t try to give them what I got.

My wife and I get along really good, you know. I don’t mind her too much giving away all her clothes, but don’t you try to give away mine. Boy she got mad one time. I burnt up some shoes on her; I never tried it since. But every now and then she thinks when she loses something, I’ve done burned it on her. So, once you get caught in your sins, you know... Never catch your dog sucking eggs or eating chickens. That does it. So, I have a little bit of fun with that one.

13. Okay. Begin reading at paragraph 130 on page 33. [Christ Is Revealed in His Own Word, 08/22/65M]

[130] *Notice, we cannot, we must not, listen to any other man’s word.*

Any other man’s word. Why? God’s Word. Hold it! God never gave that Word; the prophet gave the Word. You didn’t shake God’s hand and look God face-to-face, know that was God’s Word. You’ve got ways of knowing it’s God’s Word, but you’ve got to depend on that man. So, here’s Bro. Branham telling you, you better not depend on any other man’s word.

14. [130] *We don’t care how smart, how educated. The Bible, in Proverbs, says, “We must cast down reasonings.” See? (Reasonings about what? How the Word’s given! How God does It, what He wants done with It.) Now, here in this second realm... (Then he stops.) The first realm is your senses of see, taste, feel,*

smell, and hear. That's in your outer body. In the inner body, which is the spirit, are reasonings and thought, and so forth. (Now, in that inner body is also soul as well as spirit. Body, spirit, soul. So:) We must cast all that down. You can't reason, and say, "Now wait, if God is a good God..." God, you know, do so and so. And we're told so much today that He is. "If He is a good God, then if I be sincere, though I can't see that in that Bible being right, though I be sincere, I'll be saved." (He said,) You'll be lost.

Now, this is a matter then of light and life. Not light over here, life over there; together. You can't have one without the other. Now I know people want that. But it won't work. The Bible distinctly says, "If we walk in the Light as He is in the Light, we have fellowship one with the other and the Blood of Jesus Christ cleanses." It doesn't say it cleanses apart from light. "And this is the condemnation that Light has come into the world and men love darkness rather than light, because their deeds are evil." And remember; the evil deed of Cain was a beautiful thing that he did; he sacrificed beautiful things to God. He worshipped, he bowed down before Him, he was sincere. And until the moment of his rebuke, he was a fine, upstanding citizen. But my, did he rail on God when God tried to set him straight. Certainly. Understand these things, brother/sister.

15. All right. Now, the Bible is above every principle of the philosophy of life and the commandments of men. See? Therefore, whole churches are lost at the end time, and all that are left here are burned. God said so. We had better be right and be sincere about it. If we are willing to excuse the church in this hour, how much do we really believe the prophet?

Now, that's what people want me to do. They want me to tippy-toe around and back off. Well, if I'm backing off, how sincere am I? Well, then you've got to understand these things, be set for the defense of the Gospel. I don't like a hard-nosed stand either. Well, if I'm going down the road seventy-five miles an hour, I don't want the cop to give me a ticket. I'd sooner hear him say, "Hey, that's nice driving, I didn't know you could drive that fast and be so good." Well, it doesn't work that way. Boy.

16. Now, he says here:

[131] *"If I go to church and do just the things that I believe are right, and try to hold up for what I think is right, well, I..." You're still lost." There is a way that seemeth right unto a man, but the end thereof are the ways of death." See? You won't be saved; you'll be lost. See? See? It must be that inside controlling.*

Well, what's on the inside? Well, he tells you what's on the inside. He said here, the first realm's your senses and your reasoning and all that, and you've got to cast that out, but on the inner there is a spirit. And there's reasonings and thought and so forth. You've got to cast that down. So, you've got a battle on the inside. Now, what's on the inside is going to be your control. It's going to tell you what to do and how to do it.

17. Let's go to 1 Peter over here just for a second. And that's, I think, 1 Pet 1:23:

(23) Being born again, not of corruptible seed, but of incorruptible, by the word of God, which lives and abideth for ever.

Now, if the rebirth is not according to the Word of God, and I mean specifically the Word of God, genuinely, absolutely, you are not born again! And that absolutely means the light! See? I'm going to tell you something, brother/sister: predestination is the only answer there is to this whole thing. I could go into personal experiences right now, and go back to the very day that I actually began a recognition of Jesus Christ, and tell you what my actual prayer was. I can go back fifty years. I can go back more than fifty years and tell you exactly what my prayer was, and that prayer is right today on the dot, and I didn't know one word about anything. Always you've got to understand election—predestination, because only

the Elect will ever see this. It's like a cop-out; it's just like a cop-out. Jesus pulled a cop-out; Paul pulled a cop-out; William Branham pulled a cop-out; we're pulling a cop-out. We're saying, "Well, only the elect see it." But it's no copout. It's the Word of God.

18. [132] *"Well, I've spoke in tongues, Brother Branham. Well, don't you believe in speaking in tongues, Brother Branham?" Absolutely, I believe in speaking in tongues. "Well, I shouted; don't you believe that?" Yes, sir! "I live a good Christian life. Don't you believe that?" Yes, sir! But still that doesn't mean you're saved. (Now, that's where I get my lumps from all these sweet little boys.) You're a good person; clean, moral, holy, good person. So were those priests, religious to the core, so religious till one misconstrued, they'd be stoned to death. The death penalty of fooling with the Word of God was death.*

In other words, he meant the penalty of fooling with the Word of God is death, or there's a death penalty for fooling with the Word of God.

All right. Then where does that leave gifts and virtues and fruit, and even love, unless one is identified with the Word of the hour? See, that's what we preached on love here. You can talk about love all you want, and I appreciate every form of love and every degree of love. Thank God for love, love, love! But it won't get you anywhere unless you've got this Light. You can say, "The love of God is shed abroad in my heart and manifested," and if you haven't got the Light that's a lie.

19. As Terry said, "Lee, there's one thing I like about your preaching. You make definitive statements."

I thought, "What's coming now?"

He said, "I prick my ears up." He said, "Almost took my head off when I heard you say, if anybody tells you, or a man says, he's got the Token, that man's a liar." He said, "he pricked his ears up."

And that's the truth, because the Token is the Lord Jesus Christ Himself! You have a portion; you have a modicum; you have a little teeny bit. As the Scripture said, "God hath given to us of His Spirit." He didn't give you His Spirit. He gave **of** His Spirit. Now, that's not a matter of semantics. That's not a matter of grammar and fine speech and beautiful division. It's beautiful division of the Word of God because It is the Word of God.

You see, you've got to be definitive. Not trying to hurt anybody.

You say, "Well that's negative. You put those guys..."

I don't put anybody out! I'm trying to do is to show you, if you got that Word, then you've that real genuine love, and if it's not manifesting, begin to look at it, and get the things out of the way, because there's a willingness in there. That's where rewards and things come from. See? Bond servant of Christ. All right.

20. Now, listen. All other sins can be covered, murder, adultery, et cetera, et cetera, except this sin of turning down Light. Let's find out. We go to Hebrews 10. Now, let's start reading way up here, verse 19.

- (19) Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,
- (20) By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;
- (21) And *having* an high priest over the house of God;

- (22) Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. (That's our position right today.)
- (23) Let us hold fast the (confession) of *our* faith without wavering; (for he is faithful that promised;)
- (24) And let us consider one another to provoke (That's 'to incite to paroxysms' of) love and good works:
- (25) Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting *one another*: and so much the more, as ye see the day approaching.

What are they doing? They're getting people to come to church regularly. Now, I don't say much about it. Brother Pete says more than I do about it, but I put my two cents in every now and then. But I'm going to tell you something. Those who stay away from church and know they're doing it, they're in bad shape because there might come a time when you, even with appendicitis, you would to God you could crawl here and even try to crawl here, because there's something going on. See? There's something going on. "As ye see the day approach." I'm going to tell you, the day is already here. You bet it's already here. We stay current in these services. We don't look down the road and look way back. We stay current. You get information all this time from these messages.

- 21. (26) For if we sin wilfully after...we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

You turn down the Light, there's what it is: there's no Blood. That's why Bro. Branham could say the Blood was...there was a chemistry before, but now we're truly under the Blood. You can really apply the Blood today. Why? Because you've got the Light.

You know what that's going to do, brother/sister? That's going to put us into immortality. Listen, we're not back in Luther's day, Pentecostal's day. We are reaching for the Tree of Life! There's a people here not going to die. I believe that. Now, I don't want to be one of them, necessarily, because that might be a long way off—some time off yet, but the way I feel these days, in spite of the fact I don't feel so great sometimes, I could live forever. Now, of course, not in this condition...phooey! This is no Millennium. No resurrection hasn't taken place. I'm waiting, brother/sister. And let's get that flat, because there's... as in the first Church Age, people were all messed up in the day of Paul with the Resurrection, some said it was past—everything else, they're saying the same, stupid thing right today. And I'm going to tell you they're antichrist; they're devil possessed or something. Oh, come on.

- 22. (26) ...if we sin wilfully...
- (27) But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.
- (28) He that despised Moses' law died without mercy under two or three witnesses:
- (29) Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the son of God (crucify to themselves the Son of God afresh), ...counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and done despite unto the Spirit of grace?

Well, they say, "I don't believe I've done that."

Well, they do it by turning down the Word. Look, brother/sister, He was Word before He became flesh, and now He's still Word in a Pillar of Fire! I know what people's thinking is. I can tell you what the thinking is: it's wrong thinking. There's only one man had the mind of Christ, that was William Branham. There's only one man knew: that was William Branham. Oh, people don't want that.

"Oh, give us a seminary, this fine Greek student, this fine fellow."

I don't care two bits for any fine fellow. They're not worth a plug nickel anyway; they're as rotten as I am. All my sins are cruddy, stupid things. I wish I'd have had some good sins. Might as well go to hell for some good sins, cruddy little things, you know, that are 'phbbt'. Some of you sitting here, you're worse than I am even. You never had as good of sins as I had. You were brought up too tame. Right, Ruthie? Ha, ha, ha, some of you sweet girls...I tell you. You're born sweet, you live sweet, and you'll die sweet, but the sweetness of the Holy Ghost I can see in you just the same above all the other. I can see that.

Certainly, understand these things, brother/sister. Old Booth Clibborn said the same thing. "The trouble with you guys is you think you don't need a Savior. You've always been so self-righteous." He said, "Go out and sin! Then come on back." That's exactly right.

23. Now, we don't advocate that here, but I'm just telling you that people can get so mixed up in their lives, there's no way the Scripture breaks through. It's pitiful brother, I mean pitiful. See? Right in the church, today, this has gone on. Do you understand why there's going to be a burning? why there won't be anybody left on this earth? nobody left? We're not back to the days of Noah, brother/sister. This is different. Only the setting's the same, only the judgment's the same, but it's a different form. It's going to be fire this time. That sounds pretty awful. But an atomic blast will get rid of you quicker than water will; you stand in the stuff and drown. God knows what He's doing.

We'll talk about that a little later on. Time goes so fast, I get moving, and oh... You better pray for me, you people; if you're smart, you'll pray for me...get my sermons over with quicker.

24. (30) For we know that (he) hath said, Vengeance *belongeth* unto me,

Vengeance. That's 2 Thessalonians: He's coming in vengeance. The great Avenger, to tell who's right and tell who's wrong. If God ever says a right thing, that is tell you something about a person that's right, He's got to tell you about the wrong one. If there's a blessing, there's got to be a curse. If there's a curse, there's got to be a blessing. Understand these laws, brother/sister. You've got to understand. There's no room not to understand these things. That's a beautiful part of it.

(30) ...again, (he said,) The Lord (will) judge his people.

Well, He's already done it. You're the spotless, virgin bride of the Lord Jesus Christ. Who could say that but a vindicated person?

25. (31) *It's* a fearful thing to fall into the hands of the living God.

(32) But call to remembrance the former days, in which, after ye were illuminated, ye endured the fight of afflictions.

Before you were illuminated, you didn't have a fight!

"Oh merrily, we roll along, roll along, roll along; merrily we roll along, over the wide blue sea." Or something. "Oh, we had a great time."

Oh, just roll along, have a great time. Oh yeah, drawing sin, like with a cart-rope. had a great time.

People just say, “Well, the sinner’s not happy.”

I say, “Oh, come on, you nuts? What stupid preacher said a sinner wasn’t happy?” Is a hog not happy with his swilly slop and having a good time? the bird-brained chicken picking in the sour milk and stuff and in the horse manure, not having a good time? Oh, come on! Don’t be children or idiots. The pleasures of sin! When do you get into trouble? The minute the Light strikes and you take the Light! Paul was the greatest guy living, next to Gamaliel, until the Light struck, and from then on he was the biggest bum under creation! As long as he was killing people for the name of Jesus, hallelujah! But let him now talk about the Christ! Oh, brother/sister, he was dead. He was gone, you know that.

26. You endure. That’s where the pressure comes in the home. Father and mother against children, father against mother, mother against father, aunts and uncles, the whole house divided. You don’t see many homes that are united.

“Well, my mother’s a sweet mother; she’s a United Presbyterian.”

Well, I’m glad you admitted she’s united with the Presbyterian, not united to God.

“Yeah, but...”

There’s no ‘yeah but’.

You say, “Well in my case...”

In your case you just showed you haven’t got it. You made an excuse for the church. Then you don’t believe this Message! I’m not trying to be tough. I’ve got nothing to do with this. Nothing to do with this Message—not one thing; I had nothing to do with it. But now that I believe, I’ve got everything to do with it. I’m stuck. And I’m glad I am. You know, I’d sooner drown in honey, than the stuff out there.

27. (33) (Now,) partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, while ye became companions of those that were so used. (It will come to the place of if you even know somebody, if somebody knows you, they’re going to be ostracized.)

(34) For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves ye have in heaven a better and an enduring substance.

On what grounds? The Light that struck. The Light that struck took away everything that you had and gave you everything you didn’t have, made insecure everything you had, and made secure everything you didn’t have! ...made you understand the Resurrection was everything and this was nothing. You’re just walking around in some old hearse; you’re going to disintegrate—the old one. Oh, brother, who needs it?

(35) Cast not away therefore your confidence, which hath great recompence of reward.

What confidence? Where’d you get it? Light! You’ve got no confidence in Christ outside of Light. These people got a false confidence, a false faith. We’ve got a true faith, a true confidence. There’s a big difference. That’s why they don’t have real faith. The Bible says, “All men have not **the** faith.” That’s 2 Thessalonians.

28. Every virtue has a counterfeit. That’s where everybody talks love, love, love, love, love!

“We’ve got love, Who is God!”

The eighth one is not a virtue, brother/sister. The eighth one is the Person from Whom seven virtues come! There's seven divisions in the church, humanly speaking, but there's eight! And the eighth is divine! And the love of God that you have shed abroad in your heart is not God, Who is love. That's the Holy Ghost! Now, the Holy Ghost is love, and you've got that Holy Ghost! That's real love! That's God!

29. Now, you've got what emanates from it. Then you going to tell me that that Holy Ghost, Who is love, Which is God, and now has a derivative, which is a virtue of truth, called love, and it going to take anything but from the source? Fap. Seed is original—stays that way. Soon as man monkeys with it, it gets all messed up. It is if they never hybridize wheat and all these things to get a bigger and better crop, we'd be eating food today that's good for us. We haven't got any food anymore. Brother Branham said there's nothing left in the soil. Then science wants to come along and replicate or do something about it, they try to make a formula, and that's perfectly fine by me. It will get great big wheat, great big this, but it cannot do what God's original did. Nobody's going to tell me that. They can't do it because God's original all depended upon life. He never took chemicals out of the ground except the way He wanted them, by volcanoes and erosion of water and stones and all those things. He didn't run them through a mill. It comes out refined, which is pure poison in the long run. Plants didn't die like they're dying today. Insects couldn't survive like they survive today.

The Russians proved that with the Kirlian photographs. The bugs attack the plant that's dying. That's the way you are. They attack you when you're dying. God didn't want us the mess we're in, but man made himself. That's why the earth got full of violence, because there was corruption. The earth got corrupted. What about this... What do you call them?...phosphorous that got spilled down here? What about the junk, that's the PCB as they call it, in the lakes up there. What do you think that's going to do to you? They can't reverse it. So, God says, "I'll destroy those that destroy the earth." You see man does not want light. He's never wanted light. He'll never want light of himself. It's all predestination, all election and foreknowledge. See?

30. Now It says:

- (35) Cast not away your confidence, which hath great recompence of reward.
- (36) (You've got) need of patience, ...after ye have done the will of God, ye might receive the promise.
- (37) For yet a little while, and he that (will) come will come, and will not tarry. (Now, that's our case right now. You read this right for this hour. We're going to meet him in the air pretty soon.)
- (38) Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

Draw back from what? Light! When you do, you draw back from the Blood! Now, you see why for the first time in the Seven Ages, from the first age to this age, now we're back to Ephesus, the Blood: it's just like freshly spilled—the living, flowing force of Calvary. Before it was just a chemistry, as it were. The Life is here with us.

- (39) But we are not of them (that) draw back unto perdition; (unto chaos, see? We're those of perfection, aren't we?) but of them that believe to the saving of the soul. (Notice, it's a soul.)

All right. We understand that.

31. Now, paragraph 133:

[133] *That's what's the matter with our country today. The reason we got so many loose-leaf things in the earth, (in other words things that are flying apart), the penalties are not strong enough. If a man was caught running out with another man's wife, they should both be taken out in public and castrated right in public and turned loose. (Now, that's an R-rated sermon like mine.) That's right. If a man is caught doing anything wrong down the road, speeding, he oughtn't to be given less than ten years; it's premeditated murder.*

That's exactly right. That's the truth. It's the same with drinking. I've taken my stand against drinking for years. A man takes drink into his body, knowing what it will do, he should be absolutely liable for murder, or anything else he does. And he should apt to pay for the widow, if he's left widow and kids; he should be forced to sustain the widow and kids. You bet you'd better have some sense. Oh, thank God it's all going to burn, brother/sister. And I'm not speaking self-righteously now. I'm just telling the truth. Look, if I got to burn with it, then get me out of the way, Lord. Just give somebody a chance, that's all.

[133] *See? But you put penalties on like that, you'll slow...down. But when some crooked politician can get this one over here and pass it off, and say, "Well, he was drinking a little, he... didn't mean to do that." And you'd kill a man, a wife, and a whole bunch of innocent children, and let that Ricky get by with it, that's politics. That's the world; that's the devil.*

But I'm going to tell you something, brother/sister: even though this does take place, you can still get right with God if you turn to the Light—in spite of politics. That doesn't stop people.

32. [134] *God said if a man was caught in adultery, or a woman, they'd take them out and stone them to death. That settled it. See? If you were even caught picking up a weight of a stick on sabbath day, "Take him and stone him." They lived by that. Now, see, we don't have these kind of laws today, but the Christian, the church, what I'm talking to this morning, the law of God is in your heart. See? You have no desire to do that. (That is, what's wrong.) It's inside here. You want to keep God's law so perfect. No matter what it is, you want to be just that... If God needs a doormat at the door, and He wants you to be that doormat, you're happy to be that.*

Now, let's talk up here. Now, it said here... He said, now, if a person was caught in adultery, they were to be stoned; picking up a stick. They were to be stoned. Now, they did that for awhile. But how long did they do it? That's my question. They ever conveniently made the woman a prostitute; let the man go. Now, it takes two to tango. No woman commits adultery by herself. Now, she can abuse herself, like a man can abuse himself. They call them self-abuse. But that's not adultery. That's not fornication. How come man got so high and mighty that he was going to just make the woman a scapegoat? Well, it's a type of the Church. The world always makes the true Bride the scapegoat. That's why Nero blamed her for the burning down of the city; they say he did it himself. See?

33. Now, remember; God does not wink at sin. He still has these laws in here and He demands justice. But, of course, if a man turns to God, and they won't turn, because they don't want the Light.

Now he said here, [134] *"You just keep God's law in your heart; you live it. And if God wants you to be a doormat, you be a doormat, and you be happy."*

Now, what does that mean? Does that mean here that God wants to just take each one of us and tromp us all down? No, he's telling you... Paul says, "If I am not the eye and merely a toe," he said, "am I not part of the body?" He said, "There's comely parts and uncomely parts." What if God gives some of us a place that is just like a ho-hum-humdrum thing? See?

34. Now, women go to a church and they hear a false teacher get up and say, “Now, the woman, she better evangelize. She better go and be a missionary.” And the women see that the men aren’t doing it, so now they get really moving, just like Eve; old Adam was too far down there pruning the fig tree messing around with the plums and the pears. But she was hot, right there with old Satan, jabber, jabber, jabber. She had no business jabber, jabber; she should have been back there picking up the sticks after he got cutting them off. No, she had to be out there messing around. So now, they go preaching, everything else. You can’t hold them down. See?

35. Now, what does Bro. Branham say the woman should be? She should get married and bear children and be a good wife and a good mother—and stay in that position. Do her husband the service. Now, he doesn’t come home and make her a doormat. He recognizes how wonderful she is and how helpful, and he just builds her up, and she builds him up. And you’ve got a happy, happy family unit. And you’ve got a good family unit, then, that goes to the city, and the city goes to the counties, and the counties go to the state, and the state goes to a nation. And pretty soon you’ve got things that are really right. He doesn’t mean a doormat, as though someone’s going to trample all over you. It means to understand that there are positions, and when you come to every position, there’s no position in Christ that doesn’t have its trials and tribulations, the formative processes of building character. And that always takes, you know, a knife under the fifth rib and thorns in your feet, and so on. It also means don’t try to carry the ball if somebody else is carrying the ball.

36. All I’ve ever seen is competition. I don’t like competition. That’s why I quit having meetings and I’m very slow now about moving again toward meetings. I may just suddenly cut the idea off of Labor Day, just like this, if I feel God doesn’t want it. Now, just because there was a beautiful meeting here doesn’t mean there’ll be another one. But we prayed about feeling the waters, and it tested beautiful, where two people could be in perfect continuity and one Word by the Holy Ghost. I got to the place where I believe just one person do it. I don’t care what that person is, not necessarily me, just one person do it. But now we see the Spirit of God moving. See? So, we don’t know. But if somebody’s carrying the ball, let him carry the ball. See? No matter what God wants you to be, you be that, because God wants that for you. Then that would be the best, wouldn’t it?

37. [134] *Now, that’s where you really find your real, genuine, true love for God.*

Now, that’s where you really find your real, genuine, true love for God.

...in other words, that you’ll be in the place where God wants you to be. That is the Word; see what we’re talking about: bond slaves, owned by Him, for we’re bought by Him, and not just bought, but we’re bound to Him. We’re one with Word in doctrine and action, in Him.

38. Now, paragraph 135.

[135] *Now we find out then, that, “If an angel would preach anything else,” beside what’s come...and already been said in the Bible, “let him be cursed.” Nobody can... do that; It must be just exactly the way It said It.*

Now then, what about Bro. Branham’s message here? He tells you that no prophet, not William Branham, can come and say anything unless it’s already said in the Bible. Then why did he say it doesn’t have to be in the Bible? Well, show me where the three ‘isms’ are in the Bible and all come together. See? Show me where he knew what Hitler was going to do, Mussolini going to do, and Stalin was going to do. He could prophesy these things because they are relative to the politics of the world and the church. But what comes to the spiritual had to be already lying in the Word, or he would have been guilty of adding to It. Now, his big trouble will be what? Interpreting? Not misinterpreting, not dislocating and not misplacing. And only a prophet could do that.

So then, it comes up here. What about this Message we have today? It's a tremendous Message, and anybody that changes what the prophet said and doesn't believe it's in the Word, he's got a curse coming. Now, that's one reason why I appreciate so much the Lord showing me so many things that Bro. Branham says just like they're off the cuff, like God giving the gift of His Son in this last day in the form of the Holy Ghost. You can find that in the Bible. It's right in there, which we've quoted from Eph 1:17.

39. [136] (Now,) *again we read, in Revelations 22:18 and 19, "If any man will add one word to This, or take one Word from It, God will take his part out of the Book of Life." That's right. God will take his part, though he be a minister, whatever he may be, and his word... his name is written in the Book of Life. God said, "I'll just rub it right off," (That's right.) "if he adds one thing to It, or takes one Word from It."*

Now, notice where Bro. Branham starts quoting here in Rev 22:18-19, after having said what he said up here, you know, picking up sticks and this and that and the other thing. You'll notice that after balancing faith and works, he comes right back to the penalty of marring the Word. You see? Now, what was it that caused the penalty back here? Marring the Word. Then what about now? Marring the Word. See? And remember; they marred the Word by misinterpretation. They marred the Word by not listening. They marred the Word by reasoning.

So therefore, any marring of the Word is adding or taking from It, and God eliminates the name. He erases it. God just rubs it off. Now, he says here, *"God just rubs it off."* So therefore, we know God is not obligated to back any church. And the only reason He backs the Bride is because she's one with the Word. He doesn't back her for any other reason. He said, "I stand behind My Word to perform It."

40. [136] (Now,) *that's how infallible God has made His Word. See? You can add to the church, or you can take from the church. But you don't add to the Word or take from the Word, 'cause God will take the name right off the Book of Life. And, you're finished then. See? You can't add to It or take from It. That's...exactly right...*

Now, you notice what he said there? See? He said, *"You do that, and you're finished."* See? In other words that would be literally blaspheming the Holy Ghost, because that's the unforgivable sin.

Now, remember back there in Rev 3:1. That's the Fifth Church Age, I do believe. Number five.

- (1) ...unto the (messenger) of the church (which is) in Sardis write; These things saith he that hath seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

There you are. Lutherans. Oh, they live Lutheran all right, and they're dead. Wesleyans live Wesley and they're dead. Pentecost lives Pentecost and gifts, and they're dead. We live Christ and we're alive. We don't have a name. Except His Name. The inheritance of Jesus is his Father's Name, and It's in us. See? Absolutely.

41. [136] (Now,) *...can't add...or take from It.*

Of course, the Elect will not do that. And again you notice he's pointing up to his vindicated ministry that he said, "Leave it alone; don't touch it."

Now, paragraph 137.

- [137] *It needs no interpreter, for the Bible said that God does His Own interpreting of the Bible. "It's of no private interpretation," said Peter. All right.*

Now, how does He interpret It? By manifesting and explaining. It's not just manifested; it's got to be explained. You can see a man like William Branham come on the scene and manifest, manifest, manifest,

everybody say, “Hallelujah, hallelujah.” Nobody says, “Bro. Branham what does this mean?” Isn’t that strange? All sat back, “Hmm, hmm, hmm. Hmm, hmm, hmm.” Like a bunch of nincompoops.

Well, don’t feel too bad, because remember; they didn’t dare ask Jesus questions either. There’s a pall falls on you when you’re around a man like William Branham, and you don’t ask too much. But what people came and said, “Reverend Branham, this great ministry, what does it mean?”

They didn’t ask, so he told them.

Well, they said, “Now he’s gone nuts, forget it. He’s puffed up. Bah, he thinks he’s Elijah. Beat it Charlie, beat it.”

Made him some kind of a dope, like Charlie Brown.

42. You better search the Scripture and find out how God works.

[138] *And all the Scripture is divinely given, divinely set in order, and the whole thing is the revelation of Jesus Christ.*

Didn’t Christ say, “Search the Scripture, for in them you think you have eternal life and they are they that testify of me”? Now he said, “If you search the Scripture, and you get it right, you’re going to find one thing. It testifies of me.” Christ revealed in His Own Word. Just what the prophet said. So, search it.

43. Now, Christ is revealed, of course, if it is not misplaced, dislocated or misinterpreted. And He is in every Book of the Bible, and He’s in every Word of the Bible...listen; in this Message also, because it’s Christ revealed and Christ is here. That’s what it’s about: the revelation of Jesus Christ. He’s in every single Book. Can you place this Message in Genesis? Certainly. Can you place it in Exodus? Certainly. Can you do it in Numbers? Yes. In Leviticus? Yes. In Deuteronomy? Yes. In Joshua? Yes. In Judges? Yes. In Samuel? Yes. In Kings? Yes. In Chronicles? Yes. In Job? Yes. In Psalms? Yes. In Proverbs? Yes. In Ecclesiastes? Yes. Songs of Solomon? Perfectly! Isaiah? Yes! Jeremiah, Ezekiel, down the line, every single Book, right down to Malachi, right through the Bible. Every single place it’s this Message. That’s why you had a prophet of this caliber and what he did. That shows that He’s the same yesterday and today and forever. It’s one God, the same One. No way, brother/sister, can you fool with that one.

44. [138] *The New and Old Testament, where they foretold of Him coming, what He would do when He got here, and what He would do in this age... See? Now, what would He do in this age, to make Him the same yesterday, today, and forever.*

What would He do if He was here in the Spirit and manifested Himself to be the same in this age? Then He would do the works now in the Spirit what He did in the flesh. That is Matthew 4, and Matthew 12 and Genesis 18, and Acts 3. They’re all in there; we’ve taken it time after time.

[138] *Like in Hebrews there, when Paul wrote it. He is God, Jesus Christ yesterday, of the Old Testament. He’s Jesus Christ today, manifested in the flesh. And He’s Jesus Christ forever, in the Spirit, to come. See? “...same yesterday, today, and forever.” And He ever lives to make His Word live what He said It would do for that age. He is alive.*

All right. What was the hour today? The hour of the sign of the Resurrection. No sign shall be given this generation but the sign of the prophet Jonas. See? Through three church ages gone by: Luther, Wesley, Pentecost. And it’s in the third day that He’s got to come too. So He sent a messenger unto the Pentecostal age, and the Pentecostal age we come into and leave the Laodicean Pentecostal age into the age of the Bride. Because we’re going to be right here while this age goes down. Now we’ll miss the burning, don’t worry about that.

45. [138] *He was alive in the Old Testament, manifested.* And He's alive today, of course, too.

[139] *Now I just want to let you see a little something here, if you can stand it. Watch! When Jesus was manifested in the Old Testament, as we believe it... Now, you preachers out there, you can argue with it, do whatever you want..., but I'm talking from what I think. See?*

All right. Now, listen. We're going into this one. We're going to go into Gen 14:17-20 and Heb 7:1-3, on Melchisedec here. Now:

[140] *When Jesus was manifested in the Old Testament in a theophany, in the person of Melchisedec—not a priesthood, but the Person, the Man... See? For, this Man had yet not been born, but He was in a theophany, so He had no father, no mother. He was God Himself. He was manifested in the form of a Man, called, 'King of Salem, which is King of Peace and King of Righteousness.' See? He was Melchisedec. He had neither father nor mother, beginning of days or ending of life. See? It was Jesus in a theophany in the form of a Man. Could you go that? All right.*

Now I'm going to read it my way. "In the Old Testament, the manifestation of Jesus was as a theophany, which was the form of a King called Melchisedec." I'll read it again. "In the Old Testament, the manifestation of Jesus was a theophany." Or I could say, "In the Old Testament, one time, when Jesus wanted to appear before the people, He manifested Himself in the form of a theophany, the form of a King called Melchisedec." Note well therefore that Melchisedec is a person, a Man, and is certainly not a priesthood as some will say. Notice, "He had no father, and no mother, beginning of days or end of life. Therefore He was God Himself manifested in the form of a Man Who was King of Righteousness and King of Peace. Surely we can see that this was Jesus as a theophany, in the form of a Man." This same One Who would take on human flesh, and be born; we call it in the year 0 AD or year one.

46. Now he said:

[140] *Could you go for that?*

Now the reason I read it this way was because Bro. Branham said here:

[140] *For this man had not yet been born, but He was in a theophany...*

I think he meant there, "For this man had 'never' been born," because there's no genealogy, no records. But he could also mean he had not yet come to the place of birth—which He hadn't. Here.

47. Now, let's go to paragraph 141. Well, let me see something else here, just before I go there. You notice he says here that:

[140] *When Jesus was manifested in the Old Testament, He came in the form of a theophany, in a person of Melchisedec; (In other words, He was a King.)*

All right. When you speak of a substance or expression or manifestation, like Logos, which is the expression, and that's a substance also, you don't put aside the substance of God. You understand what I'm saying? When you speak of manifestation, you're talking of Who is being manifested. That's God.

You say, "Well, here is a person of a king that God created up on earth here."

That's very good, but don't put aside God because the substance or the expression has to contain the thought or what's behind it. Now, what's behind that theophany? God. Then what does the theophany

convey or contain? Contains God. See? That's why Jesus was God. And more reason than one, too, because remember; God took of Himself and through the attributes into chemistry.

48. [141] *Then He (God, Melchisedec,) was made actually human flesh and dwelled among us in the person of Jesus Christ Himself, born of the virgin Mary. He came in that form that He could die...*

Now, the body was born. Melchisedec as a body was not born, but his figure was created. The body of Jesus was a theophany, but of a different kind, because the word 'theophany' means 'showing forth of God'. And the word 'theo phanero' or 'phanero' means actually 'to show in his true character and characteristics and quality so that there is no pseudo manifestation'. This is God, period—what He's like and how He acts. This is essentially God. We saw Jesus, we essentially saw God. So, he said, "He that hath seen me hath seen the Father. I and my Father are one," was no tricky set up of words, brother/sister.

[141] *He came in that form so He could die, and went back into Heaven. Now in this last days, He has promised to manifest Himself in the fulness again, of His flesh in Spirit.*

In other words, He's going to be exactly in the form of the Spirit what He was exactly in the form of flesh. Now notice, "*In these last days.*" All right. *In these last days.* What are we talking about? This Jesus that manifested as King of Salem. Now, He's in a human form. This makes Him Heb 13:8. See? In this last days also. What did Bro. Branham say? He said, "*In this last days God has given the gift of His Son in the form of the Holy Ghost.*" So, now what do you see? You see Melchisedec; you see the Son of man; you see the whole thing here; you see the Judge—everything.

49. [141] *See? "For as it was in the days of Sodom, so shall it be in the days of the coming of the Son of man."*

Now, this is called 'a Coming' because that's what the Bible calls it. And it's called 'a revelation'. And of course, this Coming is a period of time. And this same period of time is what's over there in Malachi, the day of the Lord. So, the Lord is here while the prophet is here, and the revelation is here, and the manifestation is here. So, it's a period of time! And it's got to repeat the crucifixion, the indictment, the whole thing. It's going on now! The prophet is gone, John the Baptist is gone. So Who's here? He is here. What's He here for? To lead us into the Millennium. What's He going to do first? Raise the dead. But He's the Sun, so He's the Ripener. Doesn't the sun ripen? So He's the Ripener. Also, you might as well know the truth; He's the Healer of the breaches, that breach Terry spoke of the other night.

50. [141] *Now look at the Sodom, how it sat, and what has taken place. And Jesus being manifested in bodily form of His Church today, doing the same things.*

Now, we'll go to paragraph 158 later on; we'll see that.

[141] *...doing the same things, the same work, same things...He did all the time, never changes, the eternal One. And upon earth today, He has manifested Himself (Now watch this:) in the human bodies, our human bodies that He has called, and He's done exactly the same thing He did in sundry time...*

Now, hold it. Now, hold it right there. Watch this:

[141] *And upon earth today, He's manifested Himself in the human bodies, our human bodies that He has called, and He's done exactly the same thing He did in sundry time, and in...times of His flesh upon the earth.*

In times, multiplied. What's he talking about? He's not talking about the bodies. Oh, every Pentecostal, "Hallelujah." Here's your false anointed: "Hallelujah, glory; let's enter in, glory. Brother

Branham showed us the way. Oh, gifts. Hallelujah. Let's just march in there and take the world over. Glory, glory, hallelujah."

You better read it carefully. He's talking about prophet. 'Sundry times' got to do with prophet. And he said, *"If a hand does it, the body does it."* And he got angry with interference, and lets you know nobody had what he had. Then how's he going to say 'bodies'? He threw them a curve, brother/sister. It went eighteen feet over their head, but they sure swung at it.

51. [141] *And doing the same thing today, because, (because, notice because,) "God in sundry times spoke to the fathers through the prophets, in this last days through His Son, Jesus Christ," the Son being revealed in the last day, God manifested in human flesh, (What's that? That's prophet!) setting just before Sodom's destruction, the end of the Gentile world. You see it? There's three manifestations.*

What three manifestations? Sodom, 30AD, and now. God working in threes. There again you see the prophet bringing out his ministry and putting it on the Bride because, if he did it, the Bride did it. You see?

Notice, Son of man versus the Pillar of Fire. "Brother Branham, I thought the Pillar of Fire is the Son of man; people are saying you are."

He said, *"I am not He, and the Pillar of Fire is not He. It's in the form of the Spirit."*

What was happening? The Pillar of Fire right there. There's a prophet, and watch the man talk, watch the thing come into perfect manifestation, and say, "What did that? You, Bro. Branham?"

"No, the Holy Spirit did it."

"Well, did the Pillar of Fire do it?"

No, only indirectly. It was done through a prophet. Because the Pillar of Fire can't be seen except by a prophet; can't be heard except by a prophet. You'd be surprised how people think they hear God. I did at one time, too, but I realize that's... Oh no, no, no, no.

52. [142] *Now, the next thing happens is when it's all gathered up into that one Person, Jesus Christ, Bride and Body, at the physical return of the Lord Jesus. Making His three times when He was brought on earth, killed, crucified, raised up—manifested Himself in the form of his Body, which is his Bride, the Woman.*

True, very true. But she never constitutes prophecy. And the Word never comes to a body. Brother Branham said it only comes to one man. Then what's he talking about? It's another curve, if you don't understand what he's saying.

But notice how it all goes back on the Bride. Just as we are completely Christ identified, the Bride is completely Christ identified, and now we're completely 'prophet identified' as though we had received the revelation on our own direct from God. We are not one whit behind. From the same manna that Moses brought down and ate, so the people ate! The same Word that God gave him was given to the people! See? Partakers. There is no difference. People just don't want God to have His way and do it the way God wants it. But notice how he puts the Body all one. Why, this Message, it's uniting time. How the uniting? By the Word. It's uniting time. See?

53. [142] *You get it? She is part of his body. And the woman and man are just so close together, till they're...almost... They are the same. They ought to be, anyhow. (He's talking about a physical marriage. This is a real marriage; we are one.) There they are.*

See? They are just exactly manifested the same. She's a part of him, because she's taken out of him.

So now, what's happened today? The Bride has taken her place, showing the world that she has the true rights upon the Husband. She's the legal, wedded Wife.

You say, "How?"

Because the prophet demonstrated the Word to a people, and the people that took the Word is the Bride!

My...listen up. Here's the bride and the bridegroom standing here, and here's the preacher. And you got a huge audience out there. Well, when she says, "I do," and he says, "I do," is that the audience? No, it's bride and groom. So, you've got five billion people out here, and a few thousand, if that many, Bride. Who's saying "I do" to the world? Five billion people? Hogwash! Don't even know it's there.

54. There's a Wedding going on. The espousal, uniting time. See? They're manifested the same. They are manifestly the same. They've got to be, because she's the same substance he is! Wasn't Eve the same substance Adam was? Wasn't Eve only everything that Adam was, except a multiplication of cells? Certainly. She was in him in total. Then God multiplied some cells. Perfect identification. So are we taken out of the side of Jesus Christ, the same substance. We were in him. And he became the total manifestation of God, and we in our order, then, will become a total manifestation of God with him in the ages to come. And we are the manifestation right now, because He cannot be seen. People don't like that, but it's the truth. Remember; the Blood covers.

55. [142] *She's part of him, because she's taken out of him. (That's the Bride.) And the Bride today is taken out from the body of Christ, which is acting and doing exactly just like he, Jesus, did it. And is doing just exactly like he said It would do for this day, the Bride and Queen; the King and...Queen.*

The King is here. The Bridegroom is here. The Judge is here. God is here. Melchisedec, you name it. The Altogether Lovely. The Lily of the Valley. One day we're going to crown Him King of Kings and Lord of Lords when he's incarnated because you can't crown a disincarnated body—or disincarnate Spirit.

Notice what he said:

[142] *...Bride and Queen, King and...Queen.*

He said here:

[142] *And the Bride today is taken out from the body of Christ, which is acting and doing just exactly like He said...*

...which is acting. Who is doing the acting? Christ. How's it coming through a Bride? Because Bro. Branham's part of the Bride. Not coming out of the churches.

56. [143] *The entire Bible is the entire revelation of Jesus Christ, making Himself known in every age. He made Himself known in the days of Luther, as a foundation: the church, the foot, the leg, like He did in King Nebuchadnezzar. You remember how he dreamed those dreams. They came from the head down. See? Now it comes from the feet up. See? In the Babylonian kingdom He showed all those Old Testaments, (in other words in the Old Testament days,) He came from the head down, until He come down til...God Himself become flesh at the foot of the ladder. Now, here in the New Testament, He brings Himself right back up again...the Head again, the Head of gold,*

to be crowned. (He's the Head of gold. When? In the air. The Spirit amongst us becomes incarnate.) See? Look. (Look.) You get it? See, God was in the beginning, and He kept coming down...

See? Coming down through theophany forms, coming down through flesh, the prophets, until now He was the great Prophet.

57. [143] *...He kept coming down through the prophets and on down till God Himself became human like us, plumb down at the foot of the ladder, a baby born in a manger; hated, rejected, despised, and a bad name, and everything he was. Then He started rising, see, and from the feet He began to build the Church, the Bride, coming back, on back; and...coming out into the Headstone.*

Coming out into the Headstone. Now, it doesn't say coming up to the Headstone, meeting in the air; it's coming out into the Headstone. See, the Holy Spirit coming up from the feet—working up; now the Holy Spirit, moving up, moving up, the measure, the measure, till there's no more left. All that was, was there. Then what are you going to do? You're going to meet the One that put it there. So, now you come right up to the Head. And Bro. Branham said Headstone is here.

58. [143] *...where it all joins together and makes one great transfigured body of Jesus Christ.*

In other words, that which is perfect has come. The perfection then goes from that which is perfect, which is a perfectly revealed Word of God, God Himself on the scene, and a Bride in the utmost of what you might call consummation. Perfection, finishing off. All one with the Groom. Absolutely. And she's going to go into immortality. See, God Himself, the Cornerstone, is now become the Headstone. See? Now,

[144] *God is revealed in every age by His promised Word...that age. Now, let's just look what some of His promises are for today, while we're closing now in these last words.*

[145] *Now God is revealing Himself in the evening Light time.*

We're going to stop right there because we can finish up the rest of this message on Sunday.

Now, he tells you right here, He's come up to the place where there's going to be Light. We're right back to the place of Light again. Right back to revealed Word. And that's exactly where the whole question rises. What has God done in this last day that absolutely entitles Him to bring about a judgment?

Okay. All right. That's fine for tonight. Shall we just rise, then, at this time and be dismissed.

Gracious, heavenly Father, again we want to thank You for helping us to see more and more positionally the age which is positioned in this time, and we positioned with this age and what is positioned in the age. And how things are going on. It's a positioning, a positioning, a positioning. It's 'You having descended with a Shout', the Keleusma, the Message, the positioning of the people, showing where all these things are, and where we are. And now we understand what is going on as never before.

Lord, if we're missing something, we pray that You'll illuminate our hearts and minds to know it, because we do not want to miss anything. Lord, we pride ourselves, but not obnoxiously, I trust, upon not looking back or looking ahead, but wishing to know what is in this moment, what is in this hour,

what is going on. And by Your grace, Lord, we believe that we have seen these things and acknowledge them, now that we understand them. And hopefully, Lord, we shall see more of what we acknowledge to have transpired, which at this point we don't understand, but we do know that which is perfect has come, and we know that time has blended with eternity, and, as Bro. Branham said, *in the Seventh Seal everything just runs plumb out.*

And so, Father, we know that everything is running out. And though that would be sufficient for us in a certain measure, we know there are many things that go with that, such as the understanding of the times of Elijah, the times of Sodom and Gomorrah, and the times of Noah. All these things are coming in here, like the time of the Exodus. All these things mean something to us. And heavenly Father, we'd pray that You'd just continue to show us, and we become so thoroughly understanding in these things, and our knowledge so great in revelation, that we become literally carried over on the tide of the blessing and the goodness and the majesty of our God, knowing, Lord, that there are certainly waters to carry us over, and we are in that depth today.

Help each every single one of us, Lord, to be just happy in Thee and to be a doormat if necessary. If a little finger, or a little strand of hair, some little thing, Lord, that's good for the body, nobody getting in anybody's way, but each in praying for each other, and helping each other, in honor preferring each other, looking out for each other, in the spiritual manner, Lord, until there is a bearing and a forbearing, which is in the Spirit of Jesus Christ, and a love that is holy in Almighty God, and we just go on together until that real, sweet Spirit that's amongst us now comes further and deeper and more magnificent, more amongst us until every one of us is healed, and then, Lord, every one of us is changed into a Resurrection and getting out of here.

Father, we know that that's what it's all about today, or we've misread something somewhere. And I don't believe we have. I believe, Lord, we're reading it the way You would have us to read it, and we're very grateful.

So therefore, now unto the King eternal, immortal, invisible, the only wise God, be all power and honor and glory through Jesus Christ our Lord. Amen.

You love Him tonight? I'm sure you do. You just simply can't keep going on and on in these messages and not come into a deeper depth of not just revelation, but the deeper depth of appreciation and sincerity, knowing what the Lord God has done for us. Fine. So, let's just go, then, singing "Take the Name of Jesus with You". Pray for the services coming up and the people that we heard mentioned tonight.