

Unveiling of God #1

How It's Done

September 21, 1985

Shall we just pray. Heavenly Father, we're again a privileged people to be here in Your Presence. We know, Lord, You're here. It's a great mystery. And yet Father, we believe the Truth as it was set forth that the prophet's message was to declare that You were here, knowing, Lord, that it was a new Message, not a patch on an old garment. Therefore, it was a new revelation of the Presence which he said, Lord, happened three times in the history of man: Moses, Paul, and now.

And Lord, we have every reason to believe that we are now meeting all of the conditions of the Rapture, just waiting for a catching away. And since we have entered into the first phase, and we know that none plucked us out of Your hands; we know that the second and third phases will certainly take place. As the prophet said three times, *"Thus it has been spoken, thus it shall be."*

And so, Lord, we know that this Word that we have today is eternal, and eternal in its concept, eternal in its fulfillment, and eternal in its end that there's not one jot or tittle going to fail, but it's all sustained by You. And we appreciate that very much. So therefore, Lord, our faith is not of ourselves, but it is of You. A revelation is not of ourselves, it is of You, and all things are of God. And we stand now in that perfection in the last hour. We believe that, Lord. We don't look at ourselves, we look at You. And we know because of that the image is going to appear.

So Father, we just look to You this morning now, for a further study of Your Word, a further deepening of our faith, more solid than ever, coming like Abraham to full assurance. We know just where we stand as the prophet brought it to us. We ask these mercies in Jesus Name. Amen.

You may be seated.

1. Now, we're going to go to "The Unveiling of God". And I didn't get anything run off for you by the copier, but we might catch up later on. I'm going to start on page 3, where Bro. Branham begins the prayer, and he said:

[16] *Before reading, let's pray.*

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

Now, you'll notice in here you have parallelism of Scripture again where he says there, *"This is in the natural."* And what they see in the natural, then, there has to be a spiritual for it, particularly if you are in a junction period, a time where something is going on, as we know that It says in 1 and 2 Peter both, this 'epical season'. Now, this is the hour of the appearing and the coming of the Lord Jesus Christ, and this is what he's talking about. And you see the signs fulfilled in the physical, so therefore, there has to be the signs fulfilled in the spiritual. And, as always, people don't get the spiritual. They see the physical, but they can't get the spiritual. The spiritual is reserved for the elect.

2. So, remember; there is always cursing and blessing. And I tried to show you that from some Scripture. I never did go into it thoroughly with you, but you'll find in the Bible, always, there is Mount

Ebal, which is evil and cursing, and Mount Gerizim, which is blessing. And you'll notice that on there, the twelve sons were divided up.

And I kind of look at that today to realize that the Bride realizes all the blessings, and she gets caught away in the Rapture, like It says, "A thousand shall fall at thy left, and ten thousand at thy right and it shall not come near thee." Now, that could be the AIDS; it could be any type of plague, but it looks like it's got to be something coming out of Sodom and Gomorra. And since the Church has gone the way of Sodom and Gomorra, they've got to be judged. So, you see judgment, and you see blessing.

Now the point is, everybody can look at the judgment side and see this out here in nature. And they know something's happening, but what was not done in a corner, the tremendous ministry of Bro. Branham, has been swept to one side. See? Now, that's what he's saying here, but *now there is* something in the *spiritual realm*. He said "*great happenings*," and we want to speak of them today. And you'll notice the subject is "The Unveiling of God". There's something great happening, and that's an unveiling of God. You follow me? Now you want to watch his prayers?

3. Now,

[18] *Bless Thy Word to our hearts.*

In other words, there is something going to come out of the Word, now, that's going to be parallel to the judgments and the problems that the Word says will be here. Okay.

[18] *We know that there's no man in heaven or in earth is worthy to take this Book, to loose the seals, or to look upon It even. But there was One appeared, a slain Lamb, bloody, that came and took the Book, and was worthy and able to open It.*

Remember the Lamb of God shut the book back there in the time of His ministry on earth, you know, back in Luke 4. Now he shut the Book as a human being. He would have to be the same one, glorified, to come and open that Book, to take It again. And remember; that was the acceptable year of the Lord at that time, which it was. And when the book opens again, there is to be judgment. But also, there is to be a blessing with it, at the same time, to comfort them that mourn and so on—to tell Zion, hey look, this is the hour for your redemption.

So you see, you've got all these things coming upon the earth. But It says, "Look up, for thy redemption draweth nigh." Now, that redemption's not going to be the clouds breaking—hallelujah, there He is." Your redemption lies in revelation. Do you follow me? Now, that's what He's bringing out here, so we want to watch this carefully. It's not the bleeding Lamb that's here this morning; it's Jesus in the form of the Holy Spirit and the Pillar of Fire. Okay?

4. Now.

[18] *...open Thy Word to our hearts today for comfort.*

See, for comfort. Notice over here it's not comfort; men's hearts are failing for fear. But here it's comfort. See? Remember; we brought Scripture out in 2 Thessalonians 1, "And to you who are troubled rest with us, relax at this time." Bro. Branham said *under the Seventh Seal is relaxation*. Okay:

[18] *We are Your servants. Forgive our sins, Lord. And anything that would keep the Word from going forth with great power and influence today on our lives, take it away, Lord; any hindrance, that we might have full access to all the blessings promised to us through Thy Word. We ask it in Jesus' Name.*

Now, you notice in here that He's invoking God to bring into effect, with no hindrances, we getting all hindrances out of the way, through the Blood and all that which God has given us to give us

redemption, so that having the access to the Word, the blessings which the Word has pronounced will, then, be in us and for us.

5. Now, look. A lot of things for you doesn't do you too much good. Like Bro. Nelson talked about the light the other night, the diamond flashing. Well, that's very good; you can look at your wife's diamond all you want. And you can look at somebody else's life and this and that, but unless that life is in you, the light's in you, what good does it do? You know, let's face it: except thine eye be single you've got a lot of problems. And so therefore, you've got to get your eye single to what is going on. Lift up your hearts, and get away from all this other thing that's out here, and just center yourself on that Word and ask God, "Look, take everything out of my life in order that this fullness of the Word and the blessings that are therein may be mine."

Now Bro. Branham actually taught that. Now he told you that there's no evidence of receiving the Holy Ghost. There's nothing physical; there's nothing emotional. And then, he said, "*You grow up into it.*" Now, he never did say, "Hey, there's no such thing as a rebirth." He never said that. Now, when you've got a rebirth, you know positively that you must start growing according to 1 Peter and come into the full stature.

6. Now, Bro. Branham absolutely, in my books, exonerated, what I call, the old Puritan concept, or the Keswick Conference concept. Now, this is foreign to most of you people, because you wanted to traipse after men like Patterson, McShane, Murray, and back in the days of Myers and those men; especially the Gordons: S.D. and A.J. Gordon. And I think it was, S.D. who wrote "The Quiet Talks" with A.J., who pastored at Boston—men of that caliber.

And what they would say was this, now you see a little stream of water, and this water is very shallow, and there are lots of rocks. Oh my, it makes some noise like a kettle; bubble, bubble, babble, babble, noise, noise, noise. Now you get a really deep river, and way above the rocks and all...and it doesn't run with a lot of noise. So, right there, the rivers signify there are two kind of Christians; all those that have the empty wagon shout, and a lot of rocks, you know, and those that have the full depth of the Lord and the deepness of God, they're moving in the spirit.

7. Now the Keswick Conference practice... And I think Edwin Orr also is in that category as a modern preacher, and perhaps, Ravenhill, no doubt, men like that. Now they say, listen; here's what it's all about: you take a bottle, then you fill it full of rocks. All right, now you start pouring in water. That would be the initial baptism with Holy Ghost. You follow me? Okay, you pour in the water, and you say the bottle is full of water. Oh, no it's not; it's full of water and rocks. Now you start taking out the rocks one by one, and you keep pouring in water. See? And there comes a time when there's no more rocks; it's all water.

8. Now you'll see, that's what Bro. Branham was preaching for the end time. You get rid of your unbelief, you get rid of these things that are in there, and you keep pouring the Word in. The life in the Word will bring you to the place where you are completely sealed in by God. Now, you see, well, that's a true baptism of the Holy Ghost. Well, the other's just true. But you're coming out; you're the spirit-filled dominated life. Now, that's what Bro. Branham is presenting here, in my understanding, and trying to help us. And may, by the grace of God, we get all of these things out of our lives so there is no...

We'll see that in 2 Corinthians later on, there again; but get everything out of our lives that would hinder the moving of the Holy Spirit, because there is nothing worth retaining, to get the good things of God. Remember, the man sold everything he had to get the pearl of great price. See, the Bible is strong on that. Remember; many people say, "Well, all of God or nothing." Now, that's not true. That's not true. You can be saved and still make the White Throne.

9. But Bride is a different category, and God expects the best out of her. And whom He loves, He chastens. He wants to bring us to a perfection and that perfection, as I preach here, and try to preach here, you've got to start with this Word because there's where the life is.

Now I don't care how mechanical people think and say "Well, I don't like your church, Bro. Vayle, where you and Bro. Klassen are, because you're not noisy enough."

You can have all the noise you want. You can scream all you want, but just be very careful. Just be very careful.

You say, "Well, we like a lot of miracles."

I'm happy for healings. I want them just as desperately as anybody. But Bro. Branham said, "*If you receive this Message,*" he said, "*believe this Message for your healing.*" Now, that's going to tell us something right there. Now, I'm looking at that with all I can, and I'm going to look at it more, by the grace of Almighty God.

10. Now, all right. There's a lot of things people look at and they say, "I want this, and I want that, the other thing." But the great thing, as I was saying here, the mechanical has within it the spiritual. It has the dynamics.

And you can take a walnut. And that walnut... I want to tell you, the walnut's a very funny, funny bird. It's a nut you know. It's a very funny thing. And you get a walnut here, a walnut tree, and you just try to grow something in your garden with a walnut tree; you aren't going to grow a thing. It's a killer. Now you take that old walnut and lay it out there, and it looks like a killer, and it certainly does separate. It just kills everything around it, but there's a life in there.

Now, you get the walnut of God, it'll kill everything around you, because that's what that life in that mechanical thing... You see, that's the mechanical part I'm talking about. But you let that thing begin to move, and it begins moving out here and just gets all the junk out of our lives, so the life can be there.

11. So, what we're saying here is: look; I'm trying to believe like Bro. Branham, hoping I'm preaching the same thing. Look. God, You give us this Word here, and You give us vessels that are the ground of God. He said, "*If you get the ground that's got the right fertilizer...*" He used the word *fertilized*, which is the verb—the right fertilizer. And he said, ... "*That's been given so that that life that's in there can draw and bring it forth.*" See? Now, you're going to go from the life to the chemistry. All right.

12. Now, first of all, you've got, like a chemistry. That's true. Then that chemistry breaks down; it's fed to us. See? Then the life begins to come out through another chemistry, which is the life of the Word in the soul through the spirit and the mind, in the body. Now, what are you going to have if you don't have the real thing?

"Well," you say, "I've got a walnut here, and I can see that if I... This nut here's got to be walnut, because I'll tell you what I did. I soaked it in sulfuric acid. Now, you watch it kill everything."

Hogwash. No, it ain't going to work. That's why, brother/sister, I've got this confidence, (And I can be wrong, but I don't believe I am.) if we have this mechanical Word, the dynamics must come forth, because where else is It? Whose Word is It? Who gave It? Upon what conditions? What ground's It falling in? He said, You're God's husbandry; you're God's field; you're God's planting."

13. So, I'll read Bro. Branham's prayer here. He said:

[18] ...*anything that would keep the Word from going forth with great power and influence today on our lives, take it away, Lord, ...*

Well, who did he say? Did he say, "I'm going to take it away?"

He said, "No, Lord, you take it away."

You let the poison that's in that Word... Now, remember. Bro. Branham said *the doctor treats you; he's got to have a poison and an antidote*. It goes only so far. And the killing of God in your life and mine is to destroy the powers of sin. And if we refuse to listen, He'll take us up all the way. Then He begins pouring in the life.

And so, it's just like getting those rocks out of there, those things out of our life. Weeding, weeding out. Why do you think God weeds out the church? To get a Bride. You talk about weeding out after a bit. See? So, I'm looking at this thing here:

14. [18] *...that we might have full access to all the blessings promised to us through Thy Word.*

See? So we're looking for the great promises. Now, that's his prayer, and it has to do with the unveiling of God. And he reads in Philippians: [Phil 2:1-8]

- (1) *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies,*
- (2) *Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.*

Now he tells you right there, he said if you've got anything from God at all that resembles any love, any fellowship, any mercy, you've got anything of those; he said fulfill my joy, ye be likeminded. In other words, strive to have one mind. Now, that doesn't mean simply voting on something, but you can see where Bro. Branham took a vote. And he said the voice of God is in the majority, providing the majority have God.

I mean, Bro. Branham just didn't go up for election and say "That's it." He panned that one place, and then he explained how you could have it right. There's always a right and a wrong to everything.

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

Now, that is a tricky verse that I believe we all should all try to follow. There's some difficulty in there, but that is very necessary. Nothing for show; nothing to be anybody, but always lowly in mind and always think somebody's better than you are. Now I'm not saying that you got to have inferiority complexes. I'm just telling you this: It's always easy if you have anything in you, to admire what you see in somebody that's really right and good, and especially when you realize your own shortcomings. Now, somebody who thinks he's way up there, he'll never admire anybody because he's so full of arrogance and pride; he's like the devil.

Oh, listen. I don't want to get carried away with that. I keep my spirit down. That's the way to do it.

16. (4) *Look not every man on his own things, but every man also on the things of others.*

Now, that means to have an open, willing heart to help, but doesn't mean to be a sucker.

- (5) *Let this mind...*

Or Jesus could have, then, saved two thieves. You've got to be discriminating. They don't like that word 'discrimination', but I do. Now, like Bro. Branham said, "I'm a segregationist. Not the way people said, by color, but by Holy Spirit."

- (5) *Let this mind be in you, which was also in Christ Jesus:*
- (6) *Who, being in the form of God, thought it not robbery to be equal with God...*

"Not a prize to be grasped and retained." That word, that's not 'robbery'. Come on. How do you steal what's your own? How could Jacob steal what was his own? I don't care what the flesh said; let's find out what God said. You know, election, brother/sister; not by some little papal dogma or Protestant dogma.

- 17. (6) *Who, being in the form of God... (He's just...entire, was Spirit), thought it not a prize to be grasped and retained, to just stay in that form*
- (7) *But made himself of no reputation (Now that's a slap in the face.) and took upon him the form of a servant, and was made in the likeness of men:*
- (8) *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

[20] *Now, if we shall turn now over to 2 Corinthians 3, we will begin with the sixth verse, and reading this to the eighteenth, and down to part of chapter 4.*

- (6) *Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.*

Now, he's talking about the unveiling of God. Now, first of all, he tells you, in reading in Philippians, what actually happened. And he'll speak of that as 'the veil'. Now he turns around and speaks of a ministry. You understand what I'm saying? He's speaking of a minister with a ministry, and he's talking about the unveiling.

18. Do you hear what I said? Huh? Or do you really hear what I said? I'm not making this hard so I can puzzle you. I'm just hoping that you heard what I said. One and one are two. Three and three are six. Now, he's talking about 'unveiling'. Who's going to do it? He's going to do it. Now, he said, "What's to be unveiled?" This—in Philippians. Now, how's it going to be done? He's telling you. Do you follow me?

- (6) *Who also has made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit gives life.*

Now he's going to tell you something in there that doesn't require revelation. Right?

- (7) *But if the ministration of death, written and engraved in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:*
- (8) *How shall not the ministration of the spirit be rather...or, no comparison in glory.*

Now, he's talking about something He's going to do. Now Moses was there doing something, and it said—look, that brought death. Yeah. “I kill and I make alive.”

God does bring death. He brings death to your flesh and death to your senses and death to your desires, but He brings life to your soul. See? All right.

Now, thou shalt not do it; thou shall do and won't do it. Okay.

19. Now he said here:

(8) *How shall not the ministration of the spirit be rather glorious? (much more glorious; no comparison)*

(9) *For if the ministration of condemnation be glorious, much more doth the ministration of righteousness exceed in glory.*

Now, look. Paul already went through that in the Book of Romans. Let's just take a look at it. I'm not in any rush; I figure this is going to take days and days and... You know, I'm not worried. If you get worried, I'm sorry for you. All right, he says here in Rom 5:15:

(15) But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, *which is by one man, Jesus Christ, hath abounded to many.*

(16) And not as *it was* by one that sinned, *so is* the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

Well, what about this hour that he's talking about? Everything out here in the world is condemned and shot. And what happens to us? “*Little Bride, you're the virtuous, righteous, sinless Bride of the Lord Jesus Christ.*” You didn't even do it. Perfect justification! Grace overflowing!

What did he say about this age? He said not one good thing about this age. This is the age that is utterly dark: wretched, miserable, blind, naked, stinks! Why, he said you're the filthiest bunch of tripe I've ever seen in my life.

20. Like Bro. Branham saw that harlot out of America. He said, “*Oh, God, is this what we produced?*” That's right. You talk about grace. Little Bride comes by just like the first Bride.

You know, people get confused; they say, “Well, I say with Bro. Branham, we got a...” [Short two second blank spot on tape]...

And they say, “Well, just a minute. Ephesus was the fallen bride.”

No, she wasn't to begin with, honey. I'm not going back to some semi-prostitute, some... “Well, just a little bit pregnant.” Ha!

I don't want to get tough, but let's get this down to business, brother/sister. Bro. Branham said there's a repeat of Ephesus. And Bro. Paul, the apostle, said, you have everything that it takes. May He now come and give you what you need. We've got it. Under what? Grace! “Amazing grace, how sweet the sound...a wretched whore, like me.” Yeah.

A prostitute to everything that's clean and holy to God. That's why in the Word of God, God tells you about the old harlot, Rahab. How many customers she had I don't care, and I care less whether Israelites used her themselves for entertainment. That's their business. She married a general, became a progenitor of David.

“Amazing grace, how sweet the sound.”

21. It says right here:

- (17) For if by one man's offense, death reigned by [one]; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

What's he telling you right there? He's telling you there, the last plague is death! But who's on the scene? Life! I am the resurrection of him that believeth in me, though the whole bunch is dead, yet shall he live. And he that liveth and believeth in me shall never perish. Do you believe this in this hour? Immortality, the Son of Righteousness, risen with healing in His wings? You better believe it because that's the Word of God.

“Time and decay in all the world I see.” I forget that anyway. I wish I could remember that hymn. Time and decay in all He sees, but Thou who... I forget. “...abide with me,” I guess I could remember if I tried hard enough, “Abide with me” at this end time. And He is.

22. (18) Therefore as by the offense of one, *judgment came* upon all men to condemnation; even so by the righteousness of one, *the free gift* came upon all men unto justification...

See, right back to justification. Judicate: What does it mean? ‘Declared righteous, sin totally divorced, sin burned out’.

- (19) For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. (He took the Book. See?)
- (20) Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound:
- (21) That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Okay. I don't have all my notes. It's okay. I might not even be able to find it here. That's my trouble, I'll look for stuff and I can't even find it. If I had a good memory, it would be all right. Anyway, I was just going to read out of Peter here. It might be first or second, about the grace that is revealed in these last times. It's likely 2 Peter. But it doesn't matter. At His appearing, that's what we look at here. All right.

23. Now, going back to what Bro. Branham read. Now, he said:

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

Now, what is he saying? Bro. Branham said, “*He comes in clouds of glory.*” And he said, “*Oh, what a glory* (He said) *that was when Luther broke on the scene above the Catholics.*” Now, remember; the Roman Catholic Church had a glory in it, in certain sporadic ways, on the grounds that there were certain men that God used all the time that protested the church. They were saints of God. Don't think they weren't.

The Bride did not; the Bride did not die in the middle. She was alive at both ends. You just don't worry about the middle. See? And the Church Ages took care of it. But now the Seals take us back to where we need to be, which is Ephesus, back to virgin Bride.

24. Now, he said here, “*Luther’s glory superseded that which was there. Wesley’s glory superseded Luther. Pentecost superseded Wesley, but oh, what a glory this will be; it will never fade.*” That’s why I tried to tell people when I preached on the Parousia and tried to bring in all those words... And I’m not a Greek scholar. I don’t pretend to be. But I’ve got enough, hopefully, enough Holy Ghost, to be able to help people with a little, tiny measure of whatever gift I’ve got.

And then, they’re trying to bring up, “Look, all of these things have started. Where is it going?”

It is going to take us right to Him where we crown Him King of Kings and Lord of Lords. But that’s all right. People don’t understand. That’s all right by me.

25. I heard a brother preach on a tape not long ago, or my wife did. And she (I didn’t have time to listen). She didn’t get that far. And she got there where this brother said, “Look,” he said. He said, “we’ve known that He’s here.” He said, “And, if these people that have to make so much,” he said, “of grace, and the fact that he is here.” He said, “We’ve always known it.” And he said, “How come they weren’t preaching years ago?”

If I’ve always known it, and everybody always knew it, there’s a good question in how we’re splitting churches. If they already have it, they should be happy that we’ve simply come along and shared a little knowledge. You see, if you’ve got it... Well, that’s enough said.

26. (12) *Seeing then that we have such hope (or earnest expectation), we use great plainness of speech:*

(13) *And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished...*

Now, notice. It says they “could not...look to the end of that which is abolished,” showing you absolutely, that the glory that Moses had, had to fail. Do you understand what I’ve been saying? Well, that’s what he’s saying here. He’s not saying something else. Now I know they couldn’t look upon Moses’ face because it was so bright. But don’t worry, they could have stood it.

But this tells you, and Bro. Branham also brings this out, but it doesn’t sound like it in spots. It sounds like Bro. Branham disagrees with what is actually there in the Greek; but he doesn’t. It says, “to the end” that was going to go. So, what was the use of looking at it anyway? Only as the type for down the road. See? [2 Cor 3:14-18]

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

Now there’s no veil there. Now, there’s got to be an unveiled time of coming. Now, remember; there are ministers that do this. He has made us able ministers of the New Testament. There’s got to be somebody that’s going to be able to take this and present Him. Now I don’t care what anybody says. I don’t give a rip what anybody says. This is the Word of God.

27. (15) *Now... But even unto this day, when Moses is read, the veil is upon their heart.*

(16) *Nevertheless when it shall turn to the Lord, the veil shall be taken away.*
(Now, what’s in the heart,? The soul. When that turns, it’s gone.)

(17) *Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.*

- (18) *But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*

Now, somebody has got to bring us a ministry of Word, because Moses was Word. Moses was a prophet; this'll be a prophet. Someone's got to bring us a ministry that will unveil Him in that Word. And when we see Him, we'll be like Him. We'll see Him as He is. [2 Cor 4:1-2]

28. (1) *Therefore seeing we have this ministry...*

Who's we? Prophet Paul. Nobody else has got it. *"Just think, the same Pillar of Fire that gave the Word, is here revealing the Word."* Three times he said, *"As God spake face-to-face with Moses and with Paul, and so now."* And somebody's got a ministry that's going to do this.

You say, "Bro. Vaile, how do I know I've got the Holy Ghost."

If you disagree with this, you ain't got the Holy Ghost. I could say you haven't any Holy Ghost and be perfectly grammatical. Who cares with your grammar, pickled and oiled anything else you want.

29. 2 Corinthians 4:

- (1) *Therefore seeing we have this ministry, as we have received mercy, we faint not;*
- (2) *But have renounced the hidden things (Now, watch.) and the dishonest, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves (He's got 'condemning', but it's 'commending' ourselves.) to every man's conscience in the sight of God.*

Now It tells you right there that Paul the apostle had something, absolutely truth in a perfectly truthful vessel, which I can tell you right now, he'd have to be in a tube. He'd have to be like Balaam.

30. Now, there's an example right there. Never mind Moses. Moses wasn't a bird like Balaam. But Balaam gets up, and he says, "Well," he says, "I'm a prophet." He says, "I can see those birds there, and I know what they're like." He said, "It'd be easy to curse them, old Balak, old boy." And he gets there and he opens his mouth, and he couldn't say one thing. He was in a tube.

So, Balak said, "Walk and look in the backyard, the hinder parts..." it seems like. He said, "everybody's got bad points." Balak ought to know that he didn't have any good points. And the only good point Balaam had was on top of his head.

So, he went down there, he was going to curse Israel. He opened his mouth and he couldn't. He was in a tube; he couldn't do one thing. All right.

31. This man here is telling you he is in a tube. But thank God for the kind of tube that he's got. It's the prophetic tube that he can't say anything but what is right. And furthermore, he's got the virtues and the fruit where he wouldn't want to say anything but what is right. You don't have a paragon of virtues; you just simply have a virtuous man.

32. Now he said, *"I am showing you that this ministry commends us to every man's conscience in the sight of God, and this one here, being revealed, manifested."* And then he said, (3) *"But if our gospel be hid..."* Notice, he said, *"our gospel."* It is hid to them which are lost. Now, remember; this could not happen till the last hour because Bro. Branham is talking about it for his hour.

Now you say, "Bro. Vayle, that took place back there."

I don't care if it did. That's what's wrong with people. They can't see the alpha and omega principle. They can't see the compounding of Scripture, except they have a compound meaning.

Now, Bro. Branham puts this into the compound: the descent, and He came down. In fact I'll read to you, I believe in this message, where Bro. Branham says He descended to the earth. You do what you want. I've got to believe the Word of God.

33. Now comes the unveiling. Now comes the manifestation. Now comes the revelation. Now comes the excellent glory, the unsurpassed glory. Every glory brought you to the place where if you died, you came out of the ground. This one takes you right back to the garden where Adam could have put forth his hand and taken the Tree of Life, but then he forfeited that. And now we stand right here perfectly justified, perfectly righteous. Not innocent, perfectly righteous. We are not innocent. We're righteous.

Adam was innocent, he wasn't righteous. That's not my thinking that's the theological terminology, which is very true. I gather that from scholars, and it's true. We are righteous; we are not innocent.

The Bible says we have ourselves exercised by good and evil. We've gone through the rough spots, the evil spots, so therefore we know how to keep away from it. We're exercised now by righteousness, by the grace of Almighty God. All right.

34. Now, let's keep going. He said:

[21] *May the Lord add His blessings to the reading of His Word.*

[22] *Now, my subject this morning, I trust that God will reveal this. (Reveal what? What is right here.) And each time, if you who take the tapes and listen, and I hope and trust that—that you have had a spiritual understanding of what that God has been in trying to get over to the church without saying it right out. See?*

Now, why would Bro. Branham say that something is going to be said, without saying it right out? Now, that's what he said. Now he tells you he's going to bring something here but he's not saying it right out. Right? Well, that's what he said. Now, why would he not speak this out plain, except that it involves himself? Yeah. Well, he's talking about a ministry that's going to do it. This is it: who come down. He can't come down and get with nail prints. He can't take upon himself the form of man, being the Son of man. You know what I mean: with the body.

35. Now, we got this coming up here. You will see that this message follows in perfect line with what I've be dealing with in about six other sermons of Bro. Branham's, combining some, particularly the last one, "Events Made Clear by Prophecy".

Thus, it is not so much doctrine... It is not so much doctrine or theology as it is his own position and relationship with both God and God's unveiling. Well, come on. Didn't he say Moses-God? Didn't he talk about Word? Didn't he mention Presence? Didn't God come down? What's he doing: running a parallel. That's Acts 3. We may get to It later. See?

This sets the tenor and principle of this message, if this is so. Then, you won't be looking to know all about God from this message, because evidently you don't need to know that. You need to know what is done and how it's done. And, if you go along with it, evidently, like we said many occasions, quoting Bro. Branham, *you are a believer*. You are not a believer any other way. Because, your creeds and dogmas, you can believe them all you want; they're not going to do you a bit of good. That's ministry of death. "Thou shall join the church." What for? See?

36. Note, the title is “Unveiling”, not doctrine of Godhead per se, but like the Rapture, wherein he said, “*I will now preach on and reveal the conditions of the Rapture.*” What did he say about the Rapture itself? Why, it’s not even in the Bible. It means ‘a catching away, a catching up’. That’s right; that’s ‘rapture’.

How much did he speak about the catching up? Ha! Out of the hour and half to two hours, about five minutes. What did he speak about? The conditions. Then, if you are one with the conditions, you’re believing you are one with the Rapture, because everybody else is going to turn it down.

37. Now, he will preach here in such a way that people will turn it down, and others will believe. He’s going to tell you, then, about **how** it is done, not so much what is done, not so much the Who, as to **how** the Who is revealed. And his will be a relationship because he says, “*Here is a ministry.*” It involves a ministry.

Oh, people don’t like that. “Oh, blessed Holy Spirit, reveal it to me.” It’s always that. “Aren’t I somebody, Lord?”

Oh, you certainly are.

I’m so tempted to say some nasty things here, but I’m not going to. I’ll give you a magazine instead that says it for me. It’s perfectly, beautifully done. It comes in my Arizona magazine, what they do out in Arizona. It’s perfectly legal and nothing dirty about it; it’s just that this is what it is. You kind of figure it out for yourself. [Bro. Vayle comments about getting the magazine.] Everybody want to buy the magazine, now. Ain’t worth your time. All right.

38. [22] Listen. *I hope and trust that—that you have had a spiritual understanding of what that God has been in trying to get over to the church without saying it right out. See? It’s a thing sometime... We have to say things in such a way, that it might thin down, it might bring some to go out, some to leave, and some to ponder over. But that’s done purposely. It must be done that way.*

Now he’s warning you. I’m going to say some things right here. He’s going to tell you that you can run with and destroy yourself. You can turn up your nose and walk away. You can say, “I can’t take that,” or you may say, “Well, I’m thinking it over.”

Or you can make a decision that Paul already based the decision on: you saw it manifested that “I’ve got the authority to say it.” And you can say, “Well, hey, if anybody can say it, he can say it, and I know he’s the one to say it.”

You won’t be like the brother who said, “Well, I’ll tell you what: I believe that Elijah was already John the Baptist, but if I believe Elijah were to come again like John the Baptist, Bro. Branham would get my vote.”

Well, isn’t that nice? Well, I’ve got to think that I could do it without that. I think it’s very good now, mind you. That’s just wonderful that man went that far, but close only counts in horseshoes. You know, you could even get a little leaner and somebody can knock that off there. It’s pretty hard to knock off a ringer though. In God’s horseshoe, the ringers aren’t knocked off.

39. [23] *Then it might be that some would say, “You mean God would purposely do a thing like that?” He certainly did, and He does yet.*

Why? Because He’s yesterday the same, and forever. Now, he’s using great emphases here without saying I am Elijah. So, we’ll just go back here a little second, way back, you know, take a little peek back here to page 29 and paragraph 184. And he says:

[184] *Oh, brother/sister, are you catching it? Look. Don't you see? It's been veiled through these ages according to what God said, and It would be opened in the last days; those seven seals would be broken, and the full thing would come into view of the people, what's took place all along. The hour of the seventh angel's message, all the mysteries of God should be made known in that Elijah, in this last hour: how that Christ is put out of His church, the Son of God; how He's revealed as the Son of man again; how that the church is to be put in order...*

Now, that doesn't just mean tongues in a room. Now, that's order. 'Order' means 'order, under the full leadership of the headship of the Holy Ghost with the proper five-fold ministry and the people enjoying the presence of God'.

[184] *...and everything for the last day, and no creed, no denominations, just absolutely the Word living in the individual.*

That's the life released from what is the mechanical. Now, if you turn down the mechanical, which is Bro. Branham's Message, you're shot, according to what he said. And he's vindicated. Now, this is the thing you've got to come to understand. This is what the...

40. Listen. I'm going to tell you something. You say, "Well, Bro. Vayle, why don't you just step a little higher with us and study some more and get it someplace else?"

I am preaching from the last sermons that Bro. Branham actually preached. And I found out years ago that forty to sixty percent, if not more, of everything he said, was on this line. So therefore, there's something a whole lot deeper than, "Yes, I believe the prophet. Oh, well, this is fine." No sir. We're going to preach this till it catches fire in me and you both, because that's what it's all about. Now, notice:

[184] *...living in the individual. (Now, listen what his quote is on that.) "I'll take one and leave one.*

What's the one He's going to leave? The one that turned down the mechanics wherein lay the dynamics. You can't have the one without the other. Before the dynamics came, God said, "*Let there be light.*" That's the mechanics. What was the dynamics? The light.

Brother Branham, in the last great sermon he preached, "The Rapture": "*Thus it has been spoken; thus it shall be.*" Three times he said it. And it wasn't once for the Father and once for the Holy Ghost and once for the Son. God's in perfection.

41. Now, he said:

[184] *I'll take this; I'll leave that one."*

Now, which one's he going to take? The one that believes the Seals, the Seven Thunders.

[184] *See? There's no strings, no denominations, no bindings or nothing, "it's the heart with God and with Him alone.*

Well, how do you know you've got Him alone? I'll tell you: when the vessel's completely full of the Word and the dynamics in the Word's being released. Get rid of the rocks and the bumps and those things. Come on down.

There are no big shots here. Why do you think I turned everything back to the church? It's your baby, not mine anymore.

You say, "Bro. Vayle, you're reneging."

I'm reneging nothing. I'm smarting up. I've gone through my hell to get this far, and it's not very far yet.

42. [24] *He said one day, when He had five thousand around Him; he said, "Except you eat of the flesh of the Son of God, Son of man, and drink His Blood, you have no Life in you."*

Now, you will notice in here that he's running a parallel, because he said, "*The Elijah of this hour is the Lord Jesus Christ Himself; not a man, God; but it will come by a prophet.*" Okay.

Now, this is a hard saying that Jesus gave. I just read it to you. Notice, Jesus identified Himself and His position and purpose. He'd identified Himself, identified His position, and now He's identifying a purpose. Sacrifice. Eat the flesh and drink the blood. See?

Brother Branham, as Elijah, must do the same thing. Now he can't say, "Eat my flesh and drink my blood," but he can tell you flat that *nothing outside of this message will come to life*. And you'll say, "Don't give me that junk."

Now, he's talking to a Bride. There's a big difference.

43. [25] *What kind of a statement do you think that a medical doctor or a nurse, or any fine intellectual person would think of a statement like that, for a man that had a ministry like that?*

Oh, come on! Well, they said, "This Jesus was great, but he's nuts! I don't know how he operates. Man, look what he threw down the drain! He's crazy!"

"Much learning," they said to Paul, "much learning made you mad!" They said Jesus was mad. They said, "He's a devil." Well, they said, "Is not this the Son of David?" They said, "No, he's not that son, he's the other one." Israel still knows there's going to be an antichrist.

I'll play that tape one of these days, actually, red heifer. Don't worry; we'll get around to it. Give me the time, give me time. Hope we're not all dead by the time my time comes up. Just tell me to do it some time, and I'll bring it down, and we'll do it. See? All right.

44. Let's go to John 14. We're down toward the bottom of that page. I hope that your Bible is like mine. Verse 10: [Jn 14:10]

(10) Believeest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself: but the Father that dwells in me, and he doeth the works by the way.

(11) Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

"Oh," they said, "Look at the great works."

He said, "I've been producing them, and you know I've got to have something nobody else has. Won't you listen to what's behind it?"

"Oh," they said, "Shut up. Just give us the works. 'Nit, nat, yap, yap;' we're tired of 'yap, yap, yap.' We'd sooner have Hillel."

45. Who's Hillel? He's the guy that said a man can divorce your wife for any cause. And my wife woke up this morning, and she didn't look too pretty; boot her out and get yourself another one. That's how Israel was, that's Israel, through the priesthood and through everything.

That's where Sodom and Gomorra comes from. Too much sex, too much women; then women don't satisfy, now you go to men, and women to women—herpes, AIDs. Thank God. Let it come! That's the way to do it. Let 'er do 'er. What are we going to worry? We're not going to worry: "Look up, your redemption draweth nigh." I'm going to show you: we're not going to consume away in our bodies. We're going in a rapture. Get your eyes on that. See?

46. [25] ... *for a man that had a ministry like He had?*

Don't you know he's talking about himself, William Branham? Who could produce what he could produce? Not all of us put together.

"Oh, but he blew it. He thought he was Elijah. Ha, ha, ha! Us, lovely fine fellows." [said sarcastically]

[25] *Why, he would say, Eat the flesh? (That fellow being critical.) That's cannibal. (He wants us to be cannibals!) To drink human blood; it's a vampire. ...He wants us to be cannibals and vampires." And the whole audience flocked away from Him. (They're a flock, all right. Eagles don't flock; they just go one at a time.) And the whole audience walked away from Him.*

Now, what about... What about this hour, when Bro. Branham, with his miracles, turned around and said, "*The prophet is God to the people,*" and said "*He's the living Word of God manifest,*" and "*He's God manifest in the flesh?*" What do you think that did?

"Oh, he made himself God."

Don't think for one minute that people who made William Branham God, or the Lord Jesus Christ didn't have grounds for it, on the fact of the misrepresentation of the Word that they heard when they saw the miracles, because the ministry had to repeat. And the ministry had to repeat to bring a perfect Word, to bring the body to the head physically. It's going to pull the dead out of the grave and change you and me, praise God.

47. Don't worry about your shape and your change, brother/sister. Abraham was in the worst shape he was in, one second before he was changed. So, don't get your thoughts mixed up.

[26] *And there was a ministerial association... (Called... Really, should be pronounced 'assasination'.) And there was a ministerial assasination with Him, of seventy that had been chosen. (But they cut His throat.) And He turned to them, and He said, "What will you think when you see the Son of man ascending up...where He came from?"*

Now you can see, there are three groups of people there: those that plumb walked off, those that had some instruction, and those that wouldn't walk off. Three types right there. So, you've got the world, you've got the worldly church, (You can put the worldly church there.) and you've got the foolish virgin and the wise virgin.

And notice there's a response to the Word based upon vindication, the same as Paul had. Now, remember; Paul presented, but he couldn't fulfill. He presented Ephesians; he presented this, but he couldn't fulfill it. There's no way. No siree. No, no, no, no way. No sir, the hour wasn't there. That's why there's a Word for every hour, and people don't want to believe that. Okay.

48. [26] *And He turned to them, and He said, “What will you think when you see the Son of man ascending up...where He came from?” Now, He didn’t explain that. He never explained how. (Paul did later on.)*

Well, I don’t know if Paul did it later on, exactly where he did it, but maybe it’s over here in Ephesians 4. So, let’s take a look at It. [Eph 4:7-11]

- (7) But unto every one of us is given grace according to the measure of the gift of Christ.
- (8) Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.
- (9) (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?
- (10) He that descended, is the same also that ascended up far above all heavens, that he might fill all things.)
- (11) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.

Now It tells you right there, that that is the Holy Spirit—that he sent back the Holy Spirit. He came back in spirit form as the Holy Spirit.

49. Now, over in Jn 1:18, he says:

- (18) No man has seen God...; the only begotten..., who is in the bosom of the Father, he has (revealed) *him*.

So, he’s telling you who is in the bosom of the Father. He’s turned back to the Pillar of Fire, because Jesus is the fullness of the full attribute bodily; *he was in the physical form, the full attribute of God, and now in the fire form, He’s still the full attribute of God*. Now, that’s quoting Bro. Branham.

So, all right. We can look at that and perhaps understand that in a measure, how that this is that One that went up and came down, and he’s up there as the Holy Spirit. See? The Life that was in Jesus. Like Bro. Branham brings out, God was in Christ.

50. Okay. Now he said:

- [26] *He just said it. See? And then when this... He said, “What will you say to these ministers when you see the Son of man ascending up from where he come from?”*

Now, he said to them, to all of them, he said, “What are you going to say when you see him?” Now, we know that bunch didn’t see him. Well, we do know the apostles and certain numbers, up to five hundred, saw him after his death, and maybe that number or more saw him go up. I don’t know about that. Check the Book of Acts; you might see lesser numbers. All right.

- [27] *No doubt those men said, “Now, just a minute. We eat with Him. We fish with Him. We sleep with Him. We know where He was born. We saw the cradle that He was rocked in. ... This is a hard saying.”*

Now, the identification is always the tough part. Now, if people would believe the identification, it would be great. But let’s face it, there’s only one group that can, and that’s the elect. We’ll get to that.

51. All right. "... *a hard saying.*" Now Bro. Branham's talking about himself at the end time—unveiling of God, talking about the One that's here. "*I'm going to show Him to you.*" Now:

[27] ...*the Bible said they didn't walk with Him any more;*" *they left Him.*

Now, that's just like the Pharisees and Scribes. You know, they'll say, "Hey now, if we would have been back there in the days of the fathers, we would have stopped them from killing the prophets." And he said, "Look, you're going to kill me. You're the same bunch of snakes and generation of vipers. See? Don't try to pretty yourself up." He said, "You're a bunch of sepulchers." And he said, "You've got pretty on the outside, and you're rotten on the inside."

And that's a good old hypocrite; you can be nice on the outside. Oh, love this and do everything else, beautiful; just be rotten inside because you turned the Word down—full of unbelief. Say you love God and hate him. Make God a liar. Go right ahead. See, I hit that all the time very, very hard.

52. John 15:24

(24) If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and both hated me and my Father.

"Oh," you say, "No, I love, I love."

No you don't; you hate. I don't care what anybody says.

You say, "Well, Bro. Vayle, I've got to do some thinking."

You do some thinking. Be my guest. I want you to start thinking.

We ought to check our lives out and see how much love we have, and how much hate. See how much we're in the Word. Ha! Maybe one finger, one toenail. Brother Branham said, "*You can't have anything hanging outside of Christ. You better get all in.*" Yes sir, I think it's time that we get all in. I'm looking for it, bless God. I can't see a Bible that lies to me.

53. Now it says:

[28] ...*they didn't walk with Him any more...*

That's the church. See? People lied about Bro. Branham, and they still lie about him.

A certain brother went down to Texas and he began dealing with people down there who said that they knew Bro. Branham. You should hear the lies they told about him. They said he was hooked up with that bunch of the School of the Prophets. God forbid him to go to the School of the Prophets. And this guy believed all that claptrap and balderdash. Nothing but lies.

People tell any lie about the prophet, and people just grab it up. Oh, they won't believe his own confession, his own testimony. If anybody ought to know, William Branham ought to know. And if God backs a man up, that's a man you listen to, not some miscreant out here that calls himself a preacher and a son of God. Son of what god? Come on, come on, come on!

54. Don't let anybody fool you this late in the day, brother/sister. They saw Bro. Branham's early ministry. What did Dr. Davis do about it? Nothing. As far as I know, even Bro. Branham proved he went to potentates. I saw the letter that King George's secretary wrote. Don't give me any of your nonsense.

You say, "Where is it now?"

I don't know; somebody stole it. The devil always steals things. But you can't steal what I can tell you.

You going to say, "Lee Vayle, you're a liar."

You're a liar! I'll meet you on that. You bet I'll meet you on that. And I'll meet you on the letters that are written to the carpers and the criticizers. And I'll meet you on the letter I saw under the hand. As far as I know it's under the hand, because it was from the president of Finland.

And I saw where [Joseph] Decoursey wanted to use Bro. Branham, like Elisha. "Look over in Russia, tell us what's going on." [See "Identification #14"] Who cares what's going on in Russia? I want to hear from heaven. I'm not going to Russia! Ha!

You talk about the jargon of mixed-up minds. You ever shake an egg—tshew, tshew, tshew—until it got all addled inside? Yuck! Men's brains, outside of Jesus Christ! One of the tongues loose in the middle; I mean tied in the middle and loose at both ends. They speak out of the air, and they speak out of the brains; they speak out of the hearts. That's the church, brother—the world church.

55. [29] *Then He had twelve left. He chose twelve, and one of them was a devil, (Don't look at the fellow next to you, now. That's what he said.) So He turned to them. And there's no one could explain what He had just said. "How are you going to eat His flesh and drink His Blood? And how did he come down when he was born right here on earth?" See? They couldn't understand it. And then he turned to the apostles and He said, "Do you want to go also?" (Now, this is the example of you and me, under William Branham. The elect.)*

[30] *And that's when the apostle Peter made that great statement, "Lord, to whom would we go? (See?) For we are satisfied. We know assuredly that You and You alone have the Word of Life at this hour.*

And Bro. Branham said, "There is no life outside of this message, and there's nothing will come to life outside of it." Okay:

[30] *(See?) And we're satisfied of that. See, they could not explain it. They... You can't explain faith.*

Now, that ought to do something for you right there. Don't try to explain why you believe Bro. Branham. And everybody else says, "You're nuts; you're coo-coo. There's other great men; there's this..."

Well, you say, "Well, look. I'm satisfied he had it. Goodbye Charlie."

And if Charlie's not there, goodbye John and good bye George. And it's goodbye your wife and your kids and everybody else, or I'll tell you: if it's not, it'll be goodbye you. Because if you remember, the Judge... We'll talk about that in a little while. What little while, I don't know, but it will be a little while. It will be a little while, all right.

56. [30] *...You and You alone have the Words of...this hour. (See?) And we're satisfied of that." See, they could not explain it. They... You can't explain faith. It's something that you believe, and it's so solid that there's nothing else will take its place.*

It doesn't say a lot of things **don't** want to take its place. But you come, like I've said many times, I'm not looking for anything else when it comes to this Word, unless it comes out of the Word. And I won't know; I've just got to stay with the Word. See?

[30] *Therefore, they knew that the Word that was written for that age that they were living in, the Messianic age, that he fit that place exactly.*

Now, what fits today? The Appearing; Son of man and the prophet Elijah, because he puts them together. One reveals the other. And you know the Son of man is here being revealed, because it's the Word working Itself in the midst of us, living itself again, appearing to the Gentiles.

57. [30] *And what could they do to... And what could they do to go back in them cold, formal churches that they come out of? (See?) Said, "Where would we go to? ...We are fully persuaded that You have the Word of Life." They couldn't explain It, but they believed It.*

As Bro. Branham said, *sink or swim, live or die*. And that's the attitude we've got. We don't have to be a theologian and explain everything. We don't have to tell everything. Don't have to argue and fuss with anybody, defend our position. Walk off! See? Shake the dust off your feet, which means the dust of malice, so that you could argue bitterly if you had to, or walk off loving friends and say, "Well, I love you just the same." That's pretty difficult. But Bro. Branham lived it.

He didn't back away from the Word. He didn't go out on the platform and say, "Well, I'm going to tell you folk, I disagree with you Pentecostal people, and I want to tell you, 'I love you so much, I'll just take back everything I said.'" When did he say that? We don't take back anything we've said either, unless we said it wrong. Now, we're not prophets. Remember; the prophet's in a tube.

58. [31] *And Jesus said that to weed down His crowd (See?), till He could get the group together. And out of all those people, they, only eleven of them, then, understood actually Who He was. They knew that He was God and God alone.*

They knew that's what they were dealing with. Now Jesus, the body, wasn't God. It was the substance chemically formed around the Life that was of God, the attributes placed in there: looking at attributes, the fullness in the attributes bodily. All right. They knew what he was. Okay.

59. Let's go to 2 Th 2:1.

(1) Now we beseech you, brethren, by the (presence) of our Lord Jesus Christ, and by our gathering together unto him...

How do you get gathered unto him? Through the prophets. What do the prophets have? Revealed Word! They are there in the place of Jesus. That's Matthew 23. I've read It time and time again to you. "How oft would I have gathered you together?" [Mt 23:34-35]

(34) I send you prophets, and wise men, and scribes: and *some* of them ye shall kill and some you crucify; ...and (were harried) from city to city:

(35) That upon you may come all the righteous blood...

From Abel, said, right down to the last one killed in Israel. Their blood came upon them. Now the blood comes upon the Church of Rome and the Protestants. All the blood from Abel now, double portion, because they turned It down.

60. Now he says he's talking concerning himself; the gathering together unto Christ. Who is present? Logos. There's the two pictures, scientifically proven. Parallels of the day of Moses; can't get away from it: a prophet. Jesus was a prophet. God was in the prophet—all of God in the prophet. And **these** prophets; 'all of God' is not in the prophets.

Now he's speaking now in terms of constant. Could be in—and then, at least we know the attributes—and leave. There's a difference between the two, but there's not a difference in the respect of the typing, because he's appeared to the Gentiles; proved he's here; manifested it. Now we're coming together on that. Not in denomination creeds and churches and Pentecost and this and that, but on the pure unadulterated Word. Not on money and this and that. Everybody's got too much. We're sated, jaded. It's a pitiful thing.

61. [32] *Now, my subject this morning is to reveal, or unveil, that God.*

What, 'that God'? What he's talking about? How He does things; show you it, how it's done. He laid the foundation for it.

[33] *God has always, in every age, has hid Himself behind a veil: all ages. But He's been God all the time.*

Now he's telling you something right here, going back to Philippians; as God took upon Him a human form and He was in that human form, that constituted a veil. Read about Moses constituting a veil. So, he's going to talk about 'veil'. And it's going to take someone to get behind the veil through revelation.

62. Then he'll talk about ceremonial veils; creedal, denominational, how they're ripped aside. Why, sure they're ripped aside. When the hand of God comes down with the miracles and the signs and wonders, you know God's not with that bunch. They'll come right behind and try to impersonate it, but they're not going to do it. No siree. The genuine has been here, so that's counterfeit. People ran by, and they said, "Oh, we got it. We saw the original. Hallelujah, we'll join the original!"

Hogwash! You bunch of Korah, Dathan and Abirams.

Now, if you're a real child of God, you want to see signs follow the Word, that's great, but don't you try to set a precedence with any sign that you've got something. That's been done. So, now you're a phony.

Come on, come on, come on, brothers. Let's face this thing. You don't find prophets, and you don't find the five fold ministry, in that order. Come on. That's a bunch of... Oh, that's irrational, ridiculous, denominational. You're born into this. Predestination. Moses-Paul-William Branham; two thousand years each apart. Anything else is Ascended Masters.

63. Now, we're going to reveal 'that' God. What God? The God that's explained, exemplified by Jesus in his ministry. Yup, and the startling Word that is against the creeds.

[33] *God...in every age, has hid behind a veil: all ages. But He's been God all the time. See? But He's kept Himself hid from the world, and reveals Himself to His elected.*

Who are the elected? Are they elected? Yeah, over here. I just read it. See? That's the eleven apostles. They couldn't explain it, but they believed it. He said, "Live or die, sink or swim," we believe it. Now:

[33] *He's kept Himself hid from the world, and reveals Himself to His elected, like the apostles at that day. Now, that was God speaking in Christ.*

We have God speaking in Christ. What's Christ? That means the 'Messiah, the anointed one, the messenger'. That's the one, coming in flesh. God was in Him, like God's in the prophets. So, if Jesus was a prophet, God would have to be in him. But He wouldn't be a son of God; he would be **the** Son of God, and be Son of man signifying who he was.

64. [34] *Now, man has always... It's been the nature of man; he sought to see (physically) that God. He's always wanted to see It. Man has made creatures that look like Him, they think of. The Indians worship the sun. And we find in Africa different forms of animals and so forth. And up at the totem poles in Alaska and different forms that they think this God is in. As Paul...spoke there at Athens that time on Mars' hill and told them that they were superstitious concerning this unknown God, that they knowed He was there, but yet they didn't know Him.*

Now, here's what he's bringing out here: no creation can reveal the Creator. Only the Creator can reveal Himself, and He will use the part of His Creation. But it's a specified part that God uses. You can't look out here and really know God. You can know there is a God, and you know He must work in continuity and you can even pick up election. You can even pick up condemnation because, why should this thing out here be cursed and this one not cursed? See, why should He rip up this, and not rip up that?

You can tell there's blessing and cursing. You can begin to feel that there's something out there that maybe indicates a bit, but no way. And man has always tried to figure God by creation and do something that will work it out, and it won't work! God's His Own interpreter. First of all, He's His Own Word giver. He's His Own interpreter. He's His Own God. You bet He is. He said, "I don't take council with anybody."

Oh, yeah. People think He does. In the Roman Catholic Church, like the Sanhedrin; you know I understand that this was said by Josephus or somebody: The Sanhedrin got so haughty that they said, "When God gets problems, He inquires of them." So, I suppose the Roman Catholic cardinals got together, and they asked God who to make pope, and I have no doubt that God told them, if they really got serious. They didn't know him. See, they couldn't know him.

65. [35] *And so we find even back as far as Job. Job knew that there was a God. He knew it. And there's not a human being in their right mind but what knows there's got to be Something somewhere. And now, Job wanted to talk to Him. (That's talk to God) And I want you to notice the form that God chose to talk to Job in. (In other words, what was God in when He talked to Job. Now, listen:) God was veiled when He talked to Job. He was veiled in a whirlwind, came down in a whirlwind. You believe that God still comes in a whirlwind to unveil Himself?*

Now, why does he bring up Job? Because Job saw God in a whirlwind. He saw the whirling and said, "That's God," and God spoke out of it. God did something; God said something. Now, what's he doing? He's going to talk about himself, letting you know that he is the one that's going to expose God, and the manner in which it is done.

See. That's why they hated Christ. If he had not been there to die upon the cross, they'd say "wonderful, wonderful, wonderful, wonderful." But he identified himself with the Word, what must be done. Now William Branham identifies himself and tells you that he is going to pull back the veils of creeds and denominations, and the way that God is unveiled to the people. They say, "Hogwash! I don't want it. I don't buy it. I got enough for myself. Get out of here." That's why we take every Word the prophet said and breathe It in, drink It in, and by the grace of God we hope to live It.

66. [36] *There's several sitting here, a number, that was with us the other day when He came in a whirlwind, (Now he tells you God came in a whirlwind.) told us the day before, Brother Banks Wood, them, when He said, "Take up this rock; throw it up in the air, and say, 'THUS SAITH THE LORD. You will see it right away.'" And I picked up the rock, up on top of the mountain, threw it up in the air, and of course, coming down, it started a whirlwind, (See?) the suction of it.*

Now Bro. Branham is identifying himself again (See?) showing that he's a prophet—prophet Elijah. What happened? We'll show you this by Scripture, how it came about. And he's going to tell us about God.

[37] *You have to do something to cause something to follow it. Jesus took a piece of bread and broke it, ...multiplied from that piece of bread, ...took water, poured it into a pitcher. Elijah (Elisha, I guess.) took salt, put it in a cruse; cut down a stick, threw it on the water. It's something to symbolize. And picking up this rock and throwing it into the air, and coming down started the whirlwind.*

Now here's these, "Well, let me do something like that."

No, you've got to have God tell you what to do. God doesn't back up anything but His Own Word. So, in this particular case, he had to tell these men what to do. I don't think Elisha just came by, said, "Ah, just do this." No! No! The Word of God tells us that in Him we live and breathe and have our being, and whatever we do and are doing is inspired by God. So, this man was inspired by God, doubly so, being a prophet.

Okay, then God won't act upon anything but His Own Word. You know that.

67. [38] *The next day while... There was a minister with us on a hunting trip, ... standing close, and he said to me, "Does the Lord give visions out here like this, Bro. Branham?"*

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

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

Now he's going to tell you something that has to do, then, with the Seven Seals. He's bringing in the angels, and telling you who was out there. Now, what was this angel group? Revealing the judge! You follow me? Now, come on. For this hour!

68. Brother, don't you understand that, in redemption, that took place through the shed blood of a physical form? Everything else now, though, that is central to it, does not necessarily have the form figure of the flesh, because He's turned back to the Pillar of Fire.

Now, Jesus was up there already, and John was not yet caught up, when the vision occurred. He wasn't to chapter 4 yet. And the One that was there by divine revelation, common sense would tell us, (Now we have the revelation.) that Rev 1:12, the one with the long, white hair, the flowing robe, the paps bound by His girdle, and so on, is the Judge. Now, He's also in the midst of the seven golden candle sticks. Then, who's he coming to? The Bride in the church. And of, course, the church turns Him down.

So, Bro. Branham is showing us these things by pointing where this took place, the whirlwind. Now, what came out of the whirlwind? A voice.

69. Let's go further.

[41] *And the next day when this was going on..., I said to this brother, "What's your trouble, you've got an allergy in your eye. The doctors tried a couple years to stop it, and...can't do it. They say...it's going to eat your eye out." And I said, "But*

don't worry; the Lord Jesus honored your faith." He just dropped his gun. And I said, "Your mother..." just what was wrong with her. (Little tumors between the toes, remember?)

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

[42] *Brother Roy Roberson from the church here, was standing present, I guess all of you know him. Knowing he was a veteran, ...knowing what was going to take place, I put my hand on his shoulder, I said, "Brother Roberson, be careful. Watch. Something's going to happen." (He was [three indistinguishable words]. See?)*

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

Now, there you are. Now, the whirlwind doesn't have a voice. You're looking at Logos right there, that which God operates through. See?

70. [44] *And one of them standing there... Brother Banks Woods, present, and said, "That was what you told me yesterday?"*

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

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

[45] *I said, "Now, that's just for me to know, Brother Banks (See?), because it would alarm people." (Now, listen:)*

[46] *But It went ahead, it happened just a little... Traveling northward, a few days later it hit in the ocean, and you seen what happened around Fairbanks. It was a judgment sign.*

Well, how would you have a judgment sign without the Judge? Back there, "eat my flesh and drink my blood," was a redemption sign. See? Now, you're looking at this end time, and Bro. Branham's identifying with it. All right. It was judgment.

[46] *Now, we find that God still... You see, it'd throw people into panic. So then, that had to happen. See? It just has to happen. The things that's going to happen has got to happen anyhow. See, it's going to happen anyhow.*

Now he's telling you there, *these things are going to happen*. Anything God's going to do is going to happen anyhow. But there's the way that it's going to happen. There's a channel.

71. Now, back to paragraph 40. I said that. See, those seven angels were there. That was where the Judge formed. All right. Now, he said judgment was going to come.

Now, if you go to your Bibles, which we won't go to today, you'll notice that Elijah, up on the mountain, God spoke in a whirlwind, and it said God was not in the whirlwind, although that was God, manifesting. Then there was, after the whirlwind, an earthquake. That's fine, but that's not it. The third thing was fire. That's fine that's true. Still Logos, but that's not it. The next thing you need is what comes out of those three, which is the still small voice, the Word of God.

72. Now Bro. William Branham had the whirlwind, he had the earthquake, and he had the Pillar of Fire seen by the whole town; and what he doesn't tell you is what Bro. Evans will tell you—the boy, because

the old man's dead. The old man didn't see it anyway. But Bro. Evans, Wayne I think, saw it. And he said, "The strange thing was, there was a black cloud going up-down beside the amber cloud," which was exactly what happened to Moses. And out of that fire, the cloud, came the Voice which was God, and "Take the message back of marriage and divorce to the church, and tell the people they're forgiven."

In other words, all your creeds and dogmas, all those things that you messed up on, they're all gone. You're perfectly justified; you're righteous; not a thing held against you. Now, stick to this. And he said, don't ever do that again. Don't leave the Message, don't go back to churches, just the same as you don't leave a wife and go get somebody else and leave a wife, and all those things mixed up, brother/sister. They're not of God.

73. I'm not saying that it's not possible for someone to marry and divorce. That's between you and God because I don't know hearts, but I'm looking at this Message here. I can tell you one thing, there is no place that anybody can leave this Message and go fooling around, and come back and do this and do that. When you come to a revelation that's definitive, you will stay with that thing. And I believe the same thing is with the marriage. You stick with your marriages; make the best of them, because the next thing could be ten times worse. That often happens, though maybe not.

74. [47] Now, *Moses one time desired to see God, and God told him to stand on the rock. And on the rock Moses stood, and he saw God pass by, and His back looked like the back of a man. God was in a whirlwind, and God was there, ...Moses standing on the rock...*

[48] *I guess you all saw the picture out there the other day, "we stood by that same rock."*

What same rock? There's a picture of Joseph and Bro. Branham. A Polaroid camera took it, and you could see that amber glow and the colors in there, like the rainbow and so on. What was it? He said, "*We stood on the rock.*"

Not the rock that was over there in Palestine. No, not that rock. He's talking about the Rock of revelation of Jesus Christ, Heb 13:8: that what God did, He still does. Essentially, God never changes. His way doesn't change. You see?

75. Nothing about God ever changes. That's why He is so good. He said to us in the Book of Malachi, which is the book of Elijah for this hour, he said, "I am the Lord, I change not. Therefore, ye sons of Jacob are not consumed." He tells us right today, He says, "if I were the God that changed," He said, "I'd take away my grace as I came down here and investigated," because Bro. Branham said *investigating angels was that very one.*

And he said, "*Don't worry, one of these will pick you up and take you away.*" A Pillar of Fire. See? The Holy Spirit going to catch us away. And he said at that hour, when that Judge came, He looked at the Laodicean Church Age and He saw the whole thing was a complete mess, a complete washout. And that's where He said "I don't change." He said "I'm the Judge, and I can tell you the whole thing is shot, but I am going to take my elect out."

And what does that go back to? Genesis 18: "Shall not the Judge of all the earth do right?" Shall God condemn the righteous with the wicked? He said "by no means." And there He stood in a human form, the great Judge right there; took upon Himself a veil of flesh and stood right there and said, "Look, I'm going to tell you something. I'm going to judge the world right now." And then He said "The son's going to come in flesh."

76. The Judge came right here and exonerated the Bride, condemned the world. Judgment already struck. Sixth Seal open, the whole thing open, and now we're just waiting. Now, brother/sister, you can't beat that.

What's the prophet doing? He's unveiling God. This is God: The Word. He's letting you know.

You say, "You know, I realize it that we could be thinking something dull here this morning."

But I'm not moving one step until I get the dull thing out, if this is dull. I want to get my sharp brains dulled down. I can tell you that, because it isn't as real as it's got to be.

[48] *And here's that Light, the Angel of the Lord right there where It clapped.*

What was that? And I'll say that was when that whirlwind came and just clapped the three times, went BANG, BANG, BANG, the rocks and just spun them out. Ho, where did William Branham get the part of that?

77. There's a guy who goes around, and he talks about a cloud and some fire, and it goes snapping around people's feet. But he's supposed to be the Son of man, and he's got all moon-day landing, all that stuff all shot in him. Ah, I don't care if he raises the dead or a whole graveyard full. It'd be fun to see that. He ain't going to do it.

78. Come on, brother/sister. Don't you realize there's one real, and everything else that's going to follow cannot be real? Why? Because this is the 'once-in-a-lifetime'—2000 years! We're not dealing with the everyday of God anymore that was out here, anything that went by. We're not dealing that way anymore. Can't you see the exodus from the time of Moses? Never mind the second exodus, the time of Jesus. That's fine, and that's in there: Bro. Branham. But Bro. Branham didn't go back and forth to that. He went back to Moses every single time and laid it out. And the Word always goes back to Moses. Then you come to Paul; then you come to Jesus; come to William Branham. But always God is there. See?

79. [49] *Notice. Jehovah of the Old Testament is Jesus of the New Testament.*

Remember that? What was that? In "The Message of Grace", the three Rainbows were there? He approached it the very, very... There was God. And not that form now, but letting Himself be reflected as three great Rainbows. God in three Offices. He said Jehovah of the Old Testament is Jesus of the New. He's the same God, just changing His form. See?

Now, that's as far as we're going to go. That's at page 8; well, we got from page 2 to page 8. That's not too bad for one sitting. All right. Let's rise at this time. Shall we? Wednesday at 8:00; 7:30, beg your pardon.

Gracious God, eternal Father, again we come unto You, thanking You for the time we have together in Your Word, Lord, realizing more and more that, what has taken place in our hour. And looking it over and over, Lord, we see the magnitude of It and understand so much more.

Looking, oh God, as we look at this now, and we're supposed to look at this now, like, "That's true." And just taking us on further to another plateau, we believe, by divine grace.

We can not praise Thee enough, Lord, for Thy mercy. We certainly can not, when we would look at the time and the facts of the hour in which we live, that You stood true to Your Word. And we realize

that we do live by the faith of the Son of God, not by ourselves. We stand here only because of his faith, with what he did, completely justified in him.

Lord, it's so hard to relate to human in the divine, but we saw it happen in this hour. May we learn to relate to it as never before, oh God, and be happy with It and appreciate It—stand on It and then live in the revealed Word, Lord. Let the life of Your Word come forth in our human bodies today.

Father, we can not praise You enough for what You've done for us already. We know that. But God in heaven, quicken us, we pray, to such an extent as we hold the promise before You, as we never held before.

We received this Message for our healing. We receive It, Lord, for complete reconciliation. Absolutely we do, Lord. This is the time of that, Lord. And we believe that in there, there's the sign of the Resurrection. We see it all in there, Lord. We see the condemnation going to the world, but we see the commendation coming to us. We see Him as we form around Him, around this Word, Lord. And we believe that this is right.

We know it is right. Where else would we go? What is there to touch this? Certainly it's going to be like the back-firing in the time of Paul? And who will turn on Him? The Church will turn, even as Israel turned on Paul. No way. So, the church has to turn on this. And we thank You, Lord, that it is turning on It.

We don't relish a lot of things, but we know, Lord, that this is the hour of a grace that's bestowed upon us, something Lord, that's different. It's a much more than ever before. We realize that.

So Father, may we encourage ourselves in the Word, and with each other talk It more and more and more. And above all, may the Light be released that we might live It, Lord. That's the thing that gives us the shudders. We think, oh God, can we live it? And we know in Your Word there is the truth, It can be lived. And It will be lived, that's one thing, because Your Word can't fail. Whether Your Word, Lord, was in a human being or in an angel, Your Word has to live. It will not fail.

But like Mary, we want to say, "Be unto me according to Thy Word." Oh God, that by faith she knew it would happen, Lord. Caleb and Joshua knew it would happen. People know these things to happen. We can know today.

So Father in heaven, may we take and understand and have an assurance we have never had before, concerning the prophet's Message and You in our midst revealed. And we, Lord, coming right up to be the revealed and manifested sons of God. Not what we might think, but the way You have thought It out, and then share in Your glory, Lord, because that's what it's been all along. People sharing in You and with You.

Unto Thee be the honor and glory, Lord. Heal every sick one amongst us, Lord, this morning we pray. Oh God in heaven, when we know there's a resurrection standing by and immortality, it's all been laid out there, Lord.

May we never falter or fail at this moment, in the hour of glory, but rather, Lord, believe Thee, and see Your glory magnified.

And now unto the King eternal, immortal, invisible, the only wise God, be all power and honor and glory, through Jesus Christ our blessed savior. Amen.

All right. Let's sing "Take the Name of Jesus with You."