

# RAPTURE #5

*God Is His Own Interpreter*

October 5, 1983

Shall we pray? Heavenly Father, we are very happy to be in Your Presence in the service tonight, carefully looking to You for all things. For You are our hope of everything, Lord, that we are really interested in, long for, even those inner longings that we do not even understand. We know that You are the answer, not necessarily as one who has the answer, but You are the answer, Lord, because all things are of You. And we look to You, for the Scripture surely said that if God spared not His Only-begotten Son but freely delivered him up for us all, how shall He not also with him freely give us all things?

So Lord, we want to give You the preeminence, so that whatever flows from Divine Grace might also be our portion. We know that if we have You, we have all things. So we give You preeminence, give You our very lives, whatever You would require, Lord. We believe that we are in a position now to come to that, so that we might be one. And we will be one, because already we are in process. So we praise You, Lord, for grace, mercy and glory, in the Name of Jesus Christ. Amen.

You may be seated.

1. Now the other day, getting into “The Rapture,” you will remember that we were talking about God being His Own Interpreter. And we noticed there that God literally interprets His Word by bringing It to pass. And then also, we mentioned the fact that God allotted a portion of the Word for each age. And what Bro. Branham taught us, of course, was beautiful Scripture, but It is very foreign to most people. So tonight I am going to take the fourteen pages, hopefully, where he speaks on “God Is His Own Interpreter,” and we will try to get that done tonight. That means we will not read what was said on the prayer line.

2. Now, speaking here in 2 Peter [“God Is His Own Interpreter,” paragraph 4], he said:

(15) Moreover I will endeavor that you may be able after my decease to have these things always in remembrance.

(16) For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

[5] *I love that expression ‘eyewitnesses’. Not some fable. We are witness of what we are talking about.*

(17) For he received from God the Father honour and glory, and there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

3. There is a magazine out called Voices from the Excellent Glory. Its very name is ridiculous. There is only one Voice—not dozens of voices; one Voice. And of course God uses a prophet, even a Word prophet, and one at a time. Now:

(18) And this voice which came from heaven we heard, when we were with him in the holy mount.

(19) We have also a more sure word of prophecy; whereunto you may do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

(20) Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

[6] *May the Lord add His blessing to the reading of His Word. Now, I'm going to take this for a subject: God is His Own Interpreter.*

4. Now that may sound kind of strange to a lot of people, but it should not be the least strange if you go to 1 Corinthians 2, and you read in there from verse 9:

(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.

(10) But God hath revealed *them* unto us by His Spirit: for the Spirit searches all things, yea, the deep things of God.

(11) For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

(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.

(13) Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches; comparing spiritual things with spiritual.

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

5. Now, first of all, It tells you there, that nobody authored the Word of God but God. Everything that God says that He is going to do is utterly a surprise to man. There is no way he can get hold of it, unless first of all, God lays it out. Then It tells you that you don't understand It, unless God Himself does something about revealing It and interpreting It; which is really more interpreting than revealing, because many revelations of God do need an interpretation. In fact, this is the Word of God, a revelation, but you need the interpretation.

So Bro. Branham's subject here—his discourse—is actually very appropriate. And it is one hundred percent with the Word of God Itself.

6. Now:

[7] *We are living in a day of confusion, he goes on to say: We're living in a day that when men and women hardly know what to do. Everything seems to be in a turmoil. It seems to be there's so many different ways to look. That's Satan doing that.*

[8] *Now, God cannot judge a people righteously, unless there be some standard that He has to judge them by. And the Bible says that He'll judge all man by Jesus Christ, and Jesus Christ is the Word. In St. John, the first chapter, It said:*

(1) In the beginning was the Word, the Word was with God, the Word was God. (And then of course in verse 14:)

(14) And the Word was made flesh, and dwelt among us.

Now for him to say here that “*God cannot judge a people righteously unless there be some standard that He has to judge by*” puts a peculiar emphasis once more on the Word of God, which is that It actually has to be interpreted as a judge interprets the word in order for the people to be even judged. Now you know that, at the end time here, there is coming a judgment and particularly in the light of the fact that Abraham says to God in the time that parallels our own hour before Sodom, “Shall not the judge of all the earth do right?” Now that absolutely presupposes a blanket interpretation, or otherwise how does anybody know he is going to get any kind of a fair trial when he goes to court? And you are in court now. Do you follow what I am saying? What I am trying to do is put the whole thing together, if I can, to help you point by point as we go along.

Now you see, he starts off, first of all, with the understanding that God is His Own interpreter. Well, God is His Own Judge. Well, who is involved? Man is involved. All right then, the thing is: God must interpret His Word to the people, and then judgment is involved. Now also, you will notice that there is an allocation of the Word, seven times in seven ages and each with a benefit and a demerit. Merit and demerit. Judgment to merit; judgment to demerit.

So you understand, we are putting the thing together now. I will try to help you all I can. I do not know just how good I will be.

7. [9] *Now all we are today is a display of His attributes.* Now it looks like he is going to throw this into a different area. Really, it is a different facet. *Now all we are today is a display of His attributes.*

Now attributes are signs, or they are evidence—marks of a source. The attributes themselves are not sources, but they come from a source. And of course, attributes, then, differentiate like an analysis and, then, actually signify or designate—like a synthesis...bringing it together—what the source really is. So now he is talking of us in terms of us being attributes. Now we will follow this along, and we will see what his thinking is exactly on attributes: what is it that comes out from a source, and what the source was, and what the mark is, the evidence is, the sign—whatever you’re going to call it.

8. [9] *First He, God, was not even God; God, we would just call Him ‘Eternal One.’ He wasn’t God, because the word in English, ‘God’ means “object of worship” and there was nothing to worship Him. So He was the Eternal One, the main Fountain of all Intelligence.*

Now He is the Fountain of Intelligence. Now man wasn’t some dumb idiot that God made. He was intelligent. I’d like to find anybody right today who could name all the animals even with God standing there. They say, “Well, this is a horse.” Well, it’s okay if you forget it in the next five minutes—you are going to name five thousand more. How would you like to name all the animals of the world? Just give me fifty right now in running order. I think maybe you might stop for a second. How about 150, if you think fifty is easy? Intelligence...intelligence. He is first. He is the Fountain of all Intelligence.

[9] *“...And in this Fountain of Intelligence there was not an atom, a molecule, or anything, light anywhere, star, moon, nothing else.”*

Now that is not to suggest that God Himself is nothing, like a cloud floating around, something amorphous, something without shape, form.

Well, first of all, he says, *“He is the Fountain of Intelligence.”* So He is evidently, whatever He is—Spirit. There is something there that is real. God, what we know is God, the great Spirit that was eternal, never did begin, never did end. He was there. Now that’s how he is placing it; never mind that there are not atoms and so on.

9. [9] *“....And in Him was attributes. His attributes to be God. That means to be worshipped, because He is Spirit. Then His attributes to be Father, attributes to be Son, attributes to be a Savior, attributes to be a Healer.”*

Without any materiality. In other words, the attributes, then, would have to be literally thoughts—literally—because we are dealing with intelligence. We are dealing with knowledge in the realm of the spirit. So therefore, these attributes would have to be segments of what would literally make up the person and personality of God Who never changes, was and always—what He is: great Spirit. But in there are all these things. God, to be God, to be Father, to be a Son, to be a Savior, to be a Healer, to be a Shepherd, and so on.

10. [9] *...All these attributes were in Him. Now He... these things that have unfolded since, see? then are just His attributes being made manifest.* So up there He was the source of all intelligence, omniscience, foreknowledge, alone with His thoughts. Then all that was there, that has unfolded are just attributes—that are coming into view—*they are being made manifest. What I mean, he says, attributes were His thoughts.* See? They were there as thoughts; they were there in formation, or rather we might say those thoughts were formative or capable of taking a form and that spells life, doesn’t it?

Now that is kind of hard to think when you talk about a formation, but you form your thoughts into lines too. Any man that is a general, before he forms the lines of the army into place, he has already formed them in his mind. What was it they said about this? I read today in the Reader Digest... I think it was today. This fellow named Pete—P-e-t-e—a black man, and he made a fantastic shot. And so they asked, “When did you conceive that shot?”

He said, “Eleven-thirty last night.”

I think the shot was made about three in the afternoon. But he went over that golf course in his mind with a fine-toothed comb.

11. Well, we are in the image of God. I don’t suppose God does any different from us. So He went over His Own thinking with a fine comb. He sat alone with His thoughts to bring them together, to bring His attributes in harmony so one would follow the other the way He wanted it. Nature proves its meticulous processes are of God—a God of infinite order.

[10] *What I mean, attributes were His ‘thoughts’. And a word is ‘a thought expressed’. Then that was in His thinking. And when He said, now watch, “Let there be light,” and there was. “Let there be,” and there was.*

Now you see, what you are looking at here is a very, very simple thing, really. What lay in Him is brought into manifestation, and this interprets or shows Him as to what He is like. Now that is one part of it. On the other side you have the understanding of the simplicity here that when He said, “Let there be light,” He could not speak until, first of all, the ‘thought’ was there, and, then, the time for it was appropriate. And then speaking, the light appeared which was the interpretation of the thought brought into form: light. It was the actual light that was now the interpretation.

Like He said, “Let the earth bring forth,” and the interpretation was, “Well, here comes a horse, here comes a cow, here comes a pig, here comes a dog, here comes a this, and here comes that”—the earth

bringing forth. So He said, *“Let there be light.”* The light, literally, was the interpretation, because even had there been somebody there to comprehend—which at that time there wasn’t; there was later—if there hadn’t been anybody there to comprehend it, as soon as that Word was spoken and that flash came, whatever was there to comprehend it, would have known instantaneously by manifestation: that’s light.

12. Now, what if Adam had been the one standing there to begin with, and God said, “Let the earth bring forth?” Well, he wasn’t, but had he been there, he would have seen it all come forth. However, when they were paraded by him... Now it goes into reverse. The Word that said ‘horse’, and the horse appeared; now, in the presence of Adam, the horse is there.

“What is that?”

Well, God puts His Own thinking into Adam’s mind, and Adam says, “Horse.” You see?

Now, reverse it again. If Adam were standing there, God knows there’s a horse to come forth. So He said, “Let the earth bring forth the horse.” Now Adam could not see—or maybe he did in spirit form—the horse. I will not argue that point. I know the angels saw it, because they are spirit beings; the horse was there in a spirit form. But when God said, “Let the earth bring forth,” then the horse was made manifest and could be seen. Do you follow what we’re saying? That is the simplicity of it.

13. [11] *Now remember, you Christians were His thoughts. He said, You Christians were His thoughts before there was a world. And you are, that is: the physical predestinated part now, are the manifestation of His thinking. Before there was even a world, you were in Christ, Amen, in God in the beginning. Why? Because all His thoughts were there. Now remember that as this progressed, there were things that were written so that men of old ordained to this condemnation were not in that thinking. They came afterwards. Now: That makes you, then, you see, His subjects. And the whole thing is God. The whole thing is God Himself, materializing Himself tangible so He could be handled, seen and so forth. And that’s what God is, the whole thing.*

In other words He is the Source and the Supplier from the Source, thought or foreknowledge to complete predestination. So you see, here he is saying that God is foreknowledge to a complete predestination. And we are a part of it, no matter what looks obtuse or out of alignment. As It says in Rom 11:36, “For of him, and through him, and to him are all things: to whom be glory forever.”

14. [12] *And people say “The interpretation...” I was speaking here not long ago, in a meeting, a man said to me, “Bro. Branham, you have the wrong interpretation. You don’t interpret that right.”*

[13] *Now we hear... They go to the Methodist, and they say, “The Baptist doesn’t interpret right.” The Baptist say, “The Pentecostals don’t interpret right.” The Pentecostals say, “The Oneness doesn’t.” and The Oneness says, “The Assemblies don’t.” And each one says the other one doesn’t.*

[14] *God is His Own interpreter! He doesn’t need anybody to interpret for Him. He does His Own interpreting. Who is the man that can interpret God? God is His Own interpreter. See, that is what we saw in 1 Cor 1:2 back there, that God does His Own interpreting, and then over here in Ephesians for the last day:*

- (17) *That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him.*

Now you can see that the Bible opens with the definitive revelation from God to the Gentiles, and it closes with the definitive revelation of God. Israel's age ended with the definitive 'coming in flesh', and it will end again with the definitive 'coming in flesh'. Remember, we start with Spirit, end with Spirit, as far as I know Scripture. But Israel is just the opposite. Now, "*God is His Own interpreter.*" Now this, of course, is so if we believe the attributes as is said by Bro. Branham there.

15. [15] *Now Peter, speaking here, we find out in the beginning when God said, "Let there be light," and there was light, that's the interpretation of it. He said, "In the beginning"—not Peter speaking—but when he was reading from Peter, he was explaining, about light being given; that's the interpretation. When God said anything, and it was manifested... Now he said, When God said anything, **and** it was manifested, then that is God's interpretation that His Word is right. See? When He said, "Let there be light"—and of course there had to be something follow, you see—that was in His thinking first, before there was such a thing as light. When He said, "Let there be light," light sprung into the skies; that's the interpretation. You see? Of what? As to what light is. Nobody has to interpret that, for God said so, and there it was. When God speaks and it is manifested, that is the interpretation of His Word. Why can't man see that? Why don't people see that? Well, you see, they don't see the simplicity.*

So we might look at it this way: God is the Originator, and man is not privy to the thought. He is not privy to what God is thinking. He is not privy to the Creator or the thing created. So therefore, you can see here that God must absolutely do something for a man to get knowledge and an understanding, which then will leave God in the position of Judge or blameless. You see? So man, according to this should then see what goes on in his hour; to be spiritual-minded, to be open for those things that come to his attention in the realm of the phenomenal, especially, and then see if there is something in the Word.

16. Now that takes you back to where we got into the subject of discernment recently. And he said, "You can discern the face of the skies, and you can say it's a nice, pink, reddish evening tonight...it is going to be nice tomorrow." And that was the people considering the elements which were placed before them, and making a prognosis, or a prediction, or an assessment, because they saw things running in form.

Now, what we have today that is against us—it is against you and against me—is this: we have been taught very successfully for hundreds and hundreds of years that this Bible is finished. It is all written. It is there in front of you. "A wayfaring man though a fool need not err therein." [Isa 35:8] And you don't need anything, if you are born again, except that Word, and that's all. Don't look for anything. In other words they are telling you from the time this was written, you don't look for anything until...Whammo! The dead are out of the ground! Whammo! You're changed! And...Whammo! You're gone! Now that is exactly where we are. Now that is exactly why we have never, ever, looked for any signs outside of the 'whammo' signs. And that is not good, because some of those signs, without other signs, have been recurring signs. See?

17. Now this has brought us to the place that, even when the great sign of Israel in the homeland is in, people sit right down and say, "Well, that is all the sign you need. Oh yes, there are one or two things about Sodom and Gomorrah." What it is they don't even know, because they don't know the first thing about the fact that Sodom had a prophet, had two angels go down, had God appear...

"Oh," they say, "Well, that happens, and that's the whole thing."

Well, just a minute now. Jesus said, "If you looked at the signs of the sky and knew that it was going to be a good day, because it is red at night, you know there are things occurring in the Word that set an example whereby you know what is going on."

But people say, "Well, just a minute. This whole thing is written. It is all done. So bless God, you just get born again, and you've got it."

What's 'born again'?

"Well," you say, "The Blood is there."

I do not care if the Blood is there. If you do not come to the Light, you haven't got any Blood either.

"Well," you say, "What is 'Light'?"

That is a good question. What is Light? Now who has it? Well you see, remember: God winks at things over a period of time. But there comes a time when it comes to a specific judgment, and God does not wink. And at that time He lays it all out, so that He is Judge as well as the Justifier. And they say, "Therefore, then, will the God of all the earth judge righteously?" Sure. He will not let the wicked get off, and He will not let the righteous perish.

18. All right. Now he says:

[16] *When God makes a promise and God says... In the beginning, in Genesis, He allotted His Word to each age as It come down from the beginning to the end.*

Now what is he talking about? He is talking about the first day, the second day, the third day, the fourth day, the fifth day, the sixth day, the seventh day. Number one: "Let there be." Number two: "Let there be." Number three: "Let there be." Number four: "Let there be." And so on. It was allotted. Now what was He doing? He was bringing man to the place where man came on the scene in the form that God wanted him. Now people do not recognize that God was allotting His Word, but He was setting His promise in motion, and It never changes.

19. The next thing you will find: He speaks to Abraham. He is allotting His Word. And you will also find He allotted His Word to the fact that the Israelites were to go down into Egypt for four hundred solid years until the cup of the Amorites was filled up. Now God is setting a pattern of allotting and demonstrating, by bringing to pass, through the signs which He brings before the people.

20. Down here in the end it says:

[16] *...From beginning to end. And, down through these ages the church world has got all these things mixed up by traditions. See? Their own creeds and dogmas, so forth. And God always sends on the scene, down through the Old Testament and New, prophets! And the Word of the Lord comes to the prophet. How does It do it? It manifests the Word of God. God's manifestation, that tells whether it is right or wrong. Nobody has to interpret It. The Word interprets Itself. God promised It, and there It happens!*

Now he tells you right there that a prophet comes on the scene, and things begin to happen. And the fulfilled events are the interpretation of a prophesied Word and also words yet to come, which Word is already vindicated; so we know It has to come to pass: Deuteronomy 18.

Now, what if a person is not knowledgeable in the Word? Well, he better get to the Word in a hurry.

21. Reading on:

[17] *What good is it do to say anything else about It? Who is the sinful man that would try to say (when God made a promise, and God does it) that that interpretation is wrong? All right. Now he is getting down a little more to the kernal or core of it here. That's God Himself doing His Own interpreting. He doesn't need anybody to interpret for Him. He interprets Himself by manifesting what He promised to do.*

Now the event, to be the true event, must have all the required manifestation. That is exactly what you are looking at here. You see, he said *“He interprets Himself by manifesting what He promised He would do.”* In other words we are right back to the understanding we had before concerning discernment. It’s time to discern. Now you remember that he is speaking particularly concerning a certain age, although what he says is quite general. What he speaks about becomes very specific, eventually. What I am saying is this: Bro. Branham is setting first an irrevocable law of Scriptural fulfillment and revelation by manifestation.

22. [18] *“Oh, if the church could only see that and see the promises that’s allotted for each age!”* Now the continuation of putting the emphasis on the age should smarten the people up to know that this man, who is very unique, is trying to tell the people something about the hour, which is a specific age allotted this generation. Now, all they ever saw was a man that did a lot of great things. They never saw what went with it. And they would not listen. See? *“If the church could only see that and see the promises that’s allotted for each age! All other ages God has sent on the scene (down through the Seven Church Ages) and has manifested everything He promised to do. Everything. There is not one thing left undone. Exactly! What He said He would do, that He did.”*

Bro. Branham could say this, because he preached the “Seven Church Ages” vindicated by God as to its historical and Biblical truth. Then what he said specifically is this: there were seven church ages with seven messengers and seven messages. There were seven mighty predictions concerning those ages, and every single one has come to pass, as is proven as you look back through history. So when you come to the place where there is no more history... Look. You eyeball it.

In other words he’s saying that age number two could know what was happening. Age number three would know. Age number four would know—which was the age of the harlot, the worst of the whole bunch. Age number five began to revive. Six began to go on. Seven is a culmination. Now, you see, what they should have done was to have known. Why? Because they saw through Israel, God bringing man to a place.

23. You go through Scripture. What did you find out? You have gone through seven ages in the Book of Genesis in the first two chapters—seven complete days—and you brought it right to the place of the apex, where man was with God. Now, you take to the seven ages of the Old Testament, you come right to the place where God indwelt a man, and man stood with God, and God stood with man. Now it was built up. Now you have got the same thing again today. And he said, *“Can’t you ever understand what’s going on?”* And the answer is, “No.” They can’t understand what’s going on. They will not look at the allotment. They will not look and understand that a Word is for a given period of time, and then It is gone. They won’t listen to vindication.

24. Now, you try to tell people back here what the Book of Hebrews is all about as we understand it. This is what I am saying I get from it, based on the complete revelation of William Branham—not from the time he took the Book of Hebrews, when the revelation was very much incomplete and the evidence of the Holy Ghost was not known, and those things—is: leaving the principles of the doctrine of Christ, going on to perfection, not laying again the foundation of repentance from dead works, in faith toward God, of the doctrine of baptism,” and so on. Well, my understanding is: there comes a time when that all runs out with the baptism of the Holy Ghost. And where are you going? Well, you have got to come right back to the last thing which is Himself. The appearance. That is what is to be seen.

Now remember, at the end time there is a period of the whole thing running out under the Seventh Seal which is an ushering-in period. People say, “Well, all right then. If that is the way it is, He is here right now, then all these things are over.”



That's not true. You see what they do every single time? They draw a conclusion which is not only irreverent, but it is full of death. Those people talk, and they die right in their boots. They have actually come against the Word of God by traditions. The only salvation you and I have is to drop our tradition. Whatever the Prophet said, you say It, and you believe It. Then you watch and see what happens. Don't draw your own conclusions.

25. [18] *...Down through seven church ages and has manifested what He promised.*

[19] *Because when God said, in back there in Isaiah... Now he goes back to Isaiah. "A virgin shall conceive," and she did. Now you think for one minute Israel believes that? Not to this point they don't. They haven't got the man they are looking for. They are looking for a young woman. That word 'amah' in the Hebrew is a young woman; not a virgin specifically, one untouched by a man, although that would be true too, in a sense, because they did not want woman touched by other men. God did the interpreting. He said, "A virgin shall conceive," and she conceived. Nothing could be said about that, because God said she would do it, and she did. But the church was too blind then to see it. See, they had their own idea of it. It was too different from what they were expecting.*

[20] *Peter here was referring back, and he said, "God manifested Christ by His Word, and He said, 'This is my beloved Son.' "These believers were standing there. And Christ was the manifestation of God. He always manifested Christ by His Word, because Christ is the Word. He manifests always. See? There is no deviation from the pattern. Then what about today?*

[21] *When He said...In the days of Noah, Christ was in Noah. Do you believe that? Noah said, "It is going to rain. There will be a rain, the earth will be destroyed." It rained. That didn't need any interpretation. It rained because God, in Noah, said, "It's going to rain." He was a prophet, and the evidence was that what he said came to pass. So they do not need to interpret that.*

Now see, they don't believe that. That is why we get most of our trouble from the fellow who simply cannot concede that William Branham was God to the people. That is why he believes in tongues and gifts and things. Because if he believed that William Branham was God to the people, he would have to put his church in order.

26. Now let's go further. The prophet is literally God to the people by the fact that God is in that man. How much? Don't ask me. I am not God. But William Branham said, *"When you see God descend from the heavens, stand before groups of men, declare Himself as ever He did and this Bible open before me,"* he was talking about the fact that when you saw William Branham, you saw God. And when you heard William Branham, you heard God. Oh, no, they can't take that. But if you can't believe God's prophets, you have no grounds for faith.

I fully accept what Bro. Branham said about God descending as ever He did. I am pragmatic, brother/sister. I'm a realist, because either this thing is real, or it is not real. Let them play church. Let them raise their standard of creeds and dogmas—Pentecostal tradition. Let me assure you: under the anointing, when that Word came forth—that prophet was God, because God was in the prophets. Now it is very hard to understand that, but it is not hard for a man to say, "Well, I have the Holy Ghost" and be a liar. He doesn't have any more Holy Ghost than a stone image.

27. [22] *Some of them might, around, said, "This man does not know what he is talking about." (Speaking of Noah.)*

[23] *But God had always promised, "If there be one among you a spiritual prophet, and what he said comes to pass, then hear it."*

Now that was said after the days of Noah, when the Word was begun to be coordinated so that people would understand how God does things. Now do you think they believed that? Ha! No. They'd listen to some stupid woman get up in a Pentecostal meeting, talk in tongues, interpret, and say, "Oh! That's wonderful! I believe it." Hear some squeaky, cracked voice that came out of the floor maybe...tell them something and they believe that. Listen to some Pope Pius XII, who said that Mary, mother of Jesus, was already glorified and ascended. And the Catholic theologians said, "Don't say it! Don't say it! Don't say it!" He said it anyway. And now every Catholic theologian has got to say, "It's so! It's so! It's so," and it isn't so. She is not anymore in heaven than anything. She is still in the ground. But she is going to come out of it. She will stand there with the saints. We will be standing right there and see her go up, too.

Now they won't go to the Word.

"Oh," they say, "Well, we wrote that Book. That's the history of the church."

Let the church bring forth some dead! Let the Roman Catholic Church divide two thousand years with hundreds of millions of converts. Let them bring one person out of the ground! I want to see it. Illegitimate bunch you ever saw: the seed of Cain. Vah-tee-kah-een [Vatican]: the house of Cain. See? All right.

28. [23] *And Noah was in accordance with the Word. When he prophesied it was going to rain, it rained. That didn't need any interpretation for that, because it did just that.* Well that was the interpretation as to what's rain.

"You'll find out pretty soon."

Well, they did. It came down like a chunk.

[24] *Isaiah said, "A virgin shall conceive," and she did. Now that was awfully unusual. For, see, it was many hundred years later before this virgin conceived.*

[25] *It was so unusual until a good man by the name of Joseph, her husband, "being a just man not willing to make her a public example..." That good man in those days, how it must have been with Joseph, when he was engaged, espoused to Mary.*

[26] *She was espoused. In that day, to break that, was just the same as committing adultery. And, of course, to Joseph it seemed like Mary was trying to use him for a blockade, or make him a shield for her wrong, because here she was found to be a mother, and not being married, only engaged. A trick like that would be stoned to death; it had to be, by the law.*

[27] *And Joseph, her husband, was a just man, a very just man. Except for the Roman law, they would have stoned her. Don't worry. He believed God. And when she looked at him with those lovely, big soft eyes, and said, "Joseph, Gabriel the Archangel visited me and told me I was going to conceive, knowing no man."*

[28] *Now, if Joseph would have looked back in Scripture, the prophet said she would do that! It was only God interpreting His Own Word! See? But it was too unusual.*

[29] *That's what's the matter in any age. The Word of God is foreign to the people; It's too unusual. See, they don't check the Scripture. Jesus said, "Search the Scripture." Now, 'search the Scripture' does not mean, 'take a casual look'. It means 'to search It and find out'. Just trace the whole thing right on down. It's unusual*

*anywhere God is. It is against the systems of the world, because they have got things the way they think they should be. But God comes in and does the unusual.*

[30] *“How could this virgin conceive?” He was honest. He sought God about it.*

[31] *And then God spoke to him in a dream, and said, “Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. God has over shadowed her. This is what is done.”*

[32] *Do you notice how God dealt with Joseph there? In a secondary way, in the way of a dream. Now, we know there’s dreams, we believe in dreams. I believe in dreams. God’s always dealt with people in dreams. but dreams are secondary, see, it could be right or wrong unless it is interpreted. But he didn’t need any interpretation. It was God Himself speaking directly with Joseph, because there wasn’t a prophet in the land in those days to interpret. There hadn’t been a prophet for four hundred years. So the next best, that God... because God cared for the welfare of His Own Son, that’s Jesus, He had to speak to Joseph through a dream without interpretation. He said, “The woman is right. That Holy Thing which is conceived in her is the Son of God.” Does not need interpretation, see.*

In other words God corroborated His Own interpretation. He did not change it. God corroborates. See? There is always substantiating evidence on everything. See? Like the shepherds were told—angels came down. Wise men were told; they came and visited. All of those things corroborating.

29. [33] *“God does His Own interpreting to honest, sincere hearts, men and woman that looks upon the thing that’s mysterious, if...”*

Now what was mysterious, of course, was the manifested promise coming to pass. See? They aren’t looking at something mysterious in the Word here and trying to get a lot of things to match it. What they are doing: they see something out there that is unusual and mysterious. So now they bring it back to the Word. Now what would Pentecost... Look at the trouble they would have saved themselves, if they had brought the gifts on the floor, back to the Word. They would have taken them off the floor, because it was a believers’ meeting. See? But they would not do it. You have got to take everything back to the Word.

30. Now:

[33] *“God does His own interpreting to the sincere, honest and so on. If you are looking to the sincere heart men and woman looked upon the thing that is mysterious. If you are honest and sincere and will believe, God has a way of interpreting it to you. First, find out if it is a promise. If Joseph had of gone back and gone away from their traditions and gone back to the Bible, and found out, Isaiah said she was going to do that.”*

Now that is true. Now, if he had gone to the Word and said, “Now just a minute. Nobody knows what this is really all about. Nobody really understands about this virgin that is going to have a baby [End of the first side of the tape.] to bring forth this one that is a Messiah.” Now, what... He could have gone there and said, “Hey, I do not know anything said about no male intervention, but this is something—to be the Son of God. So therefore, the Holy Ghost could be in this thing.”

Now he did not do it, and he was not going to do it. His nerves were shot, because his espoused wife was pregnant, and he was not in any condition to think, except to think wrong thoughts. Now you can figure out what that would be like, because he was a righteous man; so God had to bring an angel to him; and that is not unusual. It was in a dream so the thing worked out.

31. [34] *And the things that was spoke of, and His birth, and all about it was spoke in the Scriptures, by the holy prophets, as Peter said. And no man has the right to put any private interpretation to that. It is just exactly what God said would take place. He was the manifestation of the Word of God promised in that day, because "A virgin shall conceive and bring forth a child and call his name Prince of Peace, Everlasting Father, Counselor, Mighty God," and so on, "to save the people from their sins." It was there. God said It, and It was there. That settled it, because, you see, the Word was fulfilled—manifested, but of course, manifested contrary to individual or committee teaching.*

[35] *Jesus said... When He was on earth, when they couldn't understand His ministry, it was too great, too phenomenal, they could not understand Him. He said, "Search the Scriptures!" "Search the Scriptures, for in them you think you have Eternal Life, and they are they that testify of me." See? Now he just lined himself right up with eternal life. "They are the Ones that tell you Who I am."*

In other words, look and see if there is a possibility of what you are seeing scripturally is there concerning me. See? Like when that time they decided to find out about this prophet; so the one said, "Search and see: no prophet comes out of Galilee." What if they'd searched a little further and found out he really didn't come out of Galilee but out of scriptural Bethlehem? See?

32. Now you try to tell people some of the things that we believe and stand for by Scripture; they are not going to look. They are not going to do it all. All they can do is see the Sodom sign. They do not see the prophet sign. They will never see that. No way, because their minds are blinded already. The Book is written. There is no more added. There is nothing there, but what they claim to see.

Well, what is going to come to pass?

"Oh, He is going to come. The dead are going to come out of the ground, and we are going to be changed. And we are going to be caught up to see Him in the Appearing."

That is not the Appearing! But you are not going to tell them different. Why? Because they wouldn't stop at the unusual and check it out. No way, shape and form.

33. [36] *See, God allotted the Word. That day was to be the manifestation of God, God (Emmanuel) God with us, "His Name shall be called Wonderful, Counselor, Prince of Peace, Mighty God, Everlasting Father. And His Name shall be called Emmanuel, 'God with us.' God was in David. God was in Moses. God! That's God all the way through, manifesting Himself for that age. But this age, "A virgin shall conceive and she'll bring forth a son, and He will be God with us." Progressively coming—like it is progressively coming today.*

People don't understand Luther, Wesley, Pentecost, now. And yet you tell a Lutheran, that's a real Lutheran, and you say, "Catholics are dead." You tell a real Wesleyan, if there is such a one, "Lutherism is finished." You tell a real Pentecostal, which there isn't any more, that the Wesleyans refused light. You talk to a real one of us, and we know that all organization is judged. Sure. You see? You cannot tell people how God is progressing, going on; that is, His Word keeps marching on in His Own continual revelation, until it's all over for the Gentiles. But we'd better know the fulfillment signs of our day.

34. [37] *...And he was just not an ordinary man or an ordinary prophet, (yet he was an ordinary man and a prophet), That's right, but He was the God-prophet. And He was the fulfilling of the Word, exactly what God said He would do. Said, "Which of you can condemn me of sin? Search the Scriptures! In them you think you have Eternal*

*Life, and they are they which testify of me.” But their traditions, they were living in the glare of another age.*

[38] *As I preached a few weeks ago, “Living in a ‘glare’.” A ‘glare’ is ‘a mirage’, the sun reflecting itself, and it is false. And any glare of another age is a false reflection. Because, you see, you have got to be in the Light before the Blood cleanses, as in John 3 and in 1 John 1. The people always were walking in something that happened years ago. Lutherans are walking in Luther’s glare. Luther’s sunlight was fine in his day; Wesley was good in his day; the Pentecostal good in its day. We are going on up the ladder. We are living in another age! We are going on. We can not keep looking back. Now that was in the background of the Seven Church Ages that was taught.*

[39] *When we get ourselves settled down and things, we think we have got it all made, we get our traditions wrapped up; and that was all right for that day, but we are moving on!*

Now people don’t believe that either. They simply believe that time is moving on. They do not see the Word coming more and more back to Its original state. They do not see the Holy Spirit coming more and more into the church. They do not see us returning to Headship. They don’t see any of those things. They simply do not; they don’t see the Appearing of this hour. There are none of the things they see that are going to do them any good. Search the Scriptures and see what is promised for today. Then we will know where we are at. Then we can tell where we are standing. The prophet clarified all this, so the Bride can be in step with God by His Word.

35. People did search the Scripture. What did they come up with? Everything but the prophet. Now a group stood back, and they said, “Well now, the Book of Malachi does say Elijah has to come and restore all things, but of course, that is to the Jews.”

“Well, no,” they say, “I think that was John the Baptist.”

“Hallelujah! You have it straightened up now. He was either John, or He is to the Jews.”

What about the Gentiles?

“Now, forget it. There isn’t any such thing.”

Now:

[40] *Luther; you look in the Scripture and see in that... in that Sardis age, and that is Rev 3:1-6, you can see exactly what was promised. Now that is what he is talking about in those Scriptures in Hebrew. Look what kind of rider went forth, look what went to meet him, exactly, “the cunningness of man,” and Reformation.*

Now you will notice the strange thing is that everybody talks about Luther and the Reformation—a reformer. Reformation was the start of restoration. Well, let’s face it: the planting of the seed to bring forth a rose is not the rose until the development has gone through, though the life was there. The life from Luther moved on from what it was in the Catholic Church. What was in Luther moved on to Wesley; what was in Wesley moved on to Pentecost. What has moved on has moved on to here, and It is back to the original. It is back to seed, you see. Now that is simple as A-B-C, and men will answer for it, because they did admit it was the Reformation. But what follows reformation?

37. [40] *...As it came down to the Pentecostal age and down through that age, watch how it traveled. Look at the Scriptures and see where we are at. That’s the reason Jesus*

said, “Search the Scriptures!” What is he talking about? He is talking about the sixth age and the seventh age.

[41] *So we’re at it! I believe we’re at the Coming of the Son of God right now. I believe we’re at the age of the very hour that He might appear at any time. I believe the Scriptures declare that. We’re in the last hours of the history of this world. I can see things as they are shaping up. See the Ecumenical Council leading all the churches into it, into the mark of the Beast. And see the Roman Empire and what it is doing, and all the rest of them. Now let’s just stop here a minute and understand this, when he says up here, “I believe in the Coming of the Son of God right now—the hour that He appears.”*

He is not saying the same thing as he is saying on down here, because you will notice, that at the time of the Ecumenical Council shaping up—that is, literally, the Appearing of the Son of man at that hour and the revealing of it, because that is where you have the carcass and the division—you have the division going on: the fan is in His hand; the whole thing. The binding of the tares is going on right now. So you better be careful how you don’t get scared because he says a thing up here that is the language of the fundamentalists, and down here he is using his own language. It is all the same hour. It is all the same time that we are going to be caught up. But what is going on now is Lk 17:30.

[41] *See them getting together, shutting out the Light, shutting off the Gospel. Everybody will have to belong to it and walk in their light or you will not walk at all. See, we are at the end time. Shutting off the light. Exactly what Paul said in Romans 1: holding back the truth in unrighteousness. And you will notice that he’s projecting to the hour when the Bride is gone, though she will be here for part of the squeeze. See? So we’re at the end time. There is nothing left for us to do but hold on to God and believe His Word. The Word is always right. And what is the Word of God? Not what men say It is, but what God vindicated to be the truth.*

[42] *In the Laodicean church age, Rev 3:14-23, of course, that was the only church age, of all of them, that Christ was put on the outside of the church. He was on the outside, knocking. What’s happened? This ecumenical council is what is going to put Him out. The Bible said He would be on the outside, and He is. It shuts out what? The Word. And He is the Word, He’s always been the Word, and He is still the Word tonight! He is the Word.*

[43] *The Bible said, “The Word is sharper, more powerful than a two-edged sword.” Hebrews 4, “is a discerner of the thoughts and intents of the heart.” The Word was! They should have known Who He was when Jesus said that in that day.*

Now you notice that Jesus did not say that in ‘that day’. This is said for ‘our day’, this Scripture. This is said about what happened back there. Now you go find out what Jesus said was sharper than a two-edged sword. It is what he said and what he did that caused Heb 4:12 to be written.

38. Now watch.

[44] *“Watch what He did. One day He was standing there, the first beginning of His ministry. There was a man came to Him, by the name of Simon Peter.”*

Now listen. This has to do with the fact that there is going to be what the fundamentalists call an ‘Appearing’. This has to do with what we understand to be an Appearing, which is the Son of man revealed and appearing amongst us, because he said, “*He is appearing amongst you with signs and wonders.*” And at that time he brings out the understanding that Heb 4:12 was already manifested in the days of Jesus; so therefore, it is a re-manifestation.

39. [44] *...Man standing by Him named Simon, Simon Peter. When Peter looked upon Him and saw Him, Jesus said, "Your name is Simon, and you're the son of Jonas." He knew that Moses had said, "The Lord your God shall raise up a prophet likened unto me, and Him you must hear. And here was a man he never saw in his life, said, "Your name is Simon, and you're the son of Jonas." Why, he knew right then that that could be no more... He just does not finish it off. They hadn't had a prophet for hundreds of years, and here was a man telling him who he was. No wonder he could receive it! Because, you see, Peter believed Moses.*

[45] *Philip, at that time, went and found Nathanael under a tree, and brought him back to Jesus. Jesus said, "Behold an Israelite in whom there is no guile." He said, "Rabbi, where did You ever know me?"*

[46] *He said, "Before Philip called you, when you were under the tree, I saw you." And,*

[47] *He said, "Rabbi, You are the Son of God! You're the King of Israel." He knew that was! What? It didn't need any interpretation. Jehovah said that!*

[48] *There stood there those that didn't believe it. They said, "This man's Beelzebub. He has some kind of trick He is pulling. He's a fortune teller, or something."*

[49] *Jesus looked at them, and said, "Now, you speak that against the Son of man, it is going to be forgiven you. But when the Holy Ghost is come to do the same thing, speak against That, it will never be forgiven you in this world or the world to come." He was prophesying of our day, the day that we should see. For He is the same yesterday, today and forever.*

Now let's just look at that. "When the Holy Ghost is come to do the same thing..." "Speak against the Son of man..." Fine. "But when the Son of man returns with the same ministry in the Spirit form, you say that then, you are dead." Absolutely blasphemous.

40. Let's take an answer. "Bro. Branham, some people say you are the Son of man. I thought the Pillar of Fire was the Son of man." He said, "No, I am not He. The Pillar of Fire is not He, that is Jesus, the Christ, but it is in Spirit form." There it is right there. [Bro. Vayle points to the picture of the Pillar of Fire and Bro. Branham.] What was it? A prophet, by the Holy Ghost, doing the same thing. The Spirit in the prophet.

Now they say, "Well, just a minute, William Branham, Son of man ministry, Pillar of Fire."

Now he said, "I was not the one that appeared down at the river. He was the one that appeared. I was just standing there." Now he said, the Son of man, "I am not the Son of man, the Pillar of Fire is not the Son of man."

You say, "Well, you've got two of them."

No, you haven't! The same God in a Pillar of Fire standing there can manifest through a prophet and, at the same time, baptize eight hundred billion people, and He is still God.

41. But people get so mixed up. Yet every male child the age of twenty-one or less that is married knows categorically, without any stupidity, that he's a male! He's a son! He's a husband! He's a father! He'll be a grandfather! And the same One went all through the acts of being a Son, a Husband and a Father.

I have no time for stupidity. It enrages me. You know why it enrages me? I have been stupid too long myself. Always getting enraged at those things. You get enraged at what you came out of. The Word

allotted to every age. And there is a Word allotted to this age that you can see, if you just begin to look at Scripture.

42. You say, "Bro. Vayle, we were not so smart. We had to have a prophet help us."

Yes, but we were plenty intelligent that we could take it. A mark of intelligence is not to turn down something from God, because to turn down what God sends is a mark of stupidity, ignorance and the blindness of the devil.

Oh sure, I am not ashamed to say those things. It's not as though I am proud, not as though I got this by myself. But I want to tell you something, brother/sister: it is ignorance. It's like... What is it Lincoln said? He said, "It is not too bad to be a fool," he said, "but it is certainly pitiful when you open your mouth to confirm it." Then it is no longer a secret. Secret fools are a great thing; but fools never remain secret forever.

43. Now he said, "*Remember, it was Jesus Christ that was in Moses.*" What is he doing? He is showing God's association with man and God appearing in man and God's association with man. He has to be a man, and He has to be in a man. A portion was in each prophet. What portion would be in this hour? The portion of the Word for this hour. Do you think Bro. Branham had the Word of Moses in him? No way! Jesus didn't either. The law was until Moses. Grace and truth came by Jesus Christ. Law was gone.

44. [50] *...When David, the son of... David went up into the mountain, a rejected king, wept over Jerusalem, there was nothing but Christ in him. For about eight hundred years later, Son of David sat up over the Mount of Olives and looked down on Jerusalem and wept, and said, "Jerusalem, Jerusalem, how oft would I have hovered you as a hen would have brood, but you would not!"*

[51] *When Joseph was in prison, that was Jesus. When he was sold for pretty near thirty pieces of silver, that was Jesus. When he was made Potiphar's man, that was Jesus. When he set at the right hand of Pharaoh, that was Jesus. When he left, and everybody...the trumpet sound, and everybody had to bow the knee, that was Jesus. No man could come to Pharaoh only through Joseph; no man can come through God only by Jesus. It was Jesus, the Word prophesied being fulfilled, spoke in types and shadows. The Spirit in there, which God would Himself fully indwell one man.*

[52] *When Jesus was on earth He did the same thing the prophets did that is why they knew He was God's manifestation of His Word. It did not need to be interpreted.*

[53] *When Nathanael saw this, he fell down, and said, "Thou art the King of Israel, the Son of God. We know You. No man could do this.*

[54] *Nicodemus came by night, said the same thing for the Pharisees. But, you see, they were so hooked up by their Ecumenical Council they could not accept It. He expressed what they said: "Rabbi, we know that You are a teacher sent from God, because no man can do the things except God be with him." They recognized it, they knew it was so, but they were hooked into it. That is the way a lot of people are.*

[55] *And God, in the past forty years, has shook this nation in the baptism of the Holy Ghost, and men and women are still outside of it because they are hooked into the same thing, living in the glare of another age. What's the matter? Everyone wants to be Methodist, Baptist, Presbyterian. Living in a glare.*

[56] *They lived in the glare of Moses. What did he say? They said, "We're Moses' disciples."*



[57] *He said, "If you had known Moses, you would have known me. Moses wrote of me!"* See? It continues. Now, the next paragraph:

[58] *If you had known Luther, you'd know this age! Now if you'd known Methodist, you'd know this age!*

Now look. The thing is this: through every single age there was a continuation. And, you see, I am going to try to tell you this: *"Every single one,"* he says, *"what the Spirit said to that age,"* he said to the churches. There was something involved that each one was looking to, the same as we are looking for the city that has foundations.

45. Now Israel should have known they were moving toward it. The Gentiles should have known they were moving toward it. Every age, there is something in there that showed them they were moving toward the promise of the Millennium. Now at the end of the age, the beginning of the creation of God, the Faithful One, the Amen—they were moving up to It, back to a Headship. If they had known Luther's age, they would have seen Luther was moving up. If they had known Wesley, they would have seen Wesley was moving up. If they had known Pentecost, they would have seen Pentecost move up. But Pentecost **knew** they had moved up and said, "There is more," and then fell dead. When It came, they wouldn't take It. Bro. Branham gave them three-quarter million converts. Where are they? Souls in prison? I can't tell; I'm not a prophet.

Seven hundred and fifty thousand converts to what? Trinitarian dogmas and death in the pot. What's it all about? That big revival at the end... What was it? Where is the anointing? How many got the real Holy Ghost? How could they have the real Holy Ghost and go to trinitarian doctrine and dogma?

Say, "Millions of people set on fire by this ministry!" I know exactly what it's all about. I have had a part of the same thing; nothing like his, but I have had a part of it. Always works that way. See? If they had known it.

46. Now:

[58] *If you had known Methodist, you would have known this age! For Christ wrote of this age! The Words that's being fulfilled has to be fulfilled in this age. It does not need somebody to interpret It. God does His Own interpreting. God interprets Himself, because He's the only One that can interpret It. God promises always, then vindicates what He says, and that is the interpretation.* Moses and Luther—they had the promises. They were fulfilled to them coming up, up, up.

[59] *Now, Jesus, to save time, Jesus said, in St. John, the fourteenth chapter, the twelfth verse, "He that believeth on Me, the works that I do shall he do also." Did He say it? That's right. That does not need any interpretation. When somebody—not 'somebodies' (collectively), but 'somebody' (individually)—does that work, that's God.*

Now he tells you right there. All they have to do is get the books out and see. Is this the truth? Did this man have a ministry that nobody else had? They admit it. Now you know what happens when they admit it? They are gone. They are gone! They will never come back. There is no way they can come back according to Hebrews 6.

47. [60] *He said, "As it was in the days of Lot, it will be in the coming of the Son of man." Jesus said that. Did He say it? Certainly He said it! That needs no interpreting.* That is another promise—with conditions. *"Well, that meant..."* Now watch their reaction there! What they are going to say that it means! He said:

[61] *It means just exactly what He said! “As it was in the days of Lot, it will be at the coming of the Son of man.” What about the days of Lot? Let’s go back a moment, find out what they were doing.*

[62] *There were three classes of people in the days of Lot: believer, make-believer, and unbeliever. Do they see that today? No way! No way. It does not mean a thing. The three classes don’t mean one thing to the dead fundamentalists. All they can see is what? Two classes. Doesn’t understand foolish virgin; haven’t got a clue. Can’t understand White Throne; haven’t got a clue. Lot was a make-believer.*

[63] *Abraham was a believer. He was the one that the covenant was confirmed to. He was the one looking for the promised son. Sure he was. He was the one expecting it. Amen. I am not ‘amening’ myself. Amen means ‘So be it’! That’s right. Abraham was not in Sodom. Abraham was out of Sodom. He is the type of the spiritual Church.*

[64] *Lot is the type of the denominational church down in Sodom yet. Watch, the Bible said that, “The sins of Sodom vexed his righteous soul daily.” Why didn’t he have the nerve enough to stand out against it? There is many a-good man sitting in a church today, looking out and seeing woman wearing shorts and men doing things they should not do and playing golf on Sunday, picnic parties, and swimming and things, instead of attending church. Sitting home on Wednesday night, watching television, instead of attending church. They feel like saying something about it, but the board would put them out if they did. What is the matter? It is Lot again, looking out his window and seeing the sin and afraid to call it “sin”!*

[65] *Abraham wasn’t in that mess; he was out of it. He was a type of the spiritual Church. Now watch what happened just at the end time, just before the fire fell. And those were Gentiles. It foreshadowed the fire falling on the Gentile world. Now remember, Abraham was a Hebrew, progenitor of Israel. But remember, he’s our father too. Theirs is physical; ours is spiritual. We could be whole lot more physical than people realize, but I cannot say anything about that, so I let that go. He was not in their mess; they were Gentiles. Foreshadowed the fire falling on the Gentile world when the kingdoms will be broke up, and they will be burned. “Heaven will be on fire,” said the Lord, “and they will burn with a fervent heat.” That was the shadow of it. So that is going to occur today.*

[66] *Let’s picture them. Abraham is already out, not in Sodom. He is out of Sodom. Lot was still in Sodom.*

[67] *Strange thing, one hot morning, around eleven o’clock it must of been, he saw three men coming. So three men going to be in history today. Ordinary men, walking down the road, the path. Abraham sitting under the oak, resting himself. He had been out, probably with the herds that morning, come in, at noon time. And he saw three men coming. And there was something about those men that rung a bell. Oh, my!*

[68] *There’s always something about God, when It comes among the people, It rings a bell. They know It. There’s something tells them, there’s a vindication there.*

48. Absolutely! The sheep hear the Voice. What did the rest do? Jump on the band wagon; try to carry the ball. Those Pentecostals didn’t say, “Here is the man you listen to. Here is the man—watch him—we’re going to follow him. We’re going to throw our weight behind him.”

They said, "This is great! Let's get on this wagon, boys; the money is rolling in. We aren't going to settle for tin with that money rolling in. We're going to get a hold of gold. Money, money, money, money, money, money."

49. [69] *Abraham run quickly, and said, "My Lord, come by and let me get a little water, fetch and wash Your feet, and give You a morsel of bread, and then You can go on Your road." So he turned aside. He run to the herd and got a calf and killed it, had a servant dress it. Went to the tent, down below him, and got Sarah to knead some flour, make some meal to make some bread, and made the cakes on the hearth. Brought them out and served Him. While He was sitting there, eating, they began to notice, this Man kept looking down toward Sodom.*

[70] *Two of them, you remember, went to Sodom. Two went to Sodom. Please don't miss this. I am referring to what Jesus said. And that is in Luke 17, see? and also in Matthew 24. Two of them went to Sodom to bring out Lot and what was ready to be brought out down there. And those two went down there and preached. (The One that stayed back with Abraham, watch the sign he did.) They got a sign down there, a Sodomite smitten blind. Preaching the Gospel is always blinding the unbeliever. It always does. Notice what did it.*

[71] *Now, there's One standing back here did the sign before Abraham.*

[72] *Now, did you ever notice, any historian, follow the Scriptures, follow the history, there has never been a time in the church ages where a man ever went to the nominal churches out there in the world, out there in the denominations, there's never been a man that his name end like Abraham, h-a-m, before. But today we got one, G-r-a-h-a-m. Did you know that Billy Graham was converted under the ministry of Mordecai Ham? Mordecai Ham was the minister that Billy Graham got converted under. Three to a six. That's just something to think about. He's, (Graham's) doing a wonderful job, true servant of God out there preaching denominations, politicians, and so forth, smashing away at it.*

[73] *The other day they wanted him to run for President, flatly turned it down. God, bless him for it. Why, the whisky companies, he'd have never got to first base as it would have been. They'd spend billions of dollars, because he would have put them out anyhow, those cigarette companies and things like that. See, he is out there as God's messenger to the Sodomites. That's exactly right.*

[74] *But remember, there was One who stayed up there with Abraham... Remember, there is a second one down there—Oral Roberts. He doesn't say that here. He went to the Pentecostals. The one stayed up there with Abraham, another Man, not them two that went down there like a modern evangelist that went down there to preach. Notice, there was One stayed up there. Two went down that way, and One stayed here with Abraham. The one that stayed with Abraham gave him a sign.*

[75] *Now watch, his name had been "Abram," and his wife had been "Sarai," just a day or two before that. God had appeared to him and told him, "I am changing your name now from Abram to Abraham." (See, G-r-a-h-a-m has six letters.) But A-b-r-a-h-a-m has seven. What's that? William Marrion Branham—three sevens; telling you plainly.*

[76] *Now, up here in the spiritual Church, there was One with Abraham, and notice what He said. He said, "Abraham, where is thy wife Sarah?" (not S-a-r-r-a,) "S-a-r-a-h? Where is thy wife Sarah?"*

[77] Watch what he said, “She is in the tent behind You.”

[78] And he said, “I will visit you. I’m going to visit you.” See that personal pronoun, the One, according to promise that He had made. That was God! He said, “I am going to visit you.”

[79] And Sarah, (in way we all understand) laughed up her sleeve, to herself, she said, “Me, an old woman, one hundred years old, (age Abraham was) past time of life of young folks.” Said, “Why, we could not have pleasures like that anymore; I’m old; he’s old.” And said, “We couldn’t have that.” And said, “How? These things couldn’t be!”

[80] And the Man (God in human flesh) said, “Why does Sarah laugh and doubt, saying these things in the tent, behind?” You see, so therefore, God comes in human form to the Bride.

[81] Now watch, if that isn’t the same ministry that Jesus Christ had! He looked out upon the audience and perceived their thoughts, and He told Peter who he was and what his father’s name was. Told Nathanael.

[82] Told the woman at the well, when she said... “Go bring me a drink,”

[83] She said, “Sir, it’s not customary for You to talk to us. You’re a Jew, and I’m a Samaritan. We have no dealings one with another.”

[84] And He said, “But if you knew Who you were talking to, you would ask me for a drink.” The conversation went on. He said, “Go get your husband.”

She said, “I have no husband.”

He said, “That’s right; you have had five.”

And she said, “Sir!”

[85] Look at the difference between that and those priests of that day, that council living in the glare of another day. See? They said, “This is the Devil!” They had to answer to their congregation to something because it required that. Now what about today? Who are they answering today? This day they have to answer to somebody, but it is the same God interpreting.

[86] What did that poor little woman, that predestinated seed laying in her heart... She had been sick and tired of that stuff, and she had gone on the streets as a prostitute. But when she saw That, she said, “Sir, I perceive that you are a prophet. We haven’t had one for four hundred years; and we are told when Messiah comes, that’s the things he will do.” Oh, my! That seed laying there jumped to life! Why? It didn’t need any interpreting. So right away she saw something, and she wants to know whether this is what the Bible spoke of.

[87] Jesus said, “I am he that speaks to you.” That didn’t need any interpreting. He had done the miracle and had testified that he was that Messiah, amen, and bore record exactly what God had promised (“The Lord your God will raise a prophet like me,” said Moses.) What was it? A vindication of the Scripture!

[88] She runs to the city, and said, “Come, see a man Who told me all things I have done. Isn’t this the very Christ? Isn’t this He? He told me what I’ve done.”

50. Now notice. She took the sign, you see, and the Voice of the sign. She took the sign and the Voice that came with the sign, which was a complete manifestation, and went right to the people.

[89] *But notice, Jesus, that was Him up there in that Man that had His back turned to the tent and told what Sarah was thinking about inside the tent.*

[90] *The Word of God, in Hebrews, the fourth chapter, says this, "The Word of God is more powerful and sharper than a two edged sword, cutting to the asunder of the marrow of the bone, and a discerner of the thoughts and intents of the heart." It's the Word! And every time that a prophet came, he came with the Word, and he was the Word for that age. And what did it do? A prophet who discerned the thoughts that was in the hearts.*

51. Now he is speaking today, you see, and he is distinguishing himself from all the others; and they will not listen. Now remember, every prophet has to distinguish himself. And they will say, "Well, you witness to yourself."

He said, "Hold it. What is all this witness out here?"

"Oh well, anybody can do it. Could even be the devil."

No...the attributes all come forth, you know, to the Attributer.

[91] *It done it in Jesus Christ, because He was the fullness of the Word. That is the discernment.*

[92] *And Jesus said, "As it was in the days of Sodom, it is going to be in the coming of the Son of man." The Spirit of God would come on the earth in the form of a human beings, God manifested in human flesh (Amen! Do you see it?), and would do the same thing that God did in human flesh in Sodom. Remember, they are waiting for the promised son. Now remember, when you are talking about human flesh in the plural, you are not talking about several people doing this. You are talking about one man doing it to the people that are a part of it. And, right after that, the promised son came. That was the last sign Sodom and Abraham's group saw before the promised son arrived. Do you notice that? And now the church spiritual has come to that hour. The last sign. They say no more signs. They are all in. They are all into what? The fire has to fal, but the Bride has to get out of here before the fire.*

[93] *Somebody said, "Bro. Branham, did you say 'that was God'?"*

[94] *The Bible said, "It was God!" It doesn't need any interpreting. He is Elohim. That's what Abraham called Him. Elohim, "the All-Sufficient One." He was the First, the Last; the Beginning, the End. Elohim! Abraham called Him "Elohim." God, Elohim; just like in the beginning, "God," Elohim.*

[95] *He was Elohim manifested in human flesh, wearing human clothes, eating human's food. Amen! He did. A sign in the last days that God will appear again among His people in human flesh! But doesn't say that type of flesh. It just says human flesh, because one was a theophany in a body that was just suddenly made like that. Amen. Jesus said, "The works that I do shall you do also. As it was in the days of Sodom, so it will be in the coming of the Son of man." Amen! That does not need any interpretation; it needs manifestation, and that's what it means. Amen. Do you believe that?*

52. Now I am not going to read anything to do with the prayer line, although there is a great deal that in here he says in that prayer line. He says in the paragraph 101, *"We believe that You are here tonight."* He is talking in prayer. *"We believe that You are just as much Jesus Christ tonight, here, as You ever were. And You're only looking for eyes, arms, legs, mouth, souls, bodies that You can use to manifest Yourself."* That is true in the condition of the Bride, but it is not true in a condition of a prophet. There is no way. People see, people hear those things and they say, "Well, I am going to be that." There is no way you can be that.

53. That's where I admire little Joseph Branham. Right now there is pressure, pressure, pressure to get that boy to do what the false anointed would do. Something holds him back from doing it. But if the people had their way, they would have that boy right in the ministry where his father was. And the minute he tries that...

You can say, "You are a prophet all right, son, but you aren't the one. You aren't anybody I am looking to."

The kid won't do it. They tried to mess him up one time. He won't do it anymore. I don't think they will get that boy to make one move.

I pray to God they won't, because he would fall flat on his face, because William Branham was the only man that could see It and tell It exactly as he saw It. There is nobody else that has that gift. Nobody. He is one man, unique and singular, brother/sister—one of the greatest, one of **the** greatest of the greatest prophets.

54. Now I did not mark anything in here, but you know how he does. He goes back and forth over the subject, back and forth. So you can see here how it is that God interprets His Scripture. It is in the Word. He brings It to pass, and those that are of the election will not miss It. And you notice how it is when It is brought to pass. He has somebody there to help you to see It—to direct you to the right portion of the hour. That is the way it was when Jesus came on the scene. John the Baptist was waiting for him. John the Baptist was too small to identify him, because they were six months apart and six months only; so therefore, the angels came down and announced it, and the wise men were coming to do it also.

Then, when Jesus was big enough to go to the temple, he began setting up an aura around about him that showed the people: here was somebody to reckon with. And then John the Baptist rose up at his time, just before Jesus turned thirty, and he begins. He was already out there in the desert proclaiming and wandering from city-to-city in sheep's and goat's skin, and letting people know that something tremendous was going on—that somebody was coming. And then one day he appeared, the Word of God in human flesh. And John baptized him. He was completely identified. From that time on Jesus had a ministry that completely identified him—Scripture after Scripture. And as the Scripture came out he explained and showed them exactly how it was. And they turned it down in a final and defiant manner.

55. Now in this day we have had a repeat. People disavow it. They still will not countenance the prophet. They still will not believe the Word of Almighty God.

We have heard a lot of strange things in Bro. Branham's hour that he taught us. We have had to receive a lot of strange things. But I tell you what: I 'm happy to receive these strange things; and I know they are strange, because they have not been a part of my thinking. So that means this: the mind can only hold certain thoughts of God. All thoughts of God that are not real and true, must be dissipated, must be put out of the mind entirely, because every high thought must come down, give way to all thoughts of God. So therefore, something comes up, you must receive it instantly to the best of your ability, look at the thing, and take it back to Scripture as you have been taught by the prophet, because it has all been laid out here. Don't try to figure the Book of Ezekiel. Do not try to figure a lot of books.

It seems amongst us there are those who all the time try to just put it into a play, to say, “Well, where could the prophet be right?”

56. Look, I am going to tell you: I did not know for years that the prophet had said that ‘Zion’ was ‘New Jerusalem’. But I knew categorically from this Message that it had to be, and I preached it consistently here. And that is all you ever heard me say, “This has got to be it.” And one day I found where the prophet said it. Just get your thinking turned around. Don’t let one creed or one dogma have any part of your life.

No longer does the crow and eagle sit in the same roost in our heart. A creed and a dogma can not exist side-by-side. No way. Perversion is gone; the shadows are out the door. We are not dealing with type any more. We are dealing with a reality. People do not want to believe that. They can’t understand how God can be here. They can’t understand that we have come up to Headship. But Bro. Branham categorically, time after time after time after time, said, “*The same One that was in a human body is here right now in Spirit.*” And, brother, that is not baptizing anybody. I am telling you... What I am trying say is this: no individual is getting baptized with Him personally. Anybody can be baptized by Him out there, a little minuscule, a little portion, but you are dealing with the great One, Himself, personally, the Holy Spirit Himself.

57. And William Branham stood there and the Word of this hour came through him, the ministry of the Son of man. He said, “*I am not He. I am not that One. I am not **the** Son of man per se; that’s the human form.*” He said, “*The Pillar of Fire is not He.*” That is exactly right. He went from the form to the Pillar of Fire.

He said, “*What is it?*”

“*It’s in the form of Spirit.*”

Where was It moving? That One standing right there moving His spirit through a man. That is not the baptism of the Holy Ghost, brother/sister. That is not a lot of people doing a multitude of acts. No way, shape or form. That’s one person standing there with the Word.

58. And now look: the Word for this hour has been interpreted by manifestation. Then believe it!

Why look any further than the beautiful thoughts in here and verses that corroborate what is interpreted for this hour? Because that is what it is.

You say, “I think I’ll look for something else.”

Shows you haven’t got it. You haven’t got it. Good-bye. It was nice knowing you. Or was it? Close the door softly. Put your key there where you don’t get back in the motel.

I can say things like kind of facetiously, but believe me: I am dead serious, because, brother/sister, that is what we are dealing with. No man puts his hand to the plow and looks back in this hour. There is not another chance given to you. There is no more repentance; there is no more change of mind. You said you believe that my mind changed for the last time? Sure. It is just expanding with the thought, with the original idea, the portion for this hour. See? You understand? Okay. The Lord has done it. We are very grateful.

Let’s rise. Sunday we will go to “The Rapture.”

Heavenly Father, we’re very grateful for Your Presence. We are grateful for everything, Lord, that we can come by—Your Word assimilated, O God, become a part of us. Lord, let that great spiritual

compactor within our spirit and soul, just take this Word and hammer It right down in there until It shoves everything out that shouldn't be there. And being our very life, our very all, we look to You, Lord. We are grateful. We are very, very, happy that You have helped us to this end.

And now, Father God, we just pray that You will direct our minds, our thoughts, and all these things that we are looking to contingent of that great reservoir of Bread in Season, Food in Season, lies within us. Lord, we just keep drawing It in like a magnet, and feeding us and building us up, richer and more luxuriant, as it were, in the things of Almighty God, until in our lives there won't be a dry leaf—no way, shape and form. We are like that tree planted by the water; a leaf doesn't wither. It has the fruit in season growing right up. Yes, sir... Not missing a thing, but everything just moving perfectly because of the Life. That is what it is all about, Lord. That Life, we believe, brings attributes; we are Word attributes. Then Word will be piled on Word. It's a great Word thing we are into at this moment. We just appreciate It so much.

We praise Thee, O Lord, thank You for help day by day. It is so good of You to help us. You have done so much and are doing so much. I just wish that we were more appreciative. We certainly should be, Lord. Forgive us, O God, in these respects.

Now we commend ourselves to You, Lord, and know that You hear us; and we praise You, O God, for having heard us, knowing that when You hear us, we have the petition we desire of You. These mercies we ask in Jesus' Name. Amen.

The Lord bless you.